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# CIRCLE



Vol. 2 No. 3

MARIST COLLEGE

Nov 2 1965

## ROOSEVELT IN PERSPECTIVE

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MARIST COLLEGE

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### PRINCIPAL SPEAKERS:

James Roosevelt  
Ambassador, U.S. Mission  
to the United Nations

Frank Freidel  
Professor of History  
Harvard University

James MacGregor Burns  
Professor of Political Science  
Williams College

NOVEMBER 20, 1965  
CHAMPAGNAT HALL  
10:00 A.M. to 4:00 P.M.

General discussion following each presentation will  
be led by prominent scholars of the area

Former New Dealers will be in attendance.

Registration fee of \$3.00 includes luncheon.



## Fr. Cenkner In The Limelight

by Dennis Lammens

Among the new faculty to arrive on campus this year was Father Cenkner, a Theology teacher and assistant Chaplin. A native of Ohio, Father Cenkner graduated from Providence College and then went to the Dominican House of Studies in Washington, D.C., where he completed his theological training.

Concerning his first impressions of

Marist, Father replied that "Marist is a very friendly place with a good atmosphere." Then with a bit of laughter he continued "... I have come to know Marist even better through the retreat I conducted at Mount Saint Mary's."

Among his sports and hobbies Father lists "...skiing and golf although I haven't had time for either as of yet. I also enjoy swimming, especially at the ocean."

In his encounters thus far in his theology classes, Father Cenkner believes that "there is a certain lack of Biblical knowledge among the students due to their pre-college Christian training." However, Father foresees a change in the next four or five years when the average student entering college will be better versed in the scriptures.

In the near future Father is anticipating the new Christian Unity Course "which will study the Catholic Church's new Ecumenical Policy as well as the creeds of various Protestant Faiths. It will be a 'team teaching' course in that several professors will teach the same group." Father also feels that another course is needed right now, "... one which would cover the major doctrines of the Ecumenical Council."

Father Cenkner is a strong advocate of debate, stating that he believes that "debates are a more intelligent and worthwhile means of approaching controversial issues than demonstrations because those who participate in a debate approach the problem in an intellectual manner."

"Marist has a great potential, found both in the students and the faculty," Father stated and concluded by expressing his views that "Marist is a wonderful place - it's both appealing and pleasant."

## GULLIBLE GUYS?

by Bernard Ouellette

As we wander through life we begin, sometimes unexpectedly, to ask ourselves questions that take seconds to ask but years of experience to answer. Such a question I have been asking myself for quite some time. Who are we?

To answer this question we have to look at ourselves inwardly, and be truthful with ourselves. Living in New York City, I find it difficult to do even this. I seem to have lost my individuality. But somehow I feel innocent. I take no blame, for I am whitewashed of guilt. New Yorkers are sweet people, sweet, innocent people on the high road to becoming sweet, innocent, rich people. New Yorkers are perverters of the American dream, yet I contend myself to be innocent. Nevertheless we prostitute ourselves for the worthless produces of a flabby society. Could the New Yorker pull through his arduous life with solely white toilet paper? Could womanhood survive without "Seductive Satin" lipstick?

Recently my girlfriend and I went out for an evening with another couple who have been our closest friends for many years. The restaurant, which advertized being quiet and reserved, was noisy and crowded. The meal was smothered in sauce. I had specifically asked for no sauce. The four of us sat side by side along the wall with other fashionable New Yorkers... like sides of beef in a butcher shop. Then, as the unwritten tradition demands, we gobbled down the last course because it was nearly curtain time.

The check came to \$61.00 which hit me like a kidney punch. I slid out of the dining room, passing the maitre

d', whom I sinfully complimented on the meal, the checkroom attendant, whom I tipped, and a frantic doorman, who blew his whistle desperately for a taxi that never came.

It was only six blocks to the theatre, so we decided to walk. Fortunately the curtain was fashionably late. We were forced to split up because seats were hard to get, even at fifteen bucks a throw. A grand old team, who were once fine performers, went through the motions and would continue to do so as long as smart New Yorkers plunked down fifteen bucks a ducat. The theatre was one of these New York atrocities that seemed to have been constructed for the discomfort of the audience.

