

# M O O N

## THE ST JOHN'S COLLEGE

### Suite & Sour

*New campus housing  
not quite finished*

by Tom Jacobson

Don Cook, Kathy Mizrahi and Hans von Briesen converged on Wal-Mart one sunny day last week, visions of silverware dancing in their heads.

Like so many other things connected with the new suites and apartments, however, they were to go away disappointed.

As it turned out, Wal-Mart had the plateware and silverware for the apartment and common room kitchens stacked in two different places, not yet ready to be picked up. Due to time constraints, the three would have to come back tomorrow.

"It's so frustrating," sighs Mizrahi. "It's just another page in the saga."

The problems facing the denizens of the new suites and soon-to-be-inhabited apartments have ranged from the amusing to the inconvenient to the downright dangerous.

A few days previously, rodents had been discovered trying to enter some of the suites by gnawing through the weatherstripping on the doors.

Robert Howell, living in one of the two single-story suites, points to his uncovered porch as one of the "lots of little things" that he finds troubling. One day, he says, he stepped outside for a smoke during a rainstorm and discovered that the overhanging beams on his suite's patio, although quite decorative, had no roof attached.

Howell was also one of many suite-dwellers who were disconcerted to find that their windows lacked any kind of window shades. Some industrious students taped garbage bags over their windows until the blinds arrived a week later.

For Jessica Hersch and Corinne Belsky, however, the missing blinds were one security problem too many.

"I thought the dorms were totally unsafe when I got here," says Belsky, who discovered that not only were there no blinds, but there was no phone, either. "If someone got in," she points out, "we wouldn't have been able to call security for help."

In addition, due to the newness of the doors, the residents of her suite thought the doors did not lock: as it turns out, they did lock, but not without a good slam.

These factors were what prompted Hersch and Belsky to approach president John Agresto. "He had no idea of the problem," says Belsky, who was impressed by the speed at which Agresto acted, "but he had a phone and temporary shades installed within hours after we talked to him."

The reason for the missing phone was that Mizrahi, the school housing director, insisted on one phone per building instead of one phone per floor when dealing with the contractors. In retrospect, she says, she would have installed phones in each suite right away.

"Security is such a big issue," says Belsky. "But now I think that all the safety issues have been solved."

Many of those students scheduled to live in the apartments would no doubt relish uncovered windows and doors that don't close properly, since they have not yet been able to move into their living

quarters at all. Currently, some six students are living in the guest room in the lower commons area, waiting for the apartments to open up, and others are making do as best they can with various temporary living arrangements.

Despite all this, there were very few problems with the actual construction of the buildings.

"The contractor has done a wonderful job in getting the building done on time," says von Briesen. "In fact, they brought the buildings in ahead of schedule, much faster than we had dreamed."

Installing the fixtures, by contrast, has proved to be a nightmare.

"If all the furnishings and fixtures had been ready when the students moved in, we would have been satisfied. As it is, we're really frustrated because it's not. The orders were not made in a timely fashion."

One of the biggest frustrations has been the furniture, much of which has still not been installed. When deciding on furniture for the suites, the planning committee had a choice between factory-standard furniture with plastic finishings and custom-made wood pieces. The furniture contractor for the project, Ulibari Construction, located in Albuquerque, assured the school that custom-made furniture could be delivered on time.

Because of the time guarantee, the committee decided to go for the wood furniture. "The committee's choice was to go with more residential and less institutional whenever possible," explains von Briesen.

The furniture company informed the school that this is the first time in 15 years it has ever missed a deadline. The reason given is that all the bed parts had a wrong cut made in them, one that could not be repaired. As a result, the company had to reject the whole lot and start over.

Although many of the suites have had their wooden bed frames installed, some still have not. The beds, it turns out, are not a high priority item, as they can be easily moved into the rooms at a later date.

Top priority during the summer was given to the wardrobes, which include drawers, a closet, storage space and a mirror. The wardrobes for the suites had priority since they required much more work to install. Ulibari completed all of them on time except for a single handicapped wardrobe to be installed in

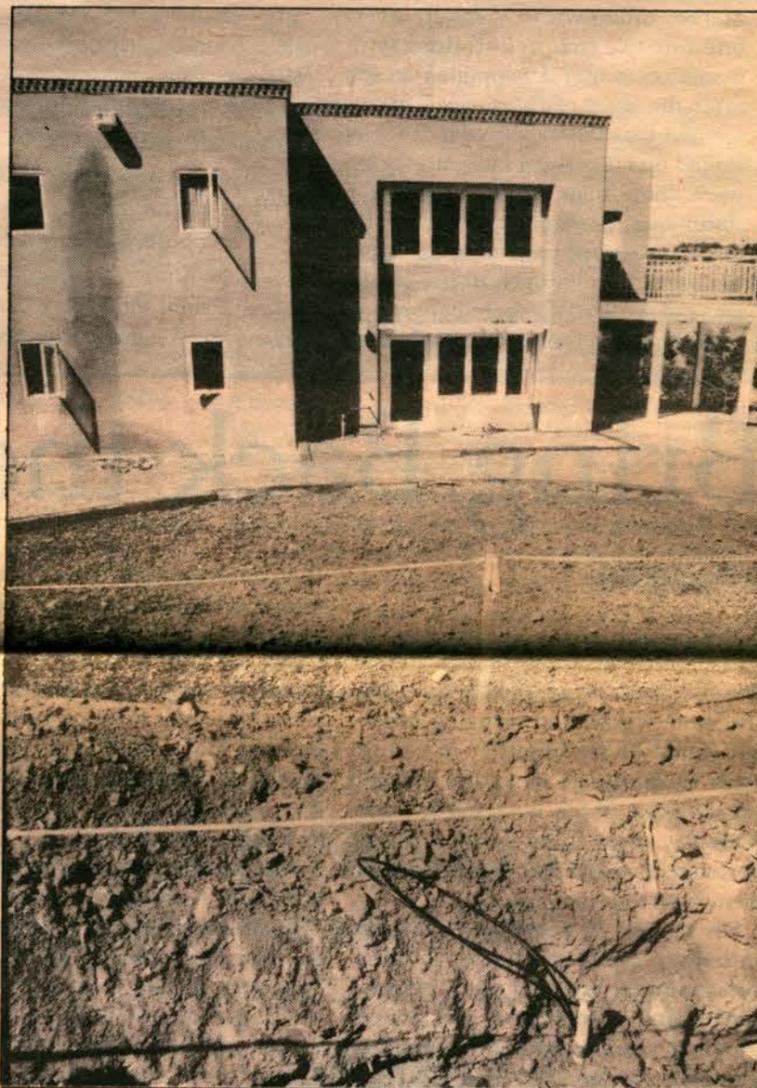


Photo by David Beltran del Rio

*Just add water: the back yard of the new campus housing is soon to be a mud bath.*

suite D1.

To date, none of the rooms have desks, either. "If we had had a choice," says von Briesen, "we would have had the desks before the beds, but we had no choice."

Later on, a bookshelf, a desk and a wall phone will be installed in each room, as well as a writing table and a coffee table in each of the living rooms, and coat hooks for the entryway.

The coat hooks ran into a snag as well, as the college was \$30 short on its pre-payment order in July, and was not informed of the problem until the end of August, when Mizrahi called to ask about their whereabouts.

