

# Ninety-Five Theses on the Power and Efficacy of House Meeting

1. Our Lord and Master Robert Zimmer, when He said Fiat Hiems Quaterna, willed that the whole campus of students should understand him. Sadly the Latin professor had been absent that week.
2. This word cannot be understood by mere first years, i.e., prey to Kuvia and Scavless.
3. Yet it means not that Shake Days seem contrary only; nay, there is no inward thought which does not outwardly work to establish mortifications of the mind.
4. The penalty of classes therefore, continues so long as hatred of self continues; for this is the true nature of Hiems Quaterna, and continues until our entrance into the Offices of Demissions.
5. Even in our Homes do we find this sin. The House Staff do not intend to admit, and cannot remit any penalties other than those which they have imposed either by the authority of pen or by that of the Student ID.
6. Bartholomewlett cannot remit any guilt, except by declaring that it has been remitted by gluttony; though, to be sure, the hall may bar admission in cases reserved to his judgment.
7. Bartholomewlett remits guilt to no one whom has not, at the time of Wednesday at the second hour past the meridian, humble in all things, resigned to subjection to Steps to Success, the bad conscious.
8. Such restrictive canons are imposed only on the living, and, according to them, nothing should be imposed on the dying, save Paul Sally's problem sets.
9. Therefore the Assistants in the House are kind to us, because in their decrees they always make articles of sweets and of pastry.
10. Ignorant and wicked are the doings of those who, in the case of the breaking from study, reserve these articles for those not present or are of Snell.
11. This changing of the penalty to the penalty of side glances and glares is quite evidently one of the tares that were sown while the absent PSAC slept.
12. In former times the penalties were imposed not after, but before absolution, as tests of true contrition.
13. The guilty are freed by Kuvia from all penalties; they are already dead to canonical rules, and have a right to be released from them.
14. The imperfect health [of mind], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.

15. This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of Kuvia, since it is very near to the horror of despair.
16. Kuvia, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.
17. With souls in Kuvia it seems necessary that horror should grow and love decrease.
18. It seems unproved, either by reason or Kyle Gannon, that the received shirts are even worth it.
19. Again, it seems unproved that they, or at least that all of them, are certain or assured of their own success in maintaining practice throughout the week, though we may be quite certain of the contrary.
20. Therefore by "I might do Kuvia!" Our Maggiedalene means not actually "complete," but only "won't."
21. Similarly, those preachers of volunteering are in error, who say that by the Sophia's promise, they will be freed from every responsibility, and saved;
22. Whereas he admits to attend on the nineteenth of January, it will be in vain that he is present.
23. If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, Jonathan Robertka.
24. It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.
25. The power which Jonathan Robertka has, in a general way, over House Meeting, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.
26. The president does well when he grants remission to souls, not by the power of the keys (which he does not possess), but by way of a musical.
27. They preach man who say that so soon as the penny jingles into Scav, the soul flies out of penalty.
28. It is certain that when the penny jingles into Scav, point gain and victory can be increased, but the result of the intercession of the House is in the power of fundraising alone.
29. Who knows whether all the dollars in the domain of the Treasurer wishes to be bought out of it, as in the legend of The Gnome King and the Forty-Point Margin.
30. No one is sure that his own contribution is sincere; much less that he has attained full dedication.
31. Rare as is the student that is truly getting a Metcalf, so rare is also the Scav team who truly buys victory, i.e., such occurrences are most rare.
32. They will be condemned eternally, together with their professors, who believe themselves sure of their salvation because they have letters of recommendation.

33. Men must be on their guard against those who say that the letters of recommendation are that inestimable gift of professor by which man is reconciled with success;
34. For these "letter of recommendation" concern only the qualities of academic prowess, and these are appointed by professor.
35. They preach no quality of social prowess, and it is folly to think it not necessary for those who intend to buy souls out of summer.
36. Every truly competent Hitchcocker has a right to full admission to an Internship, even without letters of recommendation.
37. Every true Hitchcocker, whether living or math major, has part in all the blessings of Wood and the House; and this is granted him by nature, even without letters of recommendation.
38. Nevertheless, the admission and participation [in the blessings of the Internship] which are granted by the employer are in no way to be granted, for they are, as I have said, the declaration of divine chance.
39. It is most difficult, even for the very keenest among us, Our Wellness Czar, at one and the same time to commend to the odds and the abundance of responsibility on campus.
40. True, the Czar, along with the Frock, seeks and loves penalties, but liberal relations only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].
41. Such relations are to be preached with caution, lest the people may falsely think them preferable to other good works of love.
42. Residents are to be taught that their partners do not intend the buying of condoms, and wish not to be compared in any way to works of Plato.
43. Subsequently, residents are to be taught that he who gives to the poor or lends to the needy does a less better work than buying new erasers for the fifth section lounge of study;
44. Because life grows by works of chalk, and man becomes better; but by pardons man does not grow better, only more free from insanity.
45. Residents are to be taught that he who sees a man strange, and passes him by, and gives [him access] to house, purchases not the gratitude of manners, but the indignation of House, lest the man be Dake.
46. Residents are to be taught that unless they have less than four classes, they are bound to keep back what is necessary from their own families, and by no means to squander time at Bartholmewlett's Hall.
47. Residents are to be taught that the playing of Broomball is not a matter of free will, and of commandment.
48. Residents are to be taught that the Midway rink, in granting Broomball, needs, and therefore desires, their devout funds far more than the money their parents or scholarships pay.

