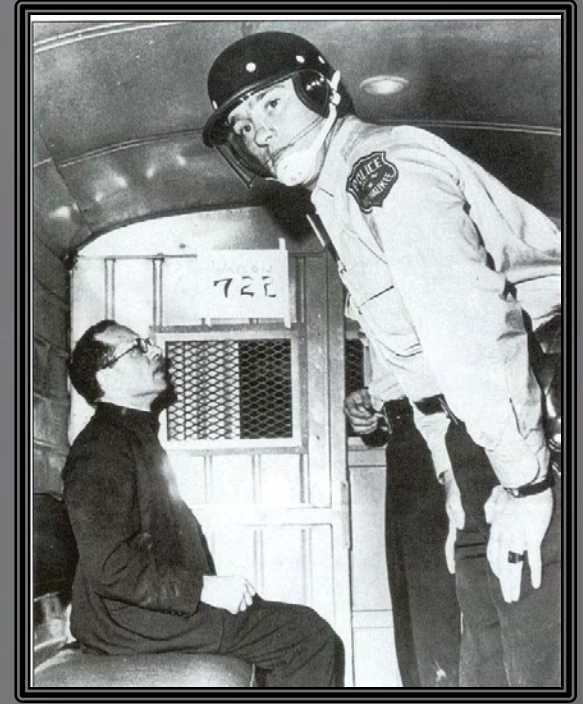


“alone doesn't matter
if you're standing up for others”



SOCIAL INJUSTICE,
ACTIVISM &
ALVERNO COLLEGE

Warning: The language and photos used in this display are representative of the era from which they are taken and should be viewed within the context of that period.

The 1950s and 1960s marked a time of great civil unrest in this nation. The affects of racism had exacted a grave toll on the African American population of the United States, individually and collectively. U.S. citizens were taking sides. With a nation divided, brave men and women stepped forward to lead us through a turbulent and violent period in our history.

The city of Milwaukee was beginning to awaken to the murmurings of dissatisfaction with the status quo. Local activists were embracing the words, actions, and deeds of Reverend Martin Luther King, Jr., President John F. Kennedy, Rosa Parks, Rev. Jesse Jackson, The Little Rock Nine, Thurgood Marshall, Medgar Evers, James Meredith, The Freedom Riders, and Malcolm X. There was a call to action.

The plight of Milwaukeeans who faced discrimination as a way of life would no longer be ignored. Father James Groppi, Vel Phillips, Lloyd Barbee, Sister Claire Marie, O.S.F. and others would bring attention to the need for change and equality for all residents of Milwaukee. There were open housing marches, rallies, speeches about educational segregation, demonstrations for equality and civil disobedience. There was fear, violence and there were arrests.

A small liberal arts college for women was also responding to the call for social justice and equality for all. For decades, Milwaukee's Alverno College had taken a strong position on equal rights through service and education. The Alverno administration attacked the issues of social injustice and inequality on several fronts; engaging various means to communicate the issues and invoke change. From the late 1930s through the turbulent 1960s, the college, the School Sisters of Saint Francis, faculty, and students participated in numerous activities to bring about change and to educate the public about race and gender discrimination.



Exterior photo of the Alverno College administration building, circa 1960s. The campus is located on Milwaukee's south side, at the intersection of Morgan Avenue and S. 43rd street.

The mission of the School Sisters of Saint Francis has always been one of serving the poor and those in need. Those same tenets were essential to the founding of Alverno College in 1887 by the S.S.S.F. The belief that “in serving, we are served” is as true today as it was in 1873 when the Franciscan religious order was established in America.

“Our Commitment to Justice, Peace and the Integrity of Creation

Our charism calls us to be attentive to the signs of the times and contemporary needs, and to respond to the cry of those who are poor. As a congregation, we are committed to working for reconciliation and justice, promoting just social structures and upholding the rights and human dignity of people who are poor and oppressed. In the spirit of St. Francis, we struggle for reconciliation and peace among nations and individuals. We walk humbly on the earth and cherish the goodness of every aspect of creation.”

Excerpt from the School Sisters of Saint Francis website <http://www.sssf.org/english/intl-aboutJustice.shtml>

1930s -
1950s



Sister Aquinette's kindergartners "step it up" during their dancing period.



❖ The School Sisters' efforts to assist the poor children of Chicago's south side began in the summer of 1936 when they went to Harrison Park to feed hungry children. The program continued and outreach grew to include additional parks in Chicago and Buffalo Grove.

VACATION — VOCATION

Work in Chicago Parks

by SISTER M. de ALVERNO

"GOOD NIGHT, my son. God is happy tonight. He has won a wonderful helper." A mother spoke these words. She spoke them from her heart when she had heard of her son's decision to be a priest. The "wonderful helper" son was Bishop Bernard Sheil, who influenced a generation of Americans with his Catholic Youth Organization.

Another Mother might have spoken those same words last May as she sealed the envelopes with the summer appointments for the Sisters. Only the "wonderful helper" was pluralized. Mother M. Clemens had found in her Sisters thirty-seven wonderful helpers to continue the CYO park work during the summer months.

Not only was "God happy" and Mother happy, but so were the thirty-seven Sisters receiving their appointments to work in the Chicago parks. For some this was to be a new experience; for others, a return to the fresh sunny air of the Chicago parks. For Sister Ligouri it was a "first" after having completed her graduate studies during the previous summers.

"I volunteered for everything" was Sister's happy remark on the morning the *Light* photographers had arrived at Riis Park. She, like the other seven Sisters at the park, was in love with her appointment to continue the work Bishop Sheil had begun when, as a young priest he had promised: "We will build a great organization in our city, in other cities, all over America. We will bring you a sense of security that comes from belonging to a

group and being wanted." Like Bishop Sheil, these Sisters were happy to bring about the realization of that sense of security to the many children associated with the CYO.

The picture of the Sisters working in the parks today is indeed a bit different from that of the pioneers of the School Sisters of St. Francis in this particular type of summer work. It doesn't take much prompting to get Mother M. Hyacinth and Sister M. Edelwalda to narrate stories of their first experiences in 1936 at Harrison Park on Chicago's south side. Those had been memorable experiences working with God's poor. The Sisters recount how with Sister Lorette they distributed milk in paper cups to the children and how the children took the cups home so they had something to drink from; and how later during the day, the Sisters heard the clinking of milk bottles (no cartons in those days) and saw children "squeezing out" the possible drops left in the bottles to take home for the baby.

This was indeed the beginning of a new apostolate as the Sisters gathered craft materials to help keep these children happy and teach them how to make things. These children, too, would have that sense of security and know they were wanted and were important and had an important life to live and give to others. Perhaps these were the beginnings of lives now influential, but then not aware of the need of meeting people dedicated to imaging Christ to the modern world. And it was all so simple as to be found in a park.

Ernie Giovangelo voiced this same

This article appeared in the Fall 1963 issue of *Light on the School Sisters of St. Francis*. The article highlights the work of the sisters that first summer in 1936 at Harrison Park on Chicago's south side.

Mother M. Hyacinth and Sister M. Edelwalda tell of working with the poor children of Chicago. They distributed milk and taught the children crafts in an effort to "show the children that they were wanted and important".

Photos from the article, "Work In Chicago Parks",
Fall 1963 issue of *Light on the School Sisters of St.
Francis*.

IT'S SCISSORS Sister M. Roynelle
distributes in "Dutch Master"
style.



COLLAGE? It takes pieces of cork, disks, scissors, Elmer's glue, a sense of design,
and Sister M. Ligouri's inspiration.



Today in Mississippi

CARDINAL STRITCH, in asking our Sisters to take Holy Angel's in 1946, was continuing a conversation begun earlier with Mother Stanislaus. Mother had been thinking of opening a small hospital in the South. Then His Eminence had said, "No, Mother, not a hospital but a school. We must educate them. A school way down south in Mississippi would be the ideal thing."

The Community's response was to send Sisters to open, at Bishop

Gerow's request, St. Francis Mission School, Yazoo, in 1940. With the priests of the Society of the Divine Word, the Sisters found that the cry "We must educate them" was preceded by another: "We must feed and clothe them." Books and clothing came from Alvernia and Madonna. Help for furnishings came from the Seraphic Mission Auxiliary. The Sisters' first concern for the eighty school children was not the primer and multiplication tables but shoes and hot lunches.

❖ The Sisters' presence was felt in rural Mississippi in 1940 when Mother Stanislaus sent Sisters to feed, clothe and educate poor black children in spite of the color barriers that the south imposed.



Lita is tickled as her pal begins to grasp the wonder of it all. Sister Camille smiles on down in Holly Springs, Mississippi.

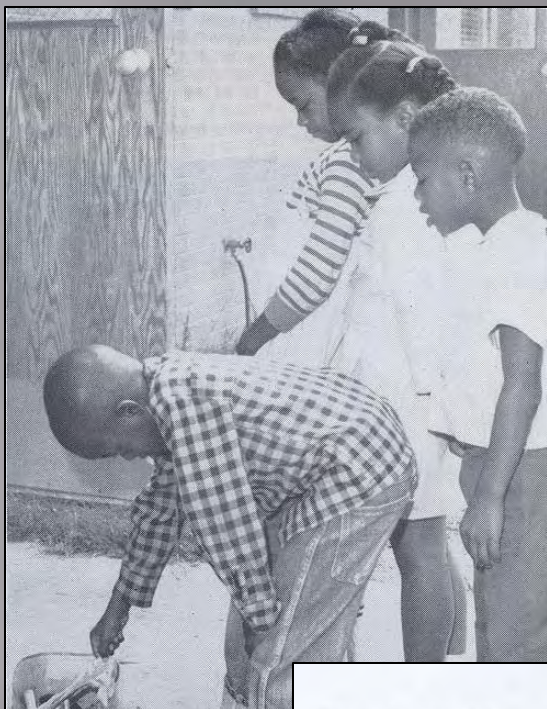
So gaunt was the face of poverty into which they looked.

Our Sisters have been looking into faces, though, as buildings have gone up in Yazoo, Holly Springs, and Jackson. Each plank and stone and brick has been, is an almost sacramental sign that the Church, through the Sisters, means to share, to help. The Sisters at Yazoo will soon celebrate a silver anniversary. Between the original eighty and the

present 400 (300 in the grades, 100 in high school) there have been many bricks and planks.

