

St. John's Collegian

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College Meeting

Mr. Wilcox announces that the town, which includes us, has been ordered by the Eastern Seaboard Defense Command to take air raids more seriously. Forty-eight wardens are needed immediately.

The Navy has finally admitted, in writing, that they have no plans for our campus this year.

Next year will begin July 8. Thereafter: school until September 15. Vacation. School from September 29 to December 15. Vacation. School from January 5 to March 15. Vacation. School from March 29 to June 7. Vacation until July 8. Etcetera until the end of the war. The reading schedules for the three years turn out to be: Homer to Burnt Njal, Thomas to Gibbon, and Kant to date.

The change in the language tutorial is one of means rather than ends, says Mr. Buchanan. One more term of Greek should bring the student to a greater intimacy with the language than has been the rule, and the intensive analysis of texts in English will complement and support the seminar and might even work towards making this a writing as well as a talking campus, in the old phrase.

A new stragemem will be tried to further integrate the laboratory with the liberal arts. With the exception of the first year, the laboratories will come in clusters of physics, biology, and so forth. This orientation to subject matters is expected to make, in some way, subtly better connections with the rest of the program.

The youth of the incoming classes will dissolve the necessity for military drill, and the shops will abandon defense courses as such and join hands with the laboratory. The obstacle course will be left intact for the amusement of the populace. Garden variety games will be encouraged, and perhaps, says the Dean, even a little hand-to-hand combat might continue on a back-of-the-barn basis.

R. A.

War Meeting

Herodotus, Thucydides, Tacitus, Gibbon, and Hegel, in the persons of five undergraduates, gave their interpretations of the modern world at war Sunday evening. Any attempt to turn the light of an historian's understanding on ages other than those he has treated requires an understanding of the historian's principles of interpretation. But there exists a close relationship between the historical principles of a particular historian and the pattern of events in the period he treats. One can therefore gain insights into the present war by studying Thucydides' History of the Peloponnesian War only in so far as the two periods are analogous. For these reasons a large burden of explanation fell upon each of the speakers for every statement he made.

In brief, dramatic form Sam Sheinkman presented several views that Herodotus might have offered on the present war. All who have read Herodotus know how difficult it is to find there any general principles of historical interpretation.

Mr. Guy found two premises which Thucydides would have held today. First, that the future always resembles the past, and second, that this war bears many remarkable resemblances to the Peloponnesian war. In drawing analogies between the two wars, Mr. Guy met several difficulties, which in turn suggested problems for us today. Mr. Guy equated democratic Athens with Germany. The destruction of Nazi airpower would be equivalent to the destruction of Athenian seapower. But the culture and ideas of government in Athens were not destroyed by military defeat. For us this might mean that conquering Germany will not destroy totalitarianism, nor save democracy.

Mr. Scolnik's delivery gave one the impression that he was receiving suggestions from Tacitus as he spoke. The remarks he thus received were distinctively Tacitian. He labeled Tacitus a practical man, a realist in the way we understood realism before St. John's. Tacitus would call international law today a fiction. Somewhere Mr. Scolnik found an article Tacitus had written, entitled "Why orators of today lack the eloquence of the last century." Both found the answer in a contemporary lack of liberal education.

Mr. Sachs first asked whether Gibbon would have treated our times. He stated that Gibbon wrote only about periods of rise or decline. Nowhere in the world today could Mr. Sachs find a decline of any thing worthwhile, and only in Germany a rise, that of the fascist state. But Gibbon treats of a period only after it has reached a peak, and this the fascist state has not and may not reach. Mr. Sachs would make no predictions for Gibbon. For there is for Gibbon no casualty in history but human passion and human circumstance, and from these follows no technique of prediction.

(Mr. Hedeman has read Hegel only once and doesn't understand him. Not having read Hegel at all, the reviewer feels quite foolish in parroting Mr. Hedeman.)

For Hegel freedom is impossible without the state. There are degrees of freedom for the individual in different states. In Germany, Japan, and Italy "One is Free." In the near East and China "Some are Free." There the individual, though not enslaved as in the fascist states, still has no say in government and is helpless economically. Russia, though outwardly appearing to say "Only One is Free," in reality says "All are Free." The United States is beginning to say that none is free until all the world is free.

H. M.

Richard McKeon On Cicero

Mr. McKeon, in his lecture on Friday night, traced Cicero's influence through the two thousand years that have elapsed between his death and our time. Few authors have been as fertile, and few men as many-sided as Cicero was. He was a statesman and a writer, a lawyer and a philosopher, a political orator and a rhetorician. An intimate picture of Cicero, the man, may be won from his letters, many hundreds of which are preserved. And for a long time he has been the preserver and interpreter of Greek philosophy to the West. He has been very influential through twenty centuries, and different ages and different men were influenced by different aspects of his work and his nature.

