

National Theatre Triumphs

Three hundred and one years after its initial presentation, *The Physician in Spite of Himself* was staged, on Wednesday, November 8, by the National Theatre Company in Power's Gold Star Gym.

This Dramatic Comedy, by the French playwright Molière is considered by many to be his most humorous work. It concerns a drunken peasant who poses as a learned doctor when he is mistaken as such by the servants of a man whose daughter is mute. Molière uses these and other characters to show, with wit and keen insight, the pretensions and foibles of men and the humor to be found in the human condition.



Nicholas La Padula (left) plays the physician and Hal Reese, Géronte



The actors en ensemble.

Nicholas La Padula as Sganarel the peasant and Joana Walton as Jacqueline, a wet-nurse, gave superb comic performances. They were ably abetted by a uniformly excellent cast: Hal Reese as Géronte, the master, and Betty Harryman as both Géronte's daughter, Lucinde, and the wife of Sganarelle; Don Bishop as Lucinde's suitor, Léandre and David Gragg as Monsieur Robert, a neighbor of Sganarel. Also in the cast were John Starr and Norman Parker.

Following each performance of the play, the actors and Chuck Eisler, their production manager thanked the audience for its enthusiastic response. They then answered questions from the audience and explained both the organization and work of the Theatre Company. Some of the actors discussed their past careers and told how certain roles affected their personalities and lives.

In previous years, the National Theatre Company has presented, at Power, *Everyman*, a medieval morality play and *The World of Shakespeare*, a collection of scenes from the Bard's works. However, in my opinion, neither is comparable to this production of *The Physician*. May other dramatic events staged at Power be as effective and as professional in their execution.

The favorable reaction of the Student Body to this play was most heartening. Half the joy in viewing a fine production of a good play is seeing it receive the warm reception it deserves. In this case, both the play and the reaction to it were more than adequate.

John Hagan

The Clubs:

Frances

The French Club has taken on a new aspect this year. Originally, the purpose of the French Club was to acquaint the interested students with the French people, their customs and their culture. The charter of the French Club, as it has been drawn up this year, states that all French II students must participate regularly in the activities of the Club.

Brother Binkley who has sponsored this new French Club believes that a more informal atmosphere will aid the students in their study of the language.

There have been some negative reactions towards this new rule. First of all, some of the members of the Club who joined voluntarily claim that disinterested students are only a nuisance and prevent others from learning. Brother Murphy, the moderator of the Club, was asked about the size of the Club, and he replied that the sudden increase in membership has not presented too many real problems.

The major complaint on the part of the students is that the activity will interfere with their after school activities, whether it be a job or anything else. Absentees from a meeting will be treated in the same manner as absentees from regular classes. Someone suggested that the time used for French II classes should be sacrificed for the French Club. No comment has been received from any authority on the matter.

Espagnol

The Spanish Club has been affected by the same ruling which applied to the French Club. All students taking Spanish II must join the Spanish Club.

The purpose of the Spanish Club, according to Mr. Gonzalez, moderator of the Club, is to present the cultures and literature of Spain and Latin America to the student. Lectures and presentations will be given by various Spanish teachers. The activity would also cover social activities and a Spanish dinner. Mr. Gonzalez feels that this club would benefit the Spanish language student.

As with the French Club, many complaints can be heard each day from students. With regard to both

On Activities

On Wednesday afternoon (November 15) Brother Binkley took some time out of his schedule in order to explain the purpose and aims of the present activity program at Power and its impact on activity programs in the future.

Brother explained that this year was a year of evolution and examination of the activity program here at Power. He went on to say that the activity program had basically the same purpose as in other years and that it was to evolve the student's interest in the school with the intention of fulfilling another phase of his education which contained athletic and social levels as well as an academic level. Providing the program is well-organized and well-educated, it is an attempt in making the student a whole student, and giving him a full education. Most of the activities of previous years have begun already this year.

