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# NOONMOON

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# SJC Search & Rescue: A Jolly Green Giant, a freshman, and a drug called Diamox

By Travis Dunn

The story began when two teenage hikers from a Santa Fe youth hostel were climbing around on a cliff near Nambe Falls—about a half hour north of Santa Fe. One of the hikers, a man, was climbing above the other, a woman, and accidentally kicked some loose rock on the woman's head. The woman received head injuries; the man, unable to get to her for fear of loosing more rock, hurried to get help. The State Police received a call from the man and dispatched the SJC Search and Rescue Team and the Los Alamos Fire Brigade to help.

The team drove to Nambe Falls and hiked to the cliff, says Patrick French, the leader of the group. The team members were unable to hike down to the injured woman, so Patrick had to strap on rock climbing equipment and rappel down to where she was. When he reached her, he gave her a helmet to protect her from more falling rocks and gave her medical attention. He also put a cervical collar around her neck to prevent her from sustaining any more head or neck injuries.

The Search and Rescue Field Coordinator requested a helicopter from Kirtland Air Force base in Albuquerque, which sent out a helicopter to the scene of the accident. When the chopper arrived, Patrick put the woman in a harness that was lowered down from the helicopter. The chopper hoisted her up and flew her to S. Vincent's Hospital in Santa Fe.

## Meanwhile . . .

While this rescue operation was going on, Search and Rescue Team members Amy Loyd and Kaili Liikane were listening in on their radios. They were leaders of the freshmen orientation program that takes new students into the mountains near Santa Fe Baldy.

Two groups had hiked to Puerto Nambe, one led by Mike Hudson, Amy Loyd, and Kirk Duncan, the other by Kaili Liikane and Melanie Kirby. In the first group was a

freshman who had a history of Acute Mountain Sickness (AMS), a medical condition that afflicts people who are unaccustomed to high altitudes. The student was taking a drug called Diamox, which is supposed to prevent AMS. Amy says she and the student talked about his medical problem and felt confident that he would be fine on the trip. As the freshmen and orientation leaders hiked along on their trip, the student was exceptionally energetic and showed no signs of altitude sickness.

As evening approached, the group prepared dinner. That's when the problems started. Junior Kirk Duncan says he suspected something was wrong when the student retired to his sleeping bag after dinner to lie down: "Everyone else was jovial and doing the social thing," he says. About a half hour later the student was "off and vomiting in the woods"—a possible sign of AMS. "It looked like a tense moment," says Kirk.

Mike Hudson and Amy tried to decide what to do with the student. They knew they had to get him to a lower elevation, since in advanced cases of AMS, fluid can accumulate in the victim's lungs and brain—to belabor the obvious, this is not a good thing. Since it wasn't quite dark, they could have moved the student on foot. But since they knew about the Air Force helicopter at Nambe Falls, they decided to call out on the radio and request an airlift. The chopper accepted their request.

As they waited, it became dark. Thus it was too late to move the student on foot. Then the chopper crew called to say it couldn't perform the airlift. The Field Coordinator decided to request another helicopter from the base in Albuquerque. The base sent out what Amy describes as "a Jolly Green Giant"—a huge chopper with two horizontal propellers.

Waiting for the "Jolly Green Giant" to arrive, the St. John's crew prepared a landing area in a meadow. Oddly enough, the meadow wasn't empty: it was covered by dozens of llamas, campers, and tents, which they had to clear out of the way so the chopper could land. "All the freshmen re-

ally pulled together," to help with the rescue operation, says Amy. Kaili came down from the other orientation group to assist Amy, and Kirk says he acted "as the spiritual leader."

When the chopper approached, they set off flares so the pilot could find the area. Then students wielding flashlights circled the landing area with their lights pointed at the ground so the chopper could land safely. The winds generated by the "Jolly Green Giant" were so powerful that they flattened a llama rider's tent. With the chopper on the ground, the students and Air Force crew loaded the ill student on board. Amy went to accompany the student to the hospital.

The student only spent a few hours in the hospital, for the reason that once a person suffering from AMS gets to a low enough elevation, "all the symptoms immediately disappear," says Patrick. Later on they went to see how the student was doing. He was shortly released, and Patrick, Amy, and the student went out to eat an early morning meal at Carrow's.

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## The Novelty at St. John's

When I first learned that I had been accepted to St. John's College, I did a little dance and had several glasses of champagne to celebrate. I was sure it was the right place for me. A place that would give me the kind of education that was best suited to me. I had thought that St. John's would be different from society at large. But I find it is merely a reflection of society at large. I had thought that the people I would meet would be more inclined to think of all people as just that: people. This kind of thinking, however, is not a reality at St. John's.

Most people, when they think of discrimination, think in terms of large events. What comes to mind is maybe the Rodney King incident or maybe people being hit with clubs or sprayed with water as they try to hold a peaceful march or protest. Or maybe it's the sight of armed guards escorting children to school. And for others, maybe their minds drift all the way back to the days of legalized slavery and they see people toiling in the fields. They may see people being beaten or hanged because they spoke disrespectfully to someone of the superior race. They may even picture the plantation owner making his way to the slave quarters to have sex with some girl that could not refuse his advances. These are some of the larger incidents that people may think about when they think of discrimination.

However, none of these things has any place in my definition of what discrimination has been for me over the last 40 years. Discrimination has been a series of subtleties. Nothing earth shattering. Nothing to write about in the newspapers. Nothing to call out the National Guard for, and certainly nothing to be upset over. But isn't it something to be upset over?

First, what is a subtlety? Subtleties are just what the word implies: the sly little ways white people have of keeping other people in their place. An example of a subtlety: I once put a notice on the bulletin board where I worked in hopes of getting a tennis partner. This guy called and seemed very happy about getting together for a match. We made a date to play. I showed up ready to play and waited about a half hour, and I saw no sign of him. I went home and called him and asked what had happened. He said he was there but did not see me. He saw only some colored girl hanging out. I said, "Did it ever occur to you that that might be me?" He said, "No, you didn't sound like one of them over the phone." As you can see by this example, white people tend to think of themselves as the only people on the planet.

