

Congratulations

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# Purple and Gold

Super Dance

Coming  
Dec. 17

Vol. XXII - No. 2

POWER MEMORIAL ACADEMY, NEW YORK, N. Y.

December 1966

## Mr. Welch Strikes Another High Note

Successes in his chosen field, the art of music, are far from surprising, to anyone who is acquainted with Power's Glee Club Instructor, Mr. James Welch. And nothing attests to this better than his most recent accomplishment, election to the Board of Directors of the Church Music Association of the United States. This honor is one in a long list of achievements, which make it quite evident that the work of Mr. Welch has been of the highest caliber. He has spent the major portion of his life perfecting "the most sublime noise" known to man, and he has demonstrated to his audiences his mastery of the tones and harmonies of choral arranging and conducting.

Many institutions have benefitted from the talents of le professeur de la musique. In 1938, he founded the Welch Corale of St. Philip Neri Church. The excellence of the group is demonstrated by the fact that it is now entering its 28th season. The length of the club's existence shows that music of superior quality rarely goes unnoticed or unappreciated by its connoisseurs.

Perhaps, such an organization would justify "professional complacency" on the part of its director. However, after founding such a group, Mr. Welch refused to rest on his laurels. He continued to make use of his talents, which seemingly never run dry. He became the director of The College of New Rochelle Glee Club. Later, he worked with the glee clubs of Fordham and Iona Colleges.

Needless to say, the Glee Clubs of Power Memorial have profited greatly from the instruction of the tall perfectionist. The school has often witnessed the finished

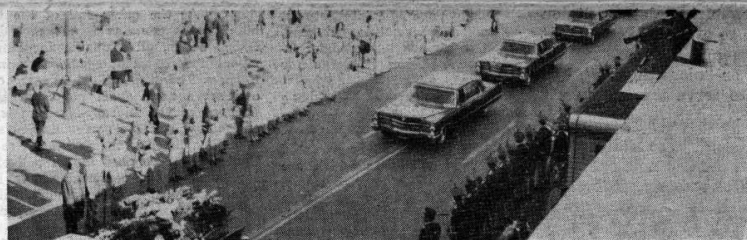


Mr. JAMES WELCH

products of the efforts of the artist. Mr. Welch, in addition to perfecting a formerly not-exceptional glee club, has introduced new musical "feats", such as the employment of the solo, rarely seen before at Power. Mr. Welch's love of music has permeated the club's membership and this spirit is always evident at a concert. His dignity, the intent expression on his face while



Powermen march to muffled drums



Firemen pass solemn ranks

conducting, and the appearance of that slight smile across his face when he realizes that a phrase has been exceptionally sung, have all become well known characteristics of Mr. Welch.

The fruits of the career of Mr. James Welch should not merely be reaped by those who benefit directly from his talents. A lesson of continuing perseverance in perfecting oneself more and more, should be learned from him. Using him for an example, one will realize the importance of stating a goal in life and pursuing that goal indefatigably (as Mr. Welch is doing at present). We are sure that being elected to the Board of Directors of the Church Music Association will serve to spur Mr. Welch on to even greater goals, and, (as has been characteristic of his endeavors), they will be achieved. The perfectionist does not rest. We have such a man in Mr. Welch.

On December 17, at 7:30 p.m., the Dance Committee will present "The Vibrato's" at a special Saturday Night Dance. This group, now engaged a "Dood's Lounge" in Orange, N. J., has been a tremendous success everywhere it has appeared. "The Vibrato's" play personal requests, so come and dance to your favorites.

## PMA Band Leads Tribute To Ten Mourned Firemen

On Friday, October 28, New York paid tribute to ten of the twelve firemen who perished when a building collapsed on them. Their bodies, draped with American flags, were borne separately on fire trucks. They were then followed by some five thousand firemen from all over the United States and Canada. Leading the procession was our Power band.

It was a cool autumn morning as the Power Memorial Marching Band assembled on Fifth Ave. and Fifty-Eighth Street. The band members lacked their usual spirits on the day of the parade. Instead of the usual boisterous cat-calls to the female passers-by or the clashing dissonance between woodwind and brass instruments, there was an air of mournful respect throughout the ranks.

Attributing to the taste and foresight of Mr. Morra (band director) and Bro. Keane (former moderator), each member of the band wore a large black arm band and the drums were draped in black. As the cortege reverently proceeded down Fifth Ave., the band accompanied the mourners, at various intervals, with "Ases Death" (a funeral march from the suite "Peer Gynt" by Edward Greig), which in turn was followed by a slow and muffled drum beat. When the procession halted at St. Thomas' Episcopal Church and then at St. Patrick's Cathedral, for funeral services, the band stood at direct attention, even though the weather, which had become quite crisp, began to show in their faces. Not one head turned, not a word was uttered by the Powermen, and the respected tradition of excellence and maturity was not marred.

