

# St. John's Collegian

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## War Discussion

Contrarily to widely held beliefs, last Sunday's war meeting was not prepared by local fifth column headquarters. It might also help to clear up matters to state the fact that Mr. Barr has no intention whatsoever of overthrowing the Roosevelt administration and establishing himself or Mussolini as fascist dictator over the United States of America. He does, however, believe that there can be some truth in the words of a madman or criminal, which is quite a different thing. In other words, Mr. Barr's talk was a warning against crushing Italy without recognizing what she has to teach us.

Many of us are forgetting that at the time of the March on Rome in 1922, *fascismo* was far more than the fascism we are ridiculing today in our cartoons, and we find it difficult to understand why the Italian people so whole-heartedly supported a regime which seems to us to be nothing more than ruthless tyranny. Mr. Barr offered several explanations: When Mussolini came to power, Italy was tired of two things. In the first place, it had been one of the main supplies of cheap labor for the ruling countries for many years. Furthermore, it was tired of being considered by the rest of the world as a kind of museum or showplace where everybody played a mandolin in a gondola under a continuous moonlight. The fascists also felt—and the Italian people with them—that when the bourgeoisie crushed the remnants of feudal nobility in 1789, it laid the foundation for a society in which the money-class was supreme, and which was therefore not truly concerned with justice and the common good. They, on the other hand, were going to establish a government that would be strong and just, whose functions would be more than those of an empire and which would, for instance, assume complete responsibility for education. They called it the *stato*

*etico*; we would call it the affirmative state. Given this ideology, it is understandable that Plato has been called a disguised fascist, and why the fascists have been called misunderstood ("misunderstanding" might be more appropriate) Platonists. The Italians in 1922 were ready to accept these ideas, not only because of the material reasons already mentioned, but also because, through their history, they were more concerned with justice, law, and discipline, than with the idol of the democratic society, the standard of living. They were glad that the *stato etico* was determined that politics should transcend economics. Furthermore, no small part in preparing the Italian people for fascism was played by Mazzini, the man who changed Italy from a geographical region into a state in the latter half of the 19th century. He believed that our society stressed the rights of man, while it overlooked his duties, which are just as, if not more, important. He also accused us of considering liberty as an end in itself, instead of striving to achieve morality by means of freedom. The great stress Mazzini laid on the morality of the state is shown by the fact that he despised the Italy he himself had helped to unify. He thought that the new Italy was weak, because the unification had not been accomplished by her own people's fight, but by cheap means, with the help of her neighbors.

During the discussion period, it was violently protested that the deeds of fascism have turned out to be entirely different from its words, a fact which hardly anyone contests, and which does not take any significance away from Mr. Barr's invitation to reflect upon these words, and take them into consideration when the proper time comes.

We today invariably associate fascism with dictatorship. Yet Mazzini, the great exponent of the ideas propagated by the fascist intellectuals of 1922, was a firm believer in the re-

publican form of government. Today Mussolini and his clique would probably look across the *mare nostrum* with less anxiety if they had followed Mazzini all the way.

PETER WEISS.

## I. S. S.

The necessity for preserving the liberal arts in liberal arts colleges is apparent, for men trained thus are reasonable men, men who will secure a just peace and maintain an affirmative state after the war. The training of men and women for the armed forces and for industry is of the utmost importance, as the winning of the war is our immediate aim. This should not mean, however, that all liberal arts colleges should become vocational schools, for the ultimate end and the educational background that is necessary if we wish to reach that end successfully should not be sacrificed while we are attaining the immediate goal.

At the International Students Service conference held in Washington two weeks ago, student representatives from over twenty liberal arts colleges met to discuss the problem of how liberal arts colleges can maintain themselves as such during the war, and at the same time co-operate to the limit of their ability with the war effort as a whole. It is quite probable that those colleges not already armed force training schools, will shortly be required to make the change. The majority of these colleges will be teaching men and women to produce, maintain, and operate those machines needed to fight this war, and also preparing others to fill desk jobs and the like.

The need for trained manpower is both urgent and great. It is so overwhelming that those who are deciding the course to be followed have neglected the need for "training" reasonable men. The student representatives at the ISS conference failed to discuss this problem clearly. They also have lost sight of the end, for the immediate job, the training of technicians, the winning of



this phase of the revolution, has blinded them in its immensity to anything beyond the end of the war. And they are pursuing this task to the exclusion of one equal in importance, which is preparing ourselves for working reasonably, now and later, toward a reasonable peace and its maintenance.