The subtleties here at St. John's are neither better nor worse than others I have endured. For instance, one subtlety begins when I am talking with someone in my Greek class and ask him how it is going. He says he is doing great. I confess that my Greek sucks and that maybe we could get together and he could help me. I get no response, he just looks at the ground. So I don't push it. Instead I just say, "Well, I'll see you later," and walk away. And later, another member of that class tells me not to worry about my Greek; someone will help me. But when the person gets together with other members in the class I am not invited. As a matter of fact, they make study plans while talking across me.

This last subtlety is bordering on the obvious but it is still kind of

subtle. I am in the upper dorms getting my head shaved. There are four or five people who show up just to watch. Someone suggests that we, or rather they, go to his room and drink some whisky. I say, "That sounds like a fine idea." But my remark is ignored, and as a matter of fact, this person proceeds to ask everyone individually if he or she would like to join him, again, talking across me as if I were invisible. I guess I am invisible to most people here at St. John's when it comes to anything other than, "How are you?" After all, you wouldn't want it to get around that that colored girl was in your room.

These are just a few of the subtleties that have occurred so far, and I am confident that more will follow. As I said earlier, there is nothing earth shattering in these incidents. However, when they are stacked up against the others that I have endured over the years, I just hope I am able to handle it. I have been so far. But I swear that the older I get, the harder it is to accept, the harder it is to act like it doesn't hurt. At least what doesn't kill you is supposed to make you stronger.

I am the Novelty here at St. John's; everyone knows of me and most

people speak to me before I speak to them. Yet, I am not a part of St. John's. I am an outsider. This realization did upset me at first for two reasons. The first reason was that I was once again wearing my blinders. You know, those things you put on when you don't care to see what's going on around you. Wearing blinders has always helped me cope with the kinds of situations that I have just described,

but I should make it a habit to instead be on my guard and not lull myself into thinking things have changed for little colored girls. The second reason I am upset is that my opinion of some of the people who have committed these subtleties has had to be altered. I had thought more highly of these people and had thought I could cultivate a more than surface relationship with them. However, I now understand that what I saw as genuine interaction with people was not genuine, but just surface interacting. My dealings with these people will not change; in fact, these people will be unaware that I have changed my opinion of them. I am very good at surface relationships, since they are what I am usually offered.

I am still glad that I was accepted to St. John's. But now that I know what to actually expect from 99% of the population, I can put away my childish idealism. And now that I know that life here is not different from the rest of society but is only its reflection, I can get on with the process of learning all that I can about the beast I call "white society." By so doing, I can better prepare myself for dealing with the beast. And, although I will never really be a part of St. John's, it doesn't matter. It doesn't matter because, as I think about it, I don't want to be part of a society that is so self-absorbed that it fails to see how it is hurting whole segments of the population.

I know that there will be those of you who will not get what it is that I am upset about. And I suspect that it will be the majority of you scratching your heads and saying to yourselves, "What more could she possibly want? After all, we let her in." What I want is what my mother wants and what my grandmother has never had. I want the substance—not just the surface—and I want it in my lifetime.

*After all, you wouldn't want it to get around that that colored girl was in your room.*

# A Longer Preceptorial Guide

By Josh Foster

The following is a list of preceptorials being offered this year, and respective descriptions of each.

Miguel De Unamuno, *The Tragic Sense of Life*. Tutor, Mr. George Aigla. The Tragic Sense of Life is the Spanish philosopher's chief work - a long meditation, philosophical and poetic, on the human condition and man's hunger for immortality. We shall also read some fiction and poetry of Don Miguel's.

Aristotle, *Politics*. Tutor, Mr. David Bolotin. Open to G.I. Phil. and Pol. The class will focus on books I-III and books VII-VIII, which participants will have time to read with some care. Aristotle's claim that man is naturally a political animal assumes that political life, at its best, can aim at cultivating our highest potential, rather than at merely meeting our bodily needs or securing our freedom to live in whatever way we choose. The class will try to examine the validity of this assumption. Tutor may give "mini lectures" from time to time to try to help students unravel some of the twists and turns of this difficult text.

Kant, *Critique of Judgement*. Tutor, Mr. James Carey. Open to G.I. Phil. We shall focus on the first part of this work: "Critique of Aesthetic Judgement." The central themes are the beautiful and the sublime, what they are, and how they are found in both art and nature; taste, the productive imagination, judgement, and genius; and the relationship of aesthetic experience to our moral vocation.

3 French novels: Rousseau, *La Nouvelle Heloise*; Mme de La Fayette, *La Princesse de Cleves*; Laclos, *Les Liaisons dangereuses*. Tutor, Mr. James Cohn. "Virtue and Passion." Will read three french masterpieces centering on the human conflict between reason and desire. Readings in English, but capable students will be encouraged and guided in working through excerpts of the original texts. An oral presentation and a preceptorial paper will be required.

Claude Levi-Strauss. Tutor, Mr. John Cornell. How can we understand another culture without sacrificing it to our logic or our logic to it? Structural anthropology, associated especially with the name of Claude Levi-Strausse, has been the most important disciplinary response to this question. The class first looks at some of the foundational works for Levi-Strausse's researches, de Sausaure's linguistics and Mauss' classic *Essay on the Gift*. Among Levi-Strauss' writings we'll of course read *Tristes Tropiques*, a masterpiece in the genre of meditative journey-literature. Time permitting, we'll also look at one or two texts from the wide response Levi-Strauss receives from 20th-century thinkers—e.g. a "post structuralist" intervention by Jacques Derrida.

Machiavelli, *The Prince*, & Aristotle, *Politics*. Tutor, Ms. Janet Dougherty. Open to G.I. Pol. Machiavelli is often considered the first political thinker to break with the ancients, the originator of modern political thought. Most of the preceptorial (4-6 weeks) will be devoted to a leisurely and careful reading of *The Prince*, with occasional reference to Aristotle's *Politics*. Then the remaining time will be spent reading extended excerpts from the *Politics*, focusing

on chapters IV and V (on actual constitutions and the causes of revolution), to see just how radical a departure Machiavelli's treatment of politics represents.