At the conclusion of both requiems, the processional continued to Forty-Fourth St., where, in complete solemnity, the band marched into the side street. Singly, each of the caskets was removed from the fire vehicles and placed in waiting hearses. Here a bugler could be heard sounding "taps" while pensive onlookers bowed in homage.

In a letter from the Fire Commissioner, The Power Marching Band was thanked for its services and was complimented on its conduct. At this time, the Purple and Gold, speaking for the entire Student Body, would like to express its gratitude to the Band for representing our school in such a fine and distinguished manner.

### A REMINDER:

The Society of Samaritans is accepting applications for students and teachers.

## A Look at "The Tragedy" — And A Discussion

"The tragedy of the 19th century was that the Church lost the support of the working class"

With this statement of Pius XI, William McIntyre began his discussion on the subject: "Can the Church Win the Support of the Working Class in Latin America?" McIntyre is currently a Deacon of the Church, studying Theology at Maryknoll Seminary. Deacon McIntyre attended Harvard College and earned his Master of the Arts in Political Science from Harvard University. He was in charge of labor relations between Latin America and the United States under Arthur Goldberg. Presently, he is editor of the Maryknoll magazine, *Channel*, and has spent a great deal of his time living in Latin America.

Mr. Heelan, moderator of the Political Science Club, introduced Deacon McIntyre, reminiscing that he had taught the Deacon how to play handball. After this bit of pompous pride, the discussion was begun. Three questions were outstanding: Why did the Church lose the working class in Europe? Why not in the U.S.? What about Latin America? Deacon McIntyre said that the Church, if it is to save the working class in Latin America, must become involved. He added that the title of the lecture was actual-

ly a misnomer, for if there is a working class in Latin America, it is only beginning to be formed. The Deacon stated that "there are 4,000 Americans in Latin America: priests, nuns and lay people. But there is a lack of enthusiasm under President Johnson for Latin America. The Church's solving of the problems of Latin America depends on Catholics around the world."

When questioned about his special interest in Latin America,

(Continued on page 4)

## PURPLE AND GOLD

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# Simp-osium??

No sooner had the announcements for the Senior Symposium been posted, than the complaints began. Many students would have loved the Symposium if it were held on a school day, but did not want to come to school on a Thursday night. Those students who are "what's happenin'" missed "Where The Action Is", and those students who aren't "in" missed their diet of old or new television pap.

The Senior Symposium was on, about, or for "Christian Commitments", a topic now very popular, in knowledgeable circles. To most students, Christian commitment is a frightening nebulousity — frightening because it implies that they must do something.

The spiritual nourishment of POWER students, aside from obligatory attendance at Sunday agape, has been a diet of sin, the supposedly horrid consequences of sin, and a hope that fear of sin will lead, if not to love, at least to sorrow, however imperfect, in confession. The retreats, or Annual Introspection Day, seemingly had no purpose, that is, other than introspection, which, if not done privately, will not be done one day a year with any effect. The annual retreats were cold and impersonal.

The Senior Symposium had a purpose that was explicit. It was designed to help the students. There were representatives from the various states of life, so often spoken of during Vocation Week, during daily religion classes, and during the retreats — so often spoken of that very few people listen. These men and women, whether they were married, single, priests or "pious laymen", had one purpose, that purpose being to serve the students.

But did the students want to be served? There were, of course, a certain number of students who didn't care, but as the evening progressed from the key note speeches, and the discussions began in the classrooms, it became apparent that many students were interested. One group of students continued their discussion so long, that they missed the final five minute talk.

It does not matter whether the speakers were "deep" or "profound". No matter what they said, whether you agree or disagree, they came on their own to help the students at POWER. There was no banal talk on sin, the "greatest mortal sin," or any other trivia, and if there was, it was the students' fault. The people who came were not just talkers, or preachers — they were people who do serve.

The success of the Symposium, or its failure, cannot be measured. If one student was helped, it succeeded. If two hundred were not helped, perhaps they can learn something about themselves by asking themselves why the Symposium did not help.

Many students thought the Symposium worthwhile. It seemed infinitely more preferable than a "retreat". If the students approach future symposiums with as much sincerity as the men and women who care to serve, the symposium cannot help being anything but beneficial and effective. . . It is all up to the students.

MICHAEL MANNION

## Coming -

— Two Powermen discuss their views on teenage drinking.

— An eye witness account of Mr. Coleman's calamitous Christmas Party.

## Letters

Staff:

Concerning your first issue of the Purple and Gold (unfortunately not your last). I discovered that the Staff's particular talent for ineptitude and bungling had not totally disappeared with the Class of '66 — there are still faint traces; an inescapable flicker of inefficiency hovers over the heads of the Editors, which probably accounts for the rather impotent and weak Editorial that somehow managed to slither its way to the surface of the newspaper.

