For the last of its 1964 Lecture Series Marist was host to the distinguished literary critic Mr. Walter Allen. Mr. Allen, who is a visiting professor at Vassar and a frequent contributor to the New York Times Book Review department, entitled his lecture, 'English and American Literature, a View From the Mid-Atlantic.' Although acoustics in Adrian Lounge could have been better the lecture was nevertheless warmly applauded.

Introduced by Mr. Sullivan, Mr. Allen prefaced his lecture by saying that he wished to confine himself to general remarks about contemporary English and American literature. Because of the nature of these rather general comments some students later criticized the critic, accusing him of what might be termed "gentle criticism." We would like to point out however that Mr. Allen was laboring under the native affliction of English 'gentlemanliness' and the psychological pressure of being a guest in this country.

'The special relationship' between England and America, while it might hold true for politics, does not, according to Mr. Allen, hold true for literature. In essence, this was the theme of the lecture. Our respective literatures are two distinct, if not opposite, literatures. There is only one great literature, English literature. Events, however, proved Arnold wrong, for the last hundred years have witnessed the growth of the American idiom, the American genre; and this growth has made American literature as distinct from English literature as French or German.

Mr. Allen then proceeded to relate his personal conception of America (the idea common to all imaginative Europeans). America was hope, promises, the projection of the negation of England. It is this paradise, accord-

Cont. on p. 6

Last Thursday evening was the Marist College Theatre Guild's opening night for their spring production, A Hatful of Rain. Under the direction of Mr. James Britt, the actors performed with such skill and poise that near professionalism was achieved.

Alexander Apeno, John Pope, Sr., played the part of the middle aged father of Johnny and Polo. In his struggle with life he had failed to maintain a real contact with his sons and thus really did not know them. Alex, in a way all his own, tried to convey this meaning to the audience.

Dennis Feeney, as Johnny Pope, lived, for his time on the stage, the part of a drug addict who was being torn between two goals: continued addiction, or the hair-raising fight to kick the habit. Dennis carried his audience well and held them on their chairs in sympathy as he tossed torturingly in torture before them.

Carole Dziuban, Celia Pope, held her audience in tears and awe as she portrayed the part of an expectant mother who was worrying for her baby, her husband, and her future.

Joseph Nicastrl, as Mother, Patrick Berardi, as Apples, and Robert Matthews, as Chuck effectively cut for us the picture of three scheming, peddling addicts who were out to squeeze every junkie for his last penny, or else...

James Sullivan, added light humor as well as fraternal sympathy in his role as Polo Pope. With little regard for the feelings of his father, his brother, or his brother's wife, Polo led his life as he pleased and, in so doing, lived his part well.

Shelia Hickey, as Putski, in her brief appearance on stage, lived the part of an attention seeking female to the utmost of her ability.

Yet, not only the cast should be congratulated for a fine evening of well produced entertainment, for they were not solely responsible for the success of the performance.

Mr. James Britt is to be given much credit. For through his endless
Religion & Communication

From an empirical standpoint, and without reference to either sociological surveys or Supreme Court decisions, one cannot help but notice that religion is becoming a less integral factor in the life of modern man. Gone is the meaning and significance of religious ceremonies that so characterized the past. The true communal response has been consigned to history with the result that churchgoing has become more and more a matter of habit, tradition and respectability. Instead, religion has become void, nor do I presume to have the answers. I would like, however, to draw attention to the role of language in our prayers, and the necessity of language has even greater significance when one considers the proposed translation of the liturgy into the vernacular.

Our religious language, then, should be in Modern English, free from the former archaic phraseology and sanctimonious 'theology'. To be sure, there are already too many words which have ceased to be signs, words such as 'deign', 'dwell', 'dread'. Instead of using words in the manner in which they are dead words. Instead of pointing to something, we mean, they draw attention towards themselves. They carry with them, even in this difficult and often tedious assignment. There is a time when we must say: 'Harrowing words. Instead of the child who inquires about 'the Divine Bean' and is later heard saying, 'I don't believe in God'.

Community

When Nietzsche said, 'I wage war' (meaning spiritual warfare), he was describing a condition of society that he felt was about the results of such a war applied to the church today. Perhaps, however, it would explain much of the existing void in the modern religious experience.

A Note of Thanks

The student brothers wish to thank the college theatre-club for our invitation to perform. A Hatful of Rain was an engaging drama of highly-wrought intensity which demonstrated the young American Audiences listed to him. The church must strive to establish this intimate relationship with the people of the church. The church, however, must make sure it speaks in the language of its audience. If the void is to be filled and the vital religious spirit restored, the first step would seem to be that of a more modern and dynamic means of communication.