Shakespeare tragedies: *Macbeth*, *Othello*, *King Lear*. Tutor, Ms. Elizabeth Engel.

Shakespeare, *The Tempest*. Tutor, Mr. James Forkin. Although the play is often studied in sophomore language tutorial, this will be an opportunity to look even more carefully at it. This will include looking at some of the books Shakespeare had in mind/at hand as he was creating the play, such as the *Aeneid*, Montaigne's *Essays*, and Ovid's *Metamorphosis*.

Proust, *Swann's Way*. Tutor, Mr. Glenn Freitas. *Swann's Way* is an overture to a very long novel *A la Recherche du Temps perdu*. Will be read slowly and carefully with an occasional glance at a puzzling or fascinating passage in French. Proust regards any work of art as the direct apprehension and communication of an experience, the quality of which escapes analysis. We will nonetheless talk about it. We will want to know as does Proust: What is the value of the short span of a human life as it emerges from the void of past and future?

Thoreau, *Walden* and "Civil Disobedience." Tutor, Mr. William Kerr. Open to G.I. Pol. This preceptorial will cover - not to be restricted to - *Walden* and "Civil Disobedience." Otherwise, I have no particular objectives for the class.

Aurelius Augustine, *Confessions*. Tutor, Mr. Torrance Kirby. Open to G.I. Phil. The first thirteen meetings of the preceptorial will be devoted to reading and discussing each of the thirteen books in turn. The final will provide an occasion to address the structure of Augustine's argument as a whole.

Hume, *Treatise on Human Nature*. Tutor, Ms. Georgia Knight. Open to G.I. Phil. Preceptorial will concentrate on the first volume, On Understanding, of the *Treatise*. Hume's analysis of how and what kind of knowledge is possible is not just crucial to a historical sense of modern epistemology but is also a wonderfully lucid presentation of a vital and viable philosopher's alternative grounding for knowledge. We will also read selections from the other two volumes.

Holocaust. Tutor, Mr. Philip LeCuyer. Open to G.I. Pol. In the preceptorial on the Holocaust we will study written and oral testimony of men and women who were involved as perpetrators, or as victims, or as rescuers. Authors we will consider are Heidigger, Eli Wiesel, Primo Levi, Myklos Nyzili, Victor Fraukl, and Hannah Anendt. Other survey of testimony will be Claude Lonetymann's film and Malka Drucker's collection of interviews. In addition we will consider pertinent essays by John Raymond Keyner and Jonathan Swift.

Dostoyevsky, *Crime and Punishment*. Tutor, Ms. Basia Miller. As our novel gives us from the outset Raskolnikov's murder of an old woman to satisfy a theory, we will use the preceptorial to see how Dostoyevsky imagines and presents the subsequent torments of

Raskolnikov's mind. We will try to understand his crime more fully, as he himself does, in the context of St. Petersburg's social competition, corruption, and sensuality.

Aristotle, *Metaphysics*. Tutor, Mr. Timothy Miller. Open to G.I. Phil. The translations of W.D. Ross and Joe Sachs will be used, but some knowledge of Greek is also presumed, as is an acquaintance with the *Physics*.

Husserl, *Cartesian Meditations*. Tutor, Ms. Victoria Mora. Open to G.I. Phil. Husserl's *Cartesian Meditations* is subtitled "an introduction to phenomenology." Its treatment of phenomenological method is (must be?) simultaneously an inquiry into some of the questions inspiring, and raised by, Descartes' radically subjective philosophical turn: Can the sciences have an absolute foundation? Can subjective reflection yield objective knowledge? Is philosophy essentially a private or a communal enterprise? (And what about the Other?!)

Jung, psychological essays. Tutor, Mr. Gerald Proietti. While embracing Freud's discoveries about the subtle powers of the unconscious mind, Jung sharply criticized Freud's mechanistic principles as giving too limited and reductive an account of the human soul: as a scientist but also a keen reader of philosophy--notably Kant's *Critique of Pure Reason*--Jung had a critical perspective on modern science. Working from an expanded concept of "libido," piecing out the logic of essential "attitudes" and functions of the soul, and discerning the complex relations between the ego and the unconscious mind, Jung pioneered a new psychology. One of its hallmarks is a fertile respect for traditional religions (Western and Eastern), and some of Jung's major writings were an attempt to develop a full knowledge between the often isolated studies of psychology, religion, and philosophy. In this preceptorial we will study three of his "foundational" theoretical works: *Two Essays on Analytical Psychology* and *Psychological Types*. (Both are published by Princeton University Press, Bollingen Series XX.) Please note: To give us some perspective and basis for comparison, our first reading will be the classic typology of souls presented by Socrates in Books 8-9 of Plato's *Republic* (543a-592b).

Plato, *Laws*. Tutor, Mr. Robert Richardson. Open to G.I. Phil. and Pol. Plato's last work will be read with frequent references to earlier dialogues, especially the *Republic*.

Archimedes. Tutor, Mr. Robert Sacks. Without giving the matter much thought, one can say, at least from some highly superficial point of view, that Archimedes among the ancients had some limited pre-intimation of, or pre-intimacy with modern science as we have known it since the time of Galileo. Perhaps it would be wise to leave it at that in order to leave open the possibility that the connection is just a fluke and of no importance. At any rate it might pay to scrounge around a bit to see what other thoughts such a man held in his purview. We will try to use the Loeb edition whenever we can.

Mallarmé, poetry. Tutor, Mr. Thomas Scally. Writing about Mallarmé, Paul Valéry says: Mallarmé, therefore, created in France the conception of the *difficult author*. He introduced into art the obligation of intellectual effort. By this means he improved the condition of the reader; and with an admirable understanding of real reward chose for himself from amongst the whole world a

small number of special connoisseurs, who, once they had tasted him, could no longer bear impure, immediate, and undefended poems. Everything else seemed naive and uncourageous after they had read him.