The age-old argument of encouraging the Freshmen "to break their chains, and rise above the masses" seemed the primary theme of this Editorial "classic". For as long as Power has existed, the lower classmen have never pursued enthusiastically the extra-curricular activities offered to them—their only salvation would lie in someone capable enough to knock them out of their state of isolation, — a rabble-rouser competent enough to shake them into a conscious spirit of participation, and I assure you that the author of the Editorial possesses scantily, if any, the qualities of an Elmer Gantry.

In the seventh paragraph of the article, our "intellectual" editor proceeds to enlighten us as concerns the definition of an "intellectual". He writes, "An intellectual is a person who knows and thinks. A pseudo-intellectual is a person who either doesn't know or doesn't think, or both." Aside from being repetitious, there is much to be desired in the definition. First of all, semantically speaking, the thinking process in man cannot be willed off and on; that is, this process is always continuous — there are only varying degrees as to how slight, or deep a person thinks according to the stimuli absorbed — thus, we are ALL intellectuals, — we all inherit this gift, and, whether we are termed intellectuals or not, has no basis for argument.

The whole matter was brought about by the constant pouring of misnomers into our daily usage. We tend to apply educated definitions at things which are common in all of us. Obviously, this is extremely prevalent in the newspaper staff; subconsciously they think themselves intellectuals, and the average Powerman always refers to them as so. So it's not a one-sided delusion; everyone is deceived: the so-called intellectuals for believing themselves intellectuals, and denying it to anyone not in the Honors program; and the average Powerman for revering them as intellectuals, and rarely considering themselves so. Every single word bears me out on the intellectuality of man; and merely because they scribble a few words and expect you to take it at face value doesn't hold water with anyone who really searches for the facts.

However, far being from too critical of the Editorial, and granting them their just due, there were a few good points made. Such as the conflicting views on the School Newspaper, although the pros and cons are so tightly interwoven that they hardly can be divested of each other. The POWER PREDICTIONS was also entertaining, and gave hope for another successful athletic year.

Perhaps, by omitting a few of the following, the paper may drag itself from the extreme end of desolation to which it has been driven:

1. THE DATAMATION IS DEAD caption has been worn rather thin, and the paper would fare better without it.

2. THE PMA OFF THE RECORD which is waste of space and actually provides few, if any, laughs.

3. THE FACULTY FROLICS. Another exhausted well of laugh-

# Power Memorial At Lincoln Center

New York, for all its polluted air, overcrowded slums, and water problems, is still the most culturally active city in America. Now, in addition to the fine array of cultural items already present, a splendid architectural enclave called Lincoln Center has been rising year by year. Yet many people, living only a few blocks away, are, as of now, still hazy or unaware of just what Lincoln Center represents. This especially holds true for Power students.

Lincoln Center was designed with many goals in mind. The chief goal being to combine every aspect of the performing arts — creative, educational, organizational, physical, political and economical — on one single site. When finally completed, Lincoln Center's air conditioned halls, holding 13,000 seats, will be open every day in the year and present a variety of performances unmatched in one location anywhere.

The Center itself is composed of six buildings: Philharmonic Hall, New York State Theater, the Metropolitan Opera House, the Library-Museum, the Vivian Beaumont Theater, and the almost completed Juilliard School.

The most recent opening, of course, was of the new Metropolitan Opera House. The Met, in contrast to all other previous houses, was the most elaborately equipped, most carefully planned, and the most thoroughly practical opera house ever to be built. It is specialized for opera the way Shea Stadium is specialized for baseball. Keep in mind, however, that this building was not made solely for the opera buffs or the long haired highbrows. It, like all the other theaters, was designed with the word "educational" in mind. For some, opera may seem boring. Yet, we must remember, there is something to be learned in everything and if by sitting through just one performance we acquire some appreciation for one of the finer things in life, then perhaps it would be worthwhile to purchase a ticket for some operatic presentation in the future.

Next, there is the Vivian Beaumont Theater which houses the repertory theater company of Lincoln Center. This company puts on four or five plays over a thirty-three week period each year. The plays are chosen from classical and contemporary works, with emphasis on American plays, old and new. The company will seek a subscription audience large enough to guarantee the production of at least thirty-six performances sometime in the future. When not engaged by the Repertory Theater Co., other outstanding groups will perform from all over America. Those who enjoyed past dramatic offerings at Power will have a great opportunity to enjoy some truly first class acting companies in the coming year.

The third building is the New York State Theater which represents Lincoln Center in the field of operetta and musical comedy with some dancing and ballet performances. This building offers several productions yearly, each to run for a month or so. It, too, houses its own company, the Music Theater of Lincoln Center.

