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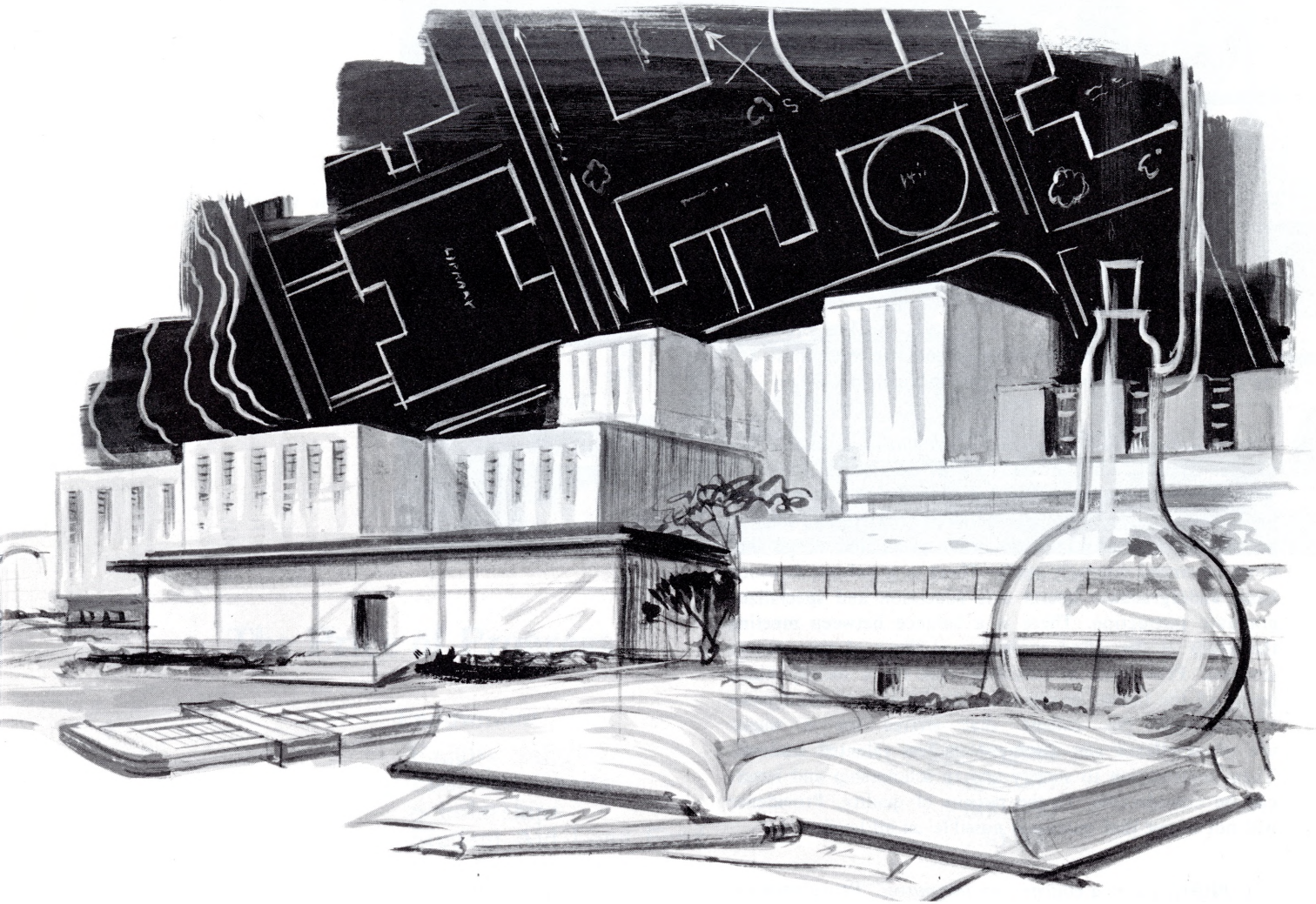


Our

Providence College stands between the two halves of its first century. Its vision is outward and forward. Its spirit is one of urgency and of boldness. Its vehicle is a ten-year Fiftieth Anniversary Program.

The real challenge is two-fold. It comes first from the times—times of change, of expansion, of danger and perplexity, times which obscure the full shape of the future but reveal with insistence and clarity the overriding demand for the best education for the most people, in the interests of individual and social development.

The challenge comes also from internal wellsprings—from the great Dominican tradition of 750 years of study and teaching, from pride in what has been done at Providence, from confidence in the ability to do more and do it better, and from a robust sense of mission and of contributing to the future.



Ten-Year Development Plan

So the past meets the future. Providence sees in the present stage of its life as a college the perfect occasion to set in place the capstone in the structure which has been taking shape for fifty years.

Fifty Years of Character

Since 1919, the character of Providence College has been steadily emerging.

1. *Providence is primarily an undergraduate liberal arts college for men.* Some graduate work has been developed in English, history, biology, chemistry and physics, leading to the master's degree and in chemistry to the Ph.D. This does not lessen the primary focus on undergraduate liberal arts instruction; on the contrary, the graduate work has been developed chiefly to enrich and strengthen the undergraduate

program, by helping to attract an able faculty, and to improve library and laboratory resources.

2. *Size is secondary to quality.* Providence believes that the small college offers a special kind of educational experience. Therefore, it has never sought numbers except as a means to greater service, and then only if quality instruction and personal relationships between faculty and students could be maintained. Providence is desirous of doing all it can to respond to the pressure of numbers in Rhode Island and the nation. Enrollment is at 2,500 undergraduates, a doubling in the last ten years. When the facilities and the faculty are ready, it is prepared to grow further. At the end of ten years it expects to be serving 3,000 young men.

3. *Providence is an independent college.* It is not tax supported, nor does it receive any financial support from the Church. Hence it stands in the great and peculiarly Ameri-

can tradition of education provided and nourished by private initiative and private support.

The independent college is free to be itself, to be experimental, to hold to fundamental values, and to emphasize moral and spiritual order and truth. It is free to seek the highest standard of quality of which it is capable. Freedom, quality, concern for both character and intellect—these are the hallmarks of Providence as an independent college.

4. *Providence values balance in all things.* Extremes are avoided and a steady upward line of progress is achieved. There is a balance between scholarly learning and practical know-how. There is a balance between preparing students to go directly into a profession or vocation and to go into more advanced scholarly study. There is a balance between basic undergraduate liberal arts education and specialized graduate instruction. There is a balance between meeting the needs of the gifted students and those of the average students. Providence is educating men for a society which needs all the talent, imagination, discipline and intelligence it can get. No college that strives for a measure of excellence can disregard its less talented students. Their contribution to society and to scholarship and letters can be considerable. In the pursuit of quality, Providence will not forget that quality is possible on all levels.

5. *Providence is a college "on the move."* Providence expects steadily to upgrade the quality of education for all its students. It will aggressively seek a constant raising of faculty quality, through careful selection, greater use of sabbaticals, better salaries, and long-range Dominican preparation. It showed its leadership eight years ago by the inauguration of a Science Honors Program in cooperation with the National Institutes of Health; this followed on the heels of a pioneering Honors Program in the Arts. No less is Providence "on the move" as to physical plant, and administrative efficiency. Plans and actual construction call for an expanded plant of the most modern and serviceable kind. Over 21 nearby acres have been acquired for growing needs. A library is under construction which will give spectacularly increased support to the academic program and bids fair to blossom into a showpiece facility. Administrative staff and quarters have been reorganized from top to bottom for stronger support and direction.

