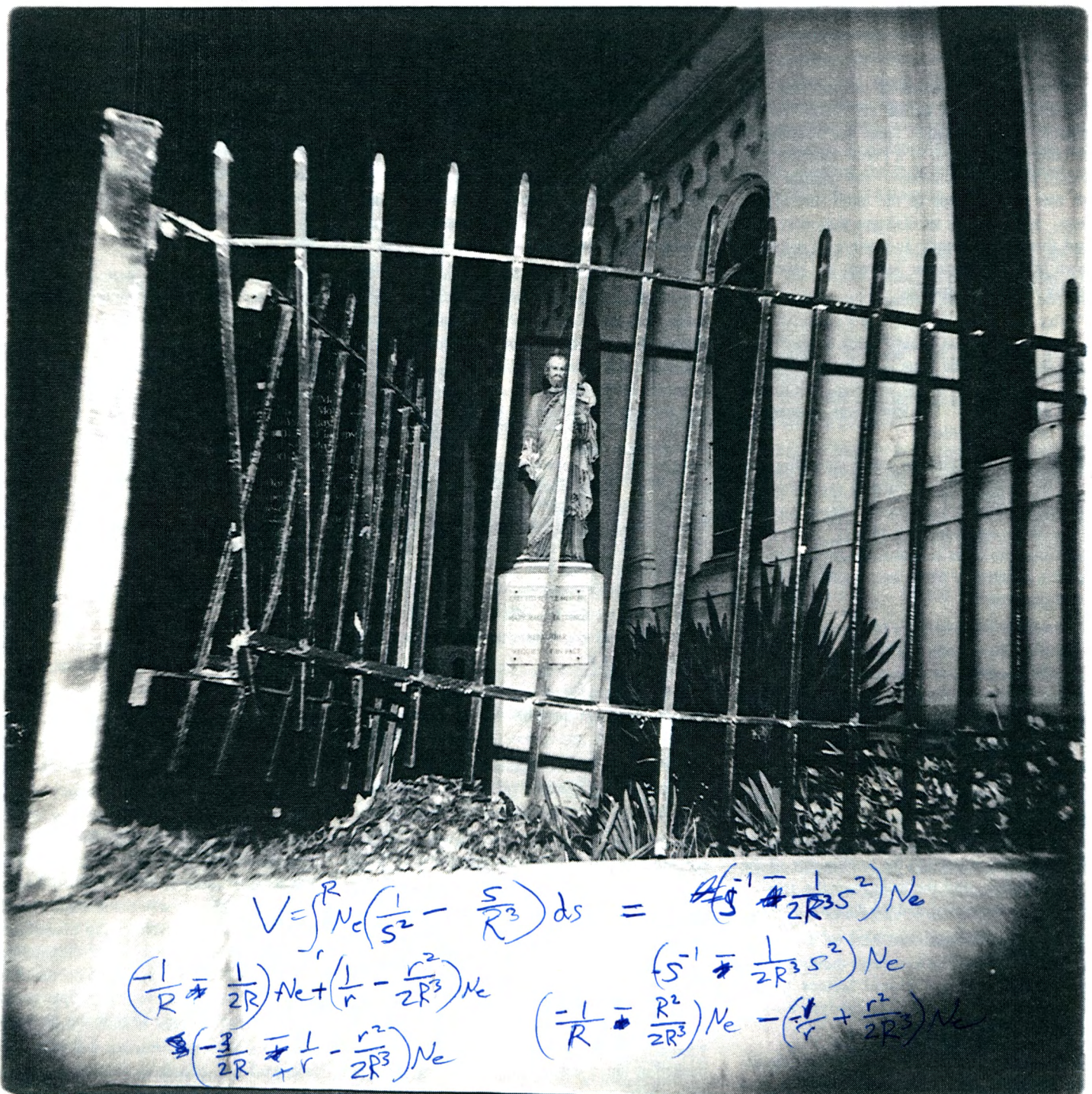


# The Moon

THURSDAY, SEPTEMBER 26, 1996

FEAST OF ST. THOMAS CANTELUPE





# NEW ALCOHOL POLICY TESTS COMMUNITY

by Sarah DeSilvey with Shana Sassoon  
Moon Staff

As we all know by now, on Wednesday the campus community received two communications from the administration of our school. The first was a new and comprehensive alcohol policy in the form of a letter from the President, the Dean, and the Assistant Dean, and the latter was the news of the dismissal of three of our fellow students due to inappropriate behavior on the weekend of Fiesta.

The immediate reaction of the students was confusion about the causal sequence and the intent of these two issues. There was an immediate outcry in the form of a public meeting held at 2:30 in Upper Commons. The general opinion was that the tone of the letter, the expulsions, and the lack of dialogue that accompanied them were clearly indicative of a breakdown in communication between the students, faculty and administration.

"Why this letter now? I don't agree with it because it is divisive," said Patrick Nash. "[This letter shows that] the issue is no longer a '?' but an '!'. Don't treat us like children, talk to us," said Greg Macke. "[The letter] was a breach of trust," said Matt Miller.

Beyond the fact that the entire gathering was upset by facets of the decision to expel three of our peers, there were many clear opinions raised at the meeting about this matter. The most prevalent opinion is encapsulated in the following: It's a matter of precedent: same crime, different punishment.

In reaction to the pervasive issue of the absence of dialogue in the creation of the alcohol policy and how it demonstrated the friction between the different groups on campus, Christine Webb spoke up: "Our being able to talk about it shows that we are a community."

In this theme many students asked both the community and individuals to accept the responsibility for their place in the issue. They raised the meeting's attention to the necessity for reflection, and respecting the intelligence of the Administration, and inquiring into the reasons behind both the policy, and the dismissals.

The students who gathered there found that the best measure would be to express these opinions and thoughts in individual letters to the Administration in an effort to catalyze a much needed dialogue.

That evening Student Polity met to outline the issues as they saw it, formulating the letter post-

ed around campus.

Ms. Buchenauer, a tenured member of the faculty, said in reference to the letter and dismissals that "the faculty was as startled as anyone else... It's a matter of trying to understand after the fact... We take very seriously here that it is a community."

Even with the diversity in the student reaction, a few questions became obvious: what is the relationship between these two issues, i.e., the expulsion of the three students and the change in policy; and given that this policy is indicative not only of a legal necessity but of an undefined change in tone, what are the reasons for such a move.

Our only option at this time is to ask questions of all concerned to resolve the ambiguities surrounding this issue. Our first step must be to go to the creators of the policy themselves hoping for a clarification.

At this time it should be noted that the President was asked for an interview but, due to the hectic nature of the end of the week, we were unable to meet. His opinion is hoped to be forthcoming next issue.

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S.D.— What are the reasons behind changing policy at this time?

An increase in the incidents described in the weekly security reports from last year was cited. Dean Carey reported that in a Student Instruction Committee meeting with two groups of Freshman this year, 75% of the meeting focused on student life. Freshmen were quoted as being "astonished by the raucous behavior of the students" and that this "was the most striking thing about St. John's".

Don Cook— (This behavior) reflects on us by way of people who judge the College by what the students do.

Jim Carey— The deliberate decision to see that the Freshman got drunk [at S&C] put us in an unbelievably compromised position legally.

When asked about the lack of a dialogue concerning this issue, Don Cook said, "We have had lots and lots of discussion. We have had many, many, many meetings about present policy."

Both Dean Carey and Don Cook said that "the dialogue has failed."

S.D.— Why is this policy necessary now?

D.C.— The abuse has put us at such a risk that we had no choice.... The behavior of the seniors backed us into a corner on this... Ideally, responsible students would set limits on irresponsible

ones... If I can't count on students to help me, then there is no other choice... There is too much enabling [of substance abuse].

J.C.— [For a reference] present policy came from an accusation of rape (in 1990). At that time, the faculty agreed with a considerable margin to investigate the possibility of banning alcohol outright.

Dean Carey described an event which happened two or three years ago with a visiting student. The student went to a school-sanctioned dance and saw a few girls dancing nude on a table. The student reported the incident to a college counselor, who called the next day to say that she would never send any of her students to St. John's.

At this point one of them said that it was an issue of "legality not morality".

J.C.— With stuff like that we can't defend [students]. Nudity is against the law.

D.C.— The issue is not that behavior has gotten worse, it's that the behavior has become more apparent... It [the issue] is a breakdown in common civility among the student community.

S.D.— What was the reason behind the tone of the letter which many students interpreted as demonstrating a lack of respect?

J.C.— Maximum clarity, that's what's behind the tone.

D.C.— Had no other choice.

S.D.— Does this new policy exclude entirely the possibility of students having in the future newly responsible parties with alcohol? Can the scope of college-sponsored functions increase to include occasions like Senior Essay Writing, Reality, Lola's, or Nabla? The last two being events where college participation is expected?

D.C.— This issue requires a little imagination on your part.... I don't think that Reality can go on as it has been.... An interesting possibility is to tie, as we can, student and tutor functions with responsible alcohol consumption.

Mr. Carey said something to the effect that parties such as Senior Essay writing needed to be reevaluated but not necessarily eliminated.

With regards to student questions about the appropriateness of the application of existing school policies to the expulsions, the general opinion was that it would be legally irresponsible to talk about it while appeals were being made. However it was made clear that the students in question were being investigated for infractions that related to previous policy. And the following was expressed by the Assistant Dean. "It astounds me that people could have felt that way if they had read the student manual."

S.D.— Many students, although shocked by the policy, consider it a possibility to redefine



the goals of the Community. What do you think are the questions we need to ask ourselves at this time?

D.C.— How do we treat each other? How are each of us responsible for the policy laid out in the letter? Why wouldn't the Freshman come and talk to a Senior [about S&C]?

J.C.— What place does 'compliance with the law' have with our actions?... How do we bridge the gap between what we read and how we live is a discussion I welcome. We need to be willing to see how [the discussion] leads.

In addition, a question without a specific voice but equally recognized arose, "What are our responsibilities to and for this new dialogue?"