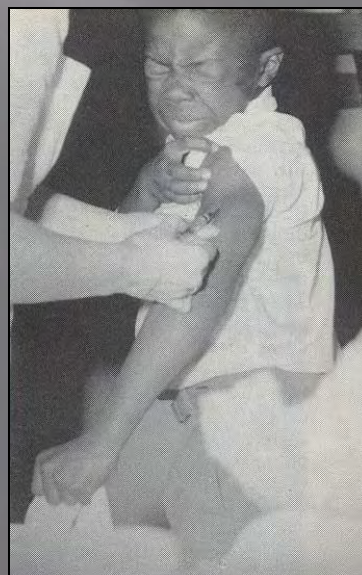
At St. Mary's School, Holly Springs, the priests of the Sacred Heart and our Sisters have erected a grade and high school in fourteen years, beginning with an all-Protestant enrollment. Now Sister Li-mana (who has also worked in the Indian missions) is principal, with 425 students in school.

This article highlights the work of the sisters during the 1940s and 1950s in rural Mississippi. The article first appeared in the December 1962 issue of *Light on the School Sisters of St. Francis*.



There's nothing quite like it! Classrooms in Holly Springs must remain clean. So these pupils find their own mudscrapers on rainy days.

In Jackson Sister Gratian gives tips on vesting for Mass to the Future Priest Club.



Reaction to "flu" injection!

"White Day" at the museum.

AT Christ the King, Jackson, the Church and brick school preceded our Sister Gratian, who came in 1954. Nearby Jackson College, where James Meredith studied before his momentous transfer, uses Christ the King as one of the few Catholic observation schools for its student teachers.

"We must educate them" becomes a more far-reaching cry when our Sisters in the South take convoys of their children to a theater and, in spite of reservations, must crowd them into the balcony while four white ladies occupy the main floor.

Once they gathered the children into buses to take them to a museum. They rode. They arrived. They left. Suddenly it had become "White Day" at the museum.

The color barriers of the south were unlike anything the Sisters had seen in the northern states. Discrimination and racial hatred ran rampant in Mississippi but the Sisters pushed on trying to create educational opportunities for their young charges. This excerpt is taken from the article "Today in Mississippi" printed in the December 1962 issue of *Light on the School Sisters of St. Francis*.

❖ The Alverno College chapter of the NFCCS (National Federation of Catholic College Students) was very active during the 1950s and 1960s promoting justice, brotherhood and world peace. Alverno's NFCCS and the IRC (International Relations Club, formerly Interracial Club) hosted numerous activities focused on world issues related to poverty, education, violence and discrimination based on culture, religion and racial inequality.

This photo, circa 1950-1952, was taken at the old Alverno College at the St. Joseph Convent during a club activity day. Pictured from left to right are: Arletta Hartman (1952), Margaret Pink (1952) and Pat Haas (1953).



❖ Visiting foreign students and speakers came to Alverno's campus in 1956 for a Crossroads Seminar that was hosted by the Alverno College IRC. Attendees from Viet Nam, Peru, India, Japan, Hungary, Belgium, and African and South American countries came together to discuss the challenges and impact of bringing western culture and education back to their home countries.



Photo left: The International Relations Club "Crossroads Seminar" was held at Alverno College, April 6-8, 1956. Speaker Bernard Binder from Canada leads a discussion period.

Photo right: C.J. Matthew, from India leads a discussion. Matthew was a student at Marquette University in 1956.



1962

❖ On a 1962 visit to Peru, Sister M. Gerard (Sister Elizabeth Engel, Professor and Director of Alverno College School of Education) would assess and help with the educational needs of native Peruvians. Special attention was given to concerns facing women and children and how to prepare educators and health care professionals to best meet the needs of the Peruvians.



Alverno Nun Finds Life in Peru Far Cry from Quiet Campus Here

LIMA, Peru—A nun from Milwaukee's Alverno college has discovered that life outside the lush and placid 39th st. campus is fraught with uncertainty, if not peril.

Sister Mary Gerard and two companions, Sister Mary Theophane, Seattle, Wash. and Sister Mary Romana, Winona, Minn. learned that innkeepers in rural Peru are not abashed about offering their guests .45 caliber pistols for protection. It was obvious police departments in that section of South America are a cut below Chief Howard Johnson's finest.



Sister Mary Gerard, O.S.F.

THE INCIDENT occurred at a hostel in the tiny community of Tingo Maria, 345 miles northeast of Lima. And the weapon was proffered only as an added gesture. The proprietor assured his three nun-guests his watchdogs "do a good job."

This and other experiences highlighted a tour which took the trio from coastal Peru into the Andean high sierra and east to jungle lands.

The nuns are conducting a study among Peru's sisterhoods with an eye toward developing a sister formation conference program similar to that activated in the United States. Sister Gerard is director of the elementary teacher education program at Alverno.

At the Maryknoll Sisters' convent here, they recalled other uneasy moments of their journey.

"WE WERE scheduled to fly from Tingo Maria, northeast about 160 miles or so to Pucallpa, along the Ucayali river," said Sister Theophane. "But there was a change in schedules and we had to make a 14-hour jeep trip instead."

"Half-way along the trail of bumpy roads, we arrived at a rubber plantation where we had made advance plans to stay at a guest lodge. However, some other Americans arrived earlier and had taken the accommodations," Sister Gerard related.

Their lodging for that night was a shack. No lights, no water

President Prado. So the uncertainty of their future was added to their dismal present.

As it happened, the new junta did not interfere with their junket. But an alligator almost did.

During a speedboat ride east along the Ucayali river, the operator became so excited that the nun's interpreter could not translate the sudden torrent of language. Sister Theophane, her eyes on the pointing pilot, started her movie camera grinding. Ahead of the nuns, and close to their boat, was an alligator.

Despite their discomfort and hardships life wasn't entirely without compensation. During their travels in the interior, the nuns one time were forced to brush their teeth with soda water because water was unavailable. And what youngster wouldn't have traded with them at that point?

This article on Sister Mary Gerard Engel's trip to Peru appeared in the Catholic Herald Citizen on August 11, 1962.

The article below was published in The Milwaukee Journal on Friday, September 28, 1962.

Friday, September 28, 1962

THE MILWAUKEE JOURNAL

Nuns Seek Ways to Educate Peruvians

Team recommends teacher training

By JANE MARY FARLEY
Of The Journal Staff

ANCIENT Peru was rich, with a dazzling, refined Inca civilization. Even in Spanish colonial days the South American country boasted one of this hemisphere's oldest universities. But today at least 60% of her people can't read and write.

Millions of her tattered, poverty stricken Indians who live high in the mountains, deep in the northern jungles or "squating" miserably in the barriadas around Lima have little hope of ever setting a bare and dirty foot inside a classroom.

There is a dearth of teachers. In this country where Spanish is the official language still fewer of them are trained in the Indians' languages.

And those with the fortitude to work in rural areas at relatively low pay know that their brief, normal school training is hardly adequate to cope with the huge problems they face, according to observations by Sister Mary Gerard, O.S.F., director of elementary teacher training at Alverno college here.

Answered Request

The Franciscan educator has just spent almost three months on a three-woman team traveling Peru to survey the standards and needs of Peruvian teachers at the request of Romulo Cardinal Carboni, Peru's papal nuncio



Peruvian Indians who live deep in rural mountains and jungles were visited this summer by Sister Mary Gerard, O.S.F., right, Alverno college educator, and two other sisters who traveled for three

months to evaluate the country's schooling and teacher training needs. The three woman team was sent by the Sister Formation conference, a department of the National Catholic Education association.

is such a need for workers in those fields. "That's servants' work to them. They'd be serving other people," said the nun.

Girls of the middle or "mestizo" class sometimes study to be nurses, social workers and "that lowly profession—teachers." Happily, those on American scholarships who see how American girls work and look upon education as a privilege, often go back with a new outlook, the sister said.

Special Training Needed

After their rugged fact finding trip, the nuns were convinced that "if you're going to send a woman to Peru's jungles or mountains as a badly needed social worker, nurse or teacher, she must have special know-how to survive intellectually, physically and spiritually. The normal school training Peru's teachers are now getting is not enough—and they themselves know it."

The research team recommended the establishment of a new university in Lima designed especially to train nuns for work as teachers, nurses, social workers, with two years of liberal arts studies before they branch out into two more years of professional training.

"There should be great emphasis on sociology and courses on family living and management because a great deal of their job is to work with the people and help families to live better. It is such a huge problem, but we feel that if standards are upgraded for teachers themselves, it is certainly bound to have an effect on the country," said Sister Gerard.

Culture Considered

But, she cautioned, the

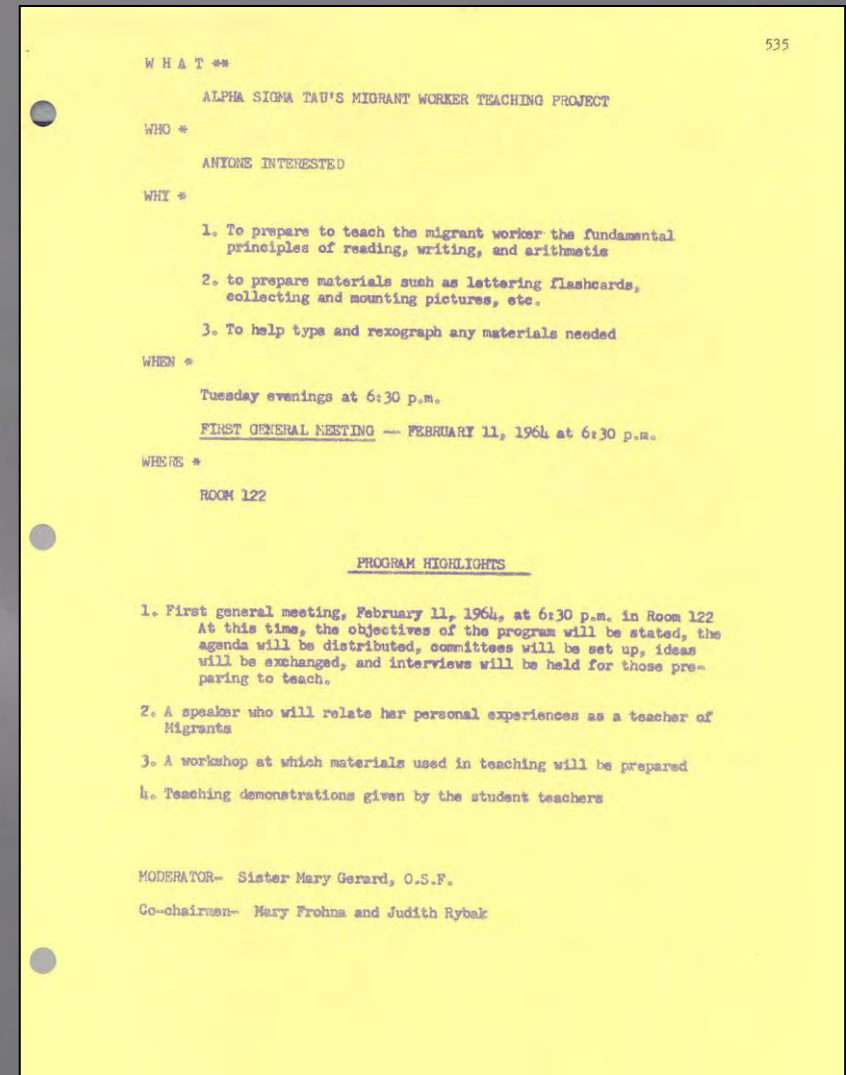
With the help of more native "teacher's helpers" whom they are trying to train, the priests hope to establish 10,000 centers to teach the Indians their own language first, then branch into Spanish. They believe that working from the adults down is one

poverty and textiles under most primitive conditions, she said.

