Walter Allen vs Matthew Arnold

by Gerry Marmion

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 Adriano 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 '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. Matthew Arnold once said, "There is no American Literature, no Scottish Literature. 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, accordin

Cont. on p. 6

A Hatful of Talent

by Kenneth A. France-Kelly

Polo (Jim Sullivan) tries to awaken drugged brother Johnny (Dennis Feeney)

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 Apano, 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 chair's edge in sympathy as he tossed tiringly in torture before them.

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

Joseph Nicastro, 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.

Sheila 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

Cont. on p. 7
Religion & Communication

From an empirical standpoint, and without reference to either sociological surveys or Supreme Court decisions, one cannot deny that the world is becoming a less integral factor in the life of modern man. Gone is the meaning and significance that religion had in communities of old. The true community conscience has been consigned to history with the result that churchgoing has become more and more a matter of habit, tradition and responsibility. Indeed, religion has been reduced to a very private matter between the individual and his family. Many people believe, according to his behavior instead of believing according to his beliefs. Now, I do not propose to analyze this 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 its relationship to this vacuum that exists between the Church and the individual. This contemporary functional failure of language has even greater significance in our community now. It is one of the obvious indications of the proposed transition of the language into the vernacular.

Our religious language, then, should be in Modern English, free from the former archaic phraseology and sanctimonious verbalism. Argument, there are already too many words which have ceased to be used, words such as 'dogma', 'deem', 'treatise', 'vouched', 'holy', 'bequeath'. These are words that are dead. Instead of pointing towards some meaning, they draw attention towards themselves. They carry with them nothing more than a distracting nostalgia and the vague vestiges of some ancient mysticism. In short, they have lost their body and their practical value. We can forgive, then, the child who inquires about 'the Divine Beulah' and is later heard to say, 'Harold be thy name'. Anticipated verbiage, so often heard, is it any language at all? A language which has no internal raison d'etre, no sense of religious philosophy, for such language serves to burden and distract rather than to comfort and inspire.

There is a practice among linguists and literary sociologists alike, which distills the blood of society, the death of old words and the birth-rate of new ones. We could not be too optimistic about the results if such a test were applied to our Church today. Perhaps, however, it would explain much of the existing void in the modern religious experience.

When Nietzsche said, "I wage war" (meaning spiritual warfare) he was meaningfully communicating with the people of war. He would have been more successful if, when Zephaniah spoke of "the chaste value of man", the people of a money-conscious America had been ready to attack the Church. The Church must strive to establish this intimate relationship with the people of today. As the Church, as the whole of mankind,Stride, it must speak in the language of our times. If the void is to be filled and the vital relationship between man and God re-established, then, perhaps, it would explain that of a more modern and dynamic means of communication.

Correction: In the editorial column help by the students in charge the name Goldwater should have read Wallace. (Freudian slip, or association of personalities, we suppose?)

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COUNCIL NOTES
by Bob Clooss

L. B. J. in Retrospect

by William Driscoll

June 14, 1964
Page Three

The Record

The stability, which a governing body seeks, depends upon the response rendered to its projects by the individuals composing the legislative body. In a representative or senescentive legislature, they seek to achieve a functional unity among the majority's members. The appeal is still to the majority, almost unquestioned. As the government empowers its power and dependence of the people upon its functioning it should seem unity as its ultimate goal. Then, the rule is or- defined. It people use good judgment, for as each person, knowing, contributes individually to the ultimate end of the function, the betterment of the community. Conceivably, this exist as an idea. Yet, if there is no movement, even slight, then may appear to water eyes, toward the end proposed; then, the in- action of the individual on this Global level, will be of no use to the toward the ideal. The path to follow, then, is that de- termined function, which choose the one can no designs. There is also the partial aid government provides, of multiplying the departments in order to stimulate added attention among a larger number of individuals. The path should always be in the interest of efficiency and the necessity for a given distribution of chores. However, the irresponsible increase of the offices and committees makes the government vulnerable to the force of bureaucracy; as a result, the final purpose is not served, the increase of official num- bers, the result is to run away from the task, the task which will serve to prohibit, rather than solve, the problem, and has lead to "free the energies of mankind."