At this point Mr. Carey and Mr. Cook both wished to express the fact that they, although busy, are available for conversation about these topics.

At the close of our meeting Don Cook expressed the following opinions. First, regarding the impromptu meeting in Upper Commons on Wed. he said, "I'm proud of the questions that came out of that meeting." In addition in reference to student reaction to the letter he stated emotionally that, "the moderate students are the ones that are hurt most. They take it personally."

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Are our questions answered? At this point general student opinion holds that the actual implementation of the new alcohol policy is an "effective" way to counter the rise in irresponsible student behavior, and given the response of the Mr. Carey and Mr. Cook we see that the possibility for a mutual redefinition of the place of alcohol on campus. However, the issue of the intent and motivation of these policies is still hazy. For a specific example of a reaction to these issues we can examine the dismissals.

We must at this time respect the administration's statement that the dismissals of the students were in accordance with former policy and not directly related to the new alcohol policy.

Confusion has inspired a fairly universal desire to ascertain the administration's motivations and their reasons behind the dismissal of Mr. Eiden, Mr. Drumwright, and Mr. Ilka. Since the appeals are pending as we go to press, a discussion on the particulars and on the justness of their dismissals would be ill-informed and premature. The general concerns of the students need to be raised however, and there should be at this point a clarification of what these students, their parents, and peers feel to be lacking in the Administration's dealings with such issues.

Both in the student meeting in Upper Commons and in a conversation with one of the potentially dismissed students, the foremost issue was the lack of precedent for the severity

of the disciplinary measures. Mr. Eiden himself said the following, "They had reason by the book, but their examples of reactions in the past, which are an unwritten example of policy, are not in accordance with this action."

In addition, the question as to the general method of disciplining students arises. Mr. Eiden in response to his particular dismissal said the following, "I f—ed up, [the security officer] had every provocation. We were listening but just not listening enough.... But this [dismissal] is not fixing the problem."

In a conversation with Mrs. Eiden, Mr. Eiden's mother who just flew in from the East Coast, she shared the same sentiment that the dismissal, if carried out, would be a superficial solution. And in addition she went into great detail about what she considered to be the failings of the community if such a response as this to inappropriate behavior was to be standard policy.

"You're losing students who are potentially moral students because you are unwilling to take the harder path of education.... You can meet with them and guide them.... There is nobody teaching them what they should do as leaders.... If they haven't taught them to be good citizens then that is the faculty's responsibility too.... I entrusted my children to you."

In reference to a meeting she had with the president about this issue she said, "He didn't know my son from Adam's house-cat.... It is absolutely unforgivable that he does not know the students by sight... and if he's not the one (to talk to) then why was I talking to him?"

"[If you are suspended] what have you learned by all that? What you could learn [if another punishment was chosen]: eat humble pie, take a sip of your own medicine, and grow up."

"What we have here is a breakdown of communication. What we need to do is go back to square one and start over."

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Several tutors were asked about the new policy and the dismissal of the students. There was a common feeling that they did not know enough about the issues to comment. But they were eager to see an improvement in the dialogue between the members of the college community.

In a conversation with Ms. Buchenauer on Friday, many of the concerns of the students, and the faculty were reiterated.

"I've been trying to think hard about this conversation.... I feel that I need to inform myself—why is it that they [the administration] had to act the way they did?... Are basic civil rights being respected [on campus]?... Are those parties places where people feel really free?... Are [the parties] inviting without violating?..."

At this point she and I browsed through The Charter and Polity in an effort to understand the agreed-upon responsibilities of the Dean.

"There is delegated to the Deans on their respective campuses responsibility and authority for the supervision of the program of instruction and for the general welfare of the students and for whatever government of the students be necessary for the greatest possible attainment of the aims of the program."

"This provides the context for why he feels legally bound," she said. "You still are free to ask yourselves what you can do to change his mind.... [The question is], what we can do to recover a sense of trust that we need in order to operate.... We live on the premise that we can speak to each other.... [There is] an assumption of trust and good will.... We need to find the best way to get it back...."

Asked if the issue was not that the community does not recognize the reasons for a new policy, it is rather that when this policy includes an undefined change in tone and accompanies student dismissals the community is left in no other position then to question where this came from and to question the lack of communication that allowed this to be a surprise.

"That's exactly right," she responded.

In reference to the student expulsions she said that "We have to allow the process to play itself out, [while we] promise ourselves to not let it drop."

In addition, she said "We can't forget that the administration is vital to us. We can't allow the view to prevail that the administration does their thing and we do ours."

"What we seem to have here [in the letter] is a picture of somebody making their mind up. Because we live in dialogue we are more accustomed to listening. [The letter] shows, more than usual, a fierceness that reflects the taking of responsibility."

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The policy and the dismissals started the necessary dialogue about both community and individual responsibility, but many students and faculty members question whether it was the best and only way to do so. What is the outcome if letters of policy are not coupled with a clear dialogue or a definition of motivations?

It is true that "the dialogue has failed" but the failing was universal and we all have responsibility for the revitalization of conversation.

There are two ways to initialize conversation; private motivations for personal interactions within the community is the first, and organized occasions for informal interaction is another. Start talking.



## TONY ANGER

by Tony Lagouranis

What's going on around here? Tony Anger hasn't seen such an uproar since Mr. Cook, Dean Carey, and I got together and threw rocks at a hornet's nest. It's amateur week for anger at St. John's college. Everyone is trying their hand at it. I've heard Sarah DeSilvey get all worked up about dialogue and David Heatherly whine and whimper about all the respect he deserves. Well, I don't see what's so complicated, all I see is red. Step aside 'cause Tony Anger is pig-biting mad.

Some drunken degenerates, while having sex with intoxicated freshman at a public dance, verbally abused a security guard, and threw bottles at prospective donors. What more needs to be said on this point? Throw them the heck out of here before Tony Anger gets his hands on those low-lives. I'll stand behind the Dean and anyone else who refuses to mollycoddle the students who are just here to poop on everything St. John's College stands for.

I'll stick my face in boiling oil before I sit around and watch our moral fiber unwind under our noses.

Here's my message to Carey and Cook—"Go get 'em boys! Tony Anger will ride shotgun for you any time."

## INTRODUCTION TO OUR NEW VICE-PRESIDENT

by Carisa Armendariz  
the Moon Staff

The mysteries of Weigle Hall baffle me, and, I believe, much of the student body. One of Weigle's biggest enigmas is our vice-president, Harvey Morse. A tall, distinguished man with grey hair and a moustache, he greeted and welcomed me into his office with the familiarity of an old friend. His interest in the interview was complete and he skipped his lunch hour to talk with me, which I found very impressive.

What does Mr. Morse do? He raises large and incredibly necessary funds for St. John's with a tenacity that would make one think he was fighting for our right to an education. These funds help several students with tuition, pay tutors' salaries, beautify the grounds and structures, and are an overall relief to the normal budget. So, why don't we ever see Mr. Morse? Because he's up in his sunny and functional office, wheeling and dealing funds from wealthy parents, alumni, and the business community with total unabashedness. However, when I questioned his lack of visibility, Mr. Morse was concerned with my, and other students', perception of him, and asked my advice on how to rectify the problem. I would suggest he eat in the cafeteria and go to the functions that we go to, yet these things seem secondary to the important issues Mr. Morse deals with on a daily basis.

Mr. Morse, serious and intense guy? Well, yeah, he appears so, but he's got other interest besides getting money for us. Mr. Morse has three boys, two in college, and a wife of 26 years. He works out at a local gym, plays golf, and has an avid interest in jazz. He digs Dostoevsky and finds awe in the vastness of our Great Books readings.

The big question I had (from a masochistic desire to rehash volatile feelings): What did you think of S&C? He characteristically answered, "What if I had gone to S&C with potential donors and they had seen the behavior of our students. I don't think that behavior fairly represents St. John's and our students. It would be nice if maturity was directly related to age, but colleges have young people and young people do such things and exhibit such behavior. Not all young people, but a few at some point in their lives." Not to say we should cancel S&C, or chaperone and regulate the dances, or question the sexuality and sexual behavior of the students; instead, an enlightening answer from someone who accepts young adults and the behavior that goes along with being young.

Cont'd on pg 5

## GOING TO HELL IN A SHOPPING CART

or

*They Don't Make Handbaskets in my Size.*

by Cobalt Blue  
The Moon Staff

Oh my little Johnny brothers and sisters, I beseech thee to listen to my tale of fear and woe though it be not for the weak of heart. So all those who faint at the first sight of the word "blood" should read no further. For last night as I was reading Hegel's *Phenomenology of Spirit* I actually understood something. But alas the shock was too much for my system and I died of cardiac arrest.

Then, my little sports fans, I awoke to find myself in a strange place of red brick which reminded me much of a campus I'd once seen except the humidity here wasn't as bad. Disembodied voices cried to me "Welcome to Hell. Please move forward. Don't rush. You have all the time in eternity and there's room for everyone." The voices were actually coming from my old telephone answering machine from when I was employed by the St. John's East campus. Damn thing never did work right. But what did I expect? It was a hand-me-down from the President's Office.

I was ushered inside by a group of people from the Treasurer's Office. They kept muttering something about "selling my soul for a worthless diploma". Above the doorway hung a sign of immense proportions (one of which I recognized as the Golden Mean). It read "Abandon all logic, money and career aspirations, ye who enter into this seminar." I tried to resist but people from the food service would not let me go unless I had a little card with a magnetic strip so I was forced to sit in seminar with the most evil Johnnies I had ever perceived (according to Hume, that is). I was subjected to countless horrors which I will in fact attempt to recount to you, thought I must admit that the horrors were just so...horrible that I was forced to turn a blind eye so many times for which I began to fear they might change my name to Mr. Potato Head.