Their homes may be made of banana leaves in the jungle or adobe on the plains. But almost all are a single, small, earth floored, crowded windowless room, teeming with

1963

❖ Six Alverno College students initiated an experimental program to aid migrant workers and their families. The program, first started in March of 1963, was developed to help migrant families in southeastern Wisconsin with basic needs such as food, clothing, health check-ups and literacy skills. Through the cooperative efforts of several Alverno student groups (NFCCS, YCS, Alpha Sigma Tau and the Nursing Club) and several government officials the project met with great success and became a model for other colleges and universities to initiate similar programs.



Above is a February 1964 agenda from the student group, Alpha Sigma Tau. The Sigma Taus were working on the educational aspects of the Migrant Worker Project.

6 Study Migrants' Problems

By Margaret Hennen

"We wanted to hide the kids in our car and bring them home with us."

"At first it was very depressing. It hits you that your room at Alverno is bigger than the houses these people are living in."

"Even the little bit we were able to do made us feel that we really could help and were giving something. You don't know until you go yourself and then you can't stop going."

These are the reactions of Janice Odehnal, Patricia Coon, and Sandra Kelsey who worked with migrant workers this summer. These three girls with Kathleen Debbins, Patricia Niggemann, and Kathleen Purpora formed an experimental group studying the migrant worker situation. This program was accepted by Student Council last spring.

Janice Odehnal, who worked with Patricia Niggemann at the Belgium, Wisconsin, camp described the migrant homes as tiny one room shacks with from eight to thirteen people living in each. Across the road was a ranch where 18 families lived in a barn. The children, Janice

said, would beg for cookie crumbs and had popcorn for the first time in their lives.

Patricia Coon, Kathleen Debbins, and Kathleen Purpora working at Random Lake cooperated with a YCW group which has been involved there for about three years. The girls taught the rosary to children ranging in age from 2 to 15 years. Patricia Coon commented that the parents tried to help the children, keeping them clean and their clothes well patched.

After working at Sturtavent Wisconsin, Sandra Kelsey described filthy yards, paper shacks and draperies for walls. The pre-teen children worked in the fields, living on one meal a day. They were paid 75¢ an hour. (In Texas they would be paid 17¢ an hour.)

When asked what kind of girl could profit most from such an experience, the answers came: "There's not a girl at Alverno who couldn't help." "You're not going out there to profit yourself." "The kind that is very much unaware of other people or any girl who is interested in things around her and in helping people."

Kathleen Purpora added that the experience made her personally

aware of the extent of the migrant problem and of her potential for helping. Personal contact is such a great help to these people who have so little.



Miss Sande Kelsey poses with a migrant farm worker and his family in front of their summer "home," near Sturtavent, Wisconsin. The migrant workers, with their families, are in the fields from dawn to dusk. Their average wage is from 45¢ to 75¢ an hour.

The article above first appeared in *The Alverno Campus News*, Vol. X, No. 1, October 18, 1963 issue on page 3. The photo to the right was first published in an article written by Alverno student Sande Kelsey for *The Immaculate* magazine, "An Ideal Example for Cross-Country Activity", March 1964 issue.

The President of Alverno College, Sister M. Augustine Scheele, OSF was invited to a meeting of top U.S. educators in 1963. The meeting, by special invitation, was to convene in Washington D.C. on June 19, 1963 in the East Room of the White House.

Sister Augustine was notified via telegram by President John F. Kennedy requesting her presence. She was the only educator from Wisconsin among the 200 educators invited to attend and one of six female attendees. The President and the educators would address growing concerns for equal rights and the educational disparities among minorities.

The President asked that white colleges establish liaisons with Negro colleges in creating cooperative programs to improve the quality of Negro college education. President Kennedy also called for wider use of counselors to guide students and to prevent drop-out rates as well as the establishment of improved vocational training programs. The educators were sympathetic to the President's pleas for action and indicated that they would participate in this new initiative and enhance programs their colleges were already utilizing.



President John F. Kennedy,
35th U. S. President
1961-1963.

WESTERN UNION
W. P. MARSHALL, PRESIDENT

CLASS OF SERVICE
This is a full-rate Telegram or Cablegram unless its de-ferred character is in-duced by a suitable symbol above or pre-ceeding the address.

SYMBOLS
DL=Day Letter
NL=Night Letter
LT=Int'l Letter Telegram
VLT=Int'l Victory Ltr.

FX-1201

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination.

WASHINGTON D C JUNE 14 1963

SISTER M AUGUSTINE
3401 S 39 ST MILWAUKEE 15 WIS

AT FOUR O'CLOCK ON WEDNESDAY JUNE 19 I AM MEETING WITH A GROUP OF LEADERS IN THE FIELD EDUCATION TO DISCUSS THOSE ASPECTS OF THE NATIONS CIVIL RIGHTS PROBLEMS THAT RELATE TO OUR SCHOOLS AT ALL LEVELS. THIS MATTER MERITS SERIOUS AND IMMEDIATE ATTENTION, AND I WOULD BE PLEASED TO HAVE YOU ATTEND THE MEETING TO BE HELD IN THE EAST ROOM OF THE WHITE HOUSE PLEASE ADVISE WHETHER YOU WILL BE ABLE TO ATTEND

JOHN F KENNEDY

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

Local Nun Attends JFK's Conference on Civil Rights

By Sister Marilyn, SL

When Sister Augustine, OSF, president of Alverno College, received a telegram on June 14 signed "John F. Kennedy," she thought it was a joke. But it wasn't. It was a bona fide White House invitation to the June 19 meeting of "a group of leaders in the field of education to discuss those aspects of the nation's civil rights problems that relate to our schools at all levels."

Three Sisters were invited to the meeting of some 200 educators. Sister Augustine estimates that there were 15 to 20 Negroes in the group which included representatives from Hawaii and Puerto Rico.

Among Catholic educational leaders present were the Reverend Theodore M. Hesburgh, CSC, president of Notre Dame University, and the Reverend Paul C. Reinert, SJ, president of St. Louis University.

The President stated that the area of major concern in the racial question is large-scale Negro unemployment. He analyzed educational inadequacies of unemployed Negroes, many of whom are drop-outs, and he recommended action on all levels of education.

The President urged wider use of counselors in grade schools and high schools to guide students into the right courses and to prevent drop-outs. He said there is a special need for improved vocational training for which funds must be appropriated.

He also asked that educators contribute to adult education for Negro parents "to help them help their children to raise the level of their aspirations."

To improve the quality of Negro college education, President Kennedy asked that white colleges establish liaisons with Negro colleges for cooperative programs.

Within the next three months, the President said, commissions will be set up locally and nationally. Members will be representatives of business, industry, labor and education.

"Many of you," he said to the educators, "will be called on to help with this."

Sister Augustine said that the group was in sympathy with the President's plan. The educators indicated types of action already initiated in different parts of the country.

After the meeting, the President met everyone individually in the Rose Garden.

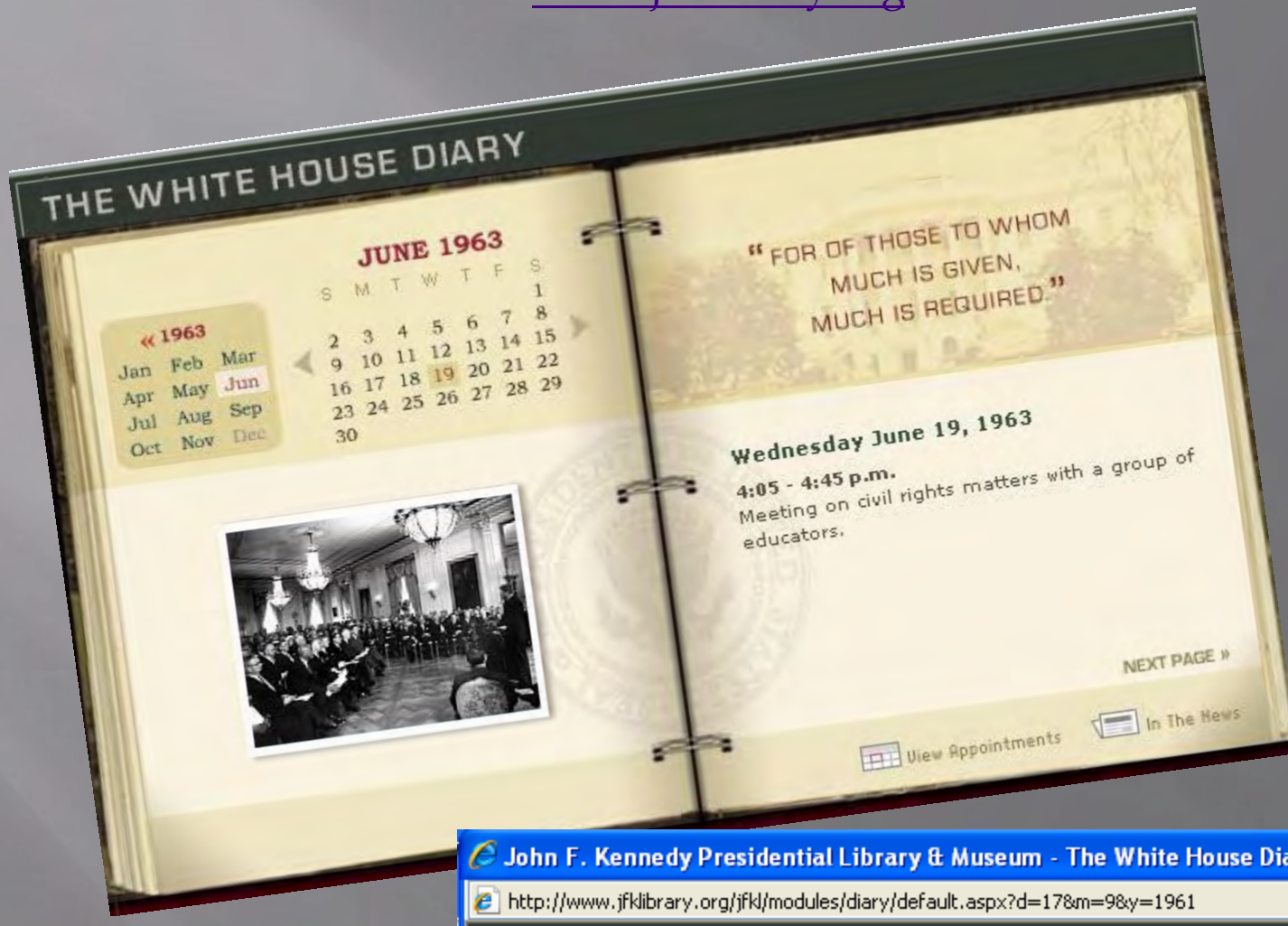
Sister Augustine, who was for seven years a member of the evaluating commission of the National Council for Accreditation of Teacher Education, is also active in the educational work of Sister Formation. In the latter program at Alverno College, Sister students make scheduled home visits with Negroes on Chicago's South Side.