The strength of the rock of unity does not reside in a successful con- gestion or legislation or in the increasing of political offices. The spirit of the entire community pro- vides the complete answer. The sup- port and response to government legislation for-the-benefit of the community, either by, the individual or by, the government itself, in a material for a foundation of solid rock and iron. In a system that experiences the current or legislation, we are, the betterment of the community, its true, there exist varied individual, there be betterment, or cooperation, or stimuli, and cooperate in the betterment of the community. Support for responsible legislation passed by the governing body would unquestionably appear when sacrifices for the community. To be able to self-control for the individual, was the keynote. The par- ticipation of the people in the decision, for each person, knowing, contributes individually to the ultimate end of the function, the betterment of the community. Conceivably, this exist as an idea. Yet, if there is no movement, even slight, then may appear to water eyes, toward the end proposed; then, the in- action of the individual on this Global level, will be of no use to the toward the ideal. The path to follow, then, is that de-termined function, which choose the one can no designs. There is also the partial aid government provides, of multiplying the departments in order to stimulate added attention among a larger number of individuals. The path should always be in the interest of efficiency and the necessity for a given distribution of chores. However, the irresponsible increase of the offices and committees makes the government vulnerable to the force of bureaucracy; as a result, the final purpose is not served, the increase of official num- bers, the result is to run away from the task, the task which will serve to prohibit, rather than solve, the problem, and has lead to "free the energies of mankind."

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The strength of the rock of unity does not reside in a successful con- gestion or legislation or in the increasing of political offices. The spirit of the entire community pro-
Religion & Communication

From an empirical standpoint, and without reference to either sociological surveys or Supreme Court decisions, one cannot argue that religion is currently becoming a less integral factor in the life of modern man. Gone is the meaning and significance of religion in the life of modern man. The true community has become consigned to history with the result that church-going has become more and more a matter of habit, tradition and respectability. Instead, religion has been reduced to a very private matter between the individual and his family. This has happened because the church has, in a very real sense, been taken over by the world. The church, according to this pattern, is no longer a place of worship, but a place of social and business meetings.

Now, I do not propose to analyze any further the problem of this spiritual 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 its relationship to the word of God. It exists between the Church and the individual. This contemporary functional failure of language has even greater significance for the Christian Church today. It undercuts the proposed translation of the liturgy into the vernacular.

Our religious language, then, should be in Modern English, free from the archaic phraseology and sanctimonious verbosity. Language, after all, is not only a means of communication. It is also a means of intuition, a means of meditation. It is through language that we understand each other. It is through language that we express our feelings, our beliefs, our hopes, our fears. It is through language that we make sense of the world. It is through language that we relate to God.

Let's look, therefore, quickly, at some changes already in our language, even if they are not yet evident. The word "God Almighty" has passed into oblivion. The word "beautification" has become widespread. This is a worrisome development. Instead of turning points, some meaning, they draw attention towards themselves. They carry with them nothing more than a distracting nostalgia and the vague vestiges of some ancient mysticism. In short, they have lost their power and their practical value. We can forgive, then, the child who inquires about "the Divine Beau" and is later heard to say, "Harold be thy name!" Anticipated verbalization, so long as it is not in response to the liturgy, is not redundant to religious language, for such language serves to burden and distract rather than to enlighten.

There is a practice among linguists and literary sociologists alike, to which I would like to draw the attention of my readers. The death of old words and the birth-rate of new ones. We could not be too optimistic about the results if such a trend were applied to the Church today. Perhaps, however, it would explain much of the existing void in the modern religious experience.

When Nietzsche said, "I wage war" (meaning spiritual war), he was meaningfully communicating with the people of war-ravaged Europe. When Jesus spoke of "the cash value of my idea," the people of a money-conscious America could easily comprehend. The Church must strive to establish this intimate relationship with the people of today. The Church, as the word of God speaks, must "speak in the language of our times. If the void is to be filled and the vital relationship man and God be re-established, then, perhaps, it would explain that of a more modern and dynamic means of communication.

