



eCOMMONS

Loyola University Chicago  
Loyola eCommons

---

Master's Theses

Theses and Dissertations

---

2003

## Out of Bounds: The Unspoken Rule and the Loyola 1963 NCAA Championship Team

Nona P. Martin  
*Loyola University Chicago*

Follow this and additional works at: [https://ecommons.luc.edu/luc\\_theses](https://ecommons.luc.edu/luc_theses)



Part of the [History Commons](#)

---

### Recommended Citation

Martin, Nona P., "Out of Bounds: The Unspoken Rule and the Loyola 1963 NCAA Championship Team" (2003). *Master's Theses*. 3612.  
[https://ecommons.luc.edu/luc\\_theses/3612](https://ecommons.luc.edu/luc_theses/3612)

This Thesis is brought to you for free and open access by the Theses and Dissertations at Loyola eCommons. It has been accepted for inclusion in Master's Theses by an authorized administrator of Loyola eCommons. For more information, please contact [ecommons@luc.edu](mailto:ecommons@luc.edu).



This work is licensed under a [Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 License](#).  
© 2003 Nona Martin Storr

Loyola University Chicago

**Out of Bounds: The Unspoken Rule  
And The Loyola 1963 NCAA Championship Team**

Masters Essay

Nona P. Martin

29 April 2003

Out of Bound:  
The Unspoken Rule and The Loyola 1963 NCAA Championship

The 1963 game between the Loyola University Ramblers and the University of Cincinnati Bearcats was the first nationally televised NCAA basketball championship. In Chicago, Harlem, Nashville and New Orleans blacks and whites alike tuned in to observe this match. It was an intense game for those watching in Freedom Hall and on television sets in select cities. However, the viewing audience did not see some things. The stern look and harsh words that passed between the Loyola cheerleading captain and her squad were not a part of the broadcast. With less than 15 minutes left in the game and Loyola 15 points behind, some of the cheerleaders began to cry. Their captain snapped at them, "Stop your crying and cheer, we did not come all the way here to lose."<sup>1</sup> She was one of the few people that knew how far they had really come. This was Kathy Ireland, the daughter of George Ireland, Loyola's coach. The team not only covered the 296.5 miles from Chicago to Louisville; they also crossed established ideas about race, sports and integration. "I never thought we'd lose it. We came too far to lose it," echoed Vic Rouse.<sup>2</sup> As one of the four black starters on a team during a time when there was an unwritten rule limiting the number of blacks that one team could have on the court, Rouse was one of the people that

---

<sup>1</sup> Kathy Ireland Schweiger, interviewed by author, 14 October 2001, Addison, Illinois.

<sup>2</sup> *Chicago Tribune*, 24 March 1963.

understood or would come to understand how far the team had come.<sup>3</sup> Through the season the team had as its opponent both blatant and subtle racism. As a harbinger of change, they not only won the NCAA championship but also an early battle for racial equality. In this way, the 1963 Loyola Ramblers became a complex archetype of the Civil Rights Movement. If any championship deserves to be remembered, this is the one. This championship however has indeed been forgotten.

Had the championship been a game devoid of any symbolic meaning, it still would have been a game worth remembering. On March 22 1963, the air in Freedom Hall in Louisville, Kentucky was heavy with excitement when the two opposing teams walked out onto the floor. The teams matched up perfectly. Loyola was the highest scoring team in the nation and Cincinnati was touted as the best defensive squad of that year. In the end, the sold out crowd of 19,153 in Freedom Hall experienced a game worthy of the excitement surrounding it. In the beginning, the match had all the indications of being a blow out. The Ramblers, known for their quick pace and accurate shooting, missed 13 of the first 14 shots. The Bearcats built up a 19 - 9 lead, and at the half, the score was 29 - 21 in favor of Cincinnati. In the locker room, George Ireland remained calm and surprisingly sympathetic as he sought to reassure his players rather than reprimand them: "I'm not going to ball you out. The ball is just not dropping for you. However, it will.

---

<sup>3</sup> *Chicago Sun-Times*, 3 April 1988.

You're getting the shots and it will. You're a better team than they are."<sup>4</sup>

It took a while longer for Loyola to prove that they were indeed the better team. The Ramblers found themselves 15 points behind with less than 15 minutes remaining. The ball finally started dropping for the Ramblers and with only 12 seconds left the score was Cincinnati, 53 and Loyola, 52 with one of Cincinnati's players at the foul line. If he made both shots the game would have been over, but he did not. Years later, Larry Shingleton, the Bearcats' shooter who missed his final foul shot with twelve seconds left on the clock recalled, "if I had made that shot, I could probably have been the youngest senator in the history of the state of Ohio. But I missed it flat."<sup>5</sup> The game ended as a tie and went into overtime. The closing seconds of overtime again found the game knotted at 58-58. Jerry Harkness, Loyola's best shooter, was too closely guarded to get off a shot. With less than ten seconds left, Les Hunter shot and missed. With just four seconds remaining, Vic Rouse rebounded and put it in. Loyola won the game. Cincinnati fans, players and coach were in a state of disbelief. "I don't think I ever got over it. I feel

---

<sup>4</sup> Ken Rapport, *The Classic: The History of The NCAA Basketball Championship* (Kansas City, MO: Lowell Press, 1979), 147.

<sup>5</sup> Ron Fimrite, "It Was More Than Just a Game," *Sports Illustrated*, 18 October 1987, 113.

we had won the game, but on the scoreboard, Loyola was ahead," said Ed Jucker, the coach for Cincinnati.<sup>6</sup>

Loyola was ahead in other aspects as well. The racial composition of this team placed it leagues ahead of other colleges in the game of integration. Upon their return to Chicago, at a City Hall reception given in their honor, George Ireland said, "what could be more appropriate than for a team with four Negro players to win the NCAA championship in Freedom Hall in Kentucky?"<sup>7</sup>

When news of the victory reached the North Sheridan campus, the students exploded into cheering, "We did it! We're number one!"<sup>8</sup> About four hundred student marched through the campus, danced in the streets, and set off fireworks. When they tired of that, they sat down in the middle of Sheridan road, impeding traffic. As the celebration under the "L" tracks teetered closer to pandemonium, the school librarians and the nuns of Mundelein College, Loyola's sister school, called in the police, who even brought in their canine unit for precautionary backup.<sup>9</sup> For the most part, the celebration was uneventful, but there were a few instances of minor vandalism

---

<sup>6</sup>Blair Kerkhoff, *The Greatest Book of College Basketball* (Lenexa KS: Addax Publishing Group, 1998), 118.

<sup>7</sup> *Chicago Sun-Times*, 3 April 1988.

<sup>8</sup> *Loyola News*, 28 March 1963.