We may distinguish, said Mr. McKeon, five periods of Ciceronian influence. First: *The (pagan) Roman Empire—from Cicero's death to the time of the Antonines*. In this period Cicero's influence is based on his style, and on his life—but not on his philosophy. The elder Seneca finds problems for his *controversiae* in Cicero's orations. Paterculus admires him as a patriot and a literary talent; and so do Martial and Pliny. The picture seems to change in the time of the Antonines: Paterculus opposed Cicero to Marc Anthony in order to show Cicero's patriotism; Dio Cassius, comparing again both men, is in favour of Antony, and against Cicero. Yet, for Quintilian, Cicero is a great hero as an orator. And Fronto, writing to Marcus Aurelius, advises the emperor not to try to solve his problems by philosophy—but by practical political study: oratory. From the viewpoint of literary style, Fronto admires Cicero's letters, not his orations; literary taste has undergone a change, and in the time of the Antonines the simple conversational diction of the letter is better liked than the ornamental speech of the orations.

Second: *Christian authors—from the early times to the Middle Ages*. It is Cicero, the philosopher, rather than the orator, who has a great influence on the Christian authors. Ambrosius'

book *De officiis ministrorum* takes not only its title from Cicero's *De officiis*; but also the disposition is the same as in Cicero's work. Augustine, speaking of the time when he was on the way to becoming a Christian, mentions together with his reading of the Bible (which he did under the guidance of Ambrosius) his reading of Cicero's *Hortensius*. And when he writes against the academicians, the source of his knowledge of the academic doctrines is Cicero. But the same Cicero who, as Mr. McKeon said, was "almost a Christian for Augustine", was for Jerome a great danger to his Christianity. So fond was he of Cicero that he was blamed for "being a Ciceronian, not a Christian". Boetius wrote a commentary on Cicero's *Topics*, and thereby injected a strong dose of Ciceronian logic into the medieval understanding of Aristotle's *Organon* (John of Salisbury, Thomas Aquinas).

Third: *The Renaissance*. The revolt of the Renaissance against scholasticism was termed by Mr. McKeon "a revolt of Cicero against Cicero". Cicero's style wins particular importance with the Renaissance writers in their fight against the verbalism of the scholastics. Petrarch, a great admirer of Cicero, loved first his style, but he also loved him as a man and a character. It may not be surprising that the Renaissance in its picture of Cicero is closer to antiquity than to the Middle Ages. So strong was the influence of Cicero that "Ciceronianism" became a fashion. Cardinal Bembo addressed the cardinals as *senatores*, dated his letters by the Kalendes and the Ides, and called God the Father, Christ, and the Virgin Mary *Jupiter Optimus Maximus, Apollo and Diana*. Finally, Erasmus wrote his parody on Ciceronianism. Nizolius, in his *Anti-barbarus*, imbued with highest admiration for Cicero, said that wisdom must go together with eloquence; and Ramus undertook a reform of Aristotelian logic simply by introducing into it Ciceronian distinctions, especially under the rhetorical terms "judgment" and "discovery".

Fourth: *The 17th and 18th Centuries*. In this period the great classical stylists are Seneca, Tacitus, and the younger Pliny; but Cicero remains fa-

mous as a man of action. His influence is clearly seen in both the American and the French revolution—and if George Washington is called father of his country, what else is it but a translation of Cicero's title *pater patriae*? But also from the thinkers of this period Cicero wins high praise. For Voltaire he is the first of the "rationalist tradition", i.e. the first man who made us think; and Hume cannot praise academic philosophy without remembering that it is from Cicero that the world learned this philosophy.

Fifth: *The 19th and 20th centuries*. This is, first of all, the period of the best editions. The manuscripts are read, re-read, and compared, and reliable and complete editions of Cicero's works and letters are published (Exaggerated scholarly endeavour may sometimes lead to absurdities—Mr. McKeon cited various attempts that were made to disprove Cicero's authorship of some or all of the Catilinian orations). However, Cicero's influence no longer so strong as it was in earlier times. He is still read in schools, but the youth is no longer interested in reading him. In most of the modern *Histories of Philosophy* he is not even mentioned. Persons who study him, are mainly interested in his character or his career, or his qualities as a writer; and the judgment at which they arrive is often not very favorable.

