



# GADFLY

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THE ST. JOHN'S COLLEGE INDEPENDENT STUDENT WEEKLY

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## Polity Elections

### POLITY ELECTIONS COMING SOON

This semester we will be electing, 1) a Polity President, 2) a Polity Secretary, 3) a Polity Treasurer, and 4) Polity Justices three (3).

Anyone wishing to run for office must never have had polity membership revoked, and must not intend to leave the college before the term of office expires.

Those running for the office of Polity President must have been in residence at the College for at least one year prior to the election. In order to have your name placed on the ballot as a candidate for Polity President you must submit a petition of nomination signed by at least twenty (20) members of the student polity.

Those running for the office of Polity Secretary, Treasurer or Justice must have been in residence at the college for at least six (6) months prior to the election. In order to have your name placed on the ballot as a candidate for one of these offices you must submit a petition of nomination signed by at least ten (10) members of the student polity.

You may not sign your own petition, nor may anyone sign the petition of more than one person running for the same office. Your name will appear on the ballot as it appears on your petition of nomination.

Petitions must be submitted to me, chairman of the Elections Committee, no later than Thursday, March 26, 1981. Late petitions cannot be accepted.

Linda L. Mahler '81  
Chief Justice of  
the Polity Court

## On The Program

### THE RESPONSIBILITIES OF THE LIBERAL ARTIST

In this talk, given in June of 1938, Stringfellow Barr talks about the responsibilities of free men and women against the backdrop of the looming war against facism. There was no doubt in the mind of Stringfellow Barr that the place of the liberal artist was the forefront of the battle against totalitarianism. As he makes clear, the battles against facism and communism is not a battle against discipline and authority, but against the imposition of authority and discipline by others without your informed consent.

Are we at St John's in the forefront of this war?

The other day an interesting and curious gift arrived at St John's College. It was a design in the form of a circular seal, and it was the work of a Harvard man who admires the educational program which this College has undertaken and who chose to express his admiration by designing this symbolic seal. In the center of the seal is a pair of scales, or balances. Around it in a circle are placed seven open books, representing the seven liberal arts. And around the open volumes is lettered the motto, FACIO LIBEROS EX LIBERIS LIBRIS LIBRAQUE. I suppose the motto may be fairly translated: "I make free men out of boys by means of books and balances." The punning on the stem of the Latin word for free is a serviceable pun now that liberal education is confronted with a worldwide decline of liberalism.

Like most liberals today, I am disturbed by the rise in many parts of the world of government by violence as a substitute for government by reason and consent. But unlike most liberals I know, I am much less disturbed by the overthrow of free government in states that were once democratic than I am by the confusion of the liberal mind in states like ours which are still technically free. You may argue that confusion in the liberal mind disturbs me because I know that such confusion is normally followed by the overthrow of free government. I agree that this is what normally happens; but even if you could assure me that "it can't happen here," I should still be disturbed by the present state of liberalism. Because I agree with those who founded our Republic that what they and we have called free institutions cannot alone and

of themselves make men truly free. Free institutions are a means to an end, not an end in themselves. The end is the freedom of individual men and women.

The real meaning of liberalism lies in the fact that man possesses free will, and that he is really and fully human only when that will is freely exercised. Because he possesses free will, he has the power to choose, to decide. You can prevent my exercising my free will, so far as politics is concerned, by a number of methods. You can seize the government and close the polls. Or you can keep the polls ostentatiously open, and post armed men at them to see that I vote JA in any plebiscite you hold. Or you can tell me to vote as I like but that I will lose my job if the wrong man wins. Or you can refrain from threatening my livelihood but see that I am kept misinformed through a censored press, so that I will "freely" choose the things you want me to choose. Or you can let me have all the information I want but see to it that my education is so defective that I lack the intellectual capacity to interpret the information when I get it. The last method would be the subtlest. For I can lose the freedom of my will just as surely through ignorance as through being sent to a concentration camp, and I shall have the added disadvantage of not knowing I have lost it.

Don't misunderstand me: concentration camps are not merely disagreeable; they are a genuine check on the freedom of the will; they genuinely close out certain choices. All I am saying is that keeping out of concentration camps is not necessarily achieving freedom. Neither is having access to an uncensored press. Neither are the rights of free speech and free assembly. These things merely widen the choices a free will may make if that will has learned to use and follow reason. It is because of these distinctions that the founding fathers of this republic insisted on the necessity of liberal education.

The daily papers suggest that Hitler and Mussolini are doing most of the choosing, most of the deciding, most of the willing these days. The day's news suggests that liberal democracies are paralyzed. If they are, it is because we twentieth-century liberals have missed the point of our own faith. We have slithered into the belief that liberty meant being left alone, and nothing else. We have come to no longer distinguish between authority and tyranny. We have forgotten that the mind that denies the authority of reason falls under the tyranny of caprice. We have forgotten that he who will not answer to the rudder must answer to the rock. We have therefore allowed totalitarian dictators to take out a copyright on words like authority and discipline, although their tyranny is a caricature of authority and their terrorism is a caricature of discipline.

It is high time that those Americans who value liberalism should restate their faith in it, not negatively as we so often do these days, but positively; that we freely and gladly assume the responsibilities of liberty as well as its privileges. For though most liberals today are soft, there is nothing soft about liberalism. I spoke in one of these radio talks of the famous funeral oration which Pericles made over the Athenian dead. At a crucial point in that oration, Pericles boasts of the relationship between the free Athenian and the laws he made and lived by. Last month I asked a New Program student to reduce this paragraph to

a single sentence, and this is what I got: "We reverence the laws and the laws respect us." I think he did a good job. Pericles was proud of Athenian freedom and insisted it was worth dying for. Our ancestors shared that pride and that insistence. But they and he were proud, not of the absence of discipline or authority, but of the fact that in a society of free citizens discipline and authority are self-imposed. I too should insist they were worth dying for. But I should not want to die for an external discipline imposed on me by tyranny; nor should I want to die for the right to be without any discipline at all.

We liberals have erred, I suspect, through asking too little. We have asked for what animals and small children want, but not what free men and women require. We have shouted hysterically for freedom of speech, a free press, and free assembly, while one by one these freedoms have disappeared in one modern state after another. And we have asked ourselves fearfully whether we too would lose these freedoms. But we have not demanded, as our ancestors did, both for themselves and their children, a mind free from ignorance, an awakened imagination and a disciplined reason, without which we cannot effectually use our other freedoms or even preserve them. We have demanded, quite properly, the right to make our own mistakes, but we have not demanded the capacities that would enable us to understand our mistakes when we have made them.

I think this Harvard friend of ours, who has tried to express his conception of what St John's College stands for today, has stated something essential for you and me to understand, not merely because you and I belong to the College which this seal of his celebrates, but because you and I, like him, are free American citizens. I am sorry my translation of the motto he has furnished is so dull: "I make free men out of boys by means of books and balances." I have lost the magnificent Latin punning: *FACIO LIBEROS EX LIBERIS LIBRIS LIBRAQUE*. These strong Latin words remind us of words the Latins gave us. For we liberals cannot exercise our liberties without knowing how to deliberate. Without that power, we are children. Fortunately, there are books that record for us the deliberations of men who outgrew childhood, who knew how to weigh, to balance choices, to decide. These books are models of analysis, in which issues are clarified, so that real choices, deliberate choices, can be made. They propound and propose alternative solutions to problems that are still with us under different guise. And the different books state alternative issues against each other.

