

THE

GADFLY

VOL. II, ISSUE 18 THE ST. JOHN'S COLLEGE INDEPENDENT STUDENT WEEKLY FEB. 23, 1981

On The Program

When the new program was begun, it was such a break from the old that Barr and Buchanan instituted a weekly radio show on WFBR in Baltimore to explain it to the alumni. This second in our series "On the Program" is a talk by the first president of the new program, Stringfellow Barr, on what the program is and is not. It was broadcast from the president's office in McDowell, and is called, appropriately enough, "On the Program."

Rick Campbell

Tonight I want to discuss once more that Task. That is, I want to discuss the New Program. But I propose to call it by another name. I propose to call it "The St. John's Program." When the St. John's Program was announced last summer, it seemed natural to call it new, since it was a departure from the standardized curriculum in force not only at St. John's but in liberal arts colleges throughout the country. Since last summer, educators throughout the nation have come to recognize it for what it is: a restoration of true liberal education, a restoration of something very old indeed, even older than St. John's College, which is itself in its third century of existence. Under these circumstances the word "new" gets less appropriate each day. So I shall stop saying "the New Program" and say "the St. John's Program."

I want to define the St. John's Program in a way heretofore not open to me. One of the most suggestive ways, if not the most thorough, to define a thing is through saying what it is not. The time has come, I think, to state a list of things which the St. John's Program is not. And there has been enough public discussion in the past few months to furnish me with an imposing list of false assumptions, a list which should help me this evening.

The St. John's Program is not a mere list of books, a sort of five-foot shelf. It was necessary, of course, to make clear from the start what the required reading at St. John's would be: not, as in most colleges, a list of textbooks without any permanent literary value, but another list: a list of recognizably great classics from the Greeks to our own day. But those classics are being studied at St. John's under the most carefully organized instruction: through lectures, through seminars, through tutorials, through illustrative laboratories.

The St. John's Program is not for poor little rich boys, who won't have to earn their living later. It was designed to liberate the minds of boys who will probably have to face the economic responsibilities of a breadwinner but who will certainly have to face the economic responsibilities of citizenship, friendship, of making important moral decisions. The inheritance laws still permit some of us to avoid the responsibilities of breadwinning, but the responsibilities of a good citizen, a good husband, or a good father may yet remain. The Bible is not the only classic on the St. John's list that declares that man shall not live by bread alone. Liberal education is concerned that we meet, not only our bills, but other and subtler obligations which free men must meet. However, it is possible to meet both. And the bankruptcy of American liberal colleges is contained in the assumption that, if we developed a young man's intellect, if we schooled him to think clearly, to write forcefully, to grasp problems quickly, he would promptly starve. This is nonsense. To understand Euclid's Elements of Geometry is not to eat lotus any more than it is to prepare for a specific job in business. To understand Euclid is to discipline the intellect for the business of living. And the business of living includes breadwinning whenever bread is needed. But it is a more complicated business than can be carried on only in office hours. The St. John's Program is concerned with preparing men for the business of living.

If the St. John's Program was not made merely for little rich boys, neither was it made for little geniuses. You don't have to be a genius to read the books on the St. John's list. The books were not written for geniuses, though they were written by geniuses. If any geniuses do come to St. John's--and let's remember that geniuses are pretty rare birds--they will find the books worth reading. But so will those who merely have good sense. The educational policy of American colleges has tended increasingly to protect the minds of their students from the really great minds of the past. St. John's has abandoned this scheme as being bad practice. Brilliant boys will get more at St. John's than mediocre boys. But remember that mediocre boys get more from good reading than from bad reading.

The St. John's Program was not laid down for well prepared boys. Personally, I should bet on a boy from a country school who had learned to read and write a good deal sooner than on a boy who had led a protected city life and who had had the "advantages" of a progressive city school--when it comes, that is, to their understanding really first-class stuff. No, exceptional preparation is not needed

for entrance on the St. John's Program. In fact, most of the unit requirements of our educational mill are irrelevant.

The St. John's Program is not a college "course" to be chosen along with other courses. It is a complete four-year liberal arts curriculum leading to the degree of bachelor of arts, which meant originally- and means now at St. John's- -bachelor of the liberal arts.

The St. John's Program is not "an interesting experiment in progressive education." One does not study mathematics, one does not read Shakespeare, to find out if there is any educational value in them. One may, and should, experiment daily in the best method of getting out of them the value that is there. Every teacher experiments that way every time he teaches. But St. John's is not "trying out" liberal education to see if liberal education is a good thing. The 17th century founders of this college knew it was a good thing when founding the College. I know of no reason to disagree with them. The founders of the American Republic knew liberal education was a good thing, nay, a necessary thing, if free men were to remain free. Nothing so far indicates they were mistaken. The restoration of the liberal arts is not, and cannot be, an experiment as long as there are Americans who know what liberal education is and who want it for their children.

The St. John's Program does not turn away from contemporary America to the dead past of Europe. It turns to the past to discover the living tradition without which the contemporary world is unintelligible. It finds that past largely in Europe because that is where that past is. St. John's might in a gust of anti-European patriotism try to rediscover out tradition in the cliff dwellings of Arizona indian tribes. Unfortunately for our super patriots, our language, the ideas we live by, the institutions we live with, did not come from Indian pueblos but from our own ancestors, and our ancestors happened to be European. That past is as much our heritage as it is the heritage of contemporary Europeans. And we must recapture and understand it if we would know ourselves or know the 20th century world we live in. It is that past that will make us understand vividly the contemporary setting. The world did not begin last Tuesday. It is the pathetic assumption that it did which leads people to

believe in New Economic Eras, political nostrums, and intellectual fads. One definition of the classics read at St. John's is "those books which have persistently remained contemporary."

