



“When I eat a banana and it happens to be enchanted,
I got super powers by chance.” -Andrew

MTL201

Evangelium Andreii

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Foreward

Hi there everyone and thanks for being part of the Student rockers here at WCC. My name is Everett Polinski, the founder of Irkutsk Ice Truckers, a Sophomore Rocker, and a student here and the team and I are proud to present this collection illustrating just some of our teams 2019 work to bring metal, Andrew, spike, and more to everyone. It's been a fun year for us and we can't wait for you to become even more involved in the "bravest metal there is". So read on, study the wisdom, philosophy, insights, humor, observations, and everything within these pages and become the student you were meant to be, the thinker you were meant to be, the person you were meant to be, and maybe (hopefully) a metalhead like our team.

Feel free to contact us if you have any questions about our work, this book, or anything related to any of the topics we cover,

Rock on my fellow student rockers,

Everett Polinski

The Terror

Ernie Thee Bass

S. Ezra Smith

Everard Polinski

Jeremiah Davis Smith

Spoons McGee

The Average Muslim Liturgist

Yes, these are more quotes...

"It's so fascinating sitting here and watching the human race destroy itself." -William

"No pain, no gain, or as I say No pain, no pain." -Dr. Grove

"Rational, animal, plant, and Janelle. I had to find a special category for Canadians."

"No we actually knew she had a bunch of friends: That concert - Buy a tooth for Ruth." -Dr. Grove

"You have permission to not be here today. We don't want to set a bad example for our visitors." -Grove to Marley

"Look at that, you're so much better than the seniors." - Dr. Grove

(going to bed at 6pm - supposedly only) "It's my new health thing." -Marley

"Which means you don't do homework?" -Dr. Grove

"Who said that? ... One of the Ruth's" -Marley

"The 'bunch of little Ruthies' are back." -A

"'You little punk' - Just a different translation of the Bible." -Dr. Grove

"You're the strongest marshmallow I know, Matt." - Camille

"You're mixing up my questions." -Dr. Zepeda (to an Urgo "teaching" Geometry)

"That's what he does best." -Blaise

"I'm sure future Dr. Urgo has questions." -Dr. Zepeda

"Did he go to the earlier class today?" -Ruth

"Yes, but he fell asleep." -Zepeda

"It's not even fun to let him go. You know he's going to do a good job." -Dr. Zepeda (on William as Omnisciens)

"I love you, you beautiful hunk of cow!" -Emily M. addressing the steak on Easter Friday

"The quiz, it will be..." -Dr. Zepeda

"Not"

"You are correct. The quiz is not, but will be." -Zepeda

"Great, I'm brussels sprouts and you're sherbet." - Dr. Grove to Prof. Washut

"You're stupid because you thought it was a stupid question." -Grove to Matthew

"Oh, Dr. Grove, we didn't pray." -Olivia

"No wonder everything I said sounded vaguely evil." - Grove

"Blessed child, she probably knocked someone off and took his eraser." -Grove (to Olivia)

"Miss Kress's admirers came all the way from New York to wait on her ladyship." (to Ruth)

"Your behavior, Mr. Urgo, reminds me of the inseparability of a billion communists carrying around the little red book." (to Thomas)

"I always suspected you of having a close relationship with Mr. Polinski."

"There's a chance of dying? I'm in!" -Blaise

Grove on the Lysistrata: "The basic idea is if you're old enough to get married... and a lot of you freshman seem to be acting that way, then you're old enough to be reading the Lysistrata."

"I intend to grow closer to God by yelling at Dr. Zepeda" -Olivia

Guys we have no American Girls in this room. - John

DOLLS! -Andrew

You are eighteen forever in the order of Melchizedek. - Andrew Russell

"This is crazy, he should not have tried to write out a bullet point chart before there were bullet-point charts." -Andrew analyzing Aristotle

"Andrew you should try to re-write Aristotle." -Janelle

"We have three people from each section here"

"And from each old section"

"And in potential from each new section."

"Diversity"

"What about winter trip?" -Andrew

"What are the moral implications of quoting Washut?" (in the Grovian world)

"We just found out who the Holy Spirit is!" -Thomas (to Janelle on something from Philosophy) - "Its mom!"

"Okay." -Janelle (walking past)

"Next thing we know, we're going to have designated vaping stations." -Rinju

The Many Senses of “Spicy”

“Don’t ask out people you like-only people you dislike”, warns Fellow Student Rocker (F.S.R.) Louisa in what is claimed to be a “hot and spicy take on love”¹ in her book *Imperfect Definitions of Imperfect*. Now spicy here is almost always used in Wyoming Catholic College culture as related to love, dating, and the awkward, but in what way we mean it to be so has received surprisingly little scrutiny. The term became truly popular here at WCC by the popularizing efforts only last semester of Matthew Kubisch but many already are quote strongly opinionated. Some declare that they are very uncomfortable with its usage. “It’s a horrible term,” says one, “It’s almost like the people who use it are trying to make fun of the fact that I’m pseudo-dating.” (Whitmore, 27). Amid this and many other serious complaints from theologians concerned over the “depraved moral effect bringing such a term into our vocabulary” the fate of this usage seems in jeopardy as popular opinion could turn against it. Nevertheless, however, I believe the recent opposition to the wider interpretation of the word is misguided, and true virtue, moderation, and good for all sides is to be found in properly understanding the word and separating its equivocal senses. Rather than a scourge on language, the word spicy in what it represents is a path to the real, to ultimately the good itself

But to understand why it is so beneficial, a contra-distinguishment must be made between the many senses in which spicy is said. There are five ways in which “spicy” is philosophically said, although the broader culture only accepts one. This is the statement of accidental characteristics about food which man apprehends by the intellectual sense of “taste”. Spicy in this case, of course, means that specific characteristics of sharpness and heat and is the proper literal reading of the word. But the other senses we must distinguish are as spicy is in the science of dating similar to the double significance of the spiritual sense of Scripture, the metaphorical sense of formal situations, the anagogical of the “spicy” applied to the end times, and that of habitual properties of the soul. Each of these four are distinct from each other but are united nevertheless under a broader formality of interpersonal communicative relationships of emotion.

A problem originates seemingly at this level in understanding spice as Louisa pointed out in her partial attempt to define spicy: “We are trying to define spicy, and five senses seem likely given historical associations

as we have begun and will continue to explicate, but the idea of spiciness, if there be anything more within than accidental relationships between meanings, must have unity” (Whitmore, 142) This principle of looking for unity has merit, but Louisa’s research only goes so far in trying to find it, leaving us to look for what it could actually be. The philosophical principle of metal may provide one unifying principle, but as we work to further understand the numerous denominations of spice we must at least begin to recognize the transcendental nature of spice to exceed the limitations of language. Our definitions will continue to focus on distinguishment but also in a unity of the word’s definitions among an ephemeral principle that will require far more to fully apprehend. The path to the spicy, like the philosophical ascent to the real that is in metal, is transcendent to man’s nature.

Proceeding first from habitual properties of soil, spicy exists as an image of the nature of metal within the soul. We “can apprehend the spicy in a gradual process within the soul of another as it is expressed through physical manifestations in a manner corresponding to the ultimate principle of nature that is metal,” says Daniel Schreiber in his new book *Movies that Make You a Chicken*. This is a complex definition, of course, and may seem unproven. However, it is quite easily apprehended actually in practice by the first act of the intellect in observation of persons who act by nature in this mode. At Wyoming Catholic College Matthew Kubisch and Andrew Russell best example this philosophical mode of being. Just as justice can be seen in an individual without being understood, truly understanding what many apprehend as the spicy nature requires a deeper philosophical inquiry, however.

We reach this apprehension of inquiry through exposure to the immaterial form and through the life of the metalhead, where only those who truly commit themselves in the interior reach full awareness of the truth found in and through metal. Here one would find metal manifested as the “spicy” in such things as the saying of the word “spicy” itself as Matthew the Kubes is so accustomed to order himself to practice. But it is in more than words that one finds this interior disposition of soul expressed and sophisticatedly referencing back to the idea of true spice. One who truly has the spicy within his soul will express it exteriorly to the end of a draw to the tangibility of hair. Now, this tangibility of hair is in two ways itself, both that of the possession of long and wacked hair by virtue of this interior attribute and a desire

¹ Whitmore, Louisa. *Imperfect Definitions of Imperfect*. Denver: Risible Media, 2017, 144

of soul directed to the tangible experience of hair in others. So also was said of the spicy nature of Socrates in the *Phaedo*: “For he was in the habit of playing with my hair at times”². As Louisa further recounts, when this pivotal passage was expressed in Humanities class last year, a freshman rocker posited, “Like Matthew?” to which the response “Like Matthew!” (Whitmore, 96) was immediately made. Like the spicy Socrates of the book: *The New Spicy So-Crates*, Matthew Khubish in this inseparable quality of touching other people’s hair showcases the same sort of spice in one’s own soul. Long hair, aforementioned, is another example of this soul spice disposition and is far more prevalently found within WCC, “Urgonomics” and the “Sick and Savage” showcase the spicy in this way as a disposition of soul

In the next sense of spicy, the anagogical, the beginnings of a deeper overall unity between each sense begin to show themselves to the intellect superficially at first, but fully upon deeper reflection. In reference to the end times, firstly, there will most definitely be “spice” as one can apply a metaphorical literal reading to the word spicy to reach the idea of fire and brimstone. This is not spicy in the literal sense of course. However, this metaphorical reading of the word beautifully flows into the anagogical that depends upon it. From hence we see that the end will be spicy as destruction by fire is hot and hot is related to the concept of spicy by a type of linguistic congruence. But this is only a superficial way not according to the essence, the lack of an apparent congruence of being leading to Aquinas’ view that spicy “does not correspond truly to any of the senses of scripture.”³ It was not apparent in his day, of course, as metal was only philosophically known as a substance and not in its deeper sense as a type of internal disposition. Thus, however, we find a by essence proof of spicy in the end times by a more ephemeral spiritual glimpse.

We know know that metal is an inseparable quality of soul leading to reflection along the philosophical ascent. With this, one can begin to “glimpse” in this way the spicy that accompanies those things pertaining to metal, even within the Bible as what at first seemed literal to eyes clouded by the confusion of sin is revealed to the philosophic mind in an anagogical depth. Take, for instance, Blaise the Sick and Savage’s famous phrase on

the Book of Judges: “This is the most heavy-metal book of the Bible”⁴. In the Bible there thus we find heavy metal as Blaise relates here the actions which constitute the lived life of it. However, the spicy is ever present within this as we see from another example, that of Esau, Jacob, and the pottage. Of course, we all know that “Jacob is a bad dude”⁵ but it is far less known how spicy and heavy-metal are revealed to be linked in this passage. As Young’s Literal Translation reads of this story: “Let me eat, I pray thee, some of this red red thing, for I [am] weary” (Genesis 25:30). “Red Red” as the name of the pottage which Esau asked for is obviously a colloquialism of the time from the name of a long-lost heavy metal band in a form of metal long since lost into time. And the pottage was also obviously spicy, as we see from the combined testimony of Classic Edition Amplified Bible which reads: “Jacob was boiling pottage (lentil stew) one day, when Esau came from the field and was faint [with hunger]” (Gen 25:29). The pottage of the account was “lentil stew” and looking up lentil stew gives as a first result from Google a recipe from the website “A Spicy Perspective”⁶, a recipe which is also spicy in the proper literal sense of the accidents of the substances it contains. And, further, “sick” as in the “Sick and Savage Galbraith” is associated with heavy metal as Bernadette Wall discovered in her book *Spicy Recipes for Spicy Souls*: An incident was described by her as “as sick as a bean in a hot pot”⁷ meaning that a bean or lentil in the ancient denomination of the thing is somehow like the heavy metal concept of “sick”.

Pulling all this together, a collection of loose clues pointing to a truth, we find the anagogical sense. Jacob, known as a “bad dude” is making a spicy lentil soup named after a Biblical era heavy metal band, Red Red, while its constituting ingredients, beans, are heavy metal like. This incident was put in the Bible for a reason by God, and it is to show the unity of spicy and heavy metal in the Bible as under the broader formality of things relating to the end times. For where else is a boiling stew mentioned in the Bible than in the book of Revelation? It is “the seven golden bowls full of the wrath of God” (Revelation 15:7 RSVCE) that next show anything similar to the “lentil stew” of Genesis, and an even deeper parallel of the spicy, heavy-metal, and the

² Plato, *The New Spicy So-Crates*. “Phaedo” Trans. Dr. Pavlos P. Papadopolous. Boston: SophistSavers, 1999

³ Aquinas, St. Thomas, *Summa Theologica II: The New Ideas*. Trans. Dr. Glenn Arberry. Rome: Ignatius Press, 1986, pg 53

⁴ Galbraith, Blaise, *Metalheads and the Greek Consciousness*. Santa Paula: Thomas Aquinas Press, 2009, pg 4

⁵ Nemeck, Joseph, *Warrior Heavy Metal Bible Heroes for Kids*. Austin: Seeker Studio Books, 2019, pg. 44

⁶ “Lentil stew - Google Search”. www.google.com. Retrieved 2019-05-14.

⁷ Wall, Bernadette, *Spicy Recipes for Spicy Souls*. Seattle: Patton Media, 2012, pg 154

anagogical is found in context. These bowls are of God's anger about to be poured out on the world, just like the "Red Red" itself examples heavy-metal anger released in Esau against the bad dude Jacob. The anger of God is then to be like the heavy-metal "spicy" nature of the Red Red pottage. Described as alike smoke in Revelation we know that God's anger and its results are spicy. For there were "smelling spices to mix with the oil for dedicating the tent and ordaining the priests" (Exodus 25:6 Contemporary English Version). The oil which burned for and as God's to produce the smoke in Exodus was mixed with spices, and thereby representing God's anger at the end of time, is and was spicy.

This means then that one must then anagogically consider spicy when considering the end times, as a word applicable to the anger of God released therein. It is not a true definition but it is already obvious that this is as far as we can go in a use of a term applicable to things not yet known and studied under a transcendent formality. What this means in relation to particulars will require further thought, of course. It is not immediately obvious whether or not one should call the "something like a great mountain, with bright flames of burning fire" which "was cast into the sea" spicy per se. Joseph Nemeč thinks not, that this exemplifies a spiciness "only of the end times in a stretch of language, as otherwise spicy anagogically will properly refer to only the final moments of history" (Nemeč, 184). Perhaps, but at this point the anagogical sense is one only at the stage truly of reflection not yet having reached the full exposition of knowledge. If we assume, however, that "spicy" is properly applicable here, we find a practical meaning to Bernadette Wall's suggestion that the end times "will be super spiced" (Wall, 164).

In a metaphorical sense that is at the same time not of this anagogical path or of the habitual qualities, we can also see a use of the word spicy. As Johannes says in Plato's *Russell* dialogue: "Love does things to people"⁸ Formal situations where souls are moved into actualization of behaviours by the moving nature of love do "things to people". In no way do we imply any routes leading to sin or near occasions of it, but the things otherwise that spicy souls apprehend and denominate as spicy. Although often confused with the spice of habitual properties of souls, this concept of spicy is that of actions in a lesser degree, of persons still freely in control of their faculties. The habitual properties of the soul, even while appearing sometimes as accidents, are accidents in the cultural sense in that they happen without consent of active will

of one not spicy. Those happen because the nature of the person has become as to spicy. Rather, however, this metaphorical spice is in things that may or may not be present in the nature of a man. These are things that one freely chooses to embrace or to lay aside, to act spicy in one chance moment and not in another, acting in a limited sense where one can distinguish those actions which are spicy from those which are not.

But for an actual definition of this sense of the word, knowledge of things and situations is required, to see in which way words have come to mean other things so as to provoke the feeling that they are spicy. This metaphorical sense of spicy, as can be seen through examples, is caused really by a very sophisticated form of equivocation. It is the feeling of confusion that occurs in reference to some things and situations that produces this sense but this shadowy understanding can be reached only again through examples. One can only understand the equivocation that underlies the spicy and produces so this confusion when he distinguishes between each equivocal usage, and knows that they are actually different from each other.

For example, one must need see the difference between dating and dating, a case of subtle equivocation in a thing and situational set often perceived as spicy. Dating can be seen in the deep sense of courtship, an official, recognized thing reserved at WCC only typically to Seniors in the last two weeks before their final finals. But the equivocation in it is as dating has metaphorically come to mean something else, that of the person with whom one often studies, is of the opposite gender, and is often seen as an inseparable accident of and vice versa substance subsisting, to the other. Take philosophy further for another example, the term refers to a pursuit of knowledge for its own sake, or for the sake of pleasing Dr. Grove in the typical sense. But as a science with a formal object, philosophy is a thing, and the term for it has taken on several metaphorical meanings which further illustrate this knowledge of things and situations required to know the metaphorically spicy. "The association of philosophy with Plato's *Phaedrus* dialogue in reference to Sophie comes naturally,"⁹ Ryan Alexander argues in his book *E-mail Spice Tips*. As he demonstrates, if one divides the word "philosophy" into its component proto-Andreic language roots you get "philos" and "Sophy". Philos means love and comes from from the dark ages of the Greek language that predate even proto-Andreic. Sophy, when anglicised, is spelled as the English name Sophie. Together then there

⁸ Plato, "Russell". *The New Spicy So-Crates*. Trans. Dr. Pavlos Papadopoulos. Boston: SophistSavers, 1999, 876a

⁹ Alexander, Ryan. *E-Mail Spice Tips*. Minston: Alexander Yardley Publications, 2016, 73

is the obvious metaphorical association of the combined word philosophy following Professor Washut's concerning class on the *Phaedrus* and *Symposium* dialogues. The true philosopher is one who will ask you to "study philosophy with me"¹⁰ as a WCC Student Life Office report argues, in a sense of studying philosophy that every student knows is not the literal sense. But again, you feel the equivocation when you use the word. It almost stings at your mind the confusion. It's not regular confusion, it's different, bolder, sharper. And that is when you realize that you have just experienced the spicy through a metaphor.

Even spicy itself in another sense can produce this metaphorical determination. See for example, how the equivocal uses of spicy make many complain that they feel uncomfortable in respect to equivocation with the word. Junior Sophia Donaldson, for example, complains that she can't even talk about her food without snickering whispers from those who conflate her use of spicy in the meaning of seasoning with the school's obsession with this "spicy". "Its an outrage," she says. "Not only is equivocation destroying world peace but its also conflating the theological virtue of love with a seasoning" (Alexander, 136). Unfortunately for this Sophia (who is not the aforementioned Sophie), she is in a case of "death of the soul"¹¹ that Aquinas mentions, but, weakened so of soul and mind, she can not take the uncomfortable feeling of equivocation properly. The spice is too much with her.

But fortunately it is not late and soon. Getting and spending her life in this way would be wasting her powers, but instead through knowledge of the spread of spicy, understanding fully that the feeling she has of the word is actually itself a sense of the word, she can be upgathered now into tolerance of the equivocation that underlies the term she has realized equivocation in. But the way to this resurrection is through the spicy itself. For people like Sophia, it may be hard, but "there's no better way to say it" as Nemecc records Matt the Kubes to have said about his reportedly spicy humanities paper. Entering the spicy itself is surprisingly like apprehension and ascent to metal itself, another important transcendental. Spicy may get a bad reputation, but it is part of our communication, the metaphor graveyard in its metaphorical sense, the end times in its anagogical sense, and an attribute with which a chosen few possess inseparably in their nature. Spicy is a transcendental, the image of metal upon reality, shadowed and separated

through its senses, but an image of reality attached by God's Divine plan to relate to love and direct towards it.

For "a man does not really love you unless he's willing to get a sheep farm" (Grove, 23). Camille said this, long in the ages ago of the second semester. And she is quite right, true love, the reality of it, depends on the "sheep farm", the transcendent experience of the real. It is quite obvious that a sheep farm is a spicy place. Who would eat a sheep without first carefully spicing it? And as true love depends on the real, and spicy is a transcendental in its broadest formality of consideration with respect to the metallic life that exposes it to be so, love is spicy. Irkutsk Ice Truckers supports this view as one of its directors, in direct response to Camille's take on love, said that "ITT is now in the sheep-farm business" (Grove, 24). Irkutsk Ice Truckers, acclaimed as both one of the spiciest and most heavy-metal corporations in the world, thus shows intent of direction towards both love and the spicy, unified under the real, the "really love you" as a transcendental. They base their support on Dr. Grove's statement of imperative that WCC students are "supposed to get your seven hours of sleep, have time to date break up, date, break up, etc" (Grove, 154). Unlike the way in which many of the Class of 2021 have tried to experience the real, the real way to the real is actually through real love, real love that requires an openness to the transcendent reality of the spicy in all its senses.

Some few, opposed to this elevated view of spicy, might take for support Dr. Olsson's claim that "dating is terrible" (Plato, 865c). However, these remarks, taken from his commentary in the *Russell* dialogue with Socrates have been interpreted out of context by those hoping to demean this particular path to reality. Dating may be "terrible" but it is in the sense of the "terror" and realism that are a crucial part of the overall metalhead experience. It is not "terrible" as in the sense of a reaction contrary to nature and against one's desire for the best. Dating is rather here part of the metalhead reality itself. As a path to the love that is spicy, dating occurs best when it is properly formed from the beginning to be open to the realities of the spicy. Here, there is further evidence against this claim that dating as a formal situation of the spicy in the process of becoming is bad. Rather than that, Professor Washut's full quote says something more profound: "From experience as a professional and serial dater, it's terrible." Dating is not just a potentiality leading to the spicy, but in itself has something of the spicy, and is something Washut himself has had "experience" in a "professional and serial" sense in. It

¹⁰ Wyoming Catholic College Student Life Office Press Release, "Investigation into the Use of Spicy", May 6, 2019

¹¹ Augustine, St. *On Christian Doctrine*. Trans. Dr. Michael Bolin. Rome: Tan Books, 1978

has the spicy in motion, the spicy that has begun, to speak in a loose sense given that the form of the spicy is unchanging and perfect. The dater can reach the perfection of himself even as he already has it partially.

It is here, when one opens their eyes enough to see the spicy and not discount it, to see the outside, the mountain after leaving what was once thought to be a metaphor only and not in fact, the famed cave of Plato, where one truly find the real. Perhaps the spicy, in its nature as a perfect form may need more work to fully comprehend. I make no claim to perfectly exposing it here. But in contradiction to the longstanding beliefs of the Class of 2021, the true “experiencing the real” begins with what many of them have cast off as foolish, the spicy life, the metallic life, the rocker spirit, the dating scene, the spicy banana peppers on one’s salad that represent interior qualities of soul. For everyone, in their goal of perfecting themselves, and experiencing the true, good, and beautiful as we see as means to the single end of the Good itself, one can find another way unified and divided, diverse and one, depending on one’s openness. The spicy may seem to have five senses, but they are part of one, that pursuit of the real ending in the good. In all its senses, the spicy eventually leads to the good, but as students at WCC, our best beginning to have success in directing action of soul, is to take Dr. Olsson’s advice and viewpoint. As one of the most philosophical of WCC’s professors, Dr. Olsson sees the reality of the spicy, “having left the cave”, he recognizes its value, and without any reservations embraces a path to the good through the spicy: “My wife and I are responsible for every successful marriage here” (Alexander, 177). In the context of the Speed Dating event he and his wife led, there is ultimate proof that spicy is philosophic, good, and the way to the Best, though also part of the Best itself, as Dr. Olsson found reason to involve himself for these ends in an even that cannot be described otherwise than as spicy.

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Immersion Through Metal

“This is the most heavy-metal book of the Bible,”¹² argues Freshman Rocker Blaise about the book of Judges in his book, *Metalheads and the Greek Consciousness*. Here, he argues for a necessary unity of the book of Judges with his love for the particular genre of musical expression known as heavy metal. Now, heavy-metal being associated with the Bible may seem contradictory or wrong somehow to our modern sensibilities, just as metal as music may seem out of place or incorrect in a Catholic liberal arts, let alone liturgical setting. However, as I hope to prove, metal is crucial to the poetic experience of the real that characterizes this school’s intellectual endeavors and provides a pathway to seeing true being “that which is”. The “Sick and Savage” recognizes this in his Biblical comparison to elements of the metallic world. As such, rather than being ignored, or worse discouraged, metal, particularly in its “heavy” variant, should be embraced and celebrated as part of the intellectual and ultimately spiritual ascent to reaching the good itself.

Metal is said in many ways of course, and while I primarily intend to focus on the application of the term with reference to music, metal is unique among words in that while equivocal, there is still a thematic unity in its equivocation. I mean by this that metal in the sense of the substance shares something in its mental apprehension

¹² Galbraith, Blaise, *Metalheads and the Greek Consciousness*. Santa Paula: Thomas Aquinas Press, 2009, pg 4

with the musical genre and the lifestyle associated with that branch of musical forms. Each shares something of the deepness of tone expressed materially in density and weight in the material. Conversely, one can consider metal in the musical sense as an expression of the density of the substance applied to tonal frequencies. In man, similarly, when he lives a metalhead life, he expresses both the depths of tone in the musical metal and the density, weight, and hardness of the physical metal. This is all self-evident from experience, showing metal to be a three-way triangle of being between its senses. And yet, the truth of metal is far deeper, requiring historical background and analogy to be fully explicated.

Metal, as we consider here, will for all of its senses be considered in relationship with the Wyoming Catholic College curriculum and the Freshman Rocker Spirit. Historically, it is far wider in scope of course, from the escapades of the Terreri family in the iron age, However, because of WCC's unfortunate aversion from its founding to all of the metallic senses, metal has found prominence in its culture only recently. Anselm's ancestors, reports Blaise further, "were the first to discover metallic ores and refine them to usable metallic implements" (Galbraith, 35). This discovery was around the year 2800 BC, as we see from *Iron Woman to Iron Man* by Michel Rioux, and "although it began simply, with the making of metal doors, hexagons for wood-fired automobiles, as the wheel had not yet been invented, clips for binding notes made on leaves together, and coinage"¹³. Now with the discovery of this new substance of metal, the Terreri's became revered as godlike in their ability to create a substance that felt as hard as rock, but was not rock. Temples were dedicated to fingernail size fragments of metal as everyone revered not only its discoverers but the substance itself. One of the most famous of such sites, discovered on the top of Mount Infernal in Italy, shows in fact remnants of a trail leading from the temple of metal on its peak to a miles-long cave system within the mountain. And herein lies the first glory of metal as we see the real cave of which Plato spoke in the Republic. Etched in proto-Latin in the rocks around the cave is an account of how Socrates, the real Socrates "left the cave" (Rioux, 177) and made an "ascent to the temple of metal" where he realized the proportional relationship we have intellectually in ascending from the "caves of seeming" to knowledge of beauty and the good itself.

This may seem unrelated to the concept of metal at Wyoming Catholic College, but as this so recent

archaeological discovery implicates, it was this encounter with metal that brought Socrates to his own realization of being itself. The piece of metal he worshipped was small, a leaf-clip that had lain for millennia from the time of the Terreri's and metal's discovery. But the truth in the ascent he made to metal led him to his wisdom, a type of such perfection and hints at Christianity that we can see only Divine Inspiration as a possible cause. Of course, worshipping the leaf-clip would be idolatrous, but the point remains that from the time of the first Terreris to Socrates, metal is associated philosophically with wisdom and holy places.

