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Uturum sit lex alterior quam lex Naturae

Mr. Kutner proposed, on invitation from the Dean, to talk about Canon Law.

Now Canon Law is the Law by which the Church governs itself. In investigating it, therefore, it would seem natural to enquire into the Nature of the Authority in the Church, under which it is possible to establish law. This was done, both historically and theoretically, by the speaker.

In the ninth and tenth centuries, the Church in Europe had emerged as an integral part of the Feudal System. Spiritual offices were customarily dispensed by secular Rulers; the Church was one of the supporting elements in the Government; problems in Canon Law were discussed much as is Politics today.

In the 11th Century, the dispute between the Church and State culminated in the Diet of Worms, the Church was separated from the State, formally. This meant that there were then two Laws, one for the Country at large, whose end was the general welfare, and the other for the Regulation of the Church, whose end was supernatural, i. e., Salvation. Now the Source of Law is any body with power to attain its End. The Power of the Church is thus chiefly sacramental in nature, deriving from Revelation.

Now the law governing the Church in its dealing with outside powers is not canonical, but ecclesiastical; such concern the relation of the temporal power thereunto, its legal obligations, rents, etc.

Canon Law, however, the Law governing the Church itself, through itself (for no external Power can direct the administration of Spiritual offices) . . . this Law the Church maintains as its God-given authority.

There are, however, two aspects of Canon Law itself. These divisions concern not the object but the source of the Law. First there are many institutions and regulations, which the Church must have in its Government, but which are admittedly derived from only human au-

thority, and are subject to alteration or abolition. These concern, e.g., offices, such as the Deacon, Cardinal, etc., which, although by now traditional, have not Divine ordinance to their establishment.

The basic Concept that the structure of the Church is hierarchial, the function of a priest, office of Bishop, and the concepts of the Natural Law: all these may not be set aside, for they are of divine origin.

These two must be distinct; and corresponding to these two aspects of the Law in the Church there is a dual line of Authority: the hierarchy of Jurisdiction, concerned with the Government of the Church, and the Hierarchy of Ordination, concerned with the Sacramental Authority. Mr. Kutner contrasted the official hierarchy of the Church with the assumption of equality of citizens in the State. (But why? Would it not seem that, e.g., in Democracy, a parallel might be drawn, inasmuch as the officers of the Government hold their Power either through investiture directly by the Sovereign, or by appointment to an administrative position, even as the Sacramental offices derive from God Himself, and the administrative ones for ensuring the proper execution of the Sovereign's Will by human means? Thus in the U. S. the Constitution could be called the original revelation of the Will of the Sovereign, the Supreme Court the Councils, etc. . . . ?)

The Sacramental authority, although it is entrusted to and administered by men, cannot, since it derives from God himself, be revoked. In its disciplinary powers, the Church can forbid a spiritual officer to exercise his function, but a priest, although forbidden to say Mass, nevertheless has the Power to; it will be Valid. Thus the Greek Orthodox Church still have valid sacraments, Priests and Bishops, although they are schismatic, i. e., do not submit to the administrative authority of Rome. Only if the Apostolic Succession be broken, does this power, deriving originally from Christ Himself, cease to exist.

A phenomenal question period ensued. The theological points discussed did not clarify any

of the Problems raised by the Lecture, important as they may be by themselves.

On the relation of Canon Law to Civil Law (the demarkation between them), there was too little said beyond the statement that the Church could not be regulated in its internal government (v.s.). The immunity of clergy was discussed, although not justified; and we are doubtful whether it be consistent with democratic principles to have a portion of the citizenry subject to one Law, the remainder to another. It seems irrelevant that their own Law is as strict as the Civil Law. There is an order of Authority in the State, which cannot admit contrary authority in its own sphere.

The philosophical and ethical problems involved in the question of Canon Law are certainly large. They involve the Nature of Society and of Man in his twofold aspect of animal and Angel, and the origin of Government itself. They were only briefly mentioned in the lecture; we cannot but regret the attention to historical details, which, however interesting and provocative, are no solution to the problem of the relation of the spiritual to the temporal authority. The lecture did however delineate the problem of the Church itself, as it tries to be, "in the World, but not of the World", and its twofold character, as sacramental and legislative; it pointed out once again the difficulty in being both intellectual and religious, doing this in a context too often lost sight of in the o'erweening Pride of the College.

