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University housing: Groves Women's Co-operative House: 1104 West Johnson Street. 1948/1951

[Madison, Wisconsin]: [s.n.], 1948/1951

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SOCIETY NEWS

11/15/51

FROM THE UNIVERSITY OF WISCONSIN NEWS SERVICE, MADISON 6, WISCONSIN

RELEASE: *Immediately*

Answering

Madison, Wis.—Groves Women's co-operative house, 1104 W. Johnson st., and Rochdale Men's co-operative, 205 N. Mills, will hold joint open houses Sunday afternoon, Nov. 18, Clarice Wruck, president of Groves house, announced today.

"Students and faculty are invited," Miss Wruck said, "and we hope they'll come. Our purpose is to let some of the faculty who helped us get started at Groves eight years ago see some of the improvements we've made. We do all our own work, even down to the decorating," she added.

Among guests of honor invited are: Pres. and Mrs. E. B. Fred, Prof. and Mrs. Harold Groves (after whom the Women's co-operative is named), Atty. and Mrs. B. W. Huiskamp, Profs. Paul L. MacKendrick, L. E. Drake, Walter R. Agard, Keith McGary, and Helen White.

Tours of the two 'co-op' residences will start at 2 p.m. and refreshments will be served in both houses, according to Miss Wruck. At 3:30 Sociology Instructor J. P. Chiozza will give a talk at Groves house. Dancing will follow the open-house program from 5:30 on.

There are 19 men residents at Rochdale and 23 women who live at Groves. Last year Groves sponsored a young displaced Polish student, and through joint efforts at fund raising, the two co-ops brought Adela Kalvary to this country to study at the UW and live at Groves.

##

CUT LINES

6/28/51

FROM THE UNIVERSITY OF WISCONSIN NEWS SERVICE, MADISON 6, WISCONSIN

RELEASE: July 3
Tuesday

*70
groves*

Pointing out her route to Oxford, England, where she will study on a Full-bright fellowship for next year, Mrs. Marie Cochran (center) explains to fellow residents of Groves Co-op, UW women's residence, that she hopes to take time out to visit some cooperative residences abroad. Interested onlookers from Groves are (from left to right): Polish born Adela Kalvary, a former member of the Polish underground; pert 19-year-old, Japanese-American Carolyn Konoshima, president of Groves this year; Mrs. Cochran; and Membership Chairman Clarice Wruck, 20, from Norwalk, Wisconsin.

###

FEATURE STORY

FROM THE UNIVERSITY OF WISCONSIN NEWS SERVICE, MADISON 6, WISCONSIN

6/28/51

RELEASE Tuesday, July 3

Pix available

James Cop

By Gwyneth Roe

Madison, Wis.--Last June a short, blonde girl trudged wearily up W. Johnson street in Madison, Wis., looking for house number 1104. She had travelled over 5,000 miles to get there and was eager to see her new home. She spotted it under a sign that read Groves Co-op, residence for women. Beside it was another sign with an arrow pointing down some steps that said Green Lantern Eating Co-op.

She was familiar with both names. The members of the two co-ops had raised a thousand dollars to bring over a displaced person from Germany to study at the University of Wisconsin. Memories of the Warsaw Ghetto, the Polish underground, and a slave labor camp behind her, the girl climbed the steps of Groves Co-op and rang the bell. Not long after she had crossed the threshold Adela Kalvary "had come home."

According to residents of the Co-op, the house has a way of doing that to people. It is a somewhat shabby structure tucked away on a side street close to the University campus. But it is a unique home to 30-odd girls from a variety of nationalities, religions, and races. They are proud of it.

Back in 1943 a group of co-ed students at the University decided to put into practice an idea they had long held - to bring together under one roof girls from different races and nationalities and to keep expenses at a minimum by doing all the work of up-keep and maintenance themselves. Helped by Prof. Harold Groves of the UW economics department, they first rented a house at 150 Langdon street, later a fraternity house on Henry street.