The fact that the company did not call or indicate that something was amiss earlier is "absolutely outrageously poor business practice," says Von Briesen.

The hooks are scheduled to arrive by the end of the month.

*See Sour page 8.*

# Real World News

by Joshua Lesk

It has been called one of the acts heralding the coming of Armageddon. Whether or not Armageddon is on its way, this week's news is that the Israeli government and the Palestinian Liberation Organization (PLO) have been brought together in an agreement. PLO Chairman Yasir Arafat and Israeli Foreign Minister Shimon Peres have written an accord by which the Palestinians would be granted autonomy in a the Gaza Strip, the West Bank town of Jericho and the PLO would gain full diplomatic recognition. In return, the PLO has agreed to recognize Israel's right to exist, renounce its use of terrorism and violence, and reshape its constitutional charter.

What is remarkable about this accord, unknown to virtually everyone but the two negotiators and a mediator, is that it happened so soon after the start of the Peace Talks. It seemed that the Talks were dragging, stalled by nit-picking bureaucrats who were doing their best to preserve the status quo. Remember, however, that the first rocks of the Palestinian uprising were thrown back in the Reagan era; the modern struggle between the Arabs and what are now Israelis

began before the turn of the century. The enmity is chilling, and yet the peace that had seemed so Pollyannish just a week ago is now within grasp.

As wonderful as this development may seem, few of the parties involved are smiling just yet. Hamas, a militant Muslim group which is second only to the PLO in influence within the Gaza Strip, strongly opposes any agreement with Israel. Factions within the PLO other than Yasir Arafat's Fatah group still see the agreement as just another step towards a Palestinian state, that will ultimately be used to launch another Arab invasion. The vast majority of Israelis are slow to give their trust to an organization that has since its inception sworn to eradicate their country, and only recently sworn the opposite.

Still, hope abounds. The news is god news for Israelis and Palestinians longing for peaceful coexistence, as well as for an entire region that has been a cauldron of strife for generations. As President Clinton said to the Israeli Prime Minister when he heard the news: "Yitzhak, congratulations."

## St. John's College Library

Parents' Weekend

# Book Sale

In Meem Library, Ault-Evers Room 201  
1160 Camino Cruz Blanca, Santa Fe, New Mexico

Saturday, October 16, 1993

10:00 a.m. - 5:00 p.m.

Hardcover Books . . . . \$2.00  
Paperbacks . . . . . \$1.00  
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Sheet Music . . . . . \$ .50  
LP Records (singles) . . \$ .50  
Record Sets and 78s . . \$5.00

Special - Reference, Out-Of-Print, Art books, Collectibles

All sales benefit the library

# Bring Back the Anthologies *An Opinion*

by Randall Rose

We need literary anthologies to publish creative works by St. John's people. Most of us like to see other students' works; and bringing different kinds of art together in public tends to encourage more. But the two anthologies which we used to have currently seem to be either dead or dormant. I would like to see both of them restarted this year.

For the last 20 years we've had an anthology called *Au Verso*. It came out annually, and included poems, translations, short fiction, non-fiction, criticism, photos, art and music. The anthology for the 1991-92 school year was never printed (it seems that the funds were stolen), and no one asked for contributions the following year. I've talked to the people who were involved with *Au Verso*, and as far as I can tell, it is now dead. It's time for a new group of students to revive it, or to start something similar.

The most recent anthology we've had is the *Women's Anthology*, which also prints all kinds of creative work. It was first published here last year, following a similar publication in Annapolis. The project was controversial from the beginning, because only women were allowed to contribute. However, the anthology group was able to get a charter and funds from the Polity Council, though the vote was close. The controversy started up again when the anthology appeared in print. Many men and women showed their nobility by, respectively, approving or condemning the anthology; and seriously, there were people I respect on both sides. The original plan of the anthology group, as can be seen from

their charter and from their statements when they asked for Polity money, was to hold guerrilla seminars on the anthology after it was published. It was thought that this would allow the right level of participation for men. Unfortunately, no such seminars were held, apparently because the remaining group members were no longer interested.

Because of the controversy over the *Women's Anthology*, I ought to say why I think it should continue. I like the idea of addressing political issues by literary means, since some kinds of writing require thought from the author while provoking it in the reader. And one thing that good writers have shown is that the issue of men's and women's roles does have some real connection to many other important issues. The feminist tradition has produced much good work (accompanied, of course, by much more stupidity, in the manner of the imperialist theoreticians of the 19th century); and it deserves the place on the program which it has received this year. Unfortunately, though, Woolf comes near the end of senior year; the overwhelming majority of writers on the program say completely absurd things about women, and this leads to some problems. There is the strain of having to keep calling authors Great when they knew nothing about women living right next to them; there may also be a risk of coming to half-believe that the authors may be right. It is hard to discuss the problem in class, not only because it's a touchy subject, but because any book which deserves to be on the program will only bring in sexism incidentally while talking about something much more pro-

found. This is why the *Women's Anthology* was a good thing; it served as a relief from the ridiculous ideas about women that are so common in the Great Books, and also as a refutation of them. Some of the ideas about women in the *Women's Anthology* were much saner than what we usually read here. And as long as there's an anthology that's open to everyone (which there was, at the time the *Women's Anthology* was chartered), I don't think the exclusion of men does much harm.

This, of course, is no objection to the idea of having a *Men's Anthology*. I see no reason why we couldn't have a *Men's Anthology* published at the same time as the *Women's Anthology*; nor is there any reason why they can't be printed in the same volume. This

could be thought of as an anthology with separately edited sections for men and women; the two sections could even be separately designed. It would be an improvement over the current *Women's Anthology* in several ways. There certainly are a number of male students who want to contribute; I know five who said so in public when the *Women's Anthology* came out. Besides, several readers have complained that the current *Women's Anthology* gave an incomplete picture of women, because it appealed mostly to writers with a narrow range of views. Perhaps a combined anthology, which made a point of being non-discriminatory in principle, would have become more repre-

See *Anthologies* page 8.

# The MOON

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The MOON is a non-profit, student-run bi-weekly newspaper.  
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# Odds & Ends

## Community Outreach Opportunities

by Emily Mackil

For the past three and a half years many St. John's students have been actively involved in volunteer work in various fields in Santa Fe. As coordinator of the Community Outreach Program, I have attempted to work as a liaison between the members of the college community and the many worthy institutions and organizations in the Santa Fe area that are in need of volunteers.

The Esperanza Shelter for Battered Families in a crisis intervention center offering shelter, counseling and legal help to the victims of domestic violence, and therapy for the perpetrators of abuse. Esperanza is always in need of volunteers to transport clients to and from meetings involving their cases, help children with their work and art work and take them on recreational outings, handle the crisis phones and assist with general maintenance of the shelter. Because of the intensity and possible danger of this type of work, extensive background checks are run on all prospective volunteers, including an examination of police records and fingerprints. Volunteers are asked to submit a resume and cover letter stating the reasons for their interest in working at Esperanza. Interviews are then set up, followed by training sessions to prepare the volunteers for the work with which they will be faced. Schedules are extremely flexible, and time commitments are up to each individual volunteer, but once made, it is important that they be kept.