We will read selected poems of Mallarmé in order to improve our own condition as well. Reading knowledge of French is almost essential, but not required. Love of language is required.

Cervantes, *Don Quixote*. Tutor, Joan Silver. Open to G.I. Phil. We'll read it in as small chunks as possible, leaving 2-3 classes at the end of the semester when we've read it all to discuss the book as a whole. *Don Quixote* is a book about which it's not easy to say just a little or name just a few avenues of inquiry. But, in the spirit of the book, I will venture anyway. I am interested in discussing questions about the relation of books and stories to life, and about the nature of friendship and love. I look forward to the questions that others will raise about the book and that will arise from our discussions together.

Selected Trinitarian and Christological discourses. Tutor, Mr. David Starr. Open to G.I. Phil. Sts. Gregory of Nazianzus, Gregory of Nyssa, & Maximus the Confessor (3 of the greatest teachers of the fundamentals of orthodox Christianity.)

Madison's Notes from the Constitutional Convention. Tutor, Mr. Jack Steadman. Open to G.I. Phil.

Plato, *The Statesman*. Tutor, Mr. Carey Stickney. Open to G.I. Phil. and Pol. The dialogue takes place on the third day of a three-day visit Socrates pays to the mathematician Theodorus. On the first day he converses with Theatetus on the question of what knowledge is; on the second day a stranger from Elea, the home of Parmenides, takes Theatetus with him on a search proposed by Socrates, to find out whether the Sophist, the Statesman and the Philosopher are one, two, or three. They get as far as saying what the Sophist is. On the third day the stranger and a friend of Theatetus known as young Socrates try to say what the Statesman is. The dialogue resembles *The Sophist*, at least superficially, and I expect it will reveal similar depths of beauty and insight if we can penetrate its taxonomic-silenic surface.

Film. Tutor, Mr. Krishnan Venkatesh. Why do we see films? What kind of event is a film? What do we experience in moving photographic images? Are there dimensions of our being that only films can reach and express? How do we see the Body and the World through film? What are the limits of film? In this precept we will be reading and discussing selections from some of the many intelligent writers on film in an attempt to answer such questions. The writers will include Rudolph Arnheim, André Bazin, Serge Eisenstein, Ziegfried Kracauer, and others. To test and enlarge our speculations, we will be spending time dwelling in detail on one or two particular film classics (perhaps Murnau's *Sunrise* or Mizoguchi's *Ugetsu*.)

Gödel's Proof. Tutor, Mr. Hans von Briesen. Gödel's proof demonstrates that any formal mathematical system complex enough to include the arithmetic of natural numbers must contain an undecidable proposition - with the consequence that no formal system can yield a proof of its own completeness. The proof is a *tour de force* of mathematical inventiveness and an awesome stretch of mathematical imagination.

# St. John's College 1994-95 Concert Schedule

By Howard Sauertieg

The St. John's Musical Performance Committee has released its newly revised 1994-95 Concert Schedule. The Committee took special care to arrange for the performance of works bearing some relation to those focused upon in our Sophomore music tutorial and to other areas of the College curriculum.

Any questions regarding the year's concerts may be addressed to members of the Committee: Mr. Venable, Mr. Kirby, Mr. Fasanaro, Mr. Proietti, and student representative Stephen Pearson.

Wednesday, October 19, 1994. 8:00 pm. **Daisy Baca**, piano. "Music from around the Lake of Geneva." Music by composers who have lived on Lake Geneva: Lizst, Paderewski, Rousseau.

Friday, November 11, 1994. 8:00 pm. **The Francesco Trio**: Miwako Watanabe, violin; Nathan Schwartz, piano; Bonnie Hampton, cello. Program to include at least one piece by a contemporary American composer, perhaps Gunther Schuller... Admission (\$10) charged to public.

Wednesday, February 1, 1995. 8:00 pm. Jack Chaikin, piano. Music by David Diamond, J.S. Bach, Hadyn, Chopin, Samuel Barber.

Friday, February 17, 1995. 8:00 pm. **Theatre of Voices**. A male vocal quintet presenting "The Age of Cathedrals." Music and poetry of the 12th century Parisian Notre-Dame school. Paul Hillier, formerly the director of the Hilliard Ensemble, is the leader of this group. The concert will take place in Cristo Rey Catholic Church on Canyon Raod, about one mile from campus. No

charge for admission!

Friday, March 3, 1995. 8:00 pm. **Allyn Miner**, sitar. A program of Indian sitar music. Admission (\$10) charged to public.

Sunday, April 2, 1995. 2:00 pm. Los Angeles Doctor's Symphony. **Peter Pesic**, piano. Beethoven's 2nd Piano Concerto and Mendelssohn's "Italian"

Symphony. Mr. Pesic will perform at the College throughout the year; schedule to be announced.

Friday, April 21, 1995. 8:00 pm. **St. John's College Chorus**. Attendance mandatory.

Sunday, May 7, 1995. 3:00 pm. **Albuquerque Boy Choir**.



photo by Andie Streator

*Gillian Tan and Torrance Kirby  
rehearse for St. John's College Chorus*

# The Polity Council and the College Community

By Aaron Fredrickson

Over the past year or so, the Student Polity Council has acquired something of a bad reputation. Some of the more common criticisms are that the Council is only there to give out money to people it likes, that it never accomplishes anything, that its members are generally self-serving jerks with personal agendas to push, that it never gives money to anything but parties (and never to anything really worthwhile), and that participating on the Council is a fool's errand, because the foregoing criticisms are not only true but are also impervious to change. All this quite apart from the regrettable and completely unfounded rumor that the Polity Council no longer exists. In fairness, many of the popular notions about the Council have some basis; they are not entirely false. At best, however, they are half-truths, and it would be well to dispel them in favor of a better understanding of the Council and its function within the college community, in the interest of fostering a more vigorous and more truly communal atmosphere on campus, if for no other reason.