Aseitias.

T. V. A.

It cannot be said by even the most ardent supporter of these things that last Sunday night's meeting was a complete success. The meeting was arranged as a seminar, and a group of students were picked to discuss David Lilienthal's *TVA: Democracy on the March*. The Dean was the seminar leader. Those who took part seemed too much aware of the fact that they were speaking publicly, and the result was a rather painful time. Further, the discussion centered about some questions of an economic nature upon which only a few of the participants were able to speak knowingly. Perhaps it was the fault of the selection which deals, after all, with a unique economic project.

Undoubtedly, the whole seminar needs to know more about the subject matter. At any rate, without being scornful of economic discussions, a more familiar turn.

one can suggest that the conversation has taken

But if one cannot rejoice at the result of the seminar, one at least feels inclined to disagree with the cynic who afterwards intimated that for all he cared, Sunday night seminars might disappear forever. On the contrary, it is obvious that there must be many more of them if there is to be adequate discussion on books of current circulation. This does not mean that we have brought up the old skeleton in the closet about St. John's being unable to think in terms past the 17th century; such a statement is obviously ridiculous. It probably only demonstrates that we do not talk together as well as we might, regardless of the book in question. In defense of the seminar it must be admitted that whatever the qualifications of Mr. Lilienthal, his book seems to be hastily and rather poorly written. TVA is the greatest national project in very many years and it would have been easier if Mr. Lilienthal's "statement of faith" on the matter had been a better one. So for those who were critical and for those members of the seminar who were disgusted, what everyone knows might be repeated; it is a great deal easier to talk about the books of the program than about books which are not classic, in any sense of the word. The reason is simply that the great books supply the most to think and talk about, and with few exceptions are so well written as to make reading of them rather more rewarding than lesser books, whether ancient or modern.

The criticism, however, remains. When the novelty of the Sunday night seminar wears off and the all-star complex is removed (Miss Warren: take note), then things will begin to pick up. We are having trouble in getting started, but it would be a pity if we gave up the idea before it had gotten going. Finally, a real skeleton in the closet appears, and it merely croaks that a better attendance would make the whole thing more enjoyable. (In this connection it is interesting to note that the members of the seminar are picked almost entirely from those who have shown an active interest; there is no desire to keep the meetings exclusive.)

It has been suggested tentatively that the next seminar be a discussion on one of the State Department's recent booklets, possibly the one on *Peace and War*. There will be plenty of advance notice and some copies for sale so that students and faculty may have a chance to read it. The seminar promises to try to improve on its discussion.

J. V. D.

Nocturne

I'm walking now . . . alone . . .
The dust kicks off my shoes
In darkness . . .
I cannot see it,
But I hear the stillish sifting
Against my footsteps.

The night is dark . . . cool . . .
And very moist with star fog.
Long since I've passed the last house
And city lights no longer
Glare against the sky,
Petty brilliance to those staring stars—
They who in the cosmic solitude
Drift coolly . . .
Drift in thoughtless meditation.

I've walked for hours . . .
And yet . . . I've seen little but the stars . . .
For my eyes have been upsearching . . .
Not seeing left nor right nor forward . . .
Only up . . . with awe . . .
Staring back . . . envying the spaces
In the sky.

Earthen fragrances come on chill air—
Crystalline aromas, pithy ones,
Damp clean ones of the ground—
But they seem unearthly . . .
A part of sky and night.

Occasionally there've been black trees . . .
Rearing in third dimension . . .
Showing through black leaves
Stars
Etched upon the less black sky—
Iridescent fires
Burning in a strange leaf land.

Trees . . .
And then once more I am alone . . .
Walking with the stars.
They are my only friends, the stars—
We understand each other.

It's a strange friendship,
Theirs and mine—
I, with feet in dust,
Looking upwards—
They, in swirls of space,
Looking down through eternity—
I thinking—
They nodding, blinking at my thoughts.

I walked alone before . . .
Not knowing them as friends . . .
And how I wept
Sharp tears
That cut deep cuts into my mind . . .
Tore away all sleep . . .
All peace for life . . .
Tears . . .
That made me walk alone
Beneath the stars and sky.

But that is past!
The stars are friends . . .
And night's cool breath
Is soft beside my soul.
It brings release . . .

