

THE

GADFLY

Vol II #17

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Grading Policy

Our last article examined the attitudes of St. John's tutors and administrators toward the grading policy here. In this article, we will look mainly at the attitudes of outsiders -- namely, those graduate schools who examine your transcript. How important do graduate and professional schools consider an applicant's grades to be? Would it be feasible to eliminate letter grades entirely?

Last December, we mailed 18 letters to various graduate and professional schools, asking three questions:

"1. How important do you consider grades when evaluating applicants?

"2. Considering the nature of the St. John's program, do you find letter grades helpful in making a decision on a student from St. John's?

"3. Would you accept an alternate type of transcript, perhaps even one replacing letter grades with written evaluations by tutors for each course taken?"

We received ten useful replies in our informal survey. This is how they stacked up:

A. Consider letter grades essential elements in evaluating applicants (along with other elements, such as GRE or GMAT exams and letters of recommendation):

1. Harvard University Graduate Department of Philosophy
2. University of Texas Graduate Department of Philosophy
3. University of Chicago Graduate School of Business
4. New York University Graduate School of Business Administration
5. Columbia University Graduate School of Business

B. Letter grades not essential, but preferred:

1. University of Chicago Law School
2. University of Rochester Graduate School of Management
3. University of Virginia Law School

C. Grades normally used, but St. John's students would be given special consideration if there were none:

1. New School for Social Research, Graduate Department of Philosophy

D. Often consider and accept students from ungraded schools:

1. Harvard Law School

Molly Geraghty, Director of Admissions at Harvard Law, wrote us that grades "can hardly be counted as very reflective intellectual evaluations," adding that the Law School has a "fair number of students from (the University of California at) Santa Cruz--a school which has no grades at all, but does have written evaluations." Furthermore, Harvard Law frequently accepts students from Hampshire College, Bennington, and New College, none of which uses letter grades.

Mary P. Nelson of the New School for Social Research placed more emphasis on grades, saying, "we would normally consider grades an important factor when deciding on admissions." However, if St. John's eliminated letter grades, such a policy "would not be the case with students from your college."

From the foregoing survey, it would seem that the present policy toward grades here -- de-emphasis without elimination -- is safer than doing away with grades entirely. However, a survey conducted by

Johnston College of the University of Redlands in Redlands, California, suggests different results.

Johnston, which bills itself a "Center for Individualized Learning," has replaced grades entirely -- or almost entirely -- with a "narrative transcript" of written evaluations. Kathy Shumaker, Director of Johnson, explains: "Our practice at Johnston is to assign grades and/or units to evaluations upon request from the student if the translation is needed for application to graduate or professional school. It is not done automatically at the completion of each course. (I)t helps us keep grades... out of the mainstream of our educational process."

Johnston has gone one step further than St. Johns -- the official transcript consists only of written statements by instructors, but can be translated into conventional terms, if a graduate school requires it.

The success of this method seems to be shown by the following large-scale survey which Johnston conducted in 1975, in which the subjects were asked much the same questions as we asked:

A. No problem in dealing with narrative transcripts: Indiana University, Occidental College, University of California at Los Angeles, University of Hartford, University of Southern California, University of Washington.

B. Willing to accept narrative transcripts, but will have to make certain adaptations in their policies and procedures to do so: Claremont Graduate School, Colorado State University, Northwestern University, Ohio State University, Princeton University, Rutgers University, Stanford University, Tulane University, University of Arizona, University of California at Irvine, University of Chicago, University of Hartford, University of Iowa, University of North Carolina at Chapel Hill, University of Pennsylvania, University of Pittsburgh, Washington University, Boston College School of Law, University of Southern California School of Law, University of Toledo School of Law, Johns Hopkins Medical School, Stanford Medical School, University of Florida Medical School, University of Michigan Medical School, Yale Medical School.

C. Will accept narrative transcripts but "will have difficulty in dealing with them," and would prefer to have grades: American University, Brown University, Cornell University, Harvard University, Michigan State University, University of California at Berkeley, University of California at Riverside, University of Colorado, University of Florida, University of Wisconsin, Yale University, University of Washington Medical School, Columbia Law School, Duke Law School, University of California, Hastings, Law School, University of Virginia Law School.

D. Will not accept transcripts without grades, and advise applicants with only narrative transcripts not to apply: Rice University, University of Texas at Austin, Baylor College of Medicine, Case Western Reserve University Medical School.

Conclusions

At this time, there seems to be no compelling reason to change the St. John's policy. However, in the near future the College might do well to investigate the feasibility of implementing the Johnston grading system here. This would fulfill the goal of discarding grades as an intra-college evaluation, while still accommodating the "outside world."

Postscript

We began our research for this report with a definite bias against letter grades, but we have concluded that the system here has largely succeeded in its aims. Still, we would like to see St. John's consider the Johnston alternative, perhaps in a few years. As a step in this direction, we intend to turn the full survey report which we received from Johnston over to the Dean's office.

Finally, we would like to apologize to those devotees of the Program who bridle at the very mention of grades, for dredging up the issue. But we thought that the situation warranted investigation. We hope we have settled more questions than we have raised.