Here, let me tell you of the horrible horrors that horrified me. There were Johnnies with parking meters hung about their necks who were rich in vocabulary and used twenty-five cent words when nickel words would do and they were forced to keep feeding the meters in fear lest they would run out of time and not be able to hoard the conversation. Then there were the assortment of flakes the size of which I had never seen since the elephant dermatologist found dandruff on Dumbo's mother. They talked incessantly about having their karma rotated (does a metaphysical lube job come with that?) and their past lives (which I dearly wanted to send them back to). Then came the ones that my dentist warned me about and when they spoke my teeth began to grind involuntarily. They were followed by the ones who were so square that in a three dimensional world they actually appeared cubed. Then came the ones with thoughts as deep as the shallow end of a kiddie wading pool. And they were followed by the stupid ones, the people who you had to get up pretty late in the afternoon to pull the wool over their eyes. Then came the most unnatural ones who when they spoke bowel movements issued forth from their mouths.

There would have been much wailing and gnashing of teeth but I think Greenpeace put a stop to all forms of wailing and four out of five dentists surveyed suggested that gnashing of one's teeth should be kept at a minimum and should be reserved for family get-togethers and when talking to ex-girlfriends. So instead I raised my voice to Heaven and cried, "Oh my Lord, why hast thou forsaken me in this really bad, awful, nasty seminar?"

And the Lord replied, "Oh, it's nothing personal. I just do it to all the people who don't finish the Plotinus reading. That's my job."

Okay. I can buy that. I mean, who am I to question the ways of God?

Then my little philosopher wanna-be's, I awoke to find myself in a puddle of drool next to the Upanishads and realized that I was in the Eastern Classics program and this has all been a very bad dream (except maybe for the part about the Treasurer's Office) but in that dream there was a revelation of why you should always finish your seminar readings. And I vowed



## SAM ON JOE

by Salvatore Scibona  
the Moon Staff

Coffee is good for us. Had Aristotle known of coffee he surely would have agreed. For he says, "The good of man is an activity of the soul in conformity with excellence or virtue." (Ethics 1098a 16) The greatest obstacle to that good is not that activity should not be virtuous, but that there should be no activity at all, i.e., the problem of bad action is secondary to the problem of sloth. Therefore greater activity will, on the whole, lead to greater good.

Through caffeine, coffee stimulates the heart and makes the coffee drinker more active. But we have already said that greater activity makes the good of man more likely. Therefore coffee aids man in his struggle toward the good.

Virtuous models about the College, and their usual coffee orders follow:

Dean Carey takes a small coffee. He says that decaf is a carcinogen and that "they have known that for decades." He does not say who "they" are. (Mr. Carey also believes that alfalfa sprouts are carcinogens.)

Ms. Buchenauer, a.k.a. Athena to her more devoted devotees, drinks a medium coffee; perhaps she drinks more than Mr. Carey because she is taller than he, yet Mr. Perry also takes a medium and he is shorter than either of them.

Mr. Cook has a small coffee but often buys a cheese danish as well. I worry that the weight of the danish on his stomach counteracts the good-engendering effect of the coffee.

Ms. Knight (white curls curling) drinks double tall lattes, though she worries that they may make her a bit too @#\$\$ active for her sophomore math tutorial.

Ms. Dunn takes a double tall iced mocha latte, but one espresso shot is decaf, the other regular. Ms. Dunn's love of Aristotle and moderation is well documented.

Pat McCue, campus gardener and megalopsychos drinks a red eye (coffee with a shot of espresso). His Greek is rumored to be better even than Mr. Goldfarb's, but then Mr. Goldfarb is rarely seen drinking Coffee Shop coffee. Perhaps Mr. McCue has an unfair advantage.

Mr. Pagano drinks decaf—what does this mean?

Finally, to all those who still think that coffee just makes you tense, think of the calmest man in New Mexico (excepting Mr. LeCuyer), Hans von Briesen. Our lab director, it is rumored, drinks Turkish coffee (about the consistency of shampoo) the strongest stuff on earth, and it still takes him 15 minutes to walk from ESL to the fish pond.

Mr. Morse, cont'd.

Wow. Not the stereotypical administrator I expected to meet, but a funny, intense, rational person with heart. "So, off the record, " Mr. Morse says, "Where are you from? How's school going for you? Tell me about your classes." What can I say? Well, go up and say hello to Mr. Morse in the castle that is Weigle Hall and say to yourself, "We are so lucky to be in a very special place with refreshingly caring people like Mr. Morse."

## R.A.'S MEET WITH DON COOK TO DISCUSS THE NEW ALCOHOL POLICY

by AK Kniggendorf  
the Moon staff

This is meant to be only a play-by-play of the RA meeting with Mr. Cook on Sept. 18. None of this is verbatim unless it is in quotation marks, though I wrote it all down as it happened (that is to say that I won't be relying on memory). I am not specifying which RA said what. DC stands for Don Cook. Please pardon fragments. I am solely responsible for any misrepresentation of what was said. The meeting lasted for over an hour and a half, so any jumps in subject matter are because I have omitted anything similar to rambling.

Topic: what pushed the administration to writing The Letter, and to expelling the three seniors.

DC: S&C upset the freshmen. They are still talking to me about it. Seniors don't seem to realize the impact they have on the rest of the school. There's a general disrespect shown to security. A lot of stuff is getting broken. All this has been escalating for quite some time. There seems to be a constant pushing of limits, especially by the seniors. I'm tired of hearing that we have to put up with it. The last six years that I've been assistant dean, most of the problems I've had to deal with have been alcohol related. We don't have to take this. We have to recognize the serious problem that alcohol creates on this campus. There has been abuse and we need to stop it. Go ahead and get mad at the administration, but realize the problem, too. "This seems so pervasive and so insidious that we need to deal with it as a community."

RA: But why was the change so sudden and sweeping?

DC: It's neither. The problem had been building, so had the need for a solution. It's not sweeping: we will just refuse to sign party permits for parties that involve alcohol because there has been so much abuse. The way students were giving under-age freshmen alcohol, and the freshmen complaints about S&C pushed us over the edge. We were getting comments

from parents, too. You are treated like adults in the classroom, but act adolescent outside the classroom. How many in the community are creating this climate of disrespect and destruction? The lowest common denominator creates the tone. I don't have any idea how many are contributing. Students can't seem to control the other students.

RA: Can we have probation rather than just getting kicked out?

DC: What could have been done differently?

RA: There needed to have been a meeting.

DC: When students first arrive here they are shocked, then they get used to it. No one should have to get used to anything.

RA: This sort of rule doesn't build community...isn't a strengthened community what we want?

DC: Okay, how can we create more respect and sensibility in the community?

RA 1: Students don't feel that the rule is temporary. We feel that there is a lack of respect for us and we feel violated.

RA 2: In the real world, though, no one would ever get away with the sort of behavior that pushed the administration over the edge. If someone were being disrespectful in a bar, he would be kicked out.

RA 3: The way this was presented to us wasn't the best way it could have been, though. We all agree that vandalism needs control.

RA 4: Why the extreme? Why are we being treated like immoral animals?

DC: Are you reacting to the policy itself or the way it was presented?

RA 1: Definitely the presentation. Why did those students have to be dismissed on the day of the letter when the stuff they did happened ten days ago and wasn't even related to the content of the letter? Are you trying to make examples of them? Are you trying to say, "We're serious"?

DC: All three students who were expelled had been abusing security. We felt pushed to the wall. This was all very much related to the climate of pushing, pushing. Students are so often disregarding policy, pushing the limits of the rules that have been set out. Administration just pushed back. "We're just playing the same game." You expect us to respect you, but so often the rules aren't respected.

RA 1: The method of attack really was bad, though. Mr. Carey, you, and Mr. Agresto need to explain in detail about everything involved. Students need something factual...they're getting irrational about all of this because they don't know enough.

DC: Okay. There's a deeper question here, though, that needs to be addressed: "Where do



we go from here?" The administration needs to ask that and you need to ask that. We can't only be working on justifying ourselves.

RA 1: We need a middle ground. We can't just say that it sucks. We need to set up some sort of probation time or something.

RA 2: Was the letter that came out after S&C supposed to have been a warning?

RA 3: Are students even aware of it when they are doing something wrong?

DC: There's a legal aspect to everything that students don't seem to think about. Administration feels endangered. But we're trying to find ways to make communication better. We really just need to address the issue of alcoholism. We have to get into the heads of the community. We can't stop them from drinking. But where there is alcohol there is destruction. I am very disturbed by the destruction of the calling card machine during S&C. It was so expensive to fix and no one has ever come forth to take responsibility. Someone must have seen what

happened. Students feel that they can push because they can get away with it. But there must be respect of policies and students must take responsibility for their actions.

RA 1: If students can't drink and play pool on campus, they might feel like going off campus to do it. We don't want there to be drinking and driving problems now.

RA 2: Won't this end up encouraging people who want to drink to drink alone in the dorms...I mean non-socially? It's not healthy to drink in private, is it?

DC: We can't assume that just because we're keeping students on campus that we're keeping them safe.

RA 1: Drinking and driving really isn't the administration's problem.

RA 2: I think that security needs to be more active. I've never seen them do anything authoritative.

RA 3: How far will this policy go? If I'm nineteen and I've had one beer at a party in a

dorm and security comes in, will I get kicked out? If I'm twenty-one and I'm holding a beer in Upper Commons and security comes in will I get kicked out?

DC: I'm not sure how far this will go, but you need to be aware that we do have the power to do this. The roles of the RAs in the dorms won't be any different under this policy. Security doesn't want to go over the heads of the RAs. But, the new policy doesn't really address the drinking situation in the dorms. The school has a huge liability, and parents can sue if somebody really gets hurt. If the situation in the dorms gets really out of control and the RAs can't control people even with the aid of security, then we might have to hire people from the outside to replace the student RAs that we have now. I can't see that we'd ever really have to, but that exists as a possibility.

RA: Well, if there's a party in my dorm and they won't calm down when I tell them to, then I decide to call security to help me, will the students in my dorm be expelled?