-more-

ad one--groves co-op

In 1946 they went into business for themselves by purchasing the house at 1104 W. Johnson. The transaction involved a contract loan and a \$200 monthly mortgage payment. Worth \$25,000, the structure has done yeoman service during the past five years.

Today Groves Co-op is a well-established institution on campus. Its members come from many countries, major in many different fields, take an active part in campus life, and maintain one of the highest grade point averages at the University.

Rent per semester is \$70 for a single room and \$65 for a double. During summer school, rooms can be had for as little as \$30. Meals are available at cost at the Green Lantern Eating Co-op in the basement. A meal ticket for a week costs \$6.50 and provides lunch and dinner daily except Sunday.

Reason it is possible to maintain such low rates is a share-the-work program whereby each girl assumes some responsibility for maintenance and upkeep of the house. Work crews go over the living rooms, hallways, and baths during the week. On Saturday mornings the girls roll up their sleeves and houseclean for two hours. The residents, during the school year, redecorate, paint, and do-over the furniture as the need arises.

Complete self-government rules at the Co-op. A governing board directs all activities of the house including mortgage payments. Business meetings are held once a week, officers are elected once a year.

House parents, usually graduate students, live at the Co-op, attending meetings, advising, listening to any "beefs" that may arise. This year Mr. and Mrs. Wesley B. Terwilliger are "parents" at Groves. Mrs. Terwilliger, the former Alexandria Stephanopolus, was born in Greece and came to this country in 1937. Currently she works in the U.W. Student Infirmary as a medical technician while her husband studies philosophy.

ad two--groves co-op

According to the Terwilligers, an important contribution Groves Co-op brings to the UW campus is that of friendship. Says Mrs. Terwilliger: "Young women who might never have met or, in a number of instances, been able to attend the University at all have formed life-long associations here."

As Membership Chairman Clarice Wruck, 20, a physics major from Norwalk, Wis., puts it: "The atmosphere here is a cosmopolitan one, and we have a chance to know well many stimulating people we ordinarily wouldn't meet."

Marie Cochrane is one of those "stimulating people" Miss Wruck points to. A native of Georgia, she had had 14 years of teaching experience before coming to the University of Wisconsin. Now on leave of absence from Baton Rouge university, she expects to sail for Oxford, England, on a Fulbright fellowship for a year's study of Celtic drama. For three years she has lived at Groves, worked on a Ph.D., and been assistant instructor in the U.W. English department.

Take the pert 19-year-old Japanese-American born house president, Carolyn Konoshima. Though but five feet and 100 pounds, she presides over meetings with plenty of parliamentary authority. A war evacuee, Carolyn lived behind barbed wire in a relocation camp in the Wyoming desert during the war. Her brother, a graduate of the University of Wisconsin now with the US Army in Korea, was instrumental in bringing her to the UW campus - and to membership in Groves.

Best example of what members of the Co-op believe and how they put this belief into action is Adela Kalvary, the displaced student sponsored by the two co-ops, now starting her second year at the University.

Her father was killed by the Communists while fighting in the Polish army. Her mother and all other relatives were killed by the Nazis. Under an assumed name Adela worked first in the Polish underground, later was sent to a slave labor camp, where she worked 12 hours a day in a munitions factory.

"We did what we could," Adela tells, "when nobody was supervising us. The powder caps were of a certain weight. When we put more than enough in, they exploded and the caps were useless." --more--

ad three --- groves co-op

She says about Groves Co-op and life at the University: "This is the first place where I have learned about tolerance. I didn't have much experience with that before. Here I learned how a group can live together without hate or prejudice and where people accept you without trying to convert you into something you are not."

Membership at Groves Co-op is open to all women students at the UW, regardless of nationality, race, or religious beliefs. The girls report there are a few rooms still available for the Summer Session - and - that it's a good place to live.