And there are not books alone to help us. There are balances. Balances and other laboratory instruments which teach us to measure, to compare, to discriminate, to combine, to understand. The liberal arts, the intellectual arts that liberate the mind, operating through these same books and these same balances, liberalized and humanized our fathers, and their fathers before them. They can liberate our children too. They can make free men out of our children, teach them to live in a liberal democracy, and to make real choices, after due deliberation. Then our children would understand liberalism, where our own sloth and incomprehension have left it languid, vulnerable, irrational, and therefore hysterical.

The following piece is excerpted from a self-study done by St. John's in the early 1950's. In this excerpt, which is a condensation of a conference, the basic difference between Scott Buchanan and Jacob Klein is seen. Mr Klein's viewpoint won out and for the past 25 years the school has followed his lead. Yet the criticisms of the program still exist and Scott Buchanan's view is still valid. It is time for another evaluation, of Mr Klein's point of view.

### *"Integration" and "Isolation" in Liberal Arts Education*

St. John's does not believe in encouraging the student to engage himself in affairs of the adult community. It is important in the College's view that when a student graduates he will be able to look at the "outside world" as if he had never seen it before. Thus, it is not too important to bring the curriculum "up-to-date." A certain detachment is desirable and must even be emphasized because the natural tendency is always for students to escape into proximate experience with the "real world."

Sharp opposition to this view of St. John's was voiced by a few of the participants. St. John's, it was said, is wrong in regarding education as an exclusively intellectual enterprise. The curriculum should be surrounded by auxiliary activities designed to bridge the gap between theory and practice. Any college has a duty to speed up the maturing process of students, to encourage the development of good attitudes, to shorten the period of readjustment between college and life. In this "gap" there is social inefficiency which a college must attempt to eradicate.

But this point of view, it was said in reply, assumes a certain satisfaction with existing society. Under some circumstances it may be a college's duty to create misfits or "radicals"—in a sense devoid of specific political connotation. Students should not be immersed in the present, and a college is wrong to emphasize these things.

What, ultimately, are St. John's "guiding stars"?—self-knowledge or knowledge of the community? The relations between these are not easy to state, though they are both important. In a democracy it would be dangerous to put too much emphasis upon the community. In a college such emphasis can lead to a totalitarian concern for a student's whole way of life. And it is questionable whether any college has a right to "impose," under the guise of "encouraging," attitudes of social responsibility, as likely as not defined in specific political terms.

The problem remains: why is it that American education seems to produce irresponsible citizens? Is this situation to be rectified by placing more emphasis upon "community responsi-

bility" and students' behavior patterns? Or is the best way of solving the problem at a college level that of St. John's: emphasize the intellectual virtues, on the premise that non-rational attitudes and habits are not the concern of a college. How, finally, are moral virtues inculcated, even if that is taken to be a college's job? And what are the relations between the intellectual virtues and the moral virtues, the life of the intellect and the life of action?

\* \* \* \* \*

*Mr. Buchanan:* It seems to me that, although we seem to be talking about moral virtues, and so on, actually what we are talking about is quite another thing which has not been mentioned. It has been implied in various parts of the conversation in the last two days. I am sure some of you know that in the early days, when we were trying to formulate this program, we were concerned about the whole range of virtues, and the theological virtues were seriously inquired into. There was a concern about Faith, Hope and Charity . . .

When I visit academic institutions these days it seems there is a dismal, grim dullness about everything because everyone is afraid he might have an ideology, a faith or something or other. The intellect does not live without this, without faith, without something of that sort. And we are groping around among synthetic faiths. It seems to me this is what is at the bottom of the whole problem of liberal education at present. We have to find something like that. The synthetic thing I am sure we all abhor. On the other hand, we have to have something that will bring the intellect back to life. I have not any solution for this.

*Dean Klein:* The intellect lives.

*Mr. Buchanan:* Yes it does. I think that is the answer; but the intellect if it lives produces or flowers in a faith; and we do not know how to discuss that.

*Dean Klein:* That is not discussable; and as a matter of fact, if you say we have to, then, of course, you say it this way and it becomes synthetic too. I think an awareness of this situation is certainly necessary. There is nothing more important than to be aware of exactly what you say. But the very nature of this problem is that you cannot approach it with the desire to solve it, because if you do you run the risk of becoming synthetic.

*Mr. Buchanan:* We are arguing now about Nature and Grace in the old terms.

*Dean Klein:* I hesitate to agree with you.

*Mr. Buchanan:* I hesitate to enter the argument further. You say we cannot do anything about it ourselves. I do not believe we can stop there.

*Dean Klein:* We can do our best in remaining true to ourselves.

*Mr. Buchanan:* That is our first rule, yes.

*Mr. Garlan:* I think in some way the issue of whether you need a faith or ideology in order to make reason flower can be alternatively stated as the question of whether the sense of inquiry, the sense of meeting problems as they come up, is an adequate substitute for the total issue, some kind of resolution, or not. The problem for the good colleges is this: you do your best to cultivate the intellectual virtues and, if you are successful, you have shown students a world which they want to go on living in; so that if you are successful in one sense you run the danger of failing in another; because the world does not now and probably never did offer an adequate realm for this kind of life—the life of reason. But what happens now seems to me especially sad; because, in these better colleges, I think there is an increased turning away from life, more than we would like; and it is that turning away from life because of lack of faith, or a lack of sense of direction, of purpose within action, that concerns me.

It seems to me that the life of reason can justify itself; but whether you are going to get out of the contemplative life and move into the life of action depends upon a sense of going somewhere, some sense of an order of relevance which you may or may not be able to discover for our own society today. It seems you do not need an ideology to cultivate the intellectual virtues; but perhaps need one to give that product its full flowering in action.

Dean Klein: Mr. Buchanan I am sure has a different kind of answer to that. My answer to your problem is a very simple one. *Proposition 1*: I believe there is nothing higher than intellectual activity; *proposition 2*: this is not the common activity of men; *proposition 3*: the normal thing that happens is a turning toward life; *proposition 4*: the greater the preceding intellectual activity, the better this turning will be.

Mr. Wilson: *Proposition 5*: the best single example I can think of was a retreat that had great consequences in the American situation—Henry David Thoreau. *Proposition 6*: I am so little aware of this phenomenon some here are worried about—the intellectual

person who has failed in engagement—that finding a few of them would so comfort me that I would feel in their discovery I had also discovered the greatest moral triumph of the intellectual enterprise.

Father Ashley: I have *Proposition 7*: that the only way to stimulate the spirit of inquiry is, first to make the person realize that he does not know, and, second, that it is truly possible to know. My question is whether, at the end of a training purely in the liberal arts, you have given the student a real conviction that he can know. Perhaps in mathematics he has learned by actual experience that it is possible to know something.

Dean Klein: . . . there will be some who will discover that in mathematics, some in the sciences, and some in terms of a special doctrine; and some will remain sceptical. I do not consider a sceptical attitude a complete failure of liberal education. It need not be permanent; and furthermore, it has in itself an intrinsic recognition of the dignity of the intellectual life. No man can be sceptical who does not understand what that implies; and it does imply, even in the case of sceptics, a respect for truth.