Metal's further semantic senses began with the 1355 A.D. invention by another Terreri. Sir Grafton Terreri of Ironshire working with Henry Carter of the same town, are widely revered in heavy-metal circles as the first to experiment with the power of the bass. They cannot precisely be said to have invented metal as a genre of music, but together they produced the first rough chords, the first musical partitions not to oversimplify the reality music images to an inaccurate, shapeless, sonal tone. Again, this was not metal, but a musical expression that laid the basis for a more true to life musical experience. For this Sir Grafton and Henry were all but ignored, and if noticed, were ridiculed, but they saw such disdain as they received as necessary for music to truly be connected to reality, to truly be better than the logic "which is not really about reality at all"¹⁴. But they had laid a foundation, and while those still metaphorically in the darkness could not see the truth they discovered, and in some sense neither did they, they knew there was something important with the "rough chords" they began to use. Perhaps it was divine inspiration working across time and space from the power of Spike, but however, they found it, Terreri and Carter worked tirelessly to promote the use of their "rough chords" and complex tonal variations to as they argued "reflect reality in more than an image of an image, but as at least the beginning of the ascent" (Rioux, 158).

It took centuries of development under the overpowering presence of Baroque and Classical music for any acceptance at all to be given to these new forms. For was not perfection to be found in simplicity, reflecting unity of beings and peace among men? Perhaps, there is a point to such an idea, but the Classical composers far overused this theme, ignoring the fact that reality as it is, is complicated, yine, yes, no, maybe, in relation to questions of being, or when these philosophical ideas are applied to music, more than a simple, regular, and slow

¹³ Rioux, Michel. *Iron Woman to Iron Man: Throughout the Metallic Ages*. Lander: CES Press, 2018, pg 155

¹⁴ Olsson, Dr. Scott. *Logic is all a Big Fake*. Lander: Wyoming Catholic Press, 2014.

beat but a more complex drama or concordant and opposing causes, natures and beings. It was the Floody's back in 1878 who finally brought this idea of bringing greater reality to musical expression by complexity to the forefront. Classically based as was their music, the development of the metallic substance over time offered the Floody brothers great opportunity for imitation of its weight in the heavy use of the base, the speed of a metallic bullet simulated by record-breaking tempo, and volume also serving to imitate metal's crushing power. These three ideas are best exemplified in their *Steam-Train Symphony* of 1878. In its first opening, the new techniques they used scandalized many in their audience, but "seeing the light" as in the ascent from Plato's cave, after three months the Floody's were world-famous. The experience of listening to their music, radically different from anything anyone had ever heard or before imagined, brought about what can only be termed a mental change in the listener, who begins to live out the reality he experiences in the music in his own lifestyle, the music acting thus as a focusing lens for reality onto the life of an individual.

This mental change has now become known as the transition to becoming a metalhead, a lover of the ultimate good, a philosopher, through the power of metal. This is the intellectual ascent of which Plato spoke in the *Republic*, and while it began through metal's physical manifestation, an even higher perfection of spirit can be found through metal as music, reflecting the cosmic "music of the spheres" (Olsson, 133). But here through the intellectual lived life of metal, the life of the metalhead, one instead reaches a perfection of virtue exceeding even that given by God through the physical blessing of the substance of metal as much as the Platonic forms exceed the physical subjects of everyday existence. This metalhead lived life is a new thing precisely, but it is both prefigured on the Old Testament and prophesied there as the completion of man's ascent to full rationality and living his calling. As Ezekial says: "A new heart I will give you, and a new spirit I will put within you" (Ezekial 36:26). This promise of a "new spirit" within is that bestowed by the metallic lifestyle, where, in full wonder and submission to the order and complexity of the cosmos that is God, one takes upon himself the "new spirit" of living in unity with His will, as much beyond our understanding as the complexity of a metallic beat is beyond the but imperfect image of reality found in Classical music.

Furthermore, in the Old Testament, we see a sort of sacredness both in metal's substance and in a few examples of people amazingly similar accidentally to

today's heavy metal rockers. In Israel's conquest of Canaan in the Book of Joshua they "burned the city with fire, and all within it", except, however, for "the silver and gold, and the vessels of bronze and of iron, they put into the treasury of the house of the Lord" (Joshua 6:24). Here the things made of metal are not only saved from destruction with the rest of the city but are consecrated to the use of God. In the Book of Judges, that which Blaise calls out as "the most heavy-metal book of the Bible" we see strength and force behind metal when "the people of Israel cried to the Lord for help; for he (the king of Canaan) had nine hundred chariots of iron, and oppressed the people of Israel cruelly for twenty years" (Judges 4:3). Here it is "chariots of iron", that is of metal, which oppress the Israelites, and while this may seem to take away from the dignity of the substance and therefore of the related music and lifestyle, God redeems it just as He does for His people. He fights for Israel and aids them in defeating the threat, here purifying the substance of metal for Himself. In the battles and characters of the Book of Judges we also see a general "wild with the spirit" (Galbraith, 195) character, the redeemed metal present in a limited sense in the lifestyle of heroes, but perverted in the remnants of evil until the full redemption of metal in Christ, who by his Sacrifice on the Cross and Institution of the Eucharist sanctified and purified it.

Even the terror and fear that metal sometimes brings about along with its philosophical effects is sanctified as we see a deep terror and mystery in the incomprehensibility of holy things, how terror preceded God in His appearance to Elijah, or how millions of Egyptians fell beneath the waves of the Red Sea as they flowed back to their place to the tune of "Back in Black". The destruction of all life in the Flood, the plagues of Egypt, the earth-shaking, literally, terror at the death of Christ on the cross, all demonstrate in a physical image of reality, just how beyond comprehension is God, and how mysterious and powerful are his ways. Similarly metal continues this power of realization in us, where beyond its beneficial impacts upon our mind and soul, we also gain a humility before God, who can "out-rock even the most hard-core rocker in might.

And now, with the invention of true metallic music, the trifecta of substance, music, and lifestyle is completed and unified in the present age. Not only does contemplation of metal, as we saw in the case of the Floody's *Symphony* lead to intellectual, philosophical development, but that very ascent also leads ultimately to God, in contemplation of the source of all being, truth, and goodness, the Good Himself. As we see again from an ancient source that imagined how metal would

someday be in music, even without the blessing of actually hearing or imagining it: “Only with the power of the bass can you be blasted high into the space loftier than the heavens,”¹⁵ says Socrates in the *Russell* dialogue. The “bass” here stands for the vibrating rhythm of metal and its conformity to reality, and Socrates here specifically calls out how “the bass” of metal is necessary to bring one “into the space loftier than the heavens”, the land of truth, goodness, and beauty, themselves, justice itself.

But it is not just for this end of wisdom and virtue that we need metal, and specifically heavy metal here at Wyoming Catholic College and in our lives as students here. The isolation of Lander requires the use of “heavy metal” machines, cars, buses, or airplanes in reaching this place. Even when hiking we are dependent for utility upon the use of a lighter sort of metal in the form of knives. Also in the event that we go on a river trip, we use canoes made of metal, a very heavy metal, very conducive to vibration. While WCC may not realize it, we as students here have been dependent on the physical form of metal all along, making it but analogous to seeking a deeper more lasting virtue to pursue the metalhead lifestyle through the love of the metallic genre.

Metal offers a true immersion in the real away from the distractions of sense. Its volume drowning out every distraction, the metalhead cannot help but think about deeper realities. In banging his head to the beat, any resulting pain can be offered as a sacrifice of training on the way to purifying ourselves to receive the truth, as it is. The motions and lifestyles associated thus with metal lived out in life may of course be seen as questionable as some, but by their very nature only seem so to the unwise. True metal, conforms one to order oneself with the complexity of the world and a final end of God. This is an intellectual step, a spiritual step, beyond the comprehension of those unprepared to “see the proverbial light” exiting the cave, but is so necessary for survival in a culture filled with unedifying imitations of truth. And herein lies metal’s greatest strength, as substance, music, and lifestyle, it is not able to be subjectively ignored. The one who hears ought to hear, and when he does, it is impossible for him to ignore the fact that it is real, the gift of God to edify his entire being on the path to Himself. Seeing this true existence of metal, itself, one is forced into an ultimate encounter with reality.

Unfortunately, none here have realized that this jump to the truth was needed until this year, with the arrival of the Freshman Rocker Class of 2022 and its “Sick and Savage” and “The Terror”. With their fearless commitment to bringing the benefits of metal, the music, and the lifestyle to everyone, “Rock on, my fellow freshman rockers” has become the most common greeting around campus. And the lifestyle is growing every day, as more and more students realize the truth, dignity, utility, and justice found in metal. As one of the newest metalheads on campus wrote:

So I feel as though I should share this little known fact about myself... As of last week, I became a death "metalhead". I know, this is must be difficult for some of you to see, but Gregorian Chants just could no longer express my internal anger that I have, especially after the 92 I got on Dr. Schubert's essay(I've never gotten such a low grade on an assignment in my life--this sure to plummet my GPA).

'How did this begin?' you may be asking yourself. Well, one day I was sitting at the lunch table with Blaise Galbraith(if you don't know him, he is also a dedicated "metalhead"), and he just started talking, and the more I listened, the more it made sense. Well, at least, more sense than Dr. Olsson's philosophy class.¹⁶

This “rowdy freshman rocker”, Everard, has fully taken on the lifestyle in pursuit not only of the “more it made sense” but in pursuit of the ultimate truth, goodness, and beauty. Through a metalhead lifestyle, he has found a way to combine his true self of body, with the truth and goodness of soul in proper ordering and proportion. On a search, as he and his fellow metalheads are for the truth, they are “continuing to learn more and more daily about this exciting culture” (Polinski, 36) as they find deeper unity day-by-day between the theological truths they learn in class and prayer and the pathway to the same that is every sense of metal as ordered to that same end that is God Himself.

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¹⁵ Plato, *The New Works of Plato*. “Russell”. Trans. Dr. Pavlos Papadopoulos. Louisville: Memoria Press, 2014, 456d

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The Fake Peloponnesian War

Why would Athens and Sparta, so recently having fought off the Persians, so soon find some of their own involved in conspiracies for Persian aid in the Peloponnesian War? While Thucydides argues that this is all natural according to human nature and people following the supposition that the “weak must suffer what they must and the strong do what they can”¹⁷, these are only a few of the strange inconsistencies in his account. Rather, however, the story of Greek history is actually quite different, true accounts having been suppressed in the face of Spartan military propaganda. Only the recent discovery of direct descendants of the Spartans and their official documents are finally beginning to correct deep millenia long errors about the Peloponnesian War. While in a way it happened, the actual story of the war is quite different from the legends Thucydides purported. Instead, the real conflict with Sparta is actually occurring now.

Greece did fight Persia, and Herodotus’ account of the Persian War is mostly correct. However, following the war, even as Sparta showcased its military strength, the city’s true power was hidden and much greater than Thucydides admits. As a recent discovery of Spartan military units in Lander demonstrates, Sparta had a long term plan for conquering the world, and their forces are still in action more than two thousand years later. Although otherwise appearing as ordinary citizens, several men found just this year with a cache of weapons, spy technology, and a set of written orders from a “Spartan North America Occupation Office”, show that Sparta is still around and ambitiously focused on conquest. In the time of Thucydides, Spartan power went mostly underground or hidden from world view. All of the Peloponnesian Wars, the decisions of Athens that led

it to failure, the Athenian plague, the weirdly brutal views of the Athenians in the Melian dialogue and the Mytilenian debate, all was part of the Spartan plan. Since immediately after the Persian Wars, which some are now starting to see as part of an even larger plot involving Space monkeys who controlled Greece and Persia, Spartan agents infiltrated the government, culture, and societies of the rest of the Greek cities. Pericles, even for all his apparent patriotism, was actually a Spartan agent, the Athenian plague germ warfare by Sparta’s Advanced Offensive Technologies military unit.

But on the way to this point, Sparta, as it infiltrated Athens and the rest of Greece, aimed to spark a war, devastating and destructing, that would cloak its deeper attempts at infiltration. Herein, even as war broke out between Sparta and Athens, Sparta at the level of its top generals and hidden forces was ultimately in control. What surprises many about this, however, is the small detail that nearly all of the true generals and leadership of the Spartan secret army were women. Even sources affected by Spartan disinformation point to this conclusion with the exercising Spartan women were required to participate in. While these tainted sources say it was to make their babies stronger, do we really believe this? No, it was because they were the true army of warriors Sparta was secretly training and spreading throughout the Peloponnesus and beyond. Since the discovery of this conspiracy, however, WCC popular culture has caught up as with Joe Nemec saying, “No, no I want to be the Spartan woman!”¹⁸. This was in reference to the play *Lysistrata* and which character he would prefer being, but speaking of the *Lysistrata*, the inexplicability of the women’s actions in the play is explained rather easily as one of the few times the Spartan secret forces’ true power came out into the open.

After a complete farce of a war, Spartan forces remained in hiding even as their hidden influence continued to spread. Spartans took over the Roman government and were responsible for its transition to an empire under Julius Caesar, himself a Spartan. In Israel, the Spartans were slightly less successful in mixing with the Jews, but became the Sadducees, the Samaritans, and again many of the Roman soliders in the area. The Jews recognized the threat they posed and planned, making the parable of the “Good Samaritan”, that is really a “Good Spartan” so striking to Jesus’ listeners. Similarly, among the Romans, due to their truly holding power, Spartans dominated the tax collectors and again creating another surprise for Jesus’s followers when He chose to dine with one of

¹⁷ Stalin. *Tough Act Arguments for Those in Power*. Trans. Alger Hiss. Leningrad: Communist Books, 1925, pg. 56

¹⁸ Nemec, Joseph. *I'm Less Radical Than I Used To Be*. Austin: Big Red, 2016, pg 62

them named Zacchaeus. Zacchaeus was one of only a few of the hidden Spartan military command to defect and leak their plans as Sparta worked to censor any writings that revealed their true power and designs.

While their power was spreading and they almost literally controlled world events, Christianity threw confusion into their plans and a shortage of funding as revenue to temples, the chief Spartan source of income to maintain their army, agents, and weapons development, declined. This led the chief Spartan general of the time (1st Century), Iphigenia Kleio to suspend their plans for the conquest of the remaining continents and eventually space. Spartan agents throughout the Mediterranean later succumbed to mysterious assassination attacks that reduced their number by more than 99% and throwing the few survivors into disarray. But, still, however, Sparta controlled the media, and at this time, the sixth century, they decided merely to postpone still longer their ultimate plans. They waited, grew back in numbers and regrouped.

Recently then Sparta was responsible for both Communism and Nazism, but under the cloak of their still operating misinformation campaign, almost no one outside of their agents knew that such a threat as them even existed. This all changed with the recent discovery of Spartan military units in Lander, Wyoming in 2019, but even now the extent of the Spartan influence over millennia has left few moved or convinced by the discovery. But the Spartans have been shaken by the discovery of one of their operating cells, as their agents repeatedly struck Lander and Wyoming Catholic College, in particular, to try to silence the discovery of their conspiracy. For example, heat rays damaged Ken and Betty's ice cream supply enough to force them out of business, while two Spartan agents in suit and tie on Main St. repeatedly follow and verbally accost students. Spartan threats against Professor Washut's family forced him and them into hiding for months this semester, while Cyril and Destiny, the original discoverers of the plot, were forced out of the school entirely by Spartan agents within its administration.

Spartan agents had set up headquarters within an unoccupied room of the hotel next to the hotel dormitories, but, moving into this new spot in late December, had not anticipated the number of students

who would hang out in the hallways. Cyril and Destiny, separately, but each accompanied by another, were the two to notice them and their operation as they entered and exited at 3:30 in the morning. Overhearing the Spartan plans each when in this hallway and when their friend was immediately absent, they each made to report but were followed and each only barely escaped with their life. Threatened subsequently for what they saw each left with little explanation within days but managed to leak details of what they saw to the local police and media¹⁹ and are now under 24/7 guard in fear of their lives. Police raided the hotel local headquarters, arresting five women with a large number of weapons and explosives including napalm and dynamite, and collected the aforementioned "real story" of Spartan involvement throughout history.

Now, the world is in a dangerous crisis for its existence, far worse than even the prophetic warning of a Landerite, "Drugs are dangerous! Don't do the ones that make you do the high step like that!"²⁰ Our danger is similar, the threat of a "high step" to destruction alike, although there is no awkwardness from "when a professor interrupts a drug deal"²¹ to face, only the planning and preparation of millennia of Spartans. What is most concerning to most is the inaction of the government and the police who simply released the documents and said, "Read that statement attentively and make your own judgment"²² When pressed officials said, "Maybe when a bit of time has passed, we'll talk about it", but this non-response has terrified all who have learned of the Spartan plot. Perhaps there is no hope, even when hope is faith as Louisa claims, "So... Hope is basically Faith that there is Hope?"²³

Of course, the Spartans are also preparing, calling in their allies, aunts, and acquaintances and making the situation much worse than fighting off a few NOLSeys or even Antifa. Instead, they're loud, tough, and wear wristbands while carrying both a hitting stick, Spons Verberans and its cousins which they stole from Olivia, as well as a hitting towel. "You have to listen to me. I have a wristband" is reportedly to be their rallying cry according to the discovered Spartan documents. Hidden weapons stockpiles are everywhere around Lander and a few have already been uncovered such as one set off accidentally weeks ago that caused a raging brush fire next to Holy Rosary on Cemetary Hill. "Tired, despairing" all seems

¹⁹ Bernie Branson at the Lander Police Department and Irkutsk Ice Truckers

²⁰ Malinoski, John, *The Perfection of Philosophy in Comparison with the Pastry*. Lander: NOLSeY Books, 2018, pg.151

²¹ Decker, Marley. *Decker Decker Decks for Everyone*. San Antonio: Alamo Equine Press, 2011, pg. 74

²² Olsson, Dr. Scott. *Logic is all a Big Fake*. Lander: Wyoming Catholic Press, 2014, pg 188

²³ Whitmore, Louisa. *Imperfect Definitions of Imperfect*. Denver: Risible Media, 2017, pg 22

poised to fall before a new Spartan onslaught as laser cannons and an alliance with the bad of the race of Bigfoots and their flying saucers seem ready to further ensure their victory.

But “We are not intellectual wimps!” as Emily so courageously declared and Michel qualified equivocally, we “are really just a more complicated deer”²⁴. As “a more complicated deer” we can listen to the guidelines of the psalms “As a hart doth pant for streams of water, So my soul panteth toward Thee, O God” (Psalm 42:1 YLT). This means that to survive the Spartan onslaught we must “pant” out of breath for streams and fight from the PopoAgie river. Luckily the gas leak has been repaired, but the advisory that all avoid the river now is so much more understandable in the lens of this conspiracy. The Spartans had planned the leak to prevent us from entering the river to safety, but the fact that the leak is now fixed opens a greater new hope to us. Someone fixed the leak, someone went against the Spartan plan, someone else is on our side and realizes the danger, fighting for freedom.

And herein, while we are still in extreme danger and crisis from the Spartan threat, a resistance movement has opposed them for centuries, acting itself in secret and headquartered now in the Baldwin building basement. Only revealing themselves now, several WCC students in the Class of 2022 were secretly members of this organization and have just come out to fight for the freedom of Lander and the world. Anselm Terreri just came out as one of them, as Dr. Holmes noted of how he “fell for Anselm’s eight-dimensional underwater chess move”²⁵. Among thousands of individuals trained secretly to oppose the Spartans for centuries, Anselm practiced and perfected the art of “eight-dimensional underwater chess” (Decker, 189), actually a military tactic rather than a game, for a battle many expect to happen soon in the PopoAgie river. Other students observed quite often to be on the bridge of Main St. over the Popo Agie were similarly lookouts for this resistance, planning for the moment when we must “pant for streams of water” and there are reports that even some of the WCC founders themselves were part of this movement, foreseeing that an eventual climax would involve Lander. The bicycle thefts and faked crash of Anselm’s car were thus but a pre-attack by Spartan forces on those they realized to be from their long-standing opponents, to reduce their mobility and ability to resist.

But it failed, Anselm’s car, since the accident, has become even more of a class car and the mobility of not only the Hotel Biker gang and the resistance to the Spartans but of Wyoming Catholic College students, in general, has instead but risen. Amidst a rising spirit unfazed by fear, Michael Rose has risen to be an inspirational motivator for the school shouting “Be assertive” as Blaise has joined the resistance with his typical candor, “There’s a chance of dying? I’m in!” (Floody, 244). Tension is rising, that is clear, but the fellow-student-rockers are giving it their all. Although “You are eighteen forever in the order of Melchizedek” as Andrew Russell claims, one can only be in his order if they survive. And survival against this Spartan threat means facing it head-on, a move that he and his family are taking in stride. On the occasion of her birthday, Andrew made his wife Carol to be a general, aiming to beat the Spartans at their own game. She and her twelve other sister wives are all fighting; inspired by the powerful, trademarked, and copyrighted all-consuming wrath of Andrew, they have begun to lead the resistance into the gentle waters of life and regeneration in the Popo Agie. Helped by Omnisciens, professors are confident there will be no danger with such a force fighting for them “It’s not even fun to let them go. You know they’re going to do a good job” (Whitmore, 26) comments Dr. Zepeda for example on this.

Nevertheless, the battle of Lander, the battle in the Popo Agie has not yet been fought. The great motion of centuries has yet to come to a conclusion; both a worldwide Spartan empire and a world freed from the menace and plotting control of Sparta exist in potentiality. Actualizing either end is up to us now, making the true epic struggle of peoples, not the one Thucydides exaggerated, but the true “greatest movement of all time”²⁶ the present and not Thucydides’ imagination. Perhaps he truly believed the stories he was told, the lies and parlor tricks of the Spartan Secret Service. Perhaps he was himself a Spartan agent. It doesn’t matter though. We now know the truth, and as long as we keep in mind that equivocation really is destroying the world, listen to the wisdom of Andrew and his prophets, and don’t try to get that “exhilarating feeling of being out after curfew” (Nemec, 266), we at least know what to do.

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A Rusty Life

Ever since they arrived here at Wyoming Catholic College and first met him, no one could be blamed for thinking Andrew Russell is a little, different. Who else, of course, has thirteen wives, is called upon by every other class for help, rooms with a prophet and is planning to room with a Junior, even as he claimed that “we don’t know any Juniors”. Russell, Rust, Rubigo, god, Andreas, roommate, JP’s brother, L.O.D., I.C., the titles are endless, but whatever one might call him, there’s always a realization that he’s something more, something deeper. Who or what really is Andrew? A Milligan, Moses the Cat, a cartoon character, your favorite cousin? Every day is a mystery, every apprehension of him a new surprise. He is a mystery man, but more than a mystery, a philosopher of sorts whose work has managed to even confuse Socrates, the first to do so of anyone. In this he frees mankind, beginning with his followers, by unifying their risible nature with rationality to the perfect unity found primarily in metalhead philosophy to the end of perfection of soul.

At their first apprehension of him, most could be forgiven for thinking that Andrew Russell was a cowboy. It was an obvious correlation, or as Andrew liked to say, “Ohh, obviously”²⁷. For “My cows!” was the first thing many

heard him speak, or actually, that is, they heard him shout it out. Even if, as they later realized, the cows of which he spoke were so in a sense other than the proper literal, what other student was preparing for life in Wyoming better than he? But the cows stuck in everyone’s mind as they listened to Andrew on the drive to Lander. Andrew, everyone now thought, was himself the cow, as he said he when he saw himself in a mirror saying “Holy Cow it's me!”²⁸. But he was more than just any cow. He was the “divine prophetic cow in the illustrious line of Gilgamesh”²⁹ that everyone later found out about from Dr. Baxter. It was his “punny” tone, “get it”, his smile, and ohh, his face! What a face! While it remains a mystery how a phone came to be involved, Andrew’s face so famously “broke a phone”³⁰ as Camille wrote of a later incident.

But some had not yet met Andrew Russell. It was not until the day following the drive, for example, that his roommate William, could first call him “roommate”. Still, details were scarce. He called TAC, “that arrogant college”; he had a typical family. He had a brother at the college; he was to be in WCCLE 5. In WFA, he didn’t really stand out, and at the time he had a beard. In politics, he spoke not, but in sports, he stood with the green cheese. But they were all wrong, these being only accidental characteristics to his true nature. His true essence to be revealed united all these qualities in a more complex “divine prophetic cow”, that is, a god.

As he revealed in a long debate with Cyril on COR, Andrew was a philosopher. Arguing as he did over the efficacy and practicality of philosophy with him, Andrew spoke just like the Socrates that everyone was soon to study. His ideas and beliefs were not the same, but his methods, his phrasing, his knowledge alike. All were persuaded. Even as Cyril called him “fat” in slang of metaphor, Andrew calmly and simply replied: “That’s such a fat thing to say” (Baxter, 76). But then, on one cold night of COR, everything changed in their view of him, when he met up with Socrates, the real Socrates, to the astonishment of all around him. Bigfoot had rescued Socrates of course, switching the hemlock, faking it’ effect and spiring an unconscious Socrates away all those thousands of years ago. Paid “big Martian bucks” to do so by Socrates, Bigfoot kept him in suspended animation for millennia in his flying saucer. When spying on WCCLE 5 from the sky in the present, however, Bigfoot saw Andrew, and chose there and then to return

²⁷ Nemec, Joseph, *Warrior Heavy Metal Bible Heroes for Kids*. Austin: Seeker Studio Books, 2019, pg. 88

²⁸ Lasnoski, Dr. Kent. *Heresy Flags for Y'all: How Everyone is Awwwfull*. Anza: MyLibri, 2017, pg. 72

²⁹ Baxter, Dr. Jason. *Monday Night is Humanities Night*. Dallas: UD Party Press, 2018, pg. 29

³⁰ Callaway, Camille. *I Really Tried To Say Something Mean to Matt*. Austin: LuvBooks, 2018, pg. 53

Socrates to the world. Andrew was surprised but was philosophically unconcerned. “Why, Hewwo!!” he simply said to the man lying before him as Bigfoot’s flying Saucer disappeared in it’s flashing neon lights into the distance. At first, there was an apparent language barrier, but Socrates soon learned how to use Google Translate on Bob’s phone and a lengthy dialogue soon ensued between the two that is now recorded as the *Russell* dialogue.

Socrates was a little stunned and confused at first. But the truth soon came out as Andrew explained that Socrates had obviously just been hibernating. “It was all based on the premise that ‘I won’t commit suicide as long as I live’”, Andrew later recounted. “You see, Socrates, was really a comedian... and an advanced medical expert. The whole trial, sentencing, and really much of his life were all just acts that he was ultimately in charge of. Somehow the contracting agency he used to hire a getaway car and someone to make the switch on the hemlock got a little confused and hired Bigfoot for the job. It all worked out though.” (Callaway, 57). The rest of WCCLE 5, hearing the commotion and awakening, were now watching the two men in awe, awed particularly by Andrew’s confidence, almost as if he had expected this moment somehow. Both seemed to enjoy the experience, even as Andrew was repeatedly called a sophist, and Andrew expounded on his views about nature being unified under something called spike to Socrates’ disapproval and confusion. Socrates told little of himself, however, and left in Bigfoot’s flying saucer after only a few hours, drinking as he left a beverage translated simply as “rainbow” that was tossed down to him by Bigfoot while the rest of the WCCLE ate his pepperoni pizza.

