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GWOD



READ THIS STUFF!!!

Volume I, issue v.

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Questions or comments? Write to: CWOD Enterprises, 134 Christendom Dr., Front Royal, VA 22630.

Officer/Director: Peter Mirus.

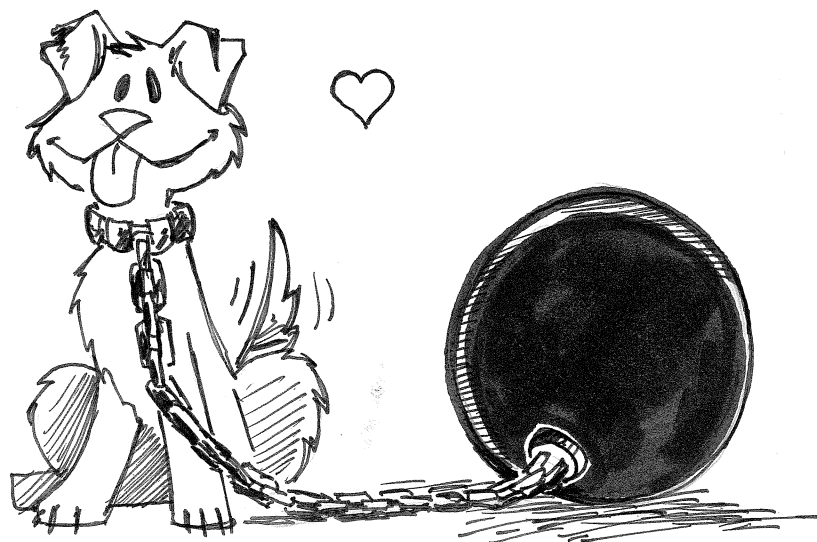
Officer/Managing Editor: Andrew O'Neill

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Warning: This issue has been known to cause deep relaxation and strong feelings of contentment, combined with inner peace and self-acceptance. This is because all the physical and spiritual turmoil that goes into producing this publication is engineered to suck the strife from your lives and insert it into ours. If, after reading this periodical, you are not experiencing the feelings described above, read again until sedated and contact your family physician.

This issue is dedicated to Fr. Riley, which hardly requires an explanation; Dr. Jeffrey A. Mirus for his continued support; and above all, the Blessed Virgin Mary, without whose intercession we would all, no doubt, be considerably more exhausted than we are right now.

We would like to wish a happy and holy St. Valentine's day to all of you.



C.W.O.D.

Volume 1, Issue 5

January/February, 1998



Sportsmanship for Men — When You Have To Fight...

Peter V. Mirus (CP)

The issue of sportsmanship for a Catholic is an important one, because we are expected to be representatives of Catholicism, even when in the playing arena. This issue is usually addressed immediately following an incident where one of a Catholic group has acted poorly in a sports environment, whether in club play or just in a pickup game. In such situations, the problem is usually viewed rather uncompromisingly from a non-player perspective; everyone

feels very strongly about it, the authority figures usually overreact, and the players tend to respond with a lack of humor because everyone is still too excited to examine the issue objectively.

When engaging in any athletic competition, it is always important to give a quick thought to the virtue of sportsmanship. Good sportsmanship is essential to competition; the realization that you will not always win, and the dignity to lose with grace is paramount. It is also important to acknowledge that your opponents will not always conduct themselves in a sportsmanlike manner, and that you must pity them for their lack of knowledge of the Truth. You should personally take up the slack caused by their shortcomings.

However, from the perspective of one who has played sports in very competitive leagues, I can say with certainty that it is not always easy to keep these principles in mind. In fact, when an opponent is “in your face” over a misunderstanding that occurred through a legal, however competitive, play, your first instinct may be to “clock him.” I will be the first person to admit that such an action has, in the past, occurred to me, and on several occasions I’ve actually thrown a few punches. Not to say that the player didn’t deserve a bit of “fraternal correction.”

However, as much as the idea of fraternal correction may appeal to you, in most cases it is simply not going to help you much more than saying, “Hey, come on, man! We’re all Christians here, right?” For one thing, you’re not always going to be playing against Christians. Also, the term “Christian” seems to be taken a bit loosely these days. Finally, saying that to some players might actually provoke a fight. You simply must judge whether such a line might be recognized with appreciation.

I’ve said that line to a few players. One of them viewed the line as a revelation, because, as he later revealed to me, he was the only player on the team who was not Christian, but a Jew. However, he appreciated the point. On another occasion, my opponent later mentioned that he was →

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on the staff of CWOD:

Peter Mirus

Publisher, Officer

Andrew O'Neill

Managing Editor, Officer

Ryan Corrigan

Copy Editor

Jason Kerlek

Appearance Consultant

Ben Hatke

Artistic Design

Rob Gasper

Proctor, Consultant

Mike Hichborn

Financial Consultant

Jon McDonald

Conspirator, Columnist

Nick Marmalejo

Inspiration, Tea Consultant

Please remember to pray for the Pfister Family
and Nick Marmalejo's brother.

surprised to hear such a thing from a Catholic. Apparently he had been taught that Catholics are rigid, unfeeling people, who worship statues and are insensitive to real-life issues. (This is when I actually hit him.) On yet another occasion I was nearly decapitated by a huge fullback who didn't feel that his Christianity served as an impediment to his acting like, well, in all charity, a bastard.

Because I happen to be the most familiar with it, I'll use the sport of soccer to illustrate a few points on how to remain sportsmanlike.

Things to beware of so you can be the model of Christianity:

Relations with the opposite sex. If you are in a small league, it is not uncommon to find a girl playing for one of the teams. This is often because the school or organization does not have enough willing male participants to make up a team. I've seen this phenomenon most frequently in military schools, where it is important to be politically

correct, i.e., if a girl is good enough to play on the team, you'd better let her participate. However, these girls are usually overly aggressive and frequently have bad attitudes. (If you ever scrimmage against an all-girl team, though, you are not as likely to encounter this.)

Beware of these women. You will probably never pounce on one of them and pound her face into the ground, but I can see how their overly aggressive mannerisms could cause you to lose your cool, and, say, accidentally break their legs. So, be cool and wary when encountering these femme fatales—I'm sure that you can appreciate the advantage women have over men in a kicking sport.

"Let's kill 'em guys!" or, "Let's kick ass and plant the flag." Though I certainly advocate a fighting spirit among my teammates, I usually prefer that this phrase be used metaphorically, especially when we are scrimmaging against each other. In most sports short of full contact war, you want to defeat your opponents using talent and strategy, as opposed to submission with an arm bar, driving his face into the ground and killing him with a strong blow to the neck (a good strategy if you are engaging in martial arts, but leave that for taking out your aggression in the dojo; don't bring it to the playing field).

"Soccer and basketball are non-contact sports." Bringing another sport into the equation for the sake of example, I'd say that anyone who makes a comment like this ought to first play the sport—and then be surprised by a shoulder driving up into their chin or an eighty mile per hour soccer ball hitting them in the side of the head. In soccer, and to some extent, in basketball, any contact is *real* contact. These guys are not a bunch of wusses who play with padding and helmets.