<sup>9</sup>Ibid.

and two dog bites inflicted on college students by police dogs.<sup>10</sup>

Chicago did not have a professional basketball team at the time and the city had adopted Loyola as its own the season before. In the previous season, Loyola finished third in the National Invitational Tournament. This season, in their first appearance in the NCAA tournament, they finished first. When they returned to the city the morning after the championship game, over 2,000 people greeted them at O'Hare field, including Mayor Richard J. Daley. More and more people joined the police-escorted caravan to the Lake Shore campus. The city embraced them as returning conquerors. Gerald (Jerry) Harkness, the only senior and All-American star of the team, reflected how he could get into the theaters free of charge because of his new status as a hero.<sup>11</sup> City Hall opened its doors wide to give the heroes a warm reception and literally rolled out the red carpet for them. Their victory cast an even wider net than the City of Chicago when federal aviation controllers hailed the team's flight from Louisville. The message that came across the radio, recounts the captain of the flight, was "'Congratulations to Loyola. We have you on radar.'" The pilot explained that this was strictly against the

---

<sup>10</sup> *Chicago Tribune*, 25 March 1963.

<sup>11</sup> Gerald Harkness, interviewed by author, 25 October 2001, Chicago, Illinois.

regulations and amounted to congratulations from the federal government."<sup>12</sup>

What is the importance of this championship? What was its significance? The exciting game occupies one of the ten top moments in Chicago's sports history.<sup>13</sup> But beyond the magnificent skills and the contest, this game brought sports once again to the fore of public attention as an arena in which society played out a different kind of battle. This game was the turning point in the integration of athletics at the level of both college and professional basketball. The team brings to light the racial implications of basketball for Loyola University and the city of Chicago. Loyola's production of this integrated team indicates that the college was decades ahead of other universities. The acceptance of this team by the city of Chicago implied that -- at least for a 45-minute basketball game and a two-day victory celebration -- it recognized and had an answer for the question of racial inequality that gripped its city. The overarching implication of the fact that in 1963, a century since emancipation, a picture of four black college students playing in a NCAA championship would appear as an oddity was that the racial climate of the nation, not just that of the south needed radical adjustments.

---

<sup>12</sup> *Chicago Tribune*, 25 March 1963.

<sup>13</sup> Steven Siedman, director of *Greatest Moments in Chicago Sports History*, (NFL Films, 1987).



As an Irish-Catholic college basketball coach, George Ireland, led his racially unique Ramblers to the championship. During the 1960's, another Irish-Catholic was leading a nation with an equally unique racial plight. He was leading a country where blacks and white playing on the same court and sitting among each other in a gymnasium was a national issue along with equal access to public buildings, public transportation and other public spaces. There were also the equally pressing issues of education, housing, employment opportunities, franchise and due process of law. The national struggle and progress of equal access in education is a microcosm of the overall civil rights movement.

Less than a decade before the championship game the United States Supreme Court in its decision on the case of *Brown v. Topeka Board of Education* struck down state laws that called for racial separation of schools. The Supreme Court overturned an earlier decision (*Plessy v. Ferguson*) by eliminating the notion of separate but equal:

We conclude that in the field of public education the doctrine of separate but equal has no place. Separate educational facilities are inherently unequal.<sup>14</sup>

Many a future court case emphasized the word public in that ruling. Lawyers concluded that if segregation had no place in public education, then neither did it have a place in public

---

<sup>14</sup> *Brown et al. v. Board of Education of Topeka et al.*, 347 U.S. 483 ; 74 (1954).

recreational areas or other public places<sup>15</sup> No matter how eloquently written the Supreme Court's decision, however, it took at least a decade more of protest (violent and non-violent) before a comprehensive Civil Rights Act was passed and even more decades before what was written on the oaken desk of Congress actually approached reality.

In the North, specifically Chicago, there was definitely a slightly different temperature than that of the Jim Crow South. During the time of the championship, Chicago, representative of the nation, experienced struggles associated with the Civil Rights Movement, but was making strides in that area. In the south, the problem was *de jure* segregation or segregation based on laws. By mid-century, northern cities had already done away with Jim Crow laws. Yet, the philosophy of mixture between the races in public and private spheres as desirable or even acceptable was not one that legislation could impose upon citizens.

The difference between *de jure* and *de facto* segregation is obvious. One exists on paper on and the other exists in parks, schools and buses. It is important also to note the difference between desegregation and integration. While desegregation can be as simple as a numerical racial balance Integration is defined as what comes next. The process that effects "social

---

<sup>15</sup> Bettye Collier-Thomas and V. P. Franklin *My Soul Is a Witness: A Chronology of the Civil Rights Era 1954 - 1965* (New York: Henry Holt and Company, 2000) 19.

interaction in groups that have been brought together physically or the social assimilation of the minority students into a school such that they are accepted as social equals and receive equal educational opportunity."<sup>16</sup> Simply put integration is harmonious blending of multiple parts into a mellifluous whole. Desegregation, according to sociologist Ira Reid, is "prerequisite to integration... a neutralizing process that must occur when groups have been prevented from having harmonious relation... because of customs which determined the status of the group."<sup>17</sup>

Desegregation was the changing of the ratio to include more blacks. Integration occurs in changing the value of society so that a change in numbers is not an accommodation. Neither can be achieved by fiat. In both desegregation and integration, Chicago was lacking. Even with all the groups organized to foster racial equality in the city, some people, particularly the mayor refused to see the problem.

Mayor Daley insisted that there was no need for the Civil Rights Movement in his city. In Chicago, the racial problem evidenced itself in obvious inequality. To Mayor Daley, who had once declared that there were no ghettos in Chicago, the

---

<sup>16</sup>Jeffery A. Raffel, *Historical Dictionary of School Segregation and Desegregation: The American Experience* (Westport, Connecticut: Greenwood Press, 1993) 82.

<sup>17</sup> Ira De A. Reid, "Integration: Ideal Process and Situation," *Journal of Negro Education*, 23, no.3, (Summer 1954), 349

inequality was seemingly imperceptible.<sup>18</sup> If the mayor looked at the law books he was correct; but if he walked the streets of his own Bridgeport neighborhood, noting its racial make up, or counted the number of racially segregated public schools, or considered the disparity in the distribution of wealth, he would have to admit that indeed his city had some need of serious reform. Fortunately, there were those -- college students, civic organizations, and numerous religious groups -- with interracial members, who were dedicated to such reform. This city was the home of the racially unique Loyola University Ramblers.

The South viewed the Civil Rights Movement as an affront to their rights as states. The "states rights" claim was but a thin veiling of the truth. The truth was exactly as Alexis de Tocqueville foresaw it to be a century before when he wrote "after they have abolished slavery, (they) have three more prejudices to contend against, which are less easy to attack, and far less easy to conquer than the mere fact of servitude: the prejudice of master, the prejudice of the race and the prejudice of color."<sup>19</sup>

The fights against these prejudices took place at the local and state level. In Georgia, a year after *Plessy v*

---

<sup>18</sup> James R. Ralph Jr., *Northern Protest: Martin Luther King Jr., Chicago, and the Civil Rights Movement* (Cambridge, Massachusetts: Harvard University Press, 1993), 19.

<sup>19</sup> Quoted in *Confronting the Color Line: The Broken Promise of the Civil Rights Movement in Chicago* by Anderson and Pickering.