The New Mexico Community Foundation funds a program called "Churches: Symbols of Community" which brings supplies, skills and volunteers to communities in Northern New Mexico for the restoration of historic churches. Over sixty members of the St. John's community have participated in these workdays over the past two years, including a freshmen orientation group this fall, and everyone has been terribly enthusiastic about their experiences. The work includes mud plastering, making adobe bricks, demolishing and constructing walls, installing drainage systems and roofs, repairing floors and refinishing interior woodwork. The people of these communities feel a deep appreciation for the hard work done that allows them to return to their local churches for worship and community gatherings.

Volunteers are needed to work in Santa Fe Public Schools as tutors and assistant teachers at the elementary and middle school levels. Tutoring involves one on one work with a student who is struggling with his or her schoolwork, and assistant teachers typically take on all the roles of a teacher, but work with only half the class. Both of these positions give the children some of the individual attention that many of them so desperately need to find success in school.

Literacy Volunteers of America offers classes to train volunteers to teach English as a Second Language and tutor illiterate adults in basic reading skills. The ESL training course, consisting of two all-day sessions, will occur on September 17 and 24. The Basic Reading course will be held on Monday and Wednesday afternoons 24. Both of these classes are held at the Santa Fe Community College from October 11 to 27. Both of these classes are held at the Santa Fe Community College and unfortunately there is a charge of \$23 for enrollment. If there is sufficient interest among St. John's students for either or both of these classes, transportation can probably be arranged. I will stress that the ESL course does not prepare a volunteer to be a professional ESL teacher. It is designed strictly to prepare volunteers for one on one work with an individual student. Please contact me with interests or ques-

tions about wither of these programs. Registration deadlines are quickly approaching.

These activities all have the potential to be highly rewarding and educational. Time is precious during the stress and confusion of an academic year at St. John's, but if you find that you have an interest and any time at all to give to these programs, you will find that people are very flexible and appreciative. Please do not hesitate to contact me through campus mail with any and all interests, questions or suggestions.

## Student Tutoring

The Student Tutoring Center, in the library by the card Catalog, is staffed by volunteer students offering help in all academic subjects (including algebra). The Tutoring Center is staffed from 8 to 10 pm on Tuesdays and Wednesdays and again from 4 and 7 to 9 on Sunday. Some students specialize in only a few subjects; a list of who tutors what will be posted by the tutoring center. General help in junior/senior math lab is also available; contact Randall Rose for details. For other questions about the tutoring center, contact Bill Blaise.

## Notes from the Assistant Dean

Vandalism - Sometime during the weekend of August 28, the first weekend we were all back at school, someone vandalized a Bobcat tractor belonging to the contractor who constructed our new dorms. One of its windows was broken and a tire deflated while it was parked in one of lots by new the dorms.

The construction foreman was understandably angry since his crew had worked so hard all sum-

mer to complete the dorms for occupancy this fall. If the damage was caused by someone in this community it reflects badly on all of us. I hope whoever is responsible will come forward to apologize and pay for the damage. There would be no other consequences and no questions would be asked. The whole matter could be handled confidentially.

Bartenders - I need to establish a list of bartenders whom I will be able to call on to bartend parties this year. You must be over 21 and be comfortable enforcing the alcohol policy. Pay is \$5.00 perhr. Contact me if you're interested.

## Japanese Classics Summer Session

by Eva T. H. Brann

St. John's will once again be in offering classes in Japanese Classics in Translation during the summer of 1994 at Shimotsuke Gakuen University in Kanuma, Japan through the Asian Studies Consortium. The dates are not yet set, but the program will run for four weeks in June (perhaps beginning at the end of May). The approximate costs will be: Tuition, \$835.00; room, \$600.00; student activity fees including 2 field trips) \$200.00; and escorted travel to and from the airport, \$75.00. These costs are subject to slight modification, but should not be significantly different. In addition, students are responsible for travel to and from Japan, food, books, and incidentals. There will also be an intensive class in Japanese available to students in the program for approximately \$335.00.

If you would like to attend and would like to reserve a place, you should send a deposit of \$500.00 to Dean Eva Brann at St. John's College, Annapolis. The deposit will be refundable until March 1 should your plans change.

Walk with me at the...

## AIDS WALK Santa Fe Saturday, October 2

A ten kilometer  
(6.2 miles)  
fundraising  
walkathon  
benefiting  
Santa Fe Cares.

To register  
CALL  
989-WALK

Celebrate at The  
Hope House Hop  
the night of  
The WALK

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Ali MacGraw



Have a Heart. Take the Walk.

Photo: Peter Vitale

# Relativity at St. John's

What is going on with time at St. John's? We thought we might be able to explain it with the Theory of Relativity, since Einstein says that in some situations time may slow down. But at St. John's, time isn't just travelling slowly - for several days recently, the clocks in Marriott have even been travelling backwards. Does this mean that Marriott is moving faster than the speed of light? That would explain the rumors we've been hearing, that Marriott is on its way out of here. On the other hand, it may be more in accord with experience to assume that Marriott remains at rest, while the rest of the universe moves past it. It's hard to tell what is really going on, since we don't even know what the time for the rest of St. John's is. None of the clocks on campus are in sync with each other: for instance, the clock in the 24-hour study room is 15 minutes ahead of the library clock, which is right next to it. The most prominent clocks show the greatest discrepancies; some are half an hour apart, others an hour or more. You could say that time around here is defined by when people go to classes; but it's hard to say exactly at what time a class starts, since

people continue to arrive after the class should have started. In particular, several people arriving to class together seem to slow down time, since they aren't considered as late as they would be if they had arrived separately. Tutors, of course, have the greatest ability to slow time down; no one is ever considered late as long as they arrive before the tutor.

The worst relativistic effects, though, are what goes on in seminar. Einstein predicts that what appears simultaneous to one observer may not seem simultaneous to anyone else. We often see this happening in class: several people burst into speech, and to outsiders it seems that they all speak simultaneously - yet each of the speakers believes that he himself began to speak first, until the others interrupted him. Einstein has an explanation of this: he says that it takes some time for light to come to a person, if the light originated from someone elsewhere. So everyone thinks that things happening in himself come before what happens outside him. That's why it often happens that some people think a new position was reached just now, while others think that it was reached half an

hour ago. Even so, there are some things in seminar that even Einstein can't explain - for example, it sometimes seems that light takes longer to get from one end of the seminar table to the other than it takes to get back.

If even the Theory of Relativity doesn't explain the similarities and differences of our points of view, how can we give an account of them? These similarities and differences seem to be more conspicuous at certain points in the course of the year, and during various periods of the day; so perhaps they're caused by the motions of the earth. We would like to check them out experimentally, but experience shows us that experiments at St. John's can't be relied on; after all, we can't even keep our time-measurements in sync. So we can't really prove the things we've said about time; all we know is that they're in accord with the form of our inner intuition. But we can get a better St. John's understanding of relativity if we can recognize clearly how we come to be out of sync with each other; that's how we can learn from ideas that are both similar and different.

- R.R., M.W.

## Grubbus - S.C.

THE COLUMN THAT USED TO BE CALLED  
*the philosopher in the kitchen*  
IS NOW CALLED..

# GRUBBUS

IT'S ABOUT FOOD.

PASTA IS GOOD FOR THE SOUL. PERHAPS INDISPENSABLE. SO EAT LOTS OF IT. HERE IS A RECIPE...