Full speed collisions in soccer *hurt*, and if a pivoting power forward in basketball decides to clear some space, only it "accidentally" happens that he does it with an elbow to your head, I'll bet you that, on most occasions, you will hit the court seeing black, possibly with "Spaulding" written backwards across your forehead. After you wake up and get over your hangover, your first instinct will be to find the guy and accidentally agitate his kneecap by *kicking it clear off*. This is not a good idea. When participating in sports such as these, remember that *some* of the contact is completely accidental, and you can't let yourself get excited about it.

"You infernal, violating son of a deleted expletive!" Don't let comments like this get under your skin. When your opponent makes such statements, ignore him. →

He is merely displaying his uncouth manners and extreme ignorance. The fact that he is shouting in this manner reveals that either he must be playing dirty or you are kicking his butt with a streaming flow of pure talent. Competitive play will involve its share of contact and falling down, and a player who cannot realize this is either extremely frustrated by your brilliant play or simply a spoiled egotistic brat.

A Rule of Thumb: If an opponent, say, number 14, is doing unsportsmanlike things, tell the referee. A prudent referee knows that most players will not make an unjustified comment such as this, and will frequently keep a closer eye on that player. Do not, however, be whiney or too aggressive when speaking to a referee. This will produce the negative intended effect.

Let's look at a few situations, and examine how you might best respond to them.

Situation: an angry opponent has just shoved you. In this situation you have two options: 1. Kick butt in extremely expedient fashion, by means of collapsing his windpipe with an upper palm thrust, or, 2. Walk away. As radically cool and appealing as the former option might sound, choose the latter. You will hate yourself for it at the moment, but will feel better about it later. Remember, the player has not really done anything that would prevent you from avoiding the fight. When you think about this you will agree with me.

Situation: Your opponent does things to you that will not draw a call because they are not conspicuous enough, such as standing next to you and slapping your stomach hard with the back of his hand, stepping on your feet, etc. He is using tactics to provoke you into a fight or to disturb you so you cannot focus on the game. This is *not* "in the heat of the moment" activity. Automatically assume that such a player does not deserve (nor would he listen to) the warning line, "We're all Christians, right?" Should he persevere, you might wish to do something. This is acting on the presumption that you have already notified the referee and he has done nothing. You should act as follows:

1. Make sure that no referee is observing you, especially if you are away from the action. A quick glance around you should suffice.

2. Try to take him out of the game, literally. I advise running by him and clipping him on the side of the head with an elbow, and then staying active so that, if he recovers, he cannot retaliate without attracting much

The Top Ten

Potential New CWOD Mottos:

10. All our polyps are benign.
9. We'll fight for freedom wherever there's trouble.
8. One more fad to buy into.
7. We put the "CWOD" in "SCWOD."
6. We kill no puppies.
5. Walking erect for over a year.
4. Over 400 served.
3. Robots in disguise.
2. Die! Die! Die!
1. Where the heck are my pants?

Choose your favorite, write it down, and put it in the CWOD mailbox. The one that gets the most votes will become the official CWOD Motto!

attention, viz., running after you. If two players are running in zigzags on the field when the ball is nowhere near them, this attracts attention. If you are standing near him, deliver an elbow directly to the sternum or below, on the upper abdomen — the calculated result being to knock him off his game so that he cannot retaliate, and will not be able to run after the ball.

Be careful to exert the proper amount of force when operating along these lines, though. An excessive amount of force may cause a fractured skull at the temple, a cracked sternum and heart flutters, or possibly death by collapsed rib cage. Barring such unhappy incidents, though, these tactics should serve you well. You've got to remember that the referee is not helping you, and that you are being attacked. You *cannot* take hits until you get hurt. In this case, it is self-defense, and therefore justifiable.

Situation: You are punched forcefully by your opponent. You try to get away, but he hits you again. OR, your wimpy teammate is getting the snot beat out of him by another player, and you must protect your team interests. If you get in a fight, and cannot escape without leaving the game, remember these things:

1. Referees are always blind to the instigating action. No matter how much you cite self-defense, they cannot agree with you unless they actually saw the con- →

flagratory initiation—and take my word for it, always assume that *they have not seen it*. Make sure that the referee is watching, or at least raise your voice and shout some neutral comment loudly (like, “HEY!” or something) to make sure that people are paying attention. Make sure that he has *again* performed some action before you join in conflict. This may sound like following a textbook for standard sports fighting procedures, but it is very necessary. You might compare it to bowing to your opponent in martial arts before the hand is dropped. You get the idea—nothing can happen until standard opening procedure has been performed. It is also a good way to dissuade your opponent from actually wanting to fight you.

2. You must end the fight quickly so that he cannot retaliate. Retaliation is bad. It is also essential that you end the fight before other people decide to become involved, or to break it up. If other people get involved you might be mangled. If the referees or others separate you, both of you will get blamed. Only a few people will have actually seen the beginning of the fight, and, unless you have followed standard fighting opening procedure, those people will not have been the referees. Plan on knocking out your opponent, so that he cannot lie and say you started it. Unconscious people generally don't speak very coherently.

3. Once you have soundly and quickly trounced your opponent, do not do a war dance around his body and celebrate with your teammates. Remember, you did →

AIR FOUND TO BE A CAUSE OF CANCER

Baltimore (CP)

The air we breathe may be a cause of lung cancer, researchers noted in a report entitled “The Effects of Oxygen on the Lungs.” The report, leaked by a source who wishes to remain anonymous, details how the normal breathing process could be a major contributor to lung cancer in men aged 14-82. These results were discovered by pumping gallons of air into small rodents. The rodents that survived displayed lung damage similar to that caused by cancer.

The Surgeon General is considering regulatory measures, a source close to the Health Department said. Included among these are restricting air to those 18 and older, warning labels and a punitive tax.

Other cancer-causing agents known to be listed in the report:
Cyanide, Scrod, Turnips, Water, and Steel



Love

Love is like a snowplow.
You're driving along
Full speed ahead
And everything seems
To be pushed out of your way.

But then you hit something big
That you didn't see before.
You flip over
And you're pinned...
... and then the ice weasels come.



not want the fight to happen. You are sad that your opponent was an ignoramus, and hope that he will learn a lesson from this experience. Be humble and be victorious in silence.

Situation: You are easily antagonized, and cannot control your temper. Any act of aggressive, normal play is apt to make you conflagratory. If this is the case, what the hell are you doing on the playing field? Get out of the game until you can control yourself, because games like soccer and basketball are all about control. Chances are that other parts of your play will be affected by your not being able to control yourself. You may be a good player, but if you are getting kicked out of every game, you cannot be a positive asset to the team. Nor are you setting a good example, which is essential to team unity. If your teammates are manly, they will shun you when you act like this, to tell you to “get past it.” You should straighten up and appreciate them telling you in a brotherly way that you are stupid.

Final Rule of Thumb: Keep your mouth shut. If you make aggressive, nasty comments to other players or the referees, you will get yourself into trouble rather quickly. If you are unable to control your mouth in this respect, you will probably also have problems off the field as well; every time an authority figure tells you to do something you don't want to do, or you get in a stressful situation, you are likely to react negatively. Learn to be humble; this is a key to being a good Christian, and a good sportsman.