At the other end of the Center lies the Library Museum building. It contains 50,000 records, 60,000 scores and more than 50,000 books, all available for home use. It also has an excellent research department specializing in Theater, Dance and Music collections. The Museum exhibits are open to the public free of charge, and serve as a focal point for guided tours of the Center. The purpose of the Library-Museum is to interpret and illuminate the entire range of the performing arts.

Then there is the Juilliard School, the education arm of Lincoln Center. The proposed school will offer advanced, professional training in all of the performing arts. It will be a school for the exceptional student and the studies will provide comprehensive courses for the musician, actor, dancer, as well as for young composers and playwrights.

Lastly, there is Philharmonic Hall, the oldest building of the six. It houses the oldest symphonic orchestra in America, the New York Philharmonic. Characterized by towering columns and glass walls, the Hall can survey the Lincoln Center Plaza from four levels of enclosed promenades and a block long outdoor terrace. When not in use by the Philharmonic Symphony, other important events take place. Recently, the fourth New York Film Festival ended there, with prices that rival neighborhood theaters. When motion pictures are not being shown and the symphony is away, the Hall is used for even more music. Popular concerts this time. Such artists as Ramsey Lewis, The Supremes, Peter, Paul and Mary and Dionne Warwick have already completed engagements there and the upcoming months promise more "pop" stars. Music, then, is the main theme of Philharmonic Hall and without a large and interested audience it serves no purpose. You, the Power student, should take up the torch and cultivate an interest in music, not just "Rock&Roll", but all types, from classical to progressive jazz. Music is a thing of the heart and soul; it is not just for "intellectuals," for the intellectual part of music is left to the critics, the analyst, or the musician not the listener. Become a partaker and enjoy the benefits which music has to offer; if, by chance, you do have an impulse toward any type of music, then a little bit of active participation is highly recommended.

Lincoln Center holds a great promise for the future but as the leaders of the Center point out, the vast community effort is urgently needed, for the bricks and mortar of the buildings are only a means to the end — the end being the cultivation of not only the community but the whole world. Lincoln Center gives more than pleasure: it provides enrichment beyond understanding which will continue to rise because the public believes deeply enough in the importance of the arts to give their time to making it the great place that it is. As for Power students, it's right next door.

MICHAEL WARD and MARK EGAN

should not be strained as it has been in the past years.

4. THE THEATRE REVIEW which obviously wastes time and typewriter ribbon since everyone knows that the average Powerman has an extremely wide cultural background, and, therefore, any attempt such as this, is futile.

That is not to say that there ought to be an occasional section or two provoking laughter, but it

But, all in all, the first, grand issue of the paper was interesting. . . very interesting, and my heart throbs anxiously at the next dynamic, thought-provoking issue of the Purple and Gold.

Thank you,  
 (More letters on page 4)

# The College Choice: Catholic or Secular?

## The School

The purpose of any education should be self knowledge. Despite geometric axioms, self knowledge and not mathematics should be the primary reason for an education. Probably because self knowledge is a quiet, subtle outgrowth, it is too often the subject least considered. An education, public or private, may have succeeded in versing you adequately in all the major fields of study, but it has sadly failed if you don't really know who it was that learned the subject matter.

Questioning is the beginning of knowledge. Ignorance and interest result in searching. Searching leads, hopefully, to discovery, and discovery, in turn, to a decision or a judgment. Any judgment, to be a true choice by the individual, has to be made freely and without influence. A music teacher may speak to you of rhythm, but he can't give you the "ear which arrests the rhythm". A history teacher may speak to you of his understanding of the past, but he can't give you his understanding. Nor can a teacher have you share his wisdom or his opinion. The most any teacher can ever hope to achieve is to "lead you to the threshold of your own mind." In this way, a teacher occupies a strategic and influential position and, often a very delicate one.

A religious who teaches on any level occupies an even more delicate position. Is he a religious first and a teacher secondly? Or is he primarily a teacher despite his vocation? Or, lastly, can a man satisfactorily serve both his cloth and his class? These are the dilemmas facing today's Catholic Universities.

"An organization that exists to maintain and propagate a doctrine simply can't control a university."

Many institutions and communities that are based on what they feel to be revealed truth run universities. These men are either clergy or religious laity. As such, they are, as is anyone, sincerely bound to their ideas and often to the defense of those ideas. But they are teachers and administrators also who, as such, must lead their students to valid judgments, free from influence.

The function of a true university is, of necessity, the free questioning of ideas. The free questioning of values, standards, morals, religion, all must be an

integral part of a university. Can such questioning exist and survive in a school administered by men devoted to a dogmatic and religious end? Can such men run a university as true teachers despite the fact that the questioning of the students is often aimed at and in attack of the men themselves and their ideas?