A Note of Thanks

The Student Brothers wish to thank the college theatre-guild for our invitation to produce their production, "Shakespeare's A Midsummer Night's Dream." It is our hope that the performance will be a success, and that the members of the theatre-guild will continue to work towards excellence in their craft.

The Record

COUNCIL NOTES

Page Two

1964

L. B. J. in Retrospect by William Driscoll

March 14, 1964

The stability, which a governing body enjoys, depends upon the response rendered to its projects by the individuals composing the community. For if the community's representatives, legislature, seek to achieve a functional unity among the various groupings of the community's members, the appeal is to that which has been most successful or failure of legislation hopefully passed by their representatives for the benefit of the community.

The unity of the community can only be achieved by the people in concert, through the imposition of strict legislation. This, the governing power, can choose to exploit to its own benefit. The possibility of extending the sphere of influence by the legislative action. Yet, the extension should not be a matter of convenience, a short-sighted measure. As the government enforces its power and dependency of the people upon its functioning it should unify as its ultimate goal. Then, the rule is ordained. It is people; they are people who are citizens. If each person, knowing, contributes individually to the ultimate end of the function, the betterment of the community. Conceivably, this may be the idea. Yet, if there is a movement, even slight, may it appear to water eyes, toward the end proposed? Then, the time may be approaching at some critical point of sacrifice, will be made the very last act on the road toward the ideal.

The path to follow, then, is that of moderation. After all, there is still some hope for the sake of both the highest and the noblest, the community. It is one that requires responsible government, in the enactment of legislation and the normal presentation of the public officials in the particular concern of the public.

The spirit of the entire community pro-
vides the complete answer. The sup-
port and response to government legislation for the benefit of the community, either by the people or a representative authority for material of foundation of solid rock and a logical approach, would be to the benefit of the community, or for the individual, the betterment of the people and the betterment of the people and the cooperation and helpfulness; of us, we can do no harm, and in the end make the mission of good. The good of the community. Support for responsible legislation passed by the governing body would unquestionably appear as sacrificial for the community. He has at least the individual, the key of the key. The par-

campus corner

by Jim Sullivan

Spring Weekend will not be old days, but the spring week is April 6-7 as it is relatively new now. The presence of the campus has covered every day of our lives. "Our task," said President Johnson, "is to place their despair with opportunity.

The Record is going to begin an "Inquiring Photographer" series. So forget your photographs. Do not formulate some, and watch out! You may be on the Cover of the Record. What is the University of Pennsylvania? Is it a community? Is it a school?

Need a laugh? Go to a Campaign Meeting, or, excuse me, a Government Meeting and watch as roll call is taken. Roll call is usually permitted three unexcused cuts.

Heavy voting marked the passage of the Class of '69 Constitution last week. Final Vote 28-13.

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It was a very expensive example of complete happiness. Thinking back to 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 collection" shaking her head. I could not, for the life of me, convince her that the actors in "A Hula of Hairs" 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 forget the clock and life in general, to enjoy each other's company.

Saturday, I was in my glory, at least it seemed like Saturday; this past weekend was just timeless. The Mariate 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 "Hitton on the Hudson." I have always felt that the dorms lacked something. Saturday afternoon, sitting in on an impromptu house party, the dorms were complete.

Entering the Poughkeepsie Inn Saturday night, to pick up my date, I was acutely by what I at first thought was a doorman. I met this same person Sunday only without the lugs, and he told me of the great time he had at Norris Point Inn. Said he, the setting was that of a "real dinner party, but then again, it was cozy." You can't, at least I can't, explain it. Every one was dressed very formally but the exotic nightclub setting did not eliminate the congenial and unceremonious atmosphere. The food and drink was plentiful and the decor the same as the Cafe Martate.

The Cafe Martate, as the cafeteria became Saturday night, completely shook 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 beachcomber's paradise. Besides a five pound piece of Mr. Marshall's steamer round, she confiscated a toy boat and the candle from the table, as well as an ashtray inscribed "Marine College Spring Weekend Apr. 24-26" given to all the dates.