Mr. McKeon criticized the unfavorable judgment which Cicero has received in modern times. It is, he said, a reflection rather on the contemporary mind than on Cicero. Cicero introduced Greek philosophy to the practical aims of Rome. The ideal city in Plato's *Republic* becomes Rome in Cicero's *Republic*. When he lowered the "good" to a practical level he elevated the "thing" to a moral level. One of his own work, said Mr. McKeon, is very much of a caricature of Cicero's work. We could learn from the Middle Ages what Cicero can teach us about philosophy and theology; we could learn from the 18th century what Cicero can teach us about liberty, democracy and theory.

Mr. McKeon concluded his lecture with a Sibylline statement about Cicero and the Liberal Arts.

E. L. A.

Arts

We are pleased to find that something we've always suspected is true, i.e. Andy Hardy or Mickey Rooney, or both, is leading a double life. For further details see *Andy Hardy's Double Life* or a reasonable accurate facsimile. It is probably of this film that Gertrude Stein once wrote, "We refuse to go to the theatre, not because we do not like it but because we'd rather go to Penfolds. Penfolds do not have a pleasant house—we are going there for tea tomorrow."

We remember the days when the picture magazines, and the movies had a hard time keeping up with the war. They were usually a country or two behind. However, things have changed now and Roosevelt and Churchill are doing their best to keep up with Humphrey Bogart, Ingrid Bergman and Paul Hendried who made a movie called *Casablanca* a number of months ago. Oddly enough, all the action takes place in said city, and there's a lot of action at that. Spies, crooks, and beautiful women in "the most exciting city in the world," Peter Lorre, Sidney Greenstreet, and Claude Rains are various characters veiled in mystery. If only to see Miss Bergman, we recommend this. Starts at the Circle on Sunday and plays the circuit.

In Which We Serve has had more newsprint dedicated to it than any recent film. It is Noel Coward's very own masterpiece, and undeniably one of the few of our time. With the assistance of the British Navy, Mr. Coward tells the story of Her Majesty's Ship *Torrain*, the vessel and her crew. We find great relief in the knowledge that there is at least one good film that has come out of the present war. At the Century Theatre in Baltimore.

Every day of every year (except New Year's and Christmas Days) the National Gallery in Washington is open to the nation. Its great works of art have been increased since we last mentioned it with the presentation of the Widner Collection to the American public. It includes paintings, tapestries, jewels, ceramics and furniture "of rare taste," as the curator will tell you. The quality, and the distinction of several of the pieces demand more attention than it is given in this limited space.

The Eclipse of the Moon

Mrs. Prewd put down the receiver. She could hear Rhoda sweeping the carpet in her husband's room. She went to the foot of the stairs and called. "Rhoda, there will be a guest for dinner tonight. You will have to bring down the good silver." She noticed with annoyance that the morning paper had been carelessly left in the dining room. Being a woman of precise habits, she took the paper into the library, thinking without joy of her youth and of Desmond Surrender. Her vexation was in no way decreased by an announcement on the front page—an eclipse of the moon scheduled to occur at 7:37 that evening. They would have to get up in the middle of dinner to see it, she supposed, and dinner itself was going to be awkward enough. Desmond and Richard would not get along; Rhoda would be panicky; the whole day was a ruin.

Rhoda was not panicky, but Richard Prewd eyed his guest across the table with distaste. The whole look of the man, his garish tie, his vapid conversation, offended him; and the notion that his wife, even in childhood, could have known such a person was incredible. What was he saying?

"Dear lady, time has wrought no change. A cameo then, a cameo now; in conjugal bliss, if I dare so phrase it, you wear the same cool grace, the same serene smiles, the same maddening decorum." He laughed and shook back his dark curly hair.

She turned her attention to the dessert, figs; they were overripe. "Do you enjoy these figs," she said, "I'm afraid they're rather too ripe for me." "Ah," he cried, "you have always shunned excess, Diana. As for me, next to the grape, the fig! May I have another glass of this delicious wine? It recalls a certain *vin ordinaire* of the Peloponnese. Do you know the Peloponnese, Mr. Prewd? A warm, sunny country where the vine flourishes."

Mr. Prewd smiled with effort. Under Surrender's easy gaze he was reminded suddenly of a foolish rhyme he had heard years ago at St. Luke's. *There was a young goddess from Greece, Who shocked the whole Peloponnese, By running about*

With her tongue hanging out-----
With her tongue hanging out. What was the last line? Something about Bacchus?

"Diana," the man was saying, waving his hand grandly, "Diana!" He looked at Mr. Prewd and snickered inexplicably. Rising to his feet and swaying gently, he lifted his glass, "To the Lewds," he cried. "May they never sleep easy!"

"The name is Prewd," said Prewd. *Running about*
With her tongue hanging out-----

Drawing herself up, Mrs. Prewd re-adjusted the conversation. "The name of Prewd is an old one," she said firmly. "This house, you know, is seventeenth century. Those are the original beams."