That's strange, you know!
Tiny children . . .
They find fearful imagery
In darkness—
And cry out terrified!
They love day!
They love its gaudy brightness—
Its sultry warmth!
But lovers who have lost . . .
Men who live too long in grief . . .
Find peace in night.
Strange, my friends?
Ah, you stars understand . . .
For you are wise.

I am contented . . . now . . .
Here . . . walking . . . alone . . .
With my feet in dust . . .
And my head upsearching . . .

Surrounded by your light . . .
 And . . . serenity . . .
 Bathed in the fragrance of the night . . .
 Cool . . . with thoughts transcendent . . .
 And you above.

—Bob Edmund Nichols.

Arts

I'll Be Seeing You, as you might guess, is the story about a guy and a gal. The guy, Joseph Cotten, is a soldier who has been given a short vacation from a neuropsychotherapeutic hospital. The gal, Ginger Rogers, is a nice young lady who has also been given a short vacation, but from the House of Correction. It seems she pushed a gentleman friend out a fourteenth story window after said gentleman friend had too many drinks and too many ideas. Consequentially she got thrown in the diak for a considerable length of time. After falling in love during their holidays, they make with the eternal vows, bid each other a snappy "I'll be seeing you," and return to their respective institutions. If you observe the picture closely, you will also notice Shirley Temple, who is desperately trying to make a comeback in "grown-up" roles. Circle Sunday.

Sudan, a glorious technicolor extravaganza, not to be confused with *Egypt*, *Sahara*, *Boola boola*, *Conga*, *Africa*, *South Africa*, *North East South Africa*, *Burma*, in all of which Maria Montez plays a princess worth a billion bangyongs (technical term for a coin nearly equivalent to the Yankee half dollaaaaaar). She drapes herself about a be-cushioned couch in a fetching manner. Losing her magnificent possessions by the treachery of the villian, who now has a steady job as a comedian on Frank Morgan's radio show, she swifty acquires the status of a slave. Jon Hall fiercely battles his way through an army of 50,901 Mohees to fetch her, but quickly loses her to the enraptured arms of Turhan Bey, because Jon's newly metamorphosed nose is not fetching to her ox-like eyes. Republic Sunday.

Bring on the Girls. Here we have another million dollar mass production manure pile in glorious technicolor. Handsome versatile Sonny Tuft, amusing slapstick comedian Eddie Bracken, and Margery Reynolds are a few of the stars in this wartime comedy. Capitol Sunday.

Republic. Boston Blackie returns. For those inveterate followers of this well known character he, under a new name, co-stars with Victor McLaglen in a two-fisted, six-gun movie called *Rough, Tough, and Ready*. Wednesday.

Chapter One: Federal Operator 99 playing with *Dead End Kids*.

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Paphnutius F. Art.

CALENDAR

ST. JOHN'S COLLEGE April 27-May 5, 1945

Friday, April 27:

The King William Players Present:

Moliere's *Medecin Malgre Lui*

8:30 P. M. Humphreys Hall

Saturday, April 28:

2:00 P. M. Back Campus

Formal Dance

8:00-12:00 P. M. Iglehart Hall

Sunday, April 29:

Lecture—*Religion and the College*—

Another Version—Rev. J.

Winfree Smith

8:00 P. M. Woodward Hall

Monday, May 1:

Softball—West Pinkney vs. Randall

6:45 P. M. Back Campus

Wednesday, May 2:

Softball—Randall vs. East Pinkney

6:45 P. M. Back Campus

Thursday, May 3:

College Meeting

7:30 P. M. Great Hall

Friday, May 4:

Formal Lecture—*Comedy*—Mark Van

Doren

8:00 P. M. Great Hall

Saturday, May 5:

Faculty Meeting

10:00 A. M. Rm. 24, McDowell

Note:—Recorded Concerts take place in the Music Studio at 6:30 P. M. every day except Sunday, and lasts until 9:00 P. M., except on lecture and seminar nights, at which time they end at 8:00 P. M. Tennis and softball practice takes place on the Back Campus every day except Sunday, from 2:30-5:00 P. M., on weekdays and at 10:00 A. M. on Saturdays. Bible classes take place every Tuesday from 7:00-8:30 P. M., in Room 22 of McDowell.