There was as yet no animal which was more akin to the gods than these, none more capable of intelligence, none that could be master over all the rest. It was at this point that man was born: either the Creator, who was responsible for this better world, made him from divine seed, or else Prometheus, son of Iapetus, took the newmade earth which, only recently separated from the lofty aether, still retained some elements related to those of heaven and, mixing it with rain water, fashioned it into the image of the all-governing gods. Whereas other animals hang their heads and look at the ground, he made man stand erect, bidding him look up to heaven, and lift his head to the stars. So the earth, which had been rough and formless, was moulded into the shape of man, a creature till then unknown.
issue that had caused no little consternation the year before. "It's not that drinking is permitted; it's just that it isn't forbidden,"

Perhaps you have learned it without book, But I pray, can you go it alone, when no one could help us.

on guided tours of our model library, but who needed a guided tour to find out where the pool hall was, downtown Worcester, or Newton, and many places in between, and ending back there two days later ... a lecture ... a concert ... a first to Art Dulong.

The object was to make it, to be there when it happened, and to watch it through to the end. There were some times when we were with friends and they made it happen. And sometimes we had to go it alone, when no one could help us.

"The times they are a-changing". If there are changes, we are their parents. In the world, we sat next to things. In college, we saw things through headlines, moving images, and ideas. There was the distant sound of the drum, and a timpani of voices asked us — "Perhaps you have learned it without book, But I pray, can you read anything you see?" We started with small things, like the history lines at registration, and moved outward in concentric circles. And when we were told that some of us wouldn't make it, we wondered whether it was do to the frustration of that first line. We were that naive, or so we like to tell ourselves. We spent time sitting next to him in class, but the concept of a coed-Holy Cross seemed only slightly less mindboggling than before. The spectre of Andy Warhol in Kimball added a bizarre note to the largely mundane occurrences of the day.

As the year progressed the quality of life at Holy Cross was in the forefront of campus discussions. Something was missing, we said, and Clark's experiment with a house system, in an attempt to fill that gap, proved to be a harbinger of its campus-wide implementation. It gave us what we thought was our first taste of student power, and if it lacked the rustic gentility of Quincey House in Cambridge, it was still better than Alumni. Campus discussions were also turning to the activist group that seemed to be centered in Wheeler which dared to use the word "radical," and reports of the Student Action Committee's sit down demonstration in O'Kane against the Dow Chemical Company, the Fast for Peace, and Peter Benner's announcement that the group would seek to form an SDS chapter on campus generally fell on hostile or indifferent ears.

In January The Crusader could only report that the basketball team "showed pride" in its unfortunate encounter with UCLA, but Hochstein still scored 22 off the ubiquitous Alcindor. A mid-season resurgence and eleventh-hour NIT hopes were doomed to frustration, and afterwards Dr. McBrien issued the report on athletics which was to establish his notoriety. In February the parietals issue was resurrected and the plans for a movement to effect mass violations was squelched when Fr. Swords told an emotional audience in Hogan that "the present parietal hours for Homecoming (noon to 1 p.m. and 4 to 8 p.m. on Saturday, and noon to 6 p.m. on Sunday) would not be extended. And as the currents of campus politics, now freed from the demeaning alcohol business, now found themselves thoroughly immersed in a feminist syndrome, October also saw the violation of a virgin campus by thrill-seeking coeds from the familiar list of proximate women's colleges. No one seemed to mind the girl sitting next to him in class, but the concept of a coed-Holy Cross seemed only slightly less mindboggling than before. The spectre of Andy Warhol in Kimball added a bizarre note to the largely mundane occurrences of the day.
conspicuous, and many hours were spent in smoke-filled rooms discussing paranoia and the bearded narc washing transoms in Wheeler.

In March Holy Cross dove into the political and social vortex which was to subsequently shake the country's very foundation. The enthusiastic reception given to Eugene McCarthy in Hogan was encouraging, and then Johnson dropped out. But Martin Luther King was shot, and on a crisp April afternoon we marched to the Worcester Common, heads fixed solidly on the pavement which was to subsequently shake the country's very foundation.