Sister Augustine hopes to interest many Alverno students in similar programs next year.



Sister M. Augustine Scheele
Alverno College President
1948-1968

A page from President John F. Kennedy's daily White House Diary reveals the time and place for the Educators conference on civil rights matters. This on-line resource can be found at www.jfklibrary.org.





The sounds of cheers and the sight of sisters waving American flags signaled the return of Alverno's president, Sister Augustine Scheele to the college campus.

Her trip to Washington D.C. to meet with President Kennedy and fellow educators provided Sister Augustine with valuable feedback and information. Educators would play an important role in shaping the way the nation would respond to the Civil Rights movement and subsequent change.



Alverno College was at the forefront of institutions that were actively answering the question posed by President Kennedy in his Civil Rights Address of June 11, 1963, *"The heart of the question is whether all Americans are to be afforded equal rights and equal opportunities; whether we are going to treat our fellow Americans as we want to be treated."* Alverno answered with service that was focused locally, nationally and internationally. The college's activities and events highlighted the need for change.

The years following President Kennedy's 1963 call to action would prove to be a challenging, tumultuous and painful time for the city of Milwaukee.



Alverno delegates Julia Polk, Sandra Kelsey, Frances Rominski, Mary Sulgit, Nancy Hall, and Charlene James leave the 4-H center where they stayed for the Conference on Race and Religion.

The Alverno students pictured above were invited to participate in a Student Leadership Conference on Race and Religion. The conference, which was held in Washington D. C. on November 17-20, 1963, included 250 students from sixty U.S. campuses. These students would later help in the planning of a campus wide institute on racism.

THE TIMES

South Side Student Attends Conference

Miss Charlene James, 1013 W. Oklahoma ave., a senior at Alverno college, was named one of six students to attend a conference in Washington, D.C., Sunday, Nov. 17, to Wednesday, Nov. 20.

Miss James was one out of 250 chosen to attend the student leadership conference on religion and race. The college and university session is an outgrowth of the national conference.

November 28, 1963

6 to Attend Conference

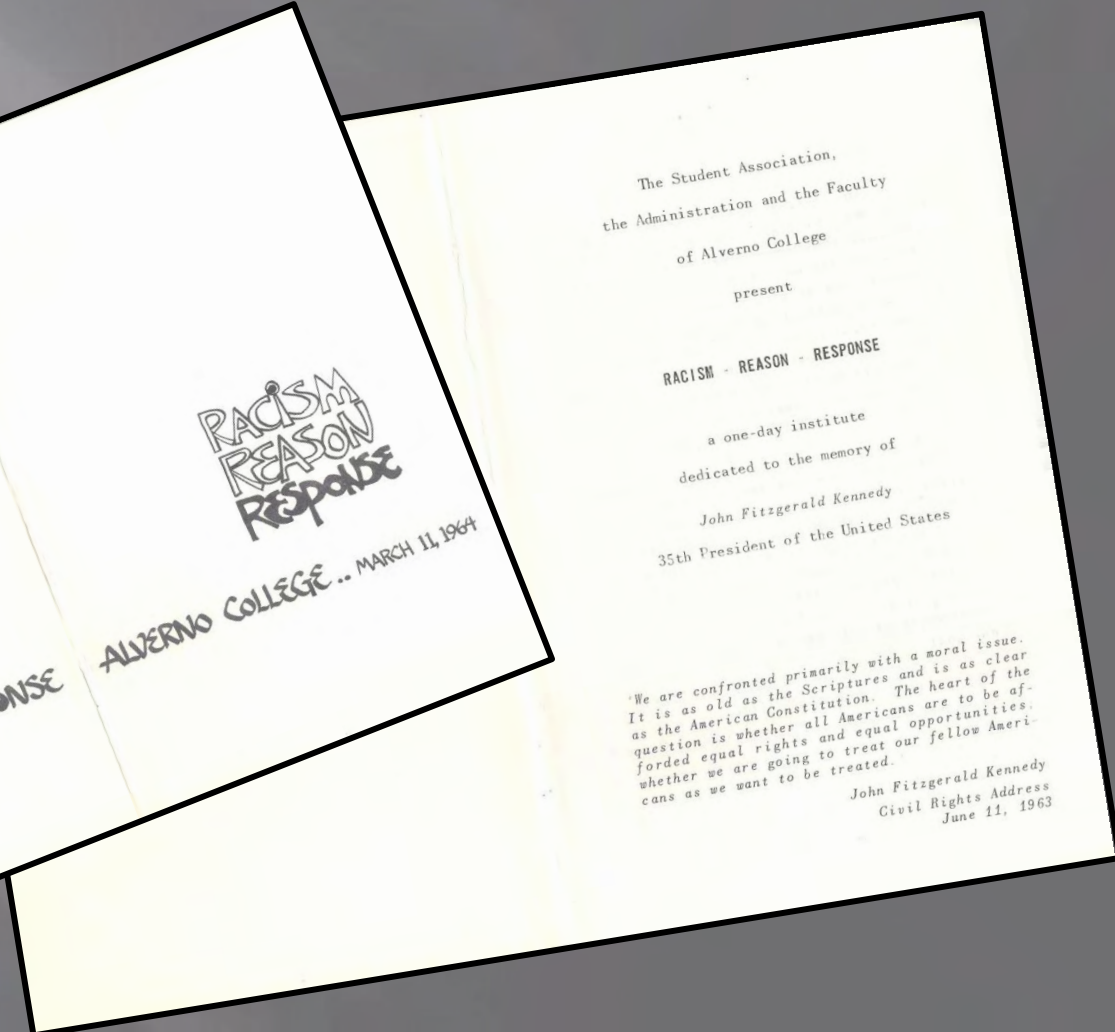
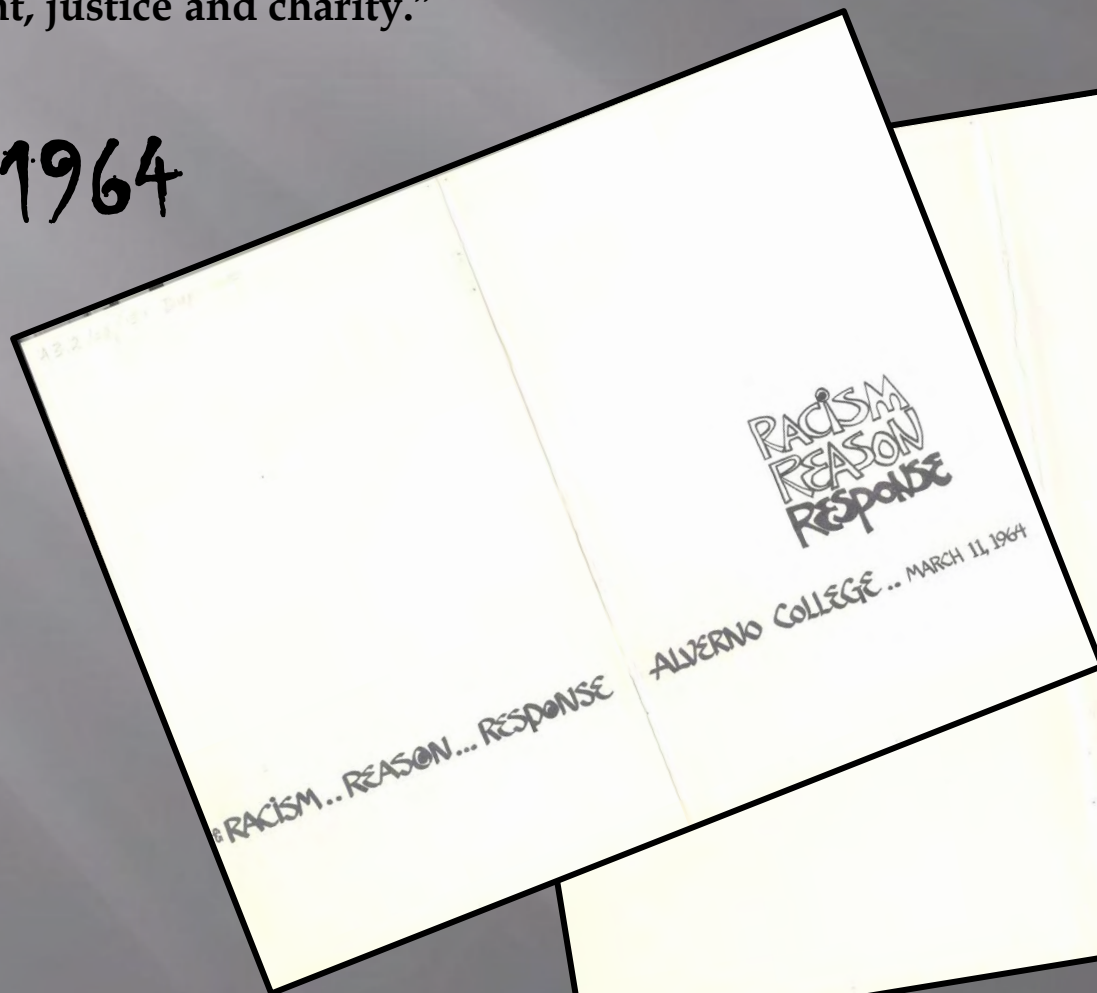
Alverno is one of the 60 campuses throughout the country which have been selected to participate in a Student Leadership Conference on Religion and Race to be held in Washington, D.C., from November 17 to 20. Nancy Hall, Julia Polk, Charlene James, Sandra Kelsey, Frances Rominski, and Mary Sulgit will be among 250 students and staff workers attending the meeting.