## I Answer That:

1. Sometime last fall when my entrails did not work while I was in agony for the school and society I wrote this letter to a favorite tree:

Dear Liberty,

Previously I asked that my epitaph read "He cared too much," but it wasn't really understood about what. Then it became "He cared so much, kept the faith, told the truth, and faced it." The fallacy of the new program is in its slogan "I make free men out of children by means of books and balances." That is false. The college, when it works, can claim "I make free men out of children by means of books and balancing." All the parts of man, not merely mind, but heart and soul with body too. And this I say to you: neither you nor I nor St John's nor America nor man would be themselves by mind alone: they are what they are because of what's in the heart and soul. Without which man is emptiness alone. That is why in her great answer period on the resistance to the Nazis in Germany, when Miss von Oppen was asked by Mrs Berns, "Didn't the intellectuals fight as hard against the Nazis as the church and military men?" the ringing answer was NO! For as Dr Peter Fox said, faith and honor are far stronger than mere mind.

You are called the cement tree, but that is alright for you for your life is in your marvelous shell. That is the nature of plants, but the life of men is in their hearts as well as their mind. A big problem with St John's College is the claim that what happens in the mind of the students is all that matters. This is base propaganda founded on the old fallacy that from the

intellectual virtues would flow the others, which in the case of the moral virtues, as Ford K Brown said, is untrue, and in the case of the spiritual virtues is absurd, for such come from God, anywhere else than here, for here like the rest of the world proud men presume that they are gods, and ignore the possibility and power of the divine above and among them and thereby lose touch with that within.

How did I learn this great lesson here: when friends in leaving and completing their education here killed themselves: they lacked courage, they were more into selfishness than service, cruelty than caring, not whole, but part men. Be whole. Be free. Be true. Be ye transformed. Otherwise, what is St John's worth? It is only paradise through rose tinted glasses. Why do I give and endure this grief? As Unamuno said, "May God deny you peace and grant you glory."

Your servant,  
Arthur

PS How many more times can I be killed for telling the truth? How much more together is the college than this civilization? In truth? In image? In illusion? Does this mean believe not? No, it is just that sometimes it seems that the best example around of someone living in true harmony with God and man, may be a cement tree.

2. Now I see that the fundamental error is in that first proposition of Mr Klein, which neglects service and sacrifice. Even if you neglect whether St Francis of Assis or Sir Francis Nicholson, or Doctors Parran or Turner are more to be honored for what they said or thought than for what they did and were, how do you deal with the import of Mrs Bern's question and Miss von

Oppen's answer? An elitism founded on mind is no more an answer to the human condition than a party founded on materialism for the workers. Mind and body are joined by what is in between, even Plato suspected this in spite of his less healthy leanings. And I suspect that Mr Klein knew there was something wrong here too, cause he sure looked awful at Mordecai's funeral. But then as Mr Sullivan wisely said he was a big man. And so were Messers Kieffer, Scofield, Smith, Brown and Kaplan, and while I am certainly coming to realize some very hard things from them, I always have and always will honor and respect them as giants on whose shoulders we stand.

PS Providing I survive till then, would a few people at least like to start to re-organize care for plants, if not people, at a Garden Club meeting next Tuesday night at 8:30 in 203 Mellon? I could really use some help, and you could learn and do something, and there could be even more in it for you.

Arthur Kungle '67

#### UNIFIED FIELD THEORY

by Tim Joseph

In the beginning there was Aristotle,  
And objects at rest tended to remain at rest,  
And objects in motion tended to come to rest,  
And soon everything was at rest,  
And God saw that it was boring.

Then God created Newton,  
And objects at rest tended to remain at rest,  
But objects in motion tended to remain in motion,  
And energy was conserved and momentum was conserved  
and matter was conserved,  
And God saw that it was conservative.

Then God created Einstein,  
And everything was relative,  
And fast things became short,  
And straight things became curved,  
And the universe was filled with inertial frames,  
And God saw that it was relatively general, but  
some of it was especially relative.

Then God created Bohr,  
And there was the principle,  
And the principle was quantum,  
And all things were quantified,  
But some things were still relative,  
And God saw that it was confusing.

Then God was going to create Furgeson,  
And Furgeson would have unified,  
And he would have fielded a theory,  
And all would have been one,  
But it was the seventh day,  
And God rested,  
And objects at rest tend to remain at rest.

Taken from THE NEW YORK TIMES, Thursday,  
April 6, 1978 and submitted by Honor Bulkley.

## PAYING FOR COLLEGE

### STUDENTS LOSE MILLIONS BY NOT APPLYING FOR THEM

A missing link exists in the U.S. between available college scholarships, grants and financial aid, and the people eligible to receive them.

"Money is going unclaimed, because people don't know where to find the funds, or they think they don't qualify," says the Director of the Student Assistance Council of America.

According to Robert Freede, author of *Cash-for-College* (Prentice-Hall), "People believe the myth that all scholarships and grants are based only on a student's financial need... class standing... or test scores. It's not true!"

"More than \$100,000,000 of school aid has gone unclaimed and unused because it has not been matched up with the proper students. Students don't bother to apply because many parents don't believe their children qualify for financial aid," Freede says.

Yet millions of dollars in aid are available to people regardless of need or academic excellence. Total dollars available to students for college are some \$500,000,000. "Substantial amounts of money are hidden behind strange eligibility requirements, little-known trust

funds, public and private grants," says Freede.

"Since you must apply to be considered, the trick is to find out about these funds. Matching scholarship sources to qualified individuals isn't a job for amateurs, as a computer is required. Even student counselors can't know more than a fraction of the over 250,000 available source items."

Scholarship Search, an arm of the Student Assistance Council, provides personalized research by computer that matches a student's eligibility factors to sources of funds for college which they are qualified

to receive.

The search guarantees to identify specific financial sources of potential funds for the subscribing student.

Who is more likely to qualify for college funds?

To help answer this question, the Student Assistance Council has developed a 60-second quiz for which one "yes" answer could qualify someone to apply for a number of financial aid sources.

Ask yourself:

● Have you participated in extra-curricular activities in

school... or outside of school?

● Have you decided on a particular career or occupation? (Many scholarships are based on the student's interest in a major course of study or future occupation.)

● Are you or your parents affiliated with any union, religious or fraternal organization, community or professional group?

● Were either of your parents in the Army, Navy, Air Force, Marines or Coast Guard?

The Student Assistance Council of America has developed a unique Student Profile Application Form, which provides the "keys" to finding multiple sources of financial aid.

You can get a copy of this form, plus a "how to" Scholarship Search Information Kit, by writing directly to the Council and enclosing \$1.00 to help pay for first class postage, handling, etc.

Write Student Assistance Council of America, Suite 628U, 1775 Broadway, New York, NY 10019.

I ASK THEM:  
"HOW COME  
I HAVE TO  
EAT FOOD  
THAT I HATE?"



AND THEY  
SAY: "IT'S  
GOOD FOR  
YOU."



I ASK THEM:  
"HOW COME  
I HAVE TO  
GO TO  
SCHOOL THAT  
I HATE?"



AND THEY  
SAY: "IT'S  
GOOD FOR  
YOU."



