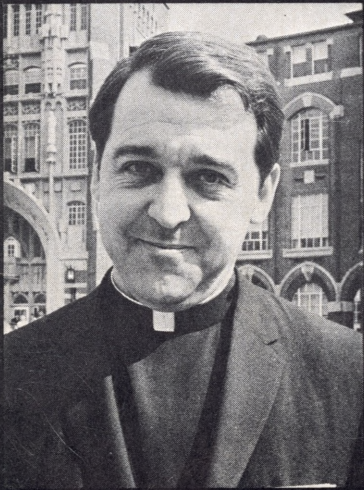


Providence

Spring/1965



HUMANITIES
&
SCIENCE



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CULTURE

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Your campus is an exciting, challenging place these days. Faculty planning committees are meeting weekly studying all facets of the college, curriculum, administration, physical plant, etc., as the entire college works on the preparation of a master plan that will attempt to define the ideal role for Providence College for the next ten years in the light of emerging community and national needs. Dynamic changes have already occurred and more are coming, all of them, however, mindful of the unchanging moral values which are our heritage, and of our fundamental commitment to educate for leadership. We have one goal: to be a better Providence College tomorrow than we were yesterday. To keep our alumni and friends informed of our progress, the administration has established this new publication. I hope you enjoy it.

Vincent C. Dore, O.P.

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May, 1965

Volume I

Number I

Renaissance Man

by George Popkin '34

William L. Rooney



William Paul Haas, O.P.

THE ROOM is filled with cigar smoke and the music of Mozart. It is dominated by books, paintings, manuscripts, bits of sculpture and intellectual chatter.

A youthful looking priest stands at an easel, daubing blues and grays with swift strokes on a canvas — a non-objective abstract.

While he works, students talk of life and its ultimate meaning. The artist, the Rev. William P. Haas, O.P., pauses occasionally and joins the conversation.

The room is crowded with ideas. And the Dominican speaks of the creative flame, of the search for truth, of the special needs of talented men.

At times, Father Haas picks up his cigar for a few more puffs or turns down the recorder's volume. The discussion goes on, and a sense of exhilaration of mental adventure, pervades those present.

In the corridor, those who can't get in are listening.

This was a typical scene in Joseph Hall when the president-to-be of Providence College was a professor of philosophy there two years ago and occupied quarters in that dormitory.

He is a burly, blue-eyed man with jet black hair who paints, writes poetry, is a notable speaker and writer on philosophy, and a music enthusiast.

He senses a great kinship for Renaissance Man who felt that the scholar should be creative in all areas, science, literature, art, philosophy.

*“...One thing I want to do
is foster intellectual growth...”*

Wherever Father Haas was on campus, students who normally had little interest in the electric clash of intellects exchanging viewpoints would gather. They would listen intently to his heavy, concise voice dissecting some topic, their eyes glistening at the new found hobby.

Father Haas' naming to the presidency was, in a way, a battlefield appointment. It reflected a desire at Providence College to stimulate the intellectual tone on campus in the years ahead. The new man never held an administrative position or headed a department.

Father Haas spoke with characteristic frankness and sense of humor about his appointment and what might be expected at the college when interviewed.

He has been lecturing at Purdue University, on loan from the faculty of Notre Dame University, and it was there news of his elevation came to him.

“It was a surprise to me,” Father Haas said. “Overtures were made and I felt that there were more qualified men. But the more it was discussed and the more the potential of the college grew in my mind, the more I became interested.”

“I think I was frightened by the whole idea at first. It's such a tremendous step. Providence College — it's such a great responsibility moulding its future.”

Father Haas said a factor that influenced him in taking the presidency is his strong feeling for Providence, the community.

“I was always impressed with the cultural life of Providence,” he declared. “It's an area of wonderful possibilities. There are so many fine minds there, so many people devoted to matters of the intellect, to music and art.”

Father Haas mentioned “enjoyable evenings” he spent at the Rhode Island School of Design, particularly during an exhibit of Spanish art.”

He went on to talk in glowing terms of Brown University, Rhode Island College and other institutions in the vicinity.

“You know,” he laughed, “my family was never wealthy. It had to use the things society offers the poor. Free concerts, museums. My father couldn't afford much, but he introduced me to all the good things, he whet my appetite.”

“In Providence there is so much to show that education can be beautiful,” Father Haas remarked. “And I think Providence College can become more and more a part of the community's intellectual life in what it has to offer.”

Father Haas said he wanted it clear that he was not downgrading science in all this. He mentioned the science honors course at Providence College as a “great achievement” and paid tribute to its “excellent science faculty.”

“Technology and culture have to flower together,” he remarked. “At Purdue which is one of the finest

technical schools in the world — with 20,000 students — I could see that clearly.”

Father Haas said it was too early for him to comment in a meaningful way upon “the complex problems” facing Providence College. As for talk of acquiring the Charles V. Chapin Hospital property, he declared:

“Let it rest for the moment. That would be the wise thing at this point.”

“One thing I want to do,” asserted Father Haas, “is foster intellectual growth.”

“As for the rest,” he continued, “we have to decide at some point at Providence College how large we want to become. Shall we concentrate on high quality instead? We're not in a position to decide yet, but a decision will have to be made.”

“What ever is done. I would like to see the college continue to strengthen its relationship with the community.”

Inevitable, the topic of basketball and the Friars' recent attainments in that field came up.

Basketball buffs can rest easy. Father Haas sees in the sport “grace” and “lots of fun.” It is his favorite athletic endeavor.

This is understandable. Father Haas, who never participated in athletics himself, tries to get “movement” into his paintings. His work, incidentally, ranges from surrealism and the abstract to realism.

Basketball to him represents the same sense of motion he seeks in his paintings.

“Its been a healthy thing for us,” he remarked. “The publicity has done us no harm. It has permitted us to reach a larger audience. And it gives us a chance to become more selective in our admissions as we become more widely known.”

Father Haas first studied painting at the Newark Museum School and under Richard Boyce. He admires the work of Lyonel Feininger.

The scholar at one time said of his great interest in art; “A painting need not have any one precise emotion. Some are even intended not to be liked. They may create uneasiness or give an impression of chaos, discord. They reflect the philosophy of the painter. He may feel that life has no meaning, and his painting is going to show it. “Painting is part of the problem of making sense out of things. That's where philosophy comes in. You need talent and discipline. You need rationality.”

Father Haas has written on philosophy, and the knowledgeable in that field say he is considered an authority within the Dominican Order. He is primarily a student of philosophy or “lover of wisdom”.

He finds philosophy a firm handrail to grasp during these moments of ascent on the academic ladder.

“The next 12 months will be the wildest of my life,” Father Haas predicted merrily.

He reflected a moment and said, “I'm intrigued by it all.” “The first thing I'll have to do is buy a better brand of cigars,” he said.