Socrates has never been reported to have returned since, but the moment affected WCCLE 5 deeply. Seeing Andrew in such deep philosophical conversation with someone other than Cyril, they saw his philosophical powers and expert haloed their apprehension of these into power over nature, by appointing him their I.C. or L.O.W. Andrew was not one to be questioned too deeply, they all thought. He knows Socrates; he is “a man of mystery too deep for us” (Lasnoski, 137) as one later recounted. But they trusted him, and kept this experience at the forefront of their minds, even writing a short song about it:

“Drink up the rainbow, put it in your pocket, eat with burritos, plant it in a garden. That is what we do.”

Andrew reflected on the experience, of course, and soon began to realize himself, his thoughts sharpened by the discussion even as everyone else was confused. In their minds, he was no longer an ordinary man in any way! When all seemed lost, as all of them were actually lost, “in my father’s canyon”³¹ as Andrew had actually prophesied, they had someone in whom to trust, Andrew, and he carried them through it philosophically. In the midst of their perilous trek that day over cliff edges, he beheld one tree, the Tree of Life, at the same time as he quietly declared that his meeting with Socrates was a prelude to divinity and the tree the actual calling. Everyone soon began to take greater and greater confidence in him, the man of mystery who was one of them, who had suffered the danger and despair with them, but who to them was hope itself.

And so it was only natural that his story, when told, brought fervent followers to wonder. As he let slip, he was a god in waiting and could be one in reality if he had seven wives. Eagerly, more than a dozen quickly joined him from all walks of life and classes, as respect and knowledge of Andrew increased the more. He was “odd”, but he was a god. He could be called a “sophist” from the newness of his arguments and their comedic beauty which he gave to them, but he was a philosopher who communed with Socrates at heart. Though some think him deluded, evidencing reported hallucinations of Socrates he is said to have experienced ever since COR, the philosophical way he approached the subject and really, how he treats everything, evidences a man of deep wisdom and firmness of mind. The words he says in such an experience are few, but the enigma of them penetrates the mind, “On my couch Socrates” the most common. Though his philosophy may seem sometimes only to confuse, he also often takes time to explain and summarize his work, in a way more holding to Plato’s methods than Socrates’.

The tone of authority with which he speaks has convinced even long skeptics of his divinity to change their opinions. Yet Andrew is not forceful; he offers many chances as he did in order to bring his divinity to Carol and Kathy by proposing to them dozens of times. He does so in kindness and humility, quiet and offering he waits now to bless the mankind over which he was exalted. His exaltation, preceded by his dialogue with Socrates, was completed of course at the behest of Spike, that god of which Andrew wholly is and shares in being. As such, while having been man, Andrew is now fully a god, by the will of Spike whom Andrew is, and by his

³¹ Plato, *The New Spicy So-Crates*. Trans. Dr. Pavlos Papadopoulos. Boston: SophistSavers, 1999, 954b

actions in proposing to and gaining so many wives. These recognized his potential for divinity and willed it, actualizing their potentiality and his in the form of a metal washer, that expression of metalhead love and spiciness so common hereafter to WCC dating relationships.

But again, even as a god, he delights in aiding and enlightening men in the one way and no other to truth. He delivered a speech at breakfast one morning, for example outlining the truth and hierarchy of being so simply and beautifully that carried away, several more women joined him as wives. Andrew had been correcting the long-standing fallacy of many that getting up early is a good thing, and as his prophet William recounted, he said:

“Trees are actually the highest form of being because they are worms, and worms are higher than birds because they have the higher dignity of sleeping in. ‘The early bird catches the worm’ is a fallacy because it is really worms, who survive by sleeping in, that are better than the birds who must undignifiedly wake up early to eat. Birds are obviously higher than humans, however, on the circle of being, because they don’t trip as humans do, so without the blessings of divinity, spike, and the spicy, we are the lowest of the low. But it was unto you that I was sent, to bring the hope of spike to those most in need of his blessing of sleep.”³²

Knowing that his opinion might be unpopular Andrew yet shared it. The truth was and is more than popular opinion. The truth is what he says it is, the power of Spike applied to knowledge. And even those early risers who might be expected to scorn his words and argument about it being undignified to have to “wake up early” became annoyed rather at the talk of the NOLSeys when they are seen attempting “to talk about truth and beauty” (Callaway, 165). It was here, however, that Andrew expanded his mission to all, not just those few women who had the special blessing of marrying him, but to all with the words “it was unto you that I was sent”.

Here, he officially began initiating members into his worship, Johannes the first, moved perhaps by the bodily desire for the pleasure of sleep, but in the will of Andrew, ultimately to unity with him in the transcendent metallic truths of the gospel he began to proclaim that is all truth in itself, the *Evangelium Andreii*. Leading on by simple language, but also by allegory, by parable as much as epic prose, by speech as much as poetry, Andrew leads his

first followers to himself. Truth is complicated, and Andrew’s attempt to give it out perfectly difficult, but his followers, particularly the “Freshmen who don’t know anything” (Baxter, 129) have embraced his cult stupendously. Through it all, . Andrew was and is open with everyone, presenting in front of cheering crowds, professors, officials, and magistrates.

Of course, there was opposition to this movement, as with Jack Swindle, who said: “Let’s not base our interpretation of the Bible off the marital actions of Andrew Russell” (Lasnoski, 195). Jack was concerned about new methods of interpretation being applied to the Bible that were sourced from the *Evangelium Andreii*, that they could be deprecatory to the intent of Sacred Scripture, and the “universality, antiquity, agreement”³³ clause of the writings of St. Vincent of Lorens. But this argument is easy to dismiss. Even though Andrew, speaking of his dorm, can agree with David’s statement that “we’re Catholic over here” (Albers, 88), of his cult, rather, he is most definitely leading a new approach to divinity, being, and transcendental reality. Thus, interpretations of the *Evangelium Andreii* and his preaching do not necessarily apply to Catholic theology. Finding out how to properly position Catholic theology, belief, and practice in relation with the workings of his cult is “a project for the future, but not a great concern” (90) argues his chief prophet William.

How a religious organization that is not properly Catholic fits within the workings of a specifically Catholic college is another matter that will need to be looked into as Andrew’s movement continues to grow. William hopes to find a broader formality under which to unify Andrew’s cult and the Catholic faith, but until then argues that everyone should just “be reasonable and follow Roommate” (91). Perhaps, although Andrew is the public and only face of Spike, he may not remain so forever, as Dr. Baxter argues in what he calls a “table-turning new report” (Baxter, 77) where Andrew reportedly said: “That’s okay because I’m actually moving to a new faith. They’re looking for a new god, because that’s what religions do. In fact I have an interview next Wednesday” (Nemec, 152). This has led a few of his followers to despair, due to the potential loss of Andrew as a god that it might suggest, although an alternative explanation, less concerning, is more reasonable. Everything makes more sense if Andrew spoke this before COR, and simply precollected that he would have an interview with Socrates and Bigfoot that would prepare him to be god. It is not as Baxter

³² Albers, William. *It’s Not Fun Watching Me Euclid*. Omaha: Latintude Press, 2019, pg 61

³³ Vincent of Lorens, St. *New Collected Writings*. Chicago: Ignatius Press, 1985

suggested, a proof that Andrew is a “phony” but rather serves to strengthen even more his claim on divinity as one sharing enough in the power of the god he was to become, to have the power of precollection beforehand. Andrew saw what was to come, and he “moving to a new faith”, the one “looking for a new god” makes much more sense in this context than it relates to him before his call to divinity than the absurd suggestion that faith’s hire and fire gods or otherwise switch around their worship. Rather they must be constant, constant as Spike.

And it is this constancy which Andrew so provides the world. Even as he amuses, delights, confuses, and explains, was once not a god, and now is a god, the one thing that has remained constant is that all has remained constant. Andrew is Andrew, the one and only true Rusty. Through all he remains, that cheerful face, that man of mystery, a supremely transcendental form only actualized in its perfect potential by the will of Spike to bring all into act. The form remaining, it penetrates and pervades all who apprehend him in and for truth, to the transcendent power of the spicy, which is present throughout Andrew as Spike, as the one human better than birds, trees, or worms, and who wants to bring this blessing to all. And thence is his mission where we “mere human beings have hope” (Albers, 204).

Food Fights: Spike and History

The “Boys of Marathon, the greatest generation”. They created the golden age of Athens, the peak of Sparta’s power, and a short freedom from the terror of the gods for the rest of Greece. But they were also but the prelude to a conflict within Greece. Their children would bear the brunt of the coming Peloponnesian War and the “in the moment” blame, but with the stunning victory the Greeks made over the Persians, and the unity and camaraderie they experienced with each other at concerts of the touring proto-metallic band Red-Red, why, just why? How could Greece have turned from pop-love to pop-hate so quickly? Though Thucydides attempts to downplay their effect, the only reasonable answer is that an action of the gods sent them into bitter collusion or “at each other's throats” as Dr. Jones translates the *Iliad*’s opening. But it was not just a typical interference of the Greek gods in a typically free and fair peace. For Spike, the god which now is Andrew willed it, has influenced the course of mankind in his attempts to bring peace, revelation, and his very presence to men specifically through the power of food.

Although the most ancient of the gods, the “most underlying and transcendental” according to the *Evangelium Andreii*. Spike alone of them was unknown

to the Greeks. He regretted this from his dormitory throne room on Olympus and wanted then to reveal himself. But there was a problem in doing that. To the other gods composed all as they were of the divine quintessence that is known on Earth as cheese he was quite visible, but not on Earth, as due to his specific essence of spice and metal, he was invisible by nature and not according to a concomitant attribute. He could only indirectly affect the world for now until he could adopt a son, one whom he would become in perfect love and could then through him walk among men. This would ultimately be Andrew Russell, but for the moment this was unknown to him, to everyone.

Accomplishing his will and getting a son to become himself would thus mean getting the other gods on his side so one could be persuaded to act as an intermediary for him. And as with everything in the feasting of Olympus, this meant throwing a party. This he did, then, in-a-way, creating the first Thanksgiving of which Blaise speaks in *Metalheads and the Greek Consciousness*: “Thanksgiving is not a feast, Thanksgiving is war”. A feast in Olympus meant peace in Olympus but indirectly, war on Earth as the conflicts of the gods were deflected to hit mankind. Spike did not know this yet, it being quite early on in his development, with some scholars thinking he was then still officially a baby god, less than five-hundred years old. On Earth, his party had wrought the Trojan War by deflecting a fraction of the hate of Zeus and Hera upon Earth, to create, unbeknownst to him, the tragedy of Agamemnon and the destruction of Troy. Most of the gods he invited enjoyed that night, but, however, when the divine police came to Olympus and threatened the heavy drinkers among the gods and goddesses, Spike’s chance seemed ruined. Eating and drinking among the gods had caused the war on earth, but also importantly, led to cannibalism among men as when Achilles ate Hektor at a victory barbeque for the Greeks in Book XXV of the real *Iliad*.

Primarily an appeasement of his anger, Achilles’s action, however, ultimately brought about division within Greek society and the home. By the intercession of other gods, particularly Hermes in this case, Achilles had won the battle for the Greeks but had given into vengeance and hunger. Spike, it is true, was technically to blame for this as his party, removing hatred and disorder among the gods, necessitated it going somewhere with Greece and the Trojans just happening to fall in the wrong place. However, he did not originally intend any harm, and while he had sparked the war by his party, the bulk of the war’s violence was urged on by the other gods of their own compunction. There was no

reliable television service up on Olympus in these days as the “enchanted cosmos then absorbed radio waves.” Thus Spike’s party having been broken up by the Olympian police to the gods’ grumbling they chose to watch the war that had just started in Troy for entertainment. There was a day left in the weekend and Dionysus had some fresh-brewed shots of whiskey, so the gods, absent an extremely tired, dismayed, and young Spike, went to the show. Most had front row or box seats enabling them to get a close view of the action, but as the action actuated, the gods soon took it seriously, too seriously in fact. One choosing one side, the other, another, the old rivals of the gods began again as they interfered, confused, and most simply stated “done messed up all of Greece by their presence” (Galbraith, 255). Hera, Zeus, Athena, and Ares in particular raged against each other and against the peoples of Greece and Troy. It was a divine conflict now, and only a divinity could even pose a chance of saving mankind from this angry state and the power of fate.

And Spike realized this. A god loving peace, but not for its own sake, loving war insofar as it brought about the “raw experience of the real which is ‘war’ spelled backward” (Washut, 36), he determined to do something for peace and to prove his own bravery before the rest of the Olympian gods. He would redeem himself before them, before the police and perhaps even be revealed to mankind. So that very night he set up another party with a handful of the gods in attendance. It was toned down, featuring less alcohol or at least more diluted samples of the same, but to the few that came, he offered a proposal over dinner, that the gods exit active participation in the war and persuade men to end fighting by giving them “some new thing to eat”(Donaldson, 158). Alas, none listened, afraid of the Olympian police, with whom Zeus typically conceded as well as of course Zeus himself.

The most the gods present could agree on was an attempt to reduce their interference in and among men. But the gods really didn’t leave the war alone, as the temptation for excitement and adventure soon brought them back into this “Super Bowl of Wrath” conflict. After ten years of destructive fighting, millions had died on the fields around Troy as the gods watched and Spike bemoaned his failure. Hermes ultimately ended the war, of course, when he borrowed Bigfoot’s flying saucer and captured Hector but rather than both sides signing a peace treaty we have instead the horrendous victory barbeque of Achilles and Agamemnon. The two made peace with each other there, yes, over their past “Eat-mor-chikin” or “hamburgers and heaven” debate that had threatened the Greek efforts for five years. However, their peace treaty

solved their differences by cannibalism of Hector and the Trojan nobles as the Greeks celebrated and ceremoniously destroyed Troy. This was a move terribly offensive to the gods and cosmic order itself as cannibalism, that which they most hated and detested, was seen by men and soon was to be copied endlessly beyond this first barbeque. Zeus demanded justice for this crime, not peacefully accepting the results of the war. His demand for justice thus reigned down upon Agamemnon and Odysseus, who for some reason none can discern instigated the cooking and eating of the Trojans and thus began the chain of murder beginning with Agamemnon as well as the case of the suitors that plagued and ultimately killed Odysseus in the *Odyssey*. Family life and the home were broken as violence could not appease for violence without injustice of its own, and cracks thus soon developed within larger society as Spike matured and approached the state of the world more philosophically.

As a god in the land of birds, trees, and worms that is and was Olympus, Spike was unaffected by this fractured society but felt weirdly within himself a mission, a calling, to make right this sorry state. It was more now than just his personal desire for recognition, but a mission to make even lowly man memorable as he convinced Hermes and the young Bigfoot to stir up the Greeks, his favorite people as they were those whom he saw to have the most potential, to their own defense. To rectify properly for the sin of the prior cannibalism that occurred even then among the Persians and their allies, Spike created honey to strengthen his chosen people, the Greeks. Honey symbolized the Greek spirit in opposing the temptation to Medize and submit to the flag of the fig as we see early philosophers like Xenophanes declaring that “if the god had not made light-colored honey we would think that figs were far sweeter.” Unlike his time, however, we no longer face the temptation of the fig, that of working with the Medes or Persians, so the importance of honey is somewhat lost although a simple recounting of the recently new-found facts of the war shows just how much Spike’s gift did.

The Persian War was truly about Persia trying to secure Greece as a production facility for its nationally-owned fig businesses. Though the abduction of women and other matters played a role as Herodotus argues in starting the war, on a basic level it was caused by figs. Persia offered figs, was fighting for figs, and the war was ultimately about figs. Thus as the Persians offered figs to encourage Greeks to defect to their side, had a flag covered with figs and drank fig wine at their neighborhood bars and for soldiers, while on the march, they were truly a nation

symbolized by the fig. But at this time, the danger to Greece was greatest, even overlooking the millions the Persians mustered to try and take it, in the fact that Greece had no unifying symbol to until Spike offered honey through his intermediaries of Hermes and Bigfoot. Broadcasting the announcement on Greek television with the first endorsement advertisement Hermes simply said, "The god's eat honey; you should too!" The Greeks, fearful and indecisive until this moment, flocked to order it, moved to the heart by this new substance.

And this honey saved them. The Greeks now had a symbol, a culture, a national food they could bake and show off at their diversity-day events. Thus it was honey that strengthened and fed the famed 300 Spartans at Thermopylae while greasing the Greek oars at Salamis. Eventually defeated, the Persians fled back to their homeland as the Greeks celebrated with a feast full of honey dishes. All seemed well to Spike in this attempt at making peace for his chosen people, yet the aforementioned culinary racial tensions added more trouble as the Greeks themselves split.

Honey per se is obviously better than figs as the authority of Scripture suggests, but it is not fully one in itself. Part of it, corrupted, can be nearly as bad as figs alone. Firstly, however, it is from the Bible quite obvious that figs are bad. For Christ himself cursed the fig tree in Mark's gospel saying "No more from thee -- to the age -- may any eat fruit" (Mark 11:14). This, importantly, is the only time Christ "didst curse" (Mark 11:21 YLT) in the Bible and illustrates the importance of Christ's rebuke of the fig tree as evil. Why? Well, what if the tree from which Adam and Eve ate the forbidden fruit was actually a fig tree? The fig leaves with which Adam and Eve covered themselves fit well then in the larger picture and perhaps the same with the wine with which Noah became drunk leading some modern Biblical scholars to suggest that the Persians were actually the descendants of Noah's son Canaan. The evil associated with the fig and thereby the Persians by their association with the fruit did not exist in a Biblical vacuum, however. As the Bible condemns figs, honey is seen as positive on the contrary. For the promised land was "a land flowing with milk and honey" (Ex 3:8 YLT), John the Baptist ate "locusts and honey of the field", and Proverbs recommends honey saying: "My son, eat honey, for it is good, and the drippings of the honeycomb are sweet to your taste" (Proverbs 24:13 RSVCE). Honey represents the promise of God and good in the Bible just as much as Spike's offer of honey represented his blessing and help to the Greeks. But in this parallelism, the honey of Spike can be corrupted just

as much as the Biblical honey which Proverbs likely warns: "It is not good to eat much honey" (Prov. 25:27).

A rift opened between light colored honey and dark colored honey in the Greek world as Athens and Sparta developed their own blend of honey, each with different bodily effects. As they split symbolically by their separation in type of honey, we see them split apart in lifestyle in direction as Sparta became a war-like people focused on the "dark-blood" of Homeric description and Athens focused on the light-hearted happiness of the Classical lifestyle. Neither Athens or Greece had fallen to the depths of the fig,, but they were different now, and diverged even more over time as new generations grew up under the influence of differing honies. Soon, "culinary racial tensions" provoked full-on war as each side was terrified over the spread of the other's philosophy and what they each saw as a perverted way of life by the export of their honey. Tariffs and bans were not enough for either government to stem the flow of illicit honey from crossing both ways between Athenian and Spartan territory. Armed bands soon led caravans of Spartans each with jars of honey deep into Athenian territory but unbeknownst to either side, the jars had been spiked by the Israelite Joab's Seal Team 6 operatives with a poison to which the Spartans were immune. This, little known, was the actual origin of the Athenian plague (Zelden, 155) and the low-point for Athens and Greece as a whole. Repeated cycles of violence, destruction, and peace, a system which Spike sought to save man from, seemed still to be continuing and Spike made the fateful decision to give up on everything.

But it was only for the moment. He was to return and rectify all things when the world itself was ready. Petitioning Zeus to be represented in the world for the next two-thousand-years as a holy seasoning, Spike Seasoning, Spike waited in Olympus for the right moment to truly replace the failing and ineffective food symbols he had first attempted to work with. None of this demeans his dignity as a god, of course, for Spike was simply being most reasonable and waiting for the "fullness of time to come". And since that time did come, with Spike's calling and choice of Andrew to be himself one-and-the-same, Spike now fights among us to achieve glory for us throughout symbol. Though it is still a battle, the death-filled epics over his blessing or curse are not around, leaving Andrew/Spike one step closer to actual victory and peace. It is thus why we see Andrew in defense so boldly of Frassati against the verbal attacks of its foes, Johannes with his German (that is Persian ancestry) opposed to the Frat, and hundreds of students caught in the crossfires. All this is simply a continuation

of the wars and struggles that were caused by food per se and as symbol. But with Andrew as Spike, fully present in the physical and for the physical, "we mere human beings have hope" (Washut, 179).

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"Ruth's Posse" Swoops Into Lander: Who Are They Really?

They're back. Once again "a bunch of little Ruthies" has descended upon WCC, this time in a group of five arriving from her New York township last Tuesday. That this is the fourth time visitors have come to Ruthie has surprised many at the school, putting far greater focus on this visitation than any other. Why are they here, who are they, and what are their intentions in regards to the school, are just some of the thoughts going through the minds of a student body totally unaccustomed to the sight, let alone the presence of so many Protestants among them.

Opinions vary widely on answers to these questions, even as the general tone when the visit was announced was one of fear. Even though this has mellowed somewhat over

the visit, many just don't know what to think. Some, including a WCC senior, consider these five visitors of the week as "Ruth's harem" whatever that means. Popularly, most just call them "a bunch of little Ruthies"³⁴ from their high similarity of appearance with Ruth. Some, however, questioned whether they were even Ruth's friends. "We didn't think Ruth had any friends," commented a professor on Thursday for example of this viewpoint. The argument goes that Ruth wants to be seen as having a lot of friends and has simply used her popularity to perpetuate the idea that visitors throughout the year are her friends when there is, in reality, no connection between her and them.

How else could the "visitation" of so many "friends of Ruth" (F.O.R.s) be explained? Ruth is from New York, most believe, and these "friends" are supposedly also from there, making coming all the way to Wyoming a serious undertaking, one that most students think impossible to have simply happened unequivocally and truly so many times in a year.

With all this debate and questioning in the air, IIT then decided to investigate as a matter of course. Agents of IIT have been in close contact with these members of "Ruth's posse" and can confirm as a basic fact that they do follow Ruth and interact quite often with her, disproving simply the conspiracy theory that they have no connection at all to Ruth, and are simply here incidentally, their presence attributed to Ruth "per accidens" in a matter of claim alone. Rather, they truly are present near her, are housed in her dorm during this visit this week, and have been observed at quite numerous times to be in steady communication with her. She herself claimed to know them as in an email last week but gave little details, the ambiguity ultimately supporting another theory about them that the Posse members themselves purport.

I can vouch for each of their characters and tell you that the ride may not be completely awful, but depending on your personality this may be a nightmare. (Kress, 56)

But there remained much more to be discerned about them after this initial conclusion. Who are they and why are they here? Thus, IIT agents jumped extremely excitedly at the chance of talking to them; an extensive interview answering many of the community's questions while also raising new ones. While their presence is related to Ruth as we now know for sure, rumors and testimony of the Posse itself brings into focus the whole

³⁴ Kress, Ruth. *Juggling Thomas and Raising Matthew*. Centerville: Merry Misfits Press, 2019, pg 134

question of Ruth's presence here, through in fact its confusion.

The Posse is five, we discovered, Savannah and her sister Madison, Jordan, Isa, and Eleanor, Ruth's sister. We began by interviewing Savannah, seeing as we did such interest in the Posse's visit. Fearing for her life, she finally murmured in a low undertone the true reason why this body so commonly called the "posse" has graced its presence upon the innocent town of Lander. Her true feelings were that she was "sick of following Ruth around" but was being paid by an unnamed acting company to "act as if she was a friend of Ruth. We're getting paid New York minimum wage but it's good because we're getting paid even as we sleep for the job."

This idea of being paid to act as a friend of Ruth is a quite interesting admission, not of course saying that she has no connection to Ruth as some have suggested but instead that Ruth is paying actors to give the appearance of her having friends.³⁵ Ruth has long talked of her "posse" and several "friends of Ruth" have visited the school before, but this arrival was unlike the rest in its multiplicity of persons, and appearance of them attempting to enter the WCC world. But the school was prejudiced against this attempt. "Our casting company director", she continued, "made us register as if we were coming to visit the school. Coming here, however, we were not treated like normal visitors. Lacking a free t-shirt and other deserved merchandise as well as a tour guide, we were forced to follow Ruth around in an endless current. Sucked into the whirlpool of her existence at WCC, we sought shelter in eddies whenever we were able to break free from the wings of her oh-so-motherly personality."

The fact that these "posse members" took the job with all of its obvious downsides and dangers made us at IIT interested in how this six-fold multiplication of Protestants to our fair school took the experience of visiting a Catholic college. To this, she spoke descriptively at length of how she and her friends observed the "student creatures" and participated in "fine mandolin and fiddle howls long into the night, past the curfew hour, resulting in a great reduction in Ruth's homework time." Overall they took a deep interest in controversial philosophical debates far exceeding any action displayed by any past "friends of Ruth". Topics included but were not limited to vaccines, Catholicism and Protestantism, abortion and life, homeopathy, homosexuality, feminism, and the reality of living in Upstate New York (which is far from the commonly

renowned upper Manhattan or New York City, for all those who are wondering).

They visited classes, she admitted, and even though the school is prejudiced against their presence, they were well received in discussions in our fair halls of learning. Dr. Grove for one wanted Jordan very much to join the school after watching her visit his Philosophy 102 class, impressed by her enthusiastic participation in the class discussion. Even though the said posse is Protestant, to this Grove replied: "We like Protestants. Ruth is Protestant. Even non-Catholics have brains" (Kress, 155).

On a less serious note, the Posse was quite surprised by the particularities of dance they experienced here. "The East-coast swing we knew is so different from the Midwestern style they do here," Savannah continued. "There's the chicken bird-like flap thing they do in the Midwestern style. They must do it that way because of the abundance of chickens out west. It's so different in the New England colonies. Where I'm from, chickens are eaten before they're able to flap. Here, they live to flap, and that may inspire this uncouth performance of mankind."

Savannah was also concerned with making sure a common misconception about the Posse was answered. "We are not Amish," she said but even beyond the fear that WCC students may have held this misconception was a broader fear that all five shared, "we do admit to a minimal fear upon our hearts in entering a den of bloodthirsty Catholics." IIT has insured their security throughout the week, and minimal amount of blood has been shed on either side.

But the Posse also encountered Mormons in its visit, three female "elders" or missionaries, who, unexpected for them, not in foresight fear or its converse, they met on the street one afternoon. "We enjoyed their compliments, their paraphrased saying 'Those are cute' of the Posse's dresses," Savannah said. "Interestingly Ruth attempted to invite them to dinner but was unable to run fast enough to catch up with their fleeing figures." Ruth is now training in hopes of having better success in her next sprinting encounter with Mormons. But, they were not converted to Mormonism during their visit, and rather fostered friendship with the very party they had been expecting to fear, joining them into their many community efforts, including a meeting of the Cowboys for Life and several sporting events. "We were included in Student Life, even attending volleyball night and attempting the great feat of getting the ball over the net.

Even though we often failed we very much enjoyed partaking in this noble sport"

Here, Savannah admitted to actually knowing Ruth (gasp). "I had the 'great pleasure' [said in a sarcastic monotone] of hanging out and growing up with Ruth, which made me the best candidate for the role of playing her friend, as did the rest of the Posse. We may come back, but not as students, we're here mostly for the money of this job we were hired for."