6. *Finally, Providence is and will remain under Dominican auspices.* The Dominican presence ensures an atmosphere at once serious and sound, moral and meaningful. They have always been committed, as a sacred obligation, to the study of truth—the foundation of any college of high quality. They give it standards and a moral outlook on life and learning, drawn from our Judeo-Christian heritage, which are highly valued by Catholic and non-Catholic alike. They give it the continuous promise of the future, as now made specific once again in the Fiftieth Anniversary Program.

"Freedom, quality, concern for both character and intellect — these are the hallmarks of Providence as an independent college."

The day students' makeshift study hall - the cafeteria.



The Price of Progress

| | | |
|--|-------------|---------------------|
| Endowment | | \$6,250,000 |
| Faculty Salaries | \$3,500,000 | |
| Endowed Chairs | 1,000,000 | |
| Scholarships | 1,000,000 | |
| Student Aid Loan Fund | 750,000 | |
| Academic Facilities | | 8,000,000 |
| Library | 3,500,000 | |
| Library Books | 1,500,000 | |
| Library Staff and Equipment | 500,000 | |
| Added Classrooms — Laboratories | 1,500,000 | |
| Special Academic Development | 1,000,000 | |
| New Plant and Renovations | | 9,450,000 |
| Student Union | 2,900,000 | |
| Student Residence—Dining | 3,800,000 | |
| Dominican Residence—Center | 1,250,000 | |
| Renovation of present buildings | 1,000,000 | |
| Development of Elmhurst Campus Recreation & Parking Areas | 500,000 | |
| TOTAL COST OF FIFTIETH ANNIVERSARY PROGRAM | | \$23,700,000 |

**The Past and the Future
On Following Pages**

Fifty Years of Service

It is with a considerable feeling of accomplishment that Providence College looks back on its first fifty years. The results justify all the efforts which have been made and give promise of a still more fruitful half-century ahead. Alumni are aware of this record, which is essentially one of service.

1. *Service to Education.* The students who have looked to Providence for higher education have numbered many thousands; there are more than 11,000 on the present alumni roster. Had there been no Providence College, many of these men would not have been able to go to college at all. For so young a school, its graduates have marked up impressive records and they are distinguished as a group in that so many have come from humble beginnings to positions of prominence. They include Governors, United States Senators and Representatives, Cabinet members, Bishops, college presidents, executives of business and industrial corporations great and small, and lawyers, priests, dentists, bankers, civil servants, accountants and others by the hundreds.

This is service to people. It is service to our whole American society, in both quality and quantity. Society needs leaders of superior preparation and understanding, workers of advanced technological competence, and citizens capable of balanced thought and of sound moral judgment. This is a large order but Providence believes it is helping in a real sense to meet the needs.

2. *Service to the Community.* Relatively few colleges can have made to their local community the contribution of service which Providence College has made to the City of Providence and to the compact Rhode Island community.

In mere numbers, the contribution of educated men and women has been impressive. Of the living alumni, over 50%, or better than 5,500, are now Rhode Islanders. Still more striking is the degree to which Providence graduates have provided the manpower in certain key fields. For instance, consider the following approximate figures:

one-third of Rhode Island's physicians attended Providence.

one-third of Rhode Island's dentists attended Providence.

one-quarter of Rhode Island's lawyers attended Providence.

one-third of Rhode Island's secondary school teachers attended Providence.

one-sixth of Rhode Island's social workers attended Providence.

one-seventh of Rhode Island's accountants attended Providence.

"For so young a school its graduates have marked up impressive records..."

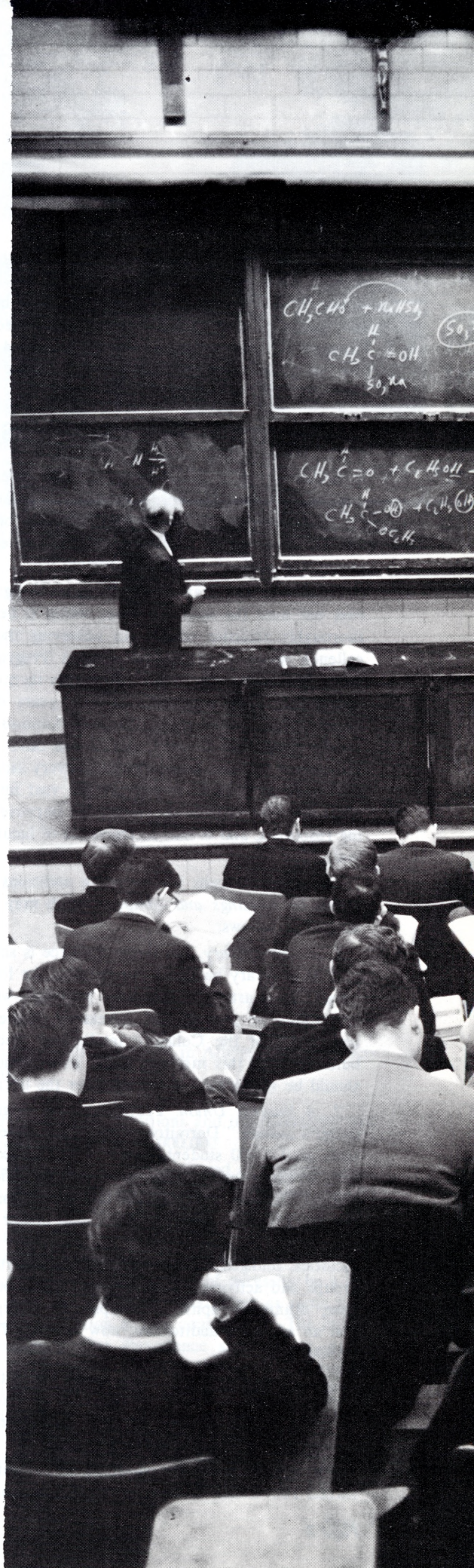
When there is added to these figures the fact that 40% of Providence graduates enter business and industry, often in Rhode Island, there is clear evidence of a major economic and social service to city and state.

There should not be forgotten, either, the contributions of the Extension Division, which is bringing educational opportunities, with academic credit in most cases, to more than 1,500 Rhode Island men and women this year alone.

The impact of this college on the community is total. There is one certain fact of life in Rhode Island: no matter what one does,—works, goes to school, seeks health or legal services, has business with the government, public utilities or banks—in short, if one simply lives in Rhode Island he must find himself at some time each day relying on the knowledge of someone who went to Providence College.

3. *Service to Catholics.* While serving the whole community without restriction there are special aspects of Providence's work which are of particular service to the Catholic Church in general and to the Diocese of Providence in particular. The College is not, as noted earlier, financially sup-

Classroom scene in Albertus Magnus Hall.



ported by the Church. Providence continues to offer to generation after generation of qualified Rhode Island Catholic young men a sound education at their very doorstep. Over one-fifth of the priests of the Diocese received their higher education at Providence, as did 60% of the 540 Dominicans in the Province of St. Joseph.

Through the Summer School of Sacred Theology, hundreds of Sisters have been enabled each year to pursue work towards a Master's degree in Religious Education or Religious Guidance. And for interested laymen in the Boston area, theology may be studied at the Cardinal Cushing School of Theology for the Laity conducted by Providence's Dominicans at Emmanuel College, Boston. More than 1,000 Catholic laymen have profited by this special service.