Era of Crisis

First Address to Providence College

*Faculty by William Paul Haas, O.P.,
president-designate. March 15, 1965*

I DO NOT want to seem too confident in assuming this responsibility; on the other hand, not to accept the confidence which you have offered would be an insult to you. In that sense, I in my youthfulness and naivete do not have the fear and trepidation that a man in this position should have. My confidence is borne out of your confidence in me and particularly out of the confidence of Father Every and Father Dore and others who have considered my appointment. There is also a confidence that comes to me because I am among men. I live in a world that is manly—a kind of world in which you could accept the bittersweet events of the past few days with your basketball team when your high hopes were smashed quickly. In the presence of men such as you I do not fear. Perhaps I am too brash at this point.

Everywhere we go on this campus we see the word *Veritas*—on everything from beer mugs and cuff links to the gate posts at the entrance of the college. The danger of being reminded of the truth so often is that we begin to take it for granted and begin to think that we possess it rather than that we would be fortunate enough to be possessed by it in some small measure. The truth at best is a thing to be pursued, never possessed. God forbid that we would ever have to say that there is no more to be known than what we know. That would be the great tragedy for an institution like this. If, therefore, we are dedicated to the pursuit of the truth, that pursuit places upon us the tremendous responsibility to grow. Pursuit means we must abandon the comfort of our clichés or the restrictive definitions which have protected us from growth, true as they are, and then go out into the more dangerous domains where we might discover that there is something that we do not know. In the words of *the* theologian of our generation, Cardinal Newman; to live is to grow, and to grow is to develop, to develop is to change, and not to change is to die. Newman was a wise man and had a great love for the church and deep insight into the lessons of history. He understood that change without continuity and stability is also like death.

That is why I would like to focus your attention on these two dimensions of the problem which we face these days, particularly here at Providence College. We must seek out and reaffirm our roots in the stability and continuity of the work accomplished here at Providence College. Only with the assurance of that heritage can we venture further into the somewhat hazardous area where growth is necessary. One could say all sorts of nice and insipid things about the past. It is the easiest thing in the world because the past is passed. But my reverence for the wisdom of the past is not just a reverence for a school of thought, or a heritage which is in the library. It is more a reverence for the recent past; namely the past 50 years—the past which produced this institution and gave it a stability and direction. I can very readily imagine the great Dominicans who had enough vision to

*“...Everywhere we go on this campus
we see the word VERITAS - - on every-
thing from beer mugs and cuff links
to the gate posts...”*

“... This generation is a generation of crisis, the dimensions of which we can hardly understand...”

generation of crisis, the dimensions of which we can hardly understand. From among the many seers and prophets of this I would refer you to José Ortega y Gasset, who in his work, “Man and Crisis” spells out very clearly that it is at very few times in the history of the human race that men reach so far back into the past to reaffirm their roots that they have the courage to reach far into the future and create a new culture. An that, I think, is happening on every level of our present culture. To spell it out somewhat, our sciences look more deeply into the most obscure secrets and mysteries of matter, almost as though science was observing God’s original creation. And the philosophers of science, whether it is Teilhard de Chardin or Heisenberg, see that science must reach back deeply into these secrets if it is ever to create anything new.

This is true in the arts also; visual arts, literary arts, all of them consciously and deliberately explore the implications of the primitive, not by a naive primitivism, but by a clear and articulate consciousness that it is only by the exploration of origins that we create anything new. This is also true in the domains of philosophy and theology. These disciplines, more than any others, a bit too late, perhaps, are also digging out their roots. Theology, for example, finally admits that it has its roots in cult and liturgy and that it is out of worship that men first articulated what God meant to them. It is only out of a renovation of this intellectual cultish life of the liturgy that theology is renewed. The same thing is true of philosophy. Existentialism, and phenomenology are as primitive as Buddhism.

If any group of human beings was ever in a position to cooperate in this critical work, we are. In this institution, with such firm roots in a stable tradition, that of Plato, Aristotle, Plotinus, and Aquinas, we should be more sure of ourselves than any men on the face of the earth. We do not stand in judgement of our generation as though this institution lives off apart from its own culture. If this tradition which we possess means anything at all, it must be the most dynamic and creative influence within our culture.

Providence College is uniquely equipped to carry on this experiment. I do not mean that we must begin it, for it would be condescending of me to say that now we must start to do something absolutely new. That would be a lie. Nothing can be started by me, but I can, perhaps carry on what has already been started, as for example, the remarkable development and refinement of both our scientific program and our liberal arts program. That development and refinement is something which offers us an excellent opportunity. Because science and technology without the living balance of the humanities tends to become inhumane and utterly depersonalized. Whereas, the humanities without the discipline, the rigor and precision of the physical sciences tend to

place this institution here pointing a finger at all of us saying, “If you do not grow, then you must admit to yourself that you are guilty of the most horrible blasphemy against that very word which surrounds every aspect of this institution”.

That growth is a growth in an era of crisis. Every generation thinks that it is the last generation, the eschatological time. Well, other generations have thought this, but I think that we are right. This generation is a

*March
Faculty Meeting
provided Father Haas
opportunity to greet Father
Dillon, present Registrar and brother
of the late John J. Dillon, O.P.,
fourth president of the college,
and Father Howley, a member
of the first faculty of
the college in
1919.*



become an insipid collection of reminiscences of a bygone golden age which in fact never existed. The humanities need the discipline; they need the precision of thought which comes out of mathematics and the physical sciences, in the same way that these sciences need the liberal arts. Where else do you find the laboratory so well equipped to carry on an experiment like this except in an institution such as Providence College. For that reason I do not think you have to forget or overlook or suppress one line of Plato, Aristotle, or Saint Thomas Aquinas in order to understand every line written by our contemporaries. In no sense can we think of the future and its possibilities as an alternative to the past. Rather we must recognize the future as a natural flowering of the past.

Those of you who know me personally, I hope, realize that I have no particular talent or taste for managing things. Perhaps I have an overabundance of trust in the ingenuity of other people and I would hope that in the position in which I am placed I could call upon you to assume much initiative, and initiative which grows out of the classroom rather than descends from on high. If there is going to be any constructive critical work done here at Providence College, it will have to begin with each professor criticizing his own work, asking himself as realistically and ruthlessly as he can: Where do I fail? Where do I succeed? Where do I lie to myself? Where am I afraid of my own success? When you can criticize your own efforts that realistically, then you may presume to criticize the institution itself and perhaps its all too fallible administration. Moreover, anyone who begins to criticize before he has leveled his critical insights on himself is simply beating the air. Nothing is accomplished by that sort of thing.

I think for that reason that I can only guarantee you that I would try to maintain an atmosphere and climate in which every creative initiative on every level from the first year professor to the oldest member on the faculty can flourish. I will give it my most careful and dedicated consideration and try to make it work. There is nothing I can do by myself and, quite simply, I do not intend to do anything by myself. I intend to make excessive demands on other people. I hope that everyone here at the end of the first year when you would presume to appraise my efforts would be utterly exhausted, and that you would take some consolation from that.

With those few words, I want to thank you because I am very much honored by this appointment. I will, however, suspend the question of honor and humility. Judge me later by what I am capable of doing and if I do not do it well, I am sure there are many others who would serve God and the church and this college more professionally and much better than I could. Perhaps in a few years I will accept your honor and congratulations. At this point all I can do is ask for your help.