I ASK THEM:  
"HOW COME  
I HAVE TO  
BELONG TO  
CLUBS THAT  
I HATE?"



AND THEY  
SAY: "IT'S  
GOOD FOR  
YOU."



I ASK THEM:  
"HOW COME  
YOU SMOKE  
AND DRINK  
AND WATCH  
TV ALL  
NIGHT?"



AND THEY  
SAY: "OUR  
UNHAPPY  
CHILDHOODS."



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#### A BRIEF DESCRIPTION OF THE "PHENOMENOLOGY OF SPIRIT: PART I, FROM SENSE-CERTAINTY THROUGH OBSERVATION (a)

(Hegel says: "The absolute is both substance and subject.")

As substance, it is simply itself, underlying a multiplicity of attributes. As subject, it is identical with the processes of thought, which are both apprehensive and generative.)

In sense-certainty, the subject apprehends the substance as a 'this' given in sensation. The subject negates the undifferentiated givenness of the substance, and subsumes it under the categories as so many properties, although these properties are referred to the substance as belonging to one thing. This is perception, however, since the properties are, in a sense, created by the action of the subject, and since the substance is negated (or suppressed) in order to bring about the determinations of perception, the act of perception renders the substance opaque. Nevertheless, the subject reflects on its perception and understands it to be a manifestation and articulation of the substance. It also realizes itself in this reflection, as related to substance through thinking its manifestation. However, thinking is, initially, the desire to exhaust the substance so that there is no part of it which has not been appropriated by the subject.

However, the subject knows itself only as nihilating. In order to progress, it must encounter itself as an other. Thus, two self-conscious selves encounter one another. In meeting, they attempt to annihilate one another, and end with one appropriating (vanquishing) the other as his property, his instrumental extension: his bondsman. The master, who has the servant to mediate between himself and the world, is sunk in the infantile state of consumption, and dependency upon the servant's ministrations. The servant, who depends upon the master to supply his purposes, nevertheless appropriates those purposes and de-

termines for himself the means by which those ends are achieved by determining the shape of the world around him. Thus, the servant realizes himself as independent, responsible, creative, but only in the form of persistent labor; that is, he achieves his dignity by appropriating the labor which he does for the master as his own.

However, subsequently the servant detaches itself from the external condition of his dignity (i.e. labor for the master), and realizes his dignity as belonging to himself as self-determining in thought. This is Stoicism, which still sees its inner determination as a kind of labor in constructing a doctrine in order to validate its freedom, which acts upon otherness (as a content of consciousness) in order to bring it into order. However, it passes into Skepticism, which frees itself from the requirement of laboring upon the "other" in consciousness in order to shape it (which implies the alien force of the world in providing resistance to thought), and instead engages in the dialectical negation of all otherness, in order to withdraw into a sole self-certainty and power. Thus, the servant draws into itself the character of the master, so that there is one consciousness, which is, however, unhappy, because it is divided against itself. It is aware of its life in connection with the other, so that to remain skeptical is to annihilate its own life. Yet, to accept the directly experienced world is to lose oneself in otherness, to identify oneself with experience, with the changeable consciousness. Thus, the unhappy consciousness relates itself to the changeless (God), which judges the changeable (including the unhappy consciousness); next, it relates itself to the changeless manifested in a changeable, particular mode like itself (Christ); finally, the unhappy consciousness is joyously reconciled with the changeless through its own spiritualization (by means of the Holy Spirit acting in the Church).

Initially, the religious consciousness loses itself in Devotion, which is the consciousness of particularity solely as the medium of the Divine.

As such, particularity loses its shape in the boundlessness of the infinite for which it stands, feeling only rapture. However, the particulars of experience are not the Divine, and come to be regarded as items which separate one from God. Thus, the religious consciousness withdraws into itself, filled with yearning, and bursting out into passionate activity in order to reach the "beyond," which, nevertheless, remains outside its grasp. Consequently the religious consciousness settles into a life of service, finding its meaning in referring its powers and activities (and their fruit) to the beneficence of God. Nevertheless, the very act of turning outward towards one's duties submerges the religious consciousness in the changeable and particular, so that it comes to desire self-renunciation, in order to negate its changeableness and give itself wholly to its relationship with God. However, since the life of religious service takes its duties from God, it requires a mediator (the Priesthood); thus, the religious consciousness abandons its will. Subsequently, through asceticism, the religious consciousness gives up its property and enjoyment, and participates wholly in the mysteries of the Church, expressing its nothingness and dependence on God through such a childlike assimilation into the Church. However, since the Church mediates the universal will (of God), and self-abandonment means the assimilation of the individual into God (through the mediation of the Church), the religious consciousness has implicitly reached a stage wherein it can understand the individual as expressing the universal will, and participating in the absolute, through Reason.

Thus, consciousness grasps the thought that the individual consciousness is, inherently, Truth. No longer does it look to the "beyond"; rather, it looks to itself (as an embodiment of Reason) as constituting reality. This is the attitude of Idealism. However, such Idealism is merely an abstract assertion. Thus, Reason turns outward in order to fill itself, by appropriating the neces-

sary structure of being through rational observation. It begins by description and classification, but finds its observations dissolving into indeterminateness and contingency. With inorganic nature, it determines laws through experimentation, abstracting various sorts of "matter" as terms in the formulation of laws (e.g., electricity); these forms of "matter," first observed as properties of specific things, are realized to be universal determinants integrally belonging to the laws of inorganic nature, merely presented immediately and incidentally in sensuous embodiments. When turning to organic nature, the Reason is frustrated. It turns from conditional, environmental, descriptive observations, to anatomical observations which attempt to treat animals as if they had the fixity of inorganic nature. However, it soon realizes that the law of organic nature is the inner self-generation and self-preservation of the Soul. Yet, in resorting to physiological observation in order to get at the Soul through its manifestation in external processes, it is confused by the relation between the simple unity of the soul, the complexity of physiological processes (which are revealed as lacking strict conceptual determinateness for each species), and the heterogeneity of corporeality (that is, the apparent clash of the organic with the mechanical, and the exceptional importance of environmental conditions to the characteristics of species and individuals). Consequently, Reason is dissatisfied with its study of organic nature, since it can only get hold of the indeterminate notion of life in general fancifully manifesting itself under diverse, incidental conditions. But this represents also the frustration of Reason in the empirical investigation of both types of nature (organic and inorganic), since the inorganic had proved to yield consequences which, though intelligible, were external to the nature of Reason (as a process).

Thus, the Reason turns to observing itself...  
(to be continued)

Michael David Blume

268-4832

## the Paper Place

The *Other* Books,  
The Great Records, Magazines & Tapes

**The  
Old Town  
Sound Co.**

57 West Street, Annapolis

3 Blocks West on Calvert from F.S.K.



AFFORDABLE  
TREASURES  
from  
AFRICA  
and  
ASIA

\*\*\*\*\*

WONDERFUL  
things to  
WEAR!

**TODO  
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LAMENTABLE DOGGEREL !  
 EXECRABLE LATIN !  
 STATUS QUO DANTE ?

