

St. John's Collegian

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College Meeting

The first part of yesterday's college meeting consisted of a couple of announcements by the Dean. He reported that Bob Davis had been called to active duty by a mistake on the part of army officials. When they found their error they gave Bob his choice of staying or returning to the inactive status. Bob stayed. To help avoid further troubles of this kind the Dean advised us to come to him, or Mr. Hammond, if we had doubts about any army orders.

As it seems now some tutorials are soon to be changed concerning composition. Mr. Buchanan said that four members of the faculty would probably leave before the end of the month. The instruction committee decided to solve the problem by doubling up tutorials. So don't be surprised if one of these days you discover a new instructor or twenty in math.

After this, Mr. Hammond read the following statement regarding our military program:

I. Position of military authorities toward all colleges:

In order for any college in the U. S. to have its students eligible to join the enlisted reserves of the Army, Air Corps, Navy, or Marines, the following conditions must be fulfilled:

(1) Its curriculum must be approved.

(2) It must furnish a regular course of physical training for enlisted reserve students.

(3) It must take the responsibility of recommending students for the enlisted reserves.

Note that (1) and (2) make (3) possible and valid.

Any college can freely accept or reject these conditions; if it rejects them, the only consequence is that its students are not eligible for the several enlisted reserves.

II. Hence the administration of St. John's has acted freely and on its own responsibility in choosing to fulfill the above conditions and thus make the students eligible for the enlisted reserve status.

Further, the college takes full responsibility for fulfilling these conditions according to its own standards of adequacy. That is, the college has formulated its own minimum standards for its curricular requirements; it has done so now for its physical training requirements. Hence the pre-military training course has been planned according to St. John's standards, namely the best course that can be set up with the means which are available.

III. Rationale of the Administration's choice to—

(a) Provide an opportunity for students to join the enlisted reserves;

(b) Require pre-military training of all students, except those specifically excused.

1. Since many students will soon be in the armed forces, whether or not they are now in the enlisted reserves, the course of pre-military training is a personal service rendered by the college to these men.

2. In war time, any educational program is subject to great strain, namely the pressure of daily events. This is specifically true of the St. John's student body, and even of the faculty and other employees. Participation in pre-military training is calculated to provide a regular catharsis for this tension, and maintain the integrity of the educational program of St. John's. This contributes to the good of both the individual and the community.

IV. Relation of the individual student to the authorities:

ALL STUDENTS:

As members of the college, they are under the authority of the college, which requires the pre-military training course for all students.

RESERVISTS:

As members of the enlisted reserves, they are also under the authority of the college, by the command of the armed forces concerned. That is, they are under orders from the military service in which they are enlisted to remain in college, and to fulfill all requirements both academic and physical of this college, since St. John's requirements have been approved by the military authorities.

Thus any student can freely accept or reject the St. John's requirements; if he rejects them the consequence is that he is no longer eligible for the rights and privileges of the St. John's community.

Letter

On November 17, 1939, 160 Czech students were brutally murdered by the Nazis. Until then few people realized the important part which the students of the world play in the forming of governmental policy and action. The students of Czechoslovakia were the first of the world youth to use this hitherto dormant power. Shortly after Munich they staged a national demonstration in an attempt to force their weak government to adopt an aggressive attitude toward Nazi-Germany and the terms of the Munich Pact. They and the youth of the army alone had the courage and the foresight to object openly to the Nazi demands. Though they could not undo the damage already done at Munich, they did not discontinue their fight for freedom. After the complete occupation of their country and the closing of the universities, a system of underground youth organizations came into being and attacked the enemy whenever and wherever they could. It was in retaliation for one of these "riots" that the Nazis executed the martyred 160. Many students all over the world have since been tortured and killed by the Fascists. It is to the memory of those dead, and as a salute to those alive and

fighting now, that we celebrate International Students Day.

The youth of America is still able to continue their education as members of a free and unoccupied country. As civilians we are not required, nor forced through necessity, to fight as our comrades in Europe and Asia must. We should remember, however, that it is only by the grace of the geography of the world that we are not in their position, and it would be horribly unfortunate if we continued our peacetime existence simply because it is not over-running our own country. We must also realize that the time we have now, and will have in the future, is a most precious gift from the youth of other countries. It is a gift paid for with their lives, and it is, therefore, our responsibility as the receivers of this gift to make the best possible use of it.