The more than 80 Dominicans at the College constitute a strong additional religious resource for the Diocese in many ways. Many of them are active every Sunday assisting parish priests. They are also engaged in a constant round of lectures, talks, retreats and other activities involving Catholic groups and organizations.

In summary, in all these ways, Providence has functioned as a service institution since its founding. The service record will broaden in the near future as Providence begins to carry out its large-scale plans. These plans require equally large-scale support—support which the record fully justifies and which Providence must have, as an independent, non-tax-supported college.

A Program for Progress

A description of Providence College several years ago concluded with these words: "American society has a need for a college with such aims and purposes, but only if they can be realistically achieved at a level of excellence that makes the institution clearly superior."

Providence has drawn up a Program designed to be carried out over the next ten years which it believes to be a thoroughly realistic vehicle for achieving the superior excellence which is demanded. It is a Program which will mark in a memorably way in its history its mid-first-century anniversary. The outgrowth of four years of intense and broad discussion and study, involving Administration, Faculty, the President's Council, alumni and others; the Program is designed to bring improvement to every aspect of the College's life and work. It will provide vast improvements in plant and also provide the means for improvement in learning resources, and in human resources of faculty and student body.

The Program calls for sweeping additions and improvements to *buildings and campus*, which may be briefly described as follows:

1. *A new Library.* No single resource is so sorely needed as a new library building. For decades the library has been housed in quarters in the main building—with consequent limitations on growth and increasing obsolescence at this very heart of the College's intellectual resources. A new building is at this moment under construction. All alumni should be well aware of the need for the library.

2. *A Student Union.* Providence was originally a "commuter's college." Dormitories have been added from time to time until 1,100 students can now be housed, though only with serious overcrowding. Scattered recreational and other student facilities are available in the residence halls and in Alumni Hall (gymnasium). But a real center of student life is a prime necessity. It will contain a variety of recreational facilities, lounges, eating facilities, headquarters for student groups and activities (student government, publications, debate, dramatics, spiritual groups), an enlarged bookstore, and an adequate auditorium, now lacking. The cost will be \$2,900,000.

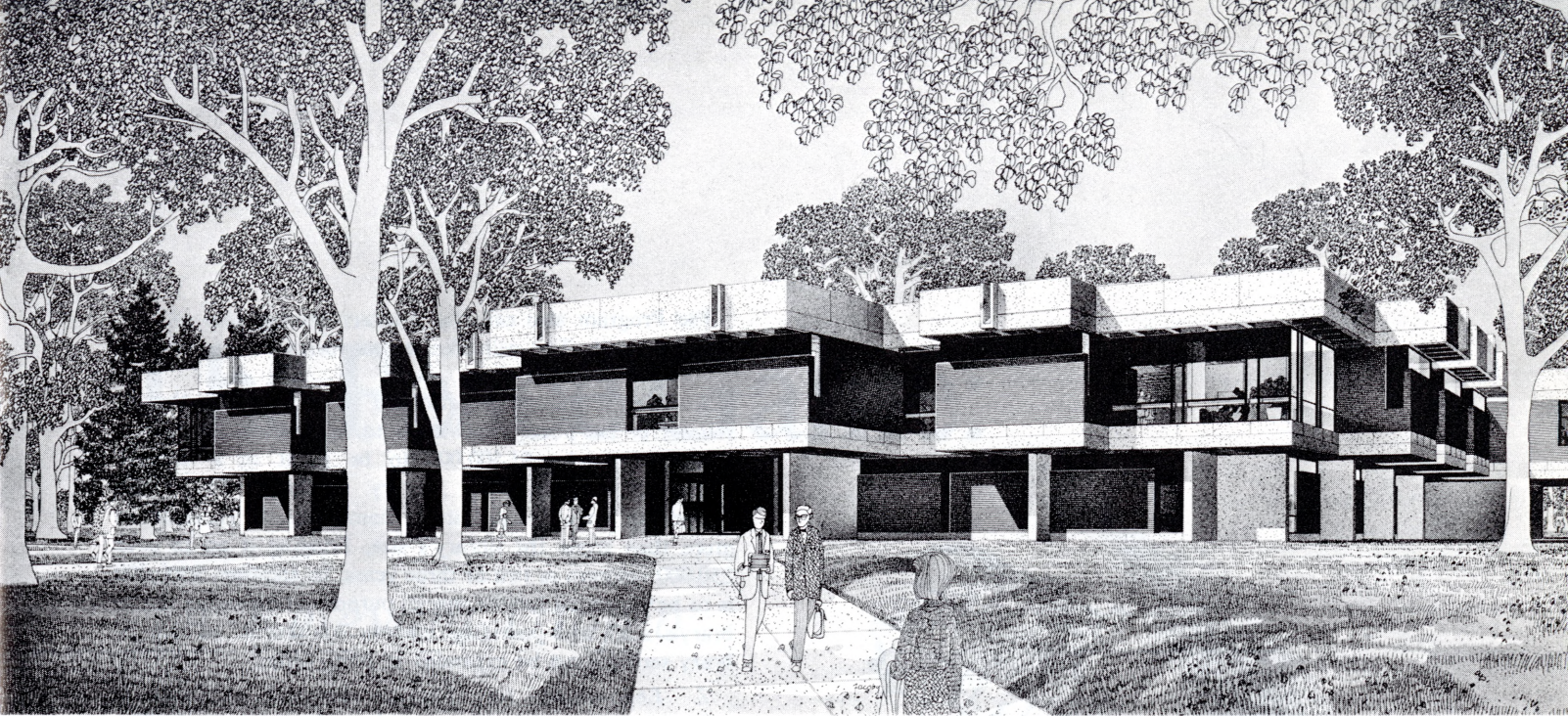
3. *Student Residence Halls.* Daily life within the college community is an important factor in the total college experience, and in its own way can contribute as much to a student as his formal classroom studies.

For several years the shortage of dormitory space has forced Providence College to discourage Rhode Island stu-

dents from even considering campus residence, and has required the College in certain of the dormitories to crowd three students into rooms planned for two.

To enable more local students to add this important dimension to their college experience, to relieve the present overcrowding and to provide additional space in order that enrollment might expand to 3,000 students in the next ten years, the college needs to build two new dormitories adding 500 more residence accommodations. This increase will necessitate additional dining facilities. The cost of the new dormitories and the additional facilities will be \$3,800,000.

4. *Dominican Faculty Residence.* One of the most important elements in the Program is a new residence for the Dominican Fathers. This is much more than a routine housing measure, important as it is to remove the Dominicans from their cramped quarters on the fourth floor of the main building where they have always been. The demands of the cloistered life, added to the inaccessible location at the present Dominican quarters, combine to remove these skilled counsellors to too large a degree from student con-



New Library now under construction.

tacts. A striking and exciting plan for a new residence will change all this and recapture the full asset of the Dominicans. A new Dominican community center will emerge, including dining facilities, monastic chapel, recreation rooms and infirmary. This is expected to cost \$1,250,000.

5. Renovations and Campus Development. Major needs for improvement, modernization and remodeling of existing plant have been piling up, or will be created by the building program.

\$1,000,000 will be needed for an assortment of renovations of existing buildings; \$500,000 will be required to begin the development of the recently acquired campus addition of 21 acres nearby. \$1,500,000 will convert the third and fourth floors of Harkins Hall—made available by the new Library, Dominican Residence and auditorium—into urgently needed classrooms and offices; will add a third floor of laboratories to Hickey Hall, center of research in the health sciences; will add expanded facilities for the Psychology Department and provision of Psychology laboratories; and will permit modernization

of laboratories and equipment in Albertus Magnus Science Hall.