When asked about the procedure for the formation of new clubs, Brother went on to say that, as in the past, applications could be obtained from him in his office if evidence of enough interest is shown. A list of the names of those interested must be given to Brother Binkley. If workable, the activity would be asked for several suggestions as to an agreeable moderator. If those men suggested are unable to occupy the position of moderator, one will be appointed who is agreeable to the members of the new club.

This year the director of activities, in conjunction with the Student Council, has attempted to promote cooperation between the various activities. Each activity has been asked to submit a constitution and to keep some record of participation at its meetings. These new policies are to be ac-

cepted or rejected by the clubs. However, each activity is encouraged to do so in order to avoid future conflict in possible scheduling with other activities. The only exception to this rule are the language clubs which are compulsory for students taking 2nd year language courses. The reason for this new rule is that it is impossible to teach the whole course in class time and therefore the clubs will undertake the teaching of the cultural aspects in the course. This section of the course was said to be a very important part since it introduces the student to the people of the country as well as to the language.

It was decided that this year's council will work together with the office of activities since one of the basic duties of the Council is to promote school activities. An activity calendar will be issued to the council and the *Purple and Gold* each month. This calendar will carry the more important activities and will give the council an opportunity to send representatives to the meetings in order to evaluate the activities. The Student Council has also decided to hold meetings with the officers of the various activities in order to exchange ideas and problems. The attempts of the Council and of the activities of officers to evaluate this activity program is, according to Brother Binkley, an attempt at a better cooperation between the activities. Brother added that it is not an attempt to increase involvement in the activities as much as it is an attempt to improve the activities themselves.

Brother Binkley also suggested that the Student Council members interview the members of the activities in order to judge the activities' efficiency. The council would also study the activities of similar clubs in other schools. At the end of the year, each activity would present a self-evaluation to the Council which would then play the part of an objective evaluating body.

Raymond Franklin

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Editor In Chief: JEAN-PAUL GODZICH

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What's It All About?

Future historians studying our period, when asked what was the most important characteristic of our age, will undoubtedly answer "dissatisfaction with present conditions and yearning for better ones."

The alienation of the individual in the midst of on-rushing technological developments has taken such proportions that the resulting withdrawal has produced a curious phenomenon in which life has become an end rather than the means to any or all ends. It is thus, that the achievement of the social and economic goals which have controlled most individuals' lives reveals the emptiness of these material aspirations and has resulted in ritualistic existences ruled by fashion.

And yet the search for similar goals continues and the transitory character of most human activities is easily observable. Success is still something that one achieves in the future, and all of one's energies have to be concentrated on the by-passing of the current predicament.

This is how many of us look upon the four years that we spend in High School: the stepping stone to college and "real education", to work and "real life."

Such an attitude — and, at one time or another, we have all been guilty of it — leads to a devaluation of one of the most important experiences of our lives. Our lives are being lived here and now, and by us, whether we like it or not. That is why it is for us to make the most of it and not to expect to bloom upon graduation. Students are wont to blame their teachers and superiors for the failure of their education, failing to realize that the surrender of responsibility for their education — surrender encouraged by the present frame of things — is what lies at the core of their miseducation.

Education can never be a process of painless passive feeding such as finds proponents among students, faculty and administration members. It must be a time of questioning, especially in the view of the present situation of the world. Traditional values are falling and nothing, whether an authoritarian stance or the most permissive attitude, will save them, for their failure has led us into the present quandary. Only honest discussion will be able to seek out those principles which must be maintained.

What faces us, as students, is the urgent need to re-think our role. And foremost, our role in education. This is often spoken of as the "search for identity." It is pointed out that young people of our age lead *adjectival* existences; we like to think that our real self is still to be and that it matters only that we *be* in a certain way. Some of us call it "style" and most try to find the most glamorous one, whether it be a pretense of intellectualism, an affirmation of virility through the abundant use of scatological vocabulary, or any other fashionable thing.