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U. W. NEWS

11/1/48

FROM THE UNIVERSITY OF WISCONSIN NEWS SERVICE, MADISON 6, WISCONSIN
RELEASE: Immediately

*Housing, Women's
1948-9*

Madison, Wis.--The Groves Cooperative house at the University of Wisconsin is cited for its successful interracial program in the October issue of Mademoiselle magazine.

The cooperative at 1104 W. Johnson street is named for Prof. Harold Groves of the University economics department, who was instrumental in its formation in 1943. There 29 women of all nationalities, races, and religions live, work, and play together.

"Apparently college students are trying to bridge society's barrier--or break it down," the Mademoiselle article states. "There are more college race-relations clubs, commissions, and committees than there are any other single kind of student organization.

"Courses in race relations, dignified by their inclusion in the university psychology or sociology departments, have mushroomed up across the country. Undergraduates are questioning old stereotypes, hitting out hard against prejudice and social structures which reinforce prejudice."

(more)

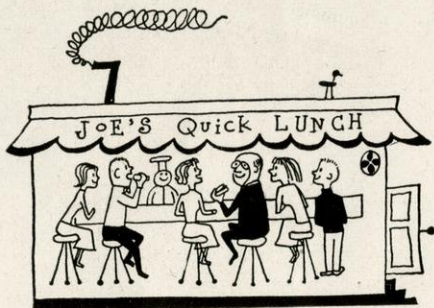
ad one--Groves cooperative

After describing the success that Hampton Institute in the South has had in interracial exchange with students from Grinnell, Antioch, Oberlin, and other colleges, the author continues:

"A much more widespread program is conducted by the interracial college rooming cooperatives throughout the country--Groves Cooperative at the University of Wisconsin is a good example.

"Young women representing all nationalities, races, and religions come to regard living together as a natural and mutually beneficial experience rather than as an effort to surmount a problem," the writer concludes.

#



Please pass the ketchup, Professor B!

Reactions to college life à la American range from disliking rallies and smoking in class to adoring the cheeseburger. Although they say things in different ways, foreign students have a few definite and recurrent comments to make on you, your campus, your way of life.

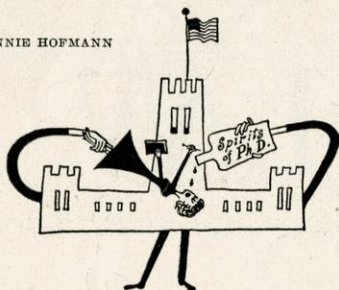
Bouquets go to faculty-student relationships. "We Italians [Luciana Ribet, Mount Holyoke] consider the faculty member a supernatural being, to be avoided and left in superior academic realms." The idea of having a beer with a professor or being invited to his home is fantastic to many. So is the discovery that if you come up with an independent thought in class it isn't squelched because you've crossed a pet theory. The camaraderie we take for granted is considered one of our distinctive features. "I wish it were the same in my country," laments a French Mlle.

Methods of instruction are criticized pro and con. "Too much spoon-feeding, reliance on comprehensive textbooks . . . insufficient instruction by seminar or tutorial. . . . Real learning is destroyed by a testing system which puts a price on memory. . . . I like the American method of learning. You cover ground, get ideas about lots of things. . . . My first unproctored exam taught me more about responsibility and trust than the studying I had done for it."

Academic freedom is stressed again and again by foreign students who are impressed by the "freshness," the intellectual independence here. "It is wonderful to study again under normal circumstances," says Louise Y Su, U. of California. For such students just to get books out of a well-stocked library and supplies from the co-op are events worthy of celebration.