"Original beams?" said Mr. Surrender loudly. "I have never slept in a house with original beams. Have you a room for me?"

"There are only two bedrooms," Mrs. Prewd said with composure. "Will you have some fruit?" She took a pear from the bowl in the center of the table and put it on her plate.

"Separate bedrooms." Mr. Surrender raised his eyebrow. "How austere!" He picked a little bunch of grapes from the centerpiece and draped them over his ear. "My dear Diana," he exclaimed, "you parody yourself..."

A low baying of dogs sounded outside the window. "Your hounds?" said Surrender apprehensively.

"Of course." There was a short silence.

"The eclipse!" Mr. Prewd abandoned the limerick. "We have forgotten the eclipse." He pushed back his chair and started for the terrace. But she protested.

"Richard, you haven't finished your coffee. I don't want to see the eclipse."

"Bring your coffee, Mr. Prewd. Come along, Diana." Mr. Surrender herded them to the door.

It was a warm dark evening. The circle of the moon had almost disappeared under the shadow. "I think I should go inside," she said. The moon was gone.

Mrs. Prewd giggled. Sidling up to Mr. Prewd in the darkness, she coiled her arms around his neck and breather into his ear:

"Dick'y," she said, her voice full of honey. "Dick-y don't you think it would be a divine idea to have a little guest room? Your room would make such a lovely little guest room."

Mr. Prewd said, "Darling, your ears. They're perfect." Then, suddenly, he was stricken with knowledge.

"There was a young goddess of Greece," he recited with confidence.

"Dicky-ducky."

"There was a young goddess of Greece,

Who shocked the whole Peloponnese,,
By running about

With her tongue handing out ----"

But the moon had come out again on the other side. Mrs. Prewd disengaged herself from her husband as from barbed wire. "I think we had better go inside. The air seems cold," she said.

They climbed the stairs slowly. They kept three steps between them and talked about their oldest relatives.

But when she got to her bedroom she drew herself up even more and, calling in her husband, demanded an explanation. He was quite as distressed as she. He could not help looking down at her bow and arrows, even though he knew he was not to blame.

"Help me," she said, grasping the bottom of the bed.

So with some difficulty they moved it back into his room.

"Since," she continued, "there is no one else who could have possibly disturbed it, I can only concluded that it was you."

As he lay in bed, miserable, afterward, he reviewed in how many ways he knew it was not he. Throughout the night following, in point of fact, he was distressed by dreams of the eclipse.

ARAB.

Town Meeting

The speakers at Town Meeting next Tuesday will be Dr. H. C. Byrd, President of the University of Maryland; Thomas G. Pullen, Superintendent of Schools for the State of Maryland, and Howard A. Kinhart, principal of Annapolis High School.

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Calendar

St. John's College

Fri., Jan. 29 — Sat., Feb. 6, 1920

Friday, January 29:

8:30 A. M.
2:00-3:15 P. M.
7:00-7:45 P. M.
7:00-8:00 P. M.
8:00 P. M.

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

Great Hall
Gymnasium
Humphreys Hall
McDowell 21
Great Hall

Saturday, January 30:

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

Chapel Service
Athletics
Theology Club Meeting—*The Proof of God's Existence* —
Mortimer J. Adler

Great Hall
Gymnasium
Woodward Hall

Sunday, January 31:

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

Recorded Concert
Revolution: War and Peace. Series I, No. 17
Tolstoi's "War and Peace"—Nicholas Nabokov

Humphreys Hall
Woodward Hall

Monday, February 1:

8:30 A. M.
2:00-3:15 P. M.
7:00-7:45 P. M.

Chapel Service
Military Athletics
Chorus Rehearsal

Great Hall
Gymnasium
Humphreys Hall

Tuesday, February 2:

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

Chapel Service
Military Athletics
Recorded Music
Bible Class
Town Meeting — *Public Education in War Time*

Great Hall
Gymnasium
Humphreys Hall
McDowell 21
Great Hall

Wednesday, February 3:

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

Chapel Service
Military Athletics
Cotillion Board Meeting
Orchestra Rehearsal

Great Hall
Gymnasium
Paca-Carrol Room
Humphreys Hall

Thursday, February 4:

8:30 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
Gymnasium
Humphreys Hall
Great Hall

Friday, February 5:

8:30 A. M.
2:00-3:15 P. M.
7:00-7:45 P. M.
7:00-8:00 P. M.
8:00 P. M.

Chapel Service
Military Athletics
Chorus Rehearsal
Bible Class
Formal Lecture — *Hebrew and Greek History* — Albert Theodore Mollegen.

Great Hall
Gymnasium
Humphreys Hall
McDowell 21
Great Hall