IT WAS COINED BY A PERSON IN ITALY. ESPECIALLY NOT TO SARAH SHIRLEY WHO FEELS SHE'S TOO IMPORTANT TO MENTION MY ROOMMATE, CHRISTINA ORRICE

**PASTA WITH LOTS OF OREGANO**

**Stuff You Need..**

- 4 ROMA TOMATOES
- 3 CLOVES GARLIC
- 3 TBS. OREGANO
- 1/2 C. GRATED PARMESAN
- 2 TBS. OLIVE OIL
- 3 BASIL LEAVES
- PASTA (SPAGHETTI'S BEST WITH THIS SAUCE)

SEVES TWO.

1. DROP THE TOMATOES IN BOILING WATER FOR A FEW SECONDS. PEEL, SEED, AND DICE THEM. COARSELY CHOP THE SPICES.

2. MIX EVERYTHING TOGETHER. THIS IS IT. THE SAUCE IS DONE. NO COOKING OR ANYTHING EXCEPT FOR THE PASTA. NOW'S A GOOD TIME TO START THE WATER GOIN' FOR THE PASTA

3. WHILE YOU'RE WAITING FOR THE WATER TO BOIL, AND THEN FOR THE PASTA TO COOK, LET THE SAUCE SIT. THIS RELEASES THE ZIP IN THE SPICES. DO YOUR READING OR SOMETHING.

4. FAT. **PALE FILLER.** Y'LL NEXT TIME Y'ALL. **ELI**

## Tevas or Birkenstocks - E.C.



## Revisionist's Zone - S.C.

**THE REVISIONIST'S ZONE**  
By Stephen Conn

Our story:  
From ancient texts recently found by archaeologists, many historians and scholars now agree that the Trojan war, dramatized in Homer's *Iliad*, took the ten years that it for the Akhaians to sack Troy not due to the intervention of the gods, nor the reluctance of Achilles, but the embroilment of the Argives in the Socratic method.

Take heart, Akhaians! It is I, the next best thing to Akhilleus, Patroklos! And I'll tell you the answer to Akhilleus' angst as soon as I beat that PUNK Hektor.

UNFORTUNATELY...

Ain't that a kick-run through with a spear and having my dead body fought over more than it was when I was living! Menelaos, my final requests are few: Pay my bills, stop my milk service, cancel my subscription to NATIONAL REVIEW...

It began with a single, harmless question...  
You think Akhilleus' anger at Agamemnon was justified?  
BLAZING BRONZE CUIRASSES AISLE 11 →  
CLANK  
(Yawn) Well, I think it was a reaction out of offended honor and a search for moral justice.

Yes, what is justice?  
Also, we're being routed.  
It's just a flesh wound.

IF placed within the context of his dual fate dilemma, it makes all the difference.

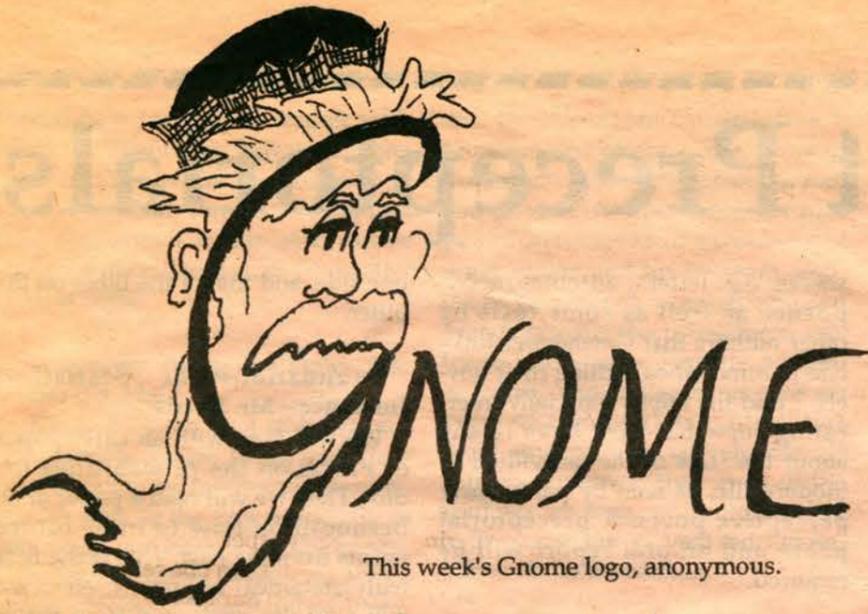
GIVE Odysseus that #20 I OWE HIM, feed my cat, tell my Mom I love... ZURK!

LOOK! On the horizon! It's Akhilleus! We're not finished yet!

WE GOT A GONER, HERE, BOYS!  
Well la tee da! Now maybe he can answer the damn question himself!

ΔOH!

Gnome work: Eli Castro, Stephen Conn, Amy Petre' Hill, Randall Rose, Ryan Underwood and Michael Wolfe.



This week's Gnome logo, anonymous.

## St. John's in 1968: Interviews with Students

*These interviews are transcribed from a 1968 record about St. John's; record courtesy of Ms. Dunn, a tutor.*

### On deciding to come to St. John's:

**A:** I had some preconceptions about the place, and in fact, if I'd known what I actually would learn, I would have been very frightened. But I said, "Uh-uh, I don't believe this; this school doesn't exist," and I sent off for the catalog, and sort of just - [Voice: "Still didn't believe it." Laughter.] And it wasn't a college catalog, it was sort of a treatise on education and that sort of - And then, you know, I get this letter from St. John's, and it's very thin, I open it up, and one sheet: quote, "We want to get an idea of how you think," and I sort of went "Well!" You know, ZAP!

**B:** I remember when I first came here, two years ago in August: we drove across the country, and ended up in Santa Fe in the afternoon - I wanted to go right home again. I couldn't understand it, having come from the East. And after about three months and a little exposure, a little deliberate exposure, I began to see that it made a hell of a lot of sense. The first view is a panoramic view, and I suppose a lot of people leave it at that, because it's nice, half of the heavens; but there has to be more than this. Looking at one thing in class, looking at the mathematics of ... the mathematics of men looking at the world, and the language of men looking at the world, and then going out and looking at things without language. Something as simple as - the urine of cattle steaming in winter. In Bulo Valley. Full of little tracts of land, cattle standing in them. A very high valley, the car labors to get up into that valley, past Indian petroglyphs, past the most gently departing adobe walls of towns ... You want to go out and see it. Give yourself a day when you're finished with this nonsense. [Voice: "Yeah. I will."]

### Life on Campus:

**A:** If we were allowed to be in our rooms with anyone we pleased on Saturday evening, I don't think we'd have such a desire to find, you know, find out where the action was, I mean ... I don't go out every Saturday night when I'm home, you know? I don't have to!

**B:** Well, around here you almost have to.

**C:** They [the administration] are afraid of over-indulgence. They're afraid of ... if we have privacy: privacy has two connotations, one is sex, the other is privacy. [Laughter.]

**D:** They're afraid of overindulgence. When ... If responsibility is given, or allowed ... or tried, I don't think there'll be that much need to fear because I don't think there'll be that much trouble. I don't think there'll be that much irresponsibility.

**B:** Well, you've also got to remember the other argument, too. There are a lot of older people who do not want to give money, and that was one of ... the big seven-figure man that we had last year, that was one of his biggest complaints, was that a) we were beatniks, and b) that we might possibly have dorm visitation.