Although no decision was reached at the conference, for it is not the policy of the ISS to come to any decision, most of the students wanted some government agency to tell them definitely what to do. Until now the college administrators, the students, and the government agencies concerned, principally the War Manpower Commission, have been hopelessly confused. The agencies and the administrators have been asking each other what to do. Neither have taken a definite step toward the solution of the problem, and the students have been tossed about in between. The WMC and the Selective Service hope to solve the problem by drafting all men above 18, give them their basic training and send those they feel intelligent enough back to college for a year or so. But as yet, there is no indication that they might learn the liberal arts in this year. In the state the I. S. S. is now, it appears that the students would accept any sort of "over-all" plan, if it was definite. Such a plan is what those at the conference seemed to want, but during the whole conference there was no mention of the importance of retaining at least a few liberal arts colleges throughout the war.

The training of technicians will continue to an even greater extent than now, but at the same time the liberal arts must be taught. We at St. John's, as a college group, are well aware of that. Unfortunately, we seem to be the only ones. At least that was the impression received at Washington. But just being aware is not enough in itself. WELL?

BROOKS JACKSON.

## Faculty Notes

The Dean hasn't done any skiing since he left his boyhood home in Vermont. But he has had plenty of opportunity for the past week while in Maine. One evening he led a seminar on the Phaedo with Colby College students. As the topic of an address to the student body at Colby, he used the *Meikljohn Memorandum*.

Last night Mr. Barr joked with the nation again on the state of liberal education. The occasion was a "Town Hall" and the subject—"How can education keep pace with war needs?" Dr. Studebaker sketched his plan for a complete war-time conversion of kindergartens and colleges. Miss Gilson, an economics professor at Chicago, accused high schools of not posing real problems in their course—"Problems in Modern Democracy."

## Letter to the Editor

(Note: The following comes to us from the University of Chicago:)

Sir:

I have long been a zealous partisan of the New Program at St. John's, so you may conceive my dismay when the following rule in the college catalogue was brought to my attention by an offensive Pragmatist of my acquaintance: "Students bringing women into the dormitories are subject to summary expulsion."

"Surely," he said, with feigned surprise, the students and faculty of St. John's cannot be ignorant of the Oxonian Decretal!"

The shining 'scutcheon of St. John's was smirched—what could I say to him? The decretal he referred to is, of course, No. 52 of the *Decret. Consist. Univ. Oxon.*, Anno 1579, which states in part that "Universitie men, which keep whores in their chambers, may not be expeld for that, because it ought to be presumed beforehand, that scholars will not live without them."

The discrepancy between the generous common sense of the Decretal and the cruel and unnatural ruling in the catalogue is just another example of how the wise laws and salutary maxims of our fathers have fallen into disuse and oblivion in these parlous times.

"We have lost our heritage!" cries Barr; yet in St. John's, right in his

own backyard so to speak, flourishes a most disgraceful and flagrant example of that same Kulturbolschewismus he so justly deploras.

Trusting that my letter will incite the students to take this matter into their own hands and vindicate the honour of the college.

I remain, &c.,

OUTRAGED TRIVIALIST.

## Sports

Bad weather has prevented any sort of outdoor athletics during the past few days, including the intramural soccer games hopefully scheduled by the athletic department. One or two contests succeeded in their bid for public interest and participation, but it has seemed that there is not much enthusiasm over soccer as an after-drill activity.

This may be because people are avoiding athletics as such, or again, because they are unfamiliar with soccer, as opposed to football for example. Or perhaps they suppose they have no time for sport, given our new and crowded schedules, but this matter is not serious, since surely there will be time for soccer if we dispose our other hours with wisdom.

Whatever the reason, for those who do not like soccer there will be basketball in the near future, at which they may show themselves to be men, not mice. With "By-the-numbers" Doberer to spur us on and with the fine condition we will have been put in during the drill periods, it may be expected that the games will be fast ones.

The Juniors expect to win an easy victory for the season over what opposition Freshman and Sophomore seminars may provide. Though the lower classes may produce some fair players, they are known for their want of foresight in not having full teams down for each game, which will, not doubt, make it difficult for them to develop well-balanced teamwork.

The Seniors are not to be considered. If we may judge by our experience with other classes, they will probably give up intramural sports for the movies.

## On the Lecture

Mr. Gorman's lecture last Friday evening consisted in description of a possible attitude with which to introduce and consider the problems of revelation and reason. This attitude he described as composed of two analyses. Each analysis was supposed to accommodate the relationship of revelation and reason in both the orders of knowledge and practice. Hence the alternative titles, Faith and Reason, Religion and Politics.