-- Robert Christian and
Allen Speight, '84

Lecture Review

Mr John Blackmore's lecture "Galileo: the Fighting Physicist" is probably better summarized by the title "Blackmore: the Fighting Historian for the Rational Galileo." The sequence in which Mr Blackmore presented the transition from qualitative science to quantitative science was quite good. However, his treatment of each part of the sequence, particularly the last one was uninformative in the most crucial areas. Furthermore, much of what he concluded about Galileo's contribution to mathematical science was misleading because he attributed to Galileo what could be inferred from or even added to his work as well as what it actually contained.

Mr Blackmore's lecture was divided into four sections. The first section was a historical account of the problem of adopting a geocentric or heliocentric theory in the ancient world. The second one explained Galileo's physical corroboration of Copernicus' heliocentric theory. The third section was about the Catholic Church's rejection of that physical corroboration and Galileo's ensuing response. The last section, the most important one by Mr Blackmore's own admission, made a stab at making clear the distinction between Galileo's mathematization of physics and ancient physics.

The first three sections were the most complete and well-founded part of the lecture. Mr Blackmore made clear the reasons why Plato and Aristotle rejected Aristarchus' heliocentric theory. Aristarchus made the claim that because the sun was bright and big it should naturally be the immovable part of the universe. Aristotle replied that the sun's size was no impediment to its motion, because the heavenly bodies possess a divine circular motion which makes moving easy. Plato's refutation added that the brightness of the sun was literally in the eye of the beholder and it was the human eye's responsibility to send little light particles out toward the object in order to apprehend its brightness. That the sun is a source of light is no reason for making it the center of the universe.

Mr Blackmore made an important distinction between accepting Copernicus' heliocentric theory as a useful theory in making astronomical predictions and understanding it as a physical theory which makes a claim about

how the universe actually is. It was Galileo's selection of the latter which provoked the wrath of the Church, whose support of the former allowed no compromise. That is why Galileo was condemned as a heretic.

Galileo presented these two arguments against a physical geocentric approach. Both were made on the basis of phenomena observed through his self-made telescope. First, the supposedly divine planets are not perfectly spherical; instead, they are pockmarked with craters and spots. This discredited Aristotle's assumption that the size of the sun is no impediment to its motion because divine motions are different from terrestrial ones. Imperfections on the planet's surface suggest that they have an earth-like nature. Second, Galileo observed that Jupiter had moons which orbit it. Now, the fact that there are heavenly bodies in the universe which do not orbit the earth lends credence to the possibility that neither do other heavenly bodies such as the sun.

Mr Blackmore called the final part of his lecture "Galileo's Revenge." This section was exclusively about Galileo's work Two New Sciences, which Mr Blackmore implied was Galileo's means of getting back at the orthodox scholars who had condemned him. Galileo's most important contribution to physics was to mathematize it, Mr Blackmore said. Here he made an unclear distinction between modern and ancient science. Ancient science was on the one hand historical and on the other qualitative. He meant by "historical" that it

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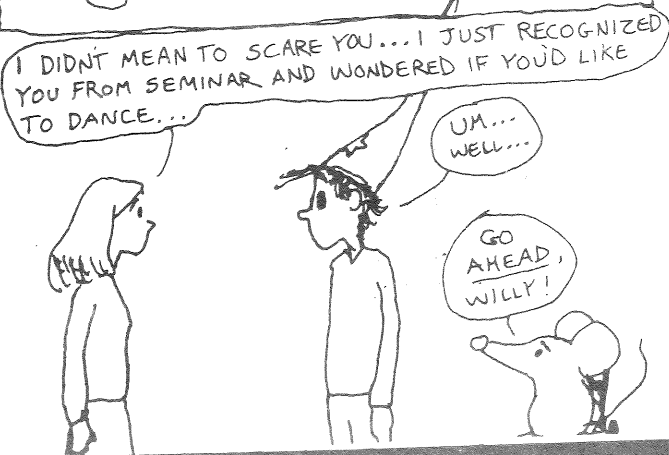
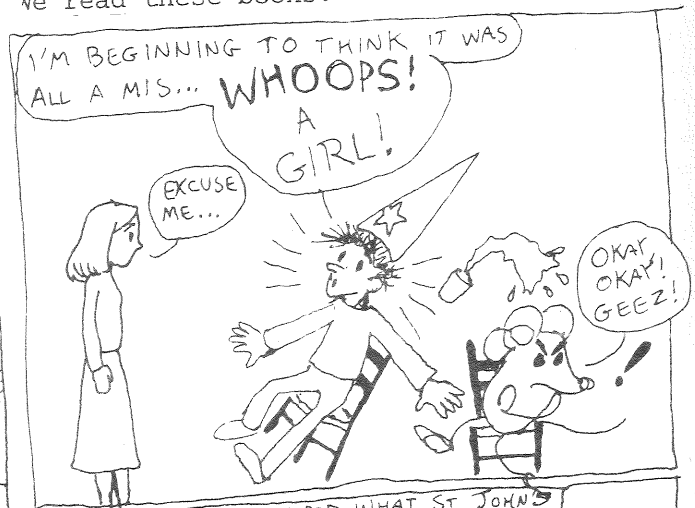
LECTURE REVIEW

reported specific past events such as that on this day this baa fell this height and landed on the floor. By "qualitative" he meant that it asked of what an object does rather than how much it does it. Mr Blackmore claimed that Galileo eliminated historical science by introducing the notion of limiting one's variables. This meant selecting the relevant changing object within phenomena full of changing objects. What Mr Blackmore did not make clear was on what basis the scientist decides what objects are relevant. Mr Blackmore said that Galileo's elimination of qualitative study lay in his measuring of phenomena in a way that yielded mathematical relationships which could always be referred to, given the appropriate conditions. The idea of necessity arose because of these relationships, he asserted, but never made clear how this was so.