49. Residents are to be taught that the Resident Heads are useful, if they put their trust in them; but altogether harmful, if through them they lose their fear of the Wood.
50. Residents are to be taught that if the Wood knew the exactions of last Friday, he would have rathered that the First of All Sections should go to ashes, than that it should be cleaned up from the skin, flesh and spewing of its residents.
51. Residents are to be taught that it would be the Wood wishes, as if it were his duty, to give of the money to very many of those from whom certain hawkers of events cajole money, even though those of Snell might have paid.
52. The assurance of enjoyment in events is in vain, even though the commissary, nay, even though the Wood himself, were to stake his soul upon it.
53. They are enemies of House and of the Wood, who bid the Word of Snell be altogether silent in some Meetings, in order that transgressions may be hide in others.
54. Injury is done by the Word of Snell when, in the same Meeting, an equal or a longer time is spent on dealings than on this Word.
55. It must be the intention of the Snell that if pardons, which are a very small thing to man, are celebrated with one Snellian, with single processions and ceremonies, then the entire House of Snell, which is a very cruel thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.
56. The "treasures of the House" out of which the masses grant subsidies, are not sufficiently named or known among the people of Hitchcock.
57. That they are not temporal treasures is certainly evident, for many of the vendors do not pour out notions of use so easily, but only contemplate them.
58. Nor are they the merits of House and the Dorm, for even without use, these always accumulate with each passing act.
59. St. Alaina said that the treasures of the House were the House's first years, but she spoke according to the usage of the word in her own time.
60. Without rashness we say that the funds of the House, given by the House's own being, are that treasure;
61. For it is clear that for the funding of outings and of reserved cases, the power of the vote is of itself sufficient.
62. The truer treasure of the House is the Most Holy Minutes of the glory and the grace of House Meeting.
63. But this treasure is naturally most odious, for it makes the telling to be the whole.
64. On the other hand, the treasure of the Meeting itself is naturally most acceptable, for it makes the whole to be first.
65. Therefore the treasure of the House are the Meetings.

\$266. The material treasures of the House is the net with which they now fish for the pleasure of men.

67. The treasures which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote fun. As does the rest found on the fifteenth of February.

68. Yet they are in truth the very smallest graces compared with the grace of the Meeting and the piety of the Sections.

69. Representatives and council members are bound to admit the sanctity of this time, with all reverence.

70. But still more are we bound to strain all our eyes and attend with all our ears, lest these men preach their own dreams instead of the commission of the House.

71. He who speaks against the truth of the Hitchcock, let him be anathema and accursed!

72. But he who guards against the lust and license of Snell, let him be blessed!

73. The House justly thunders against those who, by any art, contrive the injury of the traffic in peanut galleries.

74. But much more does it intend to thunder against those who use the pretext of relevance to contrive the injury of holy Jonathan Robertka.

75. To think the presidential pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Word of House -- this is madness.

76. We say, on the contrary, that the presidential pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

77. It is said that even St. Boyer, if he were now Pope, could not bestow greater graces; this is blasphemy against Dean and against the Campus.

78. We say, on the contrary, that even the present president, and any president at all, has greater graces at his disposal; to wit, his old Hum books, books of Powers, gifts of Student Gov, etc., as it is written in II-OBook xii.

79. To say that the school emblem, emblazoned with the fiery wings, which is set up [by the preachers of power], is of equal worth with a real Phoenix, is blasphemy.

80. The professors, TAs and graders who allow such talk to be spread among the students, will have an account to render.

81. This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the House from slander, or even from the shrewd questionings of the laity.

82. To wit: -- "Why does not the House empty the First of All Sections, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to go to Second City? The former reasons would be most just; the latter is most trivial."

83. Again: -- "Why are calls and anniversary masses for the Second of Sections continued, and why do we not return or permit the withdrawal of the screeches founded on their behalf, since it is wrong to pray for the redeemed?"

84. Again: -- "What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake? Or rather, where is the Third of Sections representative?"

85. Again: -- "Why are the water fountains of the Fourth of Sections long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of function, as though they were still alive and in force?"

86. Again: -- "Why does not the Fifth of Sections, whose wealth is to-day greater than the riches of the richest, entertain just one party with its own money, rather than with the money of poor students?"

87. Again: -- "What is it that the House readmits, and what participation does he grant to those who, by perfect patience, have a right to full readmission and participation? These Gnome Kings and women of Mackeys"

88. Again: -- "What greater blessing could come to the films of Doc than if the Coen Brothers were to do a hundred times a day what he now does once on Fridays, and bestow on every believer access and participation?"

89. "Since the House, by its Meetings, seeks the salvation of minds rather than body, the Woods do let forth a font of indulgences and treats granted heretofore, since these have equal efficacy to salves of mind?"

90. To repress these arguments and scruples of the dealings by force alone, and not to resolve them by giving reasons, is to expose the Meeting and the House to the ridicule of their enemies, and to make residents unhappy.

91. If, therefore, Minutes were preached according to the spirit and mind of the Meeting, all these doubts would be readily resolved; nay, they would not exist.

92. Away, then, with all those prophets who say to the people of the House, "Peace, peace," and there is no peace!

93. Blessed be all those prophets who say to the people of the House, "Read, read," and there is reading!

94. Residents are to be exhorted that they be diligent in following the Syllabus and their House, through penalties, deaths, and Kuvia;

95. And thus be confident of entering into graduate school rather through many tribulations, than through the assurance of walking.