It is true that the Polity Council's most visible function has been dispensing money to various and sundry groups. This is not the Council's only function, by any means; and it may not even be the most important one. Yet, people in general have been most interested in this function largely because it is the most obvious way in which the Council affects life on campus. The Polity Council could do much more. Ideally, it would be a student government in more than name only. That it is not is due more to a lack of interest within the community than to any fault in the Council itself.

The Polity Council also has a well-deserved reputation for inefficiency, but this is true of all political assemblies. Nothing which requires the assent of a significant number of people can be accomplished quickly. It is somewhat surprising, in fact, that such a body as the Council accomplishes anything at all, especially at a college where criticism of ideas and conversation are so highly valued. Council meetings are often long, rambling, disjointed affairs, but that does not mean that nothing of value is accomplished in them.

The character of the Council members is an issue which deserves some consideration in the wake of last year's council, whose membership fluctuated wildly and whose plans were not always either well intended or well thought out. We would do well to remember, though, that little of lasting value is accomplished without some private interest in accomplishing it. It is to be hoped that all the members of the Council have the best interests of the community at heart, but this is also true for any member of the community. Whatever their faults might be or may have been, the members of the Council have taken an interest in the political life of the college, an interest which we would all do well to emulate. Without such participation we are merely a collection of individuals, and not a true community.

The Polity Council has also acquired to its detriment a reputation for refusing money to anything but parties, and certainly not to artistic or permanent additions to the college. This reputation is mostly due to the perennially limited budget and overzealous fiscal conservatism of last year's Council. The Council has also provided funds for dramatic productions and such useful items as the Polity stereo, not to mention funds for the HIV Task Force and other such things with an interest in the health of the community. Dances are the most common and visible use of Polity funds, and the Council has not done all it might have to foster a culturally rich community, but it has never acted except as representative of the student body.

Whether it is worthwhile to become involved with the Polity Council is of course a personal issue, but nobody on campus remains entirely unaffected by this issue. Choosing to participate in the political life of the college community is in fact very much in keeping with the liberal arts as taught at St. John's, where the active participation of every student is expected both in and out of class. Certainly, men such as Socrates, Cato and Goethe found no contradiction in both serving their community and improving themselves. The Polity Council is, finally, only what is made of it by the students: when there is rampant apathy and ennui, it almost becomes superfluous, but when there is active interest and participation in the community, it is a powerful and effective means to create a richer, more enjoyable atmosphere for each of us as a member of the community.

## The Thief's Wife's Lover's Cook

by Jenn Jackson

Hey you! Yeah you, with the fridge full of useless leftovers: last night's chicken, week-old mushrooms, and the broccoli that your mom bought you the last time she visited—not to mention the cabinet full of organic brown rice that your granola ex-girlfriend left when she ran off with her massage therapist. Well, have I got a recipe for you.

### Garbage Rice

per person:

1 cup rice

1 egg

1/2 clove garlic (or more)

1/3-1/2 cup vegetables, meat, tofu etc.

oil

soy sauce

powdered ginger (optional)

sesame seeds (optional)

Chop the vegetables and stuff to a little smaller than bite sized, and cook any of it that needs to be precooked. Scramble the egg, with a little ginger, in some of the oil over medium heat, take it out of the pan and put it aside. Turn

the heat up a notch or two, put some more oil in the pan and throw the garlic and any onions or mushrooms in. If you're just using garlic, throw the rice into the pan now; if you are using onions or mushrooms, saute them with the garlic, then throw the rice in. Stir regularly. Add more oil if it starts to stick. Throw the vegetables, eggs and such in when you feel like it, keeping in mind that denser vegetables take longer to cook. Every once in a while, pour some soy sauce in. When most of the rice looks a little fried, and it all smells really good (about 7-12 minutes), it's done. Sprinkle liberally with sesame seeds. Enjoy.

### Cook's notes:

-Foods that need to be precooked include all meats, beans and lentils, carrots, broccoli, cabbage, turnips, winter squash, eggplant and any other really dense vegetables.

-Rice that's been sitting in the fridge for a day or two works best, but you can use freshly cooked rice in a pinch.

-Don't cook more than 2 or 3 servings at a time, unless you want to spend the rest of the evening cleaning your stove.

# OPENING QUESTIONS

*If you've been paying any attention at all during your time at St. John's, you know by now that research is frowned upon. Sometimes, however, Johnnies do find answers. If you have a question you would like to ask or answer, please submit it to The NOOMOON.*

## *What do you call a male duck?*

I have had a blueberry muffin for four months and it hasn't decomposed. I chose it from an assortment of Drake breakfast items one morning last May, and have kept it in a clear plastic bag ever since. Other than hardening the only change noted in it was by my mother who came to me one evening saying that the muffin had the face of a bear. I'm a bit disappointed to have not seen the face, but I suspect that I will soon enough. Anyhow, the muffin didn't rot like I think it should have in a period of four months. So, what I'd like to know is, what is this thing made of? If I had eaten it would it have killed me? Please write back to me with an answer as soon as you can. I can hardly stand to wonder any longer.

—Concerned in Clio

Upon receiving this letter I went straight to the cafeteria cook. He didn't say anything when I asked what kind of mix they use, but he held up a box. Krusteaz by Continental Mills. At once your concern became my concern because I happened to have a box of Krusteaz oat bran mix in my room. I started to think that I might have cancer, so I found the Krusteaz hotline (right above the words "No Preservatives") and called for a check-up. I decided to be straightforward with Rebecca, the woman who answered there. I said, "I know someone whose blueberry muffin didn't mold after four months." Then, I figured she'd see right through that and imagine that I was trying to hide something. So, I said, "Well, actually I'm doing a science experiment for...science class." She asked what the muffin had been stored in and I was able, due to the clarity of your letter, to report that it had been in a plastic bag. She took my name and number and said that she'd go ask the lab why it hadn't molded and call me right back. Five minutes later there she was. What lovely personnel Continental Mills employs, I thought. The lab people had told her that mold grows in dark, damp places, and because the muffin had been exposed to light and air, it stayed unmolded. I asked, to clarify, "So, what? They're saying that there aren't any chemicals involved?" She said, "That's right." Ha! She tried to hang up, but I remembered the blueberries. I told her to explain why they didn't mold.