And yet this escape into the appearance game cannot entirely cover the fact that we *are* something, that we *have* an identity. We are students. High School students. Disgruntled ones perhaps, but students nevertheless. This must be the framework of our expression, the center of our attention, the object of our cares. If we are incapable of defining meaningfully our role as students we will have surrendered our lives to the dark forces within and around us.

We will have failed our education.

Happy Thanksgiving!

Letters

To The Editor:

In reply to Mr. Koch's request in the second issue of the PURPLE & GOLD, I would like to discuss — and challenge — some of the methods and statements used in his letter.

First of all, Mr. Koch's manner of referring to the first issue of the paper with such emotionally toned words as "rag", "thrash", and "garbage" were more intended to have a degrading effect on the paper than rather treating it seriously. For lack of more neutral words, he obviously intended to set up a mood of frivolity towards the first issue for his arguments.

He also mentions the fact that the caption, "PEACE IN VIETNAM", should be removed from the paper. Why? Quote: "The newspaper in definitely not the place for such a plea." Query: Mr. Koch, if the paper is not a proper platform for such a "plea," then what is? It seems that for you and Brother Lovetere, there are certain taboos, certain topics which simply should not be in the paper. I refer you to Mr. Godzich's recent editorial which, I think, posed a suitable answer to your statement: "A school newspaper . . . is one that wishes to play a part in the educational process which is the business of a school." Victory, Mr. Koch says, might have been more appropriate. Do you really expect us to believe, Mr. Koch, that there is such a thing as "victory" in war? There is a slight contradiction in the term, "victory in Vietnam". Winners in such a contest do not have much to rejoice about; there will always be a preparation for the next contest. Soldiers never outgrow a uniform — they must be prepared to don it at another time, and another place.

The second point I wish to make is the rather immature and incoherent fashion in which Mr. Koch denounced Mr. Szyklarz's article, "IN GOD WE TRUSTS", as putting down "the American way of life." I am glad Mr. Koch has such a high regard for it. Also, he again encounters his previous contention that an article like this should not be in the paper. Certainly there is enough "trivia" about the school to put in, as Mr. Koch said in his first paragraph — but he fails to note the fact that a school newspaper is a successful merging of both "trivia" and thought-provoking articles like Mr. Szyklarz's. Do you think, Mr. Koch that a four-page bulletin sheet should replace the Purple and Gold? Is the paper to remain within the narrow borders desired by some of the faculty? — or should a paper offer to the student body material for criticizing or praising? I would hardly call Mr. Szyklarz's article a "violent put-down" of our way of life; on the contrary, for all the things he might have said, the article was quite conservative.

Mr. Koch continues by saying that he does not wish "to condemn him, Socratically (sic) speaking, for corrupting the youth of Power." You forget, Mr. Koch, that Socrates was condemned because he did commit the unforgivable crime — he made the youths think; he did not allow them to accept blanketed false myths and superstitions. Condemnation comes quickly from people who fear their narrow values shown to be

false. It is unfortunate that not too many people have been condemned for such crimes!

Mr. Koch follows by writing that if Mr. Szyklarz "wishes to make a name for himself," he should write for the EAST VILLAGE OTHER (note the emotional tone; we immediately associate rebels, drugs, radicals with the term), and not force them upon "the straight people who might not want them." Query: Should the articles in a paper be contingent upon the likes of the "straight people"? Should articles be deleted because they conflict with the opinions of others? To quote a well-known play: "A paper comforts the afflicted, and afflicts the comfortable."