*Ferguson*, the attorney general stated that he would rather close the doors of University of Georgia's law school than to allow it to be desegregated.<sup>20</sup> Such venom was also evident when the administration spoke of integrating sports. Georgia's Governor Marvin Griffin said, "There is no difference in compromising the integrity of race on the playing field than in doing so in the classroom... One break in the dike and the relentless sea will rush in and destroy us."<sup>21</sup> Even a cursory examination of the language of that statement reveals a passion - a passion tinged with fear. Governor Griffin exhibited fear over the destruction that would come if blacks and whites merely played together. To him, it was a matter of preserving the integrity of the white race. They knew that integration and especially the integration of sports was a powerful thing.

The threat of race contamination is a chief reason why integration of sport proceeded at such a gradual pace. In the time of slavery, the plantation owner took as much pride in the athletic prowess of his slave as he did in the speed of his racehorses and often the plantations would hold sporting contest amongst themselves in a "my nigger can beat your nigger" fashion. The two races did not play together. When

---

<sup>20</sup>*New York Times*, 5 July 1955.

<sup>21</sup> Frank Fitzpatrick, *And the Walls Came Tumbling Down* (New York: Simon and Schuster, 1999), 44.

sports became organized, the separation continued. Eventually, both races formed parallel professional teams.

Meeting on the same field or court and playing by the same rules gave off an air of equality that would damage the ideology of racial superiority. Georgia's state senator, Leon Butts, said as much as he proposed a bill banning interracial athletic competition. "When Negroes and whites meet on the athletic field on the basis of complete equality, it is only natural that a sense of equality is carried over into the everyday lives of these people."<sup>22</sup> These people, Senator Butts knew, did not live their everyday lives in a state of equality; instead, their skin color denied them the most basic rights of citizenship. On the field of play, it mattered not your social, racial or economic status but how well you played the game according to the rules. Much more detrimental to white notions of racial supremacy was the fact that if the black team were to win or the black players were to prove themselves better athletes than they (the black athletes) would not only be seen as equals but possibly even as superiors. Fortunately, there were theories ready to explain such a phenomenon. The fact that blacks did so well athletically was proof that in the balance of things the advantage that blacks had physically was in direct correlation to what they lacked mentally.<sup>23</sup> A more

---

<sup>22</sup> Ibid., 45.

<sup>23</sup> Frank Fitzpatrick, *And the Walls Came Tumbling Down* (New York: Simon and Schuster, 1999), 53.

recent theory is that as slave owners bred their horses for strength or speed so they bred their slaves. It was simply a result of genetic manipulation.<sup>24</sup>

By 1963, when the Ramblers won their championship, the racial make-up of the team should not have been an anomaly. In professional sports, the race barrier had already been broken in 1947 with Jackie Robinson's appearance on the Brooklyn Dodgers. Three years later, the National Basketball Association also crossed the color line. Eventually, white colleges in the North and the West began to admit blacks to play basketball. And when basketball gained status as a remunerative sport, white colleges actively recruited blacks, on a limited basis, to draw a crowd and boost revenue.<sup>25</sup> Even then, there were rules as to how many blacks would be allowed on the court. The rule was play no more than two blacks at a time, when in a pinch, possibly three. The white coaches saw blacks as naturally athletic. The same animalistic nature that made them prone to violence also gave rise to athletic prowess. When blacks played basketball, it was not the result of constructing and executing plays, but following their instincts and simply running up and down the court. The idea was that blacks were

---

<sup>24</sup> John Entine, *Taboo: Why Black Athletes Dominate Sports and Why we are Afraid to Talk About It* (New York: Public Affairs, 2000), 72.

<sup>25</sup> John Hoberman, *Darwin's Athletes How Sport Has Damaged Black America and Preserved the Myth of Race* (New York: Houghton Mifflin, 1997) 87.

permitted on the team to provide the spectacular, but more than three blacks would throw a wrench into a disciplined, well-oiled team. The point guard of each team, and this would be no different for the Loyola Ramblers, was often a white ball player meant to assume leadership and to assure discipline. In addition, blacks on campus as well as on the team were an oddity. Allow too many of them to play and they might forget their place. Indeed, it is the difference between desegregation and integration: changing the numbers but maintaining values and attitude of an older more segregated time.

Others who have studied the history of the black athlete have offered different perspectives to consider. The earliest sports historians and others who studied the implication of sports on society considered the participation of blacks in sports (particularly integrated participation) to be a benign occurrence. The earliest writers on the subject were intent on proving this point. Most of the writing about blacks in sport was of the celebratory and of the biographical nature. Nat Low's *The Negro in Sports* (1900) and A.S. Young's *Negro's First in Sports* (1963) are perfect examples of the celebratory biography. Henderson's *The Negro In Sports* and *The Black Athlete: Emergence and Arrival*, printed in 1939 and 1968 respectively, honored black achievement in sport, celebrating their contribution to sports and applauding those who broke



through the color line. Although none of these men were historians, they were the only ones whose writing gave serious treatment to blacks in sport.

When in 1968 Tommie Smith and John Carlos stood on the winner's podium in the Mexico City Olympic and raised their black leather-clad fists in protest, it marked a turning point in the consideration of black participation in sports in the United States. Sport was recognized now as more than some benign event that was to be casually participated in. It was a platform for social change. It also mirrored the blemishes of society, and historians and sociologists would finally begin to give it the attention it desperately needed. According to a new group of writers, the dominance of blacks in sports has served only to subjugate the black race by furthering the notion that blacks and whites are acutely different. Black domination fosters the idea that whites are naturally more intellectually competent and discipline while blacks possess greater physical gifts. This discordant view, some argue, only harms the promotion of a truly equal society. Joe Hoberman elucidated that argument in his book, *Darwin's Athletes: How Sports has Damaged Black America and Preserved the Myth of Race* (1997). According to other authors such as Kenneth L Shropshire, in his work *In Black and White: Race and Sports in America*, a racially mixed team is not necessarily an integrated team. Although this is a start in the process, true

integration will not occur until blacks also equally represented as coaches, managers, sports agents and owners. Arthur Ashe, in his landmark, *A Hard Road to Glory: The History of the African American Athlete*, a three volume set which traces blacks dribbling, running, boxing and hitting from 1619 to 1990, does more than celebrate the athletes for their contribution to sports, but points out racial abuse and subtle discrimination. Still, authors such as Harry Edwards, in *The Revolt of the Black Athlete* (1969), choose to focus on the exploitation of black athletes and their subsequent need to revolt. These authors insist that although integration has been achieved, racism is still present and prominent in the field of sports, especially in college sports where the promised education is rarely delivered or demanded. The themes of financial graft, drug abuse, academic underachievement, violence and gambling are common in the story of the black athlete.

These authors wrote with authority and their arguments are weighty and valid. Yet, the story of the '63 Rambler team, is not a narrative replete with revolt, subjugation or exploitation. There may be traces, but they are not major motifs. Without a doubt, college athletics had a long journey of progress to make from the time of the Rambler championship to this present day. It can also be said that in some aspects

had college athletics retained some of traits of this season, it would have been a better institution.