To sum it up, the play was unadulterated crap, the evening cost us a bill nearly one hundred dollars to eat garbage and to sit on planks to hear a crusty old fart mumble lines completely without conviction. What if tomorrow night we were to debase ourselves by going to a comfortable neighborhood theater and for two bucks watch a great movie? But God Almighty, we have to rip it apart because it was made in Hollywood, not New York. Who are we? We're not only phonies... we're suckers!

Everyone wants to move to a wonderful penthouse with his own roof garden filled with false hedges because no self-respecting plant would grow there. Do you suppose New Yorkers ever see moonlight? Does it ever shine in New York, or are people too damned busy elbowing their way into Sutton Place or Park Avenue to look for it. Who are we? We are people living against our own nature.

## WHAT IS THE UNIVERSE?

by Thomas Urban

The Apollo program of the National Aeronautics and Space Administration is the first real beginning of the inquiry into what it is. The "it" is that vague term for reality that we call the universe. With this program man is finally attempting to scratch the surface of his desire. Maybe some day he will comprehend it, maybe not. But he has to try. The reason is a simple one; it is there.

However, this little statement has more implications than are readily apparent. For instance, it does not explain why man desires to go to almost any extreme to attain it, or what he will do with this knowledge when he gets it.

Perhaps the question can be better answered by using an experiment. On a moonless, clear night, take a drive to a hill outside the city. Get out of your car and look up. You will be greeted by not just one or two stars but with a multitude of them. Forget about the city and try to encompass the total beauty of the sight before you. You will know why man desires his universe.

After a million years man can only wonder about the universe. He has not even scratched the surface. A scientist can express it in theories; a philosopher, in ideas; an historian in accomplishments. But none of these people can really know what the universe is.

## Philosophy Discussed

by John Skehan

The Fleur de Lis, the international affairs club of the college, recently sponsored a discussion to which the faculty and students were invited. This was part of the Fleur de Lis' program to acquaint the student body with the wide spectrum of the international scene.

The discussion, which lasted for about two hours, was generally considered to be very thought provoking. The faculty was represented principally by Bro. Edward Cashin and by Dr. Frank Kosik. The student body was well represented in the session. Various members of the student body brought up many interesting points for discussion. The whole discussion was centered around new approaches to peace.

Dr. Kosik clarified the general problem as one which concerns the morality of war in the modern world. He also brought another point into the general area of the discussion. He

suggested "that we must become enlightened" to better discuss the new approaches to peace. He believes that the student body as a whole must try to attain more knowledge about the world beyond the two oceans.

Bro. Cashin, in reply to those who thought that the student body did not possess the mental ability to intelligently discuss the world, reminded all concerned of the futility of silence. He believes that we could begin our discussion with the present knowledge and from the mutual exchange of ideas, we could arrive at some preliminary conclusions. He suggested that a continuing discussion would be of benefit to everyone. The student has the basic right of inquiry, which is the source of knowledge, according to Bro. Cashin.

The Fleur de Lis president, George Gelfer, appraised the general discussion as a success and he hopes that in the near future there will be more discussions of this type.

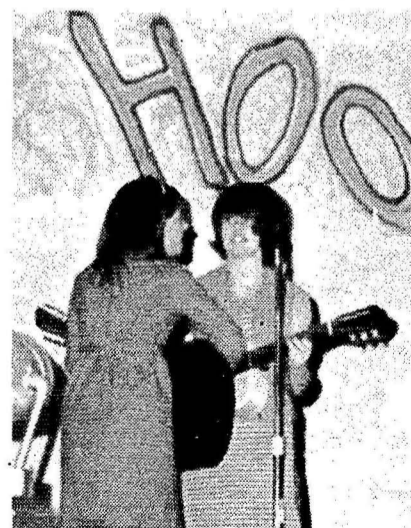
## Perspective

The class of 1967 has begun this academic year with two successes, the big brother program and the annual clambake. William Urkiel, president of the class, recently reported to a class meeting that the class is co-operating with the senior class in sponsoring a series of dances on the 19th and 20th of November.

Recently the class held a series of meetings at which various programs for the future year were discussed. The main event of the year will be the Junior Ring ceremony to be held on Laetare Sunday, March 20. The members of the class are urged to order their rings as soon as possible.

a mixer in the Campus Center.

Joey Brosnan and Jeffy Kegler, the former being the chairman of the Hootenanny and the latter the President of the Sophomore class, requested that their thanks be extended to the numerous persons who made the event possible. Even though more than half the resident students had gone home for the weekend, the attendance at the affair was outstanding and everyone spent an enjoyable evening.