A \$1,000 Reward is offered for information leading to the identification, capture, and suppression of the subversive known only as "Salvatore Nobis," who, disregarding the sublime Lessons and inspired Cantos of the Divine Comedy, and unmindful of the 12,642 Greek, Latin, and Biblical references therein contained, inscribed - with indelible, pink acrylic spray - on the wall of the men's room adjacent to the Dean's office of the Aspen Institute the following doggerel:

Gratias Dei ! Laudamus Chauceri !  
 Qui Salvatore Nobis ex Dante !  
 How delicious after Dante  
 The swinger Monk, the Friar raunchy !  
 These Pilgrims are a gorgeous crew -  
 Each hides some secret, maybe two.  
 Depart ! Thou grim Italian,  
 Refreshing English air blows in !  
 Salute now wine, and lusty vice -  
 Farewell ! O Mystic Paradise !  
 (And bye, bye - spooky Beatrice)

Salvatore Nobis

The Aspen Institute also offers a \$100 reward for effective removal of said doggerel, or, failing removal, a \$200 reward for suitable rival couplets restoring Beatrice, Virgil & Co to full status quo Dante.

Reprinted from the ASPEN TIMES of July 17, 1946.  
 Submitted by Allan Hoffman '49

Mortimer Adler's name is connected, intimately, with the Aspen Institute. And some say with the above piece of doggerel. Be it as it may, the Aspen Institute has been featured on PBS starring no other than Mortimer Adler as Seminar Leader!

Ed.

## AN OUTCRY FOR BONES: REBUILDING THE MYTH OF THE DINOSAUR

In the lobby of the Cincinnati Museum of Natural History, as, I suppose in every lobby in every museum in every city in America, stands the skeleton of a dinosaur, perhaps forty feet tall. I think the curators knew what they were doing when they put it there, for I, and I'm sure thousands of other little boys, always looked forward to going to the "dinosaur museum". I was likewise fascinated by the dinosaur skeletons pictured in my ancient yellow science book. I loved the sound of dinosaur names, which so cheerfully defied the common rules of pronunciation: Pteradactyl (with not only a silent "p", but "sometimes y" used as a vowel), Eohippus, and Tyrannosaurus Rex, with such an impossible first name and such a common last name. I used to trace out rather stylized pictures of brontosaurus and stegosaurus in my notebook, and for three or four months my favorite toy was a plastic dinosaur.

What is rather surprising about this is that, at the same time, and, indeed, ever since, I have been repulsed in the most phobic way by reptiles. I remember once having to turn my head away from the alligator pit in the zoo after being overcome by nausea. Even smaller and perfectly innocuous lizards, chameleons and snakes frightened me in their little tiny way. If I had ever seen a real dinosaur, even a small one, I'm sure I'd have been paralyzed with terror. Even the only slightly animated dinosaurs on "Johnny Quest" and "The Hercules" were always a disappointment compared with the beautiful skeleton in the museum.

The reason for this, I believe, is that in Ohio one never sees skeletons of dead animals on the street. Occasionally, one

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sees a squirrel or possum some car has run over, but they disappear before too many flies have gathered. Perhaps, if I had grown up in the American southwest -- Georgia O'Keefe's southwest of beige sand and pale blue skies and bones the color of "bone" from a paint-box -- I would have developed a healthy disgust for dinosaurs, and recognize that it was those austere white, immortal bones that I loved.

But I never say a living dinosaur -- Of course -- and I never saw a skeleton that wasn't a dinosaur. When, one giggly drunken night, some friends and I demanded to see the most decayed body in the University of Cincinnati morgue, it looked to me not so

much like the greening carcass of a ninety-seven year old Negro lady, as the beginnings of a dinosaur.

And when I lay me down to sleep in my chubby cubby-hole, like old bones I curl up. The images still left on my retina from the television melt into the visions of some urbane Australopithecus. Some nights, when I am lucky, I begin to become a dinosaur. For the dinosaurs live within us -- not the pathetic thunder lizards, but the silent, awesome splendor of bones that we will become, that we always are.

Andiamo a divertirci!

submitted by David Auerbach '81

## Lecture Review

Last Friday evening there was a piano recital given by Mr. Michael Campbell with an almost entirely Liszt program, the exceptions being two contemporary compositions. Initially it seems as though the slight oddness of the program selection would be the most interesting thing of the evening; the Sonata No. 3 by Roger Sessions was not particularly riveting. Sporadically, especially in the second allegro movement, there were moments of interest with shifts of mood between the strong opening chords and the following lyrical sections. Whether due to the inadequacies of the performer or the composer, the dynamic changes were often coarse and obvious. In general, this sonata seemed lacklustre.

The set of three Liszt transcriptions of Schubert pieces was a minor revelation of Mr. Campbell's ability as a performer. The variety and delicacy of touch that he displayed were a pleasure to listen to. This was especially apparent in his rich but not overblown tones -- a pianistic pitfall many a would-be Liszt have emoted into. In every piece ever written about a gondola the pivotal question about interpretation is whether the Venetian waters will be limpid or murky. Mr. Campbell handled the ostinato bass with care in "Le Lugubre Gondola I", and played a very nice little piece indeed. The performance of the Hungarian Rhapsody No. 6 was quite good. The accentuation could perhaps have been more evocative; theatrical Hungarians are either maudlin or spitfire. Once again, however, Mr. Campbell was de-

lightful with his sudden felicity of phrase and tone in the little doodles of which Liszt was fond. In short, while Mr. Campbell did not persuade me that he was an Hungarian nomad, the gypsy fires flickered throughout.

After intermission Mr. Campbell performed two short pieces by Douglas Allanbrook entitled "Venice Music" and "Naples Music." Mr. Campbell played the first piece very well, but in the second he gave his best interpretational performance of the evening. Stylistically the two pieces are very different; in "Venice Music" the listener drifts serenely, whereas in "Naples Music" the listener is hurled into its busy scene. Mr. Campbell stressed this contrast by highlighting the tenser rhythmical structure of "Naples Music." His mood changes were well conceived and various, and he conveyed them equally well.

The last selection on the program was the Sonata in b minor, once again by Liszt. Although the sonata might have been considered

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too long by some — it is one very extended movement — Mr. Campbell scotched their complaints by his control of a good flow between sections. This kept the sonata all in one piece instead of a collection of only individually interesting fragments. Occasionally in the more passionate moments Mr. Campbell's accuracy got carried away, just as Mr. Campbell occasionally gave into the impulse to indulge in the lush inner chords. Again, Mr. Campbell's strengths were shown to advantage in the more lyrical passages. The lovely fugal section before the final

restating of the theme was played especially well. His pedalling in all the Liszt pieces was just right. At first this sounds like a petty compliment, but mushy feet or awkward phrasing can completely spoil an otherwise good interpretation.

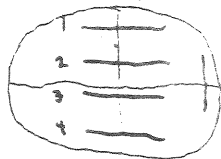
All in all, Mr. Campbell showed himself to be a smooth and confident musician as well as a creditable and enjoyable performer.

Alexandra E. B. Mullen '84

## Polity Fool

Concerning the Millikan experiment. Mr. Norton's group saw nothing, which is unfortunate. "The little buggers do tend to change polarity on you. You start wondering about the accuracy of those readings."

Calibrate?



the pin, the scope, the scale, the drops

A miracle y<sup>t</sup> nobody's been injured in there, says Mr Winters. Don't do it in the dark.

M Brrunner, M Moron, M Gilbert, Mlle Cobb.