I have tried to state briefly some of the things which the St. John's Program is not. Let me add what it is. The so-called elective system, which President Eliot started at Harvard and which has spread in exaggerated form until it has become the standard curriculum of the liberal arts colleges in our country, has degenerated into an unintelligible jumble of specialized, departmentalized subject matters, ill-correlated, and totted up in terms of session hours at the end of four years to make a degree. Such a curriculum may yield the student an abundance of assorted information: it can no longer be made to yield him a basic, well-rounded liberal education, even if the student follows the wisest guidance in selecting his courses. Since he usually elects his courses for arbitrary and unwise reasons, the curriculum habitually yields him precious little indeed. The St. John's Program has been devised to furnish the well-rounded discipline he now seeks in vain.

The St. John's Program has created a wave of unexpected publicity- unexpected even to those of us responsible for announcing the Program. This unexpected publicity measures our nation's discontent with what we long ago took to calling cafeteria education. It measures not only the discontent of despairing parents who seek a sound education for their sons, but of men in academic life who have seen the elective system go to pieces, and of employers in business and the professions, who try in vain to use to advantage the half-educated products of our colleges. It is the reasoned discontent of all these elements that furnishes today the moral backing of the St. John's Program. These men and these women have assessed our college system and have found it wanting. They are turning with eager eyes to the labor of restoration at St. John's. It is up to every member of the college to do everything in his power to the end that, believing in the integrity of our purpose, they shall not be disappointed. For what they ask of the American liberal Arts college they have a right to ask of St. John's by the terms of its charter- a general, basic education that will fit young men for the business of living, regardless of their chosen careers.



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Lecture Review

"TRUTH-TELLING IN THE ILIAD"

Last Friday's lecture was about words. In a fine treatment of the Iliad, Mr. Allanbrook showed us the significance of names and their relations within the poem; at the same time, he demonstrated his own ability to use words, such that the lecture seemed itself the stuff of poetry. He described the Iliad as the truest book we have, because it best describes things as they truly are. His explanation was divided into section about the nouns of the story, the similes, the names of the characters, the names of the gods, and finally, a discussion of the poem itself.

Mr. Allanbrook began his exposition by observing that Homer has words and names for everything, and describes animals and objects with the greatest detail. Homer does more than simply identify them by their function or nature, however, for he takes into account their qualities as well. Leaf-headed pikes, black-thonged swords, fast-footed horses, strong-benched vessels, and a fair-running river--everything is named when it is seen, and in the name is the description of the thing. Here we see the trueness of the truth before our eyes.

In the poem's similes we see the anger, pain, beauty and quiet of Homer's world. Through comparisons, Homer portrays for us the actions of men both in groups and by themselves. As an example of the former, a simile is used to express the vastness of the Trojan plain and the sweep of armies across it. The warriors are like wolves crunching the bones of unfortunate stags. Like lions, eagles, dogs and insects they swarm over the battlefield, tearing one another to pieces. But similes also permit us a view of men as individuals. Achilles and Agamemnon are also like lions as they consume the bloody flesh of their helpless adversaries. Further, the heroes are named, for Homer uses more than simile in his portrayal of men. No one is anonymous in the Iliad, even those who appear for a few brief lines and are immortalized in one instant, struck from the poem in the next. Each man has a place and an ancestry, some background he can call his own and by which we can know him. None is a statistic or a number; each has his own distinctions, each is unique. We see at once the savagery of war and the excellence of the men who par-

3

ticipate in it. We are repulsed by the one and honor the other in a strange and awesome paradox.

The gods are named, too. We know them as Ares, Aphrodite, Athena, Zeus, etc. They too have domestic squabbles, lust and anger. They differ from us in one important respect: their immortality. To them all the world's a game and all the man and women merely tokens to be manipulated. Our mortality is offensive to them, for they leave us and our dying, and only then becoming what they are truly, the stars and planets, the sun and the moon. Like Artemis in Euripides' Hippolytus, the gods of the Iliad prefer to remove themselves from the corruption of our world to the perfection of theirs.

The Iliad is marked by the emphasis on sight. The poem presents no argument or piece of rhetoric to tell us how to act. Instead, it portrays men as they do act and shows how their emotions are made manifest as they react to their own mortality. The poem gives us no explicit lesson; instead, it presents us with a story from which we may only infer right action. Mr. Allanbrook's own simile compared the Iliad to a roving camera eye which takes in the whole plain at once and then focuses in on the lives of a few most excellent men. Because seeing is knowing for Homer, we learn of men by how they act, and by their actions we see their true character and true virtue.

Because the Iliad is the first book we read, it takes a peculiar place in our study, for it becomes the pad from which all subsequent philosophy is launched. If Achilles is the first man in the Iliad, then we may regard that poem as first in both our literature and our philosophy. Homer is an ever-present star, and his poem shines on us with rays that remain always fresh and true. From the Iliad there is always something new to be garnered if we but take the time to read and look.