Mr Blackmore concluded his lecture by giving what appeared to this reviewer a gross misrepresentation of Galileo's scientific philosophy. He made for Galileo the distinction between primary and secondary essences, allot-

ing to the former size, quantity and shape, and to the latter color, smell, taste and sound. This contrasts with Aristotle's contention that color, smell, taste and sound are primary, while shape, quantity and size are secondary. This, though not contained explicitly in Two New Sciences, can be inferred from it, Mr Blackmore said. However, he added that this characteristic of Galileo's theory is not enough to distinguish it from Plato's theory of forms, so Galileo introduced the notion of mass, or weight, as the ultimate cause behind moving bodies. Here Mr Blackmore went too far. He was attributing something to Galileo which can really only be inferred from Newton's Principia, written about seventy years later. Furthermore, Mr Blackmore never made clear why Galileo's conceptions of size and quantity are not enough to distinguish his theory from Plato's.

In the question period the ideas of necessity and primacy and secondary essences were bandied about. Nothing conclusive was said about either. But the question period did bring forth Mr Blackmore's confession that he was indeed representing the rational Galileo, that is, a Galileo who should have said some things on the basis of what he did say. Come on, Mr Blackmore; you can not fool us. We read these books.



Delegate Council

DC Meeting for February 3, 1981

Present: Auerbach, Talley, Miller, Ellingston, Melli, Connors, Dempster, Ficco, Berry, Warner, Casasco, Skinner, Mulholland.

Visiting: Nai, Frechette, Tracy, Kennett

1. Board Game Club submitted its charter. It was passed unanimously. If you would like information on the club, see Rod Frechette.
2. Talk of getting a swing set (that's right) for back campus. Mr. Tracy and Ms. Kennett are going to talk with the Deans further on the matter.
3. Mr. Talley gave the Poker Club a check for \$11.87 to cover for the stolen cards and chips. One philosopher wanted to know why they were stolen. Human nature was the reply from the gallery.
4. Mr. Mulholland submitted a charter for the Karate Club, which was passed unanimously. They have been allotted 20 bucks, which will go towards a metaphysical tea pot. If you are interested (in the club, not just the tea), see Mr. Mulholland.
5. Another victory for the moral majority. There will be no parties in Campbell during the weekdays, except for seminar parties.
6. The pool table may appear sometime next year. Mr. Delattre says that players will be allowed to smoke, but not to drink. He also may donate a small library on the art of playing the felted table.
7. Clean Pinkney Day will take place on the 17th of this month. Residents are encouraged to clean their rooms and the hallway just because a clean home encourages a clean mind.
8. Charles Gallagher was this week's Febbie Phone. Congratulations.

-- Polity Secretary
R. Miller, '83

DC Meeting with the Deans on Feb. 12, 1981

Present; Sparrow, Milner, Schmidt, Auerbach, Miller, Warner, Connors

Visiting: Neuman

1. Turmoil about the new parking restrictions. The President spoke for those students who expressed to him the inconvenience of the new system. Mr. Milner said that the new regulations are for the personal safety of the employees of the college. Obviously, personal safety is more important than the slight inconvenience of moving your car. Then it was interjected that, by moving the students' cars to the back parking lots, they were going to be more readily available for public thrashings by bored hoodlums. Again, it is better to have a car beaten up than a person. In addition, Mr. Milner promises that another evening guard will or has been hired and the security forces will frequently check the parking lots. If you still want to complain about this, address your letters to Mr. Delattre.
2. In relation to the personal safety, students, particularly female (or more rightly stated, females in particular), are reminded that there is an escort service. Just ring the operator and she will find somebody to take you where you want to go.
3. Mr. Schmidt said that he had found that swing sets had short life spans, but Mr. Milner said that he could think of no reason why he couldn't look into finding out about getting one if the students were really interested.
4. Mr. Milner also said that if you are going to submit a request for a party, please do so in the morning rather than the afternoon, as he needs time to consider. Submissions in the afternoon are much less likely to be accepted, apparently.

-- Polity Secretary
Richard Miller, '83

A CHART OF THE SUMMA.

Part I.

Sacred Doctrine.--What it is and to what it extends. All things are treated in it under the idea of God, either because they are God Himself or because they have relation to God.