Many wish they could try their wits against their American friends, but find a

GINNIE HOFMANN



Too much spoon-feeding, mollycoddling

Campus correspondence

U. S. college life through foreign eyes

taboo stamped across most serious subjects. For this reason they are slow to make lasting friendships. One European (whose dorm sisters literally took the sweaters off their backs for her, got her dates, et cetera) found that when she tried pursuing a topic below its surface, the sisters shied away; talk stayed at the clothes-date level. If it did border on profundity, classroom precepts were merely regurgitated. According to a Greek lad, "the foreign student is emotionally isolated from Americans, can't find any spiritual or cultural tie-in." One reason for this is that you have to catch most Ameri-



You can say what you want, when you want

cans on the run if you want to talk to them. The swift pace of living shows in every phase of campus life—meeting term paper deadlines, the frenzied "hitting the books" at zero hour, the being able to handle four or five extracurric activities with the skill of a juggler. To those from more leisurely-moving cultures this is both intriguing and somewhat incomprehensible. "Everytime I'm on the main dish, the rest of the girls are finishing their ice cream," says Remy Ja Rodriguez from Manila, now at Washington State. "The most painful of all lessons for us," a Latin admits, "is learning to be on time."

Dating falls into a category by itself. One gal (we won't tell) gets annoyed at "otherwise intelligent girls who drag a heavy load of Princeton or Dartmouth flesh on weekends just because it's the thing to do." The consensus on American concepts of love: "You suffer from the 'romantic' superficialities played up by movies and ads, thus losing sight of more enduring values." Students from chaperon-dominated countries take shots at the in-



Smooching shocks men and women alike

formality between the sexes here. They consider it indiscreet—and the lack of restraint in public embarrasses, often offends.

General impressions of American women turned out something like this: She's better informed than her man, more interested in the world, appears to be the initiative and drive behind American culture. Yale man Anton Schrader, Holland, adds that he finds them more curious than European women about everything. Some questions, however, bring horror to the innocent recipient. Such monstrosities as "Do you really throw babies into the Ganges?" and "I knew a Pierre somebody once, you don't know him, do you?" and "Liberia . . . that's next to Manchuria, isn't it?" are an agonizing experience for those who labored long at knowing about these United States, only to find misconceptions, old wives' tales and geographic ignorance about their own country.

One French lad sums it up by saying: "Alors, we can dance without talking and understand each other perfectly." But today's international campus set is patiently striving for something more concrete and durable than mere "dance floor understanding."—DARCY FRIEDMAN



Do you ride a camel to school every day?

...against hate

PETER MARTIN



College Board Department

Conducted by Nancy Garoutte

The undergraduate hunches over her lecture notes at Chicago (Minorities, Case Studies in Racial and Cultural Tension); ponders the phrase "equal education for all" at Georgia; reads the *Oklahoma Daily* for news of Ada Lois Sipuel, Negro, denied admission to the law school; looks around her campus and community and surveys the incredible barrier society erects to hinder understanding among people.

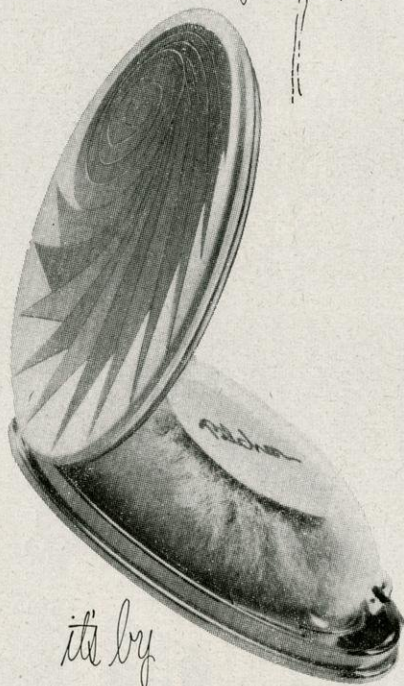
Apparently college students are trying to bridge society's barrier—or break it down. There are more college race-relations clubs, commissions and committees than there are any other single kind of student organization. In 1947-'48, editorial coverage of various aspects of the minority problem crowded even local campus notes on to the back pages of college publications. Courses in race relations, dignified by their inclusion in the university psychology or sociology departments, have mushroomed up across the country. Undergraduates are questioning old stereotypes, hitting out hard against prejudice and social structures which reinforce prejudice.

