

# St. John's Collegian

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## Meeting

In commemoration of the massacre of 156 Czech students by the Nazi government three years ago today, an important meeting of the student body was held tonight in which a theoretically well integrated trio of statements was presented in order to "initiate students into their world responsibilities as members of the Republic of Learning."

*The Declaration of the Federation of the World*, an eloquent document written by an inspired and inspiring North Carolina oil man, and read to the meeting by Mr. Barr, declares that civilization has created an existing community of nations, that such a community can no longer withstand the disintegrating forces of ethnographic totalitarianism unless it establishes for itself a legally organized government as a bulwark of the rights of free man, and that it is therefore now necessary to build a federation of the world. Political man is a citizen of the world. The author, as rhetorician and grammarian, successfully manages his task, because his persuasiveness and verbal agility make clear a sincere and appealing cause. As logician, his success depends upon one's willingness to accept as realistic the dichotomic nature of his analysis of possible alternatives. That is, is it true that "If totalitarianism wins this conflict, the world will be ruled by tyrants, and individuals will be slaves. If democracy wins, the nations of the earth will be united in a commonwealth of free peoples, and individuals, wherever found, will be the sovereign units of the new world order"? While the results of the former would appear to be reasonably certain for a period of time, is there any certainty whatsoever that the results of the latter would by necessity be such as stated? Also, is undeniable that "the present conflict will determine the survival of free institutions throughout the world"? And is it true that we must either have

a "federation of all nations" or "endless war"? While recognizing the great value for purposes of persuasion of stating alternatives so sharply that only the desired alternative can possibly be considered by a reasonable reader, it might be equally strategic to argue that almost anything can come out of this war, and that it is therefore imperative that we concern ourselves with evaluating every conceivable outcome. Although it appears that there are just grounds for criticism of the declaration, believers in the principle advocated doubtless find it a valuable statement which can do much to help achieve the end which it holds in common with the Streit proposal.

Alexander Meiklejohn's *Memorandum: An Institute of Education for International Citizenship* was read in his absence by Henry Mack. This memorandum is a proposal for international adult education on the postulate that "educational factors are at least equally important with those of politics and economics." The argument of Mr. Meiklejohn's paper is: that educational planning on an international scale must be an organic element of any world organization; that the problems of this new society must be studied by the citizens as well as the experts; that a planned education must include an integrated international program having a central Institute of Education to conduct studies of world problems and to direct adult education, including the operation of some sort of teacher training program; that the general method of teaching must rest upon confidence in free discussion and the ability of people to "think together." The memorandum also includes more specific information about the methods to be used as a result of many years of experience in the field of adult education. Mr. Meiklejohn urges that plans for educating be built into all proposals for post-war adjustments and that official and unofficial conferences be held, beginning immediately, in order to make possi-

ble the realization of the significant opportunities which clearly exist.

The last formal part of the meeting was a talk by Miss Monica Owens on *The Ends and Means of the International Student Service*, an organization which she represents in an official capacity. Miss Owens reviewed the incidents in Czechoslovakia in 1939 which were the occasion for the observance of a memorial celebration. She made clear that these facts, and others like them, were an indication that the Axis powers are fully aware of the power of education. Freedom of thought is a potent weapon against totalitarianism, and therefore it is important for us to keep our own educational institutions free even during the war. An implication of this belief is that liberal arts must be kept alive. Miss Owens discussed the relation of the International Student Service to this war, and it appears that any direct effort on the part of this organization to aid the war effort is stunted by a desire to remain, so far as possible, "impartial." It was difficult to understand the consistency of this position with the remarks made previously, since it seems to be admitted that free education and totalitarian government cannot exist together.

The discussion period following these three statements shed light on the more particular aspects of each. The meaning of self-government for the members of the federation was discussed. Mr. Buchanan also attempted to fit the I. S. S. into the entire picture of education, during and after the war, pointing out that some such organization needs to carry the important burden of educational planning for men in the armed forces.

The meeting was certainly a significant initiation for the uninitiated and a valuable discussion of ends and means for those already aware of their world responsibilities.

CHUCK NELSON.