CAMPUS NEWS

Oct. 1963

❖ A special college institute was held on March 11, 1964 entitled “Racism- Reason- Response”. The one day institute was dedicated to the memory of President John F. Kennedy and the program on civil rights that he urged educators to initiate during the special Educators Conference he held at the White House on June 19, 1963. The Alverno Racism- Reason- Response institute would provide a venue for objective discussion of the basic issues in civil rights. Sister Augustine would also call for a renewed commitment to “right, justice and charity.”

1964



These pages are part of the program booklet for the college institute "Racism-Reason-Response". The Alverno Student Council's introduction and a welcome letter from Alverno's President, Sister Augustine appear on the first pages of the program.

In sponsoring this day we hope to present to all who participate a more thorough and accurate understanding of the problem of racism within our nation. We hope that through this understanding we will be more capable of committing ourselves to a definite stand in regard to the racial issue. It is our responsibility as Catholic college students to face the issues of today, to educate ourselves in regard to them and to take that stand which is most in accord with the principles of human justice.

We wish to express our sincere gratitude to all those who have made this day possible - the administration, faculty, and students who have given much in organizing this institute and to those who are responsible for the financing of the day. We are most grateful to each of our speakers for the time and effort each has graciously given. It has been only through the cooperation of all that we have hoped to attain our goal.

Sincerely,
Alverno Student Council

In June, 1963, President Kennedy addressed a group of educators whom he had summoned to Washington for a special Conference on Race. We were given a resume of his program on civil rights and were urged to provide leadership and service in our communities in the task of guaranteeing every American citizen his natural and civic rights. The Institute you are attending today is one of the outgrowths of the thinking and planning here at Alverno since that significant White House meeting.

We are all aware of the high value our late president himself set on the application of dispassionate reason to both the small and large problems of life. It is under the inspiration provided by this admirable American that we invited you here today to sit with us, and we with you, to discuss with clarity and objectivity, and perhaps with urgency, a number of the basic issues in civil rights, and then to commit ourselves anew to right and justice and charity.

Any program is as strong as its leaders. Therefore, to insure that the seminars will be conducted by competent, knowledgeable people, Alverno has engaged the services of experienced citizens drawn both from within and without the community. We most warmly welcome our distinguished program participants, and bid them be at home in our midst. We also welcome all who have come today to listen, to think, to learn, to catch fire from these dedicated civic leaders. Hopefully, all of us will end the day with clearer insights, stronger convictions, and with the renewed determination to implement at once our Christian beliefs in the inviolable dignity and rights, under God and under law, of every human being.

Sincerely,
Sister M. Augustine, O.S.F.
President

AGENDA

- 8:30 a.m. Registration
- 9:00 a.m. General Assembly, Auditorium
Welcome
Sister Providencia, O.S.F., Dean
Keynote Address
Father George Clements
'Principles of Social Justice'
- 10:30 a.m. Seminars
- 11:30 a.m. Lunch and Noon-Time Activities
- 1:30 p.m. Seminars
- 3:00 p.m. General Assembly, Auditorium
Dr. Charles O'Reilly
'Christian Response to Racism'
- 6:30 to 7:45 p.m. Informal Reception with Seminar Speakers
- 8:15 p.m. Public Address
John Howard Griffin
 Inaugurating the Sister Jutta Lecture Series, sponsored by the Alverno Alumnae Association

FATHER GEORGE CLEMENTS, assistant pastor of St. Dorothy's parish in Chicago, is a board member of the Chicago Interracial Council and of the Chicago Urban League. Father also belongs to the Chapter of the Lake Meadows Council of Catholic Men and is on the board of the Chicago Clergy Alliance. Father Clements is the Director of the Integrated Holy Family Resort in Michigan.

CHARLES T. O'REILLY, associate professor of Social Work at UW-M, received his Ph.D in Sociology at the University of Notre Dame. A native of Chicago, Dr. O'Reilly received a Fulbright Fellowship to study social psychology in Italy in 1949-50, and in 1958-59 he was an exchange professor in Italy lecturing at schools of social work. He has also taught at Loyola University School of Social Work. Presently, he is a member of the executive committee of the Catholic Interracial Council of Milwaukee.

JOHN HOWARD GRIFFIN is an author, a musicologist, a journalist, and a social scientist. His interest in the problems of the Negro in the South culminated in his best seller, *Black Like Me*. Aided by a dermatologist, he underwent a series of treatments that resulted in a change in his pigmentation. His unusual experience and background fit him for the perceptive role that one feels so keenly in his books.

Here we see the agenda and speaker listing for the college institute "Racism- Reason- Response". The institute was held on the Alverno College campus March 11, 1964.

❖ Author, journalist, musicologist and social scientist John Howard Griffin was a guest speaker at Alverno College on March 11, 1964. The following excerpt from the program's introduction of Mr. Griffin was used during the Racism- Reason- Response institute at Alverno.

"His interest in the problems of the Negro in the south culminated in his best seller, *Black Like Me*. As a journalist and social scientist, Griffin was interested in investigating the rising suicide rate among young Negroes in the south. The inability to 'get at' the motivation for such behavior caused him to realize that he, as a white man, could not really know the Negro as he lives in the South today- could not feel as the Negro feels in the South today. Aided by a dermatologist in New Orleans, he underwent a series of treatments and use of medication that resulted in his pigmentation and his appearance as a Negro. His unusual experience and background fit him for the perceptive role that one feels so keenly in his books."



BLACK LIKE ME

JOHN HOWARD
GRIFFIN

March 11, 1964
8:15 p.m.
Alverno College
Milwaukee, Wisconsin

The Inauguration of the Annual Sister Jutta Lecture

Sponsored by
The Alverno Alumnae Association

John Howard Griffin

Introduced by
Joan Holzen Lasser
Chairman of the Alumnae Sister Jutta Lecture Fund

JOHN HOWARD GRIFFIN is the author of the book, *BLACK LIKE ME*. It is a journal of his experiences while he travelled through the South with a pigmented skin. He brought to this unusual experience a background that is most unique and fits him for the perceptive role that one feels so keenly in his books.

Griffin went to the University of Poitiers at the age of sixteen; his keen interest in psychiatry led him to a study of Gregorian chant after he discovered its use in therapy with mentally ill patients. He studied with the Benedictines of Solemes for a year. In addition he is a musicologist, a novelist, something of a journalist and a social scientist. This latter role led him to investigate the rising rate of suicide among young Negroes in the South. The inability to "get at" the motivation for such behavior caused him to realize that he, as a white man, could not really know the Negro as he lives in the South today. Aided by a dermatologist in New Orleans, he underwent a series of treatments and use of medications that resulted in his pigmentation and his appearance as a Negro.

Mr. Griffin is married and has three children. His depth of perception of the role of the Catholic Church in this hour of need is tellingly portrayed in an article in *SIGN*, August, 1963, and in *RAWARTS*, Christmas, 1963.

1964

1965

ALVERNO CONTACT ALUMNAE

VOLUME 1 NUMBER 2

JANUARY, 1965

❖ In 1965 Milwaukee's Social Development Commission (SDC) and the NDEA (National Defense Education Administration) approved and granted funds to Alverno College for a summer institute program that would be part of the U.S. anti-poverty campaign. The funds would allow Alverno to host workshops for educators who taught at schools with disadvantaged youths. Students were bussed to Alverno from inner city schools allowing teachers to experience practical application of the teaching techniques learned during the institute.

AC Launches War on Poverty

On March 10, Alverno students and alumnae will have an opportunity to participate in an Institute on poverty. This Institute is being planned and organized by faculty and students under the direction of co-chairmen Sister M. Martine and Rosalie Sulgit, sophomore.

Three major themes have been selected from which individual speakers attending the Institute will select topics for discussion. These themes are: sociological analysis of poverty; the government's program to alleviate poverty; and the Church and institutional poverty.

Efforts are presently being made to obtain Michael Harrington, author of *THE OTHER WORLD*, as the main speaker of the day. At the present time

no other speakers have been announced.

The Institute will start at approximately 8:30 a.m. and will continue throughout the entire day with an evening speaker scheduled for 4:00 p.m. and 8:00 p.m. There will be no attendance charge for the sessions during the day. Tickets for the 4:00 and 8:00 programs will sell for \$1.50 per person.

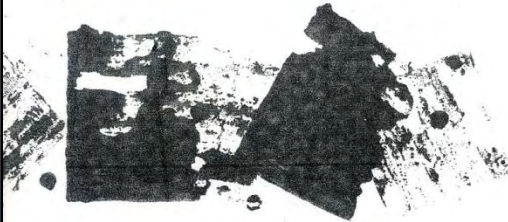
The timeliness and importance of a study of poverty cannot be over-estimated. This Institute should provide an opportunity for all attending to see poverty as it exists in our country today and to suggest ways to alleviate its drastic effects on our fellow man and thereby provide a life of well-being and opportunity for all.

POVERTY:

American

Paradox

April 6, 1965



Here is the program cover and insert from the Alverno College institute on poverty. The institute, "Poverty: American Paradox" was held on the Alverno College campus April 6, 1965.

AGENDA

8:30 Registration

9:00 General Assembly, Auditorium

"Welcome," Sister M. Augustine, O.S.F.
President, Alverno College

"Sociological Analysis of the Poverty Problem"

DR. CHARLES O'REILLY
School of Social Work
University of Wisconsin-Madison

10:00 "The Government Anti-Poverty Program"

MR. CARL OLIEN
Director, Economic Opportunity
State of Wisconsin

11:00 Group discussions under leadership of
resource personnel

Lunch
Noon-Time Activities

1:00 "The Institutional Church and Poverty"

SISTER MARY EVELYN
Social Worker among migrants from
Appalachia to Chicago
Glenmary Home Mission Society

2:00 Group discussions under leadership of
resource personnel

"Analysis of the Day"

REV. EVERETT MORGAN, S.J.
Department of Philosophy
Marquette University

NOONTIME ACTIVITIES

Participants are requested to go to lunch and group seminars at the times indicated on their tickets.