## REALITY (In a Nutshell)

by Joshua Goldberg, Breaker of Stories  
the Moon Staff

If you read this column last week, you know the drill. One news item is bogus. Root it out, get free coffee. Send your answers to me via campus mail. Last week's answer: Castro did not threaten to unleash hordes of refugees upon Miami (not recently, at least).

### *Strong as a Bear?!!*

Russian President Boris Yeltsin is in the hospital preparing for a very serious heart bypass operation. In the meantime he has temporarily handed control of the government to Prime Minister Viktor Chernomyrdin. Analysts speculate that this move was also intended to rein in National Security Advisor Alexander Lebed.

### *Line in the Sand, Part II*

Additional American forces have begun arriving in Kuwait. On Thursday the aircraft carrier USS Enterprise entered the Persian Gulf, and the first of 3,000 ground troops arrived in Kuwait to strengthen its border with Iraq.

### *Korea II*

The South Korean Air Force has begun

aggressive flyovers of the Japanese island of Honshu. These maneuvers took place in the face of rising tensions between the two nations over fishing and whaling rights in the Sea of Japan that separates the two countries. The UN Security Council is discussing possible peacekeeping deployments.

### *Nuclear Test Ban*

The UN General Assembly has approved a ban on all nuclear explosions. However, the action is not enough to implement the treaty, which India has promised to block. It claims that its adherence to such a treaty would leave it exposed to nuclear attacks from neighbors China and Pakistan.

## And Back Home in the U.S. of A.

### *Campaign News*

In other campaign '96 news, President Clinton is trying to demonstrate that he is a government reformer. In Portland Ore., last week he told supporters that his policies have cut 240,000 federal jobs in thirteen of the fourteen federal departments (excluding the DOJ).

### *Perot '96*

Reform party nominee and businessman extraordinaire Ross Perot has finally chosen his running mate for the 1996 Presidential election-economist Pat Choate. Mr. Choate, like Mr. Perot, stands firmly against issues such as NAFTA and the Mexican bailout. Perot says that Choate knows the system

and knows what's wrong with it—he worked in the Department of Commerce under Nixon and Ford.

### *I'm a Dole Man!!*

Rondor Music International is asking the Dole campaign to stop using the 60's smash hit "Soul Man" recorded by Sam and Dave. They claim that the campaign does not have permission to use the song. However, the Dole Campaign continued to use the song, whose lyrics have been changed to "Dole Man," once with Sam on stage.

### *Goldwater Ailing*

Former Senator and Republican presidential nominee Barry Goldwater suffered a minor stroke on September 9. He was reported soon after to be resting comfortably. Goldwater, who ran against Lyndon Johnson in 1964, based his campaign around the slogan "Extremism in defense of liberty is no vice."

### *Agnew Dead*

Former Vice President Spiro Agnew died last week in Maryland. Agnew, who was VP under Nixon, was forced to resign in disgrace as the result of tax-evasion and embezzlement charges. Following his resignation he withdrew from political life and entered the business world. A certain St. John's Tutor, upon learning of Agnew's death, was overheard saying "It's about time." Tell me who, and win coffee.



# SPORTS PUTTERINGS

by Tim Wolff  
the Moon Staff

As promised, here's the low-down on the high glamour sports worlds known as the NFL and MLB, and a little tender-loving care, too. Japanese phenom Hideo Nomo threw his first major league no-hitter last week as his entire homeland watched. The victory helped keep LA ahead of San Diego in Baseball's tightest race. This amazing feat, accomplished in Denver's thin-air Coors Field, is truly amazing in this year of the hitter. With today's pitching, hitter-friendly ballparks, and evanescent strike zone, even this Bush-Leaguer could hit a dinger in the Bigs. Just last week I saw Cecil Fielder hit a ball such that no two men could have hit last year. This year balls are flying out of stadiums so fast you'd think they were shrinking. Since the Braves have the horsepower of an '85 Peugeot lately, look for the Yankees and Cardinals in the Series.

In football, the Miami Dolphins are out of the gate so fast that Jimmy Johnson's hair was seen ruffled. And John Elway, who looks more like Mortimer Adler every year, has the Broncos in first with the Chiefs. In the NFC's, football's real division, both the Eagles and Redskins are ahead of the Dallas Cowboys, several of whom I think I've seen in Upper Commons and at dances, reportedly hanging out with Mr. Starr. But I can't be sure it was actually him, because as soon as they saw this ace reporter approaching they took off so fast I thought they were you-know-who's clothes.

As for Johnny sports, I am sad to announce that this week's bottle-throwing contest has been postponed. I still remain optimistic, however, that this column will soon have more Johnny sports to report than you can shake a stick at. So if you know of any sports-happenings around, send me a postcard, drop me a line stating point of view. And if you miss it this coming Saturday night you can read about it here in the next issue: Patrick "Pretty Boy" Gnash takes on Angela "A-bomb" Nusbaum in a rematch of last years blood-bath. If you go, bring raincoats, because the mud'll really be flyin' around!

## MEN-ON-THE-STREET REACT TO THE NEW ALCOHOL POLICY

by Cate Bohnsack  
the Moon Staff

The journalistic history of the last century presents a long and unbroken tradition of conference with those affected by change of great (or lesser) social importance. Man-on-the-street interviews conducted after the stock market's crash, V-E Day, or the withdrawal or commission of troops to any given war, have left stunning testimonies as to the emotional tenor of those times. In the best of circumstances they've also provided the change's instigator(s) with grounds for the realization of their action's ramifications, and the implications of their decisions. Moreover, such interviews provide an impetus for explanation. At St. John's we too have an affected society. May the application of this tradition invoke its historical effects.

"We don't know the whole story." —Tessa Bishop

"These [administrators] are not stupid people, and they're not intemperate people. They're going to do this only if they think it really needs to be done. But what's happened in this case [the expulsions] is that they've done something I would normally consider rash and unreasonable. I would like to know why. It bothers me that I would have to ask." —Eric Fruechting

"This is a society in which dialogue is supposed to be able to solve problems and there was no dialogue... We should have been warned. Perhaps that would have made a difference in the behavior of the student body. At very least, Polity should have known [about the new policy]. In theory we represent the student body. It should have been presented if not for our opinion then at least for our information." —Sarah Elder

"The administration went over our heads to make this policy. They didn't ask our opinion, didn't talk to us, just made it. That goes against the spirit of our school, the spirit of the education we're receiving. It's pure hypocrisy, while I feel some students have been pushing the line while intoxicated, I feel the administration's response was hasty and foolhardy." —Jim Hall

"Entire classes have been spent talking about this. People have cried, people have been distracted all week. It's as if they're abusing us, and emotional abuse (of students) is considered assault just as seriously as verbal abuse." —Dianna Simosko

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# OPENING QUESTIONS

Hey AK,

Why do people secrete orange wax out their ears? What's the point?

JMM

JMM,

Under the guise of a mother frustrated by a young daughter who asks questions that make her feel unknowledgeable, I called the Southwest E & T & N (that's Ears and Throat and Nose) Center. I said that I just didn't know what to tell my daughter when she asks me questions about earwax build-up, among other things.

The woman wasn't afraid to take the question seriously. She said, "It's a natural function—that's like why we make saliva." She went on to explain that earwax protects our bodies. She said that it's just a big mistake to think that Q-Tips are a good idea as part of daily hygiene. I love Q-Tips and exclaimed at this admonition. She convinced me that using Q-Tips is wrong because all it really does is compact the wax. She said that the best way to keep our ears clean is to carefully wipe them out with a wash-cloth while we're bathing (all of us).

You see, the plain fact of it is that earwax is good. Now, it's true that some people generate more than others, some people less. People generate varying amounts of saliva, too, though, right? What's it really matter? The only difference between a person who makes a lot of wax and a person who doesn't make very much is that the person who makes a lot will have to have it removed from time to time by a specialist. (I remember how Jeff Kuchenbecker, in my fourth grade class, secreted massive amounts of earwax daily. He didn't use Q-Tips or the safer wash-cloth method—he just let it gooooo. Because to the other nine-year-olds our last names seemed similar, Jeff and I were bound to one another. I began to feel that I, too, must have the caked-up

ear problem, thus I went nutty cleaning my ears from those days forth.) By the way, if your body makes a lot of earwax, nothing's really wrong with you, but it might be nice for you to know that it's possible that you could have an allergy.

AK,

What is Martinizing and why does it only take one hour?

AK

SD

SD,

I have wondered that for as long as I've been here. Each time I see the place, I'm annoyed at the word "Martinizing". Invariably I turn to the person next to me and say, "What the hell is Martinizing? Is it just dry-cleaning? It has to be something more, doesn't it?" And you know what? I never get an answer. Now you're depending on me for one.

So, I'll tell you what I did. I made some phone calls. There are six Martinizing places in Santa Fe, and I got ahold of four of them.

"I have sort of a silly question that I was wondering if you could answer," I said to the Martinizing folks. "Go ahead," each in turn urged me. "Well..." this is the part where I lie, "I've been passing by your store everyday for years now on my way to work, and I always mean to stop in and ask...what is Martinizing?"

The young man at the St. Francis store replied, "That's not so silly; I don't know either." So I tried to give him something more to go on: "Well, is it sort of like dry-cleaning?" "Yes," he said, "it's just like dry-cleaning." "So, why is it called Martinizing?" He didn't know.

Next.

The Rodeo Plaza lady informed me that it's a franchise name. "But it is just dry-cleaning?"

Are your machines different than other places' or something? Is a difference in apparatus what makes it Martinizing?" "No," she said, "It's the same as anybody else would use." I decided to jump to a different line of inquiry, "Why does it only take an hour?" Then she got creeped-out like people do on the phone with me. She asked sharply, "Why? Have you been some place that takes less than an hour?" I tried to regain her confidence by praising her work-place. "Oh, no, no, no—you've misunderstood me. I think that it's wonderful that it only takes an hour...I just wonder how you do it...?" No dice. Lost her.