She had to check with the lab and call back. In five minutes, there she was again. She said that because the blueberries were cooked they dried out. I didn't say anything because I was writing down what she was saying. I guess she took my silence as a sign of disbelief because she said quickly, "There are different kinds, you know—different kinds of mold." I was surprised at this interjection, and was again silent. She hastily added, "The invisible kind of mold is on the blueberries." I thanked her and hung up immediately.

I'm sorry I didn't ask her about the bear face, but I thought she was about to get silly with the whole thing and I didn't want her making up answers... because I'm a truth finder. The important thing is that these muffins won't hurt us.

—Anne Kniggendorf

## Who took my student activity fee?

"What is the 'Student Activity Fee,' and if I've already paid it, why do I have to pay for the classes I take through the Student Activity Office?"

Well, I'll tell you—just so you'll know. The Student Activity Fee has nothing to do with the Student Activities Office (SAO). The fee, \$100.00 per semester, goes straight into the St. John's College Student Polity account. Polity gets no other money from the College—only the fee, each semester, from the students. So when you go to a Polity meeting to petition them to fund a project or an organization, that's where the funding comes from. And when you hear about this or that group getting money from Polity for this or that reason, you'll know where Polity got it.

"But how does SAO fit into this?"

Well, SAO gets its money to budget projects from your tuition—just like every other office on campus. This money, however, does not include the cost for instructors for the classes offered through SAO. Interestingly enough, until this year SAO had nothing to do with the Student Activity Fee, or Polity. However, beginning this year, SAO, and more specifically, Mark St. John and Robert McClees, will serve in an advisory capacity for the Polity. SAO will NOT tell the students what to do with Polity money; they will simply be there to facilitate good decision making. They can also provide a "second opinion" if the Polity would like additional ideas or suggestions when students come to request Polity money.

—Becky Amaral

YOU ASKED

SNAZZ COMICS PRESENTS:

# HERBERT'S TRAVELS

HERBERT G. TOWERS, STRUGGLING SCIENCE FICTION NOVELIST, ON AN INNOCENT BACK-PACKING TRIP, STUMBLES UPON A MYSTERIOUS ALIEN TOME, AND WHEN BREAKING OPEN THE BOOK'S SEAL, HE BECOMES INSTANTLY IMBUED WITH AMAZING POWERS - INCLUDING AN ENCOMPASSING KNOWLEDGE OF ALL LANGUAGES NOT HIS OWN, AND TRANS-DIMENSIONAL TRAVEL!!

THROUGH THE CURIOUS IMPE-  
MENTING OF THESE  
NEW ABILITIES,  
HE EVENTUALLY  
FOUND HIMSELF  
IN CONFLICT  
WITH THE SPACIAL  
ENTITY KNOWN  
AS THE MAD  
HATTER.

UNABLE TO FOOL HERBERT INTO GIVING HIM THE ALIEN TOME, THE MAD HATTER DID BATTLE WITH HIM, AND ALTHOUGH THE POWER HERBERT WIELDED WAS FORMIDABLE, IT WAS NO MATCH FOR THE CRAFTINESS AND SHEER FORCE OF THE MAD HATTER.

HE CONFISCATED THE TOME FOR HIS OWN PURPOSES AND BANISHED HERBERT, POWERLESS, INTO THE INFINITE EXPANSE OF THE ENCYCLOPEDIA OF THE UNIVERSE WHO, IS THE SOLE KEEPER OF EVERYTHING EVER RECORDED IN THIS MATERIAL GALAXY AS WE KNOW IT; FACTUAL OR UNREAL.

ENCLOSURE OF THE UNIVERSE



THIS IS HERBERT'S QUEST TO FIND HIS WAY OUT AND ULTIMATELY, DISCOVER THE PATH WHICH LEADS BACK TO HIS OWN HOME.....



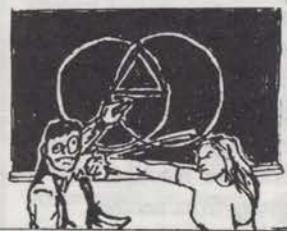
TO BE CONTINUED

SO, IT IS WITHIN THESE SHIFTING, ALTERNATING WORLDS OF HISTORY AND FICTION WHERE HERBERT FINDS HIMSELF TRAPPED, RETAINING ONLY HIS ABILITY TO UNDERSTAND AND COMMUNICATE IN ALIEN TONGUE, HIS POWER OF TRANS-DIMENSIONAL TRAVEL STILL HIS, BUT RANDOM AND UNCONTROLLABLE, CONFINING HIM FOR THE PRESENT WITHIN THE LIMITLESS AND ABSTRACT REALMS OF IMAGINARY REALITIES OF THE UNIVERSE'S ENCYCLOPEDIA.

## COMMON MISCONCEPTIONS OF THE St. JOHN'S FRESHMAN

BY Stephen Conn

Euclid's "propositions" ARE MEANT FOR PICKING UP WOMEN.



WHAT THE CATALOG IMPLIES WHEN IT OFFERS THE STUDENT "TO ENGAGE FULLY IN THE LIFE OF REASON"



YOUR EYESIGHT WILL REMAIN UNAFFECTED.

### St. JOHN'S BOOKSTORE/EYEWEAR



THERE'S A BIG MARKET FOR B.A.'S IN PHILOSOPHY.



# Public Letters

## Agresto's speech inspires dialogue

Dear NOOMOON,

"That you 'feel' a certain way doesn't impress us." —President John Agresto, 1994 convocation speech.

Perhaps Mr. Agresto issued this sentence as a reproach to empty, wishy-washy, "touchy-feely" modes of argument. If this is the case, I hardly think such a statement would be necessary to a group of people who have chosen to spend four years at St. John's College. Rather I took it, as did many others, as a much more pointed attack on an intuitive, heartfelt mode of relating to a book or idea—a mode that is usually (and I think falsely) placed in opposition to reason.