Thus, these renovations, additions and improvements will require an additional total of \$3,000,000.

The new building construction is viewed as a whole, every part of which has virtually equal priority in a linked plan to advance the academic aims of Providence, and make possible its expansion in size. All will be undertaken now or in the near future and are expected to be completed by 1972. The renovation and improvement will of necessity be a less simultaneous and more extended undertaking, as some parts must wait upon completion of new construction. The important consideration is that Providence sees this as not a “mere bricks and mortar” program. Rather, it is a considered program designed both to tighten and expand the college community, to promote its normal, healthy character, and most of all to stimulate greatly the intellectual zeal which must permeate any college campus with aspirations to excellence.

The Program also calls for a *direct development of academic strength*. This will take several forms:

1. *Library*. Major strengths are to be added to the *resources* of the library as well as to its housing. Therefore, Providence seeks \$1,500,000 to be spent in a massive short-term expansion of library holdings. This, with stepped-up annual expenditures continuing, is expected to more than triple the library's size, bringing it up to over 250,000 volumes in two or three years. In addition, \$500,000 is to be expended for the special purpose of enlarging the library's staff and providing modern equipment, so that library services can be expanded in every sense.

2. *Endowment for Faculty Strength*. Faculty is self-evidently a prime element of academic strength. The present faculty is good and getting better. This process must accelerate. That means money, for today's academic market is highly competitive. With only \$1,500,000 in invested endowment (market value is slightly higher), Providence has inadequate strength to attract the faculty it needs, to add faculty as enrollment grows, to provide the sabbaticals so essential to study and renewal, to bring in eminent visiting professors, to subsidize faculty research and publication, to bring outstanding Dominican scholars from Europe, and to take other steps which will transform a good faculty into an exceptional one. For these purposes, \$4,500,000 should be added to the endowment, including \$1,000,000 for endowed chairs.

3. *Endowment for Student Strength*. The quality of excellence depends in part upon the level of student ability. Providence will never neglect or shut out the average student but it likewise must insure that no unusually able student is turned away for lack of funds. The College has no revolving loan fund and as tuition rises and enrollment goes up, needs for scholarship and loan funds will also increase. There is, accordingly, a pressing need for additional endowment of \$1,000,000 to provide more funds for scholarships, as well as a Student Aid Revolving Loan Fund of \$750,000.

4. *Curriculum Development*. A special fund of \$1,000,000 is sought for the development of new directions in curriculum and equipment. Providence feels strongly the necessity of being free and able to move into new areas, new methods and new technological aids without delay.

These are the specifics of the bold and sweeping plan which has been prepared. It will cost a great deal and take much hard effort to realize. But the results will vindicate the past and prepare for the future. As Dr. Paul van K. Thomson, the Academic Vice President, has described it:

"The entire campus is alive with the daring ambition of the plan. Faculty, students, alumni and friends are mobilizing their full strength to attain its goals. For Providence College, the next ten years will bring an unprecedented pace in expansion, physically and academically. This is demanded by our commitment to society and will be accomplished without compromise."

"This is demanded by our commitment to society and will be accomplished without compromise."

The Peace Game:

A Relevant Utopia

By Zygmunt J. Friedemann

To end political wars and live without weapons and wars has been the dream of moralists, political theorists, and religious leaders for centuries. ¹

Each of the peace plans submitted by the intellectual leaders of the past failed in its time to accomplish its ultimate purpose of ending wars. Yet a residue of the ideas they contained somehow survived. Thus, there is little reason to doubt that a strong desire for order, security, and peace is deeply embedded in human nature.

There have been many attempts to escape the dilemma of war in the post-Hiroshima era and to attain a "perpetual peace" with or without justice.

The recent prescriptions for peace include "peace through morality" of the moralists (Reinhold Niebuhr) "peace through laying down weapons" of the unilateralists (Erich Fromm), "Peace through a modus vivendi",² "World peace through law" of the universalists. "Peace through detente," and "Peace through phasal disarmament."⁴

And now, a different, original and fascinating approach is offered in the "peace game" approach, initiated and pursued by the studies conducted in the Center for the Study of Democratic Institutions at Santa Barbara, California. ⁵



Many people are aware of the existence of the considerable store of and the application of "war game theories"⁶ to the now computerized strategic calculations made for the point of view of military defense, survival, or "victory", and developed by the Rand Corporation, MIT, and the Pentagon.

Since no serious study of democratic institution can possibly evade the immense challenges presented by the prospect of thermonuclear age, it is not only reasonable and indeed commendable, but in fact necessary for a democratic society to study the potentialities of the abolition of war, rather than to study further the possibilities of nuclear war, whose exponents think in what one can label, "megatons for megadeath". The urgency of such "peace game" studies is even more dictated by the fact that war is not usually regarded as a democratic institution. It is difficult to imagine, for instance, that if a nuclear war occurs, anything resembling a democratic system can survive. Many in our society think that the only price in averting such a war would amount to the surrender to Communist or other totalitarian forces. If one refuses to accept these polar alternatives, one is still left with a very questionable thought—whether a democracy with its pluralistic systems which invite delays can select a middle course between these alternatives.

The "peace game" approach is fascinating, not only because of realism of "relevant utopian" thinking, but also because its foremost exponent, Walter Millis, a well-known military strategy expert, argues against those who advocate "world government or annihilation" and emphatically states that the safeguards to security formerly provided by military might are no longer of any use.⁷

Taking their cue from the war game theorists who postulate an outbreak of a nuclear war and consider the political and military measures to secure the nation, the "peace-gamers" start their game with the postulate of peace and consider the political, military, and economic measures required to make a warless world a viable one.

The assumptions underlying a warless world are: a voluntary disarmament down to the level of police forces needed to keep internal order in states; creation of a small, non-political, internationally administered armed force, having the sole duty to administer the agreement banning the war; and a judicial system capable of deciding controversies.

The general conclusions of the peace-gamers is that a warless world will be a viable world, essentially like ours, in which men would still die for principles or power and be driven by their own interest (short, however, of military means), and in which statesmen would meet more difficult problems than now.⁸ Thus the abolition of war and total disarmament imply the acceptance of the existing *status quo* as of the date of signing the agreement, and the recognition that only non-military alternatives of change are permissible.

Peace-gamers are thus not utopians looking into an ideal society. They project the reality of the present world into

"...the safeguards to security formerly provided by military might are no longer of any use."

“.....the abolition of war would not halt the dynamics of international life.”

the future warless one, and envision not “a world of perfect peace and order, but a world in which the existing clashes of moral values, the existing conflicts of interests, the existing issues of prestige or of power would all continue as they are now, but would be subject to resolution without recourse to international organized war.”⁹

Nor is the international organization suggested by the peace-gamers endowed with police power stronger than the sum-total of individual states' forces. World law, they argue, based on world government endowed with a monopoly of power, would result in rigidity and conformity, and would impose on all states a particular system of value, bringing about tyranny. The envisioned international organization is a simple unicameral, administrative organ without veto power, staffed by international servants, having competent intelligence and inspection service, and a small military force to enforce the provisions of the disarmament agreement. Its expertise would be used only to expose violations of the agreement. Detection of a violation would automatically dissolve the agreement, and states would be free to rearm to match the strength of the culprit, depriving him of the initial advantages he gained.

Even more important and interesting than the structural problems of the warless world are the considerations concerning the development of institutional arrangements to fulfill and perform the economic, political, and social functions of war in a warless world.