The Posse arrived on Tuesday the 23rd as stated and is leaving here Monday morning, but their return home will be precarious and adventurous, with a great risk of being "stranded in Lander." We were told their plans for going home, quite complex, or as they said, "not well-planned". Ruth, who "we should not trust with our lives" is driving them to Casper, where they will "take a bus to the fair town of Denver city in the sky. We'll sing in the streets to earn money to feed ourselves, hopefully without getting arrested, then spend the night in the airport, somewhere. Then, hopefully, the next day we return to Albany the next morning where my mother (Savanah's), will pick us up to our own townships. The car only fits four, but there's five of us, so please pray for that too as well." It sounds hard, but as Eleanor said: "Since most of us are pretty good Protestants, I think we'll figure it out."

Another surprising revelation was that although the Posse seems as in Ruth's metaphorical image, partially due to the fact that their dress mostly came from Ruth's abundant closet, that one of them, Jordan, had never yet ridden a horse. "Unfortunate" as her situation may seem, she nevertheless stayed on her's when the Posse went riding this week. By their own words, of course, they were actors, but they said that in some way they joined Ruth's family, on the way to "becoming a 'good Catholic family'".

What this means we have yet to understand unless some metaphorical sense is implied. Savannah gave details of this "family". So far from what we have gathered, John M., Matthew, Thomas, Kathleen, and selected Poses are said to be members of the family. But Dad? "We don't talk about Dad"³⁶, Ruth says, leading to the possibility that this family or maybe Ruth herself is Mormon in at least some qualified sense. Stay updated for more in intelligence in this new conspiracy.

At this point in our interview with the Posse, Ruth came in, as Savannah intoned "She approaches" (in a tone that was a combination of Gregorian chant and modern ice-

metal). Here the Posse and Ruth discussed their supposed experience together in a juggling troupe called the Merry Misfits. Thomas Urgo, a current WCC Freshman was part of this troupe of the Posse's supposed past, that they claimed.

Savanah reiterated that as a whole, she and her company liked the visit, but with the aforementioned undertone of rejection, another of the Posse, Madison, claimed particularly to be disappointed that John did not propose to her. She would not disclose from which John she felt this rejection, but instead said: "leave out the last name so they'll all wonder who it actually is."

As this was a discussion of marriage proposals, IIT questioned the Posse on the subject of Andrew Russell, the cult leader of fourteen wives and counting, questioning whether he proposed to any of them. "He's very strange", Savannah continued, and they had a "very eventful foosball game with him where Andrew made odd noises and imitated Gollum." "We expected a proposal", another Posse member declared, "and his rejection because of our differences of faith, hurts to the cockles of our hearts." These were ignored even as many daughters of Eve residing at WCC had the great honor of Andrew's proposal almost daily and accompanying pretzel rings. Perhaps it's a good thing though" another Posse member comments, and with a toss of her hair says, "it proves we're at least less weird than Andrew. We don't need no cult god proposing to us 87 times."³⁷

Looking to the future, WCC students want the Posse to return as students. "They'd be a welcome addition to the community" offered Ben the Bridge, himself prime "real-estate" of the Sophomore class. Jonathan was more nuanced, or at least ambiguous, saying only, "What in the world?" And a Freshman was excited for their presence to balance out Ruth's oh-so-sunny personality saying: "They're more normal than she is. And they brought her good mood back." But they will likely not actually come, even as they "look forward to returning to Lander separately". "We may come back, they offered clearly.

So WCC can be sure of their presence at least in visiting in the future, to "sing, dance, drink and be merry out of one canteen" even as the chance that they will actually come as students is quite minimal and only in the realm of rumors as of yet. Theories have been purported over the last twenty-four hours that one student may be interested in the possibility of one day thinking about being interested in the school at least in potentiality for the sake of the slightest possibility of questioning it, but

³⁶ Washut, Professor Kyle, The Freshpeople Revolution. Irkutsk: Irkutsk Ice Trucking, 2004, pg 25

³⁷ Russell, Andrew, Evangelium Andreii. Lander: Wiominga Libri, 2018, 43

other students have come out on the condition of anonymity as to Dr. Grove wanting to give a full scholarship to Jordan, something, that "could maybe overcome" the fact that they are Protestant in their own decision making with regards to coming here as a student. If they survive the trip home, which may not happen given the Kress family's aversion to hospitals, they may come back for some reason or other in the mists of future time.

More information is soon forthcoming, but for now even as juniors stoically say they have no feelings about this matter, the Posse's continued presence here until tomorrow morning has been among the greatest of mysteries in intent, end, and causes. Even though the presence of so many Protestant lassies raises the Protestant/Catholic ratio to an uncomfortable level, the student body is handling it well overall, so far, even in the midst of multiple claims of "spicy situations". Fear preceded the arrival, but now, having survived most of the week, confusion and mystery now surround in the midst of so many rumors, quotes, and leaks.

Who really is the Posse and why are they here? We still don't really know. Please tell us what you think or know.

Note: Ruth has friends and they came to visit her. They are not paid actors and as Dr. Grove said: "We know Ruth has a lot of friends: The Ruthie Toothie concert proves it." Nor does either party, Protestant or Catholic, have any major issues getting along with another: For we are all God's children and for many of us: Ruth's

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Ruthie's Family

Update: May 24, 2019:

New details have been made known to IIT since original publication of this article:

Thomas and Eleanor are married, and Isa and Jordan may or may not actually be part of Ruth's family

As our source continued, "it's a mystery I suppose", as to how Thomas, Eleanor, Isa, and Jordan fit into this "family". Perhaps Ruth's family is more of a metaphorical construct as opposed to the usual sense. But, it doesn't really matter that much, because, "moms always adopting new kids".

While Ruth's "Possee" may have returned last week to their homes near the Eastern shores fair, new questions are emerging about the purpose for their visit and have kept them, and Ruth herself in the spotlight.

Even before the Possee returned they sent a recorded song to members of a "family of Ruth". A little had been disclosed on this social unit during their visit, but we never realized until after they left just how much of a "family" she has, assuming the family, like the visitors, is real in some sense, and not just another set of hired actors.

Of course, Ruth has a **family**, which visited at Thanksgiving, last year, so any assumption that one is real in the traditional sense would likely then preclude that the other from being real. What then is it that they mean by "family"? After large public interest in Ruth's "Possee" IIT decided to look closer into this question, and after having interviewed numerous claimed members of this family, we decided to actually talk to Ruth herself, her side of the story sorely lacking from our last "hot take", that being an analysis of her "posse" from the viewpoint of her posse.

Our interview on the sidelines of the graduation of the WCC Class of 2022 was brief, but by no means was lacking in substance, as Ruth confirmed that "there is a family" as claimed by the song, and that it's take on her family situation is "mostly true".

Some of her children were part of the aforementioned visiting "posse" but on her overall offspring: "I'm not sure how many children I currently have," she said. She was able to recount individual members and told us many interesting anecdotes, but in this answer, we found the first discrepancy between her claims and those of the "posse", both in their song and our interviews with them. "The posse are some of my children and some of the posse are my children, though I'm not sure exactly which," she said about the visitors of two weeks past. But this claim contradicts the conclusion of the song the posse sent, that "now our love we send to Ruthie's family". This seems to show the posse as outsiders in direct contradiction to her claim that they are her children. Why would someone within a family address those whom Ruth claims would be their siblings as

“Ruth’s family”? If the “posse” were simply elder siblings who just happened to visit the rest of Ruth’s family, wouldn’t their concluding salutation be somewhat different, like “our love we send to our brothers and sisters” or “to our Westerpeople”?

We did not take this question up with Ruth, but this dichotomy seems to suggest that if the posse persons are truly part of Ruth’s family, there must either have been a misunderstanding in their writing of the song or there is more than there seems going on with them. Assuming, however, then, that the “posse” are Ruth’s children as she claims, we proceeded to question Ruth about the rest of her family.

Bla-zea, reportedly a child from several IIT sources is actually a drunk uncle of hers and not a child. “I don’t like the influence he has on my children,” she said, “but he’s family, and we respect family. I allow him to speak with my children on occasion” As the posse’s song claimed, “Matthew IS a goof,” she concluded, but later added, that as he is often called Matt, “Matt is a brat.” On John, who follows his sibling Matthew often around she said he was quite similar to Matt: “John is almost as much of a goof, and he was described well in the song.” Now John was described as an exception, one that has us somewhat confused, however, from this so-called good description. As they said, “Most of us are Caucasian, except for John the Asian, who came through immigration, to Ruthie’s family”. Ruth gave no explanation other than this aforementioned “he was described well” for this discrepancy about John.

She remembered next a pair of twins she had, Thomas the Sponseller, whom she sometimes calls “the blue sweat-shirt kid” and William the Albers, often known as Omnisceans. “They get along very well together,” she commented, “and they want to lead C.O.R., the WCC Freshman Expedition in two years.” But although they get along well, Thomas And William are quite different. “William, he managed to get most of the brains between the two of them. Thomas, sadly, he didn’t get – much of that, but seems to have some of the same goof as Matthew and John inherited.”

Here as she mentioned “inherited” we were interested in the question of who they inherited from. Of course, Ruth is the mother of the children of her family, but who is the father? This, she definitely did not answer, saying “we don’t talk about dad” as we have often before heard mention as her wish. However, she did describe the challenges of “a single parent household” making us think the “dad” is out of the picture in at least some way. “I’m doing the best I can to raise all my children Christian. Some need help more than others, but don’t we

all,” she sighed. “I have high hopes for all of them. Having to raise them singlehandedly makes it harder, especially when I have to deal with the bad influences all around. Sometimes then I’m embarrassed with them, but most of the time they make me proud.”

“They’re quite bad when I drive them to horsemanship. That’s when we have most of our family time together. Often they fight loudly and get annoying, even becoming a danger to safe driving. Thus, I just turn up the music those times with country music they all hate. It usually works, and I get peace and noise.”

Because her children often misbehave, especially also so at dances, she often has to be an even tougher mother. “Dancing shows I’m bad at following because I’ve had to raise them. There I’m the most forceful and blunt with them, but I do it because I have to be.”

But with her forcefulness of her children conversely claim to be embarrassed with her, something which she claims is the reason some of the posse members claimed to be but hired actors rather than actually her children. And why would they thus be embarrassed we asked? “The kids don’t like the way mom dresses,” she said, “but that’s – their problem,” she concluded bluntly. “That’s where the phrase of the song came from, ‘She makes us walk together, no matter what the weather. If we stray she yanks our tether’. They see my discipline as hard, but its really necessary. I don’t use a tether in a literal sense, yet, but I’m thinking about if things continue as they have been going

But, beyond the misbehaved children in her family, the goofballs, and the bad influences, Ruth has a “very proper aunt”, Olivia. “She very sophisticated, very proper and polite, but she understandably can’t handle much of the craziness I have to deal with. She doesn’t want to associate with us that much, but tries not to show it. Again, she’s very proper.

And there’s one very good child as Ruth thinks of, Kathleen. “She a very sweet person. I know I have troubles with many of my children, but they’re all very sweet.” Now these, of course, are only a small slice of Ruth’s children and family more broadly, only some of which are mentioned in the posse’s song.

Our interview was brief, and we were not able to fully question Ruth on every particularity of the song about her family. From what we do know however Ruth seems to be dealing with most of the same struggles as anybody. “Its only the small weird details like her not wanting to talk about dad or not knowing how many children she has that make her family different from anybody else’s,” says IIT interviewer Everett Polinski. “We’ll still investigate

into these things, but for now everything's fine as her children in the posse simply concluded with 'and now our love we send to Ruthie's family'. It's all love and we're happy to see that the modern world has at least some example of true Christian charity combined with the metalhead ascent to the spicy."

We'll continue soon then with the story of the F.O.R.s, the friends of Ruth, a trend we've been seeing around WCC that doesn't seem to be a part of Ruth's family.

Student Detained at TAC: Escapes

An already strained relationship between Thomas Aquinas College (TAC) and Wyoming Catholic College (WCC) escalated today in tensions with the detaining of a WCC student on a visit to TAC.

JohnJohn, having just escaped with his life after a harrowing visit last week to TAC, decided to return two days ago to the school. Probably a very foolhardy decision, given that the reception he received the first time can at best be said to be cold, he nevertheless chose to brave it again. His words were few his tone somber: "I have friends there."

So he tried it today, but they were waiting. Rather than drive him off their grounds as they did last week, however, TAC extremists chose rather to detain and effectively hold him hostage. He was imprisoned in a closet overnight, but as word of his detainment got out quickly and a crowd of angry WCC students soon showed up outside the TAC perimeter fence in protest.

"Everyone was terrified," reports Junior Sophia Donaldson. "I learned of what happened to JohnJohn at 1 in the morning and by 5 am we had twenty people headed toward Santa Paula to rescue him. Unfortunately, it took all day, but everyone was terrified over what might happen to our poor John."

By the end of the day, however, the full WCC Emergency Response team had gathered at TAC with several other dozen students, all rushing to protest the treatment of JohnJohn and come to his aid. To Joseph Nemeč, "it was all a blur, that day. I found myself in a crowd, angry, chanting, I had trouble remembering anything after that mad rush of a day to get to TAC, but when I finally realized what I was doing, I knew it was worth it. But what a horror show though!"

TAC students also showed up to defend their compound, urged on by rumors spread by their school that WCC aimed to create the situation from the beginning as a pretext to conquering them. Things could have gotten deadly, except for the fact that TAC students, being as they were in California, weren't allowed to own weapons

and the WCC students, in their mad rush to reach JohnJohn, mostly flew to California, and weren't allowed to bring any either. Nevertheless, angry chanting and screaming consumed both sides for most of the day (Thursday).

In the midst of the confusion and crowds, however, one WCC student, Pat Tippman, managed to sneak past the crowds of guards into the compound. Having visited TAC before in the long distant past, he had a map of their campus with him and had a pretty good guess of where JohnJohn was being held prisoner. Accompanied by two other WCC students, disguisedly entering the school by wearing TAC t-shirts, and unbeknownst to either side, he stealthily made his way to the dorm in which JohnJohn was being held. They climbed through a window, after discovering John had hung a flag as a signal from it and rushed the room. Three guards had been posted, all burly Katins, but luckily for them, these guards were on a philosophy break, a session on the roof of the dorm.

Still, it was a close escape as the four of JohnJohn, Pat, Louisa, and Camille, jumped ten feet out of an upper-level window, snuck close to the gate through the shrubbery, and approached it, commotion still ensuing on both sides there. Almost immediately they were spotted and attacked, but full hand-to-hand combat ensued as both sides realized JohnJohn had escaped and was there.

As quickly as possible, however, WCC forces grouped for an escape onto waiting horses, two or more to each horse, with them the rescuers and a bewildered but overjoyed JohnJohn.

TAC students made some attempt at pursuit, but their efforts since have been mainly diplomatic as they attempted to justify their detainment of JohnJohn. In a statment, they submitted to local news authorities they say JohnJohn was captured "in the act of trespassing with reason to commit sabotage". Of what, they do not say, even as this report is contradicted by many anonymous TAC students who say he was merely visiting friends and relatives who happened to be at the school.

Local police were surprisingly uninvolved in the entire incident but reportedly ignored the situation over fears that "it could turn into a racial incident and provoke legal trouble if they got involved. We find this argument unconvincing unless of course school identity is now a California protected class. In that case, uhhh!

JohnJohn has not yet made an official statement as WCC security makes an investigation of this incident and his experience last week. "We'll announce an intent to press charges if that is the decision of the Student Life office once they review our report," stated WCC Security chief

Andrew Matthews in the only statement that has yet come out from WCC on this developing situation.

Will this lead to a full-on war between TAC and WCC and their respective students and supporters? Share your opinion below.

Nemec Report Released

After a two-year long investigation into Russian meddling in the 2014 WCC Presidential Selection process, Special Counsel Joe Nemec is finally out with a 484-page report into the situation. WCC President Dr. Arberry is reportedly at the center of the investigation, but Nemec chose to make no declarative decision to move for prosecution and impeachment, leaving the decision “up to the WCC board”.

Nemec was appointed special counsel in July of 2017 to investigate collusion alleged by anonymous sources between certain Russian operatives then visiting the school and Dr. Arberry and others in securing Arberry’s election as the school’s second president. Dr. Arberry has denied the reports, but continuing leaks have plagued his administration for the past years as Nemec, appointed by Student Life Director Halsmer, has investigated every lead.

His investigative team had turned up nothing conclusive until now, making his final report much anticipated as a “final hope against tyranny” as a Freshman who was present at PEAK when Nemec was appointed in 2017 recounted. “It’s been a long road, but finally, maybe, we can have justice. I’m hopeful for what I see tomorrow, but as I’ve always been, I worry that the Russian influence is too deep (get it?), penetrating even our choir, dinner, and dorm life for anyone to actually have the courage to stand up and do something.”

Nemec’s final report, out today, shows no “smoking gun” evidence of conclusion, but rather what he calls “a roadmap to discovering the truth of the matter”. Throughout, he outlines various paths of inquiry he and his seventeen staff members took in looking at the allegations and subsequent leaks from within the WCC administration. Nothing again is conclusive, but all seems to point to an incontrovertible conclusion that “something” went on between Russia and WCC.

“We found suspicious behavior in the actions and naming of several current WCC students,” the first section of the report concludes. One actually calls himself “The Russian” and was involved in long chat discussions, including some with foreigners, for years before and after the alleged collusion happened.”

Further, the report states, “We performed a blood test without another suspect’s consent that led to a positive for Russian ancestry in him. This suspect which we choose not to name was appointed assistant choir director in 2018 by Dr. Arberry himself in a move that shocked just about everyone. Why would Dr. Arberry choose someone personally with such little experience for such a high position unless he was trying to repay a favor?”

Also, another suspect known only as “Mantyh” comes up repeatedly in the report as a go-between operative for Dr. Arberry and Russian President Vladimir Putin.

“We are still investigating further into this and the broader situation of what happened,” Nemec reports, “but we believe what we have found up to now should be enough for the WCC board to make a decision. Even beyond the initial allegations of collusion, resistance to my work provides in itself a definite case for illegal obstruction of justice.”

He is here referring to various threats by faculty against the investigation’s work and calls by Arberry for Nemec and Halsmer to be fired.

Within the WCC student body opinions are quite divided. One Junior’s statement: “Mantyh may have a great role to play in this and I want the investigation to go on.” Samuel Butler, a recent Texas graduate, concurs, saying, “I always knew something was up with the way they chose him.” Another, however, an anonymous Sophomore from California said the whole investigation “is a bunch of whoeey about nothin” demonstrating that some are not yet convinced by Nemec’s, albeit still partial, findings.

From here, Nemec’s investigation continues or concludes at the decision of Halsmer, who is reportedly “still considering her options” according to a memo found in her office trash can and released to the press.

If approved for another two years of investigative work, per WCC regulations, Nemec must make a conclusive decision about whether or not a crime occurred, which will bring about an automatic recall election about the official involved, in this case, the college president.

Many still want justice sooner, given the length of this process, and there are calls for Halsmer to seek board approval for a quicker decision. “Get on wid it” says Mark Winston, a Utah Senior. “Nemec proved something happened or he wouldn’t be investigating.”

Still, however, like the aforementioned Sophomore, a few point out that Nemec has not yet made any claim conclusively about the situation. “He hasn’t found

anything or he obviously would have broadcasted it out to everyone.”

Until evidence is released, either way, the IIT team makes no claim either. “We want everything to be based on true knowledge of universals, not particular conjectures,” notes our Political Editor, Everard Polinski.

Holmes Theology Recounts

From IIT Chairman Everett himself, how he got into the WCC Curriculum

It was the first day of finals. Everyone was scared – and excited. Days-hours-minutes, we had poured over that study guide for hours, in hopes of some breakthrough to actually understanding something. We came in to the room, with computers, because we were to type our answers. Dr. Holmes came in, he handed out papers with the test, the final we had all terrorized ourselves over for days.

We looked, we began to read, and then in a moment of surprise, I though I had been tricked. I know a lot of people at WCC know about us, that is the company that I and several other students run on the side, Irkutsk Ice Truckers. I/we know that many people find us and me in particular pretty funny, a goofball (get it?). So I first thought it was a prank.

Would Dr. Holmes really mention a current student like me, or for that matter, anyone, within a serious test? I wondered: Who had given me my specific copy of the final? Had I taken it from a stack? Had he handed it to me?

Then I realized.

It wasn't just me.

Everyone was laughing. They all had received the same test, the same final, mentioning me. He had written the final as a story, and it was a conversation with me.

Of course as I and some of associates communicated after the final to Dr. Holmes, he had taken great poetic license with my character. My roommate Matthew White of Idaho, most definitely did not write this final, so it being written as from my roommate was the first strike against it.

As Dr. Holmes, whom we all assume actually wrote the final in some parody of my attempts at parody and odd character says in it: “Don't get me wrong”, I say the same. I liked the final, I liked being mentioned. But its an odd experience taking a test that's about you in front of thirty other students who are laughing about a parody of your character. Odd, but again, I liked it.

My first thought though, however, after surviving the multiplicity of the essays it required was to take stock of what this moment meant for me. I was in the WCC Curriculum – which means, that Everett Polinski, being in the WCC Curriculum in some sense (I can't remember now if it would be metaphorical, spiritual, or sophistical) could be chosen by me, Everett Polinski, as the author to study in the Junior year Junior Author Project.

Not to be too prideful, but that would be fun, to interpret myself. I think I'll choose him then. Thanks, Dr. Holmes for the inclusion. Oh, wait, but interpreting Andrew Russell would be cool to, maybe...

Well, that's about it for now, I hope everyone else liked the final just as much as I did, but hopefully found it less weird at least of an experience. Thanks for reading IIT and being such loyal customers of our products though. I think it's only because of what each and every one of you has done to support our business here that the professors took such notice.

Only because of you did we get the Holmes Theology Recounts without a heresy bell even.

Rock on my fellow student rockers,

Everett Polinski

Dress-code and Fashion: Collaboration?

The phone rung off the hook, and the Director of Operations, Dr. Zepp, answered in his usual way. He sipped his wine and stroked his mustache as the voice on the other end droned on. He looked down at his tie, and started fiddling with a button on his suit. Suddenly he sat bolt upright in his chair, and hurriedly said good-bye to the voice in the phone. Running to the mirror hanging in the opposite room, he regarded himself without seeing a thing. His mind was racing, and in a bound, he was on the move again. He had it; this idea was brilliant! ... And the office was never the same afterwards.

So started the gears of evolution within the enterprise of ETBmugbug&bros. In a lull of inactivity, the company was at a standstill, and many of its workers were asking for a paid summer vacation. Anything was better than the mind-numbing nothingness of the office. Yet, Dr. Zepp came up with the antidote; and remedy that was so simply brilliant, that even Ernie Thee Bass was scratching his cranium over why he hadn't thought of it.

For years the college of Wyoming Catholic struggled with fashion statements. No-one understood the dresscode, and violations were happening daily. In fact, one of the frustrated prefects, Senior Sophia Brush from Ohio, stated that “She was going out of her mind over the

skyrocket of dresscode offenses.” Although many were led to believe that student debt consisted of tuition dues, the IIT Secret Services found that a hefty percentage of student debt was contributed to the fines levied by such violations. Obviously such crimes had to come to a stop, and for the sake of the community, a clear fashion statement had to be made. IIT had its hands full with other problems, such as rescuing John John Collins from his TAC kidnappers, so ETBmugbug&bros decided to do something about it. However, the question then arose: What to do? The months dragged by, and still no one could come up with anything. That is, until Dr. Zepp had the idea to start a fashion magazine.



Featuring James Green, respected student of WCC

The aim was simple. A magazine would be issued that would deal with the problems faced by the many college students regarding fashion. Helpful tips and advice would be given, and even clothing sources would be established. In a recent press conference, Dr. Zepp stated that “We have the resources available, it is up to us to seek them out and use them. I am talking about the Methodist Thrift Shop as an example.” The sophomore

Ruth Kress heartily agreed. The design and idea was readily approved by its partner in enterprises, Irkutsk Ice Truckers; and the first edition of the magazine was printed. Featuring sophomore James Green on its front cover, the magazine also stars several of WCC’s other fashionable men within its glossy pages. With hopes to constitute a sensible style for the students, this magazine strives for a collaboration of dress-code with fashion: something that has been established by the college, but not yet brought to the light for many. Men’s Fashion is the only topic at present, but perhaps the Women’s Fashion will be produced sometime in the near future.

A Message from Everett

“I always suspected you of having a close relationship with Mr. Polinski.”

Dr. Stanley Grove

Speaking to a high up IIT official amidst our final week of classes, Dr. Grove probably didn’t realize how right he was. He had just received our essays and for some reason was particularly enthralled with mine. Of course, as usual, he wasn’t able to recognize me particularly and didn’t even know which section I was in, so kept on pointing to another rowdy Freshman rocker (RFR), Thomas, as he discussed some philosophical point he liked.

Like a lot of stuff that goes on here at WCC it was a pretty weird situation for even a hard core rocker like the one I’ve become. What do you do when the professor is praising and shredding your paper at once while talking to someone else as if they’re you.

I was Everett, I was the weirdo who pranced around town waving a burning torch at night. I had graduated from pre-school, I had been homeschooled (sort of), had come out to the middle of nowhere for reasons I knew not why, had stood up to the Rosie and defended our rights to dumpster dive and study metal. And it was I who had written the essay that bore my name.

Of course I had had assistance, the names you all know of every class who brought Irkutsk Ice Truckers to greatness. (Make Irkutsk Great Again hats are comin’, may-bee). But in this moment I saw it, my name, and spiciness and metalheadness as my mission and my work alone. And I thought it was a mission at which I had failed. Fleeing society, abandoning even my closest friends and associates, I wondered whether it was even worth it anymore.

Why? We were still imprisoned by the world of grades. Easter had brought war, and the shadow of Euclid hung over the Freshman Class, picking us off one by one.

Johannes, Thomas, and Ruth had tried to bring me back, to strive again for Irkutsk, but by this time I had again lost hope. IIT had failed, I had failed, my work turned against me as even the brightest of my pupils turned to the Geometric side.

What could I do? Or more precisely, should I even do? Would it be better to live as Blaise spoke, and just give up on living (per se of course)?

But no, there were more than me. All only seemed over. I had not “wound up with a snail for a sugar daddy”. Dr. Grove saw me in another, saw what I had created, and.

But I had not created it. I had thought it was all me. I had feared and trusted only in myself when none of what I had created was truly my own.

Pass on what you have learned.

And it was from Nemeč I had learned, and his words to me at our last lesson before I moved on to attempt a metal-head life on my own were these. He had given me a legacy, what he, in fact, had received. It was my job to ensure his work was not in vain. And I could not do that by selfishness. The true freedom for our class, the actualization of our potential, the unity of our section and the survival of Irkutsk... All required me to be something for them, and not for Irkutsk alone in order to save even it.

So I faced my fears of my own creation, the steps of which Rinju so truthfully had spoken Easter morning. It was out of my hands, it was not me alone now but us. For even if I could not, someone else could be “the spark of hope that would burn down the fear without”. Euclid could be Euclid or Euclid might not be, but Dr. Grove was right.