“...I can only guarantee you that I would try to maintain an atmosphere and climate in which every creative initiative on every level from the first year professor to the oldest member of the faculty can flourish...”

THE
PLIGHT
of the HUMANITIES







Amidst great
material well-being,
our culture stands in danger
of losing its very soul.



WITH the greatest economic prosperity
ever known by Man;
With scientific accomplishments
unparalleled in human history;

With a technology whose machines and methods
continually revolutionize our way of life:

We are neglecting, and stand in serious danger of
losing, our culture's very soul.

This is the considered judgment of men and women
at colleges and universities throughout the United
States—men and women whose life's work it is to
study our culture and its "soul." They are scholars
and teachers of the humanities: history, languages,
literature, the arts, philosophy, the history and com-
parison of law and religion. Their concern is Man
and men—today, tomorrow, throughout history.
Their scholarship and wisdom are devoted to assess-
ing where we humans are, in relation to where we
have come from—and where we may be going, in
light of where we are and have been.

Today, examining Western Man and men, many
of them are profoundly troubled by what they see:
an evident disregard, or at best a deep devaluation,
of the things that refine and dignify and give meaning
and heart to our humanity.

HOW IS IT NOW with us?" asks a group of
distinguished historians. Their answer: "Without
really intending it, we are on our way to becoming a
dehumanized society."

A group of specialists in Asian studies, reaching
essentially the same conclusion, offers an explanation:

"It is a truism that we are a nation of activists,
problem-solvers, inventors, would-be makers of bet-
ter mousetraps. . . . The humanities in the age of
super-science and super-technology have an increas-
ingly difficult struggle for existence."

"Soberly," reports a committee of the American
Historical Association, "we must say that in Ameri-
can society, for many generations past, the prevailing
concern has been for the conquest of nature, the pro-
duction of material goods, and the development of a
viable system of democratic government. Hence we
have stressed the sciences, the application of science
through engineering, and the application of engineer-
ing or quantitative methods to the economic and
political problems of a prospering republic."

The stress, the historians note, has become even more intense in recent years. Nuclear fission, the Communist threat, the upheavals in Africa and Asia, and the invasion of space have caused our concern with "practical" things to be "enormously reinforced."

Says a blue-ribbon "Commission on the Humanities," established as a result of the growing sense of unease about the non-scientific aspects of human life:

"The result has often been that our social, moral, and aesthetic development lagged behind our material advance. . . .

"The state of the humanities today creates a crisis for national leadership."

THE CRISIS, which extends into every home, into every life, into every section of our society, is best observed in our colleges and universities. As both mirrors and creators of our civilization's attitudes, the colleges and universities not only reflect what is happening throughout society, but often indicate what is likely to come.

Today, on many campuses, science and engineering are in the ascendancy. As if in consequence, important parts of the humanities appear to be on the wane.

Scientists and engineers are likely to command the best job offers, the best salaries. Scholars in the humanities are likely to receive lesser rewards.

Scientists and engineers are likely to be given financial grants and contracts for their research—by government agencies, by foundations, by industry. Scholars in the humanities are likely to look in vain for such support.

Scientists and engineers are likely to find many of the best-qualified students clamoring to join their ranks. Those in the humanities, more often than not, must watch helplessly as the talent goes next door.

Scientists and engineers are likely to get new buildings, expensive equipment, well-stocked and up-to-the-minute libraries. Scholars in the humanities, even allowing for their more modest requirements of physical facilities, often wind up with second-best.

Quite naturally, such conspicuous contrasts have created jealousies. And they have driven some persons in the humanities (and some in the sciences, as well) to these conclusions:

1) The sciences and the humanities are in mortal

competition. As science thrives, the humanities must languish—and vice versa.

2) There are only so many physical facilities, so much money, and so much research and teaching equipment to go around. Science gets its at the expense of the humanities. The humanities' lot will be improved only if the sciences' lot is cut back.

To others, both in science and in the humanities, such assertions sound like nonsense. Our society, they say, can well afford to give generous support to *both* science and the humanities. (Whether or not it will, they admit, is another question.)

A committee advising the President of the United States on the needs of science said in 1960:

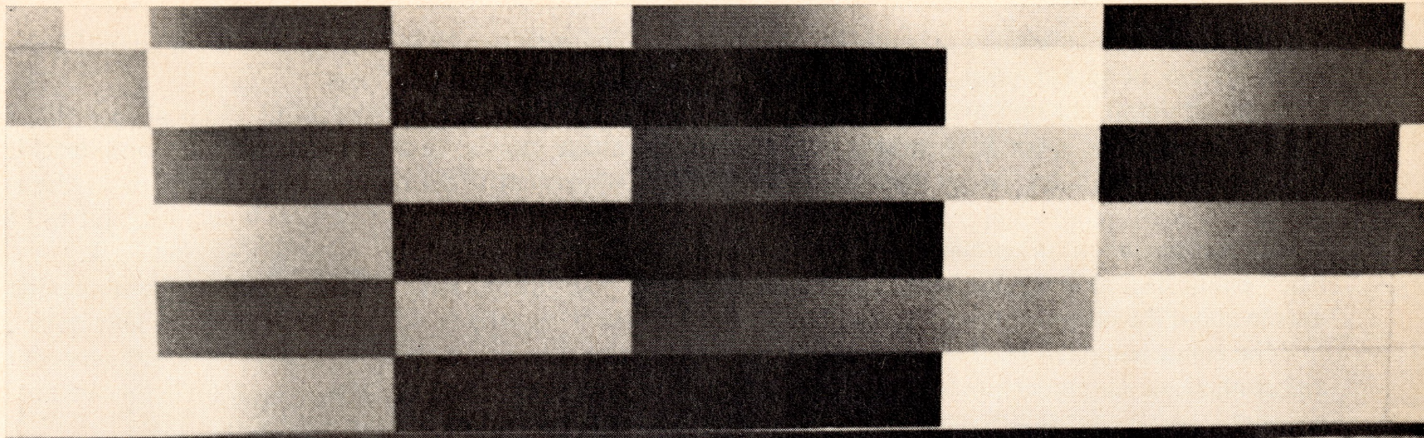
". . . We repudiate emphatically any notion that science research and scientific education are the only kinds of learning that matter to America. . . . Obviously a high civilization must not limit its efforts to science alone. Even in the interests of science itself, it is essential to give full value and support to the other great branches of Man's artistic, literary, and scholarly activity. The advancement of science must not be accomplished by the impoverishment of anything else. . . ."

The Commission on the Humanities has said:

"Science is far more than a tool for adding to our security and comfort. It embraces in its broadest sense all efforts to achieve valid and coherent views of reality; as such, it extends the boundaries of experience and adds new dimensions to human character. If the interdependence of science and the humanities were more generally understood, men would be more likely to become masters of their technology and not its unthinking servants."