Their job in this war is to annoy, hinder, sabotage, and kill the enemy at every possible moment. That is the only thing they can do under the present circumstances. They have learned, through sad experience, the value of freedom and the importance of a free education. It is impossible for them to enjoy such freedom now, but realizing its value, they are fighting the best they can to regain and preserve that privilege. It might be harder for us to see its importance, for man usually learns best from experience, but learn we must.

Our job is manifold. As a part of the world youth we must supply the armed forces with the men who are to carry the fight to the enemy. As civilians we must do all in our power to supply the money and materials necessary for the successful completion of the present struggle. As citizens of a free country we must always keep well informed on the history as well as the day-to-day changes in the national and international news. As students we have a tremendous task. We must receive an education for ourselves as well as for those in the occupied and enemy countries to whom a free education is not available. And, most important of all, on the basis of the precedent established by the students of Czechoslovakia and of Yugoslavia, we must realize our power in the forming of governmental policy, and

pursue now an active part in the winning of the war. We must, as students, understand and criticize intelligently our own government's policy, in both national and international affairs, and also those of other nations, big and small. Above all, we must prepare ourselves, by our education received and by the experience gained in what we do today, to play an increasingly active part in securing a lasting peace and a free progressive world. And remember that, even in college, we are at war, not peace, and must act accordingly if we intend to win all these things for ourselves.

Only by doing all these things can we truly honor the 160 Czech students and the hundreds of others who have been killed by the Fascists, and salute those who are fighting them today. Only by doing all this can we attempt to justify the lives that have been lost and will be lost, ours as well as theirs, in this, our fight for freedom.

BROOKS JACKSON.

On Tuesday, November 17, there will be a meeting at 8:00 P. M. in the King William Room of the library in connection with the celebration of International Students' Day. Mr. Alexander Meikeljohn is expected to read and discuss a paper on the organization of international education in the post-war world.

Variety Show

One day the Variety Club rolled over in its sleep, muttered something, thought only once and decided to get up. It is now prepared to state the fact that it is wide awake and will show itself on the evening of December 12. Preceding the Christmas Cotillion, the hall on the third floor of Humphreys will reverberate with a peculiar kind of gaiety. All this because the specialists in libel and slander will be presenting "an intimate revue." The Variety Club is reluctant to state its name at this time, and would rather it burst as a surprise on the public. However, the COLLEGIAN has been authorized to advertise for actors, singers, dancers, writers and scene-painters. No previous experience necessary. Come to Stone House at 10 o'clock tonight and apply.

S-T.

War Meeting

Last Sunday night for the first time this year, the "Revolution: War and Peace" series took the form of a seminar, led by Mr. Buchanan and Mr. Barr. The topic for discussion was Mr. Willkie's speech, made on his return from a trip around the world.

Mr. Buchanan began the discussion by offering Mr. Willkie's own summary of the speech. One of the statements Mr. Willkie made concerned "reservoir of good-will" for the United States which exists all around the globe, but seems to be "leaking in the East because of our weakness in not taking a stand on the Indian question and, in general, because we have not produced the goods we promised to deliver. The discussion sharply pointed out that the good-will we have acquired (according to Willkie) based on successful business dealings without the accompanying political imperialism, and the popular motion picture.

The soundness of such friendships was debated, with the following opinions expressed: (a) Such friendships are based on false grounds if they have no basis at all. The more knowledge other peoples of the world had of us, the less reason they would have for admiring us; (b) Such feeling is sound and is the true basis of friendship between nations. As one person stated the argument, "You want a friend you can have tea with who will leave another not take the tea cups"; (c) The peoples of other countries realize how much farther we have advanced and desire our friendship to help them reach our standard of life.

Out of these differences of opinions came an attempt to find that cause for which all the United Nations could fight. Russia has struggled for economic freedom; the United States, for political freedom; Great Britain has empire interests to preserve. The Atlantic Charter provides for self-determination of nations and yet India remains bound. Many problems arise when an attempt is made to find a common cause. This fact led to the contention made later that a declaration of war aims might divide rather than unite the "United Nations." One possible solution was a suggestion that our

aim be a world community with the brotherhood of man as the guiding principle.