It has to be mentioned at this point that in the history of mankind, wars functioned as an internal and external expression of law, change, social necessity, and morality. Wars contributed to the societal cohesion and thus to cooperation within a given social unit. They served as a stimulus to technological development. Wars or threat of wars helped cement nations in the defense of their territories, in the revisions of their boundaries, and in the relocation of peoples and resources. Wars created new states and eliminated some of the existing ones.

If these are the recognizable functions of war, would not the abolition of war create a breach in human history? Not according to peace-game theorists, for the key to their proposal is the attempt to find a substitute for the various functions of war. The abolition of war would not halt the dynamics of international life. The coercive elements of human nature would still play their part. On the one hand, in the warless world, subversion, infiltration, propaganda, and other human rivalries would fulfill the external uses of war. On the other, not disturbed by strategy considerations, internal trade and finance would assume a more rational dimension.

Recognizing that, economic problems arising from the displacement of the military establishment and production,¹⁰ from reconversion of production and from retaining of manpower¹¹ would generate conflicts concerning the allocation of what was previously the public sector of the economy, the peace-gamers believe that the real difficulties in solving them will be political rather than economic.¹²

The peace-gaming theorists believe that although the United States will be able to cushion problems in the economic realm and develop institutions able to solve the problems, the political impact stemming from the enlarged central planning and regulatory processes would result in the decline of legislative functions in favor of executive and administrative ones. In great totalitarian countries, moreover, the abolition of war would have an impact on ideology and undermine the *raison d'être* of the established political system. While some anticipate a decline in the progress and knowledge in the warless world, there will be ample challenges in promotion of health and nutrition within the existing states and externally in the underdeveloped areas.

The peace-gaming theorists admit that their analysis is superficial and inadequate, and ask themselves how to get from the war-world into the warless one. They feel, however, that there exists a possibility of attainment of the warless one without the necessity of resolving the ideological conflict. As an afterthought, however, they add that until peoples, governments, politicians, economic groups, public opinion makers and those with vested interest will become convinced that a new world would offer a viable alternative to the existing one, its attainment would be impracticable. This matter of attitude is important, and the peace-gamers leave it hanging in the air.

What the peace-gamer left wanting was supplied by quantitative findings in contemporary political behavior.¹² Thus, if Professor Karl Deutch's study concerning "the communication process" in which the information about nuclear weapons is slowly dawning on peoples and governments is correct, the attitudinal worry of the peace-gamers should be lessened. If Professor Richard Falk's¹⁶ analysis of international law is gaining more authority than legitimacy and the corollary quantitative analysis of Professor Ernest Haas concerning the existence of transnational loyalties are both valid, then the institutional and organizational structures exist already to fit somewhat the peace-gaming model.

If, moreover, Kaplan's¹⁵ model concerning the spread of nuclear weapons to the N-th nation would bring about a "unit veto system", whereby the very possession of nuclear weapons by all would deter their use, then a tacit voluntary agreement on banning nuclear war is soon to be had. Finally, if H.P. Hinsley's thesis that the post-Potsdam world was so much disturbed by nuclear weapons as preserved in a state of deadlock by them, so that world stability for a long time to come (analogous to the 19th century "concert") was established, then the suggestions of the peace-gamers are indeed ripe for institutionalization.

The general proposition of the peace-gamers about the warless world has been applied without acknowledgments by historian Arnold Toynbee who sees in the historical past of the Roman and Chinese empires a warless world and a lesson for a warless world in the future; by anthropologist Margaret Mead who envisions in a warless world a "restoration of faith in the continuity of human life"; by political scientist Grenville Clark who believes that "disarmament



would pave the way for effective population control"¹⁶ and by philosopher William Hocking who sees in a warless world "a growth of man's spiritual dimension and his relationship with the universe."¹⁷

One cannot quibble with the initial assumption of the peace-game theorists. It is as rational and logical to play a peace game as it is to play a war game. The emphasis on the retention of sovereignty in the perpetuation of the national states with all the emotional attachments and all the internal and external operative and entrenched establishments and relationships left intact, in fact, not even subject to the control of the international organization is the *forte* of the peace-gamers; and this might become quite palatable to all nations. Though the peace-gamers do not make it perfectly clear, it would seem that if any nation should violate the initial agreement to abolish war and avoid rearmament, the remaining nations would pacify the culprit, presumably by force, and subsequently enter into a new agreement. But the possibility of great offensive superiority on the part of any such "culprit" is very questionable due to the existence of the intelligence network. Indeed, if the network is operating properly, it would not be possible for any nation to take advantage of the attempt to rearm even initially.

One can argue rationally, as John Herz does, that national sovereignty has lost its basis in the light of total "permeability" of national boundaries by the missiles,¹⁸ and as

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Walter Mills does, that war has lost its useful social function which it performed in the past, yet the game of "chicken" is just as persuasive to many as the warless world.¹⁹

Thus, one has to accept the warning of the peace-gamers, that political decisions concerning internal institutional changes would pose the greatest obstacles to eliminate "thinking about the unthinkable," and that therefore, Niebuhr's caveat at the beginning of this article might serve for a long time as the motto for the transitional period between this and the warless world. Thus, the fear of peace might be as great or even greater than the fear of war.

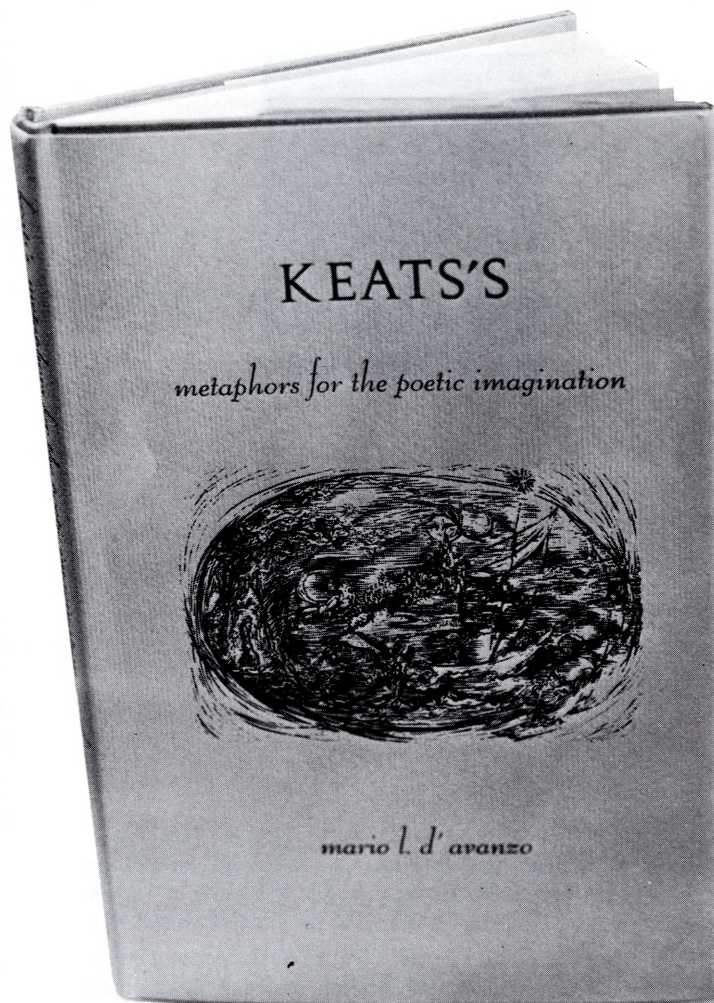
"To build a relevant utopia," asserts Stanley Hoffman, "our task is to say what goals we want for the world, to explain what our *Utopia* implies, to suggest methods for building it, and to show how such methods might appear and work in the world as it is."²⁰ To that end, the contribution of scholarly community in the United States and that of the peace-gamers in particular are of immense value.