The next letter by Mr. Vega also focuses on Mr. Szyklarz's article, which Mr. Vega asserts is illogical and narrowminded. Mr. Vega states that because of these "efficient killers", Mr. Szyklarz is able to sit in his warm, snug desk, and criticize them. Obviously what he is saying is that because some soldier, two thousand miles away, is fighting to protect my "rights", I should not condemn the war, though I may truly and sincerely believe that it is an evil war. Should that prevent Mr. Szyklarz from expressing his opinions though they may run counter to the present policy? In short, this is what Mr. Vega says:

1. A soldier is fighting for the "rights of Mr. Szyklarz."
2. Mr. Szyklarz, because he is being "protected" by that soldier, should not dissent with the war the soldier is fighting.
3. BUT Mr. Szyklarz, as a citizen of the United States, is guaranteed certain rights by the Constitution. AND ONE OF THOSE RIGHTS IS THE RIGHT TO DISSENT.
4. Therefore, when Mr. Vega implies that Mr. Szyklarz should waive his right to dissent, Mr. Vega also renders the efforts of the soldier meaningless, since that soldier is FIGHTING FOR MR. SZYKLARZ'S RIGHT TO DISSENT.

So, while Mr. Vega's stand may be taken as being patriotic, it denies one of the Constitution's basic rights. That is the most dangerous form of patriotism — patriotism so blind that it negates the very principles it is defending.

Mr. Vega also comments that if Mr. Szyklarz were threatened with death, he would fight to protect himself. Logical. Let us carry it a step further:

1. Red China poses a threat for us, though in the future, because of the nuclear bomb system it is building.
 2. They pose a threat to our way of life, our system of government. Sooner or later, there will be a confrontation.
 3. Therefore, according to Mr. Vega, we would be justified in attacking and destroying them right now along with Russia. There are no survivors from a nuclear war.
- For all his desires to be controlled by "hard, cold facts", than by "emotions" which can be so "illogical" at times, Mr. Vega has shown himself far from achieving goal.

In the last portion of the letter, he agrees, however, with Mr. Szyklarz about "religious training being a sort of bran-

washing (sic) into believing the certainty of the after life and other religious mysteries." I find it difficult to place the subject of "after life" strictly within religion; it is a problem (not a mystery!) which philosophers have also sought to solve. Obviously, Mr. Vega, that "brain-washing" training must have had little, or no effect on you since you show no hesitation in denouncing it.

Mr. Vega also states that his religion classes were all boring because what he learned did not apply directly to his part as a member of society. Then, I can conclude that not only religion was boring, but also mathematics, chemistry and biology. Surely the implication is that the idea of knowledge for knowledge's sake is denied, if it does not give you tips on how to conduct your social life. Anyone, with a little perception and sensitivity, is affected to some degree by the things around him; and in being affected, he learns. Who is to say that what we learn, even in religion class, may not be applicable at a future date?

On his proposition that the Church adopt more modern topics for discussion in the Vatican Council, I agree with Mr. Vega, although his charge that all the Church is concerned with is what some "poor apostle said in 50 A.D.", I found quite unjust and without any proof.

But I would warn anyone who would read the Vatican Council with an attitude of quick praise, and no critical evaluation. Man's great gift is his mind. It is capable of enormous things; it solves and computes; judges and decides; it reasons. No wonder the medieval Church regarded it with such fear and terror. Man is able to think for himself — the Church cannot do it for him; man must judge for himself — the Church cannot set up the standards by which man is to judge; man must decide for himself — the Church cannot pronounce him guilty simply because he does not follow their pattern of thought. It is this manner of bowing before an institution with a reverence reserved only for God. The Church is not the Supreme Arbiter, neither in life, faith, or morals. One should not justify his actions by claiming the Church as the authority which allowed him to do them; neither should he denounce anything the Church says merely because it comes from the Church. The Church can only give opinions, IT CANNOT DECREE, and as such, we should treat its statements accordingly.

L. Anthony Robles-'68

To The Editor:

I thoroughly agree with the staff of the Purple and Gold in their opinions about the Student Council. I believe that the student body should be informed of its every activity through the Student Council Bulletin and the Newspaper. We have a right to know how each member votes on an issue because he was elected for what he stood for in his friends' eyes. If the people who are represented by these elected few don't know what they are doing, the Council becomes a joke. If the Council members are following up the statements they made in last year's election speeches, it should not matter to them who knows how they vote.