## Sophomore hoot

by Bill Karl

October 29th was the date of one of the most successful Hootenannies which Marist has ever presented. Over five-hundred Foxes and female counterparts packed the Marist gymnasium to be entertained by such favorites as Larry, Plover, "The Frobisher Bay Volunteers", "The Three of Us", as well as many new and just as enjoyable groups. Following the hoot, the Class of '68, which ran the event, held

# MARIST SPEAKS

Opened to Lay Students in 1946, Marist College has grown and expanded from its original purpose of a training school for the scholastics of the Marist Order. It has not, however, abandoned its original purpose, as the Scholastics or Student Brothers are still stationed here to complete their college courses.

Although the Brothers are not here for the full four years of their College studies, and although they live apart from Lay Students, they are still an integral part of Campus life. Even though unable to participate in Intercollegiate sports, the Brothers are on hand to cheer on or help boost the morale of all campus sports. They also partake in almost all panels and discussions, and belong to many of the clubs on campus.

Among the most noticeable contributions of the Brothers to campus life are their Theatre productions and an occasional discussion. They also participate and contribute to the intermural program.

One of the most different and new ideas of a 'stag' get together on campus was started by the Brothers just a few weeks ago. There was no stage, no lights, no pedestals, no bounds—just a room full of scholastics and lay students enjoying a "Jazz Session" that delighted and entertained all.

Another contribution of the Brothers, although it was in the religious life of the campus, was the "Great American" or Hootenany Mass. They were the initial thrust in attaining this Mass, which caught on with the rest of the school.

All these endeavors of the Brothers just go to prove that they are not here to compete with the Lay Students, but rather to work with them to make Marist a better place for all.

## Vacationing Men of Marist (October 29th - November 1st)

I would like to take this opportunity to thank you for the lack of support for Marist College which you so emphatically showed last weekend. You numbered over 350 and your absence was sorrowfully noticed.

First of all, the crew, football, soccer, and cross country teams wish to thank you. Every day we sacrifice our time for practice and we sweat heavily for the opportunity to represent you. To look out of our windows Friday afternoon and see all of you going home was indeed a sight that struck home hard. We might as well represent a bare wall.

Secondly, the Senior and Sophomore classes, as well as the Football Club would like to say thanks for your lack of attendance at their footballs. We worked long and hard in order to present you with a weekend of social events, yet you slapped us in our faces with your absence.

In closing, pseudo-Marist men, may we ask but one small favor? In the future, will you kindly let us know if you will be on campus for a coming weekend so we might be able to take care of your every wish?

Thank you for your lack of interest and abundance of trouble.

Spirit of those that stayed.

## LETTERS

Dear Sir,

C.O.D. is the name of a fish, but more important it is the Committee On Dungarees. Such a name is more than appropriate for such a committee, for we wish to point out that the present ban on dungarees in the college cafeteria is "for the fish". The school administration chose to make a whale out of a minnow, but for what purpose? We can only speculate!

Perhaps the administration wishes to impress visitors by emphasizing the neat attire of the student body. But deep within the mind of the visitors will loom the question, "Is the student body a heterogeneous grouping of different individuals, or is it a homogeneous, jello-like mass of identical robots?" The visitors will wonder whether or not the student body, supposedly comprised of college students and not of prep-school students, is so immature that the administration has to tell each individual what he should wear in the cafeteria. The administration, by such a ban, is creating, not an individualistic student body, but a communal society where each of its members is dependent on a single authoritarian power for its decisions. Such a situation parallels the plot of George Orwell's novel 1984, where Big Brother forbade the individualistic thoughts and actions of the people. But this is 1965 reality, not 1984 fiction, and when administration rules encroach upon the individual liberties, there is "something fishy in the state of Marist."

The administration may also claim

that dungarees are the "last clothes to be cleaned," but how can it make such a rash statement when it probably does not own such attire? If it did, a self-admission on its own part would be evident. Dungarees, like other clothes, are washed when the situation demands, and we feel that the college student is mature enough to make such trite decisions on his own. Furthermore, if the restriction is confined to blue dungarees because they're always dirty, what assurance is there that dress slacks are always clean?