## On The Lecture

Projective Geometry is that branch of geometry which deals with the general truths of projection; that is, it deals with those elements of figures which remain constant when subjected to the transformations of projection. (Plane geometry, for example, deals with the truths that arise from considering figures as undergoing the transformations only of rigid motions.) What is projection? This is the question that Mr. Willard S. Stainback posed and answered in his lecture of last Friday evening. It is the transformation of a figure, where figure is any assemblage of points, lines and/or planes, by projecting the figure point by point, from one center of projection to some other plane or curved surface. The mechanics of this transformation are simply those of selecting an arbitrary point as the center of projection, and joining that point to every point of the figure in straight lines, considering those lines to be of indefinite extent. Then the various lines through this center constitute a pencil of rays, and that pencil can be cut by any plane you please. The intersection of the rays and the plane of projection is the projected image; the entire pencil is the projection.

If we restrict ourselves to one plane, then it is clear that a straight line will be indiscriminately the projected image of a straight line, a circle, an ellipse, and in some cases of a triangle. No general truths of great importance come to light here. When, however, the center of projection is in another plane than the figure projected, interesting results are obtained.

The first theorem of projective geometry that comes to light is "Desargue's Theorem," which states, "If two triangles lie in such a way that the lines joining their corresponding vertices meet in a common point, then the corresponding sides of these triangles, if produced, will intersect in points which lie along the same straight line." The converse of this theorem is also true. Mr. Stainback did not go into the full proof of Desargue's theorem, although the figure he drew made it obvious, with a little explanation, that it was true when the triangles lay in different planes. (The

proof cannot be given for one plane without borrowing from plane geometry a concept which has no place in projective geometry, or without introducing infinity as a definite point. This latter concept, while somewhat staggering, is admissible, and preserves the unity of projective geometry.)

The lecturer then went through the actual process of drawing a projection, first dealing with orthographic. In this special case, the center of projection is taken as being at an indefinite distance—at infinity, if you like—and therefore, if the projected figure lies in a plane parallel to the plane of projection, there will be no distortion in the projected image. Moreover, true lengths of lines not parallel to the plane of projection can always be found by the method of revolution. The orthographic projection is always made onto planes called the Horizon, Profile and Vertical Planes of Projection—these planes being arbitrarily located in space, but at right angles to one another. Of course, three centers of projection are also chosen, one for each plane.

These considerations led immediately to a discussion of perspective projection; Mr. Stainback illustrating how we could progress from two orthographic projections to a perspective projection where the center of projection is at a finite distance, and gradually dispensing with the orthographic projections entirely, as he added knowledge of other truths of projection. These other truths were evidenced as Vanishing Points and Measuring Points. Any given set of parallel lines appear to meet in one point in the cutting, or picture plane. This point is their vanishing point, and measuring points are similarly found. These points are of great value.

Mr. Stainback concluded by saying that if the center of projection be taken within a circle, then the projection of that circle in its own plane is the entire plane. Obviously, if the center of projection is within a solid body, then the projection of that body fills all space. Perhaps, he suggested, the sun, which is the greatest projector of all, is trying to do just that. What would happen if the sun succeeds, he left to the students.

J. LOUIS HEDEMAN.

## Notes

Mr. Barr attended a dinner in Washington Saturday in honor of the Master of Balliol. Balliol is the college within the University of Oxford which Mr. Barr attended.

A former St. John's graduate, Capt. Jeff Fields, is fighting with our troops on Guadalcanal.

## War Meeting

Can the state persuade its citizens to accept meat rationing and at the same time teach them to think through problems of government clearly and justly? Mr. Blakely, a former journalist, assumed the affirmative and discussed the means of educating the voting public using the Office of War Information with which he is now working, to illustrate. Its purpose is to give the public problems to think about, and the information relevant to them. Its most difficult task is to teach them how to make the right decisions on these problems. But what would happen to the O. W. I. if the public decided in a O. W. I. seminar not to accept meat rationing? This means that though its purpose is to teach people to inquire after the truth, the O. W. I. must safeguard its existence by giving them the right information.

If adult seminars and forums are instituted now, Mr. Blakely believes that citizens will be more ready to act wisely and justly in building a peace. He suggested that an office of information, holding these purposes, should be a permanent part of our government after the war.