Mainly, good sportsmanship is about being a gentleman in pressure situations. Of course, there comes a time when every gentleman must fight in defense of others, or himself. When this event occurs, and you have expended all other options, fight well, and be victorious.

ASK PROFESSOR KNOWLEDGE

Q. Dear Professor Knowledge: What is the origin of Valentine's Day? — Mark Turtle, Big Hills, Idaho

A. Valentine's Day is what is known as a "Hallmark Day." Two entrepreneurial young men, Joseph Hall and "Red" Mark established it in the early 20th century. They figured that they could "get rich quick" by exploiting the classic male difficulty of telling a girl how he really feels about her. They were not an instant success, however.

The pair started locally by hosting a dance in honor of St. Valentine, which brought the community together in the spirit of "Recognize Your Loved One Week." It seemed to go well until a fight broke out. Shots were fired, and the rest is recorded in history as the "St. Valentine's Day Massacre." The two left town under assumed names.

Their next attempt was not as violent, but just as unsuccessful. The following year on St. Valentine's Day, they sold cards to "less sensitive" men, or as they advertised, "true men." The cards were nothing more than poorly drawn flowers which resembled empty beer cans and football uniforms with the words "I sure am not unfond of you" inscribed on the inside. The next day, they were chased by an angry mob of recently single men.

It wasn't until their third try that they became a hit with a stroke of pure genius and a little luck. Down and out, with not a penny to their names, they aimlessly wandered the streets of New York City. Hall had stopped to stare at the World Trade Center when he haphazardly remarked to Red that "there just simply isn't any stock in love." This gave Red an incredible idea. So he started printing cards of the Statue of Liberty and the World Trade Center surrounded by a big, juicy, cheesy, sentimental, dripping-with-sap heart, with the words, "There *is* no stock in love."

The campaign was a success, and people from all over the world ordered their cards. The demand was so high, in fact, that they had to hire more people to do the art, and more authors to write the inscriptions. Rumor has it that some of the writers that worked for them went on to write new television shows, such as "General Hospital" and "Santa Barbara." An interesting historical note: as fate would have it, when Joseph Hall spoke those immortal words, "there simply isn't any stock in love," a passing stock broker overheard him, and thinking he had a hot tip, sold all the shares he held in Love, Inc. This rash action caused other brokers to panic, and sell their stock too. The result became known as the "Great Depression," which is all love is, anyway.

Q. How does a water filter work? — Mike Hichborn, Front Royal, VA

A. Contrary to popular belief, and true to false advertising, it is really not a filter at all. The plastic casing, or "filter," is filled with dehydrated water. This water, when moisturized, rehydrates and dribbles out of the bottom. How do they dehydrate water, your underdeveloped minds may ask? Well, I'll tell you. It is done through a process called "water groundation dehydratification."

First they acquire some "ground water" from the huge water grinding machines which mash and mangle water into a ground up, mushy substance. Then they freeze-dry it so as to remove the moisture. Once done, the fine, dust-like material is carefully packed into a plastic casing. You may notice a dark substance trickle through the bottom after the first filling. This is "heavy" water, which sank to the bottom of the casing in the manufacturing plant. This is really nothing to worry about; heavy water is nothing more than water which is mineral rich. In fact, drinking heavy water is known to give some people the ability to see in pitch black areas. Personally, I never touch the stuff.

I'm not really into H₂O, but if you want a recipe that will *really* juice up the party, I know some excellent mixed drinks that use a twist of that sumptuous H₂SO₄.

Q. What is hexachlorophene? — Phil Harmonic, Melody, NE

A. Your mom! Well, the mother of all compositions, to be more precise. On a molecular level, it resembles a six-sided turnip. In a petri dish, it looks like Harvest Ham Casserole. It doesn't taste much better, either. This femme fatale of chemicals acts as the cohesive agent in the compiling of any two or more chemicals. Without it, you would be a pile of dust residing in a puddle of water. It was discovered in 1824 by a young scientist known by his family as Erwin Strudlemeyer, but to the rest of the world as Thomas A. Edison.

Edison was experimenting with the effects of red food coloring on mice, when he noticed the cohesive nature the dye had. He examined the dye under a microscope and discovered our friend hexachlorophene. So, in an attempt to observe the nature of this curious chemical, he held the mice under a widened neutrino beam for an extended period of time to remove it. The mice vaporized almost instantly, leaving a sticky goo on his lab table. I own that lab table now, but it still holds the immortal stain. I bought it at an auction for 1.4 million dollars, which is why I now write this column.

Vatican Rules On Aquinas

Rome (CP)

A papal announcement released from the Vatican yesterday declared *ex cathedra* that the official Church stance on St. Thomas Aquinas is that everything he ever wrote was wrong. A special Vatican council convened last weekend and has thoroughly anathematized the *Summa Theologica* and the *Summa Contra Gentiles* on a line-by-line basis. This new development has come as a great shock to Scholastics and Thomists, who have found themselves at great pains to rebuild the edifice from the ground up.

Most noticeably affected are St. Thomas Aquinas College and Christendom College — both of which rely heavily upon Thomistic thought as the basis for their curriculum. T.A.C. has announced their intention to change the name of their school to Scotus College and will begin revamping their curriculum in accord with the new Ecclesiastical position.

Christendom College's response has been slightly more extreme. President of the college, Timothy O'Donnell, announced shortly after the papal statement yesterday that Christendom would be refunding tuition to all students who have ever attended the college since its founding in 1977. "It's only fair," O'Donnell said in a public address. "What the students were paying for was to learn the truth. Now that we realize that there is not one thing that we have taught them that wasn't flat-out wrong, we really just ought to give all the money back."

The University of Notre Dame has also been affected by this turn of events and has announced that it will begin to give its students a stronger background in Thomistic teaching.

Animals Attack Midwestern Town

Omaha (CP)

Shortly after the season premier of Fox's "When Animals Attack" last month, a bizarre sequence of events began to unfold in Omaha, a small town of four thousand.

Residents first noticed an increase in bee stings, but discounted this as normal due to the recent "Honey Festival."

Shortly thereafter, at the "Great Box Jumping Competition" (Shown on ESPN2) birds began to dive-bomb the jumpers, making the leaps more difficult. Four bears raided a local K-Mart, injuring 25 and abducting two toddlers.

Omaha Mayor, Chipper Poggy, warned citizens, especially the old and weak, to stay indoors.

"Indoors" turned out to be just as dangerous. Kittens and puppies battled with children, and one family was held hostage by their parakeet, Gordon.

The local hunting lodge asked permission to hunt down the marauding beasts, but was turned down, as hunting season does not begin until June in Omaha.

Resident Tommy Strap commented, "This is just plain out of hand." He continued, "[These] animals need to be taught a lesson." Los Angeles native Rodney King commented, "Why can't we all just get along?"

Japanese officials sent their condolences, as they have been dealing with a similar problem involving mountain monkeys.

WATCH THE
SKIES...