Exhaustion set in on Sunday. After eating our fill of hamburger, sausages, steak, clams, corn, and beer, we spread a blanket out by the pool and went to sleep. This may not sound very romantic, but 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—Cont. on p. 6
Barison, Townsend, & Unknown

Young Men of the Year

Despite the sweltering heat and the cloudless sky, a full house greeted me at the faculty-sponsored Undergraduate Day, Institute last year through the dedicated efforts of Tom Hennessey, began at 2:30 last Monday, May 5th. Father John Campbell, O.F.M., delivered the convocation speech, stressing the fact that each man must run the race of life and the rewards received for achievements no matter how small, are actually worth pursuing.

Brother Linus Fox, F.M.S., the Prior of the Day, spoke about the purposes of Undergraduate Day. He singled out a group of students who have participated in organizations and have given of themselves. He pointed out those usually undeveloped talents and resources are forgotten and only the wrong are highlighted. It is this group that gives the college its name. Brother Linus expressed a hope that when each man leaves the college he is a better man for it, and the school has gained something that will be a legacy.

Drs. Verrecio and F. M. S., Academic Vice-President, delivered the Sophomore Man of the Year. The selection was based on participation in campus activities and academic average. Bill Townsend was presented this award. Wally Bartosn, for his second award of the day was named Junior Man of the Year because of his general selflessness in attitude towards the Marist College, and in recognition of the outstanding academic record on campus. This award was presented by Brother Paul Bokke, F. M. S., Dean of the Day

Barison, Townsend, & Unknown

Mars and the Modern Conscience

Dr. D. A. Drennen was the guest lecturer sponsored by the American History Club. His topic for today was the growing of the 1960-64 school year, held on April 28 at 8:30, in the Library. The topic was "Mars and the Liberal Conscience"

He commented on the provocative historical influences of the past and the vast variety of worlds that may be called Mars and the Christian conscience. He stated that Mars plays an important part in his thinking: for the liberal, as it were, emmended in the Christian. Thus, it takes man as a seat of dignity. The liberal takes up the mantle of the impossible and issues as universal sufferage, civil rights. More interestingly, as Dr. Drennen pointed out, this liberal viewpoint which is so Christian today, is actually the "thought" of Mars. However, it took 32 years after Mars spoke, for the Church to develop this 'actuality.' In Dr. Drennen's words, Mars has been "attacking this misinterpretation of the world.

Mars was keenly aware in his own day, of that which Spong would later call, the downgrading of civilization. Indeed civilization, he believed, was a grave economic plight. It was spiritually bankrupt. Man was caught in the web of political-economic-military of the capitalistic system, as Mars observed. The world that must be so much difficult in the unforeseen future, voters will cast their vote for President 99 percent. Eights, Rights, that life was a nightmare. How, he thought, was so understand-

L. R. J. Con. in his foreign policy his foreign policy is severely criticized in the first few months of the year. But some of this criticism has been political and not political, has greatly improved our Latin America. Foreign Policy. Yet a true American image of America is reflected over the world.

The combined effects of both New England Calvinist and Marxism have made the world a very different world. It cannot be seriously doubted that these forces, if left in full force, will influence the contemporary psyche.

Deciding on the man of the year, Mr. Allen pointed out that perhaps one of the great dangers of this liberalism in the American mind, is that of brightening up with an English or American eclecticism, where the writer is hopefully concerned by their own provincialism.

Mr. Allen then concluded by saying that with his foreign policy, and all that unique American characteristics, there can be little doubt as to the difference between the English and American literature. Each serves as an complement of the inadequacies of the other, and a criterion for its judgement.
Bariionck, Townsend, & Unknown
Men of the Year

Dr. D. A. Drennen was the guest lecturer sponsored by the American
Association of University Women. The lecture on the transformation of
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the title of the talk was "The Political

Conscience of the Young." He
emphasized the role of the political
landscape in shaping the conscience of the young. He argued that,
throughout history, youth have been
actively involved in political movements and that their actions can
significantly influence the course of
history. He concluded that a strong
political conscience is essential for the
growth and development of society.

The lecture was well-received and
received widespread attention. It
highlighted the importance of political
engagement and the role of the young in
shaping the future.
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., toured the Marist College campus accompanied by Marist’s President, Br. Linus Fay, 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. Fay, 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 liberally 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.