In point of fact, a common predicament and peril have established already a minimum "community of fear." This is visible in the difference between the Russians, who perceive the peril, and Communist Chinese, who do not. The awareness of peril has been already documented by the antagonists ever since 1945, in the cases of Korea, Indo-China, the Congo, Suez, and Cuba conflicts in which the antagonists have seriously considered the consequences of a larger war.

1. See the peace plans of Alighieri Dante, Pierre Dubois, Emeric Cruce, Duc de Sully, William Penn, Jeremy Bentham, and Immanuel Kant synopsized in John S. Hemleben, *Plans for World Peace through 1943*.
2. See John Herz in *International Politics in the Atomic Age*, 1959.
3. See Grenville Clark and Louis Sohn, *World Peace Through World Law*, Herman Kahn, *On Thermonuclear War*, 1960, and *Thinking About the Unthinkable*, 1964, Eric Fromm, *May Man Prevail*, 1961.
4. Jerome Wiesner, Louis Henkin, *Arms Control*, 1958, and "peace through deterrence." See various works by Henry Kissinger, Thomas Shelling, Hermann Kahn, and the Rand Corporation studies.
5. See various studies by James Real, Harrison Brown, Walter Millis.
6. The term "war game" does not refer to military maneuvers but to a method of analysis of selecting the best courses of action. The purpose of game theory is to formulate mathematically complete principles for choice-making among alternative courses of action when it is impossible to control outcomes because of the actions of others. See Richard Snyder. "Game Theory and the Analysis of Political Behavior," in *Research Frontiers in Politics and Government*; The Brooking Institution, 1955, for the initial examination and explanation of game theory.
7. See Walter Millis, *A World Without War*, 1961
8. Millis, pp. 43,44
9. Ibid.
10. About ten per cent of American production and employment is generated by military requirements, which would have to be substituted by something else in a warless world.
11. It has been facetiously suggested that officer corps could be re-converted into teaching professions. Certainly there is quite a sizeable number of specialists in the army who could easily be put to many uses, but what would one do with the generals? The problem of status would also add to the complexities of man-power re-training.
12. In Spain, for instance, the existence of the military establishment is neither necessary nor useful for the defense of that nation from external aggression; it is, however, a preferred institution of social order. In Latin America the army constitutes a power structure. In Communist China the 13 million man militia is used for disseminating propaganda and instilling obedience to the regime.
13. See Karl Deutsch, "Security Communities" in James Rosenau, *International Politics and Foreign Policy*, 1961.
14. See Richard A. Falk, "Revolutionary Nations and the Quality of International Legal Order," in Morton A. Kaplan, *The Revolution in World Politics*, 1962, and Ernest Haas, *The Uniting of Europe*, 1961.
15. See Kaplan, *op. cit.*
16. See serialized articles by the above authors in *Saturday Review*, 1963, *Harpers*, 1964.
17. See John Herz in *International Politics in the Atomic Age*, 1959.
18. I am referring here to the sport called "Chicken", played by riders of two cars fast approaching each other along a white line and mutually facing imminent destruction. It is an extreme example of the use of "rationality of irrationality," and is applied to modern nuclear strategy.
19. See Stanley Hoffman, *Contemporary Theories of International Relations*, 1958.
20. Ibid.

A Book Review

By Rodney K. Delasanta



Dr. D'Avanzo, the author, is an associate professor of English at Providence College.

This is a very important book. I say this with the full realization that friendly reviewers in college magazines have made the same judgment, usually with perfunctory politeness, about many an undeserving volume. I too admit a friendly prejudice because, having seen this volume through its inception as a dissertation and its fulfillment as a book, I have sympathetically suffered some of Professor D'Avanzo's gestative pains. But any *real* book has the power to over-

come a reviewer's false labor. Such a book is *Keats's Metaphors for the Poetic Imagination*.

Those of us who have come to the study of English Romantic Literature since 1953 have been influenced to the man by the most significant study of the period to appear in generations: *The Mirror and the Lamp* by M.H. Abrams. In that work, Professor Abrams demonstrated brilliantly that Romantic esthetics and poetry departed from the traditional

has only to remember the sub-title of Wordsworth's *Prelude* as *The Growth of a Poet's Mind* to see this happening even in obviously anthologized pieces.) Abrams' major concern had been with Wordsworth's and Coleridge's criticism and poetry and, significantly, with their re-working of those metaphors for the mind which had made their halting appearance in the eighteenth century. The mind, no longer considered a mere reflector of reality but a projector instead, came to be expressed in metaphors which moved away from mirror or machine to lamp or fountain and their analogues. The poet had come to be known as creator rather than maker, spinning his art from within rather than crafting and assembling it from without. Such a radically new direction for art insured a new subject matter as well, and poetry began to concern itself with the psychological and imaginative states of its poets. Expressionism was born.

The most curious omission in Professor Abrams' otherwise great book was the inattention accorded John Keats, perhaps the most dazzling of the Romantic poets. Nowhere is Keats given more than a single page of analysis and then usually in explanation of the clichés of criticism already surrounding him. Professor D'Avanzo's significant contribution to Romantic studies, I believe is in supplying this defect. As he points out, Keats received little attention from the perspective of metaphors for the poetic imagination because his images and metaphors "are so allusive and so easily read into other contexts of meaning that their real significance is buried." Some kind of volume two needed writing, and D'Avanzo has written it.

The critical method of this book is the tracing of those metaphors which recur with genuinely thematic significance and not merely ornamental prettiness throughout the poetry of Keats. Like Edward A. Armstrong's study of Shakespeare's imagery which demonstrated how highly private ideas and emotions are objectified in recurrent image clusters throughout a poet's corpus, this study charts metaphorical patterns from poem to poem and, except in the last two chapters, does not limit itself to individual explications for each poem. (Indeed, D'Avanzo finds as many of Keats's germinal metaphors in his letters as in his poems.) Thus texturally oriented, the book picks up a metaphor like sleep in an early poem like *Sleep and Poetry* and investigates its accretionary implications in the late poems like *La Belle Dame Sans Merci* and *Ode to Psyche*. Some of the metaphors which become for Keats personal vehicles for the process of poetic creation are reminiscent of the more traditional Romantic metaphors found in Wordsworth and Coleridge like the fountain and stream, the grot, and the palace. One is reminded of the underground river Alph and the stately pleasure dome in *Kubla Khan* and even Wordsworth's definition of poetry as a "spontaneous overflow of powerful feelings." But the implications of other metaphors seem utterly original with Keats. The submerged comparison of the poetic process, for example, to enthralment, climax, and detumescence of the sexual experience repeats the most powerful of Keatsian analogies. His women, from Cynthia

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mimetic or morally didactic approach to literature that had ruled over the European mind since Plato. Consonant with new epistemological theories that had been formulated in the eighteenth century, Romantic poetry and criticism involved itself as much with the inner labyrinth of the poet's mind as it did with external reality. Instead of holding the mirror up to nature, as Dr. Johnson would, the Romantic poets turned the mirror inwardly to their own minds. (One

in *Endymion* to Lamia, to La Belle Dame, and to Psyche herself, offer the poet metaphors of anticipation, fruition, and post-orgasmic sorrow which are the closest any poet has ever come to describing the poetic process. Shelley's "fading coal" pales by comparison. Other Romantic poets, of course, had briefly suggested the metaphorical wedding of poetry and women--Christabel in Coleridge, the Arabian maiden in Shelley, perhaps even Lucy in Wordsworth--but none had so captured the inner mystery of the poetic process by the ascending, climaxing and descending experience of human sexuality. Understood in these terms, an enigmatic poem like *La Belle Dame Sans Merci* takes on astonishing new meanings. It becomes an extended metaphor for the creation of poetry. Other metaphors which Professor D'Avanzo follows throughout the corpus of Keats's work and which serve as brilliant analogies for the poetic process include sleep and dreams, the moon, flight and wings, steeds, boats, swimming, wine, the labyrinth, bowers and weaving.