R LAB

Moving y<sup>s</sup> (light) in & out focusses th beam. Put y<sup>r</sup> lid back on. You can see th hole in th lid. You might want t wipe this off. Don't move these lights now in th back. Wipe all fingerprints away. Mlle Cobb bought a fingerprint kit at a toystore. We can open up a detective agency. We can take people's mugshots too. Man's work: wiping the lid. You dust smthing & th fingerprints appear. You don't need y<sup>s</sup> light on. The light behind is illuminatng th pin. Not distinct at all; n fact, nt even a pin. Loosen here, move n & out & focus. You don't want t move y<sup>s</sup> black piece on here, bcause this black piece z wt changes th actual distance betwn th lines. Wt am I sposd to see. The pin? The drops go in thru the little door. Joe Apparatus. See f you can get a good line on the pin. The lights'll have to b turned off. We're not level here. How do we change y<sup>t</sup>? Smells like vanilla behind your ear. Tastes bitter though. Who took our bubble away. Ready? Start! Stop! How long was it? 8 seconds: exactly rt, huh?



I like y<sup>s</sup> one: more phallic. Is there only one thing?



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She sees some. They're all over t th right. A constellation. Power. Up up up they go. OK turn it off now. Now turn it back on. The way you keep them in there z thru the power. Once you have one drop there susceptible to yr charge close the gate so others dont come in. It didn't go far & disappeared: it just faded out. Falling falling falling. Turn off: there it goes up. Now keep watching y<sup>t</sup> one. ~~Ben~~ Are yr lines wide enough t overlap yr dot. Yes, too far t th right. He's just sitting there: reverse polarity. Timing is going t be anothr process all togethr. Kind of a strain on yr eyes. The power shd make him fall down. Move sucker! He's not moving. Obstinate oildrop. Move! He'll move for Lisa. We shd get a timer: its unusual to have one y<sup>t</sup> does all these tricks. Oops. He's gone. You lost him. Maybe he's coming back. No. Lets put some more in there. Thats plenty o sounk. There going up. Oops. Time to go down now. Change polarity. Down! Woop -- there he goes. Oil, more oil. Wellp, show's over.

Peter Gilbert, '81

## Reality

### Reality History, Such as it Is

The origins of Reality are, in these modern times, uncertain at best. No doubt the truth could be had with a moderate amount of research, but aiee! who has the time or inclination? I should think that what here follows will satisfy most. Those interested in mere facts should perhaps consider making the quest for The Beginnings of Reality their aim in a Watson application.

The weekend began as a day of games. Johnny Oosterhout may have been the student who instituted the Real Olympics. He was either an ex-Marine or Army man, and either is or is not related to our own Amy Oosterhout. From whatever branch of the service he came (and, as Mr. Nau will tell you, there's little matter in distinguishing the two), Mr. Oosterhout brought the idea of holding an afternoon of games as a celebration of work done. There is much credit given to thought that beer, tons of it, was also a part of Reality in this, its embryonic state.

The Oosterhout Instauration took place, most will agree, in the mid-fifties. One often sees '955 cited as the year, but respected sources shy away from such specificity. It is, however, the passage from this beginning to Reality's present state that is the topic of most serious Real discussion, and the subject of continuing scholarly research. Where did the Sophistry Contest come from? When did the original event expand to include both Friday and Sunday? Who, in the final analysis, is responsible for Spartan Madball? These are the important questions, questions serious men cannot stop asking.

The Reality Parade is somewhat illuminated in the otherwise palpable obscure of Real History. A marathon run, from the docks to campus, was part of the original Oosterhout scheme, and was led, of course, by a neo-Noble Greek, toga-clad. But one year the Annapolis Police opposed the affair,

and arrested the torch-bearer for indecency. He and another were taken to the Police Station, and followed by the other hundred or so students on hand. This extended excursion blossomed into the Reality Parade. (Or so the theory goes; there are several cogent and persuasive representations that run contrary to this, the traditional one. For a rounded view, see Fragments and Commentary: A Reality Compendium, Frosberg, ed., and especially the essay therein of Erdmann concerning parades in coastal towns, in general.) The torch-bearer to whom we are all indebted is here anonymous, although the name was recorded in The Gadfly in February of 1980. The earthquake in August of that year and the subsequent fires destroyed all records.

The Dark Times are a black and mournful chapter in the Real story. We have no actual proof that things ever were that bad, but the collective memory of the community, when tapped, reveals a still-present abhorrence and fear of what Reality can sometimes be. We, in what some have seen fit to call a Real Renaissance, perhaps have trouble sympathizing with the anguish of others who walk through Reality in fear of having their shoes vomited upon. We cannot know that fear. We can comfort the shell-shocked as best we can, and promise both them and ourselves that nothing like The Dark Times shall ever happen again.

I hope this has been an informative piece for you. A friend just now tells me that Mrs Wilson in College Relations has a hefty Reality file, with newspaper clippings, photographs, etc. Well...bully for her. Those who do not appreciate or delineate the difference between history and documentation may visit Carrol-Barrister at their leisure; my arrows were loosed for men of a different mind.

H.L. Manequin  
College Historian

## REALITY NEWS BULLETIN

I know I had promised an outline of the Reality Weekend schedule, but the completion of Mr Manequin's research into Reality fell into Mr Campbell's basket just this week, and in deference to that fine work, the schedule is postponed. A few important announcements will do.

The Saturday Night Variety Show is shaping up as the biggest question mark of the weekend - i.e., it is not shaping up at all. This is one of the elements of Reality that money cannot buy, friends, and unless you write a wierd little skit, or put on a dance number, or find something it would be fun to read dramatically, there will not be a show! The Spohistry Contest cannot do it alone, and even this may have trouble getting off the ground because of the dark shadow of the past (see Reality History, Such As it Is, Mannequin). Stand up and be counted! Remember the Challenge of the Tutors! Sit down and write something, or something.

I am a general or admiral or captain, and I therefore have my lieutenants or first mates. Miles Beckwith is charged with the Reality Parade. John Schiavo has the job of figuring out how to spend \$1800 on food. Abe Schoener is running the night long Saturday Night Party. Amy Oosterhout and Joni Cook are heading up the Reality T-Shirt operation. You all may very well know who is collecting Reality donations. If you have ideas or help (note the implication) about any of these facets, you may talk to these people or myself. Also, and more likely, if these people approach you soliciting aid, please think about it.

The Friday Night Movie this week is a Reality movie. The Flim-Flam Man stars George C. Scott. I always have this movie right next to Cool Hand Luke in my mind. I'm not sure exactly what the connection is, but it is a very good movie and worth every penny of your dollar.

The band Slim Pickens will be playing here as a benefit on April 18. There will be an admission of seventy-five cents, I think, and beer sold. They have played in Baltimore and Annapolis, and have a small, but growing following. They are bluegrass at the core, I'm told, and fly out on tangents every so often.

Yours,

W. Ney 666

## Letters

DEAR MR. CAMPBELL,

Your letter to Mrs. Taylor in the last Gadfly was greatly offensive and highly intolerable.