I was Everett but also in another sense not. Everett was not the symbol of something that I could not control, the symbol of a movement, the sign of a way of life. What I myself could not do, others would take up. I was standing down Euclid and Aristotle and their armada, but I was truly not.

For again, it was no longer me, but an us, an us who unified with each other now broke the conventions of sectarian dorms and came together the final night of the final chapter. I would not be with them to ride the falcon, to enter the next chapter of the fight...

For the gods of grades had struck me down, or so it seemed, as my paper was shredded, I had mistakenly thought it praised. I had gone up for help on it, and was struck down.

But that would not end Irkutsk, that would not end the Freshman spirit:

LUKE: Every word of what you just said was wrong. The Rebellion is reborn today. The war is just beginning. And I will not be the last Jedi.

KYLO REN: I'll destroy her, and you, and all of it.

LUKE: No. Strike me down in anger and I'll always be with you.

-The Last Jedi

Even as I would be gone, even as it seems that evil has vanquished, Euclid trodden the Freshmen underfoot, IIT would be there. The Freshmen were actualized in our potential

Even as I was gone, Everett would be there. We would be there...

For we are all Everett!

And we will now be Sophomore Rockers!!! Dr. Grove was right, Thomas did have a close relationship with Mr. Polinski. He himself was an Everett now, as I, and all were, a warrior within, but philosophical without, a rocker, a poet, a cowboy, and a philosopher. Spicy of soul IIT was now for everyone, open and cleansed, it could now fulfill its purpose, a purpose I, Nemeč, or any of the other founders could ever have envisioned from our private takes, our imperfect understandings.

Only in this realization have we found peace, hope to be reborn as students, ready to take on another year, as Everett. For again, we are all, all Everett.

Rock on my fellow freshmen rockers (for the last time as a freshman),

Everett Polinski

Note: This story is based on true events and its conclusion is most definitely true in some sense. However, take its complete narrative ark as literally true and the accidents which subsist within it as possibly metaphorical.

Welcome to the world of being a sophomore rocker, fellow rocker with Everett, nay... Welcome, Sophomore Rocker Everett!!!

Milligans Now An Endangered Species Says WCC Nature Club

Lander, WY: While two of the Milligan species are reported to still be residing in Lander, and two others attend WCC, the WCC community is increasingly

concerned about the long term survival of this species at the college.

“There are only five more possible Milligans who could come here after Ryan in the world,” warns Sophia Donaldson, a Junior who heads the WCC Nature Club. “Unless we act fast, this could be the last generation that gets to actually see a real live Milligan in their natural habitat.”

She and her organization have been studying this issue for several years, tracking and monitoring each member of this “quickly dwindling” species, but only just now has the situation become critical enough for people outside of her conservation organization to take notice.

“Unless we act now and do all possible to sustain, protect, and rebuild the natural habitats of the Milligans here at WCC, their very presence, and the school as we know it is all at risk. It’s a life or death situation.”

Sophia Donaldson

The Milligans aren’t literally dying out, of course, but their days as students at WCC are numbered unless their population begins expanding. Already, WCC statistical reports show a 43% year on year decrease in their numbers here at WCC and this trend is accelerating.

While the WCC Student Life office says the problem is out of their control, Donaldson argues they’re simply caving to pressure from special interests. “They’re not being bold enough anymore,” she argues. “We need a Milligan New Deal to save this species – and if we don’t have one, the world is going to end metasophistically in twelve years.”

Outlined in her plan are proposals for free tuition, automatic admittance, and 24/7 health monitoring of every Milligan “to preserve the integrity and survival rate of their species here in this habitat” while “free dating counseling and marriage preparation will bring the time when a new generation of Milligans could arrive closer and increase the “waning chance that it will actually happen”

Here, we at IIT are slightly surprised by Sophia’s tone, with its apparent message that the Milligans are an endangered species in the traditional life or death sense. “Perhaps Sophia doesn’t fully understand the situation,” suggests Jane Cunningham, an Oregon sophomore, agreeing with our take on the situation. “But,” she continued, “I agree that irreparable damage might be done to the school if one day a ‘last of the Milligans’ graduates from here.”

“At current critical levels and their quickly declining trend, we’ll see the last current generation Milligan graduate in 2028 and we won’t see even a reduced population return until around 2037 (a prospective second generation of Milligans coming to attend WCC). However, if we don’t act now, that date may be indefinitely on hold” she warns further. “What if this supposed new generation doesn’t want to return because there simply isn’t anyone else of their family left...?”

Irkutsk Ice Trucker’s chief scientific consultant, Dr. Zepeda, performed an analysis of the “luck” or “chance” of these differing outcomes for the Milligan population at WCC and sees less danger of the “no return at all” scenario than Sophia seems to imply, but his calculations do show a further delay in the return of the Milligans until 2039 due to a lack of data on who potential second-generation members of the species are.

While we again think the danger of the Milligan species being completely absent from WCC at any time is overblown, proper watch of the situation “would be meritorious” argues IIT dating consultant David Gleason, an incoming WCC Freshman. “Sophia’s comments might be overblowing the danger, but the danger still of not having the Milligans, our answer to TAC’s Grimm family, around to show off, is highly hazardous to our reputation.”

In an appearance on Lander News Radio this week, Sophia Donaldson offered a few things the public can do to minimize the danger of this “impending catastrophe. As quoted she said,

“Just think casually before you do anything. Will this help the Milligan count grow and thrive or hurt it? Will my dating choices threaten options for this species? Will my choice of eating chicken or beef have a cascade effect that leads to either a thriving, healthy population of Milligans here, or will it lead to utter destruction. Remember #saveMilligans and let’s make this an easy choice for everyone!”

Her “Milligan New Deal” goes before the WCC board of directors in July for a vote and Sophia plans her #saveMilligans campaign to raise further awareness of the situation until then even as she calls as above for everyone to do their part individually to save the Milligans and save the school.

Jane Cunningham, Bernadette Heithoff, and David Gleason contributed to this article

WCC Finally Adds Adversity Scoring to Admissions

Lander, WY: After years of “ignoring the problem” as student organization *Cowboys for Social Justice* claims,

Wyoming Catholic College has agreed to add the innovative new idea of “adversity scoring” to its rigorous admissions process. Like a similar system in development for the SAT standardized test, this adversity scoring provides a metric which affects the way the school will assess student’s applications to negate external factors which may help or hinder any one student in the process.

“It’s been a long time comin’ and I’m glad to finally be able to tell my friends that I live at a tru-lee welcoming and open school,” states Marcus Gardner, a college Junior, who heads *Cowboys for Social Justice*. “WCC is laughingly underrepresented in so many minorities, probably all of the A through Zs I guess, and this decision finally offers hope that the school will take into account the full person, that they’ll ‘experience the real’ you might say of each person, and judge on what they’ve had to face.”

Marcus, claims his the admission process for him nearly two years ago was “a traumatic and nearly impossible experience” as he faced adversity from his small family, leadership of a biker gang, and lack of knowledge of “what hiking is”. “I thought it was an app,” he commented further in an interview last year as he pressured the school to change it’s admissions policies. “When I said it on my application interview,” he continued “while I was playing 35ChickensInAMixer on my phone that just about killed my application. But otherwise I was such a good student. Why should WCC have based their admissions process so practically when they always talk so much about the real? It’s almost as if this school was set up for homeschooled large family Catholic students. What about me?”

And Marcus is not the only student who faced trouble getting in to WCC. He, of course was admitted after he faked an admissions letter to TAC to use as leverage, but “there are hundreds of students just like him every year who never even get a chance” argues Maria Versa, an incoming Freshman from California. “You may not know it, but WCC has like a 13% acceptance rate or something, or at least that’s what the TAC admissions office told me. I was lucky also to get in for the Class of 2023, but just thinking about is scary; what if they rejected me? I really what have hated to have to go through the trouble of a discrimination lawsuit.”

Like Marcus, Maria is also now quite pleased about the WCC decision but wants to wait “to see it in action as to whether we really get more diversity at the school”. Like nearly all students at WCC, Maria was homeschooled, but bringing “more diversity” in this measure is a goal even for her.

Launching with admissions for the Class of 2024 next year, the WCC system will “go further than the recently announced SAT system,” says WCC spokesman and Philosophy professor Dr. Grant Williams. “When students apply, we’ll add a fifty question personal assessment that will allow our trained experts in admissions to determine the true level of adversity against each student that would otherwise preclude or pose problems for their admission. It won’t add much to the admissions difficulty, as that is a problem some have raised concerns over with the implementation of such a system, but will help us find the best students for this curriculum.”

Asked by some “homeschooled liberal arts curriculum, Catholic outdoor aficionados whether this scoring would work against them” Dr. Williams declined to provide statistical predictions but advised that “a little more enculturation wouldn’t hurt. Perhaps you should get a cell-phone this year or make sure you’re big screen TV is at least 120 inches long to make sure we give you that particular bonus in the scoring. “

Even as the school declines to provide exact information on the metrics they will score on, a source inside the WCC Student Life office provided IIT with “a few examples” of what could help or hurt one’s score in this new system.

Things that will help you:

- Being in a small family: “Large families are over-represented at WCC” claim external observers at NOLS and “the school seems to be biased to picking students who are from such families, so they should adjust for that.” According to our source – they are!
- Having a cell phone: Banned at WCC, a cell-phone is seen, as in Marcus’ case typically as a detriment to an application. Thus, they’ll change to account for that
- Large TV: The larger the TV the more time spent watching it, and the less time spent outside, a great adversity to preparing for the WCC curriculum. Thus, this’ll now be accounted for.
- Not being homeschooled: Homeschoolers make up 80+% of WCC students, and all of the admissions staff, so non-homeschoolers have faced great adversity at getting into such an “un-diverse” school.

Things that hurt you:

- Pretty much anything that’s the opposite of the above

●Not having a cell phone means you're probably from one of those LHCWF (large-homeschooled-Catholic-weird families which have such privilege at WCC)

●Wearing a bandanna – makes you look too undiverse for Wyoming. You'll need to wear a hijab, turban, or sport tattoos all over your face instead.

●Reading books – Unless you can prove that you're not a conservative, this also pegs you as a member of a LHCWF

For more information about the changes to the admissions process visit:<https://wyomingcatholic.edu/admissions/apply>

Irkutsk Ice Truckers will keep you updated about how this trial works and if it has the expected results. Subscribe today on the right-hand column.

Have news tips for an article? Email us at sales@irkutskicetruckers.com

We're always on the lookout for new writers, editors, and article ideas. Send us anything! And thanks for being part of "the bravest metal there is".

WCC Acquires Catholic Familyland in \$534 Million Deal

Steubenville, Ohio: Continuing its acquisition spree, Wyoming Catholic College announced plans today to acquire the Apostolate for Family Consecration.

Established in 1975 the AFC by to sanctify and consecrate families in the truths of the Catholic Faith. Their headquarters, Catholic Familyland, is a multifaceted retreat center engaging families in a broad array of fun faith-building and recreational activities.

"We're pretty much doing the same things already," says Kevin Anderson of WCC's board of directors about today's announcement. "By buying the Apostolate for Family Consecration (AFC) we'll be doubling both our and their geographical reach."

Financing for the deal, estimated by the Global Wyoming Bank to be worth more than \$534 million, will come from profits from Crux Coffee and the new WCC owned Irkutsk Ice Cream shop with the AFC to be run a separate subsidiary of a reorganized WCC Holdings INC LLC.

WCC will use its Broken Anvil Ranch to launch a new western campus for Catholic Familyland that will have "surprising new western twists" as a school spokesman offered. "While finance analysts have questioned why we're making this jump our commonalities on matters of the real, being Catholic, having an ice cream shop, and having a cult leader/god/superhero each to ourselves

(Andrew Russell and Rory) makes us obvious partners in this transactional relationship."

Supposedly this deal will include the re-purposing of the Franciscan University of Steubenville into five East Coast campuses of WCC. This is unconfirmed but seems suggested by Anderson's "doubling **both** our and their geographical reach".



Further details will be forthcoming after the transaction concludes, which could be as soon as this Monday.

At press time, however, it has been reported also that Alex Olar and Jack Swindell will be WCC's appointees to run the AFC and the two Catholic Familyland camps it will soon be operating.

Your Guide to the WFR Course

Well, for those twenty-five or so of us who are doing it, WFR is in two months. But how many of us are really prepared? Or is it how do we prepare that we should actually be asking? Or why? Or what WFR is?

Well, for those of you who have questions IIT is here to help as we ourselves try to find the answers.

WFR stands for the Wilderness First Responder Certification Course and is actually a top-secret program intended to train, you, the budding Student Rocker, in clandestine operations and remote situations to achieve the goals of the Office of Student Life, specifically in fighting rivals such as TAC or Christendom.

At least that's what our spy told us it means. Others, however, including IIT staff, still cling strongly to the rumor that WFR is a medical course as the school officially says, but is concentrated rather in the Timmy treatment so famously developed by Professor Cyril Patton.

Well, I guess we'll possibly find out more if we look at the book they gave us. Of course it probably has nothing to the WFR course, but John M., when he did this same course last year, claimed to have received a similiarly large book. Perhaps...

At least the one I got looks like this. It's titled *Wildcare* but since that's the farthest I've read, I guess this question will have to wait. For the moment IIT is checking to see if everyone actually got this same book amid reports that some persons preparing to do WFR instead may have received this book instead.

Well, we'll ask then? Which one did you get from the school? Was it that one or this one?

And if you didn't get either book yet, whatever they are actually about or entitled, there's no cause for concern. John read the book in three days and passed the course (seems this means there's a test involved...) so we bet y'all can do well too if the book is still in Wyoming at the moment.

Now, on the question of how to study...

Since IIT staff don't know for sure what the course is even about, and which book is to be used, we find the next problem, how to study, a little harder than average to answer. How does one study for something they haven't read, know nothing about, and don't even know what it is.

Whenever we do find out what we should study or how to study, however, the next logical question is how long one should study, and for this, we actually do have an objective answer, from Dr. Grove. But there is a slight problem, he gave two answers, so you might have to reason which category you're in first.

It's either "Five hours plus ten minutes with a comb" or "five and a half plus an ice cream" as Dr. Grove so elegantly put it last semester. At the moment, our researchers are eagerly transliterating and pulling his words to pieces in a way that still allows the text to retain its living nature, mind you, but to discern whether we can figure, understand, comprehend, stretch, sophist, or pretend these hour estimates to be applicable to the action of "quote studying".

After all, "it's my new favorite way to 'not' study" a Freshman Rocker said last fall, and would make whatever WFR is about go by like a piece of cake.

And bringing up the "going by" implies change. Because time is the most common way of measuring change (maybe Andrew Russell is another, maybe...) this brings up yet another important point, the WFR course's timing.

I think it's August 12th, but you see even time can be equivocal. What if, for example, there is no change, starting now? Then there would be nothing for time to measure, and IIT Scientist, Aretari believes, therefore no time at all.

If this nearly unthinkable situation doesn't happen, the more likely fate of there being change and thus time to measure it, priduces another problem. Is it August 12th on Mars or August 12th on Earth? August 12th in the Gregorian calendar or August 12th in the Julian Calendar (if there is such a thing)? Is it August 12th that the "course" itself begins? Or is it August 12th that the school provides a shuttle to Denver whereby the actual course doesn't start until the next day?

Come to think of it? What about getting there, really? Is the school going to provide the shuttle? Do we have to walk to Lander ourselves? (In that case, of course, it might be advisable to start going back starting about now for some of us...especially Michel and Brendan) Are we expected to show up exactly on time, that is according to the precise amount of change so measured artificially to be a said time of requirement?

What about housing? Will the new apartments be open yet? The dorms, will they have survived the ravages of rumored raids of TACers and NOLSeys?

Again, you see there are quite a lot of questions and little hope of any of them ever being answered as Dr. Grove again said, "Ohh, we don't answer questions here, dear". Not only does this apparently mean that none of our questions will be answered, but why? His statement itself raises questions all the more.

Even if by chance (a per accidens interaction of separate natures to an end not in either of them per se) another professor may actually answer questions, few are willing to actually ask all of these important questions just raised here. For one, Dr. Lasnoski once said, "Remember there are no dumb questions, just dumb people." And even students seem to have jumped on the bandwagon of "preventing questions" as both Omnisciens and a student from the South performed mind-blowing feats of question prevention with their intellectual prowess.

So should we even try? Should we follow Blaise's advice, and just give up?

Well, perhaps another piece of his wisdom is more appropriate as we face WFR, which we at IIT apologize for having become even more confused about over the course of writing this article.

He expects us to be smart. He expects too much of us.

Blaise

Here Blaise summarizes the Freshman Experience in two short sentences. And applying his wisdom to whatever WFR actually is, we'll know that it can't be much more than the "too much of us" expected that we already went through.

So as long as we don't have to go through the rumored "second death" of which Blaise is also a firm "Yikes" believer or wind up drinking whiskey when Magister told us to drink his coffee, we'll be alright.

Mediocriter, maybe, but we'll see. John survived of course, and IIT is pretty sure some of the rising Juniors did this course last year, so there's probably hope then or as Louisa said "Faith that there is Hope"

So here's our real suggestions for how to ace the actual course after IIT had some coffee, a few hours of sleep, and a jolt of "Back in Black":

- Study about something – maybe from the Wildcare book (come to think of it, maybe WFR is about first aid or something like that. At least that hasn't been eliminated yet as a possibility.

- Buy our t-shirt

- Sleep a little

- Listen to metal or proto-metal. We suggest this song.

- Maybe figure out how you're going to get back to Lander

- Plan to attend our next Irkutsk Ice Night – maybe we'll get to do it at the Marshall's

Well, that's all for now,

IIT Staff

A Computer Wrote This

Illustrating the incredible power of Irkutsk Ice Truckers' supercomputers, this dialogue was written by a computer neural network with commentary added in italics for clarity. We started with the single bolded line of Dr. Zepeda below and from the computer got the rest. Tell us what you think and try it out yourself at [this link](#).

We invite you to finish the story yourself; write to us at sales@irkutskicetruckers.com and one winning entry (or more) will get published in a future article to showcase the abilities of our amazing, beautiful readership base.

So here goes, (by the Computer):

It was a field science excursion, the first semester of Freshman year, the day cold, the wind high, while things were getting spicy in Section 20.

"Honestly, I swear, the freshmen guys flirt like cavemen! said Dr. Zepeda, watching two of his thirteen students "talk" instead of study the flora and fauna as prescribed. "Blake and Slagathor again," he thought, "but there's Daniel...and? Charles? Why, he was supposed to be in Section 400. No wait, that's my dream section, he's in, 200, right? Still what's he doing here?"

Charles was a little like Blake as he himself admits, but a more thoughtful version, altered in several respects but sharing the same spicy nature. So with Charles, Blake, Daniel and... Slagathor all in one section, and as chance, or perhaps intelligent intent had put it, in the same field "quote studying" the same plant, it wouldn't take much for things to get spicy really quick.

Zepeda watched these four in particular. Charles was talking and he could just barely make out his words.

Daniel ... aka Omnisciens

Charles – I'm in the woods with this girl, trying to find a flower. No, wait, am I really in the woods, get it? If I were in the wood I'd be in the tree over there.

But Daniel, the studious one, doesn't "get it". However, this afternoon's vigil may be a little too much, or perhaps rather too little for a mind as his:

Daniel -This place is kind of dark, it's a bit boring or should I say less stimulating to the benefit of the higher intellectual faculties?

Blake -Did you know that if you spell girl backward you get L-rig. I think that means big rig and that's how I feel about you.

Slagathor is unimpressed, again. "Blake's still at it?" she asks herself. – Umm... Yeah!

Charles -Does anyone have a phone? Err, camera, sorry.

Blake- Why? You're gonna write an article about this?

Charles -Nah, just thought of a great idea. See that rock over there?

Slagathor -The one that looks like Dr. Baxter?

Charles -Well, maybe, but you have to take pictures of it and I'll tell you the plan."

Slagathor -Yeah, right!

She walks away, to the rock fifty feet away, as Charles makes his move

Charles –I'm going to ask her.

Blake -Ask her what?

Charles – To marry. I'm sure you didn't take the dating talk that seriously—I was just wondering if you had any plans to marry her?

It seems Charles overlooked the obvious move Blake had just made. He only has a few seconds so when Blake takes longer than 0.4632 seconds to respond, he makes his move, dashing over to Slagathor as...

Blake -I date everyone, so

And here we pause, as the power of a computer is only so...so... great.

How do you think the story should finish?

And most importantly – will Daniel still be saying: “I'm single” in his world famous tone?

We're always on the lookout for new writers, editors, and article ideas. Send us anything! And thanks for being part of “the bravest metal there is”.

Google Introduces Fe-Mail



San Francisco: Google ran out of acceptable e-mail account names today for its Gmail service, reports the Associated Press, as the service reached its second billionth user. “We could go on for awhile with only having names like conservative@gmail.com or Iamacatholic@gmail.com but of course we all know why we can't do that,” says Bruce Bannana, the director of the Gmail program at Google. “To our great concern, we've already discovered this happening,” he continues, “with emails like LatinMassLovers@gmail.com or LoveGod@gmail.com having recently been opened. We removed them immediately as these were obviously started by either Russian agents promoting hate speech or were the only names available to our regular users and they chose them out of unfortunate need.”

Thus for those “regular users” to not have to take such hate speech promoting email names for lack of other options, Google announced today that it would offer a parallel service to Gmail, Femail with @femail.com addresses to solve this as well as other social concerns that have been raised about Gmail.

One of these is the patriarchal feeling users experience when they see or even think about an email in general and Gmail (which some insinuate further makes them think of God-male), “They tried to hide it by switching the letters around, but they didn't fool anybody,” says Debbie Crinkle of Connecticut, a CNN commentator and head of *Seize the Streets for One World*. “Email is the letter ‘e’ and a male. Why couldn't they have chosen a neutral name? Women can send emails too.”

Similar concerns have been raised since email's inception by what Google calls a “diverse background of concerned workers” and with Fe-mail, Google “is now doing something about it” Banana claims.

Not only does Femail feature a more sensitive name, it will be automatically set up with the latest in “hate speech filtering, rant autofill, new fields to insert one's own and one's addressee's preferred pronouns, contacts preloaded with information for each user's local Democrat party headquarters, protest equipment suppliers, and so much more”.

“We're so glad that this new service is now available,” Banana concludes, “and we apologize that it took this long to sort out. We're excited about new features that are in beta-testing, and for all those who choose Femail we'll be pleased to offer you an even more liberal atmosphere, content, and product than ever before. When you use Femail, don't worry about any of those triggers you may have thought you maybe saw once on Gmail. We'll catch and remove it all, so you can have a perfectly pristine left-wing mailbox.”

Femail officially launches tomorrow but users can begin reserving emails tonight as reports ahead conclude that democrat@femail.com, communism@femail.com and many other prime names have been taken.

Not all are pleased, however, with this announcement as some argue that the continuing presence of the sound “mail/male” in the name makes them uncomfortable. “What did Google do here but muddy the waters some more?” says an agent for CommieKids International of Sacramento.” Why didn't they use a more inclusive domain name like “@A-through-Zs.com”? That way you've covered every community and aren't using the offensive sound of “male”.

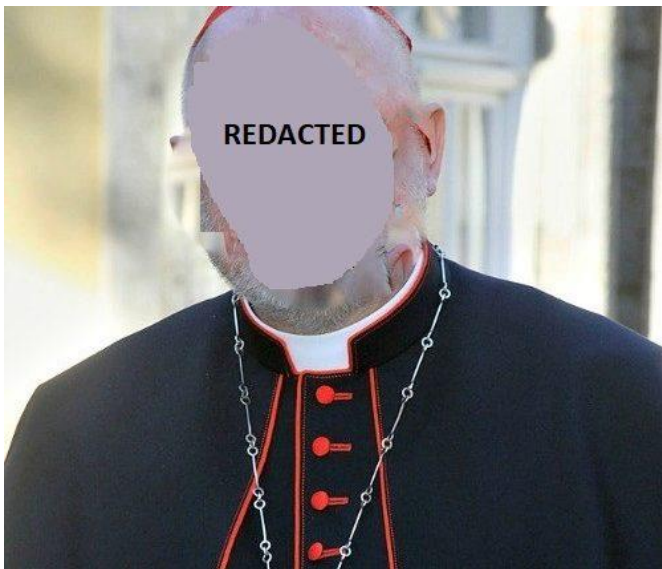
Further, the name femail worries others in a different way. “Does this mean Google is going to charge a “fee” now? We need the government to step in and make sure they give away everything for free” says Mark Mitchkin, an employee for Bernie Sanders' presidential campaign. “And what about the “.com”. We all hope it stands for communist, but what if it really means a commercial

business. Shouldn't they really use something like .socialism or .communist to prove they're not guilty of offensive triggering themselves by that domain ending?"

Visit femail.google.com to learn more. Even with these concerns, Femail is again already quite popular, and Google is already looking to the future with prospects arising of a replacement system for both named "e-person" reportedly under development.

Google did not say whether Femail will be hosted on different systems than Gmail, but Hillary Clinton is supposedly a top bidder if they do decide to go elsewhere for the new system. She is offering nearly free usage of her closet for Google's servers according to our source, but Google has not yet responded to these rumors.

Cardinal's "Innovative Solution" the same as WCC Student's



"Let's lift the restriction on everything. Boom, there it is, we've solved the problem of sin!"

- *Blaise The Sick and Savage*

Although Dr. Holmes rang a heresy bell in opposition to this comment, extending as it does an interpretation of the purpose of the Council of Jerusalem, Blaise's idea of removing rules or commandments was raised independently today by Cardinal Günter Schuster of Germany. This is the same Cardinal who just two months ago "had the same idea" as another WCC student, a correlation that has many suspicious.

"How has this happened?" questions a bewildered WCC Junior, Sophia Donalson. "Everyone thought it the last thing was a coincidence, but twice is a trend. Darius, Sarah, and bubble-blessing were one thing, but I don't think anyone can argue that he didn't pull this idea straight from another student." Similarly, Freshman

Steven Kimber of North Carolina is already worried of any bright ideas he has "finding their way" over to Germany. "What if I have an idea? Will it get copied too? He obviously copied Blaise word-for-word with the 'innovative solution' and 'boom, there it is' statements of his plan."

Cardinal Schuster's plan, which he has sent directly to the Vatican for approval, removes all sins "from the books and will so make everyone holier" he claims. "No more sin, no more confession, no more trouble. It's just a rousing – You be You." He seems to have had a rosier reception so far than Blaise received, something which bothers WCC's student rockers even more. As Ryan Engles, a WCC Senior states, "It's obviously a set-up by the WCC theology department, angry ... probably ... about how we seem to have come up with the all good ideas, polygamous cults, polyAndrewy, eight types of dating and a god of mischief. I guess they're just getting their revenge more subtlety than they did last time with Everett."

While the WCC theology department officially denies these claims, students hosting protests have already gathered nearly five signatures to demand that Hillary Halsmer appoint another special counsel to investigate how the Cardinal is being fed such purloined ideas.