I would also like to say that I really enjoyed reading the second edition of the Purple and Gold. Michael Termini
Room 502

My Country 'Tis Of Thee...!

The Service Of Your Choice

Nothing is more distressing for an eighteen year old than to receive a notice from his Selective Service Board with the "traditional" token attached to the corner. This can mean only one thing — he is being inducted into the armed forces.

Since nearly everyone now attending Power will be eighteen or older in a relatively short five years, it is important for each individual to familiarize himself with the Selective Service Act and the assorted views upon it. My own personal opinion is not meant to be felt by those who are content with the system as it exists in its contemporary light. The great majority of those drafted accept their fate without open complaint and still hundreds of thousands of others volunteer. If you feel you are in this category I suggest you read no further.

Much controversy dealing with the draft has been wrought by a number of factors. Foremost on this list is the demands caused by the Vietnam war. These needs initiated much concern over the fairness of deferments and much anxiety about a system on self-governing boards which decide at random how quotas are met and what exemptions or deferments are granted. The present Selective Service System goes about its critically important job in a rather haphazard way. Some young men are granted exemptions or deferments for particular

reasons while others in identical situations are drafted regardless. This inequity has been present for so long that some have taken it for granted.

I do not wish to count myself in these ranks or to regard the system as a "necessary evil." I would much rather see this law abolished for a number of pertinent reasons. The draft allows deferments for college students and on this basis it discriminates against those who lack the "means, desire or ability" to attend college. The age factor also plays an important role in considering the unjustness of the law and its application. Local boards are drafting men who have reached twenty-one and older while eighteen and nineteen year olds are drafted later. These older men have started on their respective careers or are already involved in them. They

are therefore forced to forsake their careers and their respective futures. The younger men are easily indoctrinated and disciplined into the service whereas the other men may suffer permanent setbacks.

Another ironic point about the present system is the fact that those who fail to qualify for induction are the ones who have the most to gain by involvement in the services. The "backwoods" draftee can benefit most from the education and career opportunities available in the service. Yet another point which merits observation is the fact that the local boards are autonomous groups of citizens without a central control or guideline. Any system such as this is doomed to create injustice when it has no ideal behind its functions. The members of the boards may easily lose sight of their true objective

and yield to various pressures from various factions.

There have been many alternatives proposed if the draft is abolished as I feel it should be. Most realistic of these is the "national service" program which has received much coverage in nation-wide publications. Under this plan each person would be asked to give two years of service to his country whether in a branch of the armed forces or in the "Peace Corps" or "Vista" or similar constructive work. This is an ideal way to pay back what some of my constituents call "an accident of birth." The Peace Corps is an appropriate method to do some "worthwhile" work in the name of your country. Is not a Peace Corpsman with tools in his hands a better ambassador in a foreign country than a soldier with a weapon in his arms? *Daniel J. Barry*

Being Free Not To Serve

Other than sex, the only experience that every Powerman will have in common is the draft ritual. The draft ritual is as American as apple pie and Puerto Rico. Every American male experiences it. Even though it is carried on such a massive scale, its effects on the individual who encounters it are unique. The draft alters his life. It will affect the life of every student at Power.

We are all pawns, and when we become eighteen, we are made official pawns, with cards to prove it. If the government wishes to, it can have us killed (usually for something "noble," like freedom) even if we do not wish to die. . . . We are obliged to protect our inalienable rights. The government can make us kill other people too, but only because they are trying to kill us. (We have a right to live in peace as much as anyone else. Many Americans have fought and even died for that right.)

There is an infinite pool of pawns. However, it is not endless. It can be made to end, and the pawns are in the best position to end it.

There is one major problem. Too many pawns accept conscription. They accept it, not willingly, but apathetically. "If I'm called, I'll go." Presumably, they don't want to enter the service. Their attitude is absurd. Why should a man allow himself to be drafted if he would never go voluntarily? He shouldn't. No one has the right to conscript them. No man has the right to decide another man's life or death. The United States has the power to draft men, but not the moral right. It has proved this power. It has the people to prove it. This tyranny intimidates many, then leads them to death. It must be stopped.