One historian noted that blacks who played for white colleges were exceptional athletes. In his book, *Black College Sport*, Ocania Chalk wrote, "Why ... should a college that was overwhelmingly white display a mediocre or ordinary black athlete? If the play was to be less than outstanding, it is just as well that it should be wrapped in white skin"<sup>26</sup> How different this would be from the Rambler squad. They were a team made up of great players, and although the team had one All American athlete, no one of them was a super star, a person upon whom the team's victory solely depended. None of them went on to become NBA greats. Their strength, according to both the players and the coach, lay in their teamwork and their discipline. They knew how each other thought and because of that, each of the starters had point averages in double figures. In their game against Texas, the Ramblers won 111 - 42. It has the distinction of being the game with the largest point difference in NCAA tournament history.<sup>27</sup> The scoring pattern of that game is indicative of the fact that their victories were balanced team efforts.

---

<sup>26</sup> Frank Fitzpatrick, *And the Walls Came Tumbling Down* (New York: Simon and Schuster, 1999), 53.

<sup>27</sup> Robert Stern, *They Were Number One: A History of the NCAA Basketball Tournament* (West Point, New York: Leisure Press, 1983), 119.

Ron Miller, the highest scorer of the game, earned twenty-one points. For the other four starters their earned points for that game were nineteen, eighteen, eighteen, and seventeen each.<sup>28</sup> Kathy Ireland Schwieger recently said, "I've been around basketball all my life and I hear people talking about the Bulls. The Bulls were great because of [Michael] Jordan, but this was the greatest team. They were amazing together."<sup>29</sup>

This team also went against the norm in the area of recruiting. Edwards described recruitment as the modern day slave trade.<sup>30</sup> Other authors and commentators have also argued, with good cause, that college athletic recruitment was a game without integrity. It is instead a game in which the in-coming student athlete served merely as an insignificant pawn. One can argue that the recruiters rarely have the best interest of the player in mind and will often stop at nothing, including graft and false promises to sign a player. It was not so with the Ramblers. Jerry Harkness was the first to be recruited of Loyola's Iron Five, as the 1963 team has aptly been titled. Jerry went to high school in Harlem and owed his recruitment to Walter November, his summer league coach and a friend of George Ireland. Harkness earned his high school

---

<sup>28</sup> Robert Stern, *They Were Number One: A History of the NCAA Basketball Tournament* (West Point, New York: Leisure Press, 1983), 190.

<sup>29</sup> Kathy Ireland Schweiger, interviewed by author, 14 October 20001, Addison, Illinois.

<sup>30</sup> Harry Edwards, *The Revolt of the Black Athlete* (New York: The Free Press, 1969), 13.

letter in track and field, and only played high school basketball his senior year. That was the year that his school won the city title but because of such a low profile and average playing skills, the recruiters were reluctant to pay much attention. However, November, who had coached Harkness over numerous summer seasons, recognized in him a latent talent that would be formidable if properly developed. November knew of just the man to develop that talent: George Ireland.<sup>31</sup>

Ron Miller, also from Harlem, had a similar story, one with a human element not often seen in modern day recruitment. While it is true that Miller did not have much of a say in where he was going to college, his recruitment was the furthest thing from exploitive. Roy Ruben, a Jewish man who mentored as well as coached Miller, was very protective of him. Unlike Harkness, New York University, University of Michigan, Dayton and, through Walter November, Loyola as well, all expressed an interest in Miller. He claimed he never spoke to one recruiter; his mother and coach managed his recruitment from beginning to end. If he had the choice, he would have chosen Dayton. The choice was not his and Miller later contemplated that the "choice of a 17 year old would have been made for all the wrong reasons."<sup>32</sup> After having Ireland and November over

---

<sup>31</sup> Gerald Harkness, interviewed by author, 25 October 2001, Chicago, Illinois.

<sup>32</sup> Ronald Miller, in phone interview with author, 9 November 2001.

for dinner, long conversations with Ruben, and with consideration that Jerry Harkness was already there and sent back a good report, Miller's mother decided that it was at Loyola that her son's best interests lay.<sup>33</sup>

Les Hunter and Victor Rouse were both recruited from Pearl High School in Nashville, Tennessee. Their recruitment tale exemplified race relations in the south. These young men received a great deal more exposure than either Harkness or Miller. They were able to gain that coverage through the National Negro Tournament, a sixteen-team national tournament. It was not truly national, however, for it grouped into one arena of play all the southern state champions (of black high schools) as well as a few northern teams. Ireland was one of the few white coaches who realized that this tournament was a recruiting goldmine. It was from this tournament that black colleges recruited most of the players. Non-integrated white schools usually recruited from the "official" state tournaments, played by predominantly white high schools. Ireland originally sought to recruit Ron Lawson, a Pearl High player and arguably one of the best players in the country at that time, but lost him to UCLA.<sup>34</sup> Pearl High's coach reassured Ireland not to "worry, I've got two boys graduating

---

<sup>33</sup> Ibid.

<sup>34</sup> Leslie Hunter, in phone interview with author, 14 November 2001.

next year who are even better."<sup>35</sup> The next year, Ireland returned and recruited Hunter and Rouse. Hunter, Rouse and Lawson played for Pearl High School in Nashville Tennessee - a school that won 22 state championships in a thirty year stretch - which gave them a lot of visibility. Rouse and Hunter would have been able to play for a number of teams in Tennessee, (UCLA and Notre Dame were also trying to recruit Hunter) but a waiting list of sorts served as a dissuasion. Abiding by the unwritten rule limiting the number of blacks on a team, the white universities of Tennessee could only recruit a certain number of blacks per year or if they recruited above the playing quota, the chances of playing were slim. Both men wanted time on the court. Black universities had such a plethora of talent to choose from that even if recruited, there was no assurance of playing time. Moreover, Hunter and Rouse determined that they would stay together and be recruited as a pair. Ireland's willingness to offer both of them a place to play as well as Chicago's proximity to Nashville were what sealed Ireland's offer. Considering that Ireland was recruiting on a \$3,000 budget, he had not much else he could offer.<sup>36</sup>

John Egan, the only white member of the Iron Five came from the South Side of Chicago, and also had a recruitment story devoid of excessive gift-giving and exploitation. Coach

---

<sup>35</sup> Robert Stern, *They Were Number One: A History of the NCAA Tournament* (New York: Leisure Press, 1983), 189.

<sup>36</sup> Leslie Hunter, in phone interview with author, 14 November 2001.