None of which is to deny the existence of differences between science and the humanities, some of which are due to a lack of communication but others of which come from deep-seated misgivings that the scholars in one vineyard may have about the work and philosophies of scholars in the other. Differences or no, however, there is little doubt that, if Americans should choose to give equal importance to both science and the humanities, there are enough material resources in the U.S. to endow both, amply.

THUS FAR, however, Americans have not so chosen. Our culture is the poorer for it.





ROBERT PHILLIPS



the humanities' view:

Mankind
is nothing
without
individual
men.

“Composite man, cross-section man, organization man, status-seeking man are not here. It is still one of the merits of the humanities that they see man with all his virtues and weaknesses, including his first, middle, and last names.”

DON CAMERON ALLEN



WHY SHOULD an educated but practical American take the vitality of the humanities as his personal concern? What possible reason is there for the business or professional man, say, to trouble himself with the present predicament of such esoteric fields as philosophy, exotic literatures, history, and art?

In answer, some quote Hamlet:

*What is a man
If his chief good and market of his time
Be but to sleep and feed? a beast, no more.*

Others, concerned with the effects of science and technology upon the race, may cite Lewis Mumford:

“. . . It is now plain that only by restoring the human personality to the center of our scheme of thought can mechanization and automation be brought back into the services of life. Until this happens in education, there is not a single advance in science, from the release of nuclear energy to the isolation of DNA in genetic inheritance, that may not, because of our literally absent-minded automation in applying it, bring on disastrous consequences to the human race.”

Says Adlai Stevenson:

“To survive this revolution [of science and technology], education, not wealth and weapons, is our best hope—that largeness of vision and generosity of spirit which spring from contact with the best minds and treasures of our civilization.”

THE COMMISSION on the Humanities cites five reasons, among others, why America's need of the humanities is great:

“1) All men require that a vision be held before them, an ideal toward which they may strive. Americans need such a vision today as never before in their history. It is both the dignity and the duty of humanists to offer their fellow-countrymen whatever understanding can be attained by fallible humanity of such enduring values as justice, freedom, virtue, beauty, and truth. Only thus do we join ourselves to the heritage of our nation and our human kind.

“2) Democracy demands wisdom of the average man. Without the exercise of wisdom free institutions

and personal liberty are inevitably imperiled. To know the best that has been thought and said in former times can make us wiser than we otherwise might be, and in this respect the humanities are not merely our, but the world's, best hope.

"3) . . . [Many men] find it hard to fathom the motives of a country which will spend billions on its outward defense and at the same time do little to maintain the creative and imaginative abilities of its own people. The arts have an unparalleled capability for crossing the national barriers imposed by language and contrasting customs. The recently increased American encouragement of the performing arts is to be welcomed, and will be welcomed everywhere as a sign that Americans accept their cultural responsibilities, especially if it serves to prompt a corresponding increase in support for the visual and the liberal arts. It is by way of the humanities that we best come to understand cultures other than our own, and they best to understand ours.

"4) World leadership of the kind which has come upon the United States cannot rest solely upon superior force, vast wealth, or preponderant technology. Only the elevation of its goals and the excellence of its conduct entitle one nation to ask others to follow its lead. These are things of the spirit. If we appear to discourage creativity, to demean the fanciful and the beautiful, to have no concern for man's ultimate destiny—if, in short, we ignore the humanities—then both our goals and our efforts to attain them will be measured with suspicion.

"5) A novel and serious challenge to Americans is posed by the remarkable increase in their leisure time. The forty-hour week and the likelihood of a shorter one, the greater life-expectancy and the earlier ages of retirement, have combined to make the blessing of leisure a source of personal and community concern. 'What shall I do with my spare time' all-too-quickly becomes the question 'Who am I? What shall I make of my life?' When men and women find nothing within themselves but emptiness they turn to trivial and narcotic amusements, and the society of which they are a part becomes socially delinquent and potentially unstable. The humanities are the immemorial answer to man's questioning and to his need for self-expression; they are uniquely equipped to fill the 'abyss of leisure.' "

The arguments are persuasive. But, aside from the

scholars themselves (who are already convinced), is anybody listening? Is anybody stirred enough to do something about "saving" the humanities before it is too late?

"Assuming it considers the matter at all," says Dean George C. Branam, "the population as a whole sees [the death of the liberal arts tradition] only as the overdue departure of a pet dinosaur.

"It is not uncommon for educated men, after expressing their overwhelming belief in liberal education, to advocate sacrificing the meager portion found in most curricula to get in more subjects related to the technical job training which is now the principal goal. . . .

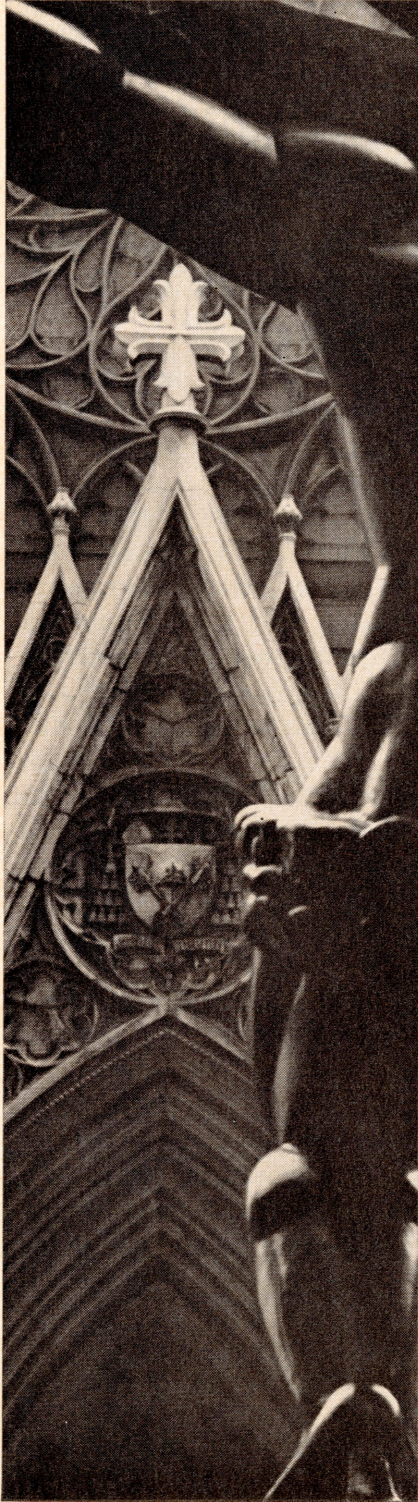
"The respect they profess, however honestly they proclaim it, is in the final analysis superficial and false: they must squeeze in one more math course for the engineer, one more course in comparative anatomy for the pre-medical student, one more accounting course for the business major. The business man does not have to know anything about a Beethoven symphony; the doctor doesn't have to comprehend a line of Shakespeare; the engineer will perform his job well enough without ever having heard of Machiavelli. The unspoken assumption is that the proper function of education is job training and that alone."