They are also encouraged to attend one of the movies which will be shown between 11:00 a.m. and 1:00 p.m.

MOVIES:

"The Living City" Room 315
(24 minutes)

As the living city expands, many uninhabitable areas are left at its inner core. There are many obstacles to overcome in raising the living conditions of the people in the inner core.

"Harvest of Shame" Room 131
(54 minutes)

The migrant worker has no permanent home. He lives where there are crops to be harvested. Because his living conditions are often inhuman, his work has become a "harvest of shame."

"The Children Without" Room 314
(30 minutes)

Often in the inner city the school must compensate for the love which children do not receive in the home. The Franklin School is a typical example of this.

AC Plans Series of Summer Institutes

Every summer Alverno sponsors several institutes dealing with various topics of public interest. This summer, besides the six week institute for elementary teachers, seven work-advantaged institutes are being conducted by men and women well versed not only in the subject being dealt with but also with its related fields.

A piano workshop on June 25 will deal with creative piano teaching. Dr. Robert Pace, from Columbia University's Teachers College, will conduct the one day workshop designed to teach the fundamentals of piano playing to the beginning music student.

Reverend John Sheets, S.J., from the Department of Theology, Marquette University, will lead a day institute on authority as the source of life on June 26.

The position of the Church on race relations will be related by Sister Claire Marie on July 10. The topic will concern the role of the Church in race, in the light of religion and sociology.

The following institute, The Church and The Inner City, will be held on July 24. It will be conducted by Reverend John Harmon, an Episcopal minister from Roxbury, Massachusetts, who will speak

specifically on the crisis in the Church, and by the Reverend John Shockey, a Catholic priest from St. Louis, Missouri.

The next institute on the agenda is a five day food service institute designed to be a source of information for those new in the field and a "refresher" for the experienced. The institute, to be conducted by Sister Alexa and several guest speakers, is divided into three sections; management, nutrition and

menu-planning, and food preparation.

The Church and Catechetics headed by Reverend Josef Goldbrunner will be the last of the institutes. The program from August 17-20, will deal mainly with the modern Church.

The last workshop of the summer, from August 17-26, will be open only to Religious. The topic will be instructional programs in spirituality.



Sister Herman and Mrs. Storms confer on plans for the Summer Institute for Disadvantaged Children that will begin here on June 16.

ALVERNO CAMPUS NEWS
May 18, 1965



Alverno College received a grant in 1965 from the NDEA to create a series of summer programs to address the issues of poverty and how it relates to the education of American youth. The photo below was taken at the Alverno Elementary Laboratory School during one of the sessions between 1965 and 1968.

Alverno's teaching
program wins
approval.
See page 3.

Alverno Proposal for Institute Approved

MILWAUKEE—The social development commission of Greater Milwaukee has approved a teacher training program proposed by Alverno college.

The project calls for spending \$48,181 on a six-week summer institute. The institute would care for 40 elementary school teachers of disadvantaged children and 100 pupils. Of the pupils, 75 would be from the "inner core" area.

Before the program is implemented, approval is needed by Gov. Warren Knowles in Madison and the economic opportunity development office, Washington, D.C. It would be part of the anti-poverty campaign.

* * *

SISTER M. HERMAN, O.S.F., of Alverno explained that the program has been outlined for the U.S. office of education. Deadline for fulfilling this requirement was December 30.

"Although we had been thinking of such a program for some

time, work on this particular institute was begun around Thanksgiving.

"At that time Alverno received notice from the National Defense Education administration that aid was available to schools undertaking such work."

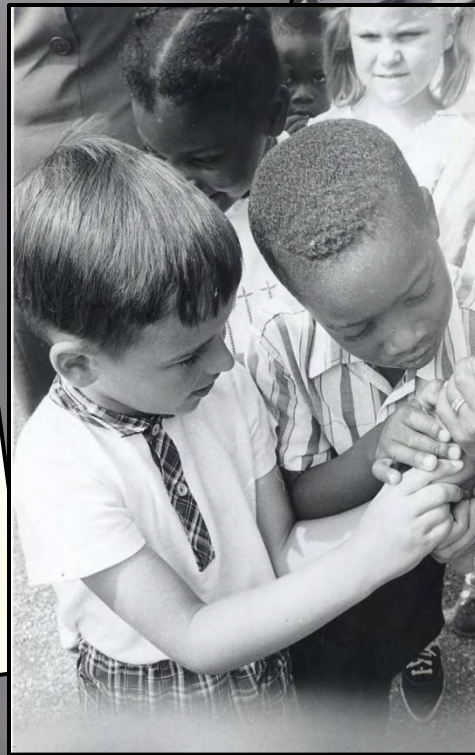
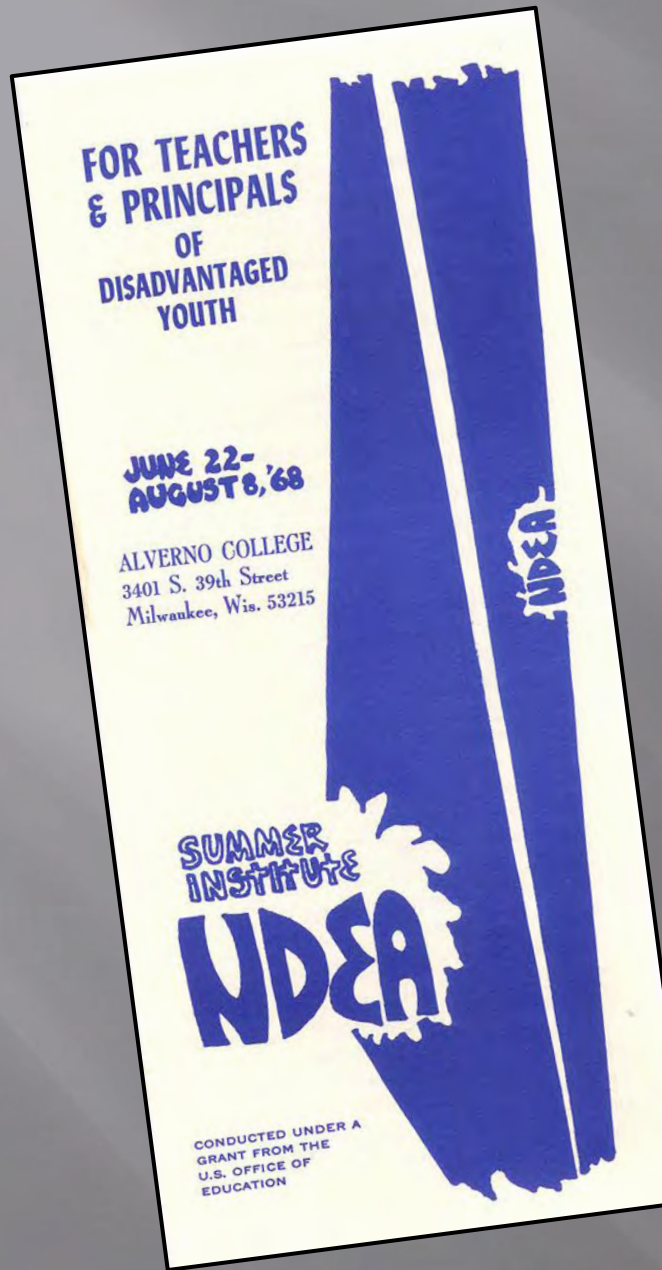
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IT WAS also learned that a better chance for national approval could be obtained where a project could be identified with a broader program in the same field in an area. "That is why the Milwaukee commission's approval is important," she said.

"We hope through this proposed institute to give teachers personal experience working with disadvantaged children. She explained this "would be done through both classroom experience and observation."

Catholic Herald Citizen
January 9, 1965

1965-
1968



A brochure cover and more photos that were taken at the Alverno Elementary Laboratory School during the NDEA summer institutes for teachers and principals of disadvantaged youths, circa 1965-1968.

Breadbasket Chief to Talk At Alverno

The Rev. Jesse L. Jackson, Chicago, national director of the Southern Christian Leadership Conference's Operation Breadbasket, will speak at an open housing workshop at Alverno college Saturday, July 20.

The workshop, previously scheduled for Saturday, was postponed to the new date to



Rev. Jesse
L.
Jackson

permit Jackson's appearance at the afternoon session.

The workshop will begin at 9:30 a.m. in the Alverno auditorium, 3401 S. 39th st.

A debate will be featured in the afternoon between Atty. Thomas Sutton, Elmhurst, Ill., president of Operation Crescent, an anti-open-housing movement in the Chicago area, and the Rev. Henry Browne, New York city, president of the Styrcker's Bay Neighborhood council, an open housing organization.

MILWAUKEE SENTINEL
Fri., July 5, 1968*

The Times

July 11, 1968

Nat. Breadbasket Head Will Speak at Workshop

The public is invited to obtain a comprehensive view of the open housing question by attending a workshop on the subject, Saturday, July 20, at Alverno college, with the Rev. Jesse Jackson, a prominent civil rights leader, as the principal speaker. Jackson, national director of the Southern Christian Leadership Conference's Operation Breadbasket, will address the afternoon session.

The program will include a debate in the afternoon between Atty. Thomas Sutton, Elmhurst, Ill., president of Operation Crescent, an anti-open housing movement in the Chicago area, and the Rev. Henry Browne, New York city, president of the Styrcker's Bay Neighborhood Council, an open housing organization.

The morning session, starting at 9:30 a.m., will include talks by Sutton and the Rev. Browne, and a film on racism.

The workshop, which will be held in Alverno auditorium, 3401 S. 39th st., is sponsored by the Institute for Teachers of Disadvantaged Youth being conducted this summer by the Alverno department of education and the national defense education institute, under the direction of Sister Bernadette Kalscheur, department chairman.

Registration will be held before the morning session. The registration fee is \$2.