A lively discussion of the purposes and results of the Atlantic Charter resulted from Mr. Willkie's question as to the extent of area in which the Atlantic Charter applied. The issue was raised by Mr. Churchill when he said the Charter was originally aimed at the restitution of the conquered countries of Europe. Mr. Willkie's speech, on the other hand, resulted in a statement from President Roosevelt that the Charter was meant to be considered as applying universally. Two important results seem to have come from the Charter: (a) People all over the world are questioning the document and in the process are formulating ideas for peace; (b) The Charter has been a good morale builder on the continent. The question of whether the Charter was to be considered as the ideas of two individuals or men representing their countries was posed. Perhaps only time can answer that question. The Monroe Doctrine, which was never submitted to Congress for approval, is a strong political document.

A. F.

Last Week's Lecture

Once upon a time there was a very clever man named Machiavelli who wrote what seemed to be two contradictory books concerning the better forms of states. The weary layman might suspect that Machiavelli was simply eager not to depart from the quaint philosophical tradition of obscurity; but Mr. Leo Strauss, of the New School of Social Research, suggested not only much better realization of, the apparent paradox, but also a wonderful explanation of, the apparent paradox. Many have tried and failed. Some say that the author of the *Prince* was a wicked teacher of the wicked doctrine that virtue is ruin, that success is achieved by the prudent use of vice as well as virtue. Such a position, however, ignores the *Discourses*. Others accept the *Discourses* and disclaim the *Prince* as simply a satire, an answer too obvious, too easy. Then there are those that accept the *Discourses* as Machiavelli's general thesis and take the teachings of the *Prince* as a special case, necessary to the

liberation of Italy from the French and Spanish. Such thinkers hold that Machiavelli attacks morality only in the name of patriotism, not in the name of truth. This view is unlikely in itself, untenable in the light of other considerations. A further commonly held interpretation sees Machiavelli as choosing to write on the same subject from opposite points of view merely as an exercise of fine artistry practiced in politics. The maintenance of such impartiality on the part of a man of his intelligence is difficult to accept.

To find a more adequate solution, Mr. Strauss proposed an examination of Machiavelli's position on the relationship between philosophy and history. Evidence is available of his firm conviction that the validity or worth of a state could not be determined through dialectic; objects of wishing, such as Plato's *Republic*, he excluded from consideration, since they had never been tested in action. Only in history, in the record of constitutions tried in practice, did he believe that the search for the best possible state should be conducted. Machiavelli thought the Roman Republic to be the most successful state in man's experience; he assiduously studied Livy to understand it. From the latter it is possible that he acquired a respect for the rhetoric of omission; the *Prince* being such as it is, with no deficiency of the monarch mentioned, it is not difficult to imagine, when a few of the most common of the same are understood, that the implied subject of the *Prince* is the tyrant, the object being a declamation. We are still not to conclude that the *Discourses* express his unreserved opinion; such thought at the time was dangerous and inviting of persecution. Also, Machiavelli did hold that the truth was best received only by those willing and able to discover it for themselves through devious means; so his choice may lie somewhere between the two books. The advantages of the benevolent monarchy he sees as social justice and unity of state; the drawbacks, loss of political liberty and likelihood of corruption of the ruler. The advantages of the religious oligarchy he sees as political liberty and balance of power; the drawbacks, lack of social justice and likelihood of conflict between plebian and patrician. Democ-

racy he considered impossible since it meant the rule of the uneducated. His love of political liberty, then, led him to prefer the religious oligarchy. From Roman history, however, he knew well of the feared incompatibility; during the time of the Gracchi, the plebians could not obtain social justice by exerting their political freedom, and it was not until the time of Caesar, when this freedom was gone, that they obtained social justice through the enforcement of the Agrarian Laws.

So through his dependence on history and rejection of the dialectic, it would seem that Machiavelli had no alternative but to choose what he knew to be unsatisfactory. Mr. Strauss had too many good things to say about the man, however, to allow this conclusion to rest well. In view of Machiavelli's intelligence and literary technique as we understand it, one might ask whether Machiavelli might not have wanted to demonstrate what happens through the sole use of the pragmatic approach.