In the South, student journalists chip at old prejudices with a new Southern rhetoric. The *Oklahoma Daily* carried a short little editorial about the student variety of an armchair liberal—the girl who "reads stuff like *Gentleman's Agreement*" and vehemently agrees, sees nothing inconsistent with going through rushing, taking the oath that she isn't a Jew: "Wisely the founders of her clique didn't write into their anti-Jewish clause all its implications. The new pledge or initiate doesn't have to swear 'I believe I am superior to other classes of people—which makes me eligible to join you in flaunting the American myth that all men were created equal.' Used instead are such innocent oaths as 'I am a member of the Caucasian race as distinguished from the Hebrew.' It's nicer that way." A William and Mary coed, editor of the student newspaper *Flat Hat*, used her editorial prerogative to ask for the admission of Negro students to the college on an equal basis with its white students. And [Continued on page 250]





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people who had been with her when she first started to cross the street, blocks away by now, having tried and made perhaps a dozen lights while she had hesitated at the first; people by now a mile or so downtown, because they had been going steadily while she had been trying to gather her courage. She paid the man quickly, restrained an impulse to say that there was nothing wrong with the Coke, she just had to get back, that was all, and she hurried down to the corner again.

The minute the light changes, she told herself firmly, there's no sense. The light changed before she was ready, and in the minute before she collected herself, traffic turning the corner overwhelmed her, and she shrank back against the curb. She looked longingly at the cigar store on the opposite corner, with her apartment house beyond; she wondered, how do people ever manage to get there, and knew that by wondering, by admitting a doubt, she was lost. The light changed and she looked at it with hatred, a dumb thing, turning back and forth, back and forth, with no purpose and no meaning. Looking to either side of her slyly, to see if anyone were watching, she stepped quietly backward, one step, two, until she was well away from the curb. Back in the drugstore again she waited for some sign of recognition from the clerk and saw none; he regarded her with the same apathy as he had the first time. He doesn't care, she thought, it doesn't matter to him who I call.

She had no time to feel like a fool, because they answered the phone immediately and agreeably and found him right away. When he answered the phone, his voice sounding surprised and matter-of-fact, she could only say miserably, "I'm in the drugstore on the corner. Come and get me."

"What's the matter?" He was not anxious to come.

"Please come and get me," she said into the black mouthpiece that might or might not tell him. "Please come and get me, Brad. Please."

... against hate

[Continued from page 187]

Cardinal writers from the University of Louisville, *Tar Heelers* from Carolina push a relentless pen.

But there are limitations to the written word. Antioch College in the Midwest, and Hampton Institute in the South started in 1946 actually to trade students. Today Hampton has a regular interracial exchange program with Grinnell, Antioch, Oberlin and Willimantic State Teachers' College. Their program is comfortable and demonstrable proof that with little fuss or bother, American students regardless of race or religion can get along together. A much more widespread program is conducted by the interracial college rooming cooperatives throughout the country (Groves Cooperative at the University of Wisconsin is a good example). Young women representing all nationalities, races and religions come to regard living together

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as a natural and mutually beneficial experience rather than as an effort to surmount a "problem."

Two national student organizations have developed effective programs of study and action in the race relations field. The National Student Association is pledged to secure "the eventual elimination of all forms of discriminatory educational systems anywhere in the United States." The Association's race relations clinic, headquarters at Swarthmore, has gathered information on discriminatory practices in Pennsylvania colleges and will recommend methods by which such practices can be eliminated. The National Federation of Catholic Colleges' Commission on Inter-racial Justice (headquarters at Manhattanville College) has a threefold program of prayer, study and action. A recently passed resolution states, "that we not only recommend a standard policy of non-discrimination in regard to the race or color of students applying for admission to Catholic colleges, but furthermore look forward to the day when in Catholic Institutions of Higher Learning those students shall be present in good numbers, thereby manifesting American thinking as well as Catholic theory in practice." The Commission on Inter-racial Justice asked Catholic colleges all over the U. S. to press members to write their congressmen urging the passage of the Case-Wagner Anti-Lynching Bill. On a local level, Manhattanville declined to take part in the Association of Inter-Collegiate Basketball tournament on the grounds that the invitation included a clause excluding Negro players from participation. The offending clause was deleted.