CORRECTION - In the editorial column, p. 3 of The Record the name Goldwater should have read Wallace. (Presidential slip, or association of personalities, will you suppose?)

Sunday, evening, April 19, 1964, the new improved Marist College held its regular weekly meeting. Fifteen members on the rolls attended the meeting. In attendance for what proved to be a somewhat dull, rather monotonous meeting were such topics as the discussion as the following: Chairman, Pete Maronge; Student Directory Chairmen, Bob Matthews, and Pete Maronge; and Secretary, Fred DePiano.

After the introduction of the Council's new call to prayer, William Meagher, a considerable amount of time was spent reviewing the jurisdiction which the Student Judiciary should have over campus activities. I believe the main point of this meeting at this point -- Reckless Drivers Beware!

Strict enforcement of campus driving regulations with infractions payable by meter ranging from fines to revocation of all campus driving privileges for a semester is to be initiated. Among the other subjects discussed were Spring Weekend, Undergraduate Student Council, and a proposed annual Christian Student sponsored by the Class of '67.

From the poor student attendance at the meeting, the 'bull', 'bull', 'bull', 'bull', 'bull', signs of fatigue which became noticeable among Council members, and the comments which seemed to indicate that there would appear to change in the time of future Council meetings would be warranted. It is recognized that while the expansion of the Student Council is a positive factor in the trend towards a more effective student government for future Marist students, the Council members did not understand the manner in which they are handling this difficult and often tedious assignment.

Spring Weekend will not be old news, but new legislation has been initiated which will, if passed, provide for voting rights for all, public accommodations, desegregation. The late school integration, a civil rights commission, Equal Employment Opportunity and/or the compiling of voting statistics by race, color and national origin. He has, moreover, signed a three year $1.2 billion Higher Education Act, an educational legislation called an unconditional war on poverty. It is recognizable that Lyndon Johnson has placed his own distinctive mark in placing his own distinctive mark in leading over the White House and in placing his own distinctive mark on the Presidency.

The unity of the community can no doubt be partly achieved through the imposition of strict legislation. This, the governing power, can choose to ex- ploit to its own devices. There is the possibility of expanding the sphere of influence wherein these acts would appear to be a necessary, almost unquestionable one. As the government enlarges its power and dependency of the people upon its functioning it should see unity as its ultimate goal. Then, the rule is order. It people as it should be and be signs. There is also the partial aid government provides, of multiplying the departments in order to be added attention among a larger number of office-holders. This change would always be in the interests of efficiency and extremely necessary for the proper direction of large scale. However, the irresponsible increase of such others would place the government vulnerable to the forces of bureaucracy. This suggests that the power, in the increase of official num ber, who are there to serve those who will serve to prohibit, rather than as people to live.
It was a very expensive example of complete happiness. Thinking back on the weekend it seems like one day instead of three, and I for one, will not mind living meagerly for the next six months.

Half the fun, for me, this weekend was watching her reactions. Friday night, she left the "cardboard coliseum" shaking her head. I could not, for the life of me, convince her that the actors in "A Hatful of Rain" were students. She thought that we had a professional company on campus.

Having attended dances and mixers, both words leave the wrong impression when applied to the party after the play. It was similar to a small friendly gathering after a date where everyone just forgot the clock and life in general, to enjoy each other's company.

Is this the life, or what?

Saturday, I was in my glory, at least it seemed like Saturday; this past weekend was just timeless. The Marist crew put on a fine exhibition of smooth rowing, which was something she had never seen before. The highlight of Saturday afternoon however, was her tour of "Hilton on the Hudson". I have always felt that the dorms lacked something. Saturday afternoon, sitting in on an impromptu hootenanny, the dorms were complete.

Entering the Poughkeepsie Inn Saturday night, to pick up my date, I was accosted by what I at first thought was a doorman. I met this same person Sunday only without the tux, and he told me of the great time he had at Norrie Point Inn.

Said he, the setting was that of a normal dinner party, but then again, it was cozy. You can't, at least she couldn't, explain it. Every one was dressed very formally but the exotic nightclub setting did not eliminate a congenial and unceremonious atmosphere. The food and drink was plentiful and the decor the same as the Cafe Mariste.

The Cafe Mariste, as the cafeteria became Saturday night, completely shocked me, so there is no point attempting to explain my date's amazement. The place wasn't real. Walls of crepe paper divided the cafe into thirds. One section contained the coin machines, the second, the dance floor, open bar, and linen covered tables. The third section was the most unbelievable. One walked through the divider of crepe paper into the world of Mr. Marshall. This man really made the weekend. The meal he served Saturday night would put mother to shame.