Job training, of course, is one thing the humanities rarely provide, except for the handful of students who will go on to become teachers of the humanities themselves. Rather, as a committee of schoolmen has put it, "they are fields of study which hold values for all human beings regardless of their abilities, interests, or means of livelihood. These studies hold such values for all men precisely because they are focused upon universal qualities rather than upon specific and measurable ends. . . . [They] help man to find a purpose, endow him with the ability to criticize intelligently and therefore to improve his own society, and establish for the individual his sense of identity with other men both in his own country and in the world at large."

IS THIS reason enough for educated Americans to give the humanities their urgently needed support?

☀ The humanities: "Our lives are

"Upon the humanities depend the national ethic and morality. . .

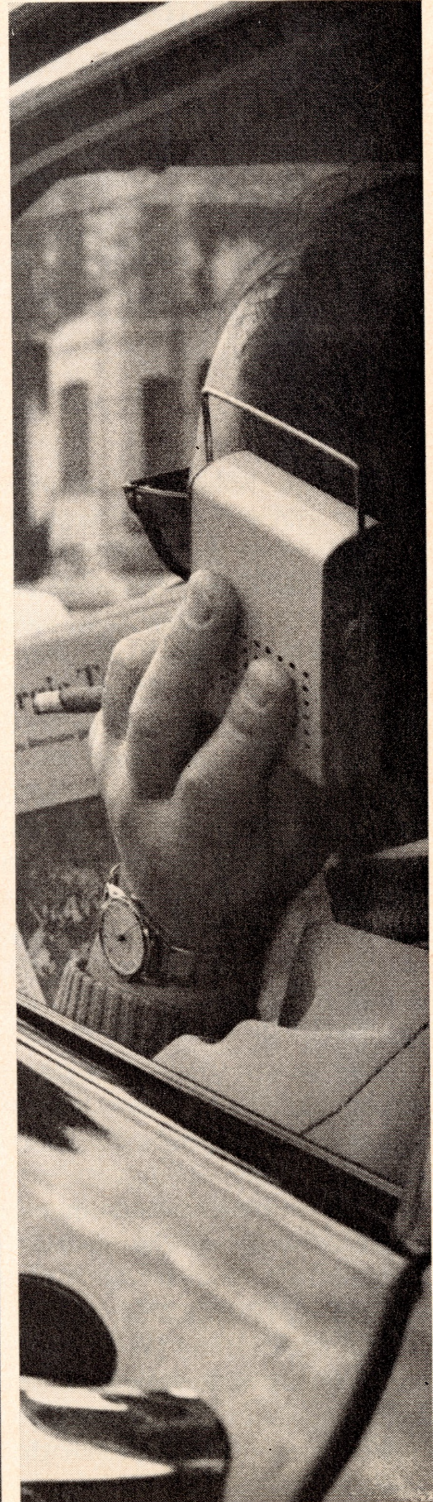
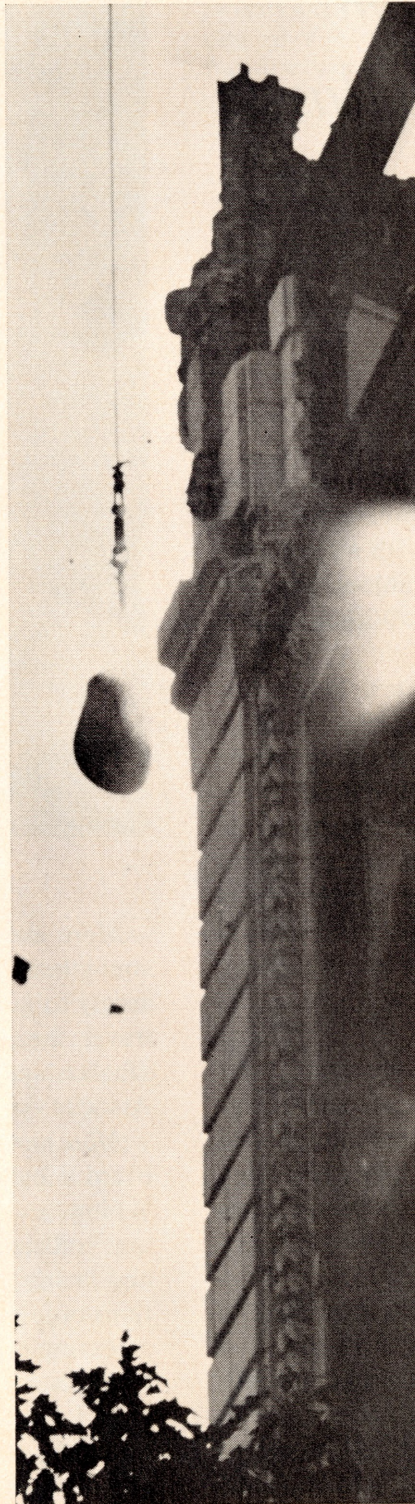


the substance they are made of.”



... the national aesthetic and beauty or lack of it ...

... the national use of our environment and our material accomplishments.”



ROBERT PHILLIPS



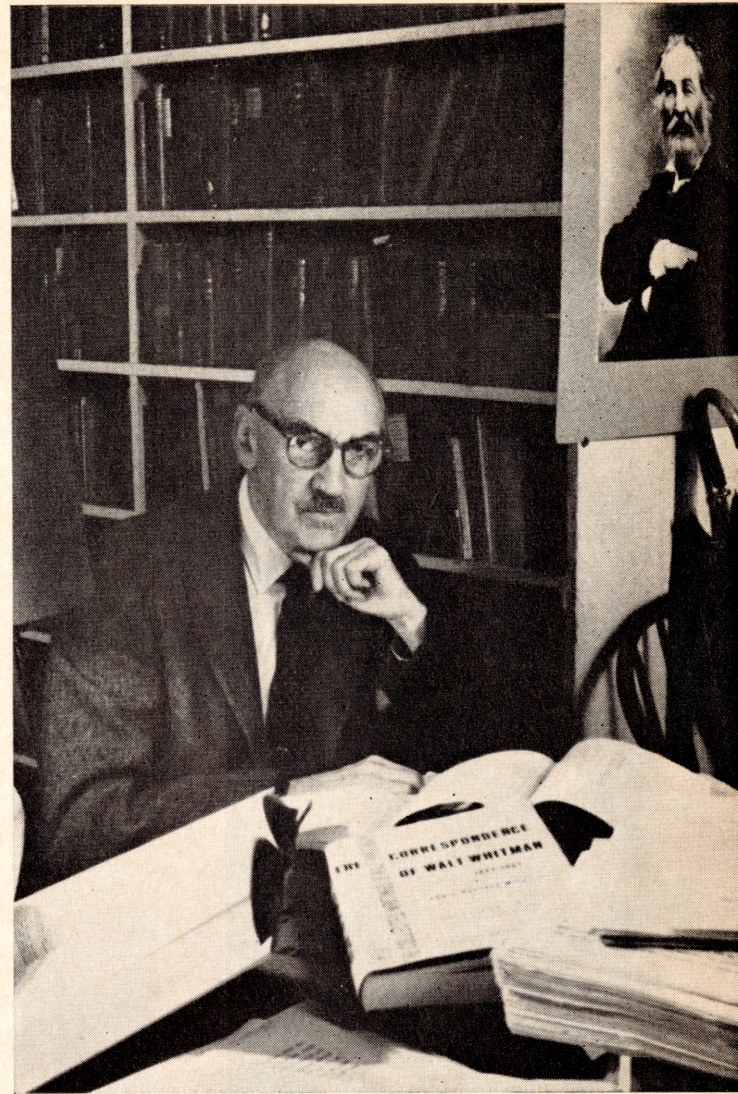
*“A million-dollar
project without
a million dollars”*

THE CRISIS in the humanities involves people, facilities, and money. The greatest of these, many believe, is money. With more funds, the other parts of the humanities' problem would not be impossible to solve. Without more, they may well be.