If the Iliad stakes its all in words, so did Mr. Allanbrook's lecture, for he displayed both in his composition and delivery a marvelous sense of the English language. He had keen insights into the nature of the music of prose and poetry, and he reminded us that without a proper sense of our language we are but slaves. Words are the things we use to name the stuff of our lives and to communicate the knowledge and truths of our world. Without the capacity to use rightly the tools of thought and expression we are but barbarians, remaining forever strangers to the glory of our civilization.

Commentary

REPLY TO THE FINANCIAL AID OFFICER'S LETTER OF FEBRUARY 20

Dear Mrs. Taylor,

There are two objections I wish to make to your call to activism on the part of the college community concerning President's Reagan's proposed educational budget cuts.

First, the welfare of the larger community (i.e. the United States) should and must have the first priority over all other sub-communities which exist by or on the largesse of the larger community. The possibility of a place such as St John's arises from the actuality of the United States. President Reagan has called for across-the-board cuts in the federal budget. There are no "sacrificial lambs," but we all are going to be pinched. It is because of the proliferation and screaming of special interest groups, of which educators are one, that the welfare of the whole country has been neglected for so long. If we are going to be able to survive the current economic crisis, we all must be willing to tighten our belts.

Second, Mr Reagan's philosophy is different from that which we have been used to. It is no longer "look to the government," but "look to yourself." He made it clear in his speech before the joint session of Congress that it is not the government's role to institute social change. This college has taken upon itself the task to educate men and women in the arts of freedom. The college has to practice those arts also. Government money comes with a great many strings

attached. The less money the school receives from the government the better off it will be. Much of our money comes from private resources. If Mr Reagan's plan works, then there will be more money available from the private sector.

What is called for is more creative fund-raising on the part of the college and its students. I object in principle to government grants and low-interest loans to people who have never given anything to the government to deserve them. Something one is given is not valued nearly so much as something one works for. If people want an education bad enough, they'll find a way to do it. Many companies provide educational benefits for their employees. The armed services still provide funds for educational assistance, and the G.I. Bill may be reinstated. And there is always the way many of our fathers did it; it used to be called "working your way through college."

My parents were unable to fund my education. If I wanted to go to college, it was up to me. I spent three years in the Marine Corps and the bulk of my financial aid comes from the G.I. Bill. I have worked part-time ever since coming to St John's, sometimes holding three jobs at once. I am also a recipient of federal grants and loans. Without them it would have been more difficult to attend St John's. But, I feel I have earned the right to those grants and loans by my service to the country.

Yes, there may be a change in the make-up of the student body at St John's. But I don't think that necessarily means that it will become a rich kid's school. In fact, I think just the opposite may happen, and we will get older students who know why they are here and are committed to the program; in short, students who have some independence before they come to St John's.

Rick Campbell '81



NO, NO - CHECK YOUR PROGRAM. THOSE ARE THE CHRISTIANS!

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According to Augustinian tradition, wisdom depends upon Divine Illumination. Since all creatures (that is, everything which exists save God) are expressions of the Divine intention, only God can reveal the truth about them to the receptive intellect. The Thomist tradition, followed somewhat by such early modern philosophers as Descartes, holds that there is a Natural Light instilled in the rational creature which is sufficient for the science of creatures, which is itself capable of illuminating the objects of sense.

For St Thomas, the object of sense is only known to the intellect through the abstraction of the species from the concrete individual and the subsequent turning back of the intellect to correlate the species with the sensation of the individual. Thus, St Thomas holds that the individual is only truly known through its predicates; perception is a combination of sensation plus the determinations of the intellect (e.g., one's eye has the sensation of the color white; one's intellect, as it were, thinks 'the quality of whiteness' - verbally, the perception could be put in the form 'this is white', where 'this' is the sensation and 'white' is the species, joined by the copula into one whole perception).

This abstraction, and (consequently) perception, depends upon the Natural Light, which St Thomas identifies with the agent intellect. The agent intellect performs the abstraction of intelligible characteristics from sensations, and impresses them upon the passive intellect; the passive intellect, after having received the species or universal through abstraction, is identical with conceptual memory. (Once the passive intellect is thus actualized, it is able to operate on its own in reasoning about things. The agent intellect is not the power of reasoning (through concepts), but the power of perceiving (i.e., the Natural Light), which does not possess the species and universals, but only the principles of abstraction.)

Immanuel Kant, analogously, divides perception into sensation and a cognitive act. The understanding acts upon a manifold of sensations in order to bring it under the rule of the categories. In so doing, it brings the manifold into empirical apperception, which more or less corresponds to the passive intellect. The pure apperception corresponds to the agent intellect, and incorporates the manifold in a spontaneous act which can be verbally represented as 'I think'; the manifold may be represented by the expression 'such-and-such'; however, by virtue of the 'such-and-such' being brought under the categories (i.e., being formed by the activity of thought into something thinkable), the 'such-and-such' is converted into 'this one thing'. Thus, the synthetic unity of apperception results in the empirical apperception, which may be verbally represented as "I think this one thing", which can be analyzed into various predicates which determine it. This is just what is called by Kant an intuition, which is to say a perception.¹⁰ This perception is complete when the apperception refers the categorical determinations of the thing back to the manifold in order to produce the transcendental synthesis of the imagination, that is, brings sensation into conformity with the determinations of the understanding, so that 'this' refers to the sensation illuminated by the Natural Light.¹¹ Subsequently, the empirical apperception thinks through its concepts, similarly to the actualized passive intellect.¹²

There are remarkable similarities between St. Thomas's epistemology, and that of Immanuel Kant, though (of course) there is not a complete identity; and since St Thomas is largely following Aristotle in the relevant sections, this seems to indicate that there is a remarkable similarity between Kant and Aristotle on central epistemological issues.