The more I think about this discount of feeling, the less it makes sense—especially in the context of this program. This idea, the emptiness of intuitive argument, is a poison that has sunk very deep into our school. More than once I have seen this prejudice (even in myself) severely limit a conversation, often discounting ideas with a prejudicial disdain of intuition rather than with reasonable counter-arguments.

I feel that an argument for the value of intuitively derived ideas should be absolutely unnecessary; as much as an argument for the fallibility of human reason should be unnecessary. Our program is filled with examples of both arguments. Pascal's *Pensees*, for example, contains both. Even the differentiation of thought into the intuitive and rational may be hasty. (Milton offered us a rather beautiful union of the two modes of thought.) I regret not having the time to offer some of these arguments and thoughts, but if anyone cares to, I am more than interested in discussing them. Just grab me, or drop me a note.

If you feel that I've copped out by not providing an argument, I would ask you to sincerely consider this question: How can *Don Quixote*, *War and Peace*, the Bible, Shakespeare, Homer, and even Plato be read without feeling? Pick your favorite book or passage—is the question of how you feel about it unimportant? Is it unworthy of being shared and discussed? The way an author,

especially a poet, relates to us is not only on a rational level. "How does a passage make me feel?" is an important question that plays a significant role in relating a book to our lives. And it is a question that is very often overlooked.

Sincerely,

Michael Hudson

P.S. If anyone has other ideas about this, this paper could be a great forum for dialogue—I invite your response. Especially, I invite a response from Mr. Agresto.

Dear NOOMOON,

The Great Books of Western civilization are not "the most important thoughts of civilization", as President John Agresto claimed in his recent convocation speech. Rather, they are a certain train of influential thought in the Western culture. To state that St. John's is "The Program" implies a disregard of the intellectual, moral, and spiritual contributions that cultures over time and space have offered to human civilization.

So, when Mr. Agresto stated that "...political correctness'... has no place here [at St. John's]" I had to disagree. Political correctness is not just a mindless alteration of words, nor is it a total rejection of the "dead white male" culture. Fundamentally, it is the realization that the world is composed of many people and many voices, each of which has its own validity and right to be heard.

The St. John's undergraduate program is not the nemesis of political correctness. When looked at as a study of one aspect of one civilization, it has its own place in the world view. But to claim, consciously or unconsciously, that Western civilization is the authority on important thoughts only perpetuates the cycles of action and reaction, and the alienation of one group from another.

Mr. Agresto seemed to think that there is a sickness involved when he stated, "the antidote for political correctness is reasonableness, civility, and respect." Perhaps at its base, political correctness is not an infirmity, but an antidote for a fragmented and disillusioned society. Perhaps it reflects a revolution of the mind which breaks down false histories and prejudicial views, so that each person can come to his or her own conclusions about his

or her place in the world. The transformation of self, the examination of one's opinions, faith and convictions, is an essential process to both St. John's and political correctness. They aren't so different after all, and one can be found in the other.

Aysha Massell

## Community Involvement

Dear Community,

Up here in the foothills of Santa Fe, I love to look out over the city that seems so removed from us; so far away as the sun descends with brilliance and the lights begin to come on in the homes below and beyond our lofty vantage. The peace and calm are breathtaking, the feeling of quietude and timelessness.

Being from California myself, this is another world. Yet, when I look around the campus at the various bulletin boards, I see the call for help from various sources. The needs of the community below are no different here than anywhere else. It is important to remember that the city below us can use a hand, and we are in an excellent position to lend one.

I am struck by the fact that some of the students I instruct at Capital High School (down by the airport, for those of you still not used to the geographics of the area) don't know where or what St. John's College is. One senior thought that it was the community college! I believe that it is all too easy for our college community to become insulated from the larger Santa Fe populace.

That is unfortunate because we have the unique gift of a St. John's background, which we could bring into the city through various volunteer programs that would mean a world of difference to many people.

As an example, there is the Partners In Education program. Since the public schools are under-funded, understaffed and under-appreciated, the teachers needed to turn to an outside source for support. (Problem here?) That's where PIE and those like yourselves come in, acting as the link between the volunteer resources and the teachers with whom you share an area of interest or need, both working to give the students a better learning environment.

The program is volunteer based and adap-

tive to personal project desires, allowing one to experience teaching and the immediate results of one's labor. You give as much time as you like and can be as creative as you like with respect to what you can offer the students and teachers. This provides a great way to improve the education of students while learning what the public school staff goes through daily. It is also a wonderful way to be reminded of what reality is really like, while leaving yourself an out.

That program is just one of many in the Santa Fe community wherein we can use our privileged educational background to provide a real benefit to people who will never have the opportunity, or might not even know that we exist.

Scott A. Geib

## One College, Two Campuses

Dear NOOMOON,

One of the many unusual aspects of St. John's is the opportunity to experience life in two very different parts of the United States. In Annapolis, one can see the ocean, the Naval Academy, brick sidewalks, and many historic landmarks. In Santa Fe, one can climb mountains, watch amazing sunsets, and see adobe buildings. In response to the question of almost every person I've met at this campus in the past few weeks, I would like to say that though there are many small differences in the particulars of campus life, so far, I have not seen any crucial differences in the school between the two campuses. In fact, I suspect that the major factors in the school—the students, the tutors, and the curriculum—are essentially the same.

Each campus has stereotypes about the other, but just as Santa Fe students are not all pot-smoking, barefoot, unfriendly to visitors, and distant from their tutors, Annapolis students are not all snobby, lazy, and unsuccessful with basic grammar. Both campuses have many students who are very smart and interested in what they are doing, and both campuses have slackers. Neither seems to me to have less of a sense of community than the other, in spite of the different arrangement of campus buildings.

It has been said that Santa Fe students are distant from each other and their tutors, and that Santa Fe tutors are prejudiced against Annapolis transfers. I have not noticed any particularly cold students or tutors in the short time that I have been here. In fact, the only negativity I have felt on this campus so far has been in response to the aforementioned statement.