The subject, as the speaker explained, is at present widely misunderstood. Most people have a preconceived solution of the topic, their preconceptions springing from either sectarian or rationalistic prejudice.

Averroes' treatise *On the Agreement of Religion and Philosophy* provided the lecture's first set of terms. Within the order of knowledge, according to Averroes, there are three kinds of reasoning: demonstrative, probable and persuasive. Roughly these correspond on the one hand to scientific, dialectical and rhetorical procedures, on the other hand to knowledge, opinion and the assent of the passions. These, in turn, Mr. Gorman analogized to the classes of the *Republic*, philosophy, narrative and myth. And though narrative is not characteristically dialectical, any more than the Guardians are primarily dialecticians, the analogy served to indicate the principle of the Averroistic resolution—the types of audience.

In the order of knowledge religious myth is persuasive, and the truth of myth is an allegorical expression of first principles and the natural law. In the order of practice Averroes claimed for religion remarkable political efficiency. There is, for the commentator, no question of the possibility of revelation.

Mr. Gorman pointed out a large measure of agreement upon the issue, not any rate in effect, between Averroes and Plato and Aristotle. The Averroistic view depends on the *Organon* and the *Rhetoric* for its logical scheme.

The Judaeo-Christian experience supplied the second resolution of the problem. For the Hebrews, knowledge is subordinated to faith; in fact,

the very terms of the discussion alter. Knowledge of the first principles as well as of appropriate political action is in source revelation and in form doctrine. There is no analogue within the Averroistic story for the spiritual vocation of Abraham. The consequences of the Hebraic shift in the order of knowledge are two-fold: it is affirmed that man's highest achievement is to walk in the ways of God, and that suprarational powers exist. Further all secular activity is directed according to the imagery and ends of divine influence.

The Christian view reaffirmed the Hebrew claims in the order of knowledge. However, Christ envisioned the secular states as possessing an authority and independence distinct from the supernatural order. He established a parallelism of heavenly and earthly cities, of divine and civil law, of faith and reason, and of the theological and moral virtues. The tradition includes a burden of emphasis on the natural sciences and man's rational powers which is absent from Hebrew thought. Mr. Gorman suggested the particular adequacy of the Christian position by an elaboration of a saying of Pascal: the Greeks knew the misery and grandeur of man without knowing God; the Hebrews know God without knowing full well the misery and grandeur of man.

Both the Averroistic and Judaeo-Christian interpretations were presented by Mr. Gorman as hypotheses. The major point of the comparison was an attempt to show the irrelevance of criticism of the Judaeo-Christian experience in Averroistic terms. More precisely, any rationalistic critique of revelation must ignore the nature of revelation. In the phrase of an antagonist the Christians refuse to allow their myth to be allegorized.

The two contentions of the lecture were formally resolved by the piety of the speaker's concluding sentences; the clarity with which the analyses were opposed gave the argument its unity.

DAVID SACHS.

## Arts

On Thursday and Friday of next week, the Republic is showing the film translation of Hammett's *The Glass*

*Key*, and this is one we want to recommend. There is nothing like a good murder to take your mind off the past holiday and the impending one. Hammett has a reputation that we need not speak of since our audience is composed of what it is composed of. Another incentive, we suppose, for seeing *The Glass Key* is the presence of Veronica Lake, best described as long in the hair and slim in the waist.

At various intervals during the week, the local movie houses will change their attractions and there'll be shadows of all sorts of people doing all sorts of things. Such epics as *Seven Days Leave* with Victor Mature (sweater boy) and Lucille Ball; *Thunder Birds* with society's own Gene Tierney, and even a little agon called *Henry Aldrich, Editor*.

On Saturday night you will please park your guns at the door of Iglehart Place. If you do that the Cotillion Board will, for a small fee, provide you with a real Western evening. For *Destry Rides Again* has Marlene in side saddle but doing the guiding. The saying goes, you haven't lived until you've heard her sing (in her own baritone) *See What the Boys in the Back Room Will Have* and *You With Your Eyes Across the Table Technique*. If memory serves, this is a very funny picture. There is to be recorded music for them that likes dancin'.

On Monday evening at the National in Washington, Kathrine Cornell will open her latest production. It is Chekov's *The Three Sisters*. The three are, respectively, Miss Cornell, Judith Anderson, and Ruth Gordon. As for the two leading males, they are Edmund Gwenn and Dennis King. It will be staged as usual by husband Guthrie McClintic. The presentation of Chekov marks a high point in Cornell's career as actress and producer. It is a rare thing these days when any important American actress undertakes to do the Russians. There are still bitter memories of Lynn Fontaine in *The Sea Gull*, when we sat in the dark and thought dark thoughts. The first lady of the stage has done well to wait this long. We doubt neither her talent nor her sincerity. We shall bide our time and see.