Water Street. Same old. It's a franchise name...same equipment as other places... Why an hour? Good Lord, what is it about the Why an Hour question that really throws people? I think I'll start asking that in 'nar. "So, Mr. Sacks, could you say more about why it only takes one hour?" Anyway, I somehow managed to launch this lady on a tirade about how as long as there aren't any stains on the clothing I want cleaned it will only take an hour to get them back. But, if there are stains, and I don't take my clothes to them until 1:00, it will be same-day service, not hour service. So, I said to her, I says, "The hour thing, it's a trade-mark then?" Lost her.

My last call was to the Old Pecos store (Guadalupe's and Llana's lines were busy). The word there was that it's a dry-cleaners, Martinizing is a franchise name, and "...we do laundry too. We just don't do undergardments..." [Not a typo].

I tried for some dirt, SD, there just wasn't any. I mean, there are questions I asked that, for sake of brevity, I omitted, but I did ask just about every leading dry-cleaning question I know. To no avail. Sorry. Thanks for writing in.

AK

## OFF THE RECORD

by AC Walker

- "I think we need to have a talk about drug use before seminar, Ms. Wacker." —Mr. Forkin, before seminar
- "If you have the magic God-Newton telescope, you can see the thing instantaneously." —Mike Ivans on Einstein
- "What if they've got two pot-roasts in the same oven?" —Deb Tyrell on Einstein
- "I think every night how grateful I am for the Norman Invasion." —John Michael MacDonald's testimony of reverent thankfulness

for the diversity of the etymological sources of the English Language

- "I get down on my knees... Oh, thank you William!" —Mr. Cohn, doing John Michael
- "Sometimes just consciousness makes you horny." —Matt Bartells on doing seminar readings with one's hands in one's pants
- "Of course, I suppose that one could even find Albanians in America." —Robert Applegate
- "And I suppose that one could even be *beaten up* by Albanians in America." —James Wetzel



# LETTERS

**Editors' Note:** *In the following letter Mr. Carey refers to a letter written in 1990, the full text of which was too large to be printed by The Moon. All references to it have been footnoted; the passages are found at the end of the piece. Copies of the 1990 letter, in full, are in the Dean's office for any interested parties. As to the Dean's essay challenge, The Moon will print the winning entry.*

September 20, 1996

To the editors,

Because it is impossible for me to provide written responses to all the letters I have received since the announcement of the new alcohol policy, I thought it might be wise to address certain widely shared concerns in a letter to The Moon. I would be happy to meet individually with students who feel their concerns have not been addressed in this letter, and with any other students who wish to discuss the new alcohol policy. Additionally, Mr. Cook and I would be pleased to meet together throughout the year with small groups of students who wish to discuss any aspects of student life. An hour or so for these meetings will be reserved on Friday afternoons.

To give you some idea of the background of the recent policy decision, I have asked the editor to include the full text of a letter I wrote six years ago, on August 1, 1990, announcing the alcohol policy that with a few minor modifications we have been living under since then. That letter is, I think, self explanatory, but I draw your attention to several passages of particular interest. The fourth full paragraph<sup>1</sup> notes the existence of yet a prior alcohol policy, one that we instituted in 1986. About this prior policy, the 1990 letter says, "The College has had an alcohol policy in effect for four years, but its provisions have come to be treated by some students as a joke. This is particularly true of the provisions regarding age restrictions..." The new policy instituted in the 1990 letter is essentially spelled out in the current Student Handbook. So far as I can tell, it too has come to be regarded as joke. I invite you to read section B2 of the 1990 letter. (Note, incidentally, what is said in the second paragraph of section B.2, which states what will continue to be our policy.) You might wish to reflect on section D3 as well, since it has an immediate relevance. Consider also the concluding paragraphs of the letter stating the conditions under which the 1990 version of the alcohol policy was instituted. They are pretty much the same as those we find ourselves in today.

For the past ten years various members of what students like to call "the administration", that is, tutors such as Mr. Cook and myself who happen to hold positions of legal responsibility, have been trying our best (with very few thanks, I might add) to develop a reasonable alcohol policy, one that would allow students of legal age to continue to have the privilege of consuming alcoholic beverages in moderation on campus, while assuring that we are in full compliance with our legal obligations. We have repeatedly failed. Permit me to give a recent example. One of the minor changes instituted in the last five years is that SAO was given responsibility for procuring alcohol and dispensing it at parties. This change was instituted in order to reduce the number of minors' drinking at college sponsored events. Of course it did not work. Students found a way of getting around it, as older students simply procured the alcohol for minors. The only substantive effect of this change has been to augment the college's liability. Minors continue to drink openly on campus. The graduated system of fines has not been effective. What we find most remarkable is that, with the our legal responsibilities spelled out in the Student Handbook and well-known, so few students appreciate the position they have repeatedly put us in. When pressed on this matter, they typically ask "Why can't College officials just look the other way?" Part of our answer is that no matter which way one looks it's "in your face".

Students have told me that alcohol related incidents are no worse now than in the recent past. Mr. Cook tells me otherwise, and he has monitored the situation daily for six years. A student protesting our letter conceded that the first weekend of the fall was the worst three days he had seen at the college. The much speculated about dismissals, currently under appeal, were responses to incidents in which alcohol was a precipitating factor. And, conspiracy or not, no one who was present at "S. & C." has denied that minors were kept liberally supplied with alcohol by older students. The description of that event in the last issue of the MOON was tantamount to a public and incontestable allegation of illegal activity, fuelled by alcohol and occurring at an event held on college property with the express permission of college officials. Several seniors, trying to make sense of what has happened, have told me they began this year hoping to be really wild, just like the class that graduated two years ago. There has been a lot said recently about the breach of trust brought about by our letter. No one is happy about this, I can assure you. But there has been insufficient recognition of how much trust placed in students' past expressions of willingness to regulate their behavior, in accordance with a most

moderate alcohol policy, has been systematically betrayed. Students are dismayed at the new policy. We are dismayed at their having given us no choice but to promulgate it. The fact is that Mr. Cook and I have found our backs to the wall on this one.

There have been complaints about the tone of our recent letter. It should be read in light of the legal circumstances that provoked it. The letter is indeed severe, but its severity has been exaggerated. The conclusion<sup>4</sup> does not invite students to leave who merely disagree with the new policies, as it has been alleged, but only students who cannot comply with them. We accordingly assumed that the number of students who would understand this sentence to apply to them would be small indeed. In no sense whatever was it intended to be insulting or demeaning to the large number of students who might disagree with the new policy, even bitterly, but would nonetheless attempt to comply with it. Mr. Cook, Mr. Agresto, and I are surprised that it has been received this way and wish to assure you that such was not our intention at all. Moreover, whereas the discretion we allowed ourselves in the penultimate sentence of the last full paragraph<sup>5</sup> can be read as a warning merely, it can also be read, and should be, as softening the previous two sentences. Finally, some have rightly noticed in the third sentence of the third paragraph<sup>6</sup> a formulation that could be appealed to in making a case for occasional social events at which alcoholic beverages might be served on college property, though only to those of legal age. In this connection, prior to sending out our letter I informed Mr. Stickney that the Graduate Institute's after seminar gatherings would count as "parties hosted by the College itself" so long as he or someone on the faculty or staff representing him was present for the duration of the party. We are more than willing to talk with you about these things. All this having been said, I am obliged to reiterate that the provisions of the new policy regarding who can drink alcohol on campus and who cannot, where and where not, and under what circumstances, are the provisions that we shall have for the foreseeable future. I implore you not to underestimate our resolve to enforce them.

In conclusion, I announce a \$150.00 cash prize to be awarded by the dean's office to the member our community who writes the best essay explaining why permitting minors to drink on campus does not really put the college at legal risk.

Sincerely,

James Carey, Dean



# LETTERS

## *Footnotes from the Letter:*

1 "The College has had an alcohol policy in effect for four years, but its provisions have come to be treated by some students as a joke. This is particularly true of the provisions regarding age restrictions, which were intended as a good faith effort by the College to bring our practice and traditions into accord with the state and local law, concerning which we have no rational option but compliance. The purpose of these new provisions is not to tyrannize over the lives of the students but to render more effective a policy already in place. The new provisions will go into effect at the beginning of the fall semester, 1990."

### 2 "B. Age Restrictions

"1. In accordance with the state and local laws, alcohol may be consumed on College property only by those who are 21 and older. The penalty for the first violation of this provision shall be \$150, for the second, \$300, for the third, expulsion. College security, residents, and students hosting parties shall have the authority to ask for the age of any student who is consuming alcohol or who is being served alcohol. Refusal to answer, evasiveness, or lying may be punished by expulsion.

"2. In accordance with state and local laws, no one on College property may sell, serve, or give alcoholic beverages to those who are under twenty-one years of age. Any student who does so will be penalized for the first violation of this provision with a fine of \$150, for the second, \$300, for the third, expulsion. If college officials, including security, have reason to suspect that this provision is being violated in a dormitory or any other place on College property, they shall have the authority to investigate accordingly and to report their findings to the assistant dean. An egregious violation of this provision, such as the establishment of a "speakeasy" at which alcohol is sold to minors, shall be punished by expulsion, even if it is a first offense.

"According to the housing contract that has been in place for several years, the College reserves the right to enter a student's room if it has reasonable grounds for suspecting a violation of College rules of residence or infraction of the law. In spite of this provision of the housing contract, College security has entered students' rooms without their permission only twice in the last four years, and in both cases we had received credible reports that the students were involved in felonies. It is my expectation, and that of the assistant dean, that such action by College security will be as rare in the future as it has been in the past. Nonetheless, it would be extremely imprudent to regard this as a hint from College

officials that we condone the breaking of laws on campus, so long as it occurs only in students' dormitory."

3 "D. College Security, Senior Residents, Student Residents and other Officials representing the College

Refusal to cooperate with these representatives of the College at parties and at other occasions, and, in particular, abusing them verbally when they are discharging their responsibilities, will render a student liable for dismissal from the College without refund of fees."