Ireland simply saw Egan at a high school tournament held at Loyola, in which Egan claimed that he did not play that well, and offered him a scholarship. After looking at a college in Texas, he felt that Loyola would be a better school for him. A two-fold promise that they would get a chance to play basketball and that they would get a good education in return lured both men to Loyola. Both of these promises were delivered.<sup>37</sup>

Once recruited and admitted, black athletes often performed notoriously poorly when confronted with the academic rigors of college and therefore, had low matriculation rates. This is another facet of the exploitation which Edwards cites.<sup>38</sup> Because the separate but equal ruling had established two systems of education in the United States, the black one more than likely being the inferior one, many black student athletes were academically unprepared for college life at all-white universities, especially one with the rigorous academic reputation of Loyola. In addition to poor preparation, the priority of the athletic focus contributed in part to the low matriculation rates. Scholarship players, black or white, usually focused on athletic life not scholastic one. So that classes did not interfere with play, coaches often arranged for

---

<sup>37</sup> John Egan, interviewed by author 10 October 2001, Chicago, Illinois.

<sup>38</sup> Harry Edwards, *The Revolt of the Black Athlete* (New York: The Free Press, 1969), 56.



their black athletes, and athletes in general, to take easier classes than required. Teachers were not surprised if athletes were lax on attendance requirements. Once again, the Loyola Rambler experience was atypical.

First, these players came from fine academic backgrounds. Egan graduated from an academically sound Catholic high school that he attended on an athletic scholarship. Miller's single mother did not have the funds to send her son to a private school. She did not even live in the neighborhood to send her son to the school of her choice. Instead she used a fictitious address to get her son into Columbus High, a predominantly white school, which was forty minutes away by train. She felt the deceit and distance were not only justified but also necessary if her son was to receive a proper education. Miller transferred to this school after his mother became aware that he had been skipping class for two months straight at Gompers High School -- a trade school in Harlem. At Columbus, Miller's coach, aside from honing his basketball skills, made sure that he attended classes and that he took those that were college preparatory. In spite of this, his study habits were poor and he almost became academically ineligible to play after his first semester at Loyola. Harkness and Hunter also reported that their grades placed their scholarshis in danger. Instead of simply allowing them fall by the wayside, there were people

---

who helped them adjust to Loyola academics. Father Loftus, a Jesuit, made himself available to tutor the struggling players, as did Dr. Cossack, a member of the faculty.<sup>39</sup>

Hunter, who along with Rouse came through Tennessee's segregated public education system, claimed that he received a fine education, or he at least received that opportunity. He admitted that although he was sometimes lazy and that some grades in high school were the result of merit of potential rather than performance, he had a solid educational background. He scored high on Loyola's entrance exam, but still did not transform his potential into performance until after his first semester. He describes his first semester as an academic "disgrace," earning 3F's 2D's and a C.<sup>40</sup> In his last semester at Loyola, he earned a 4.0. He owed the turn around to one of the few black students at Loyola, Bob Calloway. Calloway, there on an academic scholarship, was "serious about education" and after the first semester took Hunter aside and gave him a stern but caring rebuke that drove Hunter to the verge of tears and better academic performance.<sup>41</sup>

There were no exceptions made for these players; they were to take regular classes and to pass them. Faculty and administration granted no exceptions to Loyola student-athletes

---

<sup>39</sup> Leslie Hunter, in phone interview with author and Ronald Miller, in phone interview with author, 9 November 2001.

<sup>40</sup> Leslie Hunter, in phone interview with author, 14 November 2001.

<sup>41</sup> Ibid.

For example, there was a rule enforced by the college that games were not to interfere with classes, directly or indirectly. Loyola athletic policy number 35 stated that if a player returned in the morning from an overnight game, he must still attend classes. Hunter knew personally the dangers of breaking that rule. He failed a class his first semester for missing one class too many. Policy number 36 made it the responsibility of the coach to check up on the class attendance of his athletes.<sup>42</sup> George Ireland did just that. He strictly adhered to the academic rules, not circumventing them, although it meant that half-way through the season two of his players were declared ineligible, he would be down to a nine-man squad. There were players that Ireland lost through ineligibility that had the potential to make Loyola University a basketball powerhouse for years to come. That possibility was sacrificed on the alter of "the complete man." Loyola's athletic policy at that time stated that:

The purpose of Loyola's athletic program is in accordance with its general aim of developing the *complete man*. Through its limited intercollegiate program and its extensive intramural program, it intends to promote the physical development of its students, desirable moral traits which can be fostered through athletic competition, and controled (sic) recreational opportunities which can further social development and student morale.<sup>43</sup> (*Italics added for emphasis*).

---

<sup>42</sup> Loyola University Archives, Coach and Athletic Director of Athletic Department. George Ireland, Preliminary File (1965-1975) Box 3/3, Chicago, Illinois.

<sup>43</sup> Ibid.

In developing the complete man, the rules of the classroom applied equally as much to the athletes, as did curfew. Father Fred Bergewisch was the prefect of discipline in one of the dormitories. He recalls an incident where Harkness was not as attentive to curfew as he should be. Harkness sneaked in late one night, thinking that no one saw him. In the morning he awakened with "somebody... twisting my ear and giving me little judo punches on the neck."<sup>44</sup> Father Bergewisch, the "FBI agent turned priest" was showing him who was boss. Although, this incident appeared in the newspaper, both men laugh at it as harmless years later.<sup>45</sup>

Another common malady among athletes was the low rate of graduation. "Most black athletes never graduate, emphasis placed on sports, are counseled to take classes that do not lead to a four year degree. Some (few) are picked up by the pros, the rest return to the ghettos." <sup>46</sup> All most black athletes get out of their time at college, continues Edwards, is a ticket to join the ranks of the "has beens (sic) who never really were."<sup>47</sup> While Ireland was coach at Loyola, the athlete graduation average exceeded that of the rest of the student

---

<sup>44</sup> *Chicago American*, March 22, 1963

<sup>45</sup> Father Bergewisch interviewed by author, 4 April 2002 and Gerald Harkness, interviewed by author, 25 October 2001, Chicago, Illinois.

<sup>46</sup> Harry Edwards, *The Revolt of the Black Athlete* (New York: The Free Press, 1969), 11.

body. Every member of the 1963 Rambler team graduated and some even went on to graduate school. Egan attended Loyola University Law School. Ron Miller too took some graduate classes at Loyola. Rouse earned two masters degrees as well as a Ph.D. Hunter was the only one of the starters who did not graduate on time. After four years, he had enough classes but not enough credits to graduate. He played professional basketball for a while, got married, went back to Loyola and instead of graduating in June, 1964 with his classmates, he graduated January of 1966. Loyola made even this late graduation financially feasible. The Rambler team proved again to be an exception to the norms of college athletics.