It is no one's fault that the answer sadly is "no". Often, in such a situation, the institution or the community takes it upon itself to judge what is best for the student. To secretly aid the student, an incomplete truth is taught, or a half truth. For example, many Catholic universities, or schools for that matter, have judged to dilute the "immoral" parts of such men as Shakespeare or Freud. They do so to protect the students, yes, but the narrow, provincial fact remains that it is they who have judiciously decided, for example, to water down "The Merchant of Venice."

Why does anybody, then, go to a Catholic college? They don't go to learn Catholic Chemistry and, very rarely, do they go to a Catholic college to continue their religious training. The only reason anyone should attend any university is because the college is academically and financially suitable to them. In this way, someone can very possibly enroll in a Catholic college.

While at a Catholic university, the assumption is that a student will receive a Catholic education. The idea is that he will learn Catholic Biology in contrast with non-Catholic Biology; all of which is nonsense. Even though it is a Catholic college, the ideas of Catholicism should not influence a student's education outside of a Theology class. Catholicism should not enter any of the other subjects as a force, an influence or a factor outside of its own field which is Religion.

The problem of divorcing the

## The Issue

The four years that a person spends in college are usually the most formative years of his life; formative in the sense that while at college one is left free to choose how he will spend his life. This freedom is the essence of higher education and the choosing of a particular college is actually the choosing of a place where one can best be liberated to learn.

The contemporary crisis of "academic freedom" is just this problem. Students are demanding to be set free to find out about life and about themselves.

Concerning the role of Catholic education in this crisis, many feel that one can never hope to be free, in a religiously affiliated institution. Others feel that freedom is of the mind, and that the important factor in education is not where one learns, but who it is that is learning.

In this issue of the Purple and Gold, we air these two opinions. As always, we welcome your comments.

### OMITTED —

In the last issue of the Purple and Gold, the article entitled "For the People" was written by Jean Paul Godzich.

individual from the teacher is a problem faced by all teachers. In this way, Religious laity and clergymen who teach are especially open to attack since few people exhibit and are joined to their avowals to the extent that they are. If a Catholic university is to be a true university, it should be Catholic only in the Religion class.

A. Guzman

A. Bernini

## The Spirit

For nearly twelve years, almost every senior at PMA has been compelled to absorb the dogmas and traditions of a spoon-fed religion and traces of it may have been noticed in every other area of the observant student's curriculum. He has often been asked to be content with whatever educational benefits have trickled thru a moral sieve. Occasionally, he has taken the time to interest himself in a question of religious or moral nature, only to realize that the nun or brother responding to his question is unable, or unwilling, to answer it. He may learn that he is being silenced, or at best placated.

Such an individual may sincerely believe that furthering his education at a Catholic institution will only be inviting a repetition of the same second class education and the same unanswered questions. He may turn to a secular college anticipating an education without restrictions, and truth without amendment. Unquestioning idealism of this type will probably lead to the same bitter disappointments, only through different channels.

There can be no such thing as a neutral institution. The college community, whether it be Catholic or otherwise, is a conflation of naturally biased, or regional opinions. The society will necessarily have a consensus that will affect its campus' life in a general way. State standards are naturally present to guide the content of each subject, but the true education, the education that one obtains in campus centers and at beer hall conversations, does not have a statewide format. Campus trends are going to determine campus issues, and campus issues will mold the student in a fashion unique to that particular college. The truths that are printed in the textbooks are conveyed by the professors, and as such they are interpretive. Every professor has a private life, and had a development which shaped his thoughts into a peculiar bent that must make itself evident in the character of his lectures. Instruction has its roots largely in experience, and any student looking for a purely objective instructor is searching for an unreality.

A student who is preoccupied with the moral dilemma will rule out attending a Catholic college for fear that it is impossible to find an answer there that represents untainted truth. He regards the religious that abound at such a place chiefly as exponents of the Baltimore Catechism. To some

extent, this opinion is valid for many, if not most Catholic colleges. But that is also a valid reason for the students to become involved in the discussions that are held at these colleges. If he is really interested in the answers to unanswered questions, he should go and expose the untruths that are fostered there. He should give the brothers and priests reason to think that they should give serious consideration to their classroom lectures and pulpit sermons. Catholic institutions can only raise their educational status if the individual student expresses enough indignation to stimulate them to do so.

Too often the student will attend a secular college and sit back on his morally contented rump without realizing that regardless of where a person attends college, if he permits himself to be spooned by anyone, he will invariably be caught beneath the same sieve. The only difference will be the nature of the propaganda that drips into his mind. Any religious convictions, as well as any educational benefits derived, must be the product of an intense personal quest and any other means of approaching the issue will produce insights that are mere outgrowths.