1. God. (Threefold Consideration)

- A. Concerning those things which pertain to the Divine essence. (2. The One God Ques. ii-xxvi)
- B. Concerning those things which pertain to the distinction of persons. (3. The Most Holy Trinity Ques. xxvii-xlili)
- C. Concerning those things which pertain to the Production of Creatures by God.
 - i. The Production of Creatures. (4. The Creation Ques. xliv-xlix)
 - ii. The Distinction of Creatures.
 - a. The distinction of things in general (5. The Distinction of Things in General Ques. xlvi)
 - b. The distinction of things in particular.
 - 1. The distinction of good and evil (6. The Distinction of Good and Evil Ques. xlvi-xxlix)
 - 2. The distinction of corporeal and spiritual creatures.
 - a. The creature purely spiritual (7. The Angels Ques. l-lxv)
 - b. The creature purely corporeal (8. The Creature purely corporeal Ques. lxx-lxxiv)
 - c. The creature composed of body and spirit, i.e., man (9. On Man Ques. lxxv-cil)
 - iii. The Preservation and Government of Creatures. (10. The Conservation and Government of Creatures. Ques. ciii-cxix)

Part II.

2. The Advance of the Rational Creature to God. Twofold Consideration: Those things should be considered by means of which man attains to or deviates from his end, i.e., Human Acts. But because singular things are the objects of operations and acts, therefore every operative science is perfected by the consideration of things in particular. Therefore a moral consideration of human acts must be given:--

A. /II-I/ The End of Man

(11. The end of Man and Beatitude Ques. i-v)

In General.

- 1. The Acts Themselves. Some acts are peculiar to man; some are common to man and other living creatures; and since beatitude is the peculiar

good of man inasmuch as he is rational to him have a more intimate connection are common to man and living creatures

- a. Acts which are peculiar to Man (12)
- b. Acts which are common to Man and other living creatures (13)

ii. The Principles of Acts.

- a. Intrinsic Principles. The intrinsic principles of the soul and Habits; but we begin in the 1st part. Therefore we begin with Habits:--
 - 1. Habits in General (14)
 - 2. Habits in Particular
 - 1. Good habits, i.e., virtues (15)
 - ii. Evil habits, i.e., vices (16)
- b. Extrinsic Principles. The extrinsic principles who instructs us by His law, The external principle of evil of him in the 1st part, therefore:
 - 1. Laws (17)
 - 2. Grace (18)

B. /II-II/ The End of Man--In Particular.

- i. Those Acts which pertain to All Conditions affecting all men.
 - a. Theological virtues
 - 1. In the intellect.--Faith (19)
 - 2. In the will
 - 1. Hope (20)
 - ii. Charity (21)
 - b. Cardinal Virtues
 - 1. Prudence (22)
 - 2. Justice (23)
 - 3. Fortitude (24)
 - 4. Temperance (25)
- ii. Acts which pertain in a Special Manner
 - a. Graces gratuitously given (gratiae) (26)
 - b. Active and contemplative life (27)
 - c. The various offices and conditions (28)

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1. the acts which are peculiar to that good than those that are vices.

12. Human Acts Ques. vi-xxi)

13. other Animals

14. The Passions Ques. xxii-xlvi)

15. basic principles are Powers of the already treated of powers come to the consideration of

16. Habits in General Ques. xlix-liv)

17. virtues

18. The Virtues Ques. lv-lxx)

19. vices

20. On Vices and Sins Ques. lxxi-lxxxix)

21. basic principle of good is God, and helps and moves us by grace. Evil is the Devil. But we treated before it remains to treat of:--

22. On Laws Ques. xc-cviii)

23. On Grace Ques. cix-cxiv)

24. of life (the virtues and vices

25. Faith Ques. i-xvi)

26. Hope Ques. xvii-xxii)

27. Charity Ques. xxiii-xlvi)

28. Prudence Ques. xlvii-lxvi)

29. Justice Ques. lxvii-cxxii)

30. Fortitude Ques. cxxiii-cxl)

31. Temperance Ques. cxli-clxx)

32. some men.

33. eatis datae)

34. Graces Gratuitously Given Ques. clxxi-clxxviii)

35. The Active and Contemplative Life Ques. clxxix-clxxxii)

36. men

37. The Various Offices and Conditions of Men-Ques. clxxxiii-clxxxix)

Part III.


3. Christ. Since our Lord and Saviour Jesus Christ, redeeming His people from their sins, has shown to us in Himself the way of truth, by which we, arising from the dead, are able to arrive at the happiness of immortal life, it is necessary, in order to attain the scope of all theology, after the consideration of the final end of man and of the virtues and vices, that we should consider the Saviour of all and the benefits He has conferred on us. Therefore we should consider:--
- i. The Saviour Himself, i.e., the mystery of Incarnation, what He did and suffered
 - (29. Incarnation Ques. i-lix)
 - ii. The Sacraments, which have their efficacy from the Incarnate Word.
 - a. In General
 - (30. The Sacraments in General Ques. lx-lxv)
 - b. In Particular
 - 1. Baptism (31. Baptism Ques. lxvi-lxci)
 - 2. Confirmation (32. Confirmation Ques. lxxii)
 - 3. Eucharist (33. Eucharist Ques. lxxiii-lxxxiii)
 - 4. Penance (34. Penance, Qu. lxxxiv-xc. Supplement Ques. i-xxviii)
 - 5. Extreme Unction (35. Extreme Unction Ques. xxxix-xxxviii)
 - 6. Orders (36. Orders Ques. xxxiv-xl)
 - 7. Matrimony (37. Matrimony Ques. xli-lxxviii)
 - iii. Immortal Life--the end to which we attain through Christ, both God and man, suffering, dying, and rising from the dead.
 - (38. The Resurrection and Four Last Things Ques. lxxviii-cxix)