## Music

On the tenth and eleventh of the month Ralph Kirkpatrick, his clavichord and his harpsichord, paid the college their long announced visit. As the first item on his two-day program, Mr. Kirkpatrick gave an informal clavichord recital on Tuesday afternoon. He made a few introductory remarks, commenting on the various effects produced when we say the same thing through different mediums. Further he gave consideration to the unique properties of the clavichord which allow it to produce effects like those of no other instrument, the most important of which, beyond the instrument's limited size and dynamics, seems to be that a player can still maintain control of a string after striking it, thus producing a kind of tremolo.

He then played some little preludes and fugues and some two-part inventions. To illustrate his previous remarks on the effects of different mediums, Mr. Kirkpatrick also played some of these in the harpsichord. This instrument, though lacking the delicacy of the former, presents greater variety of pitch and dynamics. The recital was brought to a close with one of the French suites, again on the clavichord.

That evening at nine o'clock, Mr. Kirkpatrick held a seminar on the Goldberg Variations in McDowell. He said the primary aim of an early eighteenth century composer was not to be original but to do a job better than anyone else could; and in the light of this he analyzed the variations. Finally the group retired to Humphreys to sing the ground base on which all the variations are imposed. They also sang some folk songs of the "quadrille."

The Goldberg Variations again served as subject matter in Wednesday's formal harpsichord recital. The variations were played twice, so that, apart from the appearance of small cats and the rustling of music paper, students and visitors could follow the explication with comparative ease.

DOUGLAS GUY.

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## Calendar

St. John's College

Fri., Nov. 27 — Sat., Dec. 5, 1942

### Friday, November 27:

8:30 A. M.  
2:00-3:15 P. M.  
5:00 P. M.  
7:00-8:00 P. M.  
8:00 P. M.

Chapel Service  
Military Athletics  
Chorus Rehearsal  
Bible Class  
Formal Lecture—*Herodotus*—Mark Van Doren

Great Hall  
Back Campus  
Humphreys Hall  
McDowell 21  
Great Hall

### Saturday, November 28:

8:30 A. M.  
9:30 A. M.-12:00 M.  
8:30 P. M.

Chapel Service  
Athletics  
Movie—*Destry Rides Again* (Marlene Dietrich) and short—  
Informal Dance

Great Hall  
Back Campus  
Iglehart Hall

### Sunday, November 29:

3:00-5:00 P. M.  
8:00 P. M.

Recorded Concert  
*Revolution: War and Peace.*

Humphreys Hall  
Woodward Hall

### Monday, November 30:

8:30 A. M.  
2:00-3:15 P. M.  
5:00 P. M.

Chapel Service  
Military Athletics  
Chorus Rehearsal

Great Hall  
Back Campus  
Humphreys Hall

### Tuesday, December 1:

8:30 A. M.  
2:00-3:15 P. M.  
5:00-6:00 P. M.  
7:00-8:00 P. M.  
8:30 A. M.

Chapel Service  
Military Athletics  
Recorded Music  
Bible Class  
Town Meeting—*The Necessity for World Federation*—Robert Lee Humber

Great Hall  
Back Campus  
Humphreys Hall  
McDowell 21  
Iglehart Hall

### Wednesday, December 2:

8:30 A. M.  
2:00-3:15 P. M.  
7:30 P. M.

Chapel Service  
Military Athletics  
Meeting of Cotillion Board  
Orchestra Rehearsal

Great Hall  
Back Campus  
Paca-Carroll Social Room  
Humphreys Hall

### Thursday, December 3:

8:00 A. M.  
2:00-3:15 P. M.  
5:00-6:00 P. M.  
7:30 P. M.

Chapel Service  
Military Athletics  
Recorded Music  
College Meeting

Great Hall  
Back Campus  
Humphreys Hall  
Great Hall

### Friday, December 4:

8:30 A. M.  
2:00-3:15 P. M.  
5:00 P. M.  
7:00-8:00 P. M.  
8:00 P. M.

Chapel Service  
Military Athletics  
Chorus Rehearsal  
Bible Class  
Formal Lecture—*Rhetoric*—Mortimer J. Adler

Great Hall  
Back Campus  
Humphreys Hall  
McDowell 21  
Great Hall

### Saturday, December 5:

8:30 P. M.  
9:30 A. A.-12:00 M.

Chapel Service  
Athletics

Great Hall  
Back Campus