No student should tear apart a cardboard education; no student should resent any pseudo-religious pap, unless he is willing to replace it with the solid result of a sincere effort to find truth. No institution, secular or religious, can give truth. Truth knows no statewide guidelines, and it plays favorites to no one. Ultimately the backdrop is insignificant. An institution cannot find truth in education, or truth in religion. And unless the student admits to his responsibility, the greatest hypocrisy of his education will be his own.

# Cinematic Cliff's Notes: Biblical Style

There is one distinctive, important, refreshing and, in more than one respect, rather sad factor about *The Bible* — it doesn't do much. Other films of the same genre have tried and failed. *The Bible* doesn't fail but its success is such a small one that it's doubtful whether the effort was worth it.

If *The Bible* has another claim to significance, it is because it raises the question: Just what is a "religious film"? Do such stilted shams as *The Ten Commandments* or well — meaning idiocies (*The Greatest Story*, among others) fit into this category? De Mille once wanted to film the love affair between Judas and Mary Magdalene (Cecil also said that he would settle for nothing less than authenticity). Would that be considered religious? Yes, according to the prevailing definition of the word, I'm afraid it would — and so would all the others. And that is why director John Huston is wrong when he says that *The Bible* isn't a religious film. That one necessary flimsy and ridiculous characteristic is present: a religious

background. *The Bible* is a religious film — prevailing attitudes term it so. But then again, it isn't.

This long and colorful epic (how loosely that word is used!) was meant to be nothing more than a pictorialization of the first thirty five or so pages of the Bible, encompassing the main events from the Creation to Abraham. In a recent interview, Huston, who is a theist of no particular faith, said that his film is a "mixture of myth, legend and history. . . six stories showing the first adventure, love, murder, suspense and faith." Taken simply as stories, some are noteworthy and some are surprising dead, ranging from "beautiful" to "laughable" to "dull" ("Noah and the Flood" seems to actually last forty days and nights) to "interesting" (Sodom and Gomorrah) is a cross between Marat/Sade and *Mary Poppins*.

It's worth noting that *The Bible* has had to become more than just a string of stories. Who, in his right mind, will want to accept it for what it really is:

the retelling of stories that are already old and stale? Let's face facts: Adam and Eve just ain't that excitin' no more. And no one over the age of two, physically or mentally, is going to cheer when that nice angel comes down to save poor Isaac (perhaps it would be fun if they did, or maybe if the angel came a little late. . .) Oh, by the way, the angel is eliminated in this picture — casting problems I suppose (Peter O'Toole couldn't play four angels!). Either people will sleep through it (I know some who did — and devout Catholics at that!) or they will look for something deeper: religious significances, the quality and meaning of the dialogue, plausibility. Maybe they'll ask themselves: "Do we look for the literary genre here, too?" And perhaps they'll realize the awesome absence of God; a film in which one man serves as director, narrator, Noah and the voice of God Himself (Huston has created his own "little world" — playing his own game, with his own marbles, having quite a go at it. . . and enjoying himself in the process),

which makes one ask that daring radical and overwhelmingly anti-religious question: Should there be religious films?

But to get away from those heretical notions, it's really enjoyable to find a biblical picture that tries to do nothing more than be good. How rare to discover one that, if overproduced, is not overly ridiculous. *The Bible* does make definite statements. One gets a general feeling of the people in relationship to their laws and to their times and especially in their relationship with their God. And, of course, some people are going to take seriously such "important" facts and incidents as the color of Eve's hair (she bleached it with apple juice, naturally), and the characters of Noah and his wife (in a sequence played for underserved and often unattained laughs).

As for the acting, Miss Gardner and George C. Scott are best. Michael Parks as Adam gives the impression of a slick kid attempting to portray innocence, with a dubbed in, English

accent. Peter O'Toole is mystical, as always. Stephen Boyd is fanatical, as always (did anybody see "The Oscar"?). And last, and least, Huston is harmlessly cute as Noah. There are other faults too: Eve's hair is pasted to her bosom, no doubt to satisfy the prudens and the censors. There is also a very funny scene during the Creation. With the narration exclaiming that God "breathed the air of life into Adam's nostrils," you hear a loud gush of wind and sure enough, what we've all been waiting for, his little nose begins to move. Holy Literalism! And, as in most spectacles, much of the characters' dimensions are sacrificed to the beautiful, overwhelming photography and the blatantly offensive music.

All in all though, despite the beauty and charm it possesses, it's likely that *The Bible* will end up as just another of those huge, colorful Cliff's Notes — for students who, true to human nature, would rather see the movie than read the book.

JOHN HAGAN

# Power Trackmen City Champs!

## Varsity and JV Victors

Demonstrating a substantial amount of endurance, determination, and speed, the J. V. and Varsity Track Teams of Power Memorial successfully ran off with the City Cross Country Championships for 1966, held on November 5.