The learned men—the college presidents and leading educators—have just in the past year written two remarkable reports condemning discrimination in education, pledging themselves to rectify inequities. The Report of the President's Commission on Higher Education recommends legal action on quota systems, segregation and discrimination in education. The Association of American Colleges, uneasy about any Federal intervention in education, is anxious to have member colleges wash their own dirty linen before the Government steps in to do it for them. Their Report on Minority Groups in the colleges recommends the establishment of a national commission to help eliminate discrimination practiced against minority groups seeking admission to college, states simply: "If the lessons of freedom, justice and human brotherhood are to be learned, they must be taught in our colleges. If the tensions between races and creeds are to be lessened they should first be reduced on the campus."

But what seems significant is that these resolutions aren't edicts handed down from an idealistic and socially conscious administration to be obeyed by a status-quo and apathetic national student body. So far the learned men have said it better, but students everywhere have been demonstrating in their classes, on their newspapers, in their clubs and social organizations a willingness to change, an ability to break down this barrier of hate that exists between people.

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SHENANIGANS

47 WEST 34th ST., NEW YORK 1

Spring 1948

Housing, Women's

Madison, Wis. (Special)--Two outstanding examples of women's inter-racial rooming houses on the campus of the University of Wisconsin demonstrate that students more often than not look upon living with others--of varying religious beliefs and racial ancestries--as an enjoyable experience rather than an effort to surmount a "problem."

One example is the Groves Cooperative in which 29 girls representing all nationalities, races, and religions "work and play and plan together according to the cooperative idea," to use the words of a recent booklet published by the cooperative members.

The co-op is run democratically. "When there is a job to be accomplished, everyone pitches in with equal effort, be it the solution of moral, social, racial, economic, physical, individual or group disorders. It becomes a habit--a part of our existence. Each member has one vote, and the entire body decides on the policies and actions the house is to take on the most important issues."

Although originally set up as a money-saving inter-racial cooperative student project, members of the Groves Cooperative declare they ~~no longer~~ ^{do not} have an "obsession with economic ^{that the} benefits" but that they realize/social, educational, and human goals of living and studying together in the cosmopolitan atmosphere of a university are of paramount importance during their years at the University.

Commenting on the work of the girls in the Groves Cooperative, Louise Troxell, dean of women, has said that "We have proven that girls of varied background not only can--but do--live and work happily and ~~successfully~~ ^{productively} together. Since 1943 we've put it to a pretty good test--and it ~~works~~ has been successful."

The second, and equally outstanding, example of inter-racial living on the campus is the Villa Maria, a rooming house in which 115 girls live together during their college years at Wisconsin.

At present ~~there are~~ about 35 Jewish ~~women~~, 40 of the Roman Catholic faith, and ~~the~~ 40 Protestant women reside in the Villa Maria.

"We have never had any sort of incident which would indicate prejudice," declared Robert Levine who ~~has been~~ ~~will~~ will begin in September his fourth year of ownership of the Villa Maria. "It has never been a problem. In fact, quite a number of Jewish and Gentile girls room together by their own choice."

Mrs. Eleanor McCann, housemother, interviews nearly all applicants for rooms, explaining the inter-racial living arrangements ~~and~~ to each. ~~and~~ She also ~~arranges~~ makes the assignments to rooms. Only girls who have been recommended by residents are accepted without an interview--simply to avoid any embarrassment.

"When it comes to holidays," Levine grinned, "we try to observe them all. Several years ago Easter and the Pass-over fell on the same day. We didn't know whether to have Easter ^Eggs or wine--so we asked the girls. They chose the wine."

In the four large University-operated residence halls for women--housing over 875 girls--there are no restrictions made in regard to race, creed, or color; all this is required for admission is the proper certificate indicating the students is entitled to enroll for classes at the University. And never has this arrangement been a "problem."