4 "If you think that you are unable to comply with these policies please withdraw now."

5 "If such acts [vandalism of College property, abuse, verbal or physical, of College employees, and disorderly conduct] continue we shall proceed to an outright ban of alcohol on campus."

6 "Henceforth alcohol may not be served or consumed at parties, except at the very few that are hosted by the College itself, such as the president's dinner for seniors."

### To the Community -

In the last issue of the Moon Don Cook declares, "I have always had great confidence in the good judgement and good will of the majority of the students in the college. I have relied on that during the years I have been Assistant Dean and have rarely been disappointed." I would like to assure the assistant dean that he will not be disappointed this year either. While the new alcohol policy, particularly the tone in which the letter to the community was voiced, and the dismissal of the three seniors aroused shock and indignation among many, the primary reaction of the students has been one of confusion.

We are confused because we have not been talking to one another.

The last issue contained many letters about S&C, my own included, none of which were written by the students who were offended by the activities at that party. None of the people to whom I spoke claimed to have been in the least bit offended by that party. There was a general tone of dismissal of the worries of those unnamed students who were offended, for which I am just as guilty as any other. But the question remains, why didn't those students feel more free to express their opinions to the community?

Is it because we have created an air of

hostility toward people whose opinions differ from our own? Are these students actually afraid of being shunned by the community if they loudly declare their own opinions? If so, we are in a very bad state: no longer a "community which exists for the purpose of frank, rational discussion of all aspects of human life," as Mr. Starr put it, we have instead become a community that dictates acceptable social behavior based on the opinions of its most vocal members, and negates dissent. We are exactly the sort of community we pretend to loathe.

This policy seemed to me and many others to have come completely out of the blue, which of course it could not have been. It only seemed so because I was unaware of the silent current of thought which ran counter to my own. For my letter in the last issue, in which I defend the freedom to explore moral uncertainties, I received congratulations from scores of students who had read it and agreed with it, but not a single comment from students who thought my letter was pure crap from beginning to end. Yet the administration says they have received numerous complaints from these same students who are so hidden from me.

Therefore, I beg two things of the community: One, students must never be afraid or ashamed to voice their genuinely held opinions to the rest of the community. Two, the rest of us must agree to listen; not to be so caught up in our own opinions that we can not hear or comprehend those who think differently, and certainly not to shun or think less of those who have the courage to speak their minds. Not only that, we must want to hear their opinions, want to ruminate over their ideas, want to let them influence our own ideas. It is imperative that we create an environment in which students can turn to each other, rather than to the administration, in times of crisis.

If the student community was strong enough and open enough, the office of the dean and assistant dean would be superfluous. Unfortunately, the entire matter was handled wrongly from start to present. We, instead of debating among ourselves, debated only with Them, the deans and the senior residents. They, instead of encouraging debate among us, decided to lord over us. It has become an Us vs. Them struggle, when there never needed to be an Us and the



# LETTERS

Them.

From now on, instead of letting such affairs get to this stage, let us attempt to take care of any student problems within the student body itself. We are too intelligent and our judgement and will are too good to need to be handed such policies from above. Mr. Cook wrote, "I hope this can be an example of the college at its best, not its worst," and I think we all, students and administrators, can fulfill that hope.

—Alex Zavracky

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To the College Community,

I am writing in response to the recent letter addressed to the college community by the Dean, Assistant Dean, and the President. The sudden and extreme measure by the administration to curb offensive behavior by banning the consumption of alcohol on campus except during school sponsored events astounds me. It had been my impression that the recent meeting between students and members of the faculty regarding the future of S&C demonstrated a communal willingness to engage in discussion on issues which affect the community at large. However I must have been mistaken considering the decision by the administration to surprise the community with its new tough-on-alcohol policy.

At the S&C meeting Dean Carey denied the existence of any sense of community at St. John's. The recent actions of the administration in fact substantiate his claims, for without any warning the administration enacted new policies, without the input of most of the community, which aim to protect the College's "reputation and good name." We as students have been dealt a clear message: our voices are not esteemed and our concerns are deemed superfluous. We have been delegated a position of impotence and then instructed to comply—no discussion. It seems the study of dialogue at St. John's affords its students no other lesson than that our powers of problem solving and reasoning are only valid in the classroom and insignificant behind the closed doors of Weigle Hall.

I am curious to know who or what constitutes the "College." Until today I was under the impression, perhaps mistakenly, that the community at large constitutes the College and therefore students have the same stake in the College as donors, tutors, and Board members. The letter to the community intimates that the interests of the College and those of the students are mutually exclusive, and implies that St. John's must protect itself from the outrageous

behavior of its students.

The variegated problems of campus life do not stem from drug or alcohol abuse. Incivility, rowdiness, and vandalism are perhaps aggravated by their usage, but are not necessarily caused by it. It appears that the majority of problems occur not as a result of organized dances at which alcohol is served (there has only been one this semester), but rather as result of the consumption of alcohol by individuals and small groups. Thus banning alcohol at student-sponsored functions fails to address the real issue, namely infractions committed by students who drink privately.

The general drunken debauchery and inappropriate behavior of which some students are guilty should be dealt with in a manner more likely to remedy the situation. First I suggest a joint effort between students and faculty to codify the appropriate disciplinary actions for infractions committed by students. Such an endeavor ought to prescribe penalties which not only discipline a student but also require him/her to perform some act of community service. Second, I recommend the empowerment of a peer judicial board, perhaps jointly overseen by Polity and the Assistant Dean, which would be responsible for disciplining students for infractions not falling under the penalty of dismissal. Third, in an effort to avoid a further breakdown in communication between students and administration, I propose there be a liaison between the students and the administration (perhaps Polity as a group) which acts to inform students of policy changes and likewise informs the administration of student views and suggestions prior to the enactment of new policies.

While the recent action of the administration inclines us all to believe we are a divided community, I challenge students, faculty, and administrators to reevaluate our situation, and rather than pleading irreconcilable differences, to make a concerted effort to act in the future as a body addressing the concerns of all its members.

Sincerely,

Mary Dietsch

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To the Editors,

I am responding to the discussion concerning S & C. Jason Kane and Alex Zavracky wrote as students supporting the events saying that it relieves stress and does no harm to anyone, with Mr. Zavracky also using the argument that it was an experience-expanding and therefore a mind-expanding event serving to dispel "ill-considered sensitivity." He asks whether this "sensitivity is a virtue to be nurtured or a fault to be swept

away" and decides that it is a fault.

I agree that parties have an importance and a use. I have also heard it commented that the angry administration does not understand that half the school is in its sexual prime. I also agree with this and think that parties dealing with this sexuality are important and serve a purpose. However, I also agree with David Starr who is basically saying that in the case of this year's S & C, the message of the party ignored any idea that respect is important. The message of this year's party was as David Starr put it, threefold:

- Sexual cooperation is expected by senior members of this community of all junior members;

- Freshman women in particular are notified that they are perceived as sex-objects by upper-classmen and expected to respond with enthusiasm if approached for erotic services.

- The student community affirms its commitment to uninhibited sexual access to all members."

Absent from this message is the idea that respect for each other's bodies is one interpretation of sexuality (this is my belief).

S & C and the Coming Out Day Dance could both be worthwhile celebrations of our sexuality. Sexuality is not something to be ignored, but it is also not something to be disrespected. The Coming Out Day Dance is closer to this ideal than S & C.

These parties should be continued. The changes that should take place in future years are ones bringing the party closer to a more equitable and respectful mentality. Why not also recognize that some people have a sexual desire for men? Why does it seem that their desire was ignored during the party? Also, what about those with moral, religious, and political objections to things like public coition? This extreme behavior should be controlled out of respect for those with objections, even if the objectors are a minority. It is possible to be sexually liberated and at the same time to find this sort of public display disrespectful. One problem with Mr. Zavracky's interpretation of the situation is that most of the objections come from people with well-considered sensibilities rather than ill-considered ones.

I sense that those who had some problems with this year's party were not a minority. Probably half the people I saw at the party were not wearing next to nothing and were there to dance and have fun with their clothes on, not to mention the people who didn't bother going at all. Even those who did wear skimpy clothing did not necessarily agree with the main message



# LETTERS

of the party, which was exactly what Mr. Starr said it was.

I see the cause of this disrespectful attitude as lying with the planners of the party. They did not understand that so many students might not want such excessive levels of disrespect in their parties. I agree with Don Cook that most of the students here are concerned about the welfare of other St. John's students.

—Brady Parkhurst

An Open Letter to the Dean, Asst. Dean, President, and BV&G Chairman:

The recent dismissal of several members of the college is an important event in the history of this institution. Several questions should be addressed. One may say that this letter is a reaction to the dismissal of my friends. However, as a member of Polity and a concerned member of the student body, I feel it is my duty, despite an apparent conflict of interest, to take up this matter.

There has been a spirit of community inculcated at this college. It has been supposed by some members that this is a place in which conflicts are resolved with conversation. At the majority of colleges in this country, the right of due process is not available to students. Our college, since its foundation is the resolution of differences by hearing all sides of an argument before making a judgement, saw fit to make due process a right. The first paragraph of section II of the Student Handbook states: "In its disciplinary proceedings the college will recognize the right of students to answer charges made against them." When viewed from this light, the manner in which these incidents have been handled is a contradiction of all that we have learned and of the Student Handbook itself. The fact that the letters of dismissal were written on the day prior to the Dean's meetings with the dismissed students shows a disregard for the fundamentals of the program. On the basis of security reports on events for which the Deans were not present, they made their judgement. This ex post facto hearing was clearly a formality, not an opportunity for the resolution of problems with which the administration and the Polity as a whole are concerned.