The J.V., led by Peter Lovett (1st), scored 34 points, giving Power the undisputed win by a large margin. Cluttering up the line of the first ten finishers with Lovett were Joaquin Gonzales (2nd), Andy Walsh (3rd), and Richard Balbach (8th). Also, Oswald Vargas dropped in for 20th place to complete the victory.

As one can easily see, this was no win-by-a-hair, affair and the Varsity took their Championship in the same manner. Out of the 300-plus entries in that meet, Power again had four of its runners in the first ten finishers. This time the team scored 44 points, which is a true massacre when you consider that the second place team (Stepinac) piled up 230 points — a difference of 176 points! Right behind them, was Power's old arch-enemy Molloy, with 230 points. Needless to say, this victory was well savoured in many circles.

Individually, first place was taken by Bob Shanley of Sacred Heart. That school however, finished fifteenth. Right on his heels, though, was star Senior Garth McKay with a time of 12:52. Helping him out were Joseph Barbary, who took fifth (13:13); Richard Stewart,

8th (13:22); Cancey Marsh, 9th (13:23); and Gordon Jackson, who took 20th place.

It would be well to note that this was the same team who took the Varsity Cross-Country Track Championships last year, the Sophomore City Championships before that, and the Freshman City Championships before that.

Unfortunately, track has not received the attention that it should get here at Power. Very few students know who the track members are. This recent dual victory is a testament to the fact that members of the track teams have given their all since Freshman year. They have worked hard and the victories that they have won are a fitting reward. At more fitting reward, however, might be the personal congratulations of the students and faculty members.

These wins also reflect masterful coaching. Championship teams do not crop up in certain schools like plants; it's the handling they get that accounts for their success.

The Power Memorial student body can now enjoy the luxury of having two championship track teams, an honor that does not come often in the life of a school.

## Malone Makes Intramurals "In"

The month of October marked the beginning of Power Memorial Academy's new and different Intramural Program headed by the school Physical Education Chairman, Mr. Brendan Malone. To say there have been changes is the understatement of the year. Mr. Malone, himself, is the first major change and with the change came many improvements.

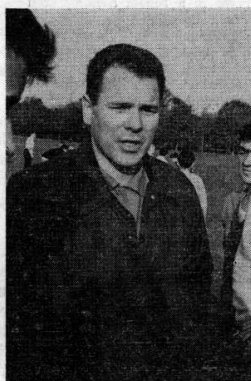
In football, which is setting the pace for the program this year, there is one basic difference: instead of asphalt to play on the teams are playing with grass under their feet, and a lot more of it (the way football should be played). Rather than placing 16 men on 60th street, which is only about 15 ft. wide, they can make a halfway decent football field out of Sheep's Meadow in Central Park.

If you want statistics, 186 students enrolled in the Intramural Football program. From these were formed 15 teams, placed in two divisions (Junior - Senior and Freshman - Sophomore), each team having a starting lineup of 8 men plus substitutes. Accompanying Mr. Malone is a long line of moderators and referees consisting of Brothers O'Keefe, Watkins, Longobardi, Hogan, and MacNamara; seniors Terry Zebrezny, Richard Knutson, Ernie Obuer, and James Hammond; and Juniors Kevin Shields and John Remore. As I said this is only the football portion of the program. Also included are basketball, volleyball, softball, handball and an added attraction: weightlifting, which is in progress right now. With almost 40 men on his team and enrollment increasing steadily, Mr. Malone has been working with only 350 lbs. and 400 more soon to arrive.

Still, there is more to the program than meets the eye. As you already know, due to space and lack of instructors, Power has had rather handicapped physical education classes, to say the least. Therefore, it is Mr. Malone's purpose to have the various sports coincide, as far as possible, with the time in which they will be covered in the physical education class in order that the students may apply the skills learned within this time. What it amounts to is an extension of the class without making it overbearing to the student and, at the same time, giving him a goal to aim for. A man may technically "know" how to center a football or field a hard ground ball, but if he cannot put his knowledge to practical use, it has no value for him.

Another item which Mr. Malone hopes to materialize is something that gives the term "extramurals". Extramurals is an attempt to raise the intramural program to an inter-scholastic level of competition. The idea is to have the various championship teams from each of the Catholic High Schools in the city play for an "Intramural City Championships" of some sort. If successful, this would serve as a real shot - in - the - arm for intramurals because it would greatly boost student incentive towards them and lead the student to take them a little more seriously.

The student turn-out has been quite pleasing so far and that, after all, is what determines whether the program is a success or not. Commenting on the matter Mr. Malone said, "The intrical part of intramurals is the opportunity for every possible student to participate." To this he added "I must compli-



Mr. MALONE in action

ment the student body on the interest it has shown in intramurals. I have been very impressed with the enthusiasm of the students participating and the sportsmanship which they have displayed throughout the games."