/Adapted from Volume 11, page 669, "Saint Thomas Aquinas", The Catholic Encyclopedia./



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THE ONTOLOGICAL PROBLEM, or
QUI NIMIUM PROBAT, NIHIL PROBAT¹

But the fool shall propose the two axioms:

- 1) That which is more contradictory is greater than that which is less contradictory.
- 2) The contradiction existing in reality is greater than the contradiction existing in the imagination (i.e., existence adds splendor, perfection, etc., to the object or being.)

Thus I assert that Anderson Week's article is that which nothing more contradictory can be conceived of. But since at this moment I am thinking about the source of all this contradiction, i.e., the pen of Anderson Weeks, I am conceiving of greater contradictions yet than the one in the Gadfly. But since the greatest possible contradiction has to exist in reality and since I just conceived a greater contradiction in the imagination than the asserted existing one (Anderson's article), there must be (at least another) ontological proof lurking about which is more contradictory than Anderson's. Indeed, my piece of foolery might be this proof. Who has ever heard of something being more or less contradictory?

But what would Leibniz respond when Anderson attacks: "By this definition, the statement 'God is possible' becomes exactly what Leibniz means by it and what I call a 'so what' statement."

Well, to be honest, he would probably start out with: "As I have written elsewhere when, incidentally, I developed the submarine and the adding machine..." Finally, he would reply: "We have the right to presume the possibility of every being, and especially that of God, until some one proves the contrary."²

As for an ontological proof ersatz I propose a good dose of infinite spaces, fear, and an a priori knowledge of what happens to a reed in the wind (it's less trouble to simply read Pascal again).

— Hans-Peter Söder

¹The one who proves too much, proves nothing.

²New Essays Concerning Human Understanding, Leibniz, trans. by A.G. Langley. New York, 1896. p. 502, et. seq.

POLITY FOOL

"The fool hath said in his heart, 'There is no God.'" How then, what's left for a fool to do but study theology? Insofar as a question supposes an answer, reason, we learn, supposes a God, as a final and efficient and perhaps even as a formal and material cause; but what if a question supposes only an attempt at being smart? Then reason supposes only a certain unpleasant wise-guy: let us call him the devil.

Who is this unpleasant person, and why does he choose to go to school here? No doubt he wants like all of us to get an education, and, as he will tell you with a smile, there are many ways of getting an education -- why not St. John's College?

I sometimes see him meandering about the library, leafing through the magazines. He is rather a handsome devil, to tell you the truth, with his penetrating eyes that burn like coals: nevertheless, I find him cold and unpleasant, and don't much like to talk to him. Other people have told me the same thing: they say he always makes them feel kind of stupid. "Well," he replies, "what's that to me? Maybe you are kind of stupid; I can't make someone feel like what he's not."

But this is only his crafty ironic way of double-speaking: his whole talent is in fact to make people feel precisely like what they're not. You see him sometimes at Chase Stone parties, etc.; he doesn't drink much, or contribute to the Fund, and if he dances it's evidently due to some ulterior motive, like becoming God: also he takes precautions not to let anyone notice his tail, by tucking it down one of the legs of his pants.

He likes spicy foods, and back home he makes his own tabasco sauce. He took German in high school and knows Goethe and Hegel and Nietzsche through and through; also he can cite Scripture to his purpose. I know he's had a lot of people fooled around here and his tutors all like him and think he's sincere and intelligent, but he can't fool me, being that I'm already a fool: I think he's a liar, a murderer and an angel of darkness, and if he's reading this article I'd like him to know just where he can go to and what he can do with his pitchfork when he gets there.

— Peter Gilbert, '81



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I wish to discuss moral issues in a restricted manner. Consequently, I am going to speak of right and wrong, that is, acting in accordance with rights subsisting in other people, so that one does not violate (wrong) them, either through active malice, or by omitting to perform recognizable obligations without excuse. It seems to me that the only postulate required in order to accept the fundamental rules of moral behaviour consequent upon the foregoing definition of "right and wrong" is that human beings are intrinsically valuable, and must, thus, be respected merely in virtue of their humanity. Thus, each of us, individually, regards himself as having rights of property, the most basic violation of which is theft. By the postulate, the right to enjoy one's property is equally applicable to all human beings, not merely to a single individual who may otherwise abscond with his neighbor's goods. That the right of property is subject to limitations is undeniable, since the questions of what is one's property, and what is owed to others apart from express contract, arise. Nevertheless, by the previous considerations we may determine the rule "thou shalt not steal," as opposed to "thou shalt not steal from me." Thus, we may conveniently recognize a sound basis for moral discussion without entering the thicket of metaphysical speculation.