In addition to the manner in which the punishments were handed down, the penalty should be examined. In light of past incidents, they seem to be, in a word, extreme. In the past, a student who insulted a security officer (the only offense with which one dismissed student was charged), was asked to apologize. Several years ago, six students were smoking marijuana in a dormitory

hallway, when the chief of security came in. Each was fined \$150. As for the student charged with things being thrown off of his balcony and playing loud music at 4:30 on a Saturday afternoon, I must ask some questions. When did it become policy that one be punished for the actions of another? Since the student turned down his stereo upon the request of the security guard, why is that an issue? For, if the noise level was still too great, should not the security officer have returned with the same request, noting that the noise level was lowered, but not enough?

The position of the administration seems to be one of 'making an example'. Public executions pour encourager les autres is a practice that civilized society has frowned upon for quite a long time. When thinking on the subject, minds of the past realized that the practice was akin to a doctor killing a patient because his disease was unknown. Why, then, did the administration take a course of action that seems both arbitrary and unequal given the history of the College in such situations? The only answer, I believe, is that stated in the first sentence of this paragraph. If the administration feels the need to scapegoat a few students in order to address a problem on campus, one that involves destruction and substance abuse, what does that say about the manner in which we, as a college, deal with things? The solution here is one in which the perceived illness is made to disappear. The result of this solution is that the cause of the problem is not being addressed. If the actions of these students are indicative of an overall mood on campus, would it not have been better for the administration to make an attempt to discover the root of these actions? One might say that the end of such activity on campus justifies such a solution. I disagree. If such activity is indeed widespread, then the problem is not one that can be fixed by these penalties. These expulsions will serve only to drive those with this problem behind closed doors. Out of sight, out of mind. This will lead to the impression that, while there was a problem with activity that reflects poorly on the College, it has ended. To think this is to remain chained to a rock in the cave.

There is also the question of mitigating circumstances. Even in the courtrooms of this country, the accused is allowed to present evidence in his favor. In this case, the fact that none of the dismissed has a marred disciplinary record was not taken into account. The student's academic records were not taken into account. In short, the students were judged on the basis of single events taken out of the context of their lives at St. John's.

One must ask whether these decisions were handed down on the basis of the new alcohol

policy. If so, there has been a gross miscarriage of justice. In neither states in the Union nor countries of the world is it considered just to condemn a citizen on the basis of a law that was not promulgated at the time of their actions.

These students have been a part of this community for three years. They should expect to be treated as such. When a member of a community has done something that offends, should they be cast out, or shown the error of their ways? This can only serve to exacerbate the problems of an already divided community. Behind closed doors, one will fear intrusion by any but one's closest friends. One will feel that, although there is the illusion of community, what one does must be hidden from one's fellows, creating a community of secrecy. One can expect no support, for no opportunity will be given for any.

This letter has been written from two points of view. The dismissed students and I hold one another to be friends for whom anything would be done, without expectation of reward or acknowledgement, but for the sake of the friend. I am writing this as a member of the student body who is concerned with the dismissal of a few. I welcome a response, preferably one that opens a dialogue in which the entire polity is invited to participate.

Sincerely, John Grant

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# LETTERS

## Editorial

### CONCERNING THE OBJECTIONS I CANNOT MAKE

by Taffeta Elliott

Nothing entitles the students of St. John's College to expect a miraculous concord between their morality, their licentiousness, and school policy. Tension between St. John's students and administrators began not, as vocal students seem to think, with the advent of a new alcohol policy, but in the very nature of students and administrators. College students who find themselves for the first time able to take inexperienced, hormone-driven actions without parental safe-keeping must naturally oppose the laws that provide for their welfare as a community. If St. John's has in the past succeeded in sanctioning parties paradoxically open to risk-takers, yet welcoming to all, credit it not to the virtue of students, but to the negotiation skills of policy makers.

Even the most responsible drinker loses the upright posture of his mind when he drinks. He fills his glass in proportion to the inhibition and the defenses he is willing to relinquish. Friends who seek his drunken company prepare themselves both to suffer and to enjoy the behavior of his weakened mind. While drunk he lacks the faculties to establish a Republic. If fortunate he may rely on a capable host to steer unsuspecting guests from the harm he may do them.

Any student objecting to the lewd drunken revelry previously funded by his Student Activity Fees should realize that no amount of political compromise can usher him into the comradery of revelers. He should, however, appreciate that St. John's fosters the best conversation he can hope for between himself and these revelers to whom he has no intimate access.

Anyone who objects to college enforcement of state law should be thankful that no more administrative coddling will prevent him from assuming sole responsibility for himself as a citizen. Responsibilities grow heavier the longer weakness postpones them.

Legal drinkers now require more creativity in bridging the gap between their private recreation and their socialization at large. Unfortunately there is no such thing as a party mindful of the respect each of us equally deserves (cf. Parkhurst letter this issue). One man's fun torments another man. Parties please us precisely because they relieve us of our efforts to maintain order, respect, and decorum. As in Nietzsche's *Birth of Tragedy*, man under the charm of the Dionysian "has forgotten how to walk and speak and is on the way toward flying into the air, dancing...He feels himself a god...Now all the rigid, hostile barriers that necessity, caprice, or 'impudent con-

vention' have fixed between man and man are broken." (Sect. I)

As students we do influence school policy, but school policy is poor if it values some private interests over others, or any private interests over the legal interests of the college. Instead of raising objections that cannot be satisfied, let us put our energy into what really lies at stake: let us throw the best parties—private alcohol-serving parties and school-sanctioned dry parties—with-in our means. The more extreme our policies, the more we need to rise above them.

---

To the community:

Here's my take on the alcohol policy. Once upon a time there was a little college by the name of St. John's, set in the foothills of the Atalaya Mountains. It was quite a quaint scene: earnest college students pouring over the Great Books and engaging in serious dialogue with learners of all ages. When the week ended, students packed their Great Books away and delved into the splendid mysteries of Dionysian revelry. Some students drank more than others, but there was an unspoken understanding amongst them that so long as nobody got hurt in the celebration it was all good.

As time passed on, members of the administration took a step back and looked upon their little community. They had not prepared for what they were to see. In their well-loved campus, a quiet rot had taken place; their students, who seemed so intelligent and articulate during the week, were marring themselves and the campus with a moral breakdown. Minors were consuming alcohol. Upperclassmen were supplying it (and whatever happened between them will be left to the imagination). Students, drunk on wine, beer, Everclear, were running around, smashing bottles, taking off their clothes, and cursing to the gods (or at least, under their breaths).

At this point, the big men who sign their names on our memos had to ask themselves, "Is this an image St. John's wants to project?" Can an institute of learning accept that its students are not just receptacles for the shining light of knowledge and wisdom, but human beings prone to experiment and self-expression? Of course not. This is a fine college in the U.S.A., a nation with laws based on the traditions of the Christian West. And although it is usually apparent how the Christian West feels about moral breakdown, it has always been at odds as to what to really do about it. In the meantime, purposeful and brazen lawlessness can not be tolerated.

And so, with that in mind, let us put this new

policy into perspective. Let us look at it as a call to action to our partying instincts. Let us not argue over the question of whether or not we are being denied of this instinct, because we all know that the instinct is there and will remain. Instead, let us take pride in the fact that these, our compulsions, are so strong as to warrant an actual "written Policy" (Oh, the power of the written word). Let us even go so far as to submit to administration's will, so that we may refocus our energies to a cause more powerful than niggling with the big men over semantics. What I'm saying here is let us organize ourselves and take our partying elsewhere, to a location more accepting of our animal desires. Let us ally ourselves and pool our resources, talents, and energies towards celebrations upon which Dionysus, himself, would smile. We must do this, because the law has challenged us. And just as life brings on suffering, challenges beg us to exert our will.

(And while you consider this, pass me a tall one.)

—Evelyn Luciano

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To the community:

We have all heard quite a bit about the three students who were expelled and about the new alcohol policy and subsequent student outrage. And no doubt there will be quite a bit of this outrage expressed right here in this very issue of *The Moon*, more expressed eloquently than I could manage. There is another issue, however, to be addressed, and that issue is whether or not attempts by the students to change the fate of Messrs. Drumwright, Eiden and Ilka and the new alcohol policy will succeed.

The reaction of the students has been swift and well-focused. It is good to see some sort of sense of community restored by these incidents, even if it took a siege mentality to bring students together. The problem is that although the reaction has been quick and fairly well planned, they are likely to accomplish very little. I would be very pleasantly surprised to see things turn out otherwise, but frankly chances are not good.

The problem is that it is, in fact, very easy for the Administration to ignore all this outrage completely. The dean may ask Polity's advice on matters, but it need not be followed. Tutors have little input into such things as the expulsions and the new alcohol policy. Students can be dismissed even if no formal charge has been brought against them. In some ways, the outrageously petty and snide last line of the alcohol policy letter—"If you think that you are unable to comply with these policies please withdraw now"—sums up a private school's position on all



# LETTERS

policies. And this certainly is a private school.

We would all like to think that the College would not use the private school trump card in matters so serious as these. But it looks like the College is doing just that. The expulsions and the new policy were simply not subject to discussion. And even when discussion takes place, it is apparently easy for the Administration to come away thinking whatever they want. About fifty students took the time to explain the real purpose of S&C to Messrs. Agresto, Carey and Cook, and then the alcohol policy letter still spoke of "virtual conspiracies" to get freshmen drunk and then bed them. That is why it is heartening to see students rush to follow a time-honored American impulse—redress of grievances—but ultimately it seems as though all our carefully weighed, reasoned, and impassioned pleas are going to be ignored. They are likely to

be ignored because it is so easy to do so.