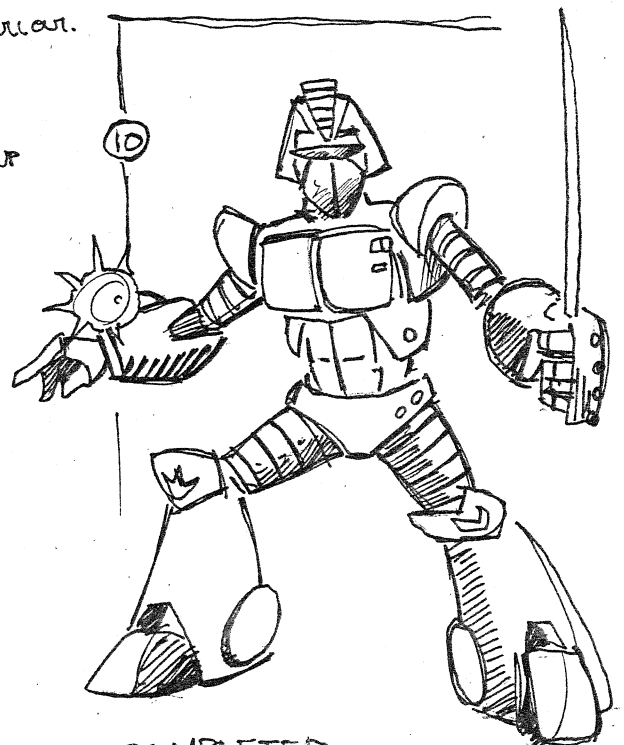
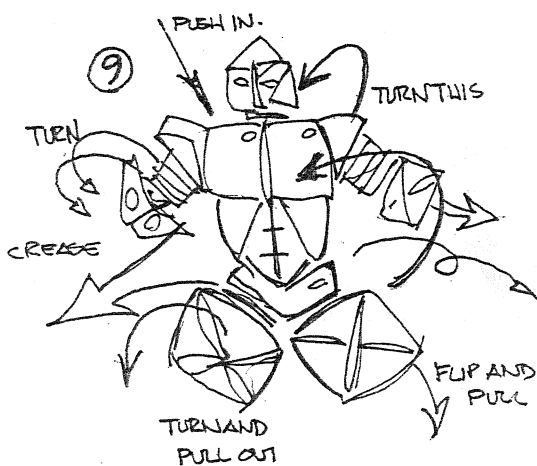
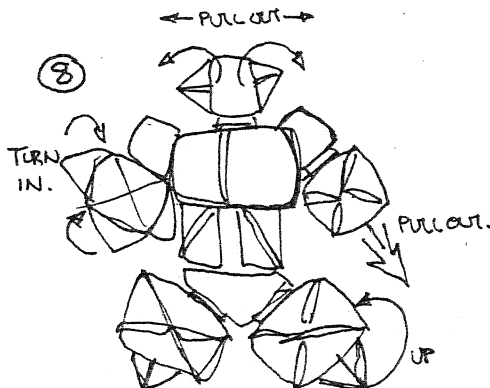
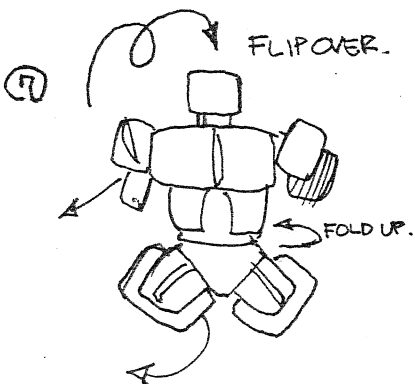
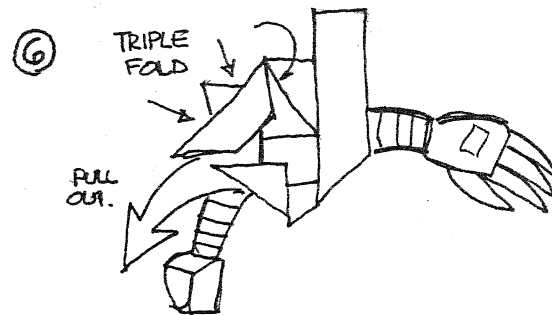
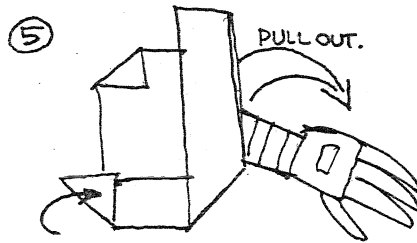
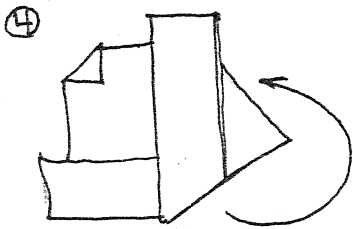
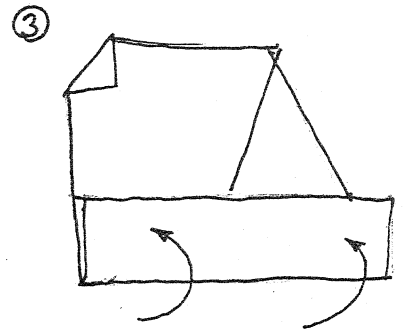
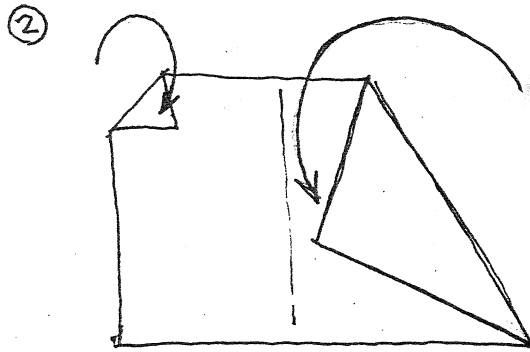
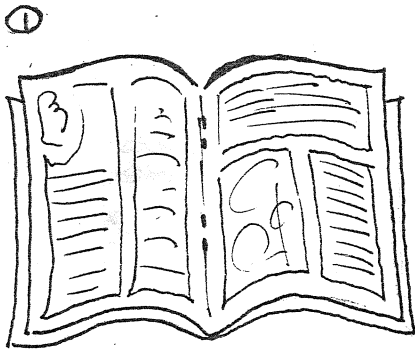


ARMADILLO WITH A PILLOW
COMING SOON TO A CWOD NEAR YOU.

INSERT

ACTIVITY PAGE

How to Fold CWOD INTO A GREAT ORIGAMI ROBOT!



COMPLETED

THE WAYWARD TOURIST

Taking you to the little known vacation spots around the world.

After leaving the hardened lava of Montserrat, it was a pleasant change to end up on a string of islands in the Northern Pacific known for little more than a name: the Bikini Atoll.

Known as the Gno-Bikini Atoll until 1946, this tiny string of islands—only about three square miles—was a haven to *au naturel* sunbathers worldwide. However, in 1946, a faction from the United States of America ruthlessly devastated this thriving paradise, along with all of the totally defenseless nudists vacationing there at the time, by dropping an atomic bomb. This was not an “experimental test,” as the US government claimed, but rather a puritanical attempt to display extraordinary power by wiping out an island full of “worthless sinners on their way to damnation anyway.”