I'm sure there was a clam around here somewhere.

My souvenir hunting date was in a beach combber's paradise. Beside a five pound piece of Mr. Marshall's steamer round, she confiscated a toy octopus and the candle from the table, as well as, an ashtray inscribed "Marist College Spring Weekend Apr. 24-26" given to all the dates.

Exhaustion set in on Sunday. After eating our fill of hamburger, sausage, steak, clams, corn, and beer, we spread a blanket out by the pool and went to sleep. This may not sound very romantic and it is not meant that way, the weekend was just too exciting and invigorating.

These are the highlights; there were many other things. Father Driscoll had a very interesting sermon on what love is, but Sunday morning, it was too
Barisonek, Townsend, & Unknown, Men of the Year

The combination of both new English Calvinistic Mennonite and English American tradition still influences the contemporary psyche. The Mennonite tradition considers itself traditionally. He is an aristocracy of one. He thinks of himself as a self-created man. The English writer is a lonely writer. He considers himself traditional, but as Dr. Drennen later clarified in his question, Dr. Allen is more like the English American tradition. Before considering the question, Dr. Allen pointed out that perhaps one of the great dangers of this modernism in the American writer is the role it plays in joining into American European eccentricity, where the writer is hopefully individualized by his own two provincialisms.

Dr. Drennen concluded by saying that in view of these uniquely American characteristic, there can be little doubt that the future of English and American literature. Each person is an individual and the inadequacies of the other, and a criterion for his judgement. Dr. Drennen answered several questions from the floor. Dr. France-Kelly, President of the American Forum, thanked Dr. Drennen in the name of those attending the lecture. play. Con't.

Dr. Drennen, the product of Western Christian thought, would grasp a Christian concept. Marx would transcend the alienation of man, by a fraternizing democracy, a sympathy with suffering humanity, a socialistic, a political socialism. Man must be emancipated from cruelty, togetherness, to his individuality. Society must humanize and individualize man. In the words of Emile Durkheim, of Marx's socialism, is man. Dr. Drennen cautioned that though Marx wanted the elimination of "all moral boundaries", he did not envisage a political workers party to accomplish it. Rather, the workers of the world, all forming one class in "dignity", were to make their world by moral strength and educational leadership. Marx condemned the private ownership, exploiting, human beings. No man has a right to de-humanize another in the name of "ownership". Dr. Drennen believes that it is to be noted, that Marx never foresaw the development of capitalism in its present state.

The liberal, the Christian today, rejects Marxist terms, but he should not reject the image of Marx's Christian insight. In fact the humanization of the world has become the Christian pre-occupation. For it is the Christian world, wrote Marx, that will be transformed into Christ. In this context then, we can understand the liberal issues of the present: poverty, economic, from the liberal perspective of a Christian. Dr. Drennen would grasp a Christian concept. "Marx would transcend the alienation of man, by a fraternizing democracy, a sympathy with suffering humanity, a socialistic, a political socialism. Man must be emancipated from cruelty, togetherness, to his individuality. Society must humanize and individualize man. In the words of Emile Durkheim, of Marx's socialism, is man. Dr. Drennen cautioned that though Marx wanted the elimination of "all moral boundaries", he did not envisage a political workers party to accomplish it. Rather, the workers of the world, all forming one class in "dignity", were to make their world by moral strength and educational leadership. Marx condemned the private ownership, exploiting, human beings. No man has a right to de-humanize another in the name of "ownership". Dr. Drennen believes that it is to be noted, that Marx never foresaw the development of capitalism in its present state.

The liberal, the Christian today, rejects Marxist terms, but he should not reject the image of Marx's Christian insight. In fact the humanization of the world has become the Christian pre-occupation. For it is the Christian world, wrote Marx, that will be transformed into Christ. In this context then, we can understand the liberal issues of the present: poverty, economic, from the liberal perspective of a Christian. Dr. Drennen would grasp a Christian concept. "Marx would transcend the alienation of man, by a fraternizing democracy, a sympathy with suffering humanity, a socialistic, a political socialism. Man must be emancipated from cruelty, togetherness, to his individuality. Society must humanize and individualize man. In the words of Emile Durkheim, of Marx's socialism, is man. Dr. Drennen cautioned that though Marx wanted the elimination of "all moral boundaries", he did not envisage a political workers party to accomplish it. Rather, the workers of the world, all forming one class in "dignity", were to make their world by moral strength and educational leadership. Marx condemned the private ownership, exploiting, human beings. No man has a right to de-humanize another in the name of "ownership". Dr. Drennen believes that it is to be noted, that Marx never foresaw the development of capitalism in its present state.