This, however, is not so very strange, since the impressions of sense are notoriously incapable of producing intelligence (witness animals), and in themselves unreliable, it is necessary for anyone with a genuine concern for understanding (as opposed to utility) to suppose that intelligence acts upon experience in order to illuminate it, either through the Natural Light, or through some version of the theory of Divine Illumination. (However, even St Augustine seems to have had a theory of the Natural Light, although the results of ordinary reasoning were questionable and largely preparatory, so that the mind could become receptive of Divine Illumination).

In any case, the reason that St. Thomas and Kant are empiricists, insisting that all knowledge derives from perception, is that the Natural Light illuminates experience in the process of having experience. Since the Natural Light operates in the act of perception, human beings are intrinsically provided with the means of understanding, according to their mode of existence, sufficient for their needs. This is not the same thing as to say that all men are intelligent to the same degree, or in all areas. It does mean that ordinary experience is fundamentally intelligible for all men, and that men are never really in darkness as long as they, like Adam, can see things and name them.

Postscript: (The translation of the title?: "Send forth thy light and thy truth," to which St Thomas would reply, "It is in your midst, in your common sense, to light the way, just as He came into your midst, humbly and in the flesh; and the simplest man has wit enough to love Him.")

Michael David Blume '79

1. Summa Theologica, first part, Q 79, art 3
2. ibid, first part, Q 86, art 1
3. ibid, " " Q 79, art 4
4. ibid, " " Q 79, art 7
5. ibid, " " Q 79, art 6
6. ibid, " " Q 79, art 4 (particularly Reply Ob. 2)
7. Critique of Pure Reason, (B) Deduction, sec 15
8. ibid, (B) Deduction, sec 16
9. ibid, " " sec 17
10. ibid, " " sec 20
11. ibid, " " sec 24
12. ibid, " " sec 27



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EUCLID VERSIFIED

By Kevin G. Long

The Elements now let us start
And hope we have the strength;
A point is that which has no part
A line is breathless length.

Now lines all have extremities
Which are quite plainly points.
And we shall reckon those lines straight
Which have no crooks or joints.

Since all that surface lacks is depth
By lines is surface bounded
And we shall call a surface plane
If it is flat, not rounded.

If to a line inclines a line
As if in love entangled,
Inclinations such as these
Make two lines to be angled.

Should angles have a constant shape
And not grow ever skinnier
Their sides are straight, and then they're known
As angles rectilinear.

Whene'er a line stands on a line
And makes the angles equals,
Two facts arise of which both are
To this condition, sequels:

These are a pair of useful truths
The first one, in particular.
The angles formed are known as right
The lines, as perpendicular.

Obtuse is said of men quite dull
And not of wit possessive
But it is said of angles when
They're to a right excessive.

Of that which cannot help but take
A forward-bent position
Both man and angle will be in
A quite acute condition.

A boundary is what ends a thing
And good things must end sadly.
A figure thus is held in bounds
But either well or badly.

If many points from some fixed point
Be just as far away
And on a line which is not straight
Are all such points astray.

If such a line is on a plane
A figure thus is made
And this we dub a circle, quite
A noble accolade.

The center is that point from which
The others dare to wander
Diameters will meet them when they
Cross from one side yonder.

If through a center is a line
Produced in both directions
The circle cut in twain will be
In semi circled sections.

Rectilinear figures are
The ones whose sides are straight.

Some have three and some have four
And some have more than eight.

But scholars like to use such words
As border on the tawdry.
"The laterals," they like to say,
"Are multi-, tri-, and quadri-".

The species of the triangle
Are easily defined:
Isosceles and scalene
And the equilateral kind.

The last is most, the first is less,
In structure, democratic
The middle stands for liberty
And hence remains erratic.

Obtuse is any triangle
Whose part exceeds the mean
Acute whose parts have fallen short
And right is in between.

Among the quadrilaterals
Are equilaterals too
Don't look for rights in rhombuses
In squares and oblongs do.

The sides and angles juxtaposed
Of rhomboids are symmetric
Trapezia have no matching parts
Since they are so eclectic.

If in a plane there be two lines
With straightness in perfection
They're parallel if when produced
They have no intersection.

* * *

Behold the definitions which
You ought to take to heart
Pursue the whole geometry
Beginning with this part.

Said Plato to his protegés:
"Before you come in here
The solids known as regular
Inscribe inside a sphere".

If wisdom is the thing you seek
Not fame or wealth or looks
Make yourself a master first
Of Euclid's Thirteen Books.

The author is a graduate of Thomas Aquinas College
in California and the managing editor of the DIDACTIC,
its alumni journal, from which this is reprinted.



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- Jellies and Jams
- Cider

The express goal of Kant's endeavor was to ex-hume philosophy and revive her. Despite his instauration she is again exposed and abused, an attenuated creature deprived of apodicticity and given instead "probability" and "tautology." This, the work of clever men convinced of their deep insights into the shallowness of speculation, is the slow and deliberate evisceration of philosophy. Those orgulous egos torment her with their ponderous and vasty accoutrements, a discombobulating array of logical truths, scientific facts, and scurrilous assumptions. Mr Quine, for example, opines that all mental content, such as knowledge, is derived from "surface irritations," (i.e., sense-perception). I concede that reading Mr Quine has irritated my surface, but not by lack of intention did he stop there.