There are people who are attempting to stop this machine. They have just begun. They can finish quickly and you will be free soon, if you let them help you. "They" are a group of draft resisters who call themselves *The Resistance*.

This is the group which headed the Anti-Draft week of October 16. During this week, 1200 young men from 25 cities returned their draft

cards. The Resistance supervised and encouraged these actions. In New York City alone, 185 non-draft eligible people turned in "anti draft cards." These people submitted themselves to the same risks and responsibilities as those who returned their draft cards. The support of the Resistance Movement is growing.

The week of Monday, December 4, has been scheduled as the next Draft Resistance Week. Again, there will be a campaign for the return of draft cards, and some sporadic and organized burning of draft cards. It is hoped that many young men will follow the example of the October Resisters. One conservative estimate puts the number of draft cards to be turned in at 2,000. Five hundred draft cards are expected from the New York City area alone. At a rally in Boston on December 16, an estimated 1,000 draft cards will be turned in or burned.

The objective of the Resistance is to stop the draft. The reason is their usage for an immoral war in Vietnam. The group is not made up entirely of pacifists or conscientious objectors. The members of this organization are pawns too, but they are openly defying their impotent "masters." They are throwing a wrench into the gears of the American war machine. They have found that their wrench is hitting the right place, but it is too light. Open resistance to conscription seems to be an answer, but more people are needed. The number of draft resisters must increase. The pawns must move to free themselves; they must bite the greedy hands that reach out for them.

Of course, one finds the draft board center and the Army recruiting stations listed in the Yellow

pages, but where does one go for counseling on draft resistance? The Resistance is attempting to solve that problem. They have two draft counseling centers in New York: one in the Chelsea section, the other on the Lower East side. Their New York office is at 5 Beekman Street, near City Hall. The Resistance does not counsel draft evasion or advocate an immigration to Canada. They offer freedom. They are trying to render the draft machine powerless. They offer the "other side of the story," the ideas most Powermen never hear or will

never listen to.

To those Power students who have given serious thought to the draft problem, the Resistance can be a great help, if not an answer. Many students at Power have already faced the draft, most will do so in two or three years. All students have some idea of their future, some plan or dream. When Uncle Sam begins to ~~take~~ your dream and rip its flesh, look closely, very closely at his hands. Too much of the blood there is already yours.

Robert Mannion

Serving To Be Free

Today, the military draft system of our nation is the subject of great debate. To the Power student whose life is likely to be shaped in one way or another by the draft, how do you feel about it? Speaking for myself, there are two ideas to the issue, each has its good and bad points, but on the whole I tend to support the idea that we need the draft to *fight* and in the *long run to survive as a nation — a free nation*. Granted, the system isn't perfect, like our form of government isn't perfect, but both seem to be better than in other countries.

The conscription has never been popular and there has been protest throughout its history from bloody Civil War riots in 1863 to card-burnings and demonstrations today. Still, the United States has periodically needed an army and this method has proved itself to be the only method by which a capable army can be raised and maintained.

Partially, it is a question of duty and responsibility which we have along with our rights. There is the "Little Red Hen" story "where everybody in the barnyard wanted to help the hen eat the bread she was baking but no one wanted any part of the work involved in the baking of it." Too many of the draft objectors fall into this category; they herald their rights as American citizens and are eager to use the opportunities and benefits of American citizenship but they shun the unpleasant responsibility of it.

Many complain that the draft is un-American and a deliberate violation of their individual liberties, pursuit of happiness, and career planning granted by the constitu-

tion. Unfortunately, they seem to overlook the fact that the very constitution that they quote from had to be defended by force of arms again and again since it was written. An obstacle to career planning, and the pursuit of happiness? Ask the average Russian worker or the common Chinese peasant about the pursuit of happiness and his plans for the future — and see what he says. Happiness and freedom may be Christian principles and basic human rights, but in this world, they aren't automatic rights — they must be earned and defended; if not, in time they certainly will be taken away.