If the audience could have assumed with Mr. Blakely that contemporary problems could present as good seminar material as do the Great Books for learning to make just decisions, the means of presenting such problems relevant to them could have been discussed. But while his audience doubted whether Mr. Blakely realized the limitations of contemporary publicists, Mr. Blakely took their questions to be signs of intellectual snobbery, which he remarked, was as strong about him as the odor of a petunia.

## College Meeting

"Yes, I said; and there is another thing which is likely, or rather a necessary inference from what has preceded, that neither the uneducated and uninformed of the truth, nor yet those who never make an end of their education, will be able ministers of State; not the former, because they have no single aim of duty which is the rule of all their actions, private as well as public; nor the latter, because they will not act at all except upon compulsion, fancying that they are already dwelling apart in the islands of the blest.

Very true, he replied.

Then, I said, the business of us who are the founders of the State will be to compel the best minds to attain that knowledge which we have already shown to be the greatest of all—they must continue to ascend until they arrive at the good; but when they have ascended and seen enough we must not allow them to do as they do now.

What do you mean?

I mean that they remain in the upper world: but this must not be allowed; they must be made to descend again among the prisoners in the den, and partake of their labours and honours, whether they are worth having or not.

But is not this unjust? he said; ought we to give them a worse life, when they might have a better?

You have again forgotten, my friend, I said, the intention of the legislator, who did not aim at making any one class in the State happy above the rest; the happiness was to be in the whole State, and he held the citizens together by persuasion and necessity, making them benefactors of the State, and therefore benefactors of one another; to this end he created them, not to please themselves, but to be his instruments in binding up the State.

True, he said, I had forgotten.

Observe, Glaucon, that there will be no injustice in compelling our philosophers to have a care and providence of others; we shall explain to them that in other States, men of their class are

not obliged to share in the toils of politics: and this is reasonable, for they grow at their own sweet will, and the government would rather not have them. Being self-taught, they cannot be expected to show any gratitude for a culture which they have never received. But we have brought you into the world to be rulers of the hive, kings of yourself and of the other citizens, and have educated you far better and more perfectly than they have been educated, and you are better able to share in the double duty. Wherefore each of you, when his turn comes, must go down to the general underground abode, and get the habit of seeing in the dark. When you have acquired the habit, you will see ten thousand times better than the inhabitants of the den, and you will know what the several images are, and what they represent, because you have seen the beautiful and just and good in their truth. And thus our State which is also yours will be a reality, and not a dream only, and will be administered in a spirit unlike that of other States, in which men fight with one another about shadows only and are distracted in the struggle for power, which in their eyes is a great good. Whereas the truth is that the State in which the rulers are most reluctant to govern is always the best and most quietly governed, and the State in which they are most eager, the worst.

Quite true, he replied.

And will our pupils, when they hear this, refuse to take their turn at the toils of State, when they are allowed to spend the greater part of their time with one another in the heavenly light?

Impossible, he answered; for they are just men, and the commands which we impose upon them are just; there can be no doubt that every one of them will take office as a stern necessity, and not after the fashion of our present rulers of State."

## Arts

Since we neglected to mention the local showing of *Life with Father* last week, we feel obliged to do so now. The road company that is presenting

the Linsey-Crouse comedy at Ford is headed by Margalo Gillmore, a reticent but talented actress, and Percy Warman. Everyone knows the theme of this play—the comfortable, humorous and gentle life of the Days in last century's New York. *Life with Father* ends its run tomorrow, and on Monday starts *The Great Waltz*, about which we will say nothing.

—*You Were Never Lovelier*—a title which appeals and gets our vote for best sentence to come out of the mouth of Hollywood—begins at the Capitol on Sunday. This is, of course, the new Astaire musical, and much to our disappointment we find that the title refers to Rita Hayworth and not us. We are insured a maximum of songs and gaiety and a lot of handsome dancing by the two mentioned.

If it's *joie de vivre*, as they say, you're looking for—well, Annapolis is full of it this week. At the Circle on the same Sunday, Judy Garland and George Murphy will be prancing and singing all sorts of songs in a little opus called *For Me and My Gal*. This is the latest M-G-M contribution to the war effort. In addition to Garland and Murphy, those producers have tossed Gene Kelly in—to get the carriage trade. Mr. Kelly is as light on his feet as Zorina—a kind of combination of Draper and the aforesaid Astaire. If you are theatre conscious you will remember Kelly as Joey, the heel, in *Pal Joey* of a few seasons back. *Pal Joey* ranks as one of the most urban musical shows in history—we're not sure what that means—and Mr. Kelly is the man responsible for that adult quality. He is a dancer worth traveling far to see, and the Circle isn't very far.