Not only did the out-of-state players find a need to adjust academically but the move to Loyola University Chicago also necessitated some social adjustments. John Egan, the lone white starter on the Rambler team, experienced the usual amount of trepidation and adjustment that accompanied the transition from high school to college. More than likely, Egan had the same misgivings as the other four starters when they arrived on campus. They wondered if they would be able to start or if they would sit on the bench for the next four years. Fears of career ending injuries might have plagued them as well. "Beyond those questions are those of being able to succeed academically. Socially, the concerns of the student athlete

---

<sup>47</sup> Ibid., 13.

differ between black and white players. Will he be allowed to share a part of the college experience or will he be excluded from clubs and activities on account of his race?"<sup>48</sup>

Les Hunter and Vic Rouse both hailed from Nashville, Tennessee. The assumption might be that in coming from the south, a northern city of racial progress such as Chicago might be a welcomed change. Hunter, who had been out of Tennessee only twice - to Louisville and Little Rock - before coming to Chicago, remembers most about his first visit that he was greatly impressed by the enormity of the city. He was also "in awe of crossing the campus with so many white kids and so few blacks. I was very timid, very shy." There was no blending into the crowd. "We drew a lot of attention. I was six foot, seven inches, Rich Rochelle was six foot nine inches." Hunter had never experienced being so different. Living in a segregated community, the only personal contact that he had with a white person was with a young man who would come to his neighborhood to play basketball. "We called him 'Skin.' I never even knew his real name." At Loyola, the sheer amount of white people with whom he had contact was unHINGING.<sup>49</sup>

Harkness and Miller came from New York. Harkness, who lived in the Bronx before coming to Loyola, had previously experienced a minor amount of integration. He lived in

---

<sup>48</sup> Ibid., 8.

<sup>49</sup> Leslie Hunter, in phone interview with author, 14 November 2001.

government projects, where there were just as many Italian and Irish people as there were blacks. Notwithstanding the integration, Harkness recalled, "We [blacks] stuck together."<sup>50</sup> On the other hand, Miller was quite disconcerted at how racially behind Chicago was. He remembered that it was easier for blacks and whites to interact at Columbus High and in New York altogether, than on the campus of Loyola University Chicago.<sup>51</sup>

The basketball players reflected that being on campus provided a shield from what was going on in the city. There were no sit-ins, kneel-ins or demonstrations of any kind at Loyola. The fact that Loyola was a commuter school with most of its enrollment not living on campus may attest to some of this indifference. This small student body rarely staged any demonstrations of its own. Another possibility is the campus' location - in the middle of a white community. Unlike the University of Chicago, (located on the South Side, in a sea of black faces) it had no need for sit-ins to protest segregated dorms. Loyola was not large enough, nor did it have a large enough contingent of black student to have segregated dormitories. Harkness and Hunter each shared a room with a white male student some time during their college career.

---

<sup>50</sup> Gerald Harkness, interviewed by author, 25 October 2001, Chicago, Illinois.

<sup>51</sup> Ronald Miller, in phone interview with author, 9 November 2001.

There were demonstrations and protests going on across town and at the University of Chicago, but to the Loyola University athletes that was another world. The world they lived in was one of priests, nuns, coeds and basketball. This was a conservative college with an eleven o'clock weeknight curfew. It was not by any stretch of the imagination a "party school " or a college fraught with rebellion. On their small campus, they were heroes. Yet, even these heroes, at times, felt the sting of racial injustice. When asked about the racial climate of the school, Jerry Harkness reaffirmed that, as in the Bronx, blacks stuck together, while John Egan insisted that it had very little to do with race, but rather with personality. People socialized with whom they were comfortable.<sup>52</sup> Miller, whose best friends were a couple of white classmates he categorized as "nerds," did not corroborate Egan's explanation nor did he contradict Harkness. Miller gave perhaps the most insightful analysis of social life at Loyola: "Everyone knew their place and everyone, for the most part, whether right or wrong, stayed [in their place]."<sup>53</sup>

A few times some of the ballplayers stepped out of their "place" only to be gently but quickly nudged back into it. Once, a few of the black basketball players attended a dance at Mundelein College. One of them, Pablo Robertson (later a member

---

<sup>52</sup> John Egan, interviewed by author 10 October 2001, Chicago, Illinois.

<sup>53</sup> Ronald Miller, in phone interview with author, 9 November 2001.



of the Harlem Globetrotters), danced with a white girl. There were no immediate repercussions. However, the next day, Coach Ireland received a report from an angry nun. He had a talk with his ballplayers reminding them of what was and what was not permissible. He reminded them that certain things, such as dancing and dating across the color line, were unacceptable to certain people, never actually giving his opinion on the matter. A similar incident took place at the "freshman beanie hop." This event's sole purpose was to give students an opportunity to get to know each other. At this party, the freshmen girls would put their beanies in a pile and dance with whomever withdrew it. One of the players again danced with a white girl and was gently told by a chaperone there that there was to be "no mingling."<sup>54</sup> In both incidents, it was the authority figure that prohibited "mingling." Neither of the girls refused to dance.

As a private, religious school, the administration perhaps took it on themselves to enact their *in locus parentis* responsibility, knowing that the parents of these impressionable coeds would not want them to "mingle." Their fear was similar to the fear of Georgia's Governor Griffin who feared a compromise in the "integrity of the race."<sup>55</sup> Mingling

---

<sup>54</sup> Gerald Harkness, interviewed by author, 25 October 2001, Chicago, Illinois.

<sup>55</sup> Frank Fitzpatrick, *And the Walls Came Tumbling Down* (New York: Simon and Schuster, 1999), 44

in a all male activities such as sports was easier to digest than in a socially intimate activity such as dancing, which could possibly lead to sex. With black males still connected with the stereotype of sexual prowess, not even dancing was safe. Sexual relationships between the races were not only immoral but also dangerous. Thus, an activity as simple as dancing could lead to the mixing and diluting of the race. This was one of the fears that kept southern colleges from integrating.

The black players spent a majority of the time remaining after Ireland's tough basketball practices together in their dormitory. Miller claimed that he never left campus his entire freshman year.<sup>56</sup> The only place near Loyola where they felt welcome was at the Granada Theater. Sometimes they would go to Chicago's south side. Even before they were known as the guys who packed the Chicago stadiums, their height and lettermen jackets would set them apart as college athletes and they would have strangers approach them and invite them to parties. Sometimes the young ladies they met from the south side would come up north to Loyola and they would attend school-sponsored dances or hold their own dances in the lobby of the dorm.

---

<sup>56</sup> Ronald Miller, in phone interview with author, 9 November 2001.

Because Rich Rochelle, another black basketball player, was from Evanston, that suburb also became one of their haunts.<sup>57</sup>

None of the players was ever a member of a fraternity because some insisted that they had no desire to be. Miller said that he and Hunter were asked to be "honorary, not official" members of a fraternity.<sup>58</sup> The fraternity would have the distinction of having NCAA national champions associated with their chapters, but not have the names of two black men on their official membership roster. Quietly offended, they both rejected the invitations. There is an indication from the school newspaper that not everybody acceded to the status quo. The editor called for Catholic leadership and an end to the campus' general apathy toward the problem of segregation. Specifically he requested the integration of fraternities and sororities.<sup>59</sup>

As far as the faculty's attitude toward the black students, Harkness never witnessed anything negative. His freshman year he took a class from a professor whom Harkness describes as a fair-skinned black man, who counseled him on which teachers he should take classes from and which teachers to avoid. When Hunter arrived on campus, he too was able to

---

<sup>57</sup> Gerald Harkness interviewed by author, 25 October 2001 and Leslie Hunter in phone interview with author 14 November 2001.