The liberal, the Christian today, rejects Marxist terms, but he should not reject the image of Marx's Christian insight. In fact the humanization of the world has become the Christian pre-occupation. For it is the Christian world, wrote Marx, that will be transformed into Christ. In this context then, we can understand the liberal issues of the present: poverty, economic, from the liberal perspective of a Christian. Dr. Drennen would grasp a Christian concept. "Marx would transcend the alienation of man, by a fraternizing democracy, a sympathy with suffering humanity, a socialistic, a political socialism. Man must be emancipated from cruelty, togetherness, to his individuality. Society must humanize and individualize man. In the words of Emile Durkheim, of Marx's socialism, is man. Dr. Drennen cautioned that though Marx wanted the elimination of "all moral boundaries", he did not envisage a political workers party to accomplish it. Rather, the workers of the world, all forming one class in "dignity", were to make their world by moral strength and educational leadership. Marx condemned the private ownership, exploiting, human beings. No man has a right to de-humanize another in the name of "ownership". Dr. Drennen believes that it is to be noted, that Marx never foresaw the development of capitalism in its present state.

The liberal, the Christian today, rejects Marxist terms, but he should not reject the image of Marx's Christian insight. In fact the humanization of the world has become the Christian pre-occupation. For it is the Christian world, wrote Marx, that will be transformed into Christ. In this context then, we can understand the liberal issues of the present: poverty, economic, from the liberal perspective of a Christian. Dr. Drennen would grasp a Christian concept. "Marx would transcend the alienation of man, by a fraternizing democracy, a sympathy with suffering humanity, a socialistic, a political socialism. Man must be emancipated from cruelty, togetherness, to his individuality. Society must humanize and individualize man. In the words of Emile Durkheim, of Marx's socialism, is man. Dr. Drennen cautioned that though Marx wanted the elimination of "all moral boundaries", he did not envisage a political workers party to accomplish it. Rather, the workers of the world, all forming one class in "dignity", were to make their world by moral strength and educational leadership. Marx condemned the private ownership, exploiting, human beings. No man has a right to de-humanize another in the name of "ownership". Dr. Drennen believes that it is to be noted, that Marx never foresaw the development of capitalism in its present state.

The liberal, the Christian today, rejects Marxist terms, but he should not reject the image of Marx's Christian insight. In fact the humanization of the world has become the Christian pre-occupation. For it is the Christian world, wrote Marx, that will be transformed into Christ. In this context then, we can understand the liberal issues of the present: poverty, economic, from the liberal perspective of a Christian. Dr. Drennen would grasp a Christian concept. "Marx would transcend the alienation of man, by a fraternizing democracy, a sympathy with suffering humanity, a socialistic, a political socialism. Man must be emancipated from cruelty, togetherness, to his individuality. Society must humanize and individualize man. In the words of Emile Durkheim, of Marx's socialism, is man.
Recently Mr. William Mair, Resident Vice-President of the Poughkeepsie Division of I.B.M. and Mr. Joseph Foley, Administrative Assistant to the Resident Vice-President of I.B.M. -- Poughkeepsie, toured the Marist College campus accompanied by Marist's President, Br. Linus Foy, F., M.S. Shown in the background is the largest student residence on campus, Leo Hall, where 300 students reside. Left to right in the photo are: Br. Foy, Mr. Mair, and Mr. Foley.

As the Summer vacation approaches and the year draws to a close, the Record would like to raise its voice in gratitude. We would like to thank the dedicated writers who wrote sometimes out of protest and sometimes out of appreciation but always out of concern for their fellow students. Then, we would like to thank the copy staff, the behind-the-scenes men so often unappreciated and yet so indispensable to the final production.

Special thanks are in order to Miss Carol Deyo, our typist, who had confusion constantly thrust upon her; Mrs. Carol Sullivan whose invaluable advice helped us in our efforts to improve your newspaper; Doctor Sommer, our Moderator, who liberaly guided the policy of the paper. A special vote of thanks goes to Tex King, our Photography editor, who worked so diligently throughout the year without recognition.

A student newspaper derives much of its existence from controversy and the need to protest. As such, it is often both the vehicle and object of much criticism. It is this criticism which unifies, defines, and reflects the collective spirit of our college. Now, just as our college is improving so also must our newspaper. Therefore, we would like to extend this invitation to our more vociferous critics to turn their constructive comments into constructive efforts... for the Record. Finally, the Record would like to thank the Student Brothers for their more positive and frequently eye-opening critiques on life at Marist.

In conclusion, the staff of the Record would like to wish you, the Student Body, success in the finals. Enjoy your vacation. Hope to see you next year.