More money would help attract more bright students into the humanities. Today the lack of funds is turning many of today's most talented young people into more lucrative fields. "Students are no different from other people in that they can quickly observe where the money is available, and draw the logical conclusion as to which activities their society considers important," the Commission on the Humanities observes. A dean puts it bluntly: "The bright student, as well as a white rat, knows a reward when he sees one."

More money would strengthen college and university faculties. In many areas, more faculty members are needed urgently. The American Philosophical Association, for example, reports: ". . . Teaching demands will increase enormously in the years immediately to come. The result is: (1) the quality of humanistic teaching is now in serious danger of deteriorating; (2) qualified teachers are attracted to other endeavors; and (3) the progress of research and creative work within the humanistic disciplines falls far behind that of the sciences."

More money would permit the establishment of new scholarships, fellowships, and loans to students.



More money would stimulate travel and hence strengthen research. "Even those of us who have access to good libraries on our own campuses must travel far afield for many materials essential to scholarship," say members of the Modern Language Association.

More money would finance the publication of long-overdue collections of literary works. Collections of Whitman, Hawthorne, and Melville, for example, are "officially under way [but] face both scholarly and financial problems." The same is true of translations of foreign literature. Taking Russian authors as an example, the Modern Language Association notes: "The major novels and other works of Turgenev, Gogol, Dostoevsky, Tolstoy, and Chekhov are readily available, but many of the translations are inferior and most editions lack notes and adequate introduc-



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THUS PROFESSOR GAY WILSON ALLEN, one of the editors, describes the work on a complete edition of the writings of Walt Whitman. Because of a lack of sufficient funds, many important literary projects are stalled in the United States. One indication of the state of affairs: the works of only two American literary figures—Emily Dickinson and Sidney Lanier—are considered to have been collected in editions that need no major revisions.

torical Association says, “our historians too often have shown themselves timid and pedestrian in approach, dull and unimaginative in their writing. Yet these are vices that stem from public indifference.”

More money would enable some scholars, now engaged in “applied” research in order to get funds, to undertake “pure” research, where they might be far more valuable to themselves and to society. An example, from the field of linguistics: Money has been available in substantial quantities for research related to foreign-language teaching, to the development of language-translation machines, or to military communications. “The results are predictable,” says a report of the Linguistics Society of America. “On the one hand, the linguist is tempted into subterfuge—dressing up a problem of basic research to make it look like applied research. Or, on the other hand, he is tempted into applied research for which he is not really ready, because the basic research which must lie behind it has not yet been done.”

More money would greatly stimulate work in archaeology. “The lessons of Man’s past are humbling ones,” Professor William Foxwell Albright, one of the world’s leading Biblical archaeologists, has said. “They are also useful ones. For if anything is clear, it is that we cannot dismiss any part of our human story as irrelevant to the future of mankind.” But, reports the Archaeological Institute of America, “the knowledge of valuable ancient remains is often permanently lost to us for the lack of as little as \$5,000.”

tions. . . . There are more than half a dozen translations of *Crime and Punishment*. . . . but there is no English edition of Dostoevsky’s critical articles, and none of his complete published letters. [Other] writers of outstanding importance. . . . have been treated only in a desultory fashion.”

More money would enable historians to enter areas now covered only adequately. “Additional, more substantial, or more immediate help,” historians say, is needed for studies of Asia, Russia, Central Europe, the Middle East, and North Africa; for work in intellectual history; for studying the history of our Western tradition “with its roots in ancient, classical, Christian, and medieval history”; and for “renewed emphasis on the history of Western Europe and America.” “As modest in their talents as in their public position,” a committee of the American His-

MORE MONEY: that is the great need. But where will it come from? Science and technology, in America, owe much of their present financial strength—and, hence, the means behind their spectacular accomplishments—to the Federal government. Since World War II, billions of dollars have flowed from Washington to the nation's laboratories, including those on many a college and university campus.

The humanities have received relatively few such dollars, most of them earmarked for foreign language projects and area studies. One Congressional report showed that virtually all Federal grants for academic facilities and equipment were spent for science; 87 percent of Federal funds for graduate fellowships went to science and engineering; by far the bulk of Federal support of faculty members (more than \$60 million) went to science; and most of the Federal money for curriculum strengthening was spent on science. Of \$1.126 billion in Federal funds for basic research in 1962, it was calculated that 66 percent went to the physical sciences, 29 percent to the life sciences, 3 percent to the psychological sciences, 2 percent to the social sciences, and 1 percent to "other" fields. (The figures total 101 percent because fractions are rounded out.)

The funds—particularly those for research—were appropriated on the basis of a clearcut *quid pro quo*: in return for its money, the government would get research results plainly contributing to the national welfare, particularly health and defense.

With a few exceptions, activities covered by the humanities have not been considered by Congress to contribute sufficiently to "the national welfare" to qualify for such Federal support.

IT IS on precisely this point—that the humanities are indeed essential to the national welfare—that persons and organizations active in the humanities are now basing a strong appeal for Federal support.

The appeal is centered in a report of the Commission on the Humanities, produced by a group of distinguished scholars and non-scholars under the chairmanship of Barnaby C. Keeney, the president of Brown University, and endorsed by organization after organization of humanities specialists.

"Traditionally our government has entered areas

where there were overt difficulties or where an opportunity had opened for exceptional achievement," the report states. "The humanities fit both categories, for the potential achievements are enormous while the troubles stemming from inadequate support are comparably great. The problems are of nationwide scope and interest. Upon the humanities depend the national ethic and morality, the national aesthetic and beauty or the lack of it, the national use of our environment and our material accomplishments. . . .

"The stakes are so high and the issues of such magnitude that the humanities must have substantial help both from the Federal government and from other sources."

The commission's recommendation: "the establishment of a National Humanities Foundation to parallel the National Science Foundation, which is so successfully carrying out the public responsibilities entrusted to it."

SUCH A PROPOSAL raises important questions for Congress and for all Americans.

Is Federal aid, for example, truly necessary? Can not private sources, along with the states and municipalities which already support much of American higher education, carry the burden? The advocates of Federal support point, in reply, to the present state of the humanities. Apparently such sources of support, alone, have not been adequate.