Now, there are two sources of rights: being alive, and being within the bounds of obligation as a recipient. "Human rights" derive merely from the fact of existence; "civil rights" are those one has by virtue of citizenship in a commonwealth, such that one may require the government to perform, or to forbear from performing, various actions; "contractual rights" are created by an agreement of parties. The subsistence of a right entails responsibilities either to do, or to refrain from doing, on the part of other individuals. A special obligation, as opposed to the obligation implicit in the recognition of human rights, ties various parties together in distinct relations of reciprocal rights and responsibilities, whether naturally (as with parents and children) or conventionally (as when an obligation is created by contract). Thus, a special bond unites citizens with the commonwealth, as represented by the government, from which are derived civil rights (subsisting in the citizen), and the right of taxation (subsisting in the government). To deny the responsibility, in principle, to contribute to the maintenance of the commonwealth is a forfeiture of the status of citizen, whether partial or complete, and thus a forfeiture of one's civil rights, though not one's human rights. Thus, we may understand "right and wrong" to extend to status and contract, as flowing from the natural relations among human beings, and their capacity to enter into practical agreements.

We may distinguish between "morality" and "ethics" as between "right and wrong" and the inner qualities by virtue of which one is able and willing, habitually, to act morally. The phrase "common manly virtue," used earlier in the year by a lecturer, signifies the character of a man who is able and willing to act well as a human being, citizen, husband, father, etc., that is, to fulfill his responsibilities to the utmost. If there is a correlation between being and doing, then acting properly and being good are inseparably connected; a good man will act well, insofar as fortune allows, and a man who overmasters his evil inclinations, in order to habituate himself morally, will eventually become good. Human goodness consists in such traits as bravery, kindness, common sense (practical judgment), temperance, loyalty, etc. It does not consist in theoretical knowledge, except in two instances: when theoretical knowledge is auxiliary to moral training, as when one learns better what one's responsibilities are, and how to perform them more effectively; or when one is better able to fulfill the basic obligation to cherish certain individuals and things through study. Thus, if one

recognizes an obligation towards God, theology can have moral worth insofar as it nurtures one's love and understanding of God, as well as having a bearing on one's actions. However, in either instance the moral worth of the theoretical knowledge is contingent upon either being an expression of a good character, or aiding one in training one's character. By itself, intellectuality is moribund, and even dangerous, as, for example, when intellectuals believe themselves to be free of common moral rules due to a fancied superiority (recall the Leopold-Loeb murder trial).

Thus, although intellectual training can be useful in bringing about moral improvement, it does not necessarily do so, and it too often has a somewhat opposite effect. Precisely because education directed merely towards the intellect may be harmful, it is necessary that moral and ethical considerations be infused into the educational enterprise, not because study makes men good, nor because every aspect of study should be wrenched to an edifying purpose, but because study (or, more accurately, *curiositas*) may make men bad, or, at least, arrest their ethical and personal development by supplanting and perplexing their basic relationships. It is well that men talk of other things than themselves when they converse, but when preoccupation with their own thoughts renders them chronically incapable of common human contact, then things are no longer well. Speaking with one's friends or acquaintances is as important, and sometimes more important, than speaking seriously and intellectually; that is, speech is personal as well as intellectual, and a sentence well understood is more intimate than a kiss only when the conversation is entered into as an act of sharing, and the kiss does not betray affection, but only lust. To forget this is a step toward the disintegration of morality, because we forget that thought flows from our relationship with Being, or rather with beings, and that our relationship with beings is often moral, and instead suppose that mere mental turbulence takes precedence over Being, and that our relationship with particular beings is either primarily aesthetic, or primarily technical, as fodder for cleverness.

In any case, the quality of community life, and particularly the quality of influence manifested by teachers, is of capital importance to the well-being of students, much more so, in fact, than the specifics of instruction. However, since a moral relationship additionally subsists insofar as the teacher is responsible for providing sound instruction, I am not at all suggesting that the actual curriculum or instruction is unimportant, merely that it is subordinate to the moral temper of a school, though only intellectual matters may be formally pursued. And the moral temper of a school (or, indeed, of a man) is daily manifested in the courtesy and consideration with which its members habitually deal with one another; it is manifested in the friendliness and goodwill which flows among all segments of the community; it is manifested in solemn moments, and in bursts of hilarity.

But what if pettiness, mutual distrust, ubiquitous cavilling, eye-scratching, cold indifference, rudeness, lack of candor, haughtiness, gossipiness, and other such ethical blemishes infest the school? What if the faculty and students usually act as if the staff do not humanly exist?

Well, then you have empirical evidence that the liberal arts, merely as such, have very little to do with human well-being. Also, in particularly glaring instances, it will be manifest that ethical defects are detrimental to success in the intellectual pursuits in their own terms, as when rancorousness infects a class and defeats its progress.

Thus, I do not think that the ethical dimension of instruction should be ignored, nor taken for granted. I believe that the supposition that intellectual training, as such, makes men better is disastrous; and it is very likely to vitiate even the honest fruits of intellectual labor in a withering skepticism.

GENERAL ANNOUNCEMENTS

FRIDAY NIGHT'S LECTURE

The lecturer Friday, February 20, is Mr Douglas Allanbrook. The title of Mr Allanbrook's lecture is "Truth-telling and the Iliad".