There are other reasons why this public outcry is likely to accomplish little. One is that there seems to be an agenda here that is not clear to the students. The alcohol policy letter claims that all the alleged chaos on this campus is "damaging its reputation and good among incoming students, their parents, and prospective donors." Note that this sentence says nothing about students who are actually here now or their parents. It seems that the school's primary concern is looking appealing to potential sources of new income. Those of us who are already here, presumably, need not be worried about, since after the eighth week of school is over there is no refund on tuition anyway. The College is not taking a stupid stance. Reputation and sufficient revenues are important to any private school. However, the school also seems willing to academically kill three students

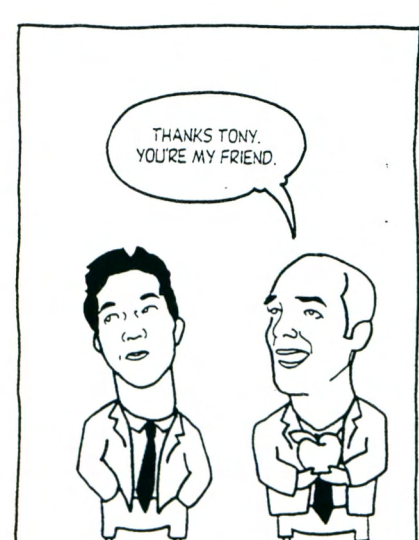
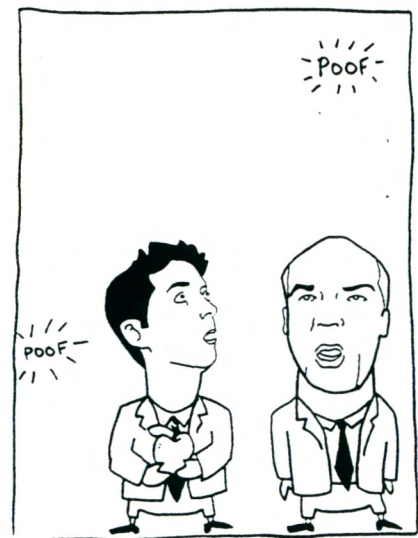
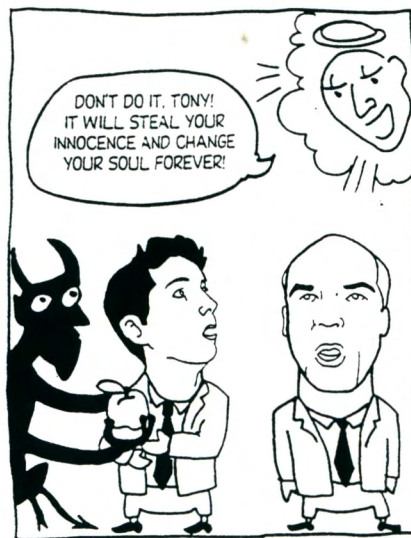
and possibly create an adversarial relationship with four, possibly more, graduating classes to further these ends. As students, there is not much we can do about this. We are only here for four, possibly five years. Employees of the College are here for much longer, on the average, and priorities are bound to be different for students than for the dean or president of the College. Four years vitriolic complaints about unwarranted dismissals and an absurd alcohol policy is only a short time of trouble for people who will be working at the College for fifteen or twenty years. They can weather the storm—we, on the other hand, have a very short time to try to change a great deal.

Obviously, we students would like to see dialogue and reason, the moral high ground, triumph. But it seems that the only way to bring

cont'd on Pg. 15

## THE BILLS

By Tony Lagouranis and David Johnston





## Letter, cont'd.

about real change is by endangering the College's income and reputation, which very few people have the stomach to do. That such a situation exists where those two options seem to be the only viable ones for change is saddening. I think we would all like to see this talked about and have good judgement prevail. But when the level of dialogue has sunk to "If you think that you are unable to comply with these policies please withdraw now", taking the moral high ground is the right thing to do—but likely to change little.

—Mike Jerominski

## SYMPATHY FOR THE DEVIL

by JM MacDonald  
the Moon Staff

You wanna talk about bad guys? Have we got bad guys. Number one bad guy is whoever lost the last couple lines of my last column. There you were, following my tight, taught defence of Pharaoh, waiting for the punchy ending that summed it all up, when pow I got cut off. But here's how it went:

So there's our new portrait of Pharaoh: a resourceful and visionary politician who knew when to hold 'em (when God fills your hair with miraculous lice) and when to fold 'em (when God smites your firstborn). It just happened that the God he was messing with was the real thing,

and losers don't write histories.

Well worth the wait, eh, what?

Bad guy number two and public enemy number one is Dean Carey, but he's a big kid and can take care of himself. You might think I'd champion Xerxes, the brain damaged Persian tyrant who almost extinguished the Greeks something like 2500 years ago, but that crisis was averted, and a far greater threat to the Program has arisen.

It has come to my attention that some seniors believe that G. W. F. Hegel was the demonic Anti-Philosopher prophesied by Revelation and an all-around poster boy for deranged Teutons. (And he didn't even have syphilis.) Other seniors were just confused, trying to find needles of reason in haystacks of German verbiage. But Hegel is not out to confuse; he truly is the culmination of Western thought, and I will demonstrate how to make sense of him.

Most essential to a rewarding reading of the Phenomenology is recognizing that it presents a very complex progression, moving from personal confession to dirty jokes to the owner's manual for a wind-up duck to rhymed train schedules and then back to owner's manual, with the occasional morsel of whimsical epistemology thrown in. If you can recognize which "mode" Hegel is in, he makes perfect sense.

When Hegel says, "when I say 'I', this singular 'I', I say in general all 'Is'; everyone is what I say, everyone is 'I', this singular 'I'," he means, "I love talking about myself." When he says, "animals are not shut out from this wis-

dom," he means "I got most of this from talking with my dog." "The 'I' is merely universal like 'Now', 'Here', or 'This' in general" means "Any word can be made a bewildering philosophical term just by putting quotation marks around it." Sometimes he's more ambiguous, for instance: "in saying that the unity is an abstraction, that is, only one of the opposed moments, it is already implied that it is the dividing of itself; for if the unity is a negative, is opposed to something, then it is eo ipso posited as that which has an antithesis within it." Few students recognize that he has shifted to "sci-fi/fantasy mode" and means, "then Kor-Gona swung the Scimitar of Umpcher, dirempting the wicked Spaksola's head from his shoulders, thereby delivering the inner world of Eo Ipso from his cruel reign." Sometimes he does say what he's thinking: "go back to the most elementary school" means, "You belong in kindergarten [with Kant]." Then he'll say, "since what self-consciousness distinguishes from itself is only itself as itself, the difference, as an otherness, is immediately superseded for it; the difference is not and self-consciousness is only motionless tautology", and I'll have no idea what the fuck he's talking about.

So, seniors, please don't burn your copy of this profound and delicious book. If you do, next year's senior class will have to buy 70 brand new ones. But if we hand on our much-loved and -underlined copies of Hegel, demand will fall and eventually we will put the capitalist Hegel-mongering publishing houses out of business! The philosophers control the means of production! Hail the dictatorship of the proletariat! Marx is up next!

# ANNOUNCEMENTS

## ST. JOHN'S COLLEGE 300TH ANNIVERSARY CELEBRATION EVENTS:

### Lectures

#### "Speaking Volumes" by George Johnson

3 p.m. Sunday, September 29, in the Great Hall

A science writer for The New York Times, Mr. Johnson will speak about his newest book, *Fire in the Mind: Science, Faith and the Search for Order*, in which he explores the human hunger for pattern and the innate drive to find (or impose) order in our capricious world.

### Performances

#### Yehuda Hanani, Cello & Peter Pesic, Piano

J.S. Bach: Solo Cello Suites 4 and 5; Gamba Sonatas 2 and 3

8 p.m. Friday, September 27, in the Great Hall. Admission is \$10.

Yehuda Hanani's charismatic playing and profound interpretations have brought him critical acclaim throughout North and South America, Europe, the Orient and his native Israel.

#### Pinetones, Bluegrass Music

1-3 p.m. Sunday, September 29, in the coffee shop. Admission is free.

A student play, *Waiting for Godot*, will show on Meem Library Placita at 7:30 p.m., Sat. Sept. 28.

### Films

September 28: 7 p.m. St. John's College promotional films from the 50's, 60's, & 70's

*Metropolis* and *M.* will show Sat. Sept. 28 in the Great Hall at 7 and 9 p.m.

### Sale

Library Book Sale, Ault-Evers Room, Meem Library from 10 a.m. - 5 p.m., Sat. Sept. 28 and Sun. Sept. 29

### Art Exhibit

*John Sloan and Robert Ewing Drawing Group, "The Magnificent Subject III"*

Art Gallery of Peterson Student Center

5 - 8 p.m., Sat. Sept. 28



# ANNOUNCEMENTS

## Cookout

4 - 6:30, Sept. 28, Peterson Placita  
Jazz music by Crosscurrent

## Seminars

The Graduate Student Council Guerrilla Seminar Committee is soliciting potential topics for future guerrilla seminars. Undergraduates are encouraged to participate and submit ideas as well. Contact Eric Werner at Box 612 or 989-7107.

## Metannouncement

The Moon will print your school announcements and event information. See rules and

regulations under credits for information.

## Dance

The National Coming Out Day Dance will be held Thurs., Oct. 3, just before Long Weekend. You don't have to be gay to come out!

Come meet Thursdays after seminar in the Coffee Shop to help plan this dance. If you want to help with set-up, decoration preparations on the preceding Tues. and Wed., or clean-up, please contact:

Dianna Simosko	x4152
Tessa Bishop	x4231
Shana Sassoon	820-2755.

# credits

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We solicit contributions from all members of the college community. Staff and contributors meet Wednesdays at

Noon in SJC Coffee Shop. Material for the following issue should be submitted by noon on Thursday, October

3. Written work may be submitted in text format on a 3.5" disk, either Macintosh or PC, along with a typed, double-spaced copy including the author's name and phone number. Hard copies without disks are also acceptable.

*The Moon* reserves the right to edit and to reject any submission.

"In 1262 Thomas Cantelupe was chosen chancellor of the university of Oxford. Undergraduates were allowed to carry arms and were divided into opposing camps, and Thomas had an armory of weapons, confiscated for misuse. When Prince Edward "gated" the whole university, the young gentlemen burned down the provost's house and emptied the mayor's cellar (he was a vintner)."

## The Moon

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