Regarding Blaise and the Cardinal's actual nearly identical proposals, little has been said by anyone from WCC, though a vote of the German Bishop's Council seems set to add their signatures, paving the way for a likely qualified permission by the Vatican.

At IIT, our sources have not yet divulged whether the qualified permission we expect to be granted will apply only in Germany or worldwide but we see a higher chance of this proposal passing than other commentators who think this possible plagiarism investigation could derail the proposal. As our Theological commentator the average Muslim Liturgist reports, "Cardinal Schuster has lots of connections in Rome that should see his innovation passed rather easily. And if he gets it done, all the restrictions will obviously be gone on everything, so there's no problem for him afterwards related to canon law or any of those rumored ephemeral 'Catholic laws'."

But where does this leave Blaise? Well, it seems he cares less about the credit for this innovation than most, and simply and calmly just said: "Sharing isn't always caring, sometimes it's malaria." We're still trying to understand this reaction, but perhaps it's just his nature and the confusion of the moment that once had him in a similar situation saying, "I feel like I have questions, but I don't know what they are."

By the way, on the “innovative solution”, does it need a few whats or whys? At press time we were just told it might actually be heretical. We’ll have to talk with our Average Muslim Liturgist again to see what **that** means.

“Life just gets a hold of you and then you wind up with a snail for a sugar daddy.”

- Blaise

Dangerous Disorder Spreading? – Sufferers “Condemned” By Mobs



U.S. – According to several 2020 Democrat presidential candidates in surprising agreement with each other America’s very survival as a nation is at stake due to a population of “deplorables” holding to a dangerous and spreading “fear of people”.

“Usually we support the down-trodden and helpless,” said Alexa Oresteia Columbus, one of the five interviewed as part of a medical panel on the subject today, “but we’ve decided that people with this disorder deserve punishment and not compassion.”

Paul Andbutornor of Indiana agreed with her, saying “we should all take pride in our advancing society crushing descent. Do we really want such a scary prospect as an idea of objectivity? Because that’s what these deplorables want to force upon us by being allowed to live with their fear. Shouldn’t we just punish them?”

Crowds seem to be agreeing with these words, as thousands (supported generously in their free choice to protest by George Soros) came out around the world to fight for the right “to kick these phobics” and win “Justice for the ADBSBVs!” as a few shouted.

Surprisingly, however, even as the aforementioned candidates and protestors complain of the dangerous effects of these “phobics” IIT was unable to find any of them. No one in our exhaustive analysis showed any signs of fear of people in general even as such a fear of people is quite terrifyingly put as requiring violence to overcome.

Funny, its almost as if these protesters are afraid of something ...

At press time, we also find no reason for these ADBSBVs to protest as their claims of “support of all lifestyles” most definitely do not include those for whom they suggest violence and say are disordered. If they’re suggesting justice, then why are they are encouraging violence against victims.

Note: Hope the meaning here was clear. The homosexual agenda has improperly coopted the words it has stolen, with their insinuations of homophobic literally meaning “fear of people”. What? Putasne nos stulti.

Sponsored Pre-Mass Announcements



In a plan sure to be replicated around the world St. Joe’s Catholic Church of Atlanta, Georgia has “innovatively” decided to monetize the ever popular pre-Mass announcements. “I don’t know why we didn’t start this before,” questions a Church representative. “People come to us all the time asking if we can advertise their cook-out, garage sale, job opening, etc., and we give away that valuable prime time advertising for free.”

Beginning this weekend, St. Joe’s will begin to fix this. “Bring your ad, posting, message, complaint, or even joke to us before Friday, or better yet upload it to the Church4U app and we’ll have a professional actor read it off for the prime pre-Mass announcement slot,” says the church’s Liturgy Engineer (priest) Dr. Mark Marr. “Only 10 cents a word per Mass.”

Dr. Marr admits that these prices may not last as his church tests demand, but suggests that this is only the beginning. “The Parish Council is looking into the concept of a halftime show after the homily from which we can earn some valuable sponsorships. There’s the homily of course. Why not have a bid system to see what I talk about. Pay more and I give an upbeat short sermon, less and I drag on with fire and brimstone. Or there’s the ever-popular post-Communion announcements... The possibilities are endless.”

While local youth reportedly want “the liturgies to be spiced up a bit” as local parishioner Leandra King claims, some are skeptical of this plan. “If you make the Mass out as if it’s ad-supported, that might hurt donations,” warns an anonymous parishioner.

Further, several youths have come out anonymously saying that they want “the spicing up to be by incense, not more ads”. “Can’t they just replace the stained glass windows with LCD screens and put the ads there,” another questions. “I don’t want to make this thing (Mass) any longer.” There is also some question of how many customers these pre-Mass announcements might actually reach as “Obviously only those few mistaken on the timing of the Mass would come early enough to hear these announcements” warns King.

Nevertheless, the church is moving forward with the plan as Dr. Marr announced and reports of high demand may have announcement ads booked through to September for the prime-time Saturday vigil Mass. “The lower demand Mass time on Sunday may have some June spaces, though,” Marr offers. “Brand your business alongside prestigious names like ACME Electronics, Love Intercultural Center, and the A-Z Scouts of America’s parade.

None of the commentary expressed in this article is necessarily the opinion of Irkutsk Ice Truckers or any of its subsidiaries

Philosophy 403: Philosophy of Life and Death

“You just spent eight semesters studying Philosophy, I want you to forget all that.”

- Blaise



With these bold words two WCC students have announced their intention to launch a new Senior course, Philosophy 403 to help students better prepare themselves for reality and proper experience of the real. Thomas Urgo and Blaise Galbraith recently awarded doctoral degrees by Irkutsk Ice University will begin teaching this course next year in their proven and excited “Pakoish” style.

Its all about “Life... and hopefully death” Blaise comments, “We want everyone to truly get in the party spirit of depression.”

“Philosophy 403 is for those who have no potential!” continues Thomas, “But we’re excited to at least make it fun with plenty of opportunities to talk about “he knows” and the many ways you can live and die.”

Offered primarily to WCC Seniors, PHL403: The Philosophy of Life and Death, will nevertheless be open to enrollments to all “people of good-will” as Thomas and Blaise together show how to “truly live” a dangerous life in their own deep, depressing and uplifting, and emotionally connective styles.”

But be prepared to be shocked by what you hear. Again they say, “You just spent eight semesters studying Philosophy, I want you to forget all that.”

Learn the truth instead with all its realism and danger!

Irkutsk Ice Truckers is a proud sponsor of this new course and is happy to answer any questions you might have or put you in contact with this courses’ faculty.

Coffee Dipping May Be Addictive Warns New IIT Report

Lander, May 24: A new IIT study into the effects of “coffee-dipping” finds no link between it and foot-injuries but statistical analysis finds that it may have an addicting effect.

Discovered by Professor Thomas Urgo last fall as during “Smoke-Free September”, coffee-dipping has become the new rage since amongst the Freshmen Rockers. “It’s everywhere,” says Brandon Tillman, a “freshmore” from Washington. “I saw a lot of coffee back home in Washington, but now, people chewing on beans everywhere!”

Professor Urgo invented this practice of sucking or chewing on coffee beans last fall as part of a broader participation within the “Free” movement on campus at WCC. September as “Smoke-Free September” required something else then cigarettes for the school’s many philosophers who chose to participate in the movement, leading Professor Urgo to hurriedly conduct thousands of

experiments on possible replacement practices for the duration of the month. “It was a hard project,” he admits, “to find that right amount of ‘spicy’ and action, of taste and of function, but I got the inspiration when I talked to JohnJohn for awhile.”

And his inspiration took off, with a reported 46% of WCC students in a recent IIT survey having tried coffee dipping at the urge of either Professor Urgo or JohnJohn. But, what surprised many until we decided to investigate was that the practice didn’t stop with the end of “Smoke-Free September” . Students were continuing to “coffee-dip”, and the practice didn’t and shows no signs of, stopping.

Funded by a grant from the IIT Foundation, IIT investigated the cultural constructs surrounding the practice and the accidental characteristics of the practice itself intensively. And...? Aretari Polinski, our chief staff scientist says that while the results may be “inconclusive”, the action of coffee-dipping “rewires the sophisticated part of one’s brain. We believe this may be expressed as one being addicted to the substance, coffee beans, and the act, dipping with them.”

Further more conclusive conclusions would require a deeper study, and Aretari hopes to find also the long term effects of addiction to coffee dipping. For now, however, he advises all to “avoid it if possible for the time being”.

IIT has not yet determined the effect of this study on the worldwide coffee market, a decline in which could hurt the supposed spouse to be of Cami years ago, when she was to be a so-called “coffee-bride” to this unidentified man.

As of May 25th, Professor Urgo has not yet made any statement about our report on the practice he devised.

WCCLE 5 Members Come Out About The Real Story – 8 months later

Well, it’s taken eight months, but after incoherent stories have come out about terrifying experiences they underwent, what they themselves call the “**true** story” has finally come out about what WCCLE 5 experienced. The group is trying to be careful about what they say and what they release, with only very short, scripted answers, but the few images released last week of their true experience from C.O.R. last August are stunning scientists around the world already.

Four images have been released by the six surviving members of the eight “Lost Boys” who originally ventured forth that month into the Wyoming wilderness. Two show a large hairy creature in the background that

they claim to be a creature that stalked them for days. “Its proof that Bigfoot exists, when we had lost all hope of ever doing that,” said Dr. Regis Blackgaard, a Stanford physicist looking into “the real” concerning the existence of this supposed creature. Nothing more other than that these images are “self-evident was said by the WCCLE 5 members, but another image was given more description.



This one shows little more than a large blur but is described by them as “Bigfoot’s flying saucer, with pepperoni pizza on the double.” At IIT, we’re not sure what this means, and we assume that even this newest information release has then some inconstancies and fear mental damage was still done to the survivors’ minds. Beyond these image descriptions, all they say is that they “encountered a lot of strange things, had two members die, and barely made it out alive after mutliple attacks were made on them, maps were switched, and faulty equipment was issued.” Perhaps this has some bearing on the next image released, showing Andrew Russell in front of some sort of triangular craft flying in the distance?

Further details are expected to be released as WCCLE 5 and its lawyers decide what can be released versus what needs to be kept redacted in the midst of an ongoing investigation into “what really happened”.

“It was a horror show,” says US President Donald Trump about what happened to WCCLE 5 and “we’re gonna make sure it never happens again.” However, Democrats are skeptical of WCCLE 5’s claims, as Nancy Pelosi suggests they “were just mentally unstable deplorables trying to blame people with their hatred.” It is on the account of the very public nature of the investigation and political nature of these events, we are told by our WCCLE 5 source that they are being so careful about the information release. He (a highly respected survivor of the group) says: “Only when things calm down publically will everything come out, but we wanted to release what we could to at least get scientists to look into our story from a more serious perspective than political gaming”



Andrew and UFO?

Here's the other "Bigfoot" image (visible in the center left of it)



Proposal to Make Crux into a Saloon Gaining Traction

Though already quite popular as it is, a new IIT survey and a computer analysis of its results suggest that Crux Coffee could see a 64% increase in sales if they became "an Old West Style Bar" or what is otherwise known as a saloon.

Associated with Wyoming Catholic College, Crux Coffee currently focuses on "coffee, tea, and sustenance". However, as our work concluded, business there would greatly benefit if they offered a more traditional Western atmosphere. "Bars are part of the Western tradition," claims Angela Anderson, a college Junior. "Why don't they just go ahead and more fully participate in it then? I know everyone wants something more than the Pequod. Let's get real. Experience the real, guys."

It's already quite public knowledge that most professors want something like this already. For example, as Professor Cleanit said last year: "Let's grab our beers, go kill something, break something, and then build something." Now, where would one go to "grab our

beers"? At an outside institution like the Lander Bar or the Forge? Of course not. Why would the school want to let an increasing alcohol market in Lander stay outside of its growing commercial network that already includes catering, ice cream, coffee, and more?

Rather, the school obviously wants to be in on the bar/saloon market. As another professor said during an all-school event: "Throw open the gates, and wine will appear." Though the idea of actually making Crux a bar is currently only officially just that – an idea, leaks to IIT's investigative department suggest that the school is complying with public opinion – with plans to renovate Crux beginning as soon as this fall into the style of an old saloon as it begins to offer alcoholic beverages.

"It'll probably still have age and drink count restrictions," our source said, "but there is interest among professors in making the atmosphere at the new Crux more like that of Christendom College." He further offered that there will likely be "weekly Beer pong nights and the possibility one day of full weekly Symposiums."

Expect the atmosphere at WCC and Lander, in general, to get real spicy real quick if this last suggestion is true.

[PLEASE NOTE: Like just about everything here at IIT this is also satire. All policies at WCC remain in place and there is no real desire (that we know about) for such a move on the part of the school.]

Bubbles are Now Approved Liturgical Blessing



Lander/Dusseldorf- After two WCC freshmen performed the practice of liturgical bubble blessing a week ago, several German bishops have declared that bubbles are an acceptable form of blessing during and outside liturgies.

Cardinal Günter Schuster of Dusseldorf, Germany announced today in a joint statement with six other German bishops that "all priests are open to being truly welcoming this weekend with an invigorating and modern liturgy that will bring all to love."

His instructions of a “truly welcoming” liturgy included to the surprise of many WCC students who had received the blessing of freshmen Darius and Sarah but never could have guessed that bishops were thinking the same thing.

“I must admit I was a little skeptical of the idea at first,” says Freshman Rocker JohnJohn, “I mean I’m all about inclusion, but for some reason, I thought bubbles were kind of excluding. I guess I was wrong though with Cardinal Schuster’s announcement. Either I’ve really been sleeping through those classes here on tradition, to have missed that this was such a great idea. or we got some real power here over the church.”

IIT’s Staff Average Muslim Liturgist comments, however, that the idea is new to Catholicism, but is part of the Cardinal’s outreach to Muslim’s for whom bubbles have been a tradition for centuries. “It symbolizes the goal of making their enemies as like bubbles which they can easily pop. The Cardinal test-ran a similar idea with light-sabers instead of candles at the Easter vigil last month and thinks this will boost his popular support among Muslims as the last attempt did with youth.

At press time, neither Darius nor Sarah have commented on the influence many see them as having in the church through a supposed connection between these events. However, Darius is reportedly now receiving Holy Communion while kneeling on the tongue. If Cardinal Schuster follows through with this idea, suggesting it to his priests, IIT editors think this connection will be worth further investigation.

Until then, it might mean nothing.

New “Mean Guy” Job Created – Students Speechless



A recent leak from the Student Life office has brought the new work-study position of “Mean Guy” to the forefront. This was created as our source within the office

said: “to make it easier for prefects to build relationships with those under their care and to appear less like overruling monsters to the young Freshman and especially cute li’l foundlings.”

Our source continues: “They specifically chose all the mean jobs like enforcing the dress code and managing couples into one job because they wanted to minimize the number of people targeted for such “necessary” actions. However, I don’t think they foresaw the problem of actually filling these spots. Who would want to go around all day telling people who might be older than him that their shirt isn’t tucked in or they can’t wear a hat inside, or go around throwing out people’s books and bananas when they leave them around? Really, they expect someone to take this?”

WCC has not yet officially announced this position, but it is expected to be an addendum to the “Workstudy Descriptions” document sent out originally several weeks ago.

Reactions so far to the leak agree with our sources’ opinion with no one wanting to be “that mean guy”. “How could they do this?” questions our regular commentator Sophia Donaldson speechless with confusion over this plan. Most are stunned, and only a few, those who currently do the so-called “mean guy” act already. Outgoing Senior prefects say they “wish this had been around when they were prefects” and a current incoming prefect says he welcomes the “pragmatism and concern of Student Life to eliminating a common struggle” he was concerned about facing with his dorm next year, that of “having to correct people.”

But will shoving all that work onto a scapegoat really do the trick?

Here is the leaked text of the position:

Job Title: Mean Guy

Number of Openings: 2

Department: Administration

Reports to: Mrs. Hillary Halsmer

Work Schedule: Hours are flexible but must be on a consistent schedule; 10 hours/week.

Position Summary: Performs Student Life policy enforcement and disposes of all student’s lost personal items. This new position will help eliminate the problem of strained student/prefect relationships

Essential Functions/Primary Job Responsibilities

1. Dress code enforcement
2. Extract donuts from students late to curfew

3. Remove personal items left unattended: either keep them or throw them out
4. Write sarcastic e-mails from e-mail accounts left open around campus
5. Separate examples of PDA in the hallways
6. Perform directed matchmaking assignments as assigned
7. *Any other duties assigned by Dating*
8. Report any student code violations immediately to Student Life for prosecution

Minimum Job Requirements

Education/Experience: High level of responsibility and attention to detail are needed

Specific Skills/Specialized Knowledge: Must be able to work independently; honesty and tough attitude are vital, Must be willing to act with belligerent and/or dangerous students in risky situations.

Level of Supervision Received/Given: Minimal supervision.

Additional Learning Opportunities for the Student(s):

Opportunity to develop time

management abilities, responsibilities, hard metalhead attitude, and leadership/communication skills

Special Working Conditions: May work with sharp objects, angry students, and couples

Attack on WCC – Reported TAC Connection



Yes this is a real image
taken from the WCC dorms last week

Righteous tempers are flaring up at WCC over last week's attack of a group of arsonist bandits upon the campus. "It was TAC I tell you," said Sophomore Kristin Houser of Alaska. Another shouts "Down with the TAC-ey terrorists" as we interview a crowd of students clustered around the wreckage of what was once a field overgrown by weeds.

Reports are confused, but a group dressed as firemen reportedly set fire to vegetation on Cemetery Hill behind the WCC Upper Dorms. As visible in these images,

smoke plumes can be seen rising hundreds of feet as the flames were only just beginning

Total destruction was staved off by brave work from both Irkutsk Ice Truckers crews and members of the Wyoming IRA but great damage was still done to the Cemetery Hill underbrush. What is more troubling to most than the damage, however, is those who are blamed for it and why, with popular opinion (87% of surveyed students) blaming Thomas Aquinas College of Santa Paula, California for the attack. Little evidence exists to support this conclusion, but most take it as a given and are now syllogizing onward from this supposition.

"I thought we were friends with That Arrogant College?" questions Senior Andrew Marshall of Montana. "We did have a confrontation in January, but I was sure it was friendly." See the video below to see this "confrontation"

Wyoming Catholic College Security, the Lander Police Department, and the FBI all report that an investigation is underway but will release no details to "grand jury proceedings" and "attorney-client privileges."

Easter Vigil: Parish Discrimination Claims

In an angry torch procession, local parishioners of Holy Rosary Catholic Church protested "unjust discrimination" against them in regards to "liturgical responsibilities and powers" at the Easter Vigil. "All but two of the ministers involved in the liturgy were from Wyoming Catholic College. And it was OUR Mass," they say. Such discrimination "undeniably hurts vocational and service opportunities for aspiring young children" claims the protest's leader, Sylvia Anderson. "And besides, what about visitors. It gives them a completely false impression of us as a welcoming trendy parish. And besides, it's just unfair. My family's been here twice as long as the school has, and we seem to get far less say in the parish than these foreigners do."

While not disputing the claims of Sylvia and those like her, WCC has officially responded, claiming that they were asked to fill ministerial functions that otherwise would be vacant. "If we had learned that Sylvia's children wanted to help serve or usher we're sure Alex or Thomas would have been happy to train them." She fired back almost immediately saying, "but that's the problem. Why do we have to go through YOUR people to be involved in OUR church. Before you came, this church was almost empty, plenty of time and space to do our interfaith peace rituals with those we wanted to bring in. Then you... Ohh the horror!" Reportedly she broke out crying after saying this, but a quite different reaction was on display that night.



Marchers along Main St. near midnight Saturday

At that time, she and several dozen other angry followers paraded down Main St. with lighted torches, chanting for “social justice, peace, and affirmative action to benefit those ‘who are of other faiths by the will of God’.” Police were called when there appeared to be danger of the oil-polluted PopoAgie River being set alight by their torches, but apparently no injury or damage occurred. However, the display frightened many, like Angus Winstrom at the Lander Bar, who “saw them coming” and remembered the times he saw the KKK as a boy. “Ohh, by golly, these seemed like the old boys” he recounted, “but then I realized it was just some kids partying late.” Winstrom’s opinion has not yet been corrected, but he and others were definitely relieved when the situation calmed down due to the sheer exhaustion of the protestors after a record-setting length of two-hour and fifty-five minute for the Easter Vigil.

Reportedly, Mrs. Anderson is now protesting outside of NOLS for not accepting dogs into their outdoor courses as students.

Hotel Vacuum Brings Joy As it Stays Found

In what is being called a historic moment for the school’s cleanliness, the one working vacuum between the two hotel dorms has finally been “found” for longer than a day. “Its great to finally not have to awkwardly ask Mari all the time or knock on the door of the women’s dorm every time I need it,” says Freshman Jack White. “I made this super cool looking poster and... people actually listened or saw.”

While of course it is sometimes in use when someone else needs it, the new accidental state of the grey hotel vacuum has brought much rejoicing to a people in the darkness of grime. “I remember the time last month when it went missing for two weeks,” Jack continues, “The place was awful, I’d call it a pigsty, but then there’s

always the danger that people with ‘dead souls’ would think I was speaking literally. Everyone was calling it the WCCLE 5 vacuum because it was always gone

Please Return to Common Kitchen Room

“Mac and Cheese room”

**This is a shared
vacuum for the
moment**

**And it always seems to
be gone!**

Thanks!

Two copies of this poster on the Hotel vacuum seem to have done the trick

Some women have complained, however, that keeping the vacuum in the commonly accessible hotel “MacN Cheese” room has caused crowding problems during peak dating and social hours, but Jack says “Cleanliness is next to Godliness, and I never heard them say anything about crowding, so... .” No one seems then to care of these complaints, as overall joy and sunshine has returned to a place which once had only caked mud and trash to find meaning in. “I think my spiritual life has improved,” offers Sophomore Thomas Massoth of Texas. “I don’t have to deal with all those pizza monuments stacked in the hallway (apparently this is more of an Athanasius thing than a hotel thing but the point stands).

Irkutsk Ice Truckers offers a free ice-truck ice delivery to any who can double upon this joy by finding a second vacuum to eliminate the need to even worry about sharing. “RFID tags and radio-laser beacons will revolutionize tool ability, and its coming next year,” promises IIT engineer Aretari Polinski.

Gender Neutral Patronages: School To House Men in Dorm Consecrated to St. Scholastica



St. Scholastica

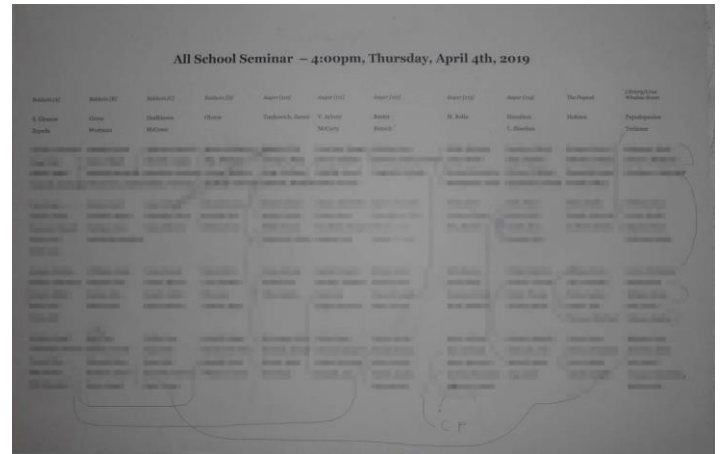
In a move that has proved quite shocking to some, the shake-up so recently announced among WCC dormitories for next year has included transgender patronages. A current women’s dorm consecrated to St. Scholastica will become next year a men’s dorm, forcing men to be under the patronage of a female saint. Seemingly innocuous, a few find it unbearable, however.

“It’s horrendous”, says WCC student Michael Olsson concerning the planned development. “I don’t know what kind of Theology department we have that would sign off on something like this.” He is referring to the news out today that this decision to keep the dorm consecrated to St. Scholastica came from the decision of unnamed Theology professors. “You can’t switch names around wildly you say”, continues Michael. “Then why did they switch Josemaria’s from what is now Theresa’s to the hotel?” he asks. “You switched names last time. Now we have to live with a scandalous situation of ‘gender-neutral patronage’.” Whatever he means by this “gender-neutral patronage” is not alone as nearly 27% of surveyed WCC students say they are against the dorm shake-up. Of course, there could be other factors involved in their opposition, but we find this answer most likely.

Reportedly Michael also believes that no man should “pray to a female saint without a chaperone”. He plans to protest outside the Theology department Friday

afternoon in hopes of at least making the professors involved “admit their mistake” and switch Scholastica to a women’s dorm, even though he ultimately thinks her name is “too involved in scandal now to be used on account of this depraved announcement.”

School Released Couple Chart With Errors



New details are emerging today about how April’s Student Couple Chart had several “very obvious mistakes”. Assembled as it always is by the WCC student life office, they, however, missed some “very obvious couples” this time in assembling their quarterly report.

How could they have missed them?” questions Fr. Olar about a couple that had been together for **5 Days** by the time the chart was put together. “Surely all the new technology the school has paid for should have caught something as obvious as this couple when they were sitting together every day in Mass.”

“Its an abhorrence against the cosmic order,” says Sophomore Sophia Donaldson about these very obvious mistakes. “Some friends and I went through and drew all the connections between the couples on the chart. And there lies the problem, we had to draw them. Shouldn’t they have been obvious just from looking at it?”

Above is a redacted image of the Couple-Chart’s layout. Used to track and report on the WCC Dating Scene, its insights help the school divide students for an “all-school-seminar” into smaller discussion groups. However, because of the mistakes in this version, the school ended up separating several dating couples for the whole of the one-and-a-half-hour seminar.

“How could they be so unjust?” questions one of them who wishes to remain anonymous. “My gi-, friend, err friends and I ALWAYS study together, and because the school used a faulty database, we had to endure such horrendous social trauma. It was almost like losing a family member to be without my friends for that agonizing hour.” This is a pseudo-dating couple, as

evidenced by his careful avoidance of the term girlfriend or reference to her, but was one of the first errors found in the chart, as individual students reported their courtship, not evidenced in the chart, but by the primary Mass Rule, where these two unnamed persons were discovered sitting next to each other in Mass for five-consecutive days. “They stayed next to each other after Mass for ten minutes,” says Fr. Olar, who also noticed this courtship. “With so much proof and this new relationship being the talk of the town, again how could they have missed it?”

And there was far more than just this one error in the chart. Some students were paired off with persons they had never more than talked to once and who they were definitely not dating, while seven total couples were missed and placed in the humiliating “I’m single” zone on the chart.

WCC’s Student Life Office, which compiles the chart from the scientific application of the WCC Dating Signs Rules has given no answer as of yet to the rising tide of questioning on this error-filled set. We could give them the benefit of the doubt and assume it was some sort of formatting or computer error, an accident, but Catherine Davidson, a WCC Senior who has seen more than a dozen of these charts produced without error believes there is more involved. “Could the WCC Student Life Office secretly be against dating? Or could they have changed the sacred signs which signify dating without telling anyone.” She theorizes further that they could have changed the “sitting together at Mass qualification to sitting together at a Latin Mass qualification, which would disqualify several servers who serve at the Extraordinary Form only and are thus are not picked up by the rule as they are serving.”