Government officials quickly acted by claiming responsibility and disavowing any human presence on the island. This was to keep the rest of the world from realizing that the top US scientists were outdone by a bunch of backward, extremist, religious freaks in the race for splitting an atom. Top FBI and CIA agents also quickly apprehended the militant group and confiscated all plans and material for the atomic weaponry. The President then ordered the destruction of all Puritans. Consequently, there are few remaining today.

The chain of islands soon changed their name to the Bikini Atoll, so as not to have *another* “incident.” Also despite warnings of radiation danger, thousands still flock to this mecca every year. This island is truly a necessary stop for anyone who feels weighted down by society, or who just wants a great all around tan.

As I sip my Rum Cream Colada in the comfort of a lounge chair, I send you my best wishes. Till next time.

(Editor's Note: There were no maps for this group of islands, but I'm sure they exist. You'll just have to trust the author!)

Jasmine Tea for Your Valentine

The Tea Guru (CP)

In this issue I have chosen to review the most illustrious of teas; jasmine. Jasmine tea is by far one of the most well-liked beverages among tea connoisseurs. Consequently, your valentine will love it, too. Thus, by indulging your special someone in this exquisite delicacy, you shall become the man of the hour.

The brewing of this tea is more complex than your normal cup. Since the best forms of jasmine are flavored green teas, the concoctor is obliged to bring his water to the temperature of about 180 degrees F. for the ultimate taste. Then proceed to let the tea steep for two to three minutes. The time is contingent on the grade and the quality of the particular tea, so be aware of the essentials before you decide to serve this beverage to a possible future spouse.

In addition, a man who is planning on catering to that “special” someone’s feminine senses had better understand the tea’s effects on the psyche. Before your beloved samples this savory liquor, she will be confronted with the sweet aroma of jasmine flowers. Jasmine, being a powerful aphrodisiac, will magnify the taster’s affection towards the brewer, and once sipped, the sublime taste overwhelms the senses. Thus, your escapade will be elevated to a state of heavenly bliss, and your valentine will be pleased. It is imperative for you to share the joy of jasmine tea with your love, while giving your lady the pleasure of your company.

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Interview With Dr. Carroll

appearing in the next issue.

We talked with the founder of Christendom College about Communism, Modern Education, the CIA, his health, his writing, and his future career at the College!

You must subscribe soon to receive a copy of this interview. RSVP in the CWOD Mailbox.

Bud Wiser

Well, my friends, Christmas is over and it's a brand spankin', slappin', bitin' new year. Except, of course, for all of us still in school. It is now halfway through the darn thing. But hey, why am I sayin' this when you all have at least a partial college education?! Look at your calendars, darn it. Lazy sons of stuffs. Whatever. I have questions to answer.

Q. Dear Bud Wiser — What is love? Annie Simms, TX.

A. Love is a shovel. Go dig yourself a hole.

Q. Bud Wiser — I am a masterful man with many chicks. I play all sports, watch all sports, and lift weights too. Sometimes I hang with the guys and drink a lot. I have a mighty piece of engine. Darn I'm awesome. Cliff Hunter, CA.

A. Mr. Hunter, I understand your problem. Sometimes this happens. So, one of your chicks seems more special to you than the others. She might even make you want to miss a college bowl game and do some other thing, like taking a woodland walk. You fear what the other guys might think, don't you? I bet you bought a new set of wheels just to keep your standing with 'em.

Also, judging from your question, she wants a wedding date and a ring. Not just any mere piece of rock, either. You want to give her the best you can, but you have no clue where to begin. Listen up, my friend; hear the mighty wisdom and heed these truths. Be prepared for shocking revelations. To all you women reading this: you may want to cover your eyes else they be blinded by the absolute logic that follows. You have been warned. We will now discuss THE DIAMOND ENGAGEMENT RING.

Okay, Mr. Hunter, before you run off and do anything stupid, do something smart. Ask your chick the following series of questions.

1. "Why do you like diamonds?" She will probably answer something about how they're "pretty."
2. "Oh, is that so? So it's not because they're expensive then..." She will probably say, "Of course not."
3. "Ok, then, what if I were able to find a stone with exactly the same qualities as a diamond, just as pretty, except that it wasn't a diamond and it was a lot cheaper. Wouldn't you rather have that?" She will say, "No."
4. "Why? It's just as beautiful..." She will say, "It's not a diamond."

5. "So it *is* the expense?" She will jabber about how it's traditional to get a diamond, or about how an engagement ring should entail some monetary sacrifice for the man. Now I will shatter these assertions.

Assertion #1: *Diamonds are the traditional engagement gift.*

Actually, no they aren't. At least they weren't just a few short decades ago. The world has been suckered by the entrepreneurial genius of a company named De Beers. They launched a devastating advertising campaign targeting women back in 1939. Women, of course, were suckered into their slogans, "Diamonds are Forever," and "Is two months salary too much to spend for something that lasts forever?"

A more recent example: In Japan in the 1960's, less than one in twenty engaged women sported a diamond ring. Then De Beers moved in. Now 70% of Japanese brides wear the lame rocks. Also, another "tradition" in the United States was created in 1988, namely that of women needing a ten year anniversary ring. The ad went, "Show her you would marry her all over again." Since then, the sale of these "anniversary bands" have jumper fourfold.

Please, idiots, a stupid rock shows absolutely nothing, no matter how long it lasts. How about doing something friendly, like the dishes, or talking, instead of throwing your worthless money at her and then going back to being some lazy piece of meat while she "ooh's" and "ah's" over some idiotic sparkling absurdity.

Assertion #2: *Diamonds should entail some monetary sacrifice.*

Women, you make life too easy on us. Plunking down \$800 for a little old ring is not that difficult. Expensive, yes. Difficult, heck no. Do you really think it shows commitment?! Look in a pawn shop some day. See all the failed engagement rings. See all the broken dreams that rested on some stupid old rock! Why don't you find a guy that can back up his promises? Don't settle for less.

Men, if you find a chick enamored in these kinds of material things, an alarm should start to go off. Find a chick with her priorities straight, one that will make a good wife for the rest of your life, not just 'till you're 29. You know what I mean.

Mr. Hunter, if you really know what you are doing, and are prepared for what it means, pick up *something* nice for her. Not too big, and not too small...and don't forget to ask for her size. But then again, I have no experience in all this. Ask your mom.

Be Manly,

— *B. Wiser*

Foreign Culture 101: How to Be a Wop

Notice: This article is a work of satire. We are not serious. There are several people of Italian descent on our staff. They are not offended because they know this is not serious. Get over it.

Before attempting to become a “wop,” you must first understand that “wop” is a derogatory term for a person of Italian decent. Also, you must learn how to pronounce it. To get the correct pronunciation you must first pick up the closest Italian (preferably not a friend of yours) and slam them against a hard surface. The sound that you will hear from the contact of Italian flesh against, let’s say, concrete, is how you pronounce “wop.” Now that these minor technicalities are out of the way, we can proceed to a mini-course on how to be a wop.

1. You must acquire a desire for pasta of all kinds, ranging from Broccoli Alfredo to plain old spaghetti (for all the non-wops out there, this is noodles with some tomato sauce on them).