Another complaint is based upon the fact that some must go while others don't — this constitutes one of the major problems of the draft. The draft admittedly is stated as a *Selective* service system with selections made not by Pentagon officials or political office-holders but members of the inductee's community on the local draft board who are supposed to be more aware of the personal factors of the inductee

(Continued on Page 4)

Power Takes City Champs

On Saturday, November 11, the Power Memorial Cross-Country team finished the season in the best of fashion. The Panthers captured the Catholic High Schools Athletic Association cross-country championship in Van Cortland Park. It is the third year in a row that the Power Varsity has accomplished this feat.

As he has done throughout the season, Joe Barbary has led the team covering the two and a half mile course in 12:55. He placed third. He was followed by Chauncey Marsh (10) with a time of 13:21, Gordon Jackson (13) with a time of 13:26, Peter Lovett (18) with a time of 13:33, John Lovett, Richard O'Brien and Andy Walsh.

Power had an easy margin in the victory scoring 117 points to lead St. Peter's with 198.

Congratulations are extended to both J.V. and Varsity teams and to the coach Mr. Mulligan for a remarkable season.



HAPPINESS IS . . . the City Champs plaque held by Mr. Mulligan (left) and Bro. Sirignano.



Joe Barbary leads Power to their third Championship in a row.

The cross-country season is actually a preview of the highlights of the indoor season. Power has always been strong in the long distance races and it will be again this year. In the two-mile category the Panthers can always produce Joe Barbary, Gordon Jackson, Chauncey Marsh, Richard O'Brien and Andy Walsh. All of these harriers, especially Chauncey Marsh can also put in a strong mile. The two Lovetts, Peter and John, are outstanding in the half mile. Keith Heron can also be depended on for any races from the 440 down.

Therefore the indoor season should be as exciting as the cross-country season. Hopefully there will be more support on the part of the student body.

With Their Eyes On The Crown

SPORTS SLANTS

The Power Junior Varsity Team for the 1967-68 season invites the Powerman to both an exciting schedule, and an equally exciting team. Under the assistance of Mr. Brendan Malone, the fourteen players, that were selected to represent Power, are again in quest of the crown — or the City Championship.

Among the fourteen players, the starting team will probably consist of Joseph Pahopin, a guard, who has an excellent jump shot, and is a great ball-handler, and is also expected to lead the team on the court. The other guard spot will be filled by either Mike Payne, captain of the team, or Bob Toner or Steve Duthie. The forwards are six footer James Murphy, a transfer student from PS 125, who is an aggressive, strong rebounder with a fine shot, and also Lenny Rowe, who is six foot one inches tall, and it noted for his great driving ability toward the basket. The center is six foot five inch, Alan Young, also a transfer student, who thus far has been a very hard worker and has improved greatly in the past few weeks. Other members of the team are Darrel Mason, a good outside shooter, Brian Dalton, who is claimed to have the best shot on the team, and six foot one inch, Steve Donohue, all of whom were with the team last year. The reserve guards include William Mannix, who was also with the team last year and was remembered for his good basketball instincts, and new members Bob Akalski,

Fred Aniaq, and Larry Smith.

The prospects of the team are that they have a "fairly" good shooting ability, and that they are very quick, and have an outstanding defense. The team spent sixty percent of the time practicing on defense, and with a quick defense many close games might be decided in their favor.

If the scrimmages, thus far, are any indication to the success of the team during this campaign, the Power Junior Varsity also looks like they too, will win the City Championship. The team has defeated the opposition by no less than fifty to one hundred points in the six quarter scrimmage games played thus far. The toughest opposition will probably come for Rice, Molloy, and Brooklyn Prep, all of whom battled down to the wire last year in the playoffs.

I know that the Student Body wishes the best of luck to Mr. Malone and the Junior Varsity, as well as to all the athletic teams that represent Power.