Brand Blanshard has nicely observed that the statement, "all a priori propositions are tautological (i.e., analytic)," which is a cornerstone of logical empiricism, cannot be true by the standards of logical empiricism itself. (Reason and Analysis, ch. VI, 38). Mr Ayer holds that all true statements are either tautological (and hence synthetic). (Quine objects to this dichotomy because it makes it seem as if there are some truths, namely tautologies, which are not derived from experience. See Word and Object, sect

14). Is, then, the statement "all a priori propositions are analytic," empirical or tautological? It cannot be the former, since it claims universality for itself and cannot be thus a merely probable generalization from experience. On the other hand, if it is analytic, what is the dispute about? A definition? But surely the notion of synthetic truths a priori is not simply self-contradictory. Mr Ayer, after all, thinks that he is saying something interesting, something informative, and not tautological when he denies their possibility. And indeed, it is interesting, since by "a priori" one means "before experience" and by "analytic" "true by identity." That the

latter subsume the former may be the case, but this is obviously not to be got out of the terms themselves, that is, by identity.

So this must be a synthetic statement after all, and since only synthetic propositions a posteriori are admitted, we must forgo that apodictic "all." Now the assertion must read, "A. J. Ayer has never in his experience come across any synthetic truths a priori." Tsk. Tsk. This doesn't get at the problem at all; even Kant would agree to this. A priori truths are precisely those which are not given in experience. Instances of experience corroborate, but do not constitute them. If the statement is true at all, there is but one remaining possibility - the very one denied by the logical empiricists. Since it is not analytic, nor synthetic and empirical, the statement, "there are no synthetic truths a priori," must - if it is true - be a synthetic truth a priori.

Now a self-evident truth is not just one whose contradictory is self-contradictory, since this applies only to analytic statements. Rather it is one which must be tacitly assumed even in the act of denying it. To say, for example, that the Law of Contradiction is false is to say that it is false rather than true, which is an application of the law itself. The case is similar with "there are no synthetic truths a priori." At the same time, self-evident truths are those which ground all our certainty, which are indispensable to the business of thinking. The attempt at denying synthetic truths a priori is not merely a fatuous avocation of some eccentrics, but a serious attack on the foundation of common sense. Very little would survive the proposed sensualization of thought, for at least the possibility of true thought about experience, if not experience itself, presupposes synthetic truths a priori.

Anderson Weekes '82

Letters

ABOUT THE FOOL

In last week's issue of THE GADFLY, I submitted an argument concerning the validity and persuasive power of ontological proofs of the existence of God.

By showing the possibility of substituting the word "contradictory" in the framework of St. Anselm's ontological proof, I hoped to show that proofs of these sorts do not lead anybody to believe in God. Leibniz asserts that we have the right to assume that God exists. God is possible is exactly, as Mr Weekes pointed out, what Leibniz intended. The basis that Leibniz laid leads us to Pascal's infinite spaces -- and those are more convincing than any ontological proof.

This explanation has become necessary because of the unfortunate layout in the last issue which made it appear as if the intention of my article was to personally discredit Anderson (Mr Weekes).

Hans-Peter Soeder '82

SEHR GEIRRTER HERR SOEDER

First may I comment on the typography of your response to me, which was most imaginative; clever misspellings of my name will never cease to entertain me. But I fear that you have missed the point of my remarks on Leibniz, since my assertion, "By this definition, the statement 'God is possible' becomes exactly what Leibniz means by it and what I call a 'so what' statement," far from an attack as you have called it, is a statement of Leibniz's own position. Leibniz also means it to be a "so what" statement. As I have repeatedly said, this is the force and eloquence of the proof: Leibniz gets from "so what" to "that's what" without a middle term. My criticism consists in claiming that this divine possibility is itself impossible. As for your ersatz proof, talk of scary infinite spaces strikes me as more indicative of neurosis than sincere faith in God, and certainly doesn't demonstrate anything more than credulity. Those I know who can rightly be called Christians would never attribute their faith to being afraid of the dark. Religiosity, I think, consists of finer stuff than that.

Anderson Weekes '82

ATTENTION CHASE-STONE RESIDENTS

Since it is the case that Seniors tend to lose interest in the present moment (especially when it comes to the scuffle of daily campus politics) and the desire to contemplate the life beyond St John's grows stronger, and since it is also the case that your present delegate is a senior, therefore he has decided to quit his office and offer it to someone younger, who is still willing and eager for present day glory. All freshmen members are particularly encouraged to take this precious chance to distinguish themselves at this early stage in their St John's career, both because they are now eligible to run and because all the rest of us Seniors are burnt out. This path to sure fame and popularity is easy: attend the meetings on Tuesday nights and Thursday afternoons, and consult the rest of the dorm when you get a request for a commons room party. Elections for an alternate and a new delegate will be held at 7:30 pm (right before seminar) on Monday, the 23rd of February, in the Commons Room.

Chip Melli '81

TO THE GADFLY:

"Please let me urge you again to avoid walking alone when you do not have to." President Delattre sent this message to our mailboxes the same week he told us that next year's fees would be \$8,400. The powers that be orchestrated both to beautiful weather. I am not criticizing Mr Delattre's intentions. But I think we should look more closely at what he says. Notice that Mr Delattre did not say "at night." He did not say "women."