2. You must become a mama’s boy. The reason for this is unknown, but it appears to be a major phenomenon with real hard core wops. To test my theory, find a wop and say: “Your mama is fat, she can’t even boil noodles and she had you out of wedlock.” If you live from the severe beating you receive, you have failed to find a real wop. This brings us to the next requirement: Mama.

3. If anyone makes fun of your mother you are bound by wop law to instantly attack them and beat them to a bloody pulp, preferably giving them concrete shoes and a drive to the local dock. (Do not worry, just explain to the judge that you are a wop and that the person made a rude comment about your mother. You will be set free.)

4. Next comes appearance. You have two basic options to choose from:

A. The Gang Wop: This kind of wop has slicked back black hair, and uses lots of gel and dye, if needed. The next requirement is a white T-shirt with the sleeves rolled up, preferably ripped in several places to designate that you have been in many fights involving your mama. They must either be black or blue, and if you are with another wop you must both wear the same colors. The socks must be white and the shoes must be Italian.

Finally, a black leather jacket is optional, but with only one zipper. Do not go overboard like Michael Jackson did, I repeat, do not go overboard on the zippers.

B. The Mafia Wop: This kind of wop also has slicked back hair, but it is rarely seen because a fedora is worn most of the time. A pin stripe suit and tie is required, as well as designer socks and Italian shoes to match the suit. A trench coat is a must and has to be color coordinated with the suit. An umbrella is acceptable as extra ornamentation, but a violin case is preferred.

5. Now we come to the mannerisms and speech of a wop. You must refer to units of money in terms of items of food. For example, dollars will become “clams” or “bananas.” Other things can be referred to as food as well, for example, “arms like eggplants,” etc. When speaking, you must talk with your whole body. Wave your hands around in random directions, only synchronizing them on a few occasions, lean into people’s faces, and finally, never stand in the same place for an extended amount of time. Always keep moving.

As an optional rule, you may pinch the buttocks of all women, except your mama. Also, if anyone pinches your mama’s buttocks and it’s not your dad, refer to step three.

6. The finishing touch is the Italian welcome or greeting. Instead of a hearty handshake, you must grab the person to be greeted by the head with both hands and then kiss the person on the left cheek and then the right cheek. Be careful—if you miss and kiss them on the lips, you will have just conveyed the message that the person will die by foul means.

If you follow these six easy steps, you too will be able to be a wop like many people on this campus aspire to be. Come on! It’s fun, and you get to eat lots of mama’s pasta.

This article does not reflect the opinion of the editor or most of the staff of CWOD. This article was written by Jason Kerlek, who is 1/4 wop and close to his 100% wop relatives. He was thus able to construct this easy course on How To Be A Wop. So if you are Italian, take it up with him... he said something about your mama. Or, better yet, take it up with Mike Hichborn.

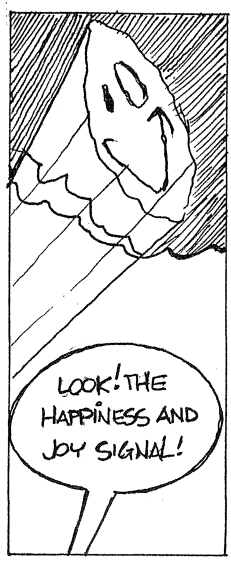
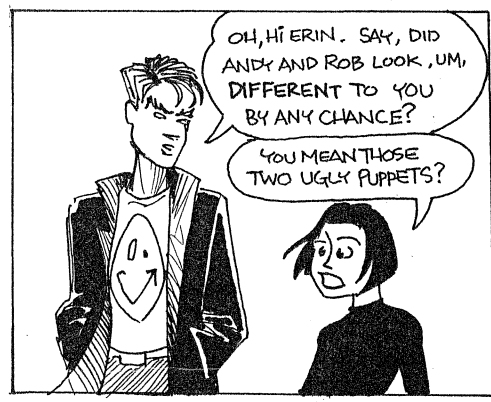
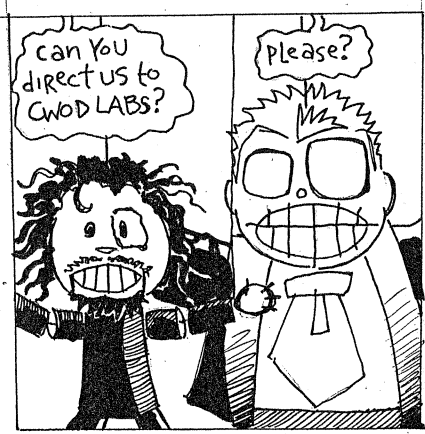
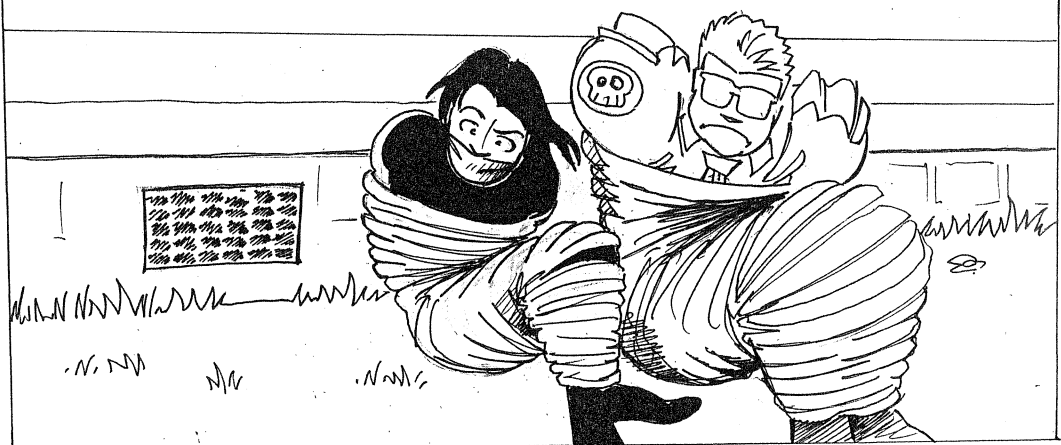
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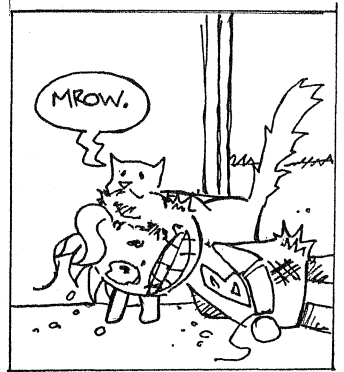
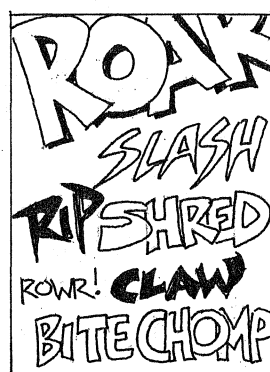
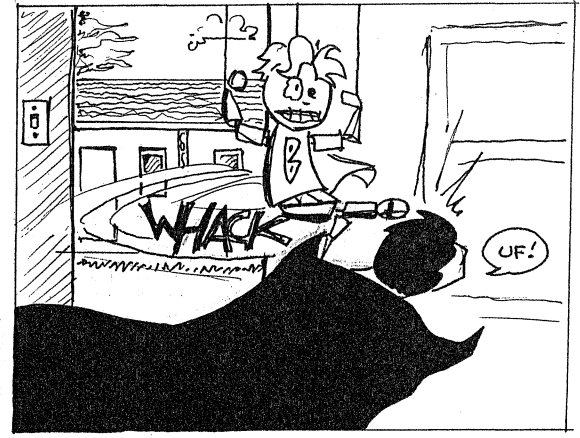
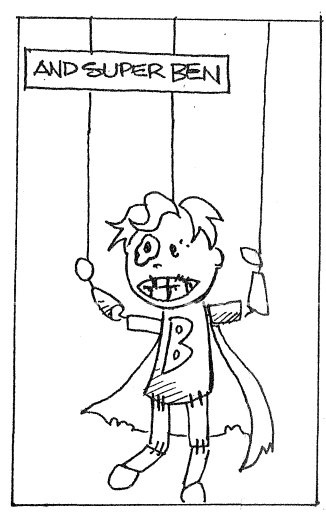
WREATH OF THE PUPPET-MASTER

PART I.