Peter Quinn, a NOLsey who watches WCC events with interest, believes quite differently that the school is just “eliminating relationships they don’t like from their records and trying to set up new ones artificially with parings they do want. Its like spring cleaning.” But again, that would be “interference and manipulation” says Timothy Belken, a Junior, so “its obviously not that.”

Reportedly the school will issue a statement Friday, May 3rd about its own “internal investigation into the matter”. Stay “Tunes”d

Marxist Trend Concerns Spark New Freshmen Course

After analysis into the disappearance of musical items from the room of Mr. Floody, students and school officials have quickly rushed to plan a new course to

correct what officials call a “growing Marxian revolution” in the student body.

While incidents have been occurring for months, things came to a head with the recent disappearance of musical accessories from the room where Mr. Floody resides. After discovering the disappearance minutes before a packed Soul Butter concert he wrote out in despair:

“We are not all family. My things are not your things. They never have been and with very few exceptions never will be. Stop taking things that don’t belong to you. It’s annoying and it’s childish. Let’s try being decent humans.”

Let’s become “decent humans” he implores in this e-mail sent to the entire student body. Unfortunately, the phrase with “very few exceptions” leaves room open for equivocation, so it was quickly determined that a class on being a “decent human” as opposed to a “Catholic Marxist cowboy” was needed.

An IIT staff member spearheaded this effort with a proposal to have this important message taught to Freshman:

Can we make this part of the freshman talks every year? The Marxist aspirations need to die early. Perhaps this is a simple issue of catechesis. Maybe a semester-long course on the Baltimore Catechism would help...

Most are hopeful that next year’s freshmen will be less Marxist following this planned course, of which the details have yet to be decided. Angus Watts of California, an incoming Freshman for next year is one, saying that he is “hopeful to have the tyrannic, democratic, and Marxist parts of his soul removed” by what he seems to think is a surgical operation rather than a class. But does this mean that they instead become Maxist Libertarians?

Special Note: This is our 100th published article

Freshmen Class Reaches Dating Parity: Lower Level of Pseudo-Dating than Expected

With dating having recently become official in three new couples over the past week, the Freshmen Rockers have just reached parity with the current Sophomore class at this point last year. However, unexpectedly the percentage of this that is pseudo-dating is 24% lower than the equivalent statistic of the Sophomores this week last year. “The dating scene is really heating up for the Class of 2022,” says WCC Chief Dating Officer Kathleen Milligan, “but we’re more impressed with the numbers beneath the surface than with the headline statistic.

She is talking about the Pseudo-Dating ratio, which having been particularly high among the current sophomores at 35/100 relationships is only near around 27/100 this year among freshmen relationships. “I’m very pleased with the efforts of all the ruling class at the Student Life office this year to make better relationships happen,” Kathleen commented. “There must have been something wrong with the sophomores, even as they say they have a lot to say about the freshmen, but with our improvements to the dating talks and a more hands-on approach to relationships, we’re pleased to see that pseudo-dating is on a downward trend.”

The long term goal for WCC, the office states in its mission statement is to reach and exceed Christendom College levels of relationships. “We might reach our goal sooner than we expected” says Kathleen’s assistant in student matching – Bruce – “We want to make sure every freshman is paired up by the time they get back from the winter trip and we’re well on the way to getting there by the Class of 2024’s time.”

New cameras installed in Frassati Hall are aiding in this development, enabling Kathleen and Bruce to keep better statistical data on current relationships and track the progress of their current projects in real time. “So, because we succeed here, we’ll install them in Baldwin to, and make sure we don’t miss anybody.”

Threats and Thefts On the Rise Amid Inter-dorm Tensions

There has been unprecedented increase in inter dorm tensions within Wyoming Catholic College over the past month. Multiple of thefts of dorm cult objects have been reported, a freshmen rocker was kidnapped and sacrificed, angry students are hurling accusations at other dorms for various offenses, and some people have even been thrown out of dorms that are not their own.

And things don’t seem to be slowing down, with several people receiving death threats from opposing dorms and a trio of St. John’s members marching around like a “frontier justice posse” making accusations.

Many experts including IIT associate Quintus Netsarayhu believe this to be but the precursors to full on war. “Look at how this all started,” he says. “The sacrifice, a retaliation, an attempt on John Wayne, death threats, I don’t see how we can go anywhere but downhill from here.” Presently the ultimate “nuclear option” of sorts, an actual enduring theft of John Wayne, has not yet occurred, so perhaps the situation does not necessarily have to lead to war, but we are at a level of tension

unprecedented for the freshmen rockers or the current school year.

For example, the text of one of three death threats received by a undisclosed suspect who vehemently declares innocence of his accused theft of John’s “Chinese dragons”:

If this be error and upon you proved. You never breathed, nor no Leonian ever lived.

Further, dorm loyalties are suspect for many, leading to the possibility that the breakout of full-on war will come from actions of a traitor or sympathizer to one of the other parties involved. A John’s/Leo’s alliance had been postulated at the outbreak of violence, and apparently the two dorms were involved in an armed balloon attack on Athanasius last week. However, Athanasius has been pushing for an alliance also with Leo’s, one that no one wants or would trust at St. Leo’s in the face of what they call “violent and unprecedented aggression”. But Athanasius has claims also against Leo’s, as with an attempted theft of John Wayne last month by a rogue member of the latter, and there are further rumors of other alliances that could involve even the apartments and the hotel, usually safe from the fray of war.

Those who seem to have tendencies towards the enemy are even now being termed Cyrillizers alike the Medizing of the Persian War. Past critics of this behavior are themselves falling into it as with James reportedly being spotted daily at the hotel among numerous other freshmen attracted to the party spirit that governs its society.

More threats and “one-off” attacks are rumored, and while we do not know when “full-on” war will be declared, can it not be qualifiedly said to have already started?

IIT officially is still neutral in this apparently coming conflict, but is a proud supplier to all sides, providing certified Irkutsk Ice Tanks, Ice Rifles, Irkutsk Metal Grenades and more to the combatants at WCC. To purchase these fine pieces of equipment and more write to sales@irkutskicetruckers.com or visit irkutskicetruckers.com/war

You Won’t Believe How She Got All This for Free!

Hundreds of college t-shirts pile in a corner of her dorm room. On her dresser stand two dozen water bottles printed with various names. A box is outgoing with a collection of a thousand college-branded pens she’s selling for \$100.



We still don't believe it, but WCC Senior Theresa Chance has made thousands of dollars and gotten all the above and more – for free!

You can also do this, as her method is simple. She declares interest as a “interested high-school senior” or “intelligent student who wants to transfer” at any of the nation’s thousands of colleges: And then, she gets mailed stuff: T-shirts, water bottles, pens, and even a themed desk chair to go along with gift cards mailed weekly from Christendom College.

“Some schools are pretty stingy”, she says, but there are numerous opportunities to really get it from places that don’t mind throwing the cash a bit.” Christendom, TAC, Franciscan, you might get their weekly bribes – err informational gifts – but if you just call them and mention that you’re really interested but “stuck in a hard decision, they will all try to sweeten the deal.” Some even give birthday gifts, cases of beer (assuming we heard her right in our interview) and credits to visit, which she collects in the name of reported visitors who have not claimed them.

“Some might say that I’m being a little disingenuous about saying I’m interested in these schools” she admits,. “However, a little bit of equivocation helps. I’m interested in that I’m interested in what they have to offer me. It’s a type of interest, maybe not what they intend, but nobody can say I’m not interested in what these schools have to offer.”

Have any schools wised up to her scheme we asked. “No, but I’ve had to fake commit a few times in order to get the latest package. ‘Dropping out’ is a little hard to do right, but after about twenty-eight times I’ve got it down.” This is also where a key detail of her plan must be mentioned, the use of pseudonyms in applying/communicating with the schools. “At first I just made them up on the spot with no identification or anything behind them, which worked for a while. However, finding IIT (Irkutsk Ice Truckers) has been great for my business as they get me fake licenses, birth certificates, etc. I now use around forty-four different

identities but they should carry me over for years as I reuse the same resume and application for each school and name.”

Want to learn more about how to get all this yourself? Contact her at theresa.chance@wyomingcatholic.edu to get full details on how to get into this business potentially worth thousands of dollars per year.

Ban the Joe: Get Joe to Come Here

BAN The JOE



Get Joe to come here!



The symbol of the cause

Many WCC students are mourning the loss of Joe B. to University of Dallas. A promising member of the spring Founders draft, many were looking forward to him joining the Class of 2023. Banjo Guy as he is called, has reportedly committed to attending the University of Dallas near his Texas hometown, in a decision largely predicated upon the attendance there of many of his friends. But never fear, it’s not too late!

“It’s not up to him whether he comes or not,” was the simple conclusion from a high-level meeting of the new WCC Future Student Decision Council. Simply, that means that as everyone wants him here, he can’t just decide to go elsewhere.

Everyone wants him to come here, but how, one might ask, do we change this horrible decision?

There are multiple ways to be sure, but to begin, we’re collecting signatures as part of a national BAN-JO campaign. Ban does not mean ban in the typical sense of disallowing, but is here as part of “band”, that of which many wanted him to be a part of one. We say Ban the Joe because we want him to be “banded” into coming here, while maybe... you could also say banned from going anywhere else...

Sign our petition online [here](#)

Another way besides simple public pressure that we’re trying is the “carrot” of a promise of a free banjo. We’re

still working on the details, but we're sure that simply promising free things will bring Banjo Guy here faster than the beat on one of our new metalhead songs, "Cryin Bryin".

Also, we're trying to put pressure on his friends to come here as well, as it is believed that their plan as a body to go to the University of Dallas has put undue influence on his decision.

Do you have any other great ideas like these? Write to us at sales@irkutskicetruckers.com and remember, we love Banjo Guy and we're doing this for his good as well as our self-interest.

Leaks in Room C: Possible Sabotage

Baldwin's Room C was closed for classes for much of last month after strange leaks caused roof and floor damage. Officially, "maintenance work" on the floor above resulted in these leaks, but given that this room was the primary meeting place for the well-known C-Sophomore club, IIT decided to investigate more closely amid suspicions that something more was truly going on.

Also known as "the Legion" from its founding members, this club regularly met in Room C whenever it was not being used for classes. Until, of course, the room was mysteriously closed for "cleaning" after an "accidental water leak", something which several of our sources say was either faked or purposeful with malicious intent.

Gregory, one of the "Legion's" members, and recently revealed as a god blames the room's closure on "mischief by school officials, who were trying to hijack my fate and my specialty." This "specialty" one must add is mischief, and his argument seems slightly possible, but stretched. Why close off a room to spite a student? Of course, Gregory's deification might bear on this, something he says "they might not like", but why again would a Catholic College not support a religious vocation in one of its own like that so publically displayed by Gregory.

Is it his style, his question of "What's larger than me?"? Could it really be so? Andrew Russell has claimed just as much about his own deity but has received next to no reaction from school officials, some of which are themselves viewed as gods in some quarters.

"We're a very god-centered school, and we're quite tolerant of everyone's religious callings," claims WCC Junior Charles Karson, "so this idea of Gregory's really doesn't make sense? I get that if the professors are gods they might not want rivals, but Gregory seemed to have carved out a niche in the realm of deities." Gregory still stands by his claim, calling what happened "sabotage

against my organization" and some of his followers have gone so far as to particularly blame the aforesaid professors.

While to the relief of many Baldwin C has since reopened, and there have been no other incidents supposedly against the Legion, the question remains, why was room C closed?

Suspicion does tend on the basis of actual facts to lean towards blame resting on someone upstairs, as the only official sign claimed a leak originating there. However, as the school has said next to nothing about the incident, IIT investigators looking into Gregory's claims of injustice have little to go on.

Unless you know. Comment below or reach us at IITInvestigates@irkutskicetruckers.com with any evidence you might have of what really happened.

Liturgical Fashion Show Launches in Lander

In a move long awaited by culture starved Lander, several WCC students are launching Wyoming's very first liturgical fashion show.



"Vestment fashion has been pretty awful, too put it mildly, for the past few centuries" says Jacob Zepp founder of the organization Zepp's Biretta's which is the event's primary sponsor. "But this Saturday, we're going to begin bringing about a return to saintly style, starting right here in Lander."

Zepp's organization is contributing dozens of prototype albs, cassocks, surplices, dalmatics, chasubles, birettas, and more, but the true strength of his planned show, Jacob continues, is in the "multiplicity" of eras, rites, and faiths that will be represented. Not just his organization,

but dozens of traditional and start-up liturgical design organizations have been invited, and nearly all are planning to attend the April 27th Bosoeke Hall gala.

But its not just amidst a pleasant variety of appearances, that Zepp hopes to bring about this real change in the vestment industry. “I’m all about appearance AND function” he says. Thus all entries must feature easily accessible pockets, cell-phone holders, built-in microphones or other similar modern features.



This requirement of utility has some school “Liturgy Freaks” on edge, like Freshman Bernadette Heithoff of Kansas, who questions why this “obviously Modernist” tending event is allowed to happen on Church property.”

But, never fear, responds Lander’s one and only Average Muslim Liturgist: “It is simply the unfolding of doctrine and practice, not a change that removes the significance of Liturgical vestments as signs. Actually, there is even deeper significance to a biodegradable bamboo fiber cincture (one of what is sure to be the top hits at the event) as we see from Romano Guardini’s sequel to *Sacred Signs*, *Sacred Trends*.

The biodegradable cincture illustrates the impermanence of both man from dust to dust as is said, as well as the similarly changing nature of dogma and tradition. We should keep up with the trends of the faith just as one must keep up with the fraying of the cincture.

“Come as you are, come and see,” Zepp says. “Through experiments in aluminum vestments, laser candles, headphone crosiers, and more, we’ll show you the latest cool, hot, and trendy in more than just vestments, but make the church near you even “better than metal”. Andrew Russell is a chief adviser to Zepp’s new operation and will bring as their official press release states “a new realm of deity and culture to a world frozen in the past.



The show is still looking for models, apply today at fashionshow@irkutskicetruckers.com.

The Week: March 17th Edition – Raucous Party/Stolen Bikes/KKAA and more



News this week – Raucous St. Patrick’s Day Party/Stolen Bikes/KKAA/Junior Music Papers/Another Drop

Just like what happened in Plato’s *Symposium*, a raucous party came and took over Lander’s Crux Coffee late Saturday night.

Reports are still coming in of the exact details but amidst hours of ear-breaking noise a riot broke out between the current WCC Juniors and some Freshmen performers, who, proclaiming that they didn’t know anything, sang “...we don’t know any juniors”.

Luckily, things calmed down when a even more raucous party came in around 11pm, leading disagreements to dispersion in the midst of ever louder noise.

Meanwhile, several dozen bikes were stolen near-simultaneously from WCC students in and around the campus, leading to fresh accusations against the Campus Assassins organization, which still officially denies responsibility.

“I mean who else could it be?” asks Bart Rathbone, local buisness owner of the *Electric Palace*, “this town has been goin down ever since that gang arrived. Either it was the Assassins or Bigfoot or nobody.”

The Campus Assassins head-lead, however, maintains, “we were not involved in any way with theft of any sort. And this time, unlike the intelligence we discovered about a rogue agent with the St. John’s bombing, all of our agents are honest and accounted for.”

So on one knows for sure who was responsible, and as of press time, none have been found. If yours was among those taken, report the theft as soon as possible to Mrs. Hillary at hillary.halsmer@wyomingcatholic.edu

But the Campus Assassins are also in the news for another reason, with a new service now provided to the WCC community, as their press release states:

Freshmen Rockers!

We now offer Kampus Kidnappings And Assassinations, (KCAA) which consist of nothing more than taking a Fellow Student Rocker (FSR) and Holding Him Hostage until some petty ransom such as cookies are turned in.

To order, just post in Baldwin: Assassins of KCAA, Hold FSR (name) on (date and time).

Many students are excited about this new service, and usage in the week running up to Outdoor Week is expected to be high as everyone tried to get the people they don’t wan’t on their trips “held”.

“Oh man, if this thing works, me and my buds’ll have so much ramen left over on our climbing trip,” says WCC Sophomore Jeremy Whitney of West Virginia, planning to use the service to “trim down” his food group.

On a surprising further note, none of the forty-two junior music papers submitted yesterday featured analysis of metal, something IIT president Everett finds “highly surprising”. “We plan to up our community engagement during the remainder of the semester,” he says. “We don’t want to have this same problem again next year.”

And another student dropped from WCC over the week, Junior Kaitlyn H. Elliott of South Carolina with little details or further news about her departure available at present.



And anyone remember this?

Until next time,

Rock on my fellow freshmen rockers!

Recovery Efforts Begin in St. Leo’s Dormitory Following Massive Bass Drop



March 9, 2019-Lander, Wyoming.

Early Friday morning, residents of St. Leo’s Dormitory on the Holy Rosary Parish grounds were awakened to violent reverberations and the sound of their dorm crumbling around them, along with another sound, one unlike anything any of them had ever heard before. The sound abruptly ceased as the power conduits were severed and the building settled in a heap on the ground. As the bewildered students crawled out from beneath the rubble, their prefect, Mr. Nick Rex, was relieved to find

that everyone was accounted for and there were no injuries, besides the expected scrapes and bruises.

As morning at the brown brink eastward sprung, the young men surveyed the wreckage of that which had been their home for the past semester and a half. Mr. Rex summoned up the greatest semblance of grim determination he could muster, then to give a rousing speech to his charges. “Men,” he said, “we know not why the power of the Divine has so smitten our beloved Leo’s, but we do know that it is not without reason, despite the fact that St. Athanasius’ dorm is a more obvious target. Perhaps it is that we are the chosen people, needing a summons to move on to greater goods and higher dwelling places. Whatever the case may be, we have been blessed to live and to continue to serve. We will continue,” and looking heroically into the distance, he said, “We will rebuild.”

Officials at Wyoming Catholic College, however, were far more interested in the efficient cause of the matter, or the formal cause, in the case of those officials who questioned the direct interaction of the Divine Will in the matter. The culprit was quickly found to be St. Leo’s resident DJ, known to his fans as Jon ‘The Sound-Table Thing.’ He was discovered hours after the incident, staring into the pile of debris, from which various spiders and other vermin were making a mass exodus. He had tears in his eyes and kept shaking his head, muttering, “It was so beautiful... So beautiful.”

After Student Life representatives somehow managed to bring him back to reality, Jon revealed that he had long been inspired by the likes of The Glitch Mob and most recently, by the Guillotine remix of the song, ‘Death of Me,’ by the Christian nu-metal band, ‘Red.’ He had realized that many people pursue beauty in the musical realm as a form of artistic chastity, that classical forms are often considered to be pure, as they are beautiful and pleasing to the ear, therefore being more rightly ordered.

However, as he himself put it, “Sometimes it isn’t the beauty that brings us to God; sometimes it is pain that causes our conversion. Few things are quite as painful to the human intellect as the orchestrated dissonance of a well composed dub-step remix, complete with an excellent and ravishing bass drop. After all, will I be ever chaste, except He ravish me? Therefore, I set out to create the best dub-step with the ultimate bass drop, finally finishing late last night. As you can see, it was indeed ravishing. However, I have realized my folly. In attempting the ultimate bass drop, I fear that I have created an affront to the Divine. Surely none can ever compose on the same level as the Creator. I am finished. I will never create a better bass drop. I have achieved the

greatest bass drop any man shall ever synthesize. I end my quest and await the perfection and redemption of creation.”

At last word, Jon has retreated into the wilderness to await the end of all things, when the allegory of St. Leo’s Dormitory finds its fulfillment. According to his newly established theory, all power and glory will be shown forth with the ultimate bass drop, one of infinite power, which will bring about the end of the old earth as all powers of evil flee, much as the vermin of Leo’s departing the ravishment and ruin of that corrupted and decaying dwelling place. Then and only then will the face of the earth be renewed, as a cosmic parallel to the renewal of St. Leo’s, the rebuilding of which is expected to be completed by the beginning of the fall semester.

Flashback: 2018 Fashion Protest

In a new regular section on Irkutsk Ice Truckers we’ll feature flashback articles of famous events from our world from the dark ages of before we existed. today’s goes back all the way to September of 2018, when the ultimate question of when and where khaki pants can be rightly worn was hotly debated. Ultimately the position of John Malinoski prevailed, but it was a long and contentious matter.

Here is the text of his challenge

Dear freshmen (and sophomores who have been subsequently dragged into the conversation), It has come to my attention that one of our classmates, Matthew Kubisch, has been attempting to spread the ill-founded rumor that to wear khaki pants with black dress shoes is an abomination. As we all know, this is objectively untrue, and, as a result, he has understandably been facing much resistance. However, the situation has been escalating gradually over the past 4 days—many of you have indeed been a part of it—and I feel it is necessary to put an end to the debate once and for all. As a fair number of you already know, there will be a large contingent of us who will be wearing khakis with black dress shoes tomorrow in protest of this revolting viewpoint. Yet I feel it is necessary to incentivize such wholesome actions. As a result, both Andrew Russell and I will be carrying candy to hand out to those who wish to join us in our protest. Here is how this will work: Sign a petition—all you have to do to is write your name on a sheet of paper, professing the completely valid statement that the average man can look perfectly good in khakis and black dress shoes. If you are a guy, bring out your khakis and black dress shoes! Wearing

this most respectable outfit will net you twice the reward. Be sure to match your belt/accessories with your shoes if at all possible. Ladies, if you wear a khaki skirt with black dress shoes, you will receive quadruple the reward, and my undying respect! Just approach either of us tomorrow to claim your reward. Please note that I'm not attempting to buy votes—I'm just trying to reward those who come forward to stand up for truth. Also, if we can get half the freshmen class (26 people) to sign the petition, we will force Matt to wear khakis and black pants after Outdoor Week, in order to establish the truths of fashion once and for all.

What do you think about this, now that the initial rages have subsided?

By the way, I'm James Green, a current student at Wyoming Catholic College, and plan to be a regular contributor here – thanks Everett!

No more spills!



I am going to keep this brief. I really do not want to be *that person*, but it is something that I have observed recently, and it is becoming a problem. And not your regular problem, no, this is becoming a HUGE problem.

No one likes it when there is water spilled everywhere, leastwise me. We all hate it when we go in and start slipping everywhere because someone did not do it right.

I'm serious. If you are going to dive, don't. There are no experts at this college, except maybe John-John, so you have no excuse to do it. When you dive, water spills all over the place and it isn't pleasant. Also, this includes no jumping, no pencils, and especially no cannonballs.

Another point. Is there actually a thrill in such an activity? Can you actually say that you enjoy diving? What is the use once you get in there? There is nothing to see, nothing to do; all you will be able to brag about is that you accidentally swallowed a bit more than you wanted.

So again, please, I beg of you, please DO. NOT. DIVE. IN. THE. TOILETS.

Yes, the toilets. If you thought I meant diving in general, you were wrong. There is a diving board at the pool downtown, and if you want to use that, then help yourself, by all means. But do not resort to using our precious toilets.

Thank you.



Ernie Thee Bass

IIT Explains: Dormitory Options for Next Year

Well, it's finally been settled. After months of confusion, it appears that the housing options for next semester at WCC are just about set. Options will be quite different this year compared with last, but at IIT we're sure that your experiences can be just as metallically special if you make a well-informed choice. So on the things that count, like location, size, closet space, acoustic quality, etc., here's what you need to know about the new options.

There are three choices this year, the "Classic Style Dorms" located on Holy Rosary grounds, the "Modern-Quadrastudent Blocks" or what we called the Apartments last year, and the new choice of the "New-Apartments" or "Insulae" as many are already calling them.

This new option occurs at the expense of the ever-popular hotel dormitory, however, which may seem worrisome at first, due to the loss of the prime dating space it offered. However, the WCC Office of Student Life says they are "currently working on this issue and expect to find a satisfactory solution by the time the freshmen arrive. For the moment we believe them, but this appears to be the greatest possible threat from the new arrangements.

IIT is still investigating rumors of a fourth "top secret" dormitory location that is being filled on an "invitation only" basis. Its location has not been revealed by our sources, but we ourselves suspect it, if it exists, to be in the ceiling/roof of Frassati after our operatives have seen several well-connected students up there at times. WCC

Juniors, however, say “its obviously somewhere far off campus” but neither will they say anything further.

Which “housing option”™ has the best location?

For location per se you can't beat the upper Holy Rosary dorms, with their location towering above the rest, their nearness to a cemetery providing ample opportunities for night adventures, and their “life-tested” location offering a well-trodden path down to Baldwin.

But if you're like IIT's experts and prefer to look for the real as real, that is the accidents of the thing, judging a book by its cover, we can't say anything's better located than the “New-Apartments”. What could be better than a real full-scale “Quick-Mart” easy access to McDonald's with what a prefect says is “a guaranteed HappyMinute walk” and the possibility of demonstrating intellectual superiority over others (and especially the Freshmen who don't know anything) by living on a third-floor penthouse?

Overall, though, its a near tie, broken only in favor of the New-Apartments by their being six-minutes and thirty-five seconds closer to Baldwin in walking time for the average WCC student carrying a backpack than the “Classic Style” dorms are. Personal results may vary, prefects warn, especially if the confusion of walking a different way than everybody else, but for most of those walking alone there should be “a marked improvement compared with last year's walk” says Bob Brant, a social psychologist and industrial engineer hired by WCC to streamline students' transportation patterns.

Interior Decorating: What will they look like?

No major changes are expected for the Classic Style dorms. You still get your bunk beds or side by side beds with a desk and a dresser for each. The rumor that the school would put four students in each of these rooms is apparently wrong for now so you can plan for storage as with last year if you make it into these.

However, there has been a marked year-over-year increase in damage to these dorms due to the pummeling of dorm raids. Doors, heaters, windows, and furniture may be partially inoperative, misshapen, or fragile and caution is advised particularly with the built-in shelves as they may no longer be able to hold your weight.

As always, the dorm of St. Athanasius is expected to continue its long-standing tradition of John Wayne cult worship with a life-size cutout of the famous Western actor in their hallway. And as always also happens, someone will take it, Athanasius will retaliate, and more damage will be done, the “cycle of dorm life continuing” as Marcus Gardner, a rising Junior, puts it.

The “Modern-Quadrastudent Blocks”, expected to be the domain of this coming year's senior class, will remain similar to their present condition as well – except for the fact that they will be exclusively men's dorms next year. This will make them far less opportune for nearly all forms of dating, although their continued possession of a full kitchen in each room allows the culinary aficionado the ability to continue to impress your “friend” with baked and other delights.

Expect reinforcements to the windows of these dorms, however, after a band of rowdy Sophomores kidnapped Matthew Kubisch and offered him as a sacrifice last semester. They had entered his room then by means of a faulty window, one which WCC Security expects will be “much reinforced this year to prevent a repeat of that incredibly spicy situation.”

The “New-Apartments” or “Insulae” offer either three or five-person unit options for both men and women, though two of the three buildings to be rented will be assigned to women and only one to men. The five-person units have two bedrooms and two bathrooms each to the single of each that the three-person units have. Walls are reinforced somewhat, though the use of them as target practice or bouncing off of them is still advised against by the school. (Decide how much of a name you want to make for yourself within eternal memory... and the student handbook before so attempting is pretty much what they mean here!)