First of all, President Reagan's proposed budget cuts are highly detrimental to the United States as well as our small community. The cuts will make more funds available towards economic recovery, but it must be remembered that if a democratic government such as our own is to exist, the public must be well educated. For a democracy to work and be effective, the majority must be educated enough to make wise decisions so that their votes are not used on random guesses towards charismatic power-seekers; we must be educated enough to weigh the facts and determine what is for the national good. This is already not done enough. If federal funds were not given for public education we would fall to a level in which the ignorant masses would be powerless against rhetoric. It is already too ap-

parent that this nation is controlled by the rich. Only the educated common man has kept this nation filled with the blessings we now appreciate. Cutting loans and grants for students would greatly lower the number of educated common men and the wealthy would gain even more power, for the majority of people educated would be affluent and their power over us would be that much more secure; it would be a first step toward oligarchy. It would be a much better idea to raise money for recovery of the economy by ending corruption, waste, and red tape in government that spends so much money on unimportant things. (Did you ever hear of the thousands of dollars given to a congressional committee to investigate what makes frisbees fly?) When you said we must tighten our belts to get through this economic crisis, you are showing that Mr Reagan has already broken a campaign promise. Former President Carter said that the only way we could regain a strong economy was if the American citizens tightened their belts. But Mr Reagan promised that if he were elected he would bring us back to national health without making us sacrifice.

If you object to strings attached to the money given to St John's by the federal government, remember one of the President's further campaign promises was having the government give us the most benefits without keeping its hands on our shoulders and telling us what to do.

Then you object to the government just giving us money without us working for it. May I remind you that the money given us for aid is taken from us and our parents in the guise of taxes. We work for that money and they take it and we have the right to see it used for our benefit. You say that many companies provide educational benefits for their employees, but what of us whose parents are small business owners struggling to stay afloat in an economy dominated by large corporations? These large corporations can offer benefits such as those you mentioned but most people would rather work for themselves than lose the respect and individualism gained by working for one's self and proving you don't need the industrial giants for capitalism to work. You speak of working your way through college. I'm sure you know how massively the prices of education have grown in the last four years. How do you propose keeping all the jobs needed to live and pay for tuition and still find time to get an education without spending a lifetime doing it? Prices and wages have changed since you started out. I grant you that a service to your country is something that should be done to be worthy of government funds, but as of now the only government institution that has ever offered such benefits is the military. I take moral objection to the military. It destroys individualism and I feel no desire possibly to be forced into wars that have nothing to do with my country. If America were in danger, her citizens would rally to her aid, but in instances other than this the military is not a true service to the United States. It's just a vulgar necessity. Why is it that services such as VISTA which are dedicated to helping make America a better place to live in receive most of their money from private donations? And why do the people who service our nation by helping its people not receive educational benefits? In fact, how can anyone help to serve the United States in the military or in VISTA without an education first? Remember the first service to one's country is to be well educated and intelligent enough to be a good citizen and carry out one's basic civic duties.

In closing, I would like to join Mrs Taylor in asking the students, and parents (not just here but across the nation) whether or not they receive aid from the government, to join in opposing these

cuts. Write to your congressmen and to the president himself. Tell them that for America to have a strong body it must first have a strong mind, and the rich are not the only ones deserving of this inalienable right.

Robert F. Sacco '84

## Delegate Council

### MEETING FOR 16 MARCH 1981 OF THE DC

PRESENT: Auerbach, Miller, Warner, Connors, Berry, Schoener, Casasco, Sack, Dempster

### ACCOUNTED FOR:

1. Well, it seems that the elections have yet to be scheduled, so all that bottled patriotism will have to remain so for the instant. Who knows when things will happen? No one apparently, so sit tight.
2. We voted to give Micheal Coss 80 bucks to help him represent the school at some Collegiate Conference, the exact name of which none of us could remember. He already had the money and was on the way to Alabama anyway, so we just voted to wave good-bye.
3. John Costa received the Febbie Phonnice award. Will he be bold and take advantage of this award, we shall see.

Obviously uninspired,  
Richard Mylar '00'

### WITH THE DEANS

PRESENT: Auerbach, Miller, Milner, Sparrow, Schmidt, Dempster

1. We talked about Micheal Coss, the skating at the Navy Base, the eminent return of Ms Leonard, while I thought about the Pax Auerbach.

Uninspiredly obvious,  
Richard E. Thucydides Who'

## Announcements

"SEXUAL COMPATIBILITY" will be the subject of the lecture-workshop given by Valerie Young for the Annapolis Astrological Assoc. The meeting will be held at 315 Cedar Lane, Hillsmere, Annapolis, at 7 pm on Tuesday April 7th. Please bring note pad and pencil and if possible your correct natal chart. The public is invited. A small fee will be charged.

### HEAD RESIDENT POSITION AT SANTA FE

The Santa Fe campus is seeking a Head Resident, who will administer the campus housing program live in an apartment on campus, be responsible for emergency duty nights and weekends, counsel with students on an informal basis and work with the Assistant Dean on matters of student discipline. The position will be available this summer. It is a 3/8 time position.

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### WAILING AND GNASHING OF TEETH...

There will for those who do not sign up for the All-College Seminar by Wednesday night. The seminar will be at 8 pm on Friday night. The reading, Voltaire's Candide, is available in the bookstore. That deadline again: Wednesday, March 25, Midnight. (We need tutors too.)

J. Melcher for the SCI

THE PLACEMENT OFFICE has a new and very good directory entitled The Student Guide to Fellowships and Internships.

The National Aquarium in Blatimore offers two "Education Specialist Trainee" positions. They are full-time, one is for the summer of 1981 and the other is for six months. Only graduates or rising seniors are eligible. The experience covers many areas. A salary plus fringe benefits is offered. For further details, come to the placement office.

The Rochester Museum and Science Center expects to have an opening for a person interested in making a career in the planetarium field. This is primarily an internship and would be for one year's duration.

Marianne Braun  
Director of Placement

### CONTEST FOR REALITY T-SHIRT DESIGNS

Reality weekend is coming up, and we need a design for the t-shirts. A prize will be awarded for the design chosen. Designs will be silkscreened onto the shirts, so the designs should be simple and clear -- no line drawings, as they are impossible to silkscreen.

Designs should be submitted no later than April 3, so that we may have the shirts screened in time for Parents' Weekend. Submit designs either by dropping them in campus mail, or by contacting Amy Oosterhout (x42) or Joni Cook by Campus Mail.

*George F. Will*

## The Joy of Baseball

When last I addressed the subject of baseball, the lark was on the wing, the snail was on the thorn, and my Chicago Cubs were in first place. That was last June. The lark and snail had good seasons, but the Cubs floundered. Now several sadists have called my attention to the fact that another season is at hand, and they have dared me to say anything cheerful.

That is a daunting challenge, but if the challengers had done their homework in the Will family archives, they would have known that we are a family rarely daunted. So here goes a cheerful thought:

Not even practitioners as inartistic as the Cubs can spoil something as sublime as baseball.

To understand why this is so, you should begin at the beginning of baseball, and that does not mean

Aboer Doubleday. Doubleday, who was a captain of artillery in the Union army at Fort Sumter, was present at the creation of the Civil War, but not of baseball. His New York Times obituary did not even mention baseball. Such is the power of myth, however, that baseball's Hall of Fame is at Cooperstown, N.Y., because Doubleday was a schoolboy there.