It is bad enough that I will, along with 51% of the rest of the populace, pay for the honor of being a woman by the limitation of my mobility at night. I can't walk to Dorsey House alone. I can't take a stroll at dusk to smell spring or get away from Kant. I am kept a child forever during some periods of time -- about ten hours a day. I might be mugged. I might be raped. I might resist and get killed. Now I am told I should avoid -- if I care about my body and prop-

erty -- strolls on a Sunday afternoon at two o'clock. I wonder how men feel to be told this, to be made victims in this way. At least before we women could walk with men and be safer. Being hunted is certainly an unfortunate way to strike up a friendship.

So we pay our money to the college at first and only our money to the mugger later -- when we're lucky. But after the thousands my father has spent to educate me, I have picked up a few things. If the protector - the ruler - of the Leviathan fails to protect, soon the people will take their money elsewhere. And this is what frightens me most.

If a mugger attacks me he might extract \$5 - my watch - a ring? But if this happens enough, the people will turn elsewhere. The polis will have failed in its first duty, to protect the innocent. I have lived in and visited countries where people have given up some freedoms so that they have more freedom from the fear of being murdered in front of their apartment buildings or mugged at 2 pm on a Sunday in front of an elitist college. It may seem to be an obscure bargain -- less assaults on individuals for less rights of individuals -- but it is real. I hope our system can be improved now, so that we can save it.

It is just not, of course, at St John's or in Annapolis that this gradual imprisonment of the innocent is occurring. The phenomenon is much more severe in some other areas. But right now this is where we live, and work, and learn, and play. Everytime we think twice about that Sunday stroll we lose something. We further victimize ourselves if we take directive like the president's without outrage.

Ironically, President Delattre himself, when accosted recently by a mugger, fought back. He made the criminal run. Perhaps we should more actively support measures which would produce the same effect.

Thank You,
Leslie S. Smith '82

Delegate Council

DC MEETING FOR FEBRUARY 17, 1981

Present: Auerbach, Miller, Warner, Smith, Conners, Dempster

1. Clean Pinkney Day a moderate success. Clean Randall Day after break. I'm going to see my mother and she always makes me clean up before coming home, maybe you guys should do the same.
2. The elusive Chief Sherlock remained so. Tentatively, the visit will take place on the 27th of Feb with a maybe ride to E Port on a fire engine, maybe.
3. See Mr Ellingston the tall freshman with fourteen names who, like the secretary, is neither small nor a geek, about the St John's Ski Weekend over Spring Break. The place is in Sugarbush, VT. It's not too expensive and probably fun. Also, I won't be there.
4. Mr Ney does not seem to be into the Preakness Parade, but anyone else, who would like to do something outside of the Reality functions and would like to go to Baltimore dressed like a loon, make noise, wave to Mom and Dad in the papers should contact Mr Auerbach with suggestions.

DC MEETING WITH THE DEANS ET AL

Present: Auerbach, Milner, Sparrow, Miller, Dempster, Warner, Schmidt

1. Naval Academy said No to skating. Big surprise. Also something about maybe a St John's Day before they close the rink this month. Anyone interested? Contact someone of importance and express your interest.
2. Some moron or morons tore up one of the practice rooms over the weekend (last). Privileges demand responsibility. Until further notice the rooms will be locked and will only be opened by the music librarian. It would be nice if the person(s) who did this would tell the Dean so the entire student body, mostly those interested in playing their instruments would not have to be punished. No wonder tuition goes up what with inflation and people tearing up their own homes. Enough of the secretary's angry tirade.

Polity Pedant
Richard Eclair Miller '83

Polity Fool

Never scratch out what you say if you say it
with your heart,
Your soul will famish if you tear the food
from its belly.

God wishes you no harm
When your face is ready for him you will lift
up your heart and see him.

Don't you wish you were a genius
And could point out your face on the front of
the New York Times

And be talked about in days to come
Like the Beatles and the Rolling Stones?

Did Jesus
Listen to music
wishing to God he could sing?

No: don't be ridiculous.
There were 3 idiots sitting by the road
They had no hair
Jesus said: I want to be like this man.

And behold! he was. So what are we to
learn from this?

That Jesus was an idiot?
That Jesus was bald?
God forbid. Rather, let us say
That Jesus knew what was coming.

Peter Gilbert '81

ON LAST WEEK'S ISSUE

Due to the exigencies of the final weekend
of Senior essay writing period, there were a
few errors in last week's GADFLY. The most serious
error was the guilt by association of
Peter Gilbert's Polity Fool article. His
article was not directed at Anderson Weekes,
as its proximity to Mr. Soeder's counter-
argument to Mr. Weekes' would seem to in-
dicate. My apologies to Mr. Gilbert, Mr.
Weekes and Mr. Soeder.

Some credits were also missing. The lec-
ture review was written by Sean Mulholland
'82. The chart of the Summa was submitted
by Lawrence Berns and the article entitled
"Right, Wrong and Educational Policy" was
written by Michael David Blume '79.

Rick Campbell '81

Announcements

VANDALISM

An especially despicable piece of destruction
took place this weekend in Mellon Hall. One of
the music rooms was extensively damaged by some-
one's tearing around in it on Miss Mahler's elec-
tric cart. The vehicle itself was seriously dam-
aged as well.

I am anxious to discover who was responsible
for this vandalism and request the help of all
students in the identification of the parties
involved.

There is more destruction to property on our
campus than there ought to be, but this needless
waste seems to me particularly degrading.