ENABLING EXAMS

The second Algebra/Trigonometry Test will be given on Saturday morning, Feb 21 from 10 to 11:30 in rm 24. An account of the kind of problems appearing on the test and how to solve them is given in a short manual available in the bookstore.

Passing the Algebra/Trigonometry Test is a pre-requisite for entering the Junior year.

The second French Reading Knowledge Examination will be given on Saturday morning, Feb 21 at 9:30 in the Dean's Office. The test is to provide a readable translation in English that gives accurately the sense of the French original.

Passing of the French Reading Knowledge Examination is a pre-requisite for entering the second year.

FOUND ITEMS

Report of Rockford College Institute
1 blue & 1 orange spiral notebook
Senior Essay (by Donald Esselborn)
Freshman Seminar Notes
Composition Book
1 typewriter cover
Men's black suit coat with tails
black stocking cap
gray neck scarf
1 brown boot
1 white beret
tan hooded cap
green tweed jacket
black hooded coat
off-white rain coat
1 green & 1 gray hat
1 cream colored umbrella

If any of these are yours please come to the Assistant Deans' Office

DIRECTORY CHANGES

Moayyad, Shirin (F) 206 Humphreys Hall 34
Nakatsuka, Laura (JF) 203 Humphreys Hall 34
Rutkowski, Christine (JF) 206 Humphreys Hall 34
Walling, Karl (JF) 313 Campbell Hall 31

Assistant Dean's Office

CHAUCERIAN ENGLISH

The Canterbury Tales is the first seminar text we encounter that was originally written in English. For the benefit of sophomores and others who are interested in reading part or all of the Chaucer readings in Middle English, I will give a very informal (and somewhat uninformed) presentation on Chaucerian pronunciation. We'll meet in Room 34 on Sunday, February 22, at 2:00. (That is the day before the first Chaucer seminar.) We'll read some of the General Prologue aloud, and I will also try to field questions of vocabulary, grammar, or syntax, if any arise. You will probably find Chaucer's language surprisingly easy-- although still much slower going than reading a modernized text. For Middle English, the Everyman paperback (Dent/Dutton, ed. A.C. Cawley) is a useful edition.

Jonathan Tuck

WINTER BALL

The Winter Ball will be next Saturday, February 21 at 10:30 P.M. in the Dining Hall. I am pleased to announce that Mr. Elliot Zuckerman will play the waltz music. Champagne and punch will be on sale. I hope that all members of the College community will attend this traditional waltz party. Congratulations to the Seniors for completing their essays. Come out and celebrate your first weekend back to freedom in style.

Michael Henry
WALTZ ARCHON

CO-OP ANNOUNCEMENT

Spring vacation begins March 4. We will have a meeting before Spring Break! Ordering meeting will be in Room 141 at 4:30, Tuesday, February 24. The Pick-up will be the following Saturday, February 28. Bring CALCULATORS and CHECKBOOKS. Tell everyone, so we can have a good meeting (and a bountiful pick-up).

FROM THE HEALTH CENTER

Gynecologist: Yes we have a gynecologist. Dr. Thomas Stubbs is on campus once or twice a month to care for health problems of women, including birth control. Appointments are required and can be made by seeing me or calling ext. 53.

Blood Drive: The February 5 Blood Drive was a big success. A total of 86 pints were collected, even though it was the last day before Long Weekend, and in the midst of Senior Essay writing. Many thanks to all who gave. The blood needs of the College community can be covered, including their family, by the Red Cross Blood Assurance Program. Please let me know if you or your family needs to have blood replaced.

Marilyn Mylander
COLLEGE NURSE

INTRUDERS

Intruders have recently been observed in Campbell Hall and Humphreys. In both cases access has been made through back doors. Please be sure that the doors are not left ajar when you leave the building.

Office of the Assistant Deans

KING WILLIAM PLAYERS: THE BALD SOPRANO

The KWP production of Eugene Ionesco's The Bald Soprano will be presented this weekend. The play is described by the author as an anti-play. Ionesco once defined his purpose for writing drama thus: "To create a theater of violence-- violently comic, violently dramatic." Performances will be back-stage in FSK auditorium Saturday, February 21, and Sunday, February 22, both at 7:00 P.M. Admission is \$1.00 for adults, 50¢ for students and senior citizens. St. John's students are admitted free, of course.

ODYSSEY READING GROUP CONTINUES

The Odyssey reading group is alive and well and moving slowly through Book IX (Cyclops Episode). Anyone who would like to join us is welcome any time, either regularly or as a tourist. (Freshmen who started in September will now have enough Greek to tackle Homer; they are particularly invited.) We meet on Fridays from 4:15 to 5:30 in Room 23. If you would like to know which lines to prepare for a given meeting, get in touch with me.

Jonathan Tuck

Sports

MEN'S by Bryce Jacobsen

WAVES ROLL OVER SPARTANS...!!!

Volleyball...Feb. 12. Greenwaves d. Spartans(15-8, 15-10, 4-15, 9-15, 11-15, 15-11, 15-13)

Not for many, many Moons have the fate-ridden Greenwaves tasted the sweet elixir of victory...and Ah, How Sweet It Was!