1968-69 marked the College's 125th anniversary, which is as good a theme as any for interpreting the year's events. Harvard's President Nathan Pusey told us in October that liberal education is "coming alive again, burgeoning new life informs it." Representatives of over 300 colleges and universities attended the anniversary convocation, as did not quite that many students. The birthday motif pervaded December's theology symposium, featuring Jesuit philosopher Bernard Lonergan: we were assured that Christianity had a future. Brooks succeeded Guindon as dean, and proclaimed that the College should adopt a stance of openness, of being ready to risk change, development, and growth. Fr. Swords invited students to join faculty committees; they accepted. Tuition was hiked to $2000, but of the financial situation Fr. Nolan remarked, "There is still hope." Tom Boisture departed; Bill Whitton arrived. The College commissioned Arthur D. Little to study its athletic policies and public image; the Goals Committee tendered its report. That year Holy Cross tried to extrapolate its past into the future.

Randall Caudill won a Rhodes scholarship, the College's third; four seniors were named Woodrow Wilson fellows. Ed Siudut and the basketball team went 16-8; no NIT, maybe next year. The Cross and Scroll presented black-power advocate Nathan Wright, Clive Barnes and Russell Baker of the New York Times, and distinguished poet Robert Penn Warren.

If reflection keynoted the first semester, action highlighted the second. 1300 students petitioned on behalf of Hen-Tov and Rust, who had been fired from the political science department, and 500 demonstrated in the corridors of Fenwick. Students invited themselves to sit on tenure committees and vote in the College senate; the faculty accepted. Coeds were snowed in in February and voted in in May, as Coed Week attracted over 200 guests to rooms vacated for their occupancy and the faculty registered an overwhelming vote for implementing coeducation in 1971. A new student government constitution was created and with it an Interhouse Congress; Tom Dougherty was elected its first chairman.

Student activism had transcended parietals and the eight-cent donut, but was not to remain riveted to tenure and coeducation. Nascent were deeper and more divisive conflicts: the SDS harassed the Marines in March; in April the black students, 20 of whom enrolled in September, secured a black corridor. Holy Cross in May was far different from Holy Cross the previous fall, indeed the previous 125 years — far more different than anybody realized.

What can we say is ours, is "mine"; after four years, what do we stamp as individual?

Certainly no one is thinking like this when September of senior year comes around. We think in numbers and the seeming maturity which another year will test. There are five hundred and forty-six of us, and that is what defines us as a class. And that's what this is, a class history. Each of us will have a claim in centerfield, and we can only recall the events and the people which put claims upon us this year.

Even to speak of a "we" is an anachronism, for we are spread out all over the campus and Worcester. Sort of an urban sprawl. This year, the campus seems more like a small city. The style of the campus is people; they are its greatest asset, even though they are as interesting, engaging, or as dull and banal as people elsewhere. There are more of them, and you see it in the long lines at Kimball, and the new "houses" (a dubious name for off-campus) along Southbridge, and on top of Fenwick and the old Limbo. Lines at the bookstore are as ever. But if there have been any changes, it has been in the people. All different sizes, shapes and colors. Of course, it's because we are seniors that we see these things; for there is a pleasure, usually short-lived and very often painful, in knowing that we now have more time than ever to do what we want, but yet there is less time to do it. So we go through with the registration lines, take the cards and start another year.

Things were going smoothly, too smoothly. Perhaps in anticipation, the mild plague that struck down the footballers and cancelled the remaining season made us realize that there were more things outside the gate than we knew. There were other records, like Art Dulong's wins in the New England and the IC4A Cross Country. All the victories weren't on the playing field only, as the October 15 wedding of people, college, and community in peace indicates. On the outside, there was still a war. Little did we know that there was one brewing inside. If one read the newspaper, you noticed the articles by black students. They wrote them, and even got national publicity, while everyone else was talking about "life-style". Another Moratorium came and went, another Coed day, another report by the ubiquitous Dr. McBrien. There were confrontations where rhetoric soon became action. One elicited charges of "racism," which lead to the "walkout," and the rest is recent and vivid history only too well-known. To some, it seemed whatever glories the College ever achieved were dwarfed by that uncertain weekend. But the outcome to anyone living after the Enlightenment was the greatest achievement.

But, after all, there were still exams to take, a new semester, a Free University, and the dying off of winter to celebrate. There were still acceptances to be looked upon as vindication, and even rejections which were little discussed. And in some cases, there were highly ungrammatical proposals which fill our calendars for the summer and perhaps for some time to come.
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