At certain times these become for Keats distinct and even contrasting devices for the experiencing of *poesis*: the poet on the one hand as "a soaring, frightened Icarus moving toward Cynthia's visionary light" or on the other hand as "a Theseus groping his way uncertainly to vision in the labyrinthine depths of the earth." At other times, as already indicated, the metaphors, particularly in the later poems, cluster associatively in ingenious patterns that magically embody the process and product of poetic imagination. As Keats himself described it in his letters: "By merely pulling an apron string we set a pretty peal of chimes at work."

After seven chapters of image tracing, Professor D'Avanzo brings his pan-poetic system to bear on two of Keats's most famous and most baffling poems, *La Belle Dame Sans Merci* and the *Ode to Psyche*. It is D'Avanzo's contention that "more than in any other single poem, one needs the whole corpus of Keats's figures behind him to understand *La Belle Dame Sans Merci* as a poem about poetry and the imagination." Perhaps the most private, yet the most anthologized of his poems (every freshman has read it), *La Belle Dame Sans Merci* could only have been written, D'Avanzo contends, at that moment in Keats's life "when all of the figures he had been habitually using recur 'almost as a Remembrance', albeit woven into new combinations." As the woman without truth who leads her knight-lover both to sexual apex and to post-sexual "deflatus," La Belle Dame represents the poetic imagination (the new Muse) as it inspires and at the same time destroys the poet. The woven garland, the pacing steed (Pegasus and meter), the faery's song, the elfin grot and a host of other images drawn from the reservoir of Keats's earlier poetry coalesce to bring the poet to an experiential communication of the inner happening that is poetic creation.

Although the beautiful lady of romantic poetry remains "sans merci," we who have courted her over the years say thanks to Professor D'Avanzo for making her ineffability considerably more effable.

The Fifth Man

*The Baccalaureate Address given
to the graduating class of 1967.*

**By The Very Rev.
Arthur Geoghegan**

This morning I should like to talk to you about the Fifth Man. The Fifth Man is not yet complete, he is but partially formed and his appearance is but recent. I suspect he is among you in considerable substance and number.

In 1959, Dr. Samuel Miller of the Harvard Divinity School, gave a lecture on the Fourth Man, the product of the past two hundred years of Western civilization. The First Man to appear in that culture we call Western was the Christian Man. He drew his strength and distinguishing characteristics from the life and teaching of Christ.

During the early centuries of Christianity and in the Medieval period a new concept of man was established, a being made in God's image, fallen but redeemed, destined for a better life to come, already breathing that life through the Holy Spirit living in him.

Then there came the second Man. Let us call him the *Individual Man*. He emerges with the Renaissance. The difference between the Christian Man and the Individual Man is evident in the pictorial art of the periods in which they lived. After all, the art of every age reflects man's concept of himself.

If you take something by Fra Angelico or Giotto you will notice that every man looks like every other man. They lack individuality. But they are serene in their world, a homogeneous group, comfortable with one another, at home in the society in which they live.

Not so the Second Man. He is an individualist. This is apparent in the paintings of say da Vinci. If the man has beady eyes or a nose like Durante's, he is so painted, and behind him nature is painted in terms of that particular place and time. As the Renaissance begins to close, and the Reformation has taken place, man's concept of himself and his world undergo alteration. He is a confirmed Individualist, but he is no longer sure that nature is God's creation. In Rembrandt's paintings nature has disappeared, and man's individuality shines out as though lighted from inside, as Hegel describes it. But the background is somber and obscure. Man is not only an individual, he is becoming a separate individual, a man quite apart from his fellow men and from the mysterious world which enshrouds him. With the era of Enlightenment, he is unsure of his own origins - is he the handwork of God? or a fortuitous product of nature?

The Third Man is the Bourgeois Man. He has, on the whole passed from the scene, although you may find him among the John Birchers, Catholic Rightists, both clergy and laity, and so forth. I might add that although his presence has substantially diminished, his values predominate in Catholic sermons, at least in the United States.

The Fourth Man is the Dispossessed or Alienated Man. According to Gabriel Marcel who calls him the Barracks Man, he inhabits entire nations at present, indeed whole sections of the globe. He is post-Christian; a man from whose life and understanding the meaning and habits of Christianity have vanished. He is totally estranged, without tradition, without respect for the past or confidence in the present or

hope for the future. He is the fragmented man, without proportion, without focus, who appears in some of Picasso's paintings: a broken image, his eyebrow in the lower left corner, his smile on the right, an eye and an ear at the top of the canvas. Samuel Beckett, the author of *Waiting for Godot*, summed up the condition of the Fourth Man when he said that the 19th century was distinguishable by the death of God and the 20th century by the disappearance of man.

The Fourth Man, contemporary man, will characterize our world for many years to come. His present universality guarantees that. And he is sustained, despite his radical discontent, by two firmly held convictions: (1) that the techniques of science will transform the social order, and (2) that to admit dependence on anything other than man's capacities is to debase man himself.

With respect to the first of these convictions, namely, faith in technology, one must proceed with caution. There is so much that is good, so much that is desirable, so much that is authentically biblical in man's efforts to transform the social order.

Until fairly recently man was launched on an adventure he could not control. His aspirations for material betterment were restricted within narrow limits, for he was subject to forces about which he knew little. Hence changes left him still close to nature, pulsating to her rhythm, happy to achieve, like her, moments of fruitfulness and satisfaction, resigned in advance to failures as inevitable as the march of the seasons. But now the discoveries of science, the deliberately instrumental character of science, which is totally directed to the control of the universe, has changed all that. A mass persuasion has arisen, powerful as a tidal wave. Man is determined to cast off the shackles which burdened and enslaved his ancestors. He is resolved to escape those fatalities which from time immemorial were thought invincible.

This mighty will to transform the world accords with the Judeo-Christian tradition. Does not Genesis read: "The Lord God took man and put him into the paradise of pleasure to till it and to keep it." Man, created in the image of God, was to imitate his Creator. But though the idea is biblical, it could not be fully exploited until man possessed the tool which science has now put into his hand.

Habet homo rationem at manum. By this endlessly fruitful mating of head and hand, man continues the work of this world's genesis. These words of Thomas Aquinas open up a great perspective; but how much more they mean with scientific instruments and methodologies available to man's use.

And yet through a constantly recurring flaw in man's nature, this effort towards material progress, so Christian and so biblical, has been accompanied by resentment and has been identified with the adversaries of Christianity. Men like Comte and Nietzsche and Marx are associated with the movement and they have compared it with the work of Prometheus.