Will Federal aid lead inevitably to Federal control? "There are those who think that the danger of

*"Until they want to,
it won't be done."*



BARNABY C. KEENEY (opposite page), university president and scholar in the humanities, chairs the Commission on the Humanities, which has recommended the establishment of a Federally financed National Humanities Foundation. Will this lead to Federal interference? Says President Keeney: "When the people of the U.S. want to control teaching and scholarship in the humanities, they will do it regardless of whether there is Federal aid. Until they want to, it won't be done."



ROBERT PHILLIPS

Federal control is greater in the humanities and the arts than in the sciences, presumably because politics will bow to objective facts but not to values and taste," acknowledges Frederick Burkhardt, president of the American Council of Learned Societies, one of the sponsors of the Commission on the Humanities and an endorser of its recommendation. "The plain fact is that there is *always* a danger of external control or interference in education and research, on both the Federal and local levels, in both the public and private sectors. The establishment of institutions and procedures that reduce or eliminate such interference is one of the great achievements of the democratic system of government and way of life."

Say the committeemen of the American Historical Association: "A government which gives no support at all to humane values may be careless of its own destiny, but that government which gives too much support (and policy direction) may be more dangerous still. Inescapably, we must somehow increase the prestige of the humanities and the flow of funds. At the same time, however grave this need, we must safeguard the independence, the originality, and the freedom of expression of those individuals and those groups and those institutions which are concerned with liberal learning."

Fearing a serious erosion of such independence, some persons in higher education flatly oppose Federal support, and refuse it when it is offered.

Whether or not Washington does assume a role in financing the humanities, through a National Humanities Foundation or otherwise, this much is certain: the humanities, if they are to regain strength in this country, must have greater understanding, backing, and support. More funds from private sources are a necessity, even if (perhaps *especially* if) Federal money becomes available. A diversity of sources of funds can be the humanities' best insurance against control by any one.

Happily, the humanities are one sector of higher education in which private gifts—even modest gifts—can still achieve notable results. Few Americans are wealthy enough to endow a cyclotron, but there are many who could, if they would, endow a research fellowship or help build a library collection in the humanities.

IN BOTH public and private institutions, in both small colleges and large universities, the need is urgent. Beyond the campuses, it affects every phase of the national life.

This is the fateful question:

Do we Americans, amidst our material well-being, have the wisdom, the vision, and the determination to save our culture's very soul?

The report on this and the preceding 15 pages is the product of a cooperative endeavor in which scores of schools, colleges, and universities are taking part. It was prepared under the direction of the group listed below, who form EDITORIAL PROJECTS FOR EDUCATION, a non-profit organization

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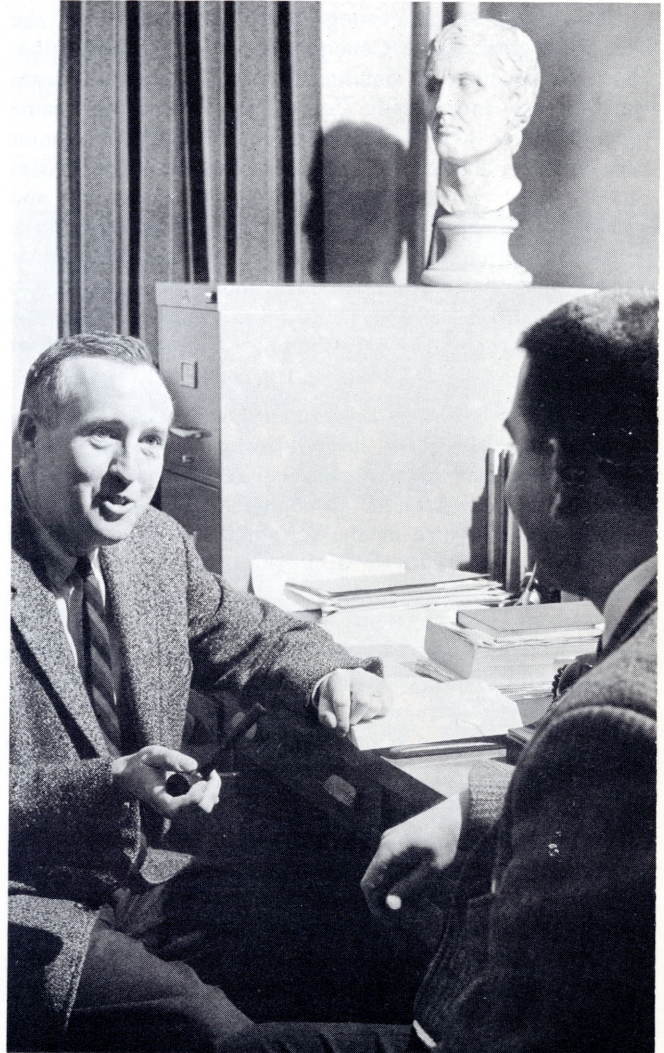
JOHN A. CROWL
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Honors at Providence: I

Liberal Arts

Dr. Paul van K. Thomson

THE LIBERAL ARTS Honors Program includes students from most of the major concentrations at Providence College. All of them, whether they are in Political Science, Economics, History, English, or Chemistry, share one thing in common: talent and an honest desire to develop themselves intellectually.



Dr. Paul van K. Thomson

Ever since 1957 this program has been working to help students of special ability to realize their true potential. Honors courses are offered in special sections of freshman English, history, and philosophy. The English survey course usually taken in the sophomore year is also offered in a special honors section, as are all the regular courses in theology and philosophy. Special research projects, much reading in sources other than textbooks, open class discussions, seminar methods, and individual attention are usually features that mark the honors sections. Independent study is encouraged and in

First of a two-part series. The Science Honors Program will be discussed in the next issue.

the junior and senior years students are able to undertake extensive honors reading courses under tutorial direction and quite apart from the normal classroom situation in their major areas of interest. Such a procedure enables gifted students to proceed at their own pace and to penetrate problems for themselves in a way which gives them the sense and experience of discovery.

An especially interesting and fruitful part of the honors program is the Colloquium in World Civilization. Here the practices of interdepartmental study and team teaching are introduced. Colloquium — as the name suggests — means a discussion or conversation. The junior and senior colloquia are not scheduled with the classes of the regular curriculum. They meet for about two and a half hours once a week in the evening. The atmosphere is quite informal, as the students sit about a seminar table. Coffee and tea are provided and in addition to two regular members of the faculty the students share the discussion — and the refreshments — with a guest of honor.

The topic is always one major book — a book that has an important place in the history of ideas. A different book must be read, discussed and evaluated each week. Writers as different as Sophocles and Adam Smith and books as diverse as the scriptures of Buddhism and the *Communist Manifesto* or Burke's denunciation of the French Revolution are all a part of Colloquium. The members of the group are required to submit written reports on their weekly reading and the proceedings are recorded for purposes of future study, analysis, or evaluation. A library of these recordings is always available at the Honors Office. Some of them have been sent to other colleges for use as models in helping them to develop similar groups.