Another argument the administration may offer is that dungarees connote a despicable character. But he who judges an object by its shadow is guilty of ignorance because superficialities do not even indicate a small portion of the whole. The administration most likely will emphasize that there is a Christian character inherent in the student body, and will relate such an idea to the ban on "un-Christian-like" dungarees. Without being overly critical of its argument, we can either answer "Is there?" or else simply re-emphasize the fact that dungarees do not connote an "un-Christian-like" attitude.

Finally, it seems totally immature that the administration does not permit dungarees simply because it doesn't want them or doesn't like them for personal reasons. This excuse against dungarees would reflect the self-centeredness of the administration, but we hope that, of all the reasons, this is not so. We hope that the college-educated administration

# VICTORY IN VIETNAM



## NOV. 22

### STUDENT RALLY AT MARIST

has the college-educated common sense not to retreat to such an excuse based on personal qualms. But perhaps the administration can be excused for imposing the ban because it was educated at an institution where the students were never permitted to be themselves, but had to be "The Group".

The various reasons stated in this letter were highly speculative (we really don't know, but it gives C.O.D. somewhat of an escape route), and in the next letter from C.O.D. (if a next is possible) we will analyze the unrest that caused the origin of C.O.D.

Robert Cloonan - Frank M. Weeks  
- C.O.D.

## MARCH FOR FREEDOM

by Mike McDonald

Pete Walsh, Chairman of "The Student's Committee for victory in Vietnam" has announced plans for a rally to be held in the Marist College Theatre on the evening of Monday, November 22.

Speakers at the rally supporting the United States position in Vietnam will be: Mr. Germann of the French Department, Dr. Roscoe Balch, professor of History and Hamilton Fish, Jr. former member of the State Department. In addition, Mr. Walsh also announced the possibility of including several student veterans of Vietnam

as speakers.

The rally is just part of the work of the Student's Committee. In Cooperation with Marist's Young American's for Freedom, the "Committee", which includes such student leaders as Peter Petrocelli, George McKee and Bob Finn, is discussing the possibility of blood for American soldiers fighting in the Vietnamese war.

"The consensus of opinion, on campus", remarked Mr. Walsh, "is almost one hundred percent pro-Vietnam." He disclosed plans for a petition supporting the U.S. position in the war in Vietnam to be circulated among the student body any faculty.



Initiation Thru Communication

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## SPORT SLANTS BY BAUER

On October 18th, the Marist Cross-country team won its first shut-out victory of the season, 15-42, against the visiting team of Fairleigh Dickinson University. John Forbes led the team across the finish line, tying his newly set record of 26:31. Charlie Rhodes paced a fast second-place time of 27:13. The next three men to cross the line for Marist were John Goegel (27:30), Bob Hatfield (28:10), and Brendan Burke (28:34).

On Wednesday, October 27th, Marist picked up its second defeat of the season. Southern Connecticut State was the victor, defeating the team by a score of 21-34.

The loss to Southern Conn. did not affect the morale of the team, which was demonstrated on October 30, at Van Cortlandt Park. The Marist team ran its way to victory in the Central Atlantic Conference Championships, defeating Monmouth and Bloomfield Colleges with an 18-51-73 score. John Forbes placed first with a time of 30:05, followed by Charlie Rhodes (30:24). Fourth place was taken by John Goegel (31:11), fifth place by Bob Hatfield (31:48), and sixth place by Dan Kuffner (32:44). Jimmy Walsh, Brendan Burke, and Tom Beyers finished seventh, ninth, and fourteenth, respectively, out of a total of twenty-four runners.

The record stands at 9 wins and 2 losses. From this point in the season, the team will participate in two more meets, one against Sienna College, and the other the NEAIA Conference Championships. The NEAIA, the eastern regionals, is an invitational meet. There are twenty-five schools that will attend the meet on November 13, at Monmouth College, in New Jersey. The course is predominately flat, and is 5.3 miles in length. It will be a real test for Marist's runners, and the team hopes for a win to close off a highly successful season.