Resentment against the past and the present is apparently a law, for it is verified in every generation. Each generation

rebels against its predecessor. We speak of the generation-gap. Actually the time lapse has been shortened, such is the tempo of modern life. Just about every college freshman thinks a senior is *passé*. He believes that his secondary school education was superior and that his work at college will therefore be more advanced.

The point I wish to make is that it is not only real need which prompts men to seek an imagined good, it is also the spur of open or secret resentment. When new values are discovered, older, more fundamental values are depreciated. And is it not true that a discovery, still modest and tentative, will breed an intoxication so intense that we tend to become oblivious to other interests which have a claim on our attention? As a result, we are often tempted to reject what we ought, instead, to deepen and to purify.

This is illustrated in the effect of technocracy upon the thought of the Fourth Man. The Fourth Man sees in the advancing line of progress only the drive towards material construction. He is carried away by the success of applied science and the still more dazzling promises of technology. Meantime, in his longing for the liberation which technology is to bring him, he denies everything which makes him a dependent being. His revolt against the fatalism of the past leads to the rejection of a divine Father. Finally, he no longer perceives in the realities he can see and touch any signs of that invisible kingdom for which he once believed himself destined. At times, one may question whether it is a failure



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to perceive or a refusal to admit such signs. Surely the latter more accurately describes a modern like Sartre. Everything he would have to impute to God would be a theft from himself; hence, God must die that man may live.

Somewhere Camus says that when a man does not have character, he must have a method. The Fourth Man has a method. It's a like method that originated in the innocence of science. For science, like matter, is fundamentally innocent. It is concerned with phenomena; it seeks to observe phenomena in terms of antecedent and succession or of concomitance and to express what it has observed in quantity or number if possible. But in the innocence of science a method has been developed which twists science into scientism and makes man less than a man.

Recently, a Nobel Prize recipient for his work in genetics, Dr. Herman Muller, wrote about man in the year 2,000. He predicted a better race with a stable population. That stability would be insured by prohibiting natural reproduction and admitting only artificial insemination. This procedure would--and I quote Dr. Muller:

. . . permit the introduction into a carrier uterus of an ovum fertilized *in vitro*, ovum and sperm. . . having been taken from persons representing the masculine ideal and the feminine ideal respectively. The reproductive cells in question will preferably be those of persons dead long enough that a true perspective of their lives and works can be seen.

Such cells will be taken from cell banks and will represent the most precious genetic heritage of humanity.

The method will have to be applied universally. If the people of a single country were to apply it intelligently and intensively . . . they would quickly attain a practically invincible level of superiority.

Here is a world of which Huxley never dreamed. And here is scientism, not science. No wonder that the Fourth Man, still full of resentment of the past, still steadfast in his confidence in the methodology of science, simultaneously finds that methodology and its products repulsive.

The Fifth Man has begun to appear among us. His classification is yet to be made because his concept of himself is still obscure. He is relatively young; he is vocally critical of the established order, but not in the fashion of the beatnik. As a rule, beatniks are a species of the Fourth Man. On the contrary, the Fifth Man is frequently to be found in the Peace Corps. He is likely to be among the increasing number of college students who evince interest in the study of religion and theology.

Dr. Robert Michaelson, chairman of the religious studies department of the University of California in Santa Barbara, reports a "quiet revolution" with respect to student interest in religious questions. His survey shows that in nine state colleges and universities studied for the academic year 1965-66, one out of ten students were enrolled in religion courses. In eleven private colleges, the number was higher, namely, one out of six. Dr. Michaelson is impressed by what he calls the "interest of a bright, generally serious-minded

and sometimes deeply troubled student generation.”

I have no statistics to substantiate the interest of Catholic students in religion, but I do have the experience of thirteen years on the campus of Brown University, the testimony of Newman Club chaplains, and the assurance of faculty members of colleges like Providence, Holy Cross, Fordham and Notre Dame Universities that the interest of Catholic students in religious studies and theology has increased, that such interest is focused on doctrines relevant to our times, that serious, mature questions are asked, and trite, irrelevant answers are disdained.

A look at the graduate schools is equally encouraging. Father Andrew Greeley reports that as far back as 1961, one fifth of the graduates studying for a Ph. D. in the top twelve graduate schools were church-going Catholics. My own acquaintance with Catholic graduate students indicates them to be critical but just, inquisitive but positive, dissatisfied with simple answers but practical, given to Christian witness in deed rather than in word. As one of them said, he was not interested in the mode of Christ's presence in the Eucharist; rather he was interested in the Eucharist as the sacrament of unity among men, as a means of establishing community. Seemingly, the Holy Father is of similar mind. He has established new norms by which believers other than Catholics may receive the Holy Eucharist. No one is to be asked: "Do you believe in transubstantiation."

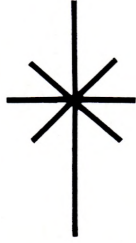
Perhaps in no other milieu is the Fifth Man to be found in such strength as on the campus. Hence it is to men like you that we must look for a change in man's concept of himself and the social order. Your interest in basic issues such as peace and poverty and racial discrimination, your insistence or interpersonal relationships among people, are tokens of a new beginning.

I urge you to be discontented, but to utilize your discontent for positive purposes. Discontent is a requisite for breaking our mental categories and dissolving our narrow standards of measurement to push on to wider vistas of truth. It is an evidence of the life of the spirit, of hunger for being, of judgment on a counterfeit civilization where men live in ugly masses of concrete, bound one to another by means of expressways and shopping centers and television and bus schedules. Discontent should be faced, however, not fled. It needs to be transformed into a creative disposition fostering fidelity, hope, and love.

So do not be content. Throw yourself into the task of forming the Fifth Man among men, a man, please God, who will be whole, a man related to God through Christ, related to the world about him with and through his fellow man.

Take over the work of this world's genesis. Be open, be daring, be inventive; make the gesture of Prometheus, for our God is not a Greek god who begrudges his creatures fire and the means of possessing the earth. Therefore, light the fire for your generation, but at the same time implore the descent of that Divine Fire, through whose flame men are re-created and the face of the earth renewed.

“Discontent is a requisite for breaking our mental categories and dissolving our narrow standards of measurement.....”



A Christmas Message

For one full month our eyes and ears have been bombarded with a series of sights and sounds in what might appropriately be called The Festival of Exploitation. There isn't a human response from faith to vulgar sentimentality that is not used to create a fairy land of glitter and good cheer. Thus we endure once again the holy season of "let's pretend" - let's pretend that we believe in something, anything, be it the sweetness of children, the goodness of mankind, the inevitable happy ending, the American dream or the religious "experience." This is the season when affectation can disguise itself as love, when families can buy the signs of affection and avoid the reality, when business can sanctify profits, when children can indulge their instinct for selfishness, when religion can solemnize its failure and when soldiers can catch their breath. The saddest thing about Xmas '67 is that it will attempt to destroy the innocence that it blatantly exploits.

In the face of tragedy that is as old as Herod, we who believe in the mystery of innocence and divine concern must preserve the truth that the Word was made flesh. We must look upon a world not essentially different from the one first seen in Bethlehem. There were displaced persons, including Mary and Joseph, occupying troops, unwelcomed governments, power hungry factions, frightened religious leaders and there was innocence. It suffered then as it always will and in suffering will prove its power to rise above every form of exploitation.

There is a bizarre appropriateness in our society's treatment of Christmas. As intelligent men we must see through this. As Christians we must bear witness to the presence of God's Incarnate Love in history by loving this pathetically confused world as Christ loved it.

William Paul Haas, O.P.

President

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