Colloquium is carried for academic credit under a variety of departments, but according to many of its graduates, its greatest rewards are realized in the years of graduate study when the breadth of background and the training in seminar methods which it provides are of the greatest service.

The demands of honors work are great, both for students and for the college administration. About .05 per cent of each incoming freshman class are invited to participate in honors courses. These invitations are extended on the basis of College Entrance Examination Board Scores, recommendations of secondary schools, previous participation in high ability classes, intelligence quotients, and evidence of creative ability and initiative. At present there are 93 Liberal Arts Honors students in all four years of the program in a total student body of about 2500. Ten members of the faculty are engaged for part of their time in teaching these 93 students, but all of our honors faculty also teach courses in the regular curriculum.



“... The demands of honors work are great, both for students and college administration...”



John F. Cunningham, O.P., Director of the Humanities program, leads thought-provoking Colloquium in World Civilization.

It costs the college about 40 per cent more to educate an honors student than it costs for others, and the annual value of the faculty time spent for honors work is about \$60,000. This is an investment which Providence College is making in intellectual development for superior students. No funds from government or other outside sources have as yet become available to aid this aspect of the college's work. When and if such funds become available, they will be used to expand and improve the program and its activities.

The job of conducting an effective honors program is a complex one. Students of ability must be identified, selected, and encouraged. Secondary schools must be made aware of the program's aims and the opportunities which it affords. Progress reports and individual files on each student must be maintained; and the work of the program, as well as that of its students, must be subjected to annual criticism. Each honors student must be given counselling, not only in the course of his four years at Providence but also in the preparation of his applications for graduate schools and fellowships.

If honors work takes all this extra effort, the value which it has, both for the student and for the college, should certainly be clearly established. There can, however, be little doubt on that score.

First of all, it should be recognized that the humanistic studies which the program aids are of the utmost value and importance to the very survival of civilization. Mr. Thomas J. Watson, Jr., the Chairman of the Board of the International Business Machines Corporation, summed this point up very well in an address to the American Council on Education:

Consider the headlines in any typical metropolitan daily newspaper. What questions lie behind the foremost news stories of these days:

What policy should we follow in South Vietnam?

What should we do about our hundreds of thousands of unemployed teenagers, and about our millions of grown men and women who for months have looked for work without finding it?

How can we best wage ideological competition with the Communist world?

. . . No one of these problems can be solved by the application of scientific knowledge alone. Good answers to these questions require valid assumptions about ethics, about the responsibility of the state to its citizens, about the rights of the individual within the state, about the nature of Buddhism, about the differences between the ideology of the Marxists and the ideology of the free world of the West.

The liberal arts are concerned with such vital questions. They are concerned with communication arts, with language and with mathematics. They are also concerned with the norms of action and the esthetic and spiritual aspects of experience. They are concerned with the synoptic skills which enable man to see himself not only in the world of physical nature but also in history and in society. Men of talent are badly needed to master and direct these intellectual disciplines which serve our humanity and support the fabric of society.

"...Men of talent are badly needed to master and direct these intellectual disciplines which serve our humanity and support the fabric of society..."



Once this is appreciated, it is evident that a second consideration must be that of just how well the Liberal Arts Honors program is contributing to the work of Providence College in doing its part to meet the need for developing talented students. Part of the answer to this question may be seen in the following statistics:

- In 1963 11 honors seniors at Providence College won 38 graduate awards.

- In 1964 15 such seniors won 35 graduate awards.

And the reports which come to us from the graduate and professional schools indicate that our honors graduates are more than fulfilling the promise which they showed while they were with us.

Graduates of the program have thus far distinguished themselves in more than 25 American universities. Others have received grants which have enabled them to study with distinction in foreign universities, such as those of Strasbourg, Paris, Florence, Munich, and Naples.

Moreover, it should be observed that the intellectual stimulation of honors work spreads its good effects so that the whole academic level of the college is benefited. And when honors graduates do fine work at Harvard Law School, or in the graduate faculties of such places as Yale, Columbia, and the University of Virginia, they enhance the reputation of Providence College and prepare the way for future graduates.

“... The College, like our democratic society, must thrive and flourish by the paradoxical notion of men as unequal equals...”

As Dr. Sterling M. McMurrin, who was formerly U. S. Commissioner of Education, has observed, “It is the faith of a free democratic society that when the good of the individual is intelligently pursued, the well-being of the total social order is in some way enhanced.” That has been the experience of those who have undertaken honors work at Providence College, either as teachers or as students. And it has been the experience of those who conduct such programs in over 200 colleges and universities.

The good of the individual students demands, of course, that honors work be voluntary. No student participates in any part of the program against his wishes; and no student remains in the program if he does not measure up to its standards. Those who may not have been asked to undertake honors work in the freshman year are given opportunities to enter upon it later in their college careers if their records show that they might benefit from this work. Others may apply for consideration; still others may be suggested by members of the faculty. But all honors students enter and remain in the program as the result of a mutual agreement between the college and themselves. Thus far it would seem that this system has proven to be a happy and academically productive one.

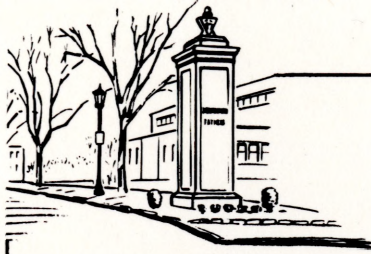
And the liberal arts honors students of Providence College generally seem to find time for participation and leadership in many campus activities. Some have been athletes; others have been outstanding in class offices, the Student Congress, or the campus publications.

Consequently, the honors student is in no way to be thought of as existing in a world apart from the life of the average undergraduate. The college, like our democratic society, must thrive and flourish by the paradoxical notion of men as unequal equals. Equal opportunities must be offered to all; while, at the same time, each individual must be given the chance to develop those abilities that are distinctly his own.

Americans have always recognized and rewarded ability in athletics, business, and the entertainment world. In fact, many institutions of higher learning have developed remarkable techniques for identifying and recruiting talented athletes, who then gain wide esteem for their performances at public athletic entertainments for which tickets of admission are often at a premium. Surely, no one would consider this “undemocratic.” Nor is it undemocratic to honor and reward intellectual talent.

One might, indeed, suggest that the very survival of democracy today depends upon just such talent. As the great mathematician Alfred North Whitehead put it: “In the conditions of modern life, the rule is absolute, the race which does not value trained intelligence is doomed.”

The contribution of the Liberal Arts Honors Program to the recognition of trained intelligence has not been large. But what has been accomplished suggests that, given the proper help and financial aid from appropriate agencies, it could become so. We continue to work towards that objective, and we see great hope in the possibility of federal legislation to establish a National Institute of the Humanities.



*"Between the great things we cannot do,
and the little things we won't do, the
danger is we will do nothing."*

— Henry Weaver

The Loyalty Fund for the academic year '64-'65 will close June 30th. If you have not yet joined "the aristocracy of those who care" there is still time. Send your check today to:

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