Nevertheless, the hall does contain a plaque honoring the one American whose achievements of mind rank with those of Aristotle, Newton, Hegel and Einstein. I refer, of course, to Alexander Cartwright, whose middle name was, appropriately, Joy. On the plaque, the list of his accomplishments begins: "Set bases 90 feet apart."

In 1845 Cartwright, then 25, joined some friends in a meadow beside a

## March 17 Furies 2 Maenads 3

The Maenads had to fight hard for this victory (15-10, 17-15, 4-15, 5-15, 15-12). Coffee and Alers of the Furies were playing well and Farrell's serve has gotten quite formidable. She has mastered the fast, hard serve that skims the net. However, the Maenads were setting the ball better than usual, were lucky enough to win that second decisive game and also Brockway's control and consistency helped rackup the points.

## March 19 Nymphs 3 Maenads 0

If the Maenads had won this game they would have tied with the Furies for first place. But they didn't and surprisingly it was a quick victory for the Nymphs (16-14, 15-12, 15-6). Haskins was decidedly a factor in the Nymphs success. She plays like Brockway: control. And again Krafft made some beautiful spikes and Kamenski's serve is still terrifying. But the Nymphs have had these components before so I'm inclined to think the Maenads were down more than that the Nymphs were up.

**SOFTBALL:** With luck and sunshine next weeks schedule is as follows:

Tuesday	4:00	Nymphs vs Maenads
Thursday	2:30	Nymphs vs Furies
Friday	4:00	Amazons vs Maenads

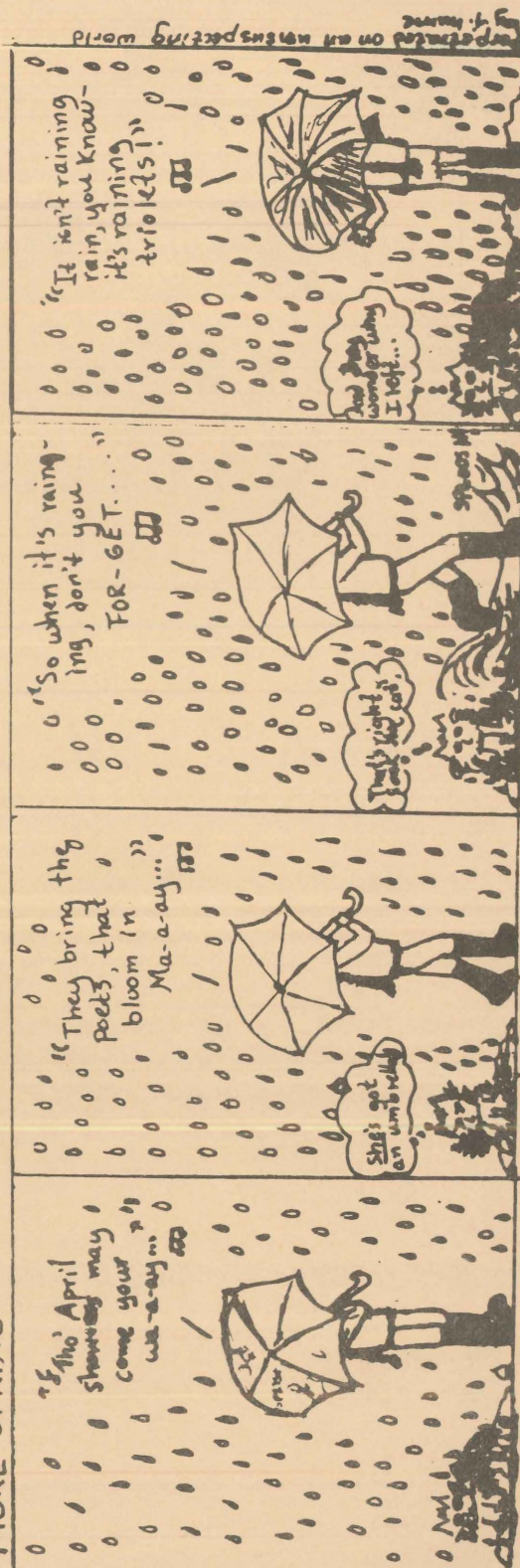
Congratulations to the Furies for taking first place in the volleyball season and to the Nymphs for not taking last place.

Furies	21
Maenads	19
Nymphs	16
Amazons	15

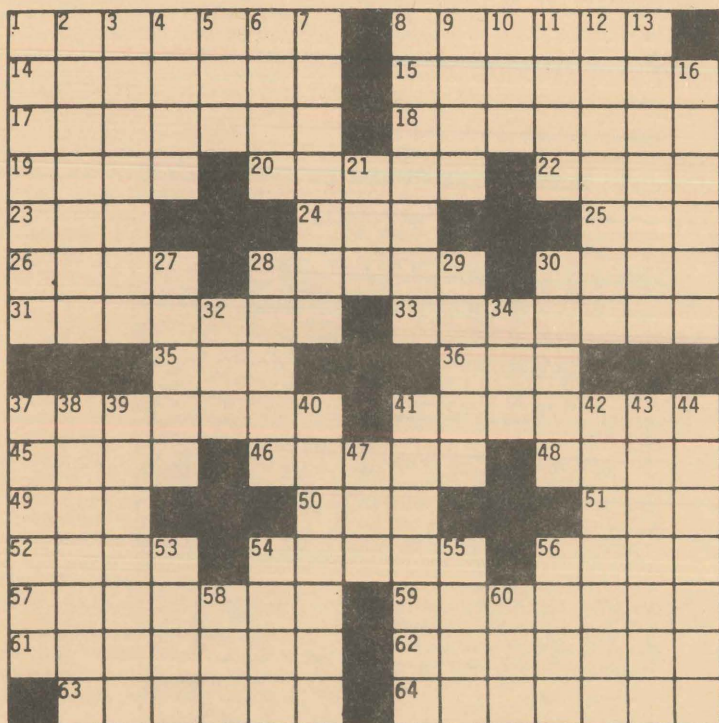


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- Jellies and Jams
- Cider



MORE SPRING



## collegiate crossword

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### ACROSS

- 1 Servile  
8 Rich or prominent persons  
14 Frequenter  
15 Stuffed oneself  
17 Classroom need  
18 Experienced person  
19 Big bundle  
20 Knockout substance  
22 Suffix: body  
23 Basic Latin verb  
24 Division of time  
25 Insect egg  
26 Ship of old  
28 Be afraid of  
30 Nota —  
31 Old men  
33 Musical pieces  
35 Exploit  
36 Tennis term  
37 Disciplined and austere  
41 Radio or TV muff  
45 Heap  
46 Picture game  
48 Designate  
49 Mr. Gershwin  
50 Part of USAF  
51 — science  
52 "Aba — Honeymoon"  
54 Aquatic mammal  
56 — fide  
57 Cotton cloth  
59 Eating place  
61 Certain movie versions  
62 Howl  
63 Most sound  
64 Men of Madrid

### DOWN

- 12 Rank above knight  
13 Endurance  
16 Relatives on the mother's side  
21 Garden tool  
27 Sky-blue  
28 Gloomy (poet.)  
29 "Valley of the —"  
30 Relay-race item  
32 Common suffix  
34 Prefix: new  
37 House bug  
38 "The — of Penzance"  
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40 Most tidy  
41 Agencies  
42 Site of famous observatory  
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