Ben Milner
Assistant Dean

**THE WINTER ISSUE OF THE ST JOHN'S REVIEW WILL BE
AVAILABLE BEFORE SPRING BREAK, WE HOPE.**

CO-OP ANNOUNCEMENT

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

FEBBIES AND OTHERS:

WORK HARD AND GET AHEAD

The Student Employment Office has advertised in
town, and so jobs are starting to come in at a
brisker rate. If you are in need of money and
would like a part-time job, contact the SEO via
campus mail or ext 62.

People already on file need not reapply. But
Febbies and others who have never officially
signed up should do so now. The work we deal in
is most often for townspeople. They like having
you and usually will accomodate their demands to
your schedule.

Don't be chicken.

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MORE ANNOUNCEMENTS

HUSSERL READING GROUP

I understand there is some interest in reading some Husserl this spring, and am therefore suggesting we form a group to do so. Our text should be the Cartesian Meditations since it is the most accessible of Husserl's writings. While all would be welcome, it would be advisable to have already studied Descartes and some Kant. Anyone interested in this project should let me know by Friday, 27 Feb (either in person, or through campus mail, or phone me at home), since I will have to know how many copies of the text must be ordered.

Jon Lenkowski

SUMMER ASSISTANTS

Those students who would like to be assistants for the Summer Freshmen please apply in writing to Brother Robert, c/o the Assistant Deans' Office no later than March 23.

FROM THE HEALTH CENTER

My copy of My Body My Health is missing from the waiting room and I need it. Would whomever I lent it to please return it.

CPR Course - The Red Cross would be willing to have a CPR course here if there are enough people interested in taking it. It is a 6-8 hour course. I suppose a Saturday would be best or Tues and Wed eve. Cost is 35¢. Please let me know this week if you are interested in a class on Sat Mar 21 or some other day.

Marilyn Mylander

FROM THE PLACEMENT OFFICE

Students who are interested in careers in communications: The AWRT will present its eighth annual career seminar in New York City on March 20, 1981. Speakers and workshop participants will include executives representing broadcast media, advertising and public relations. St John's students who attended this conference last year found it to be worthwhile.

Counselors for a camp for children with respiratory problems are needed. The camps are located in West Virginia. This would be good experience for anyone considering a career in counselling.

Students who are interested in careers in journalism - especially political writing may be interested in the programs offered by Public Research, Syndicated. These are fellowships offered to "advanced undergraduates."

Please come to the placement office for further information on these items.

Marianne Braun

Sports

MEN'S by Bryce Jacobsen

FREE THROW TOURNAMENT: The highest eight scores from each team are counted, so the more shooters a team has, the better. You cannot hurt your team...and could help it, even if you only make 1-for-25!

TWO-ON-TWO TOURNAMENT: Each mens team must have eight participants. The women need six. The schedules are already posted.

Volleyball...Feb. 16

Our league schedule ended with the Guardians rather easily beating the Greenwaves, who were not able to continue their modest one-game winning streak.

On Monday, Mar. 2, we will have a special volleyball game, featuring most(if not all) of our All-Star selectees. Mr. Blyler and Mr. Guaspari have chosen up sides. Expectations are running high...excitement is in the air...wagers have been waged. If you want to see Major League Volleyball, come to the gym at 4:00 P.M.

Basketball

Feb. 18...Druids-82, Spartans-65. The Spartans were never really into this game, trailing 34-17 after one period, 57-43 after two periods, and 82-65 at the end.

Messrs. Armstrong, Ellingston and Schiavo scored 8 or 9 points in the second period.

Feb. 19...Guardians-84, Greenwaves-47. The Greenwave A's did a good job in holding the Guardians to a 22-21 lead...but their B's let them down badly! They lost by 8 to 25! Messrs. Gaspar, Henry and Kessler got most of these 25 points. The Greenwave bubble had burst, and they were flat in the last period.

Feb. 21...Hustlers-76, Guardians-73. Last time around, the Hustlers won by 76-65...but two alumni, Chris Kates and Steve Edwards, contributed 33 of these points. They were not here for this game, so the Guardians had great expectations.

It was a see-saw affair, tied at 26-26 after the first period. But the Hustler B's won their part of it by 5 points, with some good shooting from Messrs. D'Addario, Smith and Vincent.

The Guardian A's made it exciting in the final period, but fell behind in the last twominutes, and could not close the gap.

In a world where it's every man for himself, one extraordinary pig dares to ask,

"PORK-QUOI?"

The Pig Plantagenet

Alumni Pat D'Addario and Andy Klipper came through with good, solid performances that contributed much to the Guardian demise. The Hustlers are certainly getting a lot of mileage out of their alumni.

Feb. 21...Greenwaves-67(!), Spartans-46. Yes, Dear Readers, the much-maligned Greenwave basketball team is still alive, and well...and even flourishing. All they ever needed was a little help from their B-team. And they finally got it!

Their B's inherited a 10 point lead...and increased it by 3! Messrs. Acosta, Canter, Frechette and Sullivan were uncannily accurate with their parabolic trajectories. This discouraged the Spartans, who had not exactly expected this sort of thing.

They tried desperately to re-coup in the last period. But alas! There wasn't enough TIME...and besides, the WAVE TIDE was unstoppable now. They took the final period by 28-20.