One final note, Brother McMullen, himself is very concerned about the intramural program. Realizing its importance to the students physical development, he has given all possible support to insure its success.

DAVID MEDINA

## Letters

The first edition of the Purple and Gold contained a rather lengthy article on a poet who lives in the Bronx. Although the article may have been finely written, it included a summary of the poet's life in the Bronx, his philosophy, and even exhibited excerpts of his work, it had no place in the newspaper, which should confine itself to happenings in, around, or concerning the school and the students. Alfeo Marzi would have had a proper place in the Literary Magazine. Perhaps there is a narrow-minded intellectual clique hiding amongst the members of the newspaper staff which is trying to force "culture" upon Powermen???

Kenneth Hoch Senior RM. 306

Staff:

ON NEVERGREEN: a paragon of puerile pusillanimity, callow cant, dastardly derision, censorious calumny, ingenious invective, lamentable license, mordant malignity, refractory rodomontade, defamatory diatribe, noisome naivete, fatuous fable, scabrous scurrility, gargantuan gibberish, Rabelaisian rallery, virulent vilification, malevolent mendacity, perfidious poltroonery, emasculated effrontery, cunctum contumely, supercilious slander, bumptious bluster, captious claptrap, bestial bravado, avaricious alteration, vindictive venom, billingsgate, execrable equivocation, turgid truculence, estoric expletives, boorish banalities, spurious strictures, Jesuitical jingoese, arrant arrogance, turbid travesties, temerarious tirades, culpable chicanery, bombastic buffoonery, frenetic fallacies, onerous obtuseness, furtive fulmination, vitriolic vituperation, invidious intrusiveness, and skulking skulduggery.

Mr. Francis X. Heelan, G.O.D.

## A Few Words from Malone:

For too many years ninety percent of the school body have been relegated to the stands and have been neglected when it came to actual participation in sports. It is our aim to get the boy out of the stands and on to the playing field.

Intramurals are an integral part of the school's physical education program. It is the "lab" period for all activities taught in the physical education class program. Participation is voluntary and affords competition for all types of individuals, the strong and the weak, the skilled and the unskilled, the big and the small.

The Intramural program will provide every student at POWER an opportunity to participate in a variety of activities that will afford him with opportunities to enjoy, hard, clean competition free from the pressures of winning. The stress will be on FUN rather than WIN.

It is also the objectives of the program to give each boy an opportunity in experiencing the give and take of group play, and to develop sportsmanship and honesty in regards to rules, officials and opponents.

The program will be comprised of tournaments in bowling, football, basketball, volleyball, handball and softball. We also plan extramural competition with other schools in some of the above activities. The winner of a particular intramural activity will represent POWER against the winner of the same activity in another school.

One of the primary objectives of physical education is physical fitness. You cannot become physically fit by sitting on the sidelines. Let the rule be — Sports For All-Playing instead of watching.

## Political Science

which he calls "the new frontier", Deacon McIntyre replied that he hopes to go and spend the rest of his life there, "making Christian values meaningful to the working people." By means of his talk at Power he hoped to make

the audience "think more about Latin America and its people."

The only disappointing aspect of this discussion was the number of people in attendance. Seven students appeared (which is about 1/200 of the student body). Like the Church and the working class, Deacon McIntyre lost the support of the Student Body.

## Club Corner

Every year, each club or activity hopes and plans to do bigger and better things. The school's Dance Committee started the year as hopefully and as enthusiastically as any other club. Since the season just began, it seems safe to boast that the Committee is at least doing bigger and better things than in the past. It's safe to make such a boast because, according to many, Power's dances were never really anything and something's always better than nothing.

Putting aside the "professional pride" in the Committee, it seems that this season's dances will be overall fantastic (Ha-Ha) The Committee plans to have different themes for every dance. Since it has a bigger budget and since it is paying more for bands, the Committee hopes to provide better entertainment. The dances are run on a comparatively liberal basis. The dances are not limited exclusively to Power students and you are not frisked or forced to play "A Thousand Questions" with the humorous Untouchables. It would be wise to state that the dances will continue on this basis only until the occurrence of the first unpleasant incident.

Though a Power dance is not happiness, yet, the process is being perfected. The dances are drawing a varied and often very large crowd, and where there was once fiendish and nameless competition now there is — not "none" — but "less"?

Now that is purely a plug. To add a pretentious feather to its humble cap, the Committee is going to provide "name" entertainment. Freddie Cannon, who has had twenty songs in the top five of the charts has been contracted. Along with him the Committee is presenting "The Neons", a discotheque group who are now playing Murray the K's "Rolling Stone". The show will provide continuous music by "The Neons" and Freddie Cannon on the night before New Year's Eve, December 30. To dispel previously absolutely vicious rumors, Freddie Cannon is not forty years old and neither is he bald!

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## Aggiornamento!

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