By *Benjamin Lake*

BEHIND THE CWOD





Dr. Warren H. Carroll was born in Minneapolis, Minnesota, in 1932. He received his BA from Bates College in Lewiston, Maine, and went on to earn his Ph.D. at Columbia University. He converted to Christianity in 1968. Dr. Carroll moved to this area in 1971 to work for Triumph Magazine. He founded Christendom College in 1975.

Dr. Carroll's books include: The Founding of Christendom; The Building of Christendom; The Glory of Christendom; Our Lady of Guadalupe and the Conquest of Darkness; The Guillotine and the Cross; Isabel of Spain, the Catholic Queen; Red Banner, White Mantle (Our Lady of Fatima); The Rise and Fall of the Communist Revolution; and The Last Crusade.

CWOD: Could you give us a brief outline of your professional history?

C: Ok, we'll go through the whole story, if I can remember it all! (Chuckles) After entering Columbia in the early 50's, I had a very, very negative reaction to the academic culture of this age, which was almost as bad in the 1950's as it is now.

So I said, well, I'm certainly against everything that I'm being told here, I don't like the atmosphere at all — I'm going to make the biggest change I can. And so I did what's called "volunteering for the draft." In those days the Army draft still applied. I decided I needed a complete change, so I did that. The contrast between higher education and the Army was all in the Army's favor. It was a much more healthy place than where I had been.

Of course, that was just a two-year period of my life, and then I decided to see if the academic world was just as

bad elsewhere as it was in Columbia. I got a position at Indiana University in 1957/58, and found that, yes, it was just as bad. So, I said, that's it. I've always planned to be a professor, but I'm not going to do that now. And I wouldn't have done it—except, of course, in a place that I founded.

And then, I, uh, went to work as a civilian historian to the Strategic Air Command for a couple of years, and then I went into the CIA. I didn't do any "cloak and dagger" work — it was Communist propaganda analysis, [which was] very, very good training.

CWOD: Do you feel that your experience with the CIA in analyzing Communist propaganda helped you with the rest of your career?

C: It did. Understanding Communism and the way it distorts the truth was a big factor in analyzing their propaganda, and I always had the consciousness of the evil that it was, even though I had no Faith. And then, when I got the Faith, I had the final source of explanation for what it was doing and that the essence of its evil was the rejection of God.

But in general, I think my experience as a propaganda analyst showed me how propaganda is done; how you can conceal the truth and make people think the exact opposite of what the truth is.

I learned the deceit techniques that *our* propagandists use—a perfect example is that of "repetition." You say something over and over again, enough times, and people will start to believe it, because you said it so often. That is the basis of advertising, anyway. You write a little song, wave a little symbol, and everybody wants to buy your

product. It's the same thing with propaganda—it is divorced from truth, and just intended to advance a cause. And it can be done wittingly or unwittingly—I spot it every time I pick up the Washington Post.

CWOD: Well, to get back to the story...

C: And then, about that point I decided that I would go into a different field, the field of law. And I tried that, I mean I went to law school. I got about halfway through and found that that was just as bad. So I left law school with no money, and managed to get myself down to Dallas, Texas, and get connected with the oil man, **H. L. Hunt**, and his writing, and I did a lot of ghost writing for him for a couple of years.

That brought me into the conservative movement—I was very active politically, up until the Goldwater election, which was a total disaster because they had . . . well, Kennedy was shot in Dallas—I was in the city the day it happened. All the conservatives panicked, partly because they knew that there were some people among them who were capable of having done it. Fortunately, it turned out to be a communist...

Anyway, we lost everything in that election—every Republican office holder was not only defeated, but land-slided. There was nothing left for me there politically. So I went out to Orange County, California, which was one of the few places that stood solid on the Conservative side. And I had some friends out there, too, so I went out there and I got into the office staff of State Senator John Schmitz, who I continued to work for during the next eight years. In 1970, when the

congressional seat opened up in his area, he was elected to that, and so I came with him to Washington. He only had one full term, and then he was defeated because Nixon personally intervened—as it happened, Nixon lived in that district, and Schmitz was very angry about his going to Red China and shaking Mao's hand, so Nixon got rid of him.

That year, 1972, was also a Presidential election year, and George Wallace was running as a candidate for the American Independent Party, but he was shot in Laurel, Maryland, and nearly killed—paralyzed for life. And they had just a week or two to pick a new candidate, and they picked Schmitz.

So, I was in that presidential campaign. We got a million votes. We had no money; we had four or five people working for us. That is one of the things I'm proudest of, politically, certainly, that I did. But, of course, we were defeated. Nixon thought we were enough of a threat to offer our Western press secretary a thirty thousand-dollar bribe to put out a false press release.

Anyway, my wife was already working for Triumph Magazine, so I joined their staff also as their Educational Director, and that gave me the opportunity to get to know donors, potential teachers, and [prospective] students, and then when Triumph failed in 1975, I was able to start the College.

CWOD: And when you were in your college years, what was it that turned you off to the educational style, in particular?

C: I saw what was wrong in modern education a long time before I saw what was right about Christianity! The

people teaching in the university didn't care whether truth existed or not, and it didn't matter to them. It mattered a great deal to me, it always did!

CWOD: How about a brief summary of your feelings on the ideology of the revolutionary spirit, which I know you have very definite ideas on, and particularly as to how it affected you personally during your college years and the 1960's?

C: Yeah, I did not have anywhere near a clear understanding of it in the general sense before my conversion. I did my doctoral dissertation on John Adams and the American Revolution, and I could certainly see that this was not the same kind of revolution as that of the French and Communists. And I was also very much of an anti-Communist politically, from the time I first knew anything, especially after World War II, because it was obviously an evil force, but I didn't put it all together. I especially didn't know much about the French Revolution until after my conversion.

You see, I converted having had several years a Ph.D. in history, and my whole knowledge and perspective of history turned right over and became completely different, so that there was very little similarity with what it had been before. There are points of similarity between my thinking before and after, and I think that if I had addressed the issue squarely, I would have thought about it more; I would have seen more of the truth even without the light of grace — because I *knew* the American Revolution and I *knew* it wasn't the same as the French and the Russian, and I knew that Communism was evil — but all my viewpoints were greatly clarified by my conversion.