**E:** But we don't have it.

**B:** No, we don't have it.

**F:** But, at the time it was being negotiated, a man came on campus who was said to be considering giving money, and somebody said, "When I mean money, I mean seven figures," you know. So he became known as Mr. Seven Figures. [Laughter.]

**D:** The campus sort of dropped down on this mountain three years ago, and obviously, whoever was designing it - [Laughter.]

**B:** The thing that's so ironic about the whole thing is that they've set up such plush circumstances, you know. They really have, I mean, the buildings are lovely. But it's sort of like they designed it on paper instead of from the way human beings - [Interviewer: "Uh-huh."] The men's dorms [Uppers] were built with windows shaped like ours, but the top half opened. You could easily climb through a lot of the windows. And I think that's the reason they built the women's dorms [Lowers] with all the windows, the top windows, just solid glass. [E: "Yeah."] It would be literally impossible for anyone to get through that window unless you dismantle the whole bottom of it. [General agreement.]

**A:** What makes the other part of it so ridiculous is that who the hell is going to walk all the way around the dorm area to climb in the window? [E: "Yeah."] You know, the men's dorm area was just built with, you know, with buildings. [Voice: "Open."] Our dorm area is built like a convent [E: "A solid triangle."]

**B:** "Yeah.", with a nice little patio in the middle. And it's beautiful to look at, it's very nice, and I can see exactly why they build it, but it wasn't built with human beings in mind.

### On the "old guard" among the tutors:

**A:** You find that they ... they humble you kind of reflexively, you know, and they suggest you re-read the *Republic*. And what you wanted to do, you wanted to say that, you know, "This isn't right, this won't work in the 20th century because "blah, blah, blah. They have a more contemplative idea of what the program is all about. And students - well, "activists" as the word is being used now, I choke on it, but that's all right [laughter] - people who are interested in living in the world are often impatient with this.

**B:** I'm going to have to stick up for their position of, say, rereading the *Republic*. It's true he has limitations, and I'm sure that the tutors recognize, as well as we do, limitations in Plato. But the suggestions in Plato are so profound.

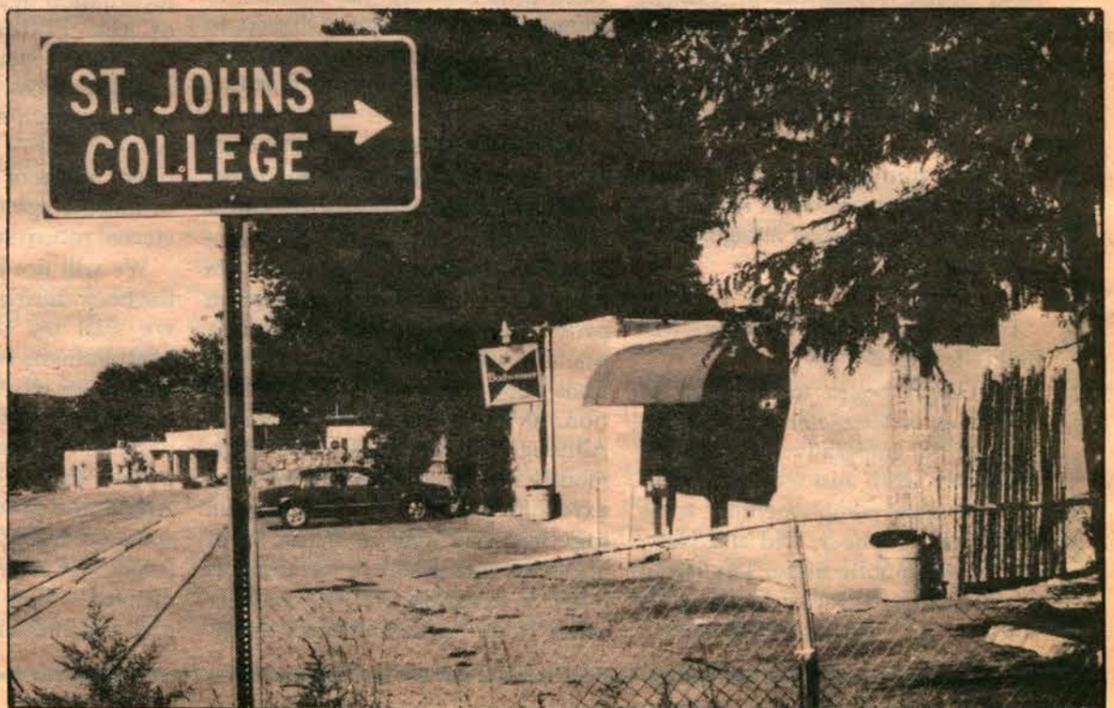
**C:** That's true, but sometimes I think the older tutors give students ... well, sometimes they give me the impression that they know the answers and they're helping you along [laughter]; and boy, does that ever make me mad.

**B:** In some cases, though, it's right [laughs].

### Talking with Mr. Cook:

**Interviewer:** [reacting to a statement by Mr. Cook] But I wonder how many of the tutors regard themselves as motivators, who have to do something to keep the motivation of the student at a high pitch, or his performance at a high pitch, something like that.

**Mr. Cook:** That's what teaching is. I can't really teach anybody anything. I can "tell" them things. But as far as teaching, I think the key is wanting them to get - *getting* them to want to learn. You've got to show them that there's something there worth their consideration. If you can do that, they'll learn. I suppose you can say you've taught them, but you really - all you've really done is motivated them to want to learn. I think all learning involves asking questions. Reading, studying, learning is just a matter of learning to ask the right questions so you can lead yourself to the answer. It's difficult to articulate something that you don't understand well. You have to know how to articulate the problem before you can solve it, and then you have to know how to break the problem down into simple steps, each one of which you can follow to lead you to the answer. I would much rather deal with something simple, where you can see why it's true and then get as far as you can. But at least you can see each step of the way how knowledge has progressed, and then you don't merely have to say, "Well, learn it, it's true" - that's *telling* - but teaching is leading them through the process [Interviewer: "Mm-hmm"] so they can see what's true, and they can decide why it's true, and to what *degree* it's true. And again, this is the virtue of St. John's, I think we do begin at the beginning, we try and get down to the very core of things, to see the problems. And we don't do much telling around here. There's probably fewer answers given at St. John's than at any other college in the United States. - R.R.



"St. John's today: 'nuff said" - A.P.H.

# A First Look at Preceptorials

by Randall Rose

The Moon asked tutors offering preceptorials to give a short description of their classes. Many tutors have more to say about their preceptorial than can fit in a paragraph, so if you're interested in a class, you should talk to the tutor, and perhaps take a look at the reading too. This list is intended only to arouse curiosity, by giving a little more information than the official precept list.

When requesting preceptorials, most students get their first choice. However, preceptorials are never allowed to be larger than roughly half a seminar. If too many people sign up for a class, some will have to get their second, third or fourth choice. There's not much you can do about this; seniors, and GI's who are close to graduating, have a better chance at getting their preferences, especially if they did not get their first choice the year before.

Another problem, which can be avoided, is the "vacuum-cleaner precept". Each year, a few preceptorials are nearly empty, and suck in some of the third and fourth choices so they'll have at least four or five students. Students can be assigned to a vacuum-cleaner precept even if they preferred a class which still had room in it. But this doesn't mean you have to avoid all the unusual precepts: in fact, it's easy to identify the vacuum-cleaner precepts in advance, since there's only one or two of them per year, and they each have more than just one reason for being unpopular. If a vacuum-cleaner precept does interest you, then by all means sign up for it; the smallness of the class may make it more interesting. But don't list it as a third or fourth choice if you would be unhappy about getting it.