Of course, there are some characteristics

individual to each campus. Annapolis is flat and compact compared to Santa Fe's up-hill (up-mountain?) spread. Annapolis' library has "class-copies" which can be checked out all year, whereas Santa Fe has a three-week return policy. Santa Fe has a fish pond and a waterfall; Annapolis has the Liberty Tree and a big deal croquet match. Annapolis has a cozier coffee shop (with a fire place) and a fancier great hall, but Santa Fe has a bigger dining hall with a more ventilated smoking section. Annapolis has a gym, and Santa Fe has hiking trails. Annapolis has ice cream every day, but Santa Fe is more conscientious of vegetarians.

The small differences are many, but face it, both places are the same school. We all suffer through Greek, Aristotle, junior lab, and senior essays. Both places have people who talk too much, and sometimes don't know what they're talking about. Neither campus has more "campus loyalty," and both are worth attending.

Annamarie Catania

## Thanks for the Food

Dear NOOMOON,

I would like to take this opportunity to thank President and Mrs. Agresto for their hospitality and excellent food. As all of you reading this know, enriching the mind is why we are here, but being treated to a home-style BBQ fills the ever thought-about stomach.

The dinner for the Graduate Institute students was an outstanding opportunity for us to intermingle with one another and the staff away from the campus in a relaxed and very scenic environment. The sunset over the town was a nicely arranged touch.

As one of my classmates noted, the arrangement of the sumptuous brownie platter in the center of the buffet table (after the salad, chips, and vegetables, but before the beef and chicken) was the perfectly suggestive touch. Everything was delicious. Our thanks for a buffet in the "Grand Style," as another of my classmates is fond of saying.

Scott A. Geib

## An Interview with Mr. J. Wilkinson

By Susan Walker

Although Mr. Wilkinson's childhood goal was to be the President of the U.S. he pursued philosophy throughout his undergraduate and graduate education, receiving his B.A. from Williams College, his M.A. from the Graduate Institute at the New School for Social Research, and his Ph.D. from Pennsylvania State University. But don't try calling him Doctor. He finds titles to be a complicated subject.

Mr. Wilkinson became interested in working for St. John's College because he found St. John's had a real concept of what students need to know and that it puts forth a "good faith effort to realize that concept." St. John's also provides an opportunity for him to pursue new interests like mathematics and natural science, and he is looking forward to reading classic works in these fields. Plato, Aristotle and Hegel were his favorite study endeavors, so he is enjoying a bit of the familiar, too. This summer he intends to learn ancient Greek.

The Santa Fe campus is particularly appealing to Mr. Wilkinson due to the feeling of openness. He finds that the new Eastern Classics program reveals a willingness to take on new challenges, and he respects us for "not standing on old tradition" here.

Mr. Wilkinson was fortunate enough to have spent some time in Germany. He received a Fulbright scholarship to study at the University of Tuebingen for a year. Afterwards he taught at the University of Mainz while working to complete his dissertation on Hegel's Project. He also helped prepare the proceedings for the Sixth Annual Kant Conference. He found the overall experience enjoyable, but missed the convenience of American retail store hours and sunny days.

Among Mr. Wilkinson's other "True Life Experiences," he drove a cab in New York City while attending the New School for Social Research. On his 3:00 PM to 12:00 AM shift he had the pleasure of escorting Diane Keaton, Morley Safer and Van Cliburn in his cab.

So far Santa Fe has been a welcome change for Mr. Wilkinson. Although he misses his friends, he's looking forward to exploring what nature has to offer here, doing some skiing and making new friends.

# ANNOUNCEMENTS

## Walk!

The Annual Santa Fe AIDS Walk is on Saturday, October 1st. Proceeds from this event go to Santa Fe Cares, the umbrella group for several non-profit agencies. These agencies provide education, advocacy, care for people living with AIDS, home nursing, and buddy programs.

If you are interested in walking, sponsoring a walker, or helping produce the event, please contact Faith Echele at ext. 6430 or Aaron Mason at ext. 6428. There will also be sign-up tables during lunch the week before the walk.

—Aaron Mason

## Calling All Musicians

Every year singers, instrumentalists, soloists, and small groups enjoy performing in a recital known as Collegium Musicum. This is a casual affair in which musicians of varying ability levels participate. Its chief aim is to bring people together to share the music that they have been working on privately. The first Collegium will be held on Saturday, October 15, at 3:00pm. If you would be interested in performing, please contact me through campus mail or by calling me at 984-6954. The deadline for signing up is October 1. I would be more than happy to help you prepare for the performance in whatever way I can. Also, I am glad to provide accompaniment on the piano for performers who require it.

—Elizabeth Stanton

## Algebra Test

The first algebra test of the semester will be given on Saturday, Sept. 17 at 2:00 pm in the dining hall. It is required for all sophomores who have not yet passed, and is optional for freshmen.

Review sessions will be held on Wednesday, Sept. 14 (simplification and exponents) and Friday, Sept. 16 (solution of equations and completing the square) at 4:00 pm in SFH 105. Old tests for practice and review are located on the desk across from the switchboard. More are available in the Assistant Dean's office.

Two more tests are scheduled this semester: one on Saturday, December 3, and then a final chance for sophomores to pass on Thursday, December 15.

—Don Cook, Asst. Dean

## A Pilgrimage to Mecca?

Anyone interested in participating in or leading a Koran study group should contact Elizabeth Trice via Campus Mail.

# CLASSIFIEDS

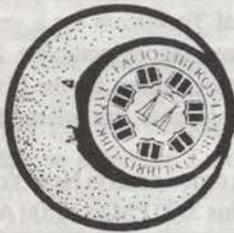
Classifieds should be submitted with \$ 1 or an original palindrome. There is a twenty-five word limit.

**For Sale:** 2-cup stovetop Espresso maker. Works great. \$15. Josh Goldberg x6433

# NOOMOON

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