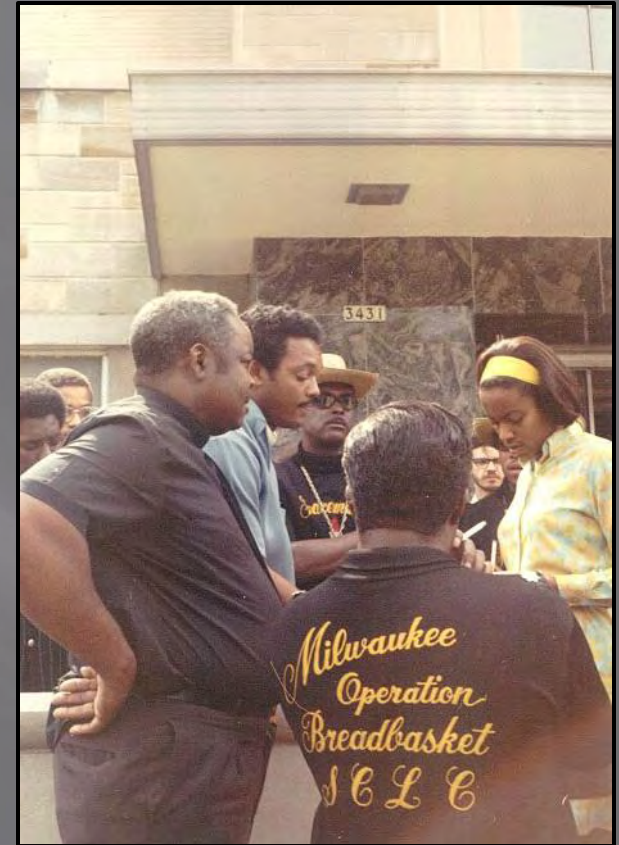
1968

Local newspaper
articles pertaining to
Reverend Jesse
Jackson's visit to
Alverno College on
July 20, 1968.

❖ The Reverend Jesse L. Jackson was invited to speak during the 1968 NDEA Summer Institute at Alverno College. Reverend Jackson was the National Director of the Southern Christian Leadership's Operation Breadbasket. He would address the issues of poverty and open housing.



The Reverend Jesse L. Jackson , director of the Southern Christian Leadership Conference's Operation Breadbasket, was a guest speaker on the Alverno College campus, July 20, 1968. Reverend Jackson came to Milwaukee to speak to the teachers and principals attending the NDEA Summer Institute though his session was also open to the public. Rev. Jackson is in the center of both photos wearing a blue shirt.



1965-
1968

“... we extend our gratitude in appreciation for your efforts in our struggle for human dignity. Only through the cooperation of the minds, bodies, and resources of persons from all corners of our nation can we cure the malady of racism in American life.”

--Martin Luther King, Jr.

Excerpt from a September 30, 1965 letter to Sister M. Augustine O.S.F., Alverno College President.

Here is the letter dated September 30, 1965 that Sister M. Augustine O.S.F., Alverno College President received from Dr. Martin Luther King, Jr.

646

334 Auburn Ave., N.E.
Atlanta, Georgia 30303
Telephone 522-1420

Southern Christian Leadership Conference

Martin Luther King Jr., President

Ralph Abernathy, Treasurer

Andrew J. Young, Executive Director

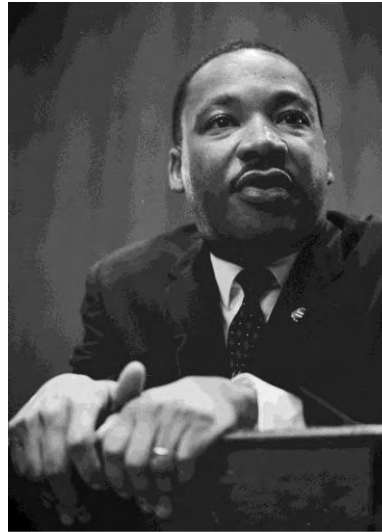
September 30, 1965

Sister M. Augustine O.S.F., President
Alverno College
3401 So. 39th St.
Milwaukee 15, Wisconsin

Dear Sister M. Augustine,

Nineteen hundred and sixty-five has been a milestone year in the Southern Negro's struggle for freedom. With a new sense of dignity Negroes are marching to courthouses all across the South striving to have their voices heard and respected in all realms of civic and public life. Many counties which had never seen a civil rights worker prior to this summer are presently engaged in conducting voter registration drives, teaching political education classes, developing labor unions, and organizing their communities.

This year's explosion of activity is due to a number of factors, one of which was our summer project SCOPE (SUMMER COMMUNITY ORGANIZATION AND POLITICAL EDUCATION). SCOPE's activity in over one hundred Southern counties across six states, resulting in the registration of over fifty thousand Negroes was undoubtedly one of the prime



A roster of Alverno students that participated in SCOPE was included with the letter. Two students from Alverno helped with the community organization program: Margaret Rozga (1967) and Sharon Quintenz. (1965)

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-2-

movers in stimulating the momentum that is presently growing across the South. But it will take years to measure the effect of this summer's work because these efforts are like a pebble dropped into a pond--only time will tell how wide a circle the ripples will make.

We of the Southern Christian Leadership Conference are grateful for the efforts that you and your school have made toward this summer of progress. On behalf of myself, the Board of Directors, and staff of the Southern Christian Leadership Conference, we extend our gratitude in appreciation for your efforts in our struggle for human dignity. Only through the cooperation of the minds, bodies, and resources of persons from all corners of our nation can we cure the malady of racism in American life.

We are especially appreciative of the academic community for the part that it continues to play in the realization of freedom and justice within our society.

Sincerely yours,

Martin L. King, Jr.
Martin Luther King, Jr.

MLK:tr

MARGARET ROZGA

Dear Beck,

The only regret I have about today is that you weren't here to share it with me. I am coming to understand many things, even frustration and disappointment, much better. This has been the best birthday anyone could ask for. Very few people even knew about it. There were no cards, no presents — except for the dress you gave me before I left — and no parties. Just some people I am coming to love very deeply. When they found out that today had been my birthday, they sang and asked me why I didn't say anything earlier. I guess they felt bad about it. I sure enjoyed that. I guess I'm a little sadistic at heart.

I'm a little sadistic at heart.

When we went canvassing today, we tried a new approach. We tried harder to get the people talking, sang for them and got them singing. We didn't get a chance to see too many people, though. The car got a flat. After it was fixed, we went back out and got another flat. This time we had to change it ourselves. Well, Nate had to, anyway. And in 95° weather — *whew!*

— where! We had a mass meeting tonight, our first in Union Springs, the county seat. It wasn't exactly a regular freedom-type mass meeting. It was a meeting of the civic association, or NAACP chapter, but they let us use most of the time. It was really good for several reasons. First of all, remember when I called you yesterday I said that the registrars had closed the courthouse after only seven people had reg-



istered because "they didn't have any more registration forms?" Well, today we had hoped to bring down all the people who said they would go when we saw them while canvassing. Only 41 people came. Barb was so disappointed she cried. I felt like hell. The local Negro leaders were pleased as they said it was the most who had ever come down on a single day. But we had hoped to register a thousand people this week. With only five days, at 41 people a day, it's not quite make a thousand.

It was very difficult for me to understand the lack of response. We had come here to help people, but you can't help them unless they want to be helped. And it was so odd that some people didn't seem to want to be helped

to register. But then, I started thinking. From observing conditions around here, you get some idea of the life of a Negro, his fears (many are many), his problems (which are many), and his frustrations (which are many). Then you put yourself in his place. One day, a bright, young, healthy looking college kid, who's had all the breaks all his life, comes knocking on your door. He encourages you to register to vote and expects you to respond immediately. Well, it becomes easier to understand when you put yourself in that Negro's place. Not that you then let him remain down, but you begin to understand his situation and try helping him rise above it. You have to keep telling him that he is worth something, that just because he's a human being, he has dignity. And you have to walk through the streets with Negroes, letting white people stare at you and call you names, just to show Negroes that you are not afraid. And you talk to them at their ball games, and in their restaurants, and on the streets. When nothing much happens, you become impatient and feel like going home. But you make yourself continue and 41 people show up to register. And you're disappointed, but you keep trying, hoping that tomorrow 200 will register. And if tomorrow only 31 go, you have to grit your teeth, smile, and go out into the streets, telling the people you meet that they are worth something simply because they are human beings.

It's like Mr. Poe, one of the local leaders, told me on the way to the meeting tonight — "It's hard to understand why people won't move, but then you must remember that for 300 years 'The Man' (the white man) has kept them down to the point that they came to believe they are inferior. So I spent my 20th birthday trying to change the attitudes developed out of centuries of indoctrination.

At the meeting itself, Mr. Poe really let the people have it. He told them that they think they have white friends, but they don't. Someone only loves you when you're a man. When you're afraid to be a man, people use rather

than love you. He talked about Barb's crying and said that every person there should cry twice her tears. They were afraid to stand up for what they knew to be right and she wasn't. When it was my turn to talk, I said something about no one will respect you until you respect yourself. And the way to show that you do is by registering so you could vote and make your own decisions about government. So go down to the courthouse and tell that registrar that you're a human being and you deserve respect. Pasadena Dan gave a good talk, but I only remember one part of it — "I hate to keep bringing up George Wallace, but he keeps bringing himself up." (That's true. He is on every other page of the newspapers around here).

Then they asked Barb to say something. Well, by this time, several people had talked about "the SCOPE worker who sat down and cried." She was very straightforward, told



them exactly how she felt. At times I thought she would start to cry right there. She said that in the morning, a lot of people were down at the courthouse. By afternoon, however, she was the only one there. A white woman who worked there came in, smiled pleasantly, and started to talk about why Barb was there. She asked Barb why she came. Barb said to work

for civil rights and register people to vote. The woman said that neither Negroes nor whites wanted SCOPE there, that she was wasting her time. She looked around the empty room and said, "There's no one here. That proves you're not wanted. What are you doing here?"

Barb told the people at the meeting that at that point she felt like saying, she didn't know. Then she asked the people, "Is that the way you feel?" Several said no. She asked again, "Do you want us here?" They shouted out yes. Oh, I forgot a part. This woman had told Barb that her (this woman's) Negro "friends" had said they didn't want SCOPE here. Barb also asked if that was what they told white people. She then said that she wanted the people at the meeting to prove this woman wrong. She didn't want her to talk like that anyone, to herself, to another SCOPE worker, or to anyone.

She also talked about religion. This is a very strange thing down here. Some people see the social implications of Christianity very clearly. Many, especially older people, think that they don't have to do a thing, that God will automatically take care of all. Barb said that Christ isn't living today the same way he was 2,000 years ago. That today the good He does, He does through men. He gives them the wisdom and strength to do it, but they must do the doing. The people clapped wildly. I guess we all

know that one meeting won't change the world. We'll have to keep on talking, keep on working. Pray, Beck, that we will have the strength to do so.

There is cause for optimism, though, even with only 41 people. Helping these communities organize themselves is important, for then we won't have to worry about numbers. The people here will increase their efforts after we leave.