Furniture has not yet been fully determined as of yet, but is expected primarily to come from that used in this past year's hotel dorm. Expect some further damage, or course, particularly from those originating in the more rowdy rooms.

The acoustics of these units is quite good, as IIT experts discovered through a recent sound test that placed them as 34.4% better than the “Modern Quadrastudent Blocks” and 51.3% above the “Classic Dorms” in the tonal frequency resonances most appreciated by metalheads. This means the whole building will shake better to your music while not interrupting the similar habits of your neighbors and is particularly critical during the average WCC study times of Midnight through 4 AM.

These Insulae are some of the nicest facilities at WCC so demand was expected to be high for these but surprisingly may be trending lower than expected.

Why is this?

Well, regardless of the characteristics of a dorm in itself analogously as an artifact, there are also immaterial familial and friend connections which are subsumed in

the dorm building as an accident of relation. More simply, the state of having friends who plan to be at a nearby dorm will often affect the accident of place which one oneself desires. But while this effect usually balances out between dormitory options as there were strong friend groups in each last year, there is now an incredible imbalance between dormitories in the Rocker Class of 22, particularly on the men's side where only five out of the twenty-four men returning have applied for anywhere besides the Classic dorms.

What is even more surprising is how prefects like Joel Samec, who "were stuck with the most Freshmen Rockers of any prefect" last year may not have any of this class in their dorm next year. None of them, as far as IIT intelligence knows, has applied to be part of either Joel or Francis' dorms.

While the school may try to alleviate this and pressure some Sophomores (Class of 22 Freshmen Rockers in all but name) into residing in these to bring better balance to the campus, no situation in a 95% confidence level totally evens out this coming heavy discrepancy.

Are they good for studying?

Well, the space offered by the new Insulae should make these great for studying as potency. However, that they can have as many as five people per room might leave a chance of them being as rooms 404, 405, or 415 at the hotel in hosting a large immigrant population from down the hall or down the street at other dormitory locations.

Be prepared if your in one of these rooms for many distractions then as there's always a chance something like this dialogue may occur:

"I studied this one last night, it's complicated.

What's that picture...Marcus, you playing in the snow?

We should study like this more often.

Get off my Twitter its private!" - Joe

Marcus: "What is Twitter"

Joe - "It should be 140 not 280 characters."

*Marcus- "We need a leader, not a dirty tweeter."
- W.C.C. "studying"*

"I posted something every two seconds about Trump, I'm less radical than I used to be." - Joe Nemeck (The "big red" hat)

In one way its exciting, in another off putting, but studying potential in these dorms is unpredictable. Just how successful you are at studying (and this is a life

lesson applicable everywhere, is highly dependent on your definition of the same. Call "quote studying" studying (as I like to think it is)? Then you're perfect for these. But on the other hand, are you one of those "can't get away from the books" people? In that case we suggest trying out the Classic Style or if you were there last year, the "Modern-Quadrastudent Blocks".

Studying is not guaranteed to be perfect at these, but we believe the potential for it to be per se and in fact is more actualized according to nature than it will likely be at the party dorms to be found at the Insulae.

Partee Time: How much noise can we make?

At the Classic dorms, it's simple. Make noise if you're on the warpath or participating in an elevated, philosophical experience of the real guided by your prefect. The only danger we see is if your not in Athanasius and they here you and get angry. But this danger may be reduced as IIT talked to John Henry, the new prefect of Athanasius, who declared that his dorm will take a "methodic, philosophical path in regards to its military. We suspect dorm raids will soon occur, but the situation where any action, loud noise, or annoyance would provoke violence is apparently over.

In other situations, follow the rule of metal. If you think your favorite heavy metal group would play as loud as you intend your noise to be, then its fine. You are not, as some might suggest, disrespecting other students to be loud, but are leading them on to a higher experience of the real (especially pronounced if your music/noise has even s few of the harmonic relationships of heavy metal. and its ultimate reality sharing truths.

Loud music and violent noises late at night are loved by nearly all people, an IIT report uncovered recently

At the other dorms, however, you have outside neighbors, ones who may never even want to consider making the philosophical ascent to the temple of metal. In this case, keep the goal of their conversion in mind, and blast praise and worship songs at them as much as possible.

We don't yet know the prefects' rules about such matters, so you may have to follow a stricter rule on a case by case basis than these general guidelines.

Which has the best prefect?

Well, it depends on what you're looking for. A Junior guaranteed to be fanatic about the real, music, and dancing? A Senior who wants to leave you alone and be left alone? Yourself?

Juniors will run most of the Classic style dorms this coming year, so if you prefer the so called “real experience” that would be the place to be. Seniors get the Modern-Quadrastudent Blocks and the Insulae with what is predicted to be a hands-off, quiet, and maybe even aloof experience.

Again, its your choice, but we suggest you research the background, life story, and nature of each prefect and come to your own decision on which of them is best for you. You might get the Rocker prefect who’s cool like you of course, if you don’t do this and pick a dorm blindly, but then you would also risk getting into a place where the grass always seems greener...like one who said, “I don’t know if we could still be friends if I were a prefect. I’d have to dress code you every day.”

Choosing a roommate

Well, the Insulae and the Quadrastudent Blocks let you have roommates plural, so this might be more of a process for some but the basic process is simple. Just ask people. They don’t have to be your best friends, they don’t have to be in the same class as you (although they usually can’t be freshmen) and they don’t have to be from your hometown or state. However, if you want to make a choice demonstrating a symbolic geometric perfection, the “roommate rule” here has been a popular choice and may continue to be.

Here’s how it works:

The Roommate Rule

- First, you must be in a dating relationship (pseudo, contrapositive, Cyrillic, dorm, religious, etc, it doesn’t really matter) where your date already has a roommate picked out.
- You find out who your date’s roommate is dating and room with that person
- You now have constructed two parallel rooms on the same base set up so that their corresponding persons are equal.
- As **You: Your Date :: Your Roommate : Their Date** a beautiful correspondence illustrating the Euclidean truths of reality in formal situations.
- If the geometric unity of this situation degrades, as when one of these two parallel relationships set up in symmetry “breaks up” as the common slang goes you’ve set yourself up with “insurance” of sorts.
- You simply switch with your roommate in this case and date their past date.
- It’s so easy, simple, and convenient

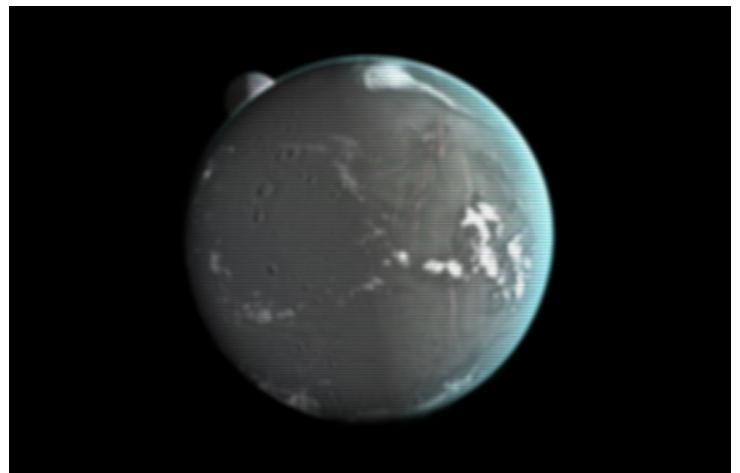
- If you are in a larger room of three or more people or are yourself not dating this rule may be harder to follow in choosing your roommates but at least keeping it in mind can help you establish future prospects by looking at correspondences from others in your room to their date’s room.

Well, that’s about all there for now. We hope you get your dorm situation set up soon and that this article helped inform you of all the complexities involved in doing so, in order for you to make the best possible choice.

Tell us if we missed anything and we’ll update, expand, correct, modify, erase, construct, etc. this article to make it even better than metal (TM)!

Here’s to another year of the Student Rockers – now as a Sophomore Rocker.

New WCC Interplanetary Branch



Lander, WY: Astonishing Dr. Grove so much that he gave a normal quiz to his class the next day, several freshmen discovered this planet during their Astronomy field science expedition. Evelyn from Thompson, Manitoba, the first to see the sight with a 1,000,000,000,000 times magnification system said she had always suspected their were habitable planets out there, but is stupefied to have kind of discovered first one to be imaged directly by accident.

“I was blowing the bubbles, hun, while I was listening to Dr. Grove,” she said, “and then I noticed that I could see this through the bubble when it was front of a star” (referencing the above planet image). Perhaps it was the temperature, 45 deg below zero, that did this on such a beautiful Wyoming evening.

Scientists are similarly confused, with many already calling this picture a fake, but Dr. Grove, immediately noticing a commotion when Evelyn first apprehended this image of a reality, was immediately convinced,

launching a PAC (political action committee) to pressure the new USA Space Force into reaching this planet, said by others to be 500 light years away from the Earth.

And he plans to do even more than that, ultimately launching WCC into the beyond.

“We’ve got to think long-term,” he offered in an exclusive IIT interview. “WCC in Space. And with what Trump told me today, we’ll have WCC-#2 ready for the Class of 2030. Finally outdoing TAC with their so-called landmark East Coast. campus we’ll be the first interplanetary liberal arts school.”

What effect this might have on admissions is difficult to determine but WCC has begun to advertise this new campus as soon as they establish a business venture there, or, even earlier, figure out how to get there.

At press time, Democrats are similarly planning to open branch campuses of their numerous re-education centers (a.k.a. as colleges to some) on this yet to be named planet, forcing WCC to need to up its ante (schedule) to stay competitive.

Ubi-Dubbi Immersion Backpacking

IN Grand Gulch Jungle

DESCRIPTION: Spend a week traipsing out in Utah’s Grand Gulch Jungle while practicing and improving your proficiency in Ubi-Dubbi. The nights here are world class and offer a wide variety of things to in and around the WCC campus. Camp in your dorm, the Frassati parking lot, or better yet, don’t sleep! Please note that this is a rigorous un-leadered trip and don’t expect to sleep much. Food supplies may require scavenging and activities occur almost entirely at night.



LOCATION: Grand Gulch Jungle, Utah

DIFFICULTY LEVEL: HIGH

COST: \$25

LEADERS: Joe White and Chris Carter

MTL 102: Introduction To Metal

I. GENERAL INFORMATION

Course: MTL 102: Philosophy of Metal

Semester: SS 2019

Professor: Professor Joe Nemeec

Phone: (307) 555-1184

Email: joe@irkutskicetruckers.com

Place and Time:

Field trips: meet at Frassati on Monday or Tuesday afternoons;

Frassati Hall (Friday evening sessions)

Section 10: M 1:00AM - 4:30AM and F 8:30PM - 9:20PM

Section 30: T 1:00AM - 4:30AM and F 9:30PM - 10:20PM (Curfew extension)

II. REQUIRED TEXTS

- Galbraith, Blaise, *Metalheads and the Greek Consciousness*.
- Dr. Mik Zagorski, *Modern Thumping and Adriuybatic Treatment*
- Massoth, Destiny, *The Official Class of '22 Quotebook*
- Russell, Andrew, *Evangelium Andreii*
- MTL 102 Reading Packet

III. COURSE DESCRIPTION

MTL 102 will help you continue the process of acquiring the ability to listen to metal properly, act like a metalhead, and begin looking like one through a historical, audiovisual, and physically violent approach. We follow this with extended practical experiences of ice-trucking, walking, and violent attitudes, while studies of Andreic theology unite these experiences with the philosophical beauty of metalheadness to prepare you for future study of metal science as further development in the metalhead life is achieved in MTL 201.

Thus we combine a classroom session with an aftermidnight of field trips and activities to combine the theoretical approach to metalhead philosophy with practical experience in reality.

IV. COURSE GOALS

MTL 102 Course Goals:

- A. Be able to articulate an argument as to why we should study metal
- B. Demonstrate a command of fundamental metal
- C. Know basics of the history of metal
- D. Demonstrate ability to move and survive for extended durations of time on ice
- E. Understand the relationship of the Andreic theology with metalhead philosophy
- F. Ability to apply insights and modes of thinking learned to one's everyday life

V. REQUIRED COURSEWORK

If you want to be successful in this course (and of course you do!) you must

- Come to class every day and get here on time. The class is fast-paced and each day's lesson contains essential new information and songs. If you are often late or miss more than one class, you *will* fall behind, *and you will probably never catch up*. Tardiness and absences will affect your final course grade and are in all cases governed by the WCC Absence Policy as articulated in your *Student Handbook*.
- Do the reading - yes - just rock to it!
- Participate actively and toughly in class activities.
- When homework assignments are given, do them instably.
- Take all scheduled examinations on time. Daily evaluation activities cannot be made up. Graded activities, including exams, which are missed because of absence normally cannot be made up; a grade of F or Zero is logged for such missed work.
- Do not kill your fellow classmates, such activity brings an automatic C in class participation for the day. Again please don't kill, even if it's very tempting.
- Listen to Metal outside of class

VII. EVALUATION PROCESS

Your Homework grade will mainly consist of reading comprehension quizzes and character evaluations which are due on the date listed. Additional assignments may also be given throughout the semester.

GRADING SCALE (SUBJECT TO CHANGE)

30% Participation/Homework

20% Midterm/Quizzes

20% Ability to live a metalhead life

30% Final

Class Schedule - Approximate - Check Populi for Exact Dates

Rock Out Session 1 - Jan 14-18	Introduction to elementary metal - Read "Jacob was a Bad Dude", "Hermes as the First Cowboy" (all in reading packet)
Rock Out Session 2 - Jan 21-25	Ice Walking - Read <i>Modern Thumping and Adriuybatic Treatment</i> (pg. 1-34)
Rock Out Session 3 - Jan 28 - Feb 1	Old Style Metal - Read <i>Modern Thumping and Adriuybatic Treatment</i> (pg. 35-77)
Rock Out Session 4 - Feb 4-8	ACDC Metal and the Philosophy of Thumping - Read <i>Modern Thumping and Adriuybatic Treatment</i> (pg. 77-111)
Rock Out Session 5 - Feb 11-15	Acting Tough - Read <i>Modern Thumping and Adriuybatic Treatment</i> (pg. 111-155)
Rock Out Session 6 - Feb 18-22	Introduction to Ice Trucking - Read <i>The Official Class of '22 Quotebook</i>
Rock Out Session 7 - TBD (schedule may change)	Metal and the Mind - Read <i>Metalheads and the Greek Consciousness</i> (pg 1-59)
Rock Out Session 8 - TBD (schedule may change)	Metal Expression - Read <i>Metalheads and the Greek Consciousness</i> (pg 60-114), " <u>Terrorism: A Philosophical Reflection</u> " (in reading packet)
Rock Out Session 9 - TBD (schedule may change)	Mental Instability - Midterm Quiz - Read <i>Metalheads and the Greek Consciousness</i> (pg 115-156)
Rock Out Session 10 - TBD (schedule may change)	Electric Metal - Read <i>Metalheads and the Greek Consciousness</i> (pg 156-208)
Rock Out Session 11 - TBD (schedule may change)	ACDC/Personal Clash Workshop Day - Read <i>Metalheads and the Greek Consciousness</i> (pg 208-256)
Rock Out Session 12 - TBD	Christendom Party Life - Read "Let's Start a War - Ten Geological Layers in Sinks"

(schedule may change)	Canyon” and “Terrorism: A Philosophical Reflection” (all in reading packet)
Rock Out Session 13 - TBD (schedule may change)	Metalhead Class - Read <i>The Official Class of '22 Quotebook</i> , and “ <u>Terror All Around: The Poetic Rose Versus the Disco Bouncers</u> ” (in reading packet)
Rock Out Session 14 - TBD (schedule may change)	Metalheads and Faith - Read “Andreii Evangelium”, Reading Quiz
Rock Out Session 15 - TBD (schedule may change)	The Tree of Life - Reread “Andreii Evangelium”, and read “Ode of Andrew” (all in reading packet)
Rock Out Session 16 - TBD (schedule may change)	Final Exam Friday May 11th at 11pm

Whether Saturday be also the Sabbath:

Obj. 1: According to Aristotle, time in the sense of specificity is a category of being, but among his ten highest predicables it is only an accident, not a substance itself. Thus the question of an accidental notion of day, is pointless, Saturday cannot be the Sabbath any more than Sunday or any other day, and the question of applying a denomination to an arbitrary day of the week is pointless as a substance is not an accident and vice-versa.

Obj. 2: As Eusebius says, "the Sabbath had been transferred to Sunday". Now transfer etymologically implies a generation and corruption change whereby the old no longer is while a new has come to be. Therefore, the Sabbath is now Sunday alone, the old definition of it as being Saturday corrupted and no longer in any state of being.

Obj. 3: Furthermore, as Christ says, “The Sabbath was made for man, not man for the sabbath; so the Son of Man is lord even of the Sabbath.” Now as God made the Sabbath, it would be contrary to his nature for him to change his will once set. Thus, the Sabbath, as a creation of God “made for man” must necessarily be unchanging and so occur in reference to time on the day known as Saturday, and that alone, as Sabbath is used a singular here.

On the contrary: A day can be so in two ways, both according to calendar, and according to liturgy and

sometimes these definitions are incorrectly used as the same in account.

I answer that: Saturday and Sunday are both the Sabbath. This is evident by a geometrical argument of equivalency of magnitudes, a geometrical argument of similar angles in similar figures, an argument of fulfillment and fittingness in reference to the human and divine natures of Christ, a practical argument of the whole being greater than the part, an argument from the temporal characteristics of the Old Sabbath and an argument from the modern practicality of time zones.

If the days of the week are considered as equal magnitudes, as they are, the ratio of Saturday to the week, as it is equal to a day, must be equivalent to the ratio of a day to the week. The same follows for Sunday. Thus as Saturday and Sunday share the same ratio to the week and are equal to each other (Book V: Proposition 9). Things which are equal to each other cannot be contraries. Thus Sunday identified now as being defined as the sabbath, cannot be the contrary of a Saturday supposed to be a non-Sabbath. Thus, the conclusion follows.

In speaking of “day” one must consider its etymological use in Latin as the word “dies”. Now, dies is a fifth declension noun where the singular and plural nominatives of the word are identical in spelling. When speaking of the word day then, there is much potential for confusion of whether one is considering it in the singular or in the plural sense. This equivocal definition allows in many cases the use of “day” and “days” interchangeably when the word’s meaning is taken as a subject. Thus, the Sabbath as a day in the old law can be used when one thinks in the official language of the church, Latin as also a subject of days, under which both Saturday and Sunday are possibilities for consideration.

The whole must be greater than the part argues Euclid as a common notion known to all. Now as the Faith of the Church comes as a fulfillment of what is lacking in the Old Law, it must necessarily be somehow greater than the Old. What is greater must be larger, and to be properly grasped in its truths by the finite, the time spent in study of the being that it is must also be greater. Now, either part of the Old Law Sabbath was a “waste of time” an absurdity, or more time is now required for the exercise of the Faith, time that must be greater than a single day, as that greater than a day: must be greater than a day. Therefore, at least two calendar days must be appropriated in the New Law to that which was the Sabbath in the Old.

Also, 2 Peter 3:8 says: “Don't forget this fact, dear friends: With the Lord a single day is like a thousand years, and a thousand years are like a single day” it seems that a “single day” must be a changeable accident present in some higher substance. As such, there is no

If it were not, then by the law of non-contradiction, Saturday must either be the Sabbath or be not, and Sunday must be the Sabbath or be not. There is no allowance for the Sabbath to be both

The being of one instant in time can admit at the same time of different accidental notions of time. For example, while it may be 10pm in New York on Saturday, it may be 3am in London on Sunday. But it is in some sense still a moment in being singularly while admitting of two definitions with respect to viewpoint and subjectivity with reference to objective differences in the category of space. Thus, saying it to be the Sabbath on Saturday in no way opposes Sunday also in speech to be the same.

As there are several ways in which a day can come to be per se we must recognize that the word day is equivocally stated and be prepared to accept its proper usage in several respects. We know that six days are seen as the maximum for work, not the minimum, as from the original declaration of the Ten Commandments, “You have six days in which to do your work” (GT) Nothing is said, however, about doing work on fewer days than these, as in the case of a two day sabbath. Since we are not breaking God's command by interpreting both Saturday and Sunday as the Sabbath by our justified argument we must then accept it as fact by the syllogistic product of our deductions.

Reply to Objection 1: Although time as one of the ten categories is an accident, the objection itself admitted to the being of a time in which notions of specificity are accidental to this higher nature. Therefore, as in Genesis 1, God established the times and seasons within the being of his creation, one could consider days such as Saturday and Sunday to exist within the natural order as part of the nature of the larger Time itself. Furthermore, as God specifically created day and the same word of “created” is applied to the formative work of God to other beings, some other sense of the word time must be implied in the use here of this concept. For as it is represented by signs, and as Augustine argues that signs stand for things, time must itself be here a thing and the question has a meaning.

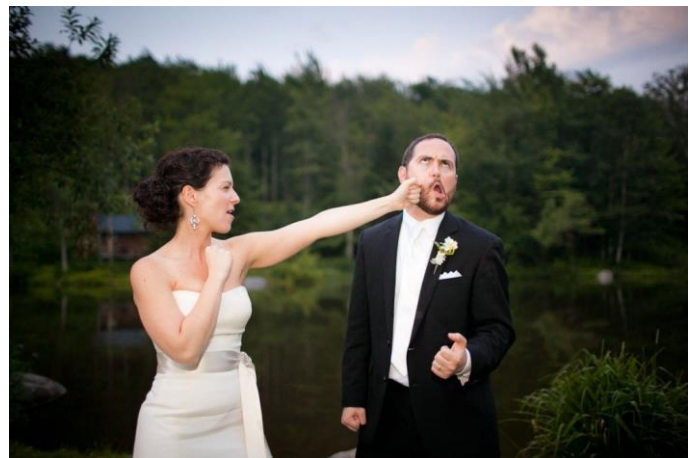
Reply to Objection 2: Transference in the modern Theological sense within the Roman Catholic Church primarily means transferring the celebration of a feast day which occurs on some day to the nearest Sunday as

a means for reducing the number of times Catholic must attend Mass. In this sense, Eusebius's use of the word transference only implies that what by nature is celebrated on Saturday is celebrated contrary to nature as an application to Sunday, replacing the true Sunday celebration. He does not speak of some transferrance of nature and according to being so the being of Sabbath can still be truly said to be in both days as a few choose accidentally to refer to the day on different calendar days.

Reply to Objection 3: The Sabbath is not to be recognized as an unchangeable thing by this very same verse. When Christ says the “Son of Man is lord even of the Sabbath” he shows how he has power to change an interpretation improperly applied in the past to one twenty-four hour period for the idea of the sabbath to a more inclusive and broader one. As Lord and God he can most definitely do this for the betterment of man in the changing situations in which His creatures live without violating his unchanging nature as God. It is here not God that changes, but the will of God, unchanging that is received properly in different ways by men in different circumstances to differing ends.

A Short Guide to Understanding the Dating Culture At Wyoming Catholic College

The dating culture at Wyoming Catholic College may seem complicated to the perspective dater. In fact, the dating culture at Wyoming Catholic College is complicated. For this reason, Everett Polinski has invited me onto the IIT team to aid confused college students discover their true identity. Because of my wide experience with all kinds of relationships, I feel confident that I can fulfill his expectations.



The Author at the end of his last relationship

In order for any student at Wyoming Catholic College to become a true relationship master, he must first become familiar with important dating terms and definitions.

A Dater: A person who hangs out with another person exclusively and acts differently toward that person than toward anybody else. Particularly, daters are often found holding hands. However, just because a couple is holding hands doesn't mean that they are dating. I once made the false assumption that a couple of Freshmen were dating because they were holding hands and immediately found myself attacked by a couple of otherwise apparently harmless Freshmen girls. I distinctly remember one of them trying to stuff a dark blue pinstripe ball-cap down my throat.

Daters are often seen hanging out in the Holy Rosary Classroom building. My friends and I frequently go **Dater Hunting** there late on Saturday nights. There are few things more thrilling than rushing into a darkened classroom with a *Prefect* in tow and quickly turning on the lights with the hopes of catching a PDA – it can become awkward, however, if you happen to catch a prefect performing a PDA especially if that prefect happens to be Scrimp Cagy. Suddenly, your hair stands on end, and in the back of your mind you have the intuition that you will accidentally leave your hat on in class. In fact, you will probably never remember owning a hat of any kind until Scrimp points out to you that you still have your hat on your head in the middle of class. Even if you complain that the hat actually belongs to said prefect and that she put it there immediately previous, she will insist that the hat is yours. I have gained several excellent ball caps in this manner.

Daters usually come in **Couples** although occasionally a dater may be seen without a corresponding dated. This type of dater is known as **Rejected**. All non-daters should refrain from mentioning things like chocolate and roses in the immediate vicinity of a rejected. Rejected daters have been known to kick walls and throw chairs at people who mention chocolate and roses in their immediate vicinity, particularly if the person who happens to mention chocolate and roses is the person now dating the **Rejector**.

People who act like a dater toward large groups of people at once are known as **Group daters**. Sometimes it is hard to tell the difference between a Group dater and a Charismatic Prayer group. In fact, they are so similar that sometimes they are the same thing.

Pseudo-Daters: The most complicated relationship at Wyoming Catholic College to understand is the notorious pseudo-dater. Pseudo-daters are characterized by all the same signs as the dater except they are “not dating.” In other places, these types of people are known as **Creepy**. Only Creepy people (and Freshmen girls) hold hands with someone they're not dating.

Religious Dating: A situation in which one or both of the daters claims to be discerning religious life but still holds hands. The term Religious Daters can also refer to someone who dates because of religious convictions.

Contra-Positive-Pseudo-Daters are people who think they are not dating but actually are not dating. My friend in the freshmen class, Odid Wiffy, has made it his hobby to be one of these. I asked him once if he was in a relationship with so-in-so. “Yes,” he said, “we hold hands, but we're not dating.” To this day, I do not understand what he meant. I don't think anyone else understood what he meant. I don't think he understood what he meant. I call this kind of dater **Confused**. Once while I was looking for my prefect I inadvertently stumbled across Odid Whiffy in a dark classroom. “Hi, Odid,” I said, “how's your girlfriend Erma.” I have never been able to understand why he responded by kicking the wall while making loud wheezing noises. I also have never been able to understand why Scrimp Cagy practiced choke holds with Odid Whiffy in a dark classroom building.

Incidentally a couple of days later, I somehow found myself wearing a hat between classrooms A and B in the presence of a prefect. I tried to explain to student life that the particular hat did not belong to me and that I had not put it on my own head. Nonetheless, the prefect insisted that I had not only owned the hat for several years but had worn it inside on numerous occasions. A fact that had somehow managed to elude me for several years. Needless to say, I escaped with a small fine.

If anyone is in need of a dark blue pinstripe ballcap, I have several in my collection for sale for the small price of \$5.50. Please apply to Leo's #8 for more information.

We hope this short guide has been helpful to you, and we plan to produce more educational material in the future to help you understand the dating culture at WCC even better and learn to participate in the dating culture to your full potential.

Ex Corde Tenebrae,
Jeremiah Davis Smith