*You Can't Escape Forever* is the title of the Republic's offering for Sunday. One of the unique things about this picture—possibly the only unique thing about it—is the title. We can't make up our mind about how it's to be read. Try it. George Brent blasts his way through this with two fists, all more or less for Brenda Marshall who is trying to do the escaping. Anyway it's something like that. The plot's a little obscure.



## Robin Hood

The St. John's Film Club presents the second program of the current series this Sunday afternoon at four o'clock. The film is *Robin Hood*, produced by and starring Douglas Fairbanks, senior. The date of this film is 1922 and marks a turning point in Fairbanks' career. His popularity guaranteed such box-offices that he could gamble on a production piece, one that ranks with Griffith's films in magnitude and splendor. As the hero, Fairbanks does such tricks with swords as have never been seen before or since. The Nottingham castle that was built in 1922 by union labor will put the walls of Babylon to shame. You can come in free if you've paid your \$2.50. If you haven't joined yet, do so, because you're missing pictures and the price will not go down.

## Patriotic Jingle

Oh, while I slept, they've taken me apart.

My shadow is in Iceland, and my heart In Africa, the bright repast of flies.

My wandering hands pad beneath tropic skies

The burning sands of Egypt, while my feet

Plod polynesia in the jungle heat.

But, since my hands are tied, I cannot find,

I cannot put my finger on my mind.

A squad of fat male nurses heaves in sight—

"Hush, you're delirious, dear. Best say good night."—

Then takes my colon, furthering its designs,

To forward to the Commissar of Mines.

My parts below the waist swim under sea,

While half my hair, estranged, storms Germany.

But who remembers where they've put my mind,

My little mind, so empty and so kind?

But here it comes. It's had an operation.

**GOD DAMN THE JAPS! LONG LIVE THE NATION!**

BARTON BARBER.

## Calendar

St. John's College

Fri., Nov. 20 — Sat., Nov. 28, 1936

### Friday, November 20:

8:30 A. M.

5:00 P. M.

7:00-8:00 P. M.

8:00 P. M.

Chapel Service

Chorus Rehearsal

Bible Class

Formal Lecture—*Revelation and Reason*—  
William Gorman

Great Hall

Humphreys Hall

McDowell 21

Great Hall

### Saturday, November 21:

8:30 A. M.

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

10:30 A. M.

Chapel Service

Athletics

Faculty Meeting

Great Hall

Back Campus

McDowell 24

### Sunday, November 22:

3:00-5:00 P. M.

4:00 P. M.

8:00 P. M.

Recorded Concert

Film Club showing of  
*Robin Hood*

*Revolution: War and Peace. Series I, No. 9. Lessons of Italian Fascism* — Stringfellow Barr

Humphreys Hall

Iglehart Hall

Woodward Hall

### Monday, November 23:

8:30 A. M.

5:00 P. M.

Chapel Service

Chorus Rehearsal

Great Hall

Humphreys Hall

### Tuesday, November 24:

8:30 A. M.

5:00-6:00 P. M.

7:00-8:00 P. M.

Chapel Service

Recorded Music

Bible Class

Great Hall

Humphreys Hall

McDowell 21

### Wednesday, November 25:

8:30 A. M.

7:30 P. M.

Chapel Service

Meeting of Cotillion Board

Orchestra Rehearsal

Great Hall

Paca-Carroll Social Room

Humphreys Hall

### Thursday, November 26:

8:30 A. M.

12:30 P. M.

5:00-6:00 P. M.

7:30 P. M.

Chapel Service

Thanksgiving Dinner

Recorded Music

College Meeting — Attendance Voluntary

Thanksgiving Party

Great Hall

Humphreys Hall

Great Hall

Randall Hall

### Friday, November 27:

8:30 A. M.

5:00 P. M.

7:00-8:00 P. M.

8:00 P. M.

Chapel Service

Chorus Rehearsal

Bible Class

Formal Lecture — *Herodotus* — Mark Van Doren

Great Hall

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