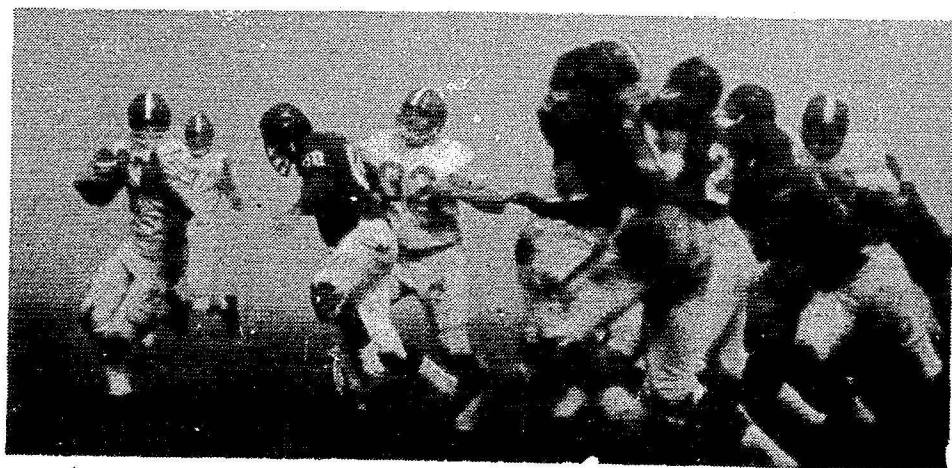


On Saturday, September 30, Marist's three crew teams all won decisive victories over Iona, St. John's, Fordham, and Holy Cross. By once again winning the trophy, Marist has repeated its achievement of last year.

In the Varsity race, Marist won by 2 boat lengths over Fordham and Holy Cross. The J.V. defeated Iona and St. John's by 3 to 4 boat lengths and the Freshmen left little doubt as to who was going to win as they defeated Iona and St. John's by 6 or 7 boat lengths. Marist's second Freshman boat actually placed third in that race.

In sizing up the opposition, Coach Arold said, "Fordham looked the best it has in years, and Holy Cross was greatly improved over last year also." Mr. Arold anticipates trouble from Holy Cross in the spring.

All in all, Coach Arold attributes the tremendous performances to a "culmination of hard work on behalf of all 3 crews". He said, "they followed their race plans and rowed excellent races." He is well satisfied and says "the teams deserved to win."



### ST. PETERS

Yards Rushing—9 Yds. in 42 car.  
Yards Passing — 154 Yds.  
Total Offense — 163 Yds.  
Passes Attempted — 17  
Passes Completed — 13  
Fumbles Lost — 1  
Interceptions — 0  
Penalties — 90 Yds.  
First Downs — 11  
Punts — 7 for 22.8 Yd. Ave.

### MARIST

Yards Rushing—81 Yds. in 37 car.  
Yards Passing — 77 Yds.  
Total Offense — 158 Yds.  
Passes Attempted — 11  
Passes Completed — 5  
Fumbles Lost — 2  
Interceptions — 1  
Penalties — 5  
First Downs — 7  
Punts — 4 for 47 Yd. Ave.



# Football Fans

By

Bro. William Kawka

We would preoccupy ourselves with football fans, the most extraordinary people, perhaps, which the world will ever know. These people, who are enthusiastic, who display such exhilaration, who willingly and wholeheartedly give their financial support by purchasing tickets to sit in the chilling cold and watch a contest, know what they are doing. To be a football fan demands a rare combination of will power, sensitiveness balanced with an appreciation of ability, and a love of the theoretical integrated to the real. We regret that these qualities do not have, however, the basic quality which characterizes football fans—guts. There is nothing more pernicious than indifference; and if a person is interested in becoming a football fan, and if he exhibits apathy, it is better for that person to acquire a liking for other less vibrant and more sedate contests, such as croquet, or checkers, or perhaps, horseshoes.

The haphazard falling of the leaves, and the parabolic rising of a football bring football fans to life. A cheerleader's graceful moves coupled to a halfback's perfect run can electrify them. The joy the people in a stadium

manifest when the home team wins outweighs the woe a field encounters when the home team loses—because, after a loss, there is the future, while after a win, there is the present.

It seems as if only select portions of society, the educated, the professional, the disciplined are football fans. We are here faced with another paradox of humanity. On a theoretical plane, membership in the club of football fans would seem to be limited. On a practical plane however, membership in the club of football fans is not limited. It never has been limited and it never will be limited to one structure of society. Football fans crisscross every walk of life: no one occupation accounts for all of them; no one occupation accounts for none of them. All are football fans—the doctor of philosophy and the janitor of elevators, the Cardinal and the acolyte, the philosopher and the laborer.

Such are football fans. Irrationalism and a cold logic characterize them. Yet, when all circumstances are considered, and when all prejudices are terminated, we do not hesitate to impute to them wisdom, fortitude, and distinction.