CWOD: When did you first begin to write the History of Christendom Series?

C: That's a good question. I had always planned to write a world history, from the time that I was in college, someday. But, of course, I never even got started on it before my conversion.

CWOD: Did you know at that time what perspective you were going to use?

C: Well, I didn't have a Christian perspective. It would have been the perspective of a believer in truth. And I accepted a lot of the myths of the time — the myths about America being a leader of mankind and such a unique nation. But I never got started on it.

And so as soon as I was converted, I said, "Well, that's why. (chuckles) That's what God had in mind when he drew me toward the idea of writing a world history. Now I can do it from the *Catholic* perspective." And I wrote, oh — let's see what did I write — three or four chapters, I think, and I said, "No, this is too soon. I'm too new a Catholic and I really don't know what I'm doing." So I put it all aside until the late 1970's, when I resumed it and actually completed the first volume of the History of Christendom by . . . I think it was 1981 or 1982, but it didn't get published until 1985.

CWOD: Do you have any other books than the Christendom series immediately in mind?

C: Just one. I have a great need to finish the History. It's a very long job, and with my now uncertain health, there is an even greater priority to spending all my time on that. I am

going to try, if my health is still good enough in a couple of years, to do a sort of overview of the twentieth century and its evils, and tie it in, perhaps, a little with the College and my personal experiences. Kind of a combined reminiscence and evaluation of the century. That's the only other plan I have.

CWOD: Of all the "special topics" works that we've just mentioned, which one proved the most interesting and which one the most difficult to research and write?

C: Well, "interesting to me personally" is not really something that I can answer. Each one has its particular points. I'm a lifelong and passionate anti-Communist, so therefore The Rise and Fall of the Communist Revolution—which was a second edition, because I had one earlier called 70 Years of the Communist Revolution—I certainly enjoyed doing that, but I also in a different way enjoy doing the general histories.

The most difficult, certainly, was the biography of Isabel, because that's the only book that I have written that was based on original sources. With all my other books I checked original sources only rarely. But Isabel, because it was a biography, I did use the original Spanish, 16th Century Spanish. And I'm not good at languages, but I've got to the point where I can do research in French and Spanish, but it's hard. So that was definitely the most difficult to research.

CWOD: I know you've traveled as part of the research for past books. Are you planning on doing any travel in conjunction with upcoming books?

C: Well, there are various places that I'd like to see that I haven't. But, not too much more in Europe. I am going to go, hopefully, to Highland Scotland, which is a country I really love, even though the people have mostly lost the faith, and then go down to Ireland. But that's not connected with any book writing.

Sometime in the future, if my health permits, I might go to the Western Pacific—the coast of Asia. I've been in Japan when I was stationed there with the Army, and I've been to Australia, but this is a part of the world that I don't know very well.

CWOD: Concerning your recent illness, can you tell us exactly what that was?

C: Well I can tell you what I know, and beyond that, no one seems to know. During this past year I had at least two strokes, one of which I obviously didn't realize was a stroke because it was only detected when I came in for the second one and they took a CAT scan, which showed that I had had a stroke before without knowing it. I think now that I had it in August, and the second one was the one that happened here, when I was lecturing and I couldn't talk (that was at the end of September).

And then at the end of November—I had no particular thing like not being able to talk—but a feeling that I had lost a lot of energy and that something was seriously the matter with me. I still think I had a third stroke, but there's no way to prove that. That was the period where I could barely teach at all — I could not teach two classes in succession. Since I didn't know whether it would reoccur—and if I was right, and the third one was a stroke—it had happened three times in five

months, which wasn't very encouraging for the future.

So I felt that I should cut down my load, because I wasn't sure if I could teach a full load, and because I wanted fewer students to be affected if I suddenly became unable to teach at all. Fortunately, I have felt considerably better since the end of December, but not back to where I was. I feel about 75 percent/ two-thirds, something like that.

CWOD: So, what do your "course cuts" amount to?

C: Well, I'm out of teaching the core courses. I'm not going to do that any more. I had always planned to do that, but not this soon. I planned to teach on through the spring semester of the year 2000, and then give up the core courses and go down to just two advanced courses a semester. I just moved that up to this semester. Other than that, there is no change.

CWOD: And over the next few consecutive years?

C: If I don't have any further strokes, and remain the same that I am now, I can quite easily teach two courses a semester and will do that at least until the year 2000, and hopefully for several years beyond that. I can't assume that I won't have any more strokes; I've had all these in such a short period of time, so there's no way to predict it.

CWOD: Let's talk about your style of history a bit. It is well known that you teach with a fact filled style, and your perspective is God's relationship to man throughout history. Do you consider yourself a trendsetter for modern Catholic historians?

C: I wish I were—I don't know of anybody else who's doing this kind of work. I do know of several younger historians who are hoping to do it—certainly Dr. Blum and Dr. Schwartz, who lectured to the core course [once this semester]. So I hope to be a trendsetter, but right now I'm really the only one [of my type] in the field.

CWOD: In reference to Dr. Schwartz, he is a prospective teacher for the College, is he not?

C: Yes, because I'm not teaching the core any more. It would be better if we could get someone part time, because that's all we really need. Because I've gone down two courses, we need to have those two courses filled up. But, on the other hand, if we find somebody really good, we won't want to let him get away, so we probably will hire somebody full time, starting in the Fall. We have [six candidates, altogether].

CWOD: I'd like to talk about the "approach to history through literature and philosophy" perspective, which I know is employed out at Thomas Aquinas College, and is a method preferred, I believe, by our very own Dr. Blum. How do you think these two styles best interact with each other, and on what level is each appropriate?

C: Well, in history, you have several different approaches. Mine is political and religious history, but then there is intellectual history, which is Dr. Blum's approach. If they're both well done, they complement each other very well. What we need to try to do is have about an equal amount of both. During the long period when I was teaching most of the history here [1985-1996], we didn't have any intellectual history until Dr. Blum came.

Now, the Thomas Aquinas approach is not really “doable”— I mean the Thomas Aquinas approach leaves out history! You can only get some intellectual history in through the way they do it, but you can’t get anything else in. In other words, you get intellectual history only, without the framework of political and Church events. So, it’s *the* greatest deficiency in their curriculum. They have essentially no history at all. I’m quite confident that that will never happen here.

CWOD: Given the fact that most students coming into a college such as our do *not* have a base knowledge of history, and given the fact that, if you will, ideas cannot form in a vacuum, do you feel that a style more closely resembling your own is a prerequisite to the more intellectual approach?

C: Well, I think that a full, well-rounded curriculum should have history courses, and I would hope that it would be taught from my point of view—which should be *the* Catholic point of view. Now, that doesn’t mean that they should *all* be political and religious. That was one of our greatest weaknesses before Dr. Blum came—that we didn’t have any courses in his style. But it would be just as great of a weakness to have just that [the intellectual approach], and nothing else.

Dr. Carroll’s Course Schedule:

Fall 1998: Hispanic Peoples I
 Early American
Spring 1999: Hispanic Peoples II
 Middle American
Fall 1999: French Revolution
 Recent American
Spring 2000?