## The tutors' descriptions:

**Oliver Wendell Holmes, The Common Law**—Mr. Agresto, Mr. Steadman (GI: Pol.)

Under such seemingly dreary topics as Negligence, Bailment, Voidable Contracts and Successions After Death, we will look at revenge, responsibility, justifiable punishment, intention, rights (natural and otherwise), personal liability, and the relationship of philosophy to life.

All this through a careful reading of the most theoretical of legal texts written by the greatest antagonist of legal theory.

**Dante, The Divine Comedy**—Mr. Bell (GI: Phil. & Pol.)

This study began, in my mind, as a focusing of Messianic and Utopian texts on our imperative of forging a renewable earth and world community. At once, complementary roots of Biblical prophecy, Old and New, and of a Republic under law (from the founding Greeks to Vergil's vision of Rome—"Messianic

Eclogue" and Aeneid VI) broke ground. But what spread from them reared in Dante its first, and greatest, fabric of Western poetry—celebrating a liberated person, social justice, spiritual faith. Small wonder if, through Reformation, Milton's Commonwealth, Jefferson's Declaration, it seeded today's crisis of hope and overweening.

Our task will be to read closely (perhaps willing, now and then at the Italian text) a selected body of cantos, first for their intrinsic beauty and power; then, as they suggest cognate readings, backward and forward, to lay the groundwork for what might sustain a life study.

Thus the title: "Messianic Politics, a Reading of Dante".

**Dostoevsky, The Brothers Karamazov**—Ms. Buchenauer (GI: Phil., or Pol. with permission of tutor)

I would like to read the whole book quite rapidly, and then read it through more carefully and slowly, because a glimpse at the interrelations of its many themes helps one to appreciate the development of each theme. Dostoyevsky considers the problem of evil under the form of the suffering of evidently innocent children. Is the world simply unjust, or does suffering have a meaning? Can socialism provide a better answer for human nature than orthodoxy? What are guilt and innocence, and what effect do modern science and particularly psychology have on the moral position of human beings? These are only a few of the questions posed by the book, which I look forward to exploring. After the first few evenings I will ask students to ask the opening question.

**Spinoza, Ethics**—Mr. Carey (GI: Phil. & Pol.)

Spinoza's Ethics deals with a wider range of concerns than the title might suggest, including theology, rational psychology, and theory of knowledge. Spinoza's identification of God with the universe, which earned him the title "the God-intoxicated philosopher," has seemed to some to be the triumph of theism, to others the triumph of atheism, and to yet others a profound confusion.

**Goethe, The Sorrows of Young Werther and Rilke, The Notebooks of Malte Laurids Brigge**—Mr. Cohn

The goal of the preceptorial is a very close reading of these novels (in translation), both classics of German prose. They were written by young poets in response to urgent questions about the "self": its constitution, its value, its place in society. Although the two works differ enormously in style and story, they share external themes. Reading them together may help us bring these questions into a sort of stereoscopic relief. In addition, we will consider other texts by the authors them-

selves, e.g. letters, autobiography, poems; as well as some texts by other authors that Goethe and Rilke had in mind when writing their novels. I find the books especially interesting for what they have to say about the state of the individual in modern life, as seen by particularly perceptive poets. A preceptorial paper and an oral report will be required.

**Plato, Parmenides**—Mrs. Delgado de Torres (GI: Phil.)

Parmenides is well known in the program but perhaps what is not stressed is the humor in the heavy intellectual sledding. For example, Socrates, at his youngest here, is, in a way pre-Socratic, and he talks to two established philosophers, who are also pre-Socratic. The conversation suggests both the difference and the connection between Socrates and his predecessors. The last part of the dialogue puts a future tyrant, the political embodiment of the rule of one being, in conversation with a philosopher who says all being is one.

**Homer, Odyssey**—Ms. Dunn (GI: Pol.)

We will be reading the text simply as we always read at the college: with attention and with the questions What is being said? Is it true?

**Machiavelli, The Prince, Discourses, and Mandragola**—Mr. Forkin (GI: Pol.)

We'll be reading *The Prince*, all of the *Discourses*, and the *Mandragola*, a comedy which is in part about Machiavelli's project in his more "serious" writings.

**St. Augustine, City of God**—Mr. Franks (GI: Phil.)

The *City of God* began as Augustine's response to critics who blamed the sack of Rome in 410 A.D. on the abandonment of pagan cults in general and on the Christians in particular. It grew into a justification of Christianity against polytheistic paganism, of moral choice against the fatalism of astrologers, of bodily incarnation against the detachment of the Platonists, and of the Christian notion of linear history—a single universal story that begins with Creation and proceeds toward Apocalypse—against the philosophers' ideas of either a static world of infinite age or a cyclic history of eternal recurrence.

We will not be able to read all of the book during the preceptorial, but we will try to read most of it. (Assignments will be long.) The best way to see what the preceptorial will be like is to pick up the book and browse through it. Perhaps even more than Thomas Aquinas, Augustine gives the impression of someone trying to live with two different and nearly irreconcilable traditions—that of Classical philosophy and rhetorical education on the

one side, and that of the Bible on the other.

**Foundations of Statistical Inference**—Mr. Harris

We will start with an early paper of Pascal on the probabilities for dice. Then we will read a paper of D. Bernoulli on how to infer future events from the past. This is the first truly statistical argument. Next we will read the small treatise of Bayes which gives an argument for the foundations of such statistical inference being in the nature of human reason. This is the so-called subjectivist school. Then we will read excerpts from Laplace's work on probabilities which founds such statistical inference in an objectivist school that talks about "tendencies in nature". A very articulate and modern defense of the subjectivist school by di Finetti can be read here. We will prove the law of large numbers which states that the average of increasing large amounts of data is increasingly closer to an actual value. We will look at parts of Fischer's classic treatise on confidence limits for accepting or rejecting hypotheses. Possibly we can look at some Chi-Square tests. The mathematics involved in all of this is slight, involving some discrete mathematics (binomial coefficients) and algebra, and certainly no calculus.

**Aristotle, On the Soul**—Mr. Houser (GI: Phil.)

My main interest is in how Aristotle understands our coming to know the world around us. Whether we will concentrate on this aspect of the text will depend in part on the interests of the other participants. We will begin the preceptorial by reading *Metaphysics*, Books Zeta through Iota, in order to gain more familiarity with Aristotle's notion of substance and substantial form, of which the soul is the highest example.

**Shakespeare, Hamlet**—Mr. Hunt

We will read the play slowly, a scene or two at a time, and discuss it; at the end we may want to view some filmed versions. It would be nice if students had the Arden edition, but this isn't necessary. I have no particular axe to grind about the play; my intention in offering the preceptorial is simply to give us an opportunity to look more closely than we do in seminar at one of the most enigmatic plays in the language.

**Symmetry: Mathematics, Physics, and Biology**—Mr. Iannacone

The preceptorial on symmetry spans mathematics and biology, but it touches on music and art. It includes readings by E. Mach, H. Weyl, D'Arcy Thompson and Roger Penrose, but the main text will be Felix Klein's *Lectures on the Icosahedron*. When I led this precep-

torial two years ago I began with Plato's *Timaeus* but this time around I'll just ask the students to bear it in mind. I'm also asking that the class meet in the afternoons because math classes lose focus after 8:00 at night.