Musings...Late at Night

So the Greenwaves have recently won two games. What does this portend? Will this MOMENTUM carry over into the softball season? Can Mr. Slo-pitch, Slo-run, Slo-field Sarkissian regain his old winning form? Can they replace last year's Freshman Flash in the outfield? Can their long-suffering Senior captain, Mr. Ficco, go out a winner?

LEAGUE STANDINGS:

Basketball			Volleyball				
W	L	TP	W	L	TP		
Druids	7	0	21	Druids	7	1	22
Hustlers	6	1	19	Spartans	5	3	18
Guardians	3	4	13	Guardians	5	3	18
Spartans	1	6	9	Hustlers	2	6	12
Greenwaves	1	7	10	Greenwaves	1	7	10

THIS WEEK'S SCHEDULE:

Basketball...Wed. 4:00 Hustlers-Druids
 Free Throw Tournament...Thurs. 1:00-6:00
 Two-on-Two Tournament...Sat.
 (1:30...Women --- 2:45...Men)
 Volleyball Bowl Game...Mon.(Mar. 2)-4:00

WOMEN'S by Lisa Cobb

Tuesday, Feb. 17 Furies-3 Amazons-1

The Furies beat the Amazons easily (15-3, 8-15, 15-4, 15-6). Miss Coffee and Miss Alers stand out among a team composed of many good players, but Miss Oosterhout is the most fun to watch because of her serve. Such calm, cool deliberation in her approach. Her careful, measured steps remind me of a swimmer going off the high dive. I think it must be intimidating because she always makes points with that serve.

In contrast to the cool deliberation which characterizes the Furies, the Amazons are a riot. Miss Sack leads their cheering and applause. They're a close team and nothing gets them down.

Thursday, Feb. 19 Maenads-3 Nymphs-1

The Maenads are another good-spirited lot (Miss Hahn is a constant source of amusement) and they had good reason to be so in this game, since they beat the Nymphs 15-4, 15-12, 4-15 and 15-10. Miss Polk and Miss Swinford were particularly adept at setting the ball. In fact, this game had more sets and was all-around more interesting than most volleyball thus far. Of the Nymphs, Miss Kamensky is just plain fantastic, Miss

Krafft has her moments, like when she spikes the ball, and Miss Gowdy and Miss Gwin look pretty good too. But the Nymphs never do as well as they should considering all the talent they have. I don't think they try hard enough; they all rely on Miss Kamensky too much.

Friday, Feb. 20 Amazons-2 Maenads-3

The Maenads won the first two games easily 15-5 and 15-12, and all looked well, but the Amazons surprised everyone by taking the next two games 15-12 and 15-9. The fifth game decided all: the Maenads took it. Miss Tive helped the Amazons make quite a few points with her serve and Miss Nelson and Miss Nogales were playing well. But on the Maenad side Miss Polk was making incredible saves and serving with power. Miss Brocknay, Miss Swinford and Miss Cote were controlling the ball and setting beautifully. The Amazons were lucky to get as far as they did.

Next Week's Schedule:

Tuesday	Furies vs. Nymphs	4:00
Thursday	Free throw tournament	1:00-6:00
Friday	Amazons vs. Nymphs	4:00
Saturday	Two-on-two basketball tournament	



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I am submitting this on behalf of Tadentz Walendowski. Mr. Walendowski is a Polish dissident; he spoke at our school in September. Anything that can be contributed to help the Polish people seek their freedom is money well spent. Please give what you can.

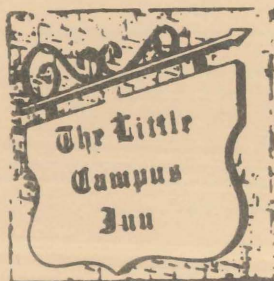
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WOMEN'S SPORTS CONT'D

FREE THROW TOURNAMENT

In the free throw tournament everyone takes 25 foul shots and the eight highest scores for each team are added together. If only seven people show up from a team then a big fat 0 gets added to the seven scores, so be sure to come even if you don't think you can make many baskets.

TWO-ON-TWO TOURNAMENT

Every team needs at least six players to show up to avoid forfeiting a game in this tournament. For example, two players from the Furies play two members of the Maenads, two different Furies play a game with two Nymphs and two more Furies play two Amazons.

The games are played half court to 16 points, and the team winning the most games gets the most team points. The rules for the tournament are posted, so take a look at them and plan to play on Saturday.

The schedule for Saturday is:

- 1:30 Nymphs vs. Maenads
- 1:45 Amazons vs. Furies
- 2:00 Nymphs vs. Amazons
- 2:15 Maenads vs. Furies
- 2:30 Nymphs vs. Furies
- 2:45 Maenads vs. Amazons

THE GADFLY is an independent student journal published every Monday while school is in session. It is free for students and faculty of the Annapolis campus. For others, the subscription rate for the second semester is \$8. Make checks payable to THE GADFLY. Write: THE GADFLY, Box 52, St John's College, Annapolis, MD 21404

DEADLINE: 6 pm Friday
 Letter limit: 500 words

THE GADFLY STAFF

- | | |
|------------------------|---------------|
| Charlotte Barham | Duke Hughes |
| Rick Campbell - Editor | Peggy Kemp |
| Jonathan Edelman | Kurt Schuler |
| Emi S. Geiger | Allen Speight |
| Hazen Hammel | Aoi Yamamura |
| Ann Haskins | |

THE GADFLY is printed in the St John's College print shop by:

Chris Colby & Chris Mark