BOB DAVIS,
STEVE TERRY.

Arts

The Moon and the Sixpence is on its last two days at the Capitol. We urge you to see this, if you go to movies, because it's better than most. Based on the life of Paul Gauguin, the film version of the Maugham novel, is unpretentious and satisfying. With the exception of a frightening lapse into technicolor, the photography is sensitive and true. There are some phoney Gauguins that they show that can be ignored.

We cannot resist the temptation (it's been said before) to say that Sonja Henie is on ice again this week, doing the same old things. There is also John Payne as the Marine who landed. Curiously enough, this is called *Ice-land*. At the Circle today.

For the price of a movie, you can see a movie as well as do some dancing in picturesque Iglehart Hall this Saturday night.

The movie is *The Count of Monte-Cristo* with Robert Donat and Elissa Landi. A few years ago, this little epic played at least eight weeks at all self-respecting theatres. Lots of good

sword play. Also Harry James blowing his brains out on records after the vengeance is done.

Faculty Notes

The International Student Service will hold a meeting in Washington on the College-War Question Friday and Saturday of this week, which Mr. Buchanan and Mr. Kyle Smith will attend. Bill Goldsmith is a student delegate.

Mr. Barr led a forum on "International Government after the War" at the Annapolis Presbyterian Church Wednesday evening.

Sports

The athletic department has, after some silence on the subject, announced a new program of intramural athletics. Ousted are the Saturday morning games between classes, and taking their place is the daily combat of any two out of a possible six teams immediately after drill. Regardless of future casualties from Archie's latest masterpiece, the teams have been divided with a view to evening the athletic potentialities involved. They are: Frosh tutorials a, b, and c; Frosh tutorials d, e, and f; Soph tutorials b, c, and d; Soph tutorials a, e, and f; the Junior class and the Senior class.

Soccer is planned while weather permits; after the snows begin rivalries will be turned to basketball. Any upperclassman can testify to the heat with which many such games were played last year, and with a freshman class as a whole more interested in competitive sports than any of previous years, the program promises sharp battles for school championship.

It is hoped that the team organizers will be rewarded for any efforts necessary with large turnouts for each game. The program is not set up to make the student body compete because it's "good" for them, but to supply much needed experience in teamwork and to give everyone the opportunity of learning to enjoy sports. Derision of and dislike for the gym too often arises from ignorance of its many interesting facets. It would be fruitful for those concerned to use this chance to investigate.

E. C.

Calendar

St. John's College

Fri., Nov. 13 — Sat., Nov. 21, 1919

Friday, November 13:

8:30 A. M.
7:00-8:00 P. M.
8:00 P. M.

Chapel Service
Bible Class
Formal Lecture—*Introduction to Projective Geometry* — Willard E. Stainback

Great Hall
McDowell 21
Great Hall

Saturday, November 14:

8:30 A. M.
8:30 P. M.

Chapel Service
Movie — *Count of Monte Cristo* and short — Informal Dance

Great Hall
Iglehart Hall

Sunday, November 15:

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

Recorded Concert
Revolution: War and Peace.
—Robert J. Blakely, Office of War Information, *The Affirmative State as an Educational Force*

Humphreys Hall
King William R
Woodward H

Monday, November 16:

8:30 A. M.
5:00 P. M.

Chapel Service
Chorus Rehearsal

Great Hall
Humphreys Hall

Tuesday, November 17:

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 18:

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

Chapel Service
Military Athletics
Meeting of Cotillion Board
Orchestra Rehearsal

Great Hall
Back Campus
Paca-Carroll Soc Room
Humphreys Hall

Thursday, November 19:

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

Chapel Service
Recorded Music
College Meeting — Attendance Voluntary

Great Hall
Humphreys Hall
Great Hall

Friday, November 20:

8:30 A. M.
7:00-8:00 P. M.
8:00 P. M.

Chapel Service
Bible Class
Formal Lecture—*Revelation and Reason*—William Gorman

Great Hall
McDowell 21
Great Hall

Saturday, November 21:

8:30 A. M.
10:30 A. M.

Chapel Service
Faculty Meeting

Great Hall
McDowell 24