We have been working on organizing the youth since we came up to Union Springs on Saturday. Three of us are now living in Union Springs, Nat, Fannie, and myself. I enjoy this work a lot. We've met some great kids up here. Paul, Nat, the Cook sisters, Jackie Lee, Owen, and others. Being with these kids, singing with them (we've made up some of our own freedom songs), and knowing that they'll keep on working after we've gone helps keep your spirits high. And some of them have become, in three days, very good personal friends. That is a big part of the reason this area needs a good birthday.

I'll write more later about my work now and plans for the future. Must go. It's very late, but wanted to tell you at least this much. Take care.

Love
Peg

This letter, written by Margaret Rozga, appeared in the summer 1966 issue of *Vision*, an Alverno student publication .



Alverno College student Margaret Rozga traveled to Alabama to take part in the SCOPE program during the summer of 1965. The Summer Community Organization and Political Education unit from Milwaukee traveled to Bullock County Alabama to assist in voter registration, political education and community organization as part of the Southern Christian Leadership Conference lead by Dr. Martin Luther King, Jr.

8 Here to Join March

Father James E. Groppi and seven other Milwaukee civil rights workers will leave here Friday to join the James Meredith march in Mississippi.

Father Groppi, an assistant pastor at St. Boniface Catholic church, 2609 N. 11th st., said Thursday he would drive the group in his station wagon to Memphis, Tenn., where they would join other civil rights demonstrators.

Two of the group are recent Marquette university graduates and members of the Students United for Racial Equality group there. They are Miss Margaret R. Kendrigan, 21, of 836 N. 14th st., and Albert D. Stefanich, 22, of 523 N. 18th st.

Miss Kendrigan is from Chicago. Stefanich, president of the group, is from Kenosha.

The others are members of the Milwaukee youth council of the National Association for the Advancement of Colored People.

They are Peggy Rozga, 20, of 3209 S. 44th st., political action chairman; Wayne Toliver, 21, of 2553 N. 12th st., direct action chairman; Nathaniel Harwell, 21, of 1817 N. 21st la., publicity chairman; Fred Evers, 19, of 2556-A N. 11th st., treasurer, and Gloria Hubbard, 20, of 2858 N. 14th st.

Father Groppi said the group expected to be gone about a week.

June 9, 1966



The article to the left appeared in *The Milwaukee Journal*, June 9, 1966. Milwaukee activist, Father James Groppi was instrumental in organizing local students to participate in civil rights activities.

The article to the right appeared in *The Alverno Campus News* Vol. XII, No. 1, October 5, 1965, pg. 4. The article contained information on student involvement with the Southern Christian Leadership Conference which was led by Martin Luther King Jr.

SCOPE Work in Alabama Amazes, Teaches Students

"Are you registered to vote?"

"Would you like to register?"

Members of the Milwaukee SCOPE (Summer Community Organization and Political Education) Unit, including Margaret Rozga of Alverno, used these questions daily in their work in Bullock County, Alabama, this summer. These five students from Milwaukee area colleges were among almost 800 volunteers working in 60 Black Belt counties for Dr. Martin Luther King's Southern Christian Leadership Conference (SCLC).

The SCOPE project in which they participated had three objectives: voter registration, political education and community organization. Through their work, the students hoped to help the people with whom they were working gain a sense of control over their future and eliminate racism from American politics.

On a daily basis, voter registration involved door-to-door canvassing and meeting people at churches, places of employment and cafes. Political education "classes" were incorporated into mass meetings.

"Since our return, the question people most frequently pose con-

cerns the white community's reaction to our presence," Margaret said. This was similar to what they had anticipated.

The reaction of the Negro community, however, was somewhat different from what the workers expected. "News of our presence in the County spread quickly," Margaret recalled. "Negroes, generally, knew we were there to help them and welcomed us. If we were hungry, we just knocked on someone's door."

It was another thing when the workers spoke of voter registration. Here they met an attitude for which they were not prepared. Margaret told of her amazement when one man said that "voting is white folks' business." She concluded that "He had been so indoctrinated by the system that he really believed he was inferior."

"We found the same attitude in more subtle form, Margaret said. "Some people answered, 'That's right,' or 'Yes, ma'm,' to everything we said."

Nevertheless, between 600 and 700 Negroes registered while the SCOPE workers were in Bullock County.

Photo of Father James Groppi courtesy of the Archdiocese of Milwaukee Cemeteries
http://www.cemeteries.org/fp_display.asp?id=109



Father Groppi Leads Demonstration

Father James Groppi, seen wearing sunglasses in the middle of a crowd, leads a demonstration against discrimination. *Wisconsin Historical Society* WHI-59546

This photo, from Margaret Rozga's book *200 Nights and One Day*, shows Father James E. Groppi (photo center in sunglasses) speaking with a group of Milwaukee's north side citizens. Groppi was instrumental in assembling citizens for the purpose of peaceful demonstrations against segregation and to promote open housing.

The photo was reproduced with permission from the Wisconsin Historical Society.

To view more images showing Father Groppi and the demonstrations for equal rights and open housing visit the Wisconsin Historical Society at <http://www.wisconsinhistory.org/whi/results.asp?keyword1=groppi> keyword Groppi.

The photo below is of the Father James E. Groppi Unity Bridge, Milwaukee's 16th street viaduct. The bridge was symbolic of the wide expanse in racial segregation between the north and south sides of the city of Milwaukee. Father Groppi led the first of many open housing marches across the bridge in August of 1967. The marches, which began as peaceful protests, resulted in angry and violent confrontations between citizens and the police.



Face-off Between Police and NAACP Members

The Milwaukee police approach a line of NAACP Youth Council members in an attempt to break up a demonstration. Photo: *Milwaukee Journal Sentinel*, Journal Sentinel Inc., reproduced with permission. Wisconsin Historical Society WHI-59547

The photo above is from Margaret Rozga's book *200 Nights and One Day*. The photo was reproduced with permission from the Wisconsin Historical Society.

Jeannie's Birthday Gift

It was Jeannie's birthday. We had a big family dinner before going to St. Boniface to march.

She put on her new tee shirt, just a plain White shirt, but what she wanted. Mom said no, better not, but she begged

and begged 'til Mom gave in. She never could wash out the egg that splattered all over Jeannie's back.

Excerpt from Margaret Rozga's book,
200 Nights and One Day.



My mother didn't want me to march.
She didn't think it was ladylike. When I was arrested,
She didn't go to church that Sunday.
She was too embarrassed.

Dale didn't want me to march either.
But sometimes there are things you just have to do.
Sometimes you have to stand up for yourself.
Sometimes you stand alone but alone doesn't matter
if you're standing up for others.



Vel R. Phillips

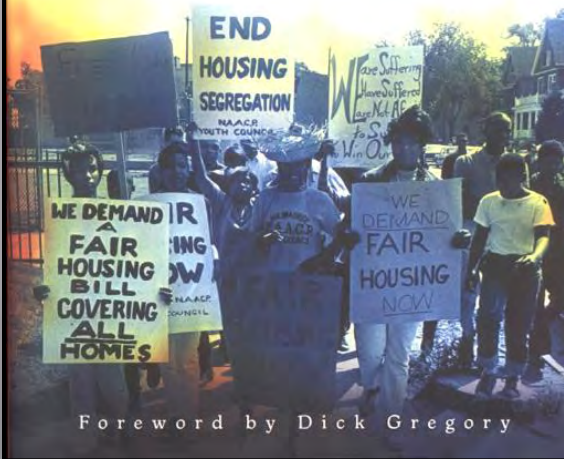
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Excerpt from the poem "The Lone Vote" by Vel R. Phillips, first African American and first woman, elected to the Milwaukee Common Council, April 1956, *200 Nights and one day*, Margaret Rozga, c. 2009, page 8-10.

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Margaret Rozga

200 Nights and one day



A copy of Margaret Rozga's book and play can be found in the Alverno College Library collection

The power of the poems in *Two Hundred Nights and One Day* derives from their ability to capture history and release it in exacting and unforgettable moments.

—Francine Ringold,
Editor-in-Chief, *Nimrod International Journal*

For my students, the turbulence of the sixties has reduced to songs and slogans, an occasional movie. The African-American quest for equality is pushed so far behind as to seem the product of a scriptwriter rather than an insistent force which guns and hoses will not stop. As Margaret Rozga says in her opening poem, "History remembers the dream, forgets the nightmare." These poems speak of Milwaukee activists, including her, who marched for months to bring about fair housing. Each voice speaks with immediacy impossible to ignore. I have my memories of the sixties—the meetings, the marches, the demonstrations—Chicago, Washington, DC. These poems unearth Milwaukee's story, the story of so many cities in turmoil during that time. Thanks to the poet-as-witness, the reader knows that these stories will not disappear.

—Professor Martha Vertreace-Doody,
A National Endowment for the Arts Fellow and
Poet-in-Residence at Kennedy-King College

These poems bring to life an important, but often overlooked, chapter in civil rights history—the fight for local and national open housing laws... This significant and accessible book provides an excellent way to introduce the study of the American Civil Rights Movement to students in literature and history classes.

—Dr. Howard Fuller,
Founder and Director, The Institute for the
Transformation of Learning, Marquette University



"This book will make you feel the hunger, strength, sweat and victory of the marchers' fight and commitment for equality."

—Dick Gregory

Author, poet, English Professor and 1967 Alverno Alumnae Margaret Rozga has written extensively about Milwaukee's civil rights movement. Her recollections and collected writings were the basis for her book *200 Nights and One Day* and her play *March on Milwaukee: A Memoir of the Open Housing Protests*.

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2008

March on Milwaukee:

A Memoir of the Open Housing Protests

by Margaret Rozga

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First Performed at the University of Wisconsin Waukesha
Mark Lococo, Director, April 2007

Revised: September 9, 2008

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- *200 Nights and One Day*, Margaret Rozga, c. 2009, Benu Press, Hopkins, MN.
- *March on Milwaukee: A Memoir of the Open Housing Protests*, Margaret Rozga(Alverno 1967), c. 2007, revised 2008 Benu Press, Hopkins, MN.
- Archdiocese of Milwaukee Cemeteries
http://www.cemeteries.org/fp_display.asp?id=109
- John F. Kennedy Presidential Library & Museum www.jfklibrary.org.
- The Milwaukee Journal
- The Wisconsin Historical Society
<http://www.wisconsinhistory.org/whi/results.asp?keyword1=groppi>
- The Catholic Herald Citizen
- School Sisters of Saint Francis <http://www.sssf.org/english/intl-aboutJustice.shtml>
- The Milwaukee Times
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