<sup>58</sup> Ronald Miller in phone interview with author, 9 November 2001.

<sup>59</sup> *The Loyola News*, 3 March 1962.

ascertain from the black upperclassmen which professors not to take.

Although protected from the world of blatant prejudice by living in the surrealism of Loyola's campus, there were a few instances where the black starters got a sampling of the racial milieu of the world at large. On several occasions, the racial inequality proved obvious and demoralizing. One such instance was when Ireland chose to display the NCAA championship trophy in a barbershop. This barbershop, a college hangout, did not service blacks; therefore, of the Iron Five only one was able to see the trophy that they earned. After graduation, when all of the starters briefly settled in Chicago, Harkness encountered fully the city's racial discrimination. Two years after he graduated, the Quaker Oats Company employed him and assigned to him the far north side of the city along with the northern suburbs as his territory. When he attempted to rent an apartment in the far north, where Loyola is located, he found that his color made him undesirable as a tenant. He recalled that the pain caused by the rejection was heightened by the fact that only two years earlier the city, indeed the same neighborhood, embraced him.<sup>60</sup>

Harkness, who had grown up with the cushion of a black community in Harlem and then the Bronx, was perhaps the most

---

<sup>60</sup> Gerald Harkness, interviewed by author, 25 October 2001, Chicago, Illinois.

agitated of the black team members when confronted with prejudice. He recalled that Rouse and Hunter would calm him before their southern games with stories that often started with, "if you think this is bad, you should have seen the time when..."<sup>61</sup> It was on away games in the south, the season before the championship, that the Ramblers collided most forcefully with racially motivated hostility. During the 1962 season, each of their conference games held in the south came with its own unique challenges. In New Orleans, when they played the "other Loyola," (Loyola University New Orleans) custom forbade the players from staying in the same hotels, as the hotel booked was on the "white" side of town. The black players found housing in private residences. The black residents, led by the family of Clarence Red, one of the reserves players, took them in and provided them with home-cooked food and entertainment. "They had a good time, but that was not the point," Egan recalled.<sup>62</sup> The point was that when he entered the city, he and his teammates were not even allowed to ride in the same taxicab. When they came back together the next day to play, their fans were seated in segregated bleachers.

The players all agreed that the Houston game was indisputably the worst. In Houston, fans pelted the players with ice and pennies as they ran onto the court. Hunter

---

<sup>61</sup> Ibid.

<sup>62</sup> John Egan, interviewed by author 10 October 2001, Chicago, Illinois.

remembered that Clarence Red was hit in the chest with a piece of ice and thought he had been shot. "During the time-out, a fan yelled 'the African team with an albino coach.'" <sup>63</sup> That was not the first time that Coach Ireland experienced the backlash of racial abuse. "I don't know who the letters were from particularly, but I got 'em every week calling me a black SOB nigger-lover. I've got a whole file of stuff." <sup>64</sup> There were similar instances in Tennessee and West Virginia. Harassment by fans, lodging difficulties, and police escorts were all a part of the routine when they went down south. Interestingly enough, all of these events took place during the 1962 season when the Ramblers starting line-up consisted of only three black players. Although not the norm, it was a ratio that did not altogether transgress the "unwritten rule." Les Hunter did not become the fourth black starter until after the Dayton game in the 1962 National Invitational Tournament. <sup>65</sup>

The Mississippi State game received national attention. The legislature of Mississippi forbade state colleges playing in interracial tournaments. In violation of a court injunction, Babe McCarthy using a decoy team, sneaked his Maroons out of the state to play the Ramblers. Every precaution was taken to insure that there would be no incident at the game in East

---

<sup>63</sup> *Chicago Sun-Times*, 19 December 1987.

<sup>64</sup> *The Clarion Ledger - The Jackson Daily News*, 13 March 1988.

<sup>65</sup> Leslie Hunter, in phone interview with author, 14 November 2001.

Lansing. "They had city police, state police, the FBI, the Secret Service, everybody there to see that nothing happened... I was so anxious to avoid incident that I told Babe, 'Don't worry, we won't even so much as breathe on your boys,'" Ireland recounted.<sup>66</sup>

George Ireland had a ninety-seven percent graduation rate among his players.<sup>67</sup> He was perhaps prouder of that statistic than of the number of games his team won under his coaching.<sup>68</sup> Smiling, John Egan surmised, "George just did not want any of us to be ineligible." On a more sobering note, he added that "he wanted everyone involved to get the most out of it." for Egan that meant graduation, Loyola University Law School and a successful law career.<sup>69</sup>

What George Ireland got out of it was a legacy. Ireland started his athletic career at Campion High School where he was All-State in football and basketball. At Notre Dame, he distinguished himself on the basketball court. He was an All-American player on the Helms Athletic foundation's All-America team in 1934 and 1937. He played in every game during his three-year varsity career and never missed a day of practice.

<sup>66</sup> Ron Fimrite, "It Was More Than Just a Game," *Sports Illustrated*, 18 October 1987, 107.

<sup>67</sup> *Chicago Sun-Times*, 19 December 1987.

<sup>68</sup> Kathy Ireland Schweiger, interviewed by author, 14 October 2001, Addison, Illinois and John Egan, interviewed by author 10 October 2001, Chicago, Illinois

<sup>69</sup> John Egan, interviewed by author 10 October 2001, Chicago, Illinois

He would come to expect the same dedication from his players. His coaching career began just as successfully as his career as a player. He coached at Marmion Military Academy where he earned a place as one of the most successful high school coaches in Illinois. Between 1942 and 1946 Marmion won 111 games and lost 12, leaving him with an overall record of 270 games won and 78 games lost during his fifteen years of coaching there. Ireland was used to winning when he took over Loyola's head coaching position from his former Notre Dame teammate, John Jordan. In his own right, he was already a sports hero.<sup>70</sup>

His beginning as Loyola's basketball coach was anything but explosive. The students were frustrated with the losing record of Loyola's only spectator sport and in 1958, Loyola coeds hanged Ireland in effigy. He decided to do something drastic and recruited whomever he considered the best players regardless of their race. In 1958, he recruited Gerald Harkness, the first black member of his '63 team and the following year he recruited Ronald Miller, Victor Rouse, Leslie Hunter and John Egan. He had a low recruiting budget but in this case got a lot for his money. All he could offer them was tuition remission, free room, board, books and school supplies. He could not even give them a stipend as a part of their

---

<sup>70</sup> Loyola University Archives, Coach and Athletic Director of Athletic Department. George Ireland, Preliminary File (1965-1975) Box 3/3, Chicago, Illinois.



"scholarship packet." Ireland did, however, find odd jobs around his home such as cleaning window and mowing lawns, for which his players could earn spending money. His daughter recalls that it was not unusual to see a basketball player doing some chore around the house. The coach once used his social connections to secure a job for one of his player as a caretaker at a funeral home.