Good luck to all the teams, and may the better team win.

Joseph M. Salamone

J.V. Basketball Schedule (67-68)

Fri.	Dec. 1	La Salle	Home	6:30
Thurs.	Dec. 7	Spellman	Away	6:30
Tues.	Dec. 12	Rice	Home	6:00
Fri.	Dec. 15	St. Helena	Home	6:30
Fri.	Dec. 22	Stepinac	Home	6:30
Wed.	Dec. 27	Brooklyn Prep.	Home	10:30
Fri.	Dec. 29	Molloy	Home	10:30
Fri.	Jan. 5	Mount	Home	6:30
Fri.	Jan. 12	Rice	Home	6:30
Tues.	Jan. 16	Spellman	Home	6:00
Fri.	Jan. 19	Stepinac	Away	6:30
Tues.	Jan. 30	Holy Cross	Home	4:30
Fri.	Feb. 2	St. Helena	Away	6:30
Tues.	Feb. 6	Hayes	Home	4:30
Thurs.	Feb. 8	Mount	Away	3:30
Sat.	Feb. 10	L.I. Lutheran	Home	6:30
Tues.	Feb. 13	Hayes	Away	3:30
Fri.	Feb. 16	All Hallows	Home	6:30

J. V. Anew

On Friday, December 1, at 6:30 P.M. in the Gold Star Gym at Power, the J.V. will open its 1967-68 Basketball season. The team this year is basically the same as last year, there is only a few changes such as two new transfer students, and three new men. The schedule this year, according to Mr. Malone, is a very interesting one, if not a challenging one to this fine team. The team will play Rice twice this season and also Molloy, Brooklyn Prep and All Hallows, which is coached by Mr. Kevin Reilly, the coach of last years Power J.V. Last year the team finished 2nd in the Manhattan C.H.S.A.A. finals.

This team is made of some fine ball players. According to Coach Brendan Malone, "they're a hard working team and they will go all the way." Come out and support your team.

Next Dance Friday

advocate defiance of it — no matter what his personal convictions are.

Let us not be like the Tory who complacently said, "... give me peace in my day!" Let us rather continue in the words of Thomas Paine's *The Crisis*: "If there must be trouble, let it be in my day, that my child may have peace."

Raymond Franklin

Free...

(Continued from Page 3)

than federal officials would be. The problem comes in the cities such as New York, Philadelphia and Boston. The awareness of the personal factors is impossible in such situations. There are inequities and injustices in the selections of course. It is not a faultless system — then what in life is faultless?

The idea is to minimize the faults and injustices performed. One suggestion would be universal draft of all male citizens after high school completion; at first, this would be done in a gradual descent from the college or essential job training level. Everyone would serve in some capacity in a national service; conscientious objectors, after having backed their objection by respectable members of society such as ministers, priests and elected representatives, would be compelled to choose voluntarily a program of government service such as the Peace Corps, VISTA and the like. Thus, "unfair" selection would be eliminated and the cynical approach to the present system would be replaced by a healthy voluntarism of youth.

No one wants to go or likes to

go. However some have been willing to disrupt their lives for their nation. War is never anything but ugly and sick and we as a nation have traditionally sought to avoid it. But as long as war is a fact of life in this world, the United States will have to maintain its military might in order to survive. Obviously more than flowers are needed for such a task. The will to survive as a nation lies with the people — they need to be strong, self-sacrificing and aware of both their duties and their rights. If they lack the conviction to defend their liberty, then they deserve to lose it.

The "right to dissent against the draft or any other institution in our society is part of our expression of freedom. With the war raging in Vietnam, the draft takes on added importance. Whether the Vietnamese conflict is moral or immoral is hardly the point in any argument about the selective service system itself. The real fact is that our government — justifiably or otherwise — has chosen to engage Communism on this battlefield. Until a peace can be won or honorably negotiated, the draft stands as a law, and no one, regardless of who he may be, has the right to defy that law or