**Heidegger, Being and Time** – Mr. Kates (GI: Phil.)

Neither for the faint of heart, nor the careless reader, *Being and Time* claims not to be another philosophy, but to disclose the very possibility of philosophy as such. Such disclosure, Heidegger claims, is also an active interpretation of the kind of being human being is. This is one of the key problems the preceptorial will have to face: how can a disclosure, a description, also be an interpretation (or in Heidegger's terms how can a phenomenology be a hermeneutics). This problem is pertinent here, for having these two sides, it is difficult to say how much prior knowledge is needed to read *Being and Time*. As a phenomenology, Heidegger's work is in principle accessible to all without any special knowledge of the history of philosophy. Yet, as a hermeneutics, a familiarity with the tradition is assumed throughout. Heidegger, in fact, draws on, and reinvigorates the problems of the tradition in the most startling ways throughout his text; even though the properly hermeneutic part of his book (the [in]famous "destruction of the history of philosophy") is missing from *Being and Time*. It would probably not be bad for people to have some familiarity with Descartes, Kant and Nietzsche (as well as Plato and Aristotle). Juniors, however, who lack acquaintance with a couple of these, might compensate by bringing a genuine appreciation of the problems of "our modernity," and a genuine skepticism about pat answers to "who we are," including neat historicist ones (like "we moderns").

**Three French Novels** – Mrs. Knight (GI: Pol.)

We'll read Stendhal's *Red & Black*, Balzac's *Old Goriot* and Flaubert's *Madame Bovary*. Reading these novels offers an opportunity to make some fruitful comparisons in approach to some fundamental questions about the philosophic presuppositions of art, including the nature of character, narrative, and the consequences of certain formal techniques.

**Merleau-Ponty, Phenomenology of Perception** – Mr. Levine (GI: Phil.)

Given the breach between subject and object in modern philosophy, phenomenology and Merleau-Ponty in particular seek to "re-achieve a direct and primitive contact with the world, and endow that contact with philosophical status." (Knowledge of Descartes and Kant will be presupposed.)

**Montesquieu, The Spirit of the Laws** – Ms. Miller (GI: Pol.)

In *The Spirit of the Laws* – which helped shape the French Revolution

and the American Constitution – Montesquieu offers a new "way of thinking" about law, government, and power. By examining his proposed principles of government organization and his in-depth studies of commerce, population, and French history, the preceptorial will try to formulate a coherent account of "spirit" and its significance for the "way of thinking" taught by this acute student of social behavior. Be warned, however, that some of the readings are long, on the order of 40 to 50 pages. We will use the Cohler, Miller, Stone translation.

**Hegel, Phenomenology of Spirit** – Ms. Myers (GI: Phil.)

A close reading of substantial portions of *The Phenomenology*. Assignments will be relatively short, to encourage detailed discussion of the text. Some familiarity with Kant would be helpful.

**Schopenhauer, The World as Will and Representation** – Mr. Pesic (GI: Phil.)

This work, the major writing by "the most rational of philosophers of the irrational" (Thomas Mann) deepens and extends the insights of Kant by identifying things-in-themselves with the will. Deeply influenced by Hindu and Buddhist writings, Schopenhauer gives a penetrating analysis of the human will, and points towards its transcendence and annihilation, particularly in music. Schopenhauer writes beautifully. He said: "A philosophy in which one does not hear weeping and gnashing of teeth, and even the howls of universal annihilation, is not philosophy".

We will begin by reading sections of Schopenhauer's first work, *On the Fourfold Root of the Principle of Sufficient Reason*, which he insisted on as the beginning of understanding his major work, of which we will read large sections, concentrating especially on the nature of human identity and its annihilation in music. Although it would be more natural to read this after having read Kant, it is possible for a few motivated juniors to participate, especially since Schopenhauer gives an overview of Kant as he begins his own work. Mr. Swentzell tells me that in his precept on this book the 3 juniors found their reading of Kant in seminar much deepened by what they had done with Schopenhauer. I believe that GI students who have read the Kant in the Philosophy/Theology tutorial will be able to participate without undue difficulty. I would be glad to answer any further questions.

**Plato, Theaetetus, Sophist, and Statesman** – Mr. Proietti (GI: Phil.)

Although the second and third dialogues in this trilogy are conducted not by Socrates but by an associate of Parmenides and Zeno (with Socrates posing the question and then listening silently), it has been said that in this conversation we see emerging before our very eyes the necessity or the appropriateness of asking the Socratic "What is \_\_\_?"

questions. In reading this trilogy, we may hope to understand better why Socrates turned himself and Plato, and why Plato would turn us, to think rigorously about the human things.

**The Talmud** – Mr. Sacks (GI: Phil. & Pol.)

When one compares the laws of daily life that are compared in the Bible with, for instance, the state code of New Mexico, one can see that even for simple ordinary daily human affairs, a much fuller body of laws and common expectations is required. By the time the Temple was destroyed and the land lost to the Romans such a body of law had come to be. It was an oral tradition, some say going back to the time of Moses, and it functioned much as does our Common Law. Then came the destruction at the hands of the Romans, and the people were dispersed.

Centuries later, a grand attempt called the Talmud was made to put the past together again by sifting through a thousand memories. By what canons of thought and logic was this task to be done. Rules based on statements such as all A is B do little good when all that one knew was that once there was a particular A which was a B. Those universal statements that are required by the Science of Logic are rarely to be found in everyday human life. Instead, we must content ourselves with developing the habit of reaching the most reasonable and thoughtful conclusion we can based on whatever evidence we happen to possess. These are the habits which the Talmud wishes to develop.

**Aristotle, The Physics** – Ms. Silver (GI: Phil.)

I began to think of doing a preceptorial on Aristotle's *Physics* in the midst of the study of the Junior mathematics tutorial. I wished to work carefully through Aristotle's very different way of seeing what "nature" is than that proposed by later mathematical science. My plan is for us to read the whole book, although we will dwell more on some sections than others. Working with the Greek will not be required, but students who would like to are most welcome—we will certainly refer to it. (We will look at certain passages in Greek; those who have no Greek [e.g. G.I. students] will receive appropriate help.) Within the preceptorial I would like to allow for the possibility of discussing the alternatives proposed to Aristotle's view by "modern" science. Students' views of this may arise from either Junior or Senior math or lab, or from work in the G.I. and need not be material we have studied in common. I hope that we will not only examine Aristotle's first principles and the implications of their full flowering, but that, having his understandings more present before us, we will also be more able to uncover the premises of alternative views of nature. (And yet it may be that within the preceptorial we become so immersed in the Aristotle

that the other work will be left primarily for later reflection.)

**St. Paul, Life (Acts) and Epistles** – Mr. Starr (GI: Phil.)

The preceptorial will read from the New Testament the Acts of the Apostles and the Epistles of Paul, arranged in approximate chronological order, and placed in context so far as possible. The readings are intended to be done in translation, but with reference to the Greek. Students with no Greek may make do with a variety of translations. The intention is to understand, so far as possible, Paul's theology and his sense of his mission.