Here are some of their postgame comments:

Mr. Schoener: We really toyed with 'em, didn't we? Aristotle, in *The Poetics*, says that it is the beginning, and the middle, and the end of things, that count. Notice that we won the first two games, and the last two. A whole is that which has beginning, middle and end.

Mr. Carnes: As Aristotle says, all human happiness or misery takes the form of action. The end for which we live is a certain kind of activity, not a quality.

Mr. Sullivan: Character gives us qualities, but it is in our actions-what we do that we are happy or the reverse.

Mr. Sands: Unity of plot is everything.

Mr. Canter: We pitied the unfortunate Spartans, who were playing without three of their starting A-team. Pity is occasioned by undeserved misfortune.

Mr. Frechette: Comedy is an imitation of men worse than the average.

Here are some Spartan comments:

Mr. Bailey: Our misfortune was not brought upon us by vice or depravity, but by some error of judgment.

Mr. Edelman: A good man must not be seen passing from happiness to misery.

Mr. Zenzinger: Tragedy is an imitation of personages better than the ordinary man.

Mr. Guaspari: Homer more than any other has taught the rest of us the art of framing lies in the right way.

Feb. 11...Guardians defeat Hustlers(15-13, 15-9, 6-15, 15-11, 15-5). The Hustler flame flickered fleetingly in the third game...but soon fizzled.

Basketball...Feb. 14

Hustlers-71, Greenwaves-50. About what people expected...more or less.

Druids-82, Guardians-80. The Guardians won the first period, 38-32. The second period ended in a 17-17 tie. But the Guardians were not alert at the beginning of the third period, allowing the Druids three easy baskets, thus tying it up.

After that, it was nip and tuck, down to the wire. As in every close game, foul shooting in the final period was critical. Both teams were found wanting...both were 1 for 7! Each team, in effect, handed the game to the other on a silver platter... but each declined!

The Guardians got off a desperate tie-potential shot at the final buzzer, but to no avail.

Messrs. Dwyer, Leizman, Hoff and Whalen accumulated 92 points in all. Messrs. Armstrong, Brower, Reynolds and Bowerfind each got 2. Mr. Brunner didn't get any.


LEAGUE STANDINGS:

| Basketball | | | Volleyball | | | | |
|------------|---|----|------------|------------|----|---|----|
| W | L | TP | W | L | TP | | |
| Druids | 6 | 0 | 18 | Druids | 7 | 1 | 22 |
| Hustlers | 5 | 1 | 16 | Spartans | 5 | 3 | 18 |
| Guardians | 2 | 3 | 9 | Guardians | 4 | 3 | 15 |
| Spartans | 1 | 4 | 7 | Hustlers | 2 | 6 | 12 |
| Greenwaves | 0 | 6 | 6 | Greenwaves | 1 | 6 | 9 |

THIS WEEK'S SCHEDULE:

Basketball...Wed. 4:00 Spartans-Druids
 Thurs. 4:00 Greenwaves-Guardians
 Sat. 1:30 Hustlers-Guardians
 3:00 Greenwaves-Spartans
 Mon.(23rd) 4:00 Guardians-Spartans

- THE SMOKE SHOP



"Everything For The Smoker"

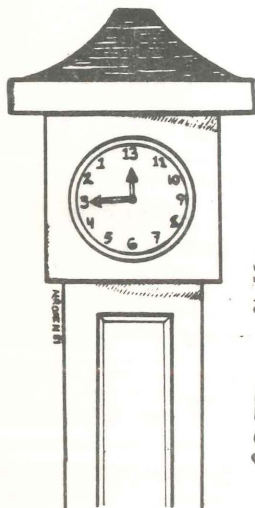
56 Maryland Avenue
Annapolis, Maryland 21401

Francis Keller
Phone: 283-2066
Balt: 269-6842

The King William Players
of St. John's College present:

THE BALD SOPRANO

ANTI-PLAY
by Eugene Ionesco



February 21, 22

Seven (7⁰⁰) pm.

St. John's students
admitted FREE.

Francis Scott Key Auditorium,
St. John's College

February 9, 1981

To the St. John's Community
Annapolis, Maryland

Dear Colleagues:

In recent days the College has been the victim of further crime. A guest at the Caritas Needlework Show was robbed at knife point at 2:00 o'clock on Sunday afternoon and several cars in the gymnasium parking lot were vandalized last week. Please let me urge you again to avoid walking alone when you do not have to.

I have instructed the appropriate people at the College to employ another security guard to see that the perimeters of the campus are carefully patrolled. Mr. Elzey and Mr. Milner will be sending a notice to all of you about parking arrangements which we hope will do the most to safeguard all of us at the College.

Given the constraints of the municipal police, these are problems we must largely solve for ourselves, and we are doing everything we can within the limits of our resources to achieve this end.

With best wishes,

Sincerely yours,

Edwin J. Delattre
Edwin J. Delattre
President

CAREER CONFERENCES

Will be held at the Harambee House Hotel on Georgia Avenue in Washington DC, Feb 27, 3-9 pm and 28 9-4 pm. Local, national and international firms will be present. All areas of employment For more info. call 301/589-1810

2225 Georgia Avenue

THE GADFLY
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Annapolis, MD 21404

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DEADLINE: 6 pm Friday
Letter limit: 500 words

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