By disturbing the status quo, Ireland and his 1963 team made a way for future black student athletes and consequently black athletes in general. They opened the doors for blacks in college basketball and changed the game of basketball forever. Ireland noted, "the coaches that killed me most were the ones who, after we beat them, couldn't go fast enough to sign black kids. They were such hypocritical SOBs, the way they criticized my kids."<sup>71</sup> The Ramblers cleared the path for the integration of white college basketball teams, thus paving the way for more blacks (non-athletes included) to attend college. One reason Miller attended Loyola was that Harkness was already there. Rouse and Hunter went because they would be together. Like Hunter and Rouse, or Harkness and Miller, it was more likely that black students would attend a white college if they knew another black person was enrolled there. Integration of

---

<sup>71</sup> *The Clarion Ledger - Jackson Daily News*, 13 March 1988.

college sports and black involvement in higher education brought the country one step closer to racial equality.

The game of basketball, has reached a performance level that was only a foreshadowing for when Bill Russell, Wilt Chamberlain, and Oscar Robinson would astound crowds with their performances. The game is faster, with greater spontaneity and improvisation and a measure of finesse and style not seen before the integration of the NBA. The type of basketball that Jordan, Bryant and Hardaway play is a kind of basketball that did not exist (except at black colleges) before the late 1960's. As some recent commentators have argued, black brought a different style to the game, one more closely related to Jazz.<sup>72</sup>

It would be overly simplistic to credit the change to the vision of George Ireland. Kathy Ireland intimated that it was not about what "my father did for integration but what integration did for my father."<sup>73</sup> He started and played four black players when nobody else was willing to do so, because those four were the best players on the team. The result was a winning season. The 1963 team did more than the NCAA championship. They won exposure for a world that was yet to

---

<sup>72</sup>John Greefield, "The Black and White Truth About Basketball," in Gena Dagel Caponi, *Signifyin(g), Sanctifyin' & Slam Dunking : a Reader in African American Expressive Culture* (Amherst : University of Massachusetts Press, 1999) 373 -374.

<sup>73</sup> Kathy Ireland Schweiger, interviewed by author, 14 October 20001, other information gleaned from George Ireland's Resume.

come. They won simultaneously the ire and admiration that came from breaking a well-established race rule.

This team stands out as a rebuke to the new stereotypes that surround the black college athlete. These players did not have shady recruitments. Not only were they recruited fairly, but coaches and recruiters acted with a fair amount of compassion as well. None of the athletes fell between the cracks academically. On the contrary, they had proper academic attention and training, where those that were struggling were given access to tutoring. Rules were not broken or bent for them. These players were expected to model the Jesuit ideal of the whole man and the administration and faculty made no concessions for them. They did not join the ranks of the "has beens (sic) who never really were."<sup>74</sup> They graduated and are successful members of society.

This team is also a beacon in a racially dark time. When some institution were still embracing segregation, others settling for desegregation, the Loyola 1963 Ramblers achieved the harmony of racial integration -- microcosmic answer to a macrocosmic dilemma. Unfortunately, civic memory has all but erased the 1963 championship, for another milestone took place shortly afterwards. In just three years after Loyola's victory, a team with five black starters would claim the NCAA

---

<sup>74</sup> Harry Edwards, *The Revolt of the Black Athlete* (New York: The Free Press, 1969), 13.

championship. When all-black Texas Western beat all-white Kentucky. When the winning shot was fired into the net, it was called the shot heard round the world. If that is true, credit must be given to Loyola, who supplied the gunpowder.

## Works Cited

### Newspapers

*Chicago American*. 22 March 1963.

*Clarion Ledger - The Jackson Daily News*. 13 March 1988.

*Chicago Sun-Times*. 19 December 1987- 3 April 1988.

*Chicago Tribune*. 24 March 1963 - 25 March 1963.

*New York Times*. 5 July 1955.

*Loyola News*. 3 March 1962 - 28 March 1963.

### Interviews

Egan, John. Interviewed by author, 10 October 2001, Chicago, Illinois.

Bergewisch S.J., Fred. Interviewed by author, 4 April 2002.

Harkness, Gerald. Interviewed by author, 25 October 2001, Chicago, Illinois.

Hoberman, John. *Darwin's Athletes How Sport Has Damaged Black America and Preserved the Myth of Race*. New York: Houghton Mifflin, 1997.

Hunter, Leslie. Phone interview with author, 14 November 2001.

Miller, Ronald. In phone interview with author, 9 November 2001.

Schweiger, Kathy Ireland. Interviewed by author, 14 October 2001, Addison, Illinois.

### Archives

Loyola University Archives. Coach and Athletic Director of Athletic Department. George Ireland, Preliminary File (1965-1975) Box 3/3, Chicago, Illinois.

## Books and Articles

- Ashe, Arthur. *A Hard Road to Glory--basketball : the African-American Athlete in Basketball*. New York, N.Y.: Amistad, 1993.
- Anderson, Alan B. and Pickering, George W. *Confronting the Color Line: The Broken Promise of the Civil Rights Movement in Chicago*. Athens, GA: University of Georgia Press, 1989.
- Collier-Thomas, Bettye and Franklin, V. P. *My Soul Is a Witness: A Chronology of the Civil Rights Era 1954 - 1965*. New York: Henry Holt and Company, 2000.
- Edwards, Harry. *The Revolt of the Black Athlete*. New York: The Free Press, 1969.
- Entine, John. *Taboo: Why Black Athletes Dominate Sports and Why we are Afraid to Talk About It*. New York: PublicAffairs, 2000.
- Fimrite, Ron. "It Was More Than Just a Game," *Sports Illustrate*, 18 October 1987,
- Fitzpatrick, Frank. *And the Walls Came Tumbling Down*. New York: Simon and Schuster, 1999.
- Greefield, John. "The Black and White Truth About Basketball," in Caponi, Gena Dagel. *Signifyin(g), Sanctifyin' & Slam Dunking : A Reader in African American Expressive Culture*. Amherst : University of Massachusetts Press, 1999.
- Kerkhoff, Blair. *The Greatest Book of College Basketball*. Lenexa KS: Addax Publishing Group, 1998.
- Low, Nat. *The Negro in Sports* San Francisco: The Daily People's World, 1900.
- Raffel, Jeffery A. *Historical Dictionary of School Segregation and Desegregation: The American Experience*. Westport, Connecticut: Greenwood Press, 1993.
- Ralph Jr., James R. *Northern Protest: Martin Luther King Jr., Chicago, and the Civil Rights Movement*. Cambridge, Massachusetts: Harvard University Press, 1993.
- Rapport, Ken. *The Classic: The History of The NCAA Basketball Championship*. Kansas City, MO: Lowell Press, 1979.

Ried, Ira DE "Integration: Ideal Process and Situation,"  
*Journal Of Negro Education*, Summer 1954.

Siedman, Steven. Dir. *Greatest Moments in Chicago Sports History*. NFL Films, 1987.

Stern, Robert. *They Were Number One: A History of the NCAA Tournament*. New York: Leisure Press, 1983.

Young, A. S. *Negro First in Sports*. Chicago: Johnson Pub Co;  
(January 1963) 1963.