**Foucault, History of Sexuality and other works** – Mr. Swentzell (GI: Pol.)

Readings will come from the 3-volume *History of Sexuality* (we'll read the start of it), *Madness and Civilization*, and maybe *The Order of Things*. Although I have read only a little of his works, Foucault seems to be working from the standpoint that the way we know and experience the world, and how we express ourselves, is a result of our historical time and place – our cultural era. Combining this with a Nietzschean view that history is the manifestation of the will to power, Foucault analyzes how the roles of discourse in our society entitle some to speak while prohibiting others. Because Foucault concentrates his analysis on the cultural and historically determined world views and modes of allowable discourse rather than the practice, this precept may not be what you expect from such titles as "History of Sexuality."

**Thoreau, Walden** – Mr. Taylor (GI: Pol.)

What does a person's life need? Thoreau conducted a two-year experiment to find out, living alone in a cabin he built by Walden Pond. *Walden* records his reflections.

**Greek Lyric Poetry: Sappho and Pindar** – Mr. Venable (GI: consult tutor, if you know Greek)

Brush up your Greek! Sappho you already know about, but Pindar is undeservedly neglected. The greatest lyric poet of Greece without exception, his style is brilliant, sudden, oracular, and difficult, although his dialect is not so strange as Sappho's. Pindar is the very flower and quintessence of the Greek spirit.

**Selected Poems of John Keats** – Mr. Venkatesh

Keats is arguably the greatest Romantic poet, and certainly the most influential. Here we'll concentrate on the Odes and four longer poems, supplemented by readings from other authors. Through detailed study of Keats' poems, we aim to reflect upon the nature of poetry, what it is, what it is supposed to do, what it actually does, whether there is such a thing. Plato will be dimly perceived hovering in the background.

## Anthologies

Continued from page 2

sentative. Also, just as the Women's Anthology counteracted absurd ideas about women, a Men's Anthology might refute the ridiculous ideas about men that tend to crop up in an anthology restricted to women. A lot of men's issues and women's issues are connected to each other, and studying them separately helps keep distorted views going. Men's beliefs cannot be separated from women's beliefs; to a large extent they're part of the same pattern. So it's better to have an anthology with real women and real men (not just caricatures of them); and it would be convenient to have different sections for men and women. (I am not saying that gender anthologies should replace Au Verso; we should have both. If women could only publish in the Women's Anthology, and men only in an anthology restricted to men, it would be a disaster.)

The anthology group, in their public statements, said that their purpose

was to give readers "a chance to listen quietly as a woman expresses herself"; and "to create a silent moment ... when a woman can listen to her own inner voice and ... when the woman alone has the stage and can freely express that voice." This, of course, is no reason against having a Men's Anthology; the purpose of listening to women's works won't be hindered if the reader also has the freedom to turn to men's works for comparison. After all, many people who read the original Women's Anthology did not read it all at one sitting, but turned to their seminar reading in between.

The only actual reason the anthology group gave for not publishing men's work alongside women's was that doing so would diminish "the work as an artistic whole". I do not believe that such an aesthetic reason was the real obstacle; all of the group's public statements were extremely guarded, often saying nothing about concerns that many other people were discussing. In fact we've all heard bogus justifications for discrimination, which turn out to be groundless as soon as the discrimina-

tion is abandoned. I think any kind of activity, no matter what, can be carried out without prejudice if you think about it carefully. And I am quite sure that if equality had been the foremost thing on the minds of the anthology editors, they could have found some way to avoid discrimination too. The reason I'm being harsh is because I dislike the editors' attitude, not because I think this attitude produced any significant harm. In fact, among the editors whom I know best, I have never seen any sign that they were against equality; and the editors certainly discussed among themselves what the anthology should be like. So I guess that the editors did care for equality, but never kept it in mind as one of their main priorities.

In any case, most of the old editors have now graduated; and I think it's time to restart the Women's Anthology. The new Polity constitution, adopted recently, makes it difficult for groups which are not open to all students to receive students' money. However, it's still theoretically possible for a new Women's Anthology to get funds; and there has

been some talk of women doing an anthology with their own resources. Of course, a group committed to publishing both Women's and Men's Anthologies could get a charter easily. We also need a group to re-establish Au Verso. I have been unable to find the contributions for the 1991-92 Au Verso (the people involved in Au Verso say they were lost); if the contributions ever turn up, I will give them to the first group that gets chartered to publish a student anthology.

At present, the only place to publish creative work is the Gnome, which I edit; I am willing to print any kind of work that the anthologies do, as long as we have the space. The Gnome comes out quickly, since it is part of the Moon; but anthologies also have advantages of their own, since they are better-printed and more permanent. For the last year, students have not been able to publish their creative work anywhere, except in the Gnome; so there has been a lot of unpublished work piling up. We need anthologies, soon, so that more of our best work can be published.

## Sour

Continued from page 1

In addition, students will be able to make long-distance phone calls from their room phones, with the help of an 8-digit security code, as well as free local calls. The school treasurer, Brian Valentine, is also considering the possibility of getting a voice-mail system.

Currently, most of the suites have lovely views of rocks and dirt, which will undoubtedly turn to a lovely view of rocks and mud with the first heavy rain. To prevent erosion and to increase the beauty of the area, the school has hired Plants of the Southwest to orchestrate the landscaping.

The proposed landscape has been designed by Ben Haggard, one of the leading permaculturalists in New Mexico, as well as the father of tutor Dean Haggard. Permaculture is an effort to develop a very long-term relationship with the land, extending not just five or ten years from now, but up to 100 or more. After two years of reliable watering, the plants, consisting of native fauna, should be draught-resistant and require very little maintenance.

In terms of the entire building project, the committee seems pleased with the results. "We were fortunate to have had an architect's project supervisor and a construction supervisor who are extremely capable in terms of leadership, detail, a sense of

time and being able to work together," says von Briesen.

The architect's project manager was David Perrigo, and the construction supervisor was Ed Hoessler, who also worked as the construction supervisor for the Meem Library project.

"If either of them weren't there, the building wouldn't have been done on time. A one day delay in one thing can cause a two week delay in another."

"We are extremely fortunate that we got the quality we did given that it was a fast-track construction job," says von Briesen. "To get speed and quality is too much to expect."

Fast-track construction is the name given to a project that is started before all the details are finished. There is no time for delays anywhere, and no time

to make any major changes.

Von Briesen is afraid that people might not remember what the alternatives to the suites are like. "We knocked ourselves out to provide first-rate housing. Next year there may be more of a waiting list, and we may be more picky," about who they let in, he says.

Overall, however, those in the suites seem to realize what they have. "I think they're amazing," says Belsky. "The sound proofing is great."

Tim Mossop agrees. "I kind of feel like we're being pampered," he says, "as opposed to those people who have to slum it in uppers and lowers."

"We want to install a fence to keep out the riff-raff," he adds, "just like Los Miradores."

# JOIN OUR STAFF ...

## What you get out of it:

- Learn a skill
- Have some fun
- Meet cool people
- Make a difference
- Play with Macintosh computers

## What we need from you:

- Write stories
- Draw cartoons
- Design page layouts
- Edit copy
- Write editorials

## NO EXPERIENCE NECESSARY!

Next Meeting: Tuesday, September 21, 4 pm  
in The Moon office (first floor of ESL).

If you can't make the meeting, call The Moon at 982-3691, ext. 243. Leave a message with your name, what you'd like to do, and how we can get in touch with you.