

PROVIDENCE COLLEGE :: FIFTIETH ANNIVERSARY

50th Anniversary Issue



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Very Rev. Dennis A. Casey, O.P.



Very Rev.
William D. Noon, O.P.

PROVIDENCE COLLEGE:

"Like It Was; Like It Is;

by **DR. DANIEL J. O'NEILL '24**
Professor of Higher Education,
Saint Louis University, and a
former member of the Providence
College faculty.

The catch-phrase of the day is *like it is*. Writers and speakers are appending it, or variations of it, to their titles. I recently read an intriguing piece called *Academic Freedom Like It Isn't*. My labor of love today is to compress into narrow compass the evolution of one American liberal arts college; it might well be entitled *Providence College: Like It Was; Like It Is; Like It Will Be*.

Its charter granted in 1917, its 1918 opening dramatically frustrated by World War I, Providence College admitted its first class on September 18, 1919 into Bishop Harkins Hall, named after the founder. The Pioneer Era, the Casey and Noon era, extended from 1919 to 1927. To the five pioneer classes, seven hundred years of Dominican tradition was something remote, vague, elusive, and penumbral. The flesh-and-bloodness of the renowned Brown University was much

nearer and much more tangible. But the pioneers stood tall and proud, scorning the taunts about the "High School on Smith Hill," and disintegrating that illusion in the famed twenty-inning game in 1924.

The Era of Endorsement, the McCarthy era, extended from 1927 to 1936. It was characterized by an intellectualism, but more: by the image of the college president of old, the president who truly presided; the president who immeasurably advanced his institution in the implementation and fulfillment of its objectives; who exemplified higher education at its best to administration, to faculty, to students, to alumni, to the entire Rhode Island community, to fellow educators nationally. It was an era marked by the beginnings of educational leadership, by scholarly dignity and respect, by peer sanction, and by a gentle academic nod from Brown.



Very Rev. Lorenzo McCarthy, O.P.



Very Rev. John J. Dillon, O.P.

Like It Will Be''

The Era of Expansion and Survival, the Dillon era, extended from 1936 to 1944. It was an era of crucial expansion: the erection of the first student residence, Aquinas Hall; the establishment of the alumni office, the alumni loyalty fund, an agency of momentous and monumental salience in these days of institutional development, the public relations office, and the Veridames. It was an era which demanded at the helm a level head and a fearless spirit to pilot the college to survival through the crises of World War II. I like to think of it, too, as a deeply memorable era, when, sheerly through his own personality and humanity, the president constantly reminded the college family of its essentially humanitarian and compassionate mission. Not ironically, Mal Brown, in his latter years, was part of it. The Dillon era was in truth a critical turning point in the history of the College. To honor the man

and the educator, to honor the citizen who had played a predominant role in the setting-up of the board of trustees for the state institutions of higher education, to give public recognition to the College, Brown University conferred the degree of doctor of laws upon the fourth president of Providence College.

The Era of Reaffirmation, the Foley era, extended from 1944 to 1947. It happily complemented the Dillon era of good will toward the academic community internally, toward the civic community externally, and most positively toward the alumni. The president was a man of warm friendliness and camaraderie; he himself assumed direct liaisonship between the College and the alumni. In this era, the GI's were welcomed back with extraordinary warmth, and accommodated most congenially. In this era, most significantly and propitiously, irrevocable provision was made for



Very Rev. Frederick C. Foley, O.P.



Very Rev. Robert J. Slavin, O.P.

retirement and standard fringe benefits for the lay faculty and for non-academic personnel. In this era, Wriston of Brown and Foley of Providence conferred frequently about mutual problems and pressures of the times.

The Era of Progressivism, the Slavin era, extended from 1947 to 1961. It was a long and phenomenally productive one. Physically, the campus was expanded by the adjoining Good Shepherd plant; by building after building, for science, for residence, and Alumni Hall for athletics. Intellectually, it was a renaissance of the McCarthy era, for the president was a scholar, teacher, orator, philosopher, and theologian of nationwide repute. Academically, it had an appreciable impact on the curriculum, notably in the honors programs; it saw, also, the foundation of the school of theology. Administratively, this era can boast of a president who thought, who acted, who cared, who cared for the whole College as well as for every one of its parts. And one of those parts was the triumphs of the star-studded basketball team. In this era, it was quite a common happening for the president to hobnob with fellow scholars in symposia at Brown University.

The Era of Consolidation, the Dore

era, extended from 1961 to 1965. It was remarkable for a unification of the multifarious facets of the institution, academic and non-academic, curricular and extracurricular, the college community and its publics. It was favored by the expertise of a top administrator who had run the gamut: professor, director of athletics, head of Guzman Hall, treasurer, dean, academic vice president, even religious superior of the Dominican community. This era saw the formal inauguration of the graduate school. It solidified alumni relations and public relations generally. It literally set



Very Rev. Vincent C. Dore, O.P.

the stage for the present drama of institutional development. The president, now the first chancellor, in his varied capacities and competences down through the years, enjoys the status of an old friend at Brown.

Buttressing these eras were bishops, McVinney surpassingly, deans and others of long, eminent, and selfless office: to pay tribute to just a few among the many, Galliher, the pioneer of pioneers, the dean of deans, the magnificent sustainer, the faithful keeper of body and soul together; Chandler, the academician, the saintly stabilizer; Lennon, the articulate spokesman for the liberal arts; the illustrious scholar-teacher-researcher, administrator, Hickey; the redoubtable but benevolent financier, Fennell; the resourceful and indefatigable McKenna; the gracious bibliophile, Hogan; in the registrar, another admirable humanitarian Dillon; the amiable gentleman, Timlin; in alumni affairs, Connolly the diplomat; in athletics, Howley, the pioneer, Farrell, the builder, Begley, the seasoned professional.

The New Era, the Haas era, began with the first official installation in 1965. As it is in all American colleges and universities, this new era is one



of assiduous development: long range academic and physical plant planning; a platform of academic priorities; exploitation of every source of financial support; appreciation of administrative and curricular change, adaptation, and innovation; inter-institutional cooperation; cultivation of a relationship of service and involvement with the immediate community and the general public; the sharing of reasoned and reasonable policy-making with faculty and students. The president himself, a felicitous blend of intellectual, artist, and progressive, his present outstanding administration and faculty, have already evinced an acute sensitivity to all these phases of development. The new library, the new buildings being completed and in planning, the capital campaign, the faculty senate, the engrossment in the affairs of students, and a workable formula for communicating and dealing with them, all are glowing illustrations of that sensitivity. To my personal gratification, although I was born too soon, this is the era of the layman. I saved until now my tribute to Hanley, the dean of the laymen. I know he will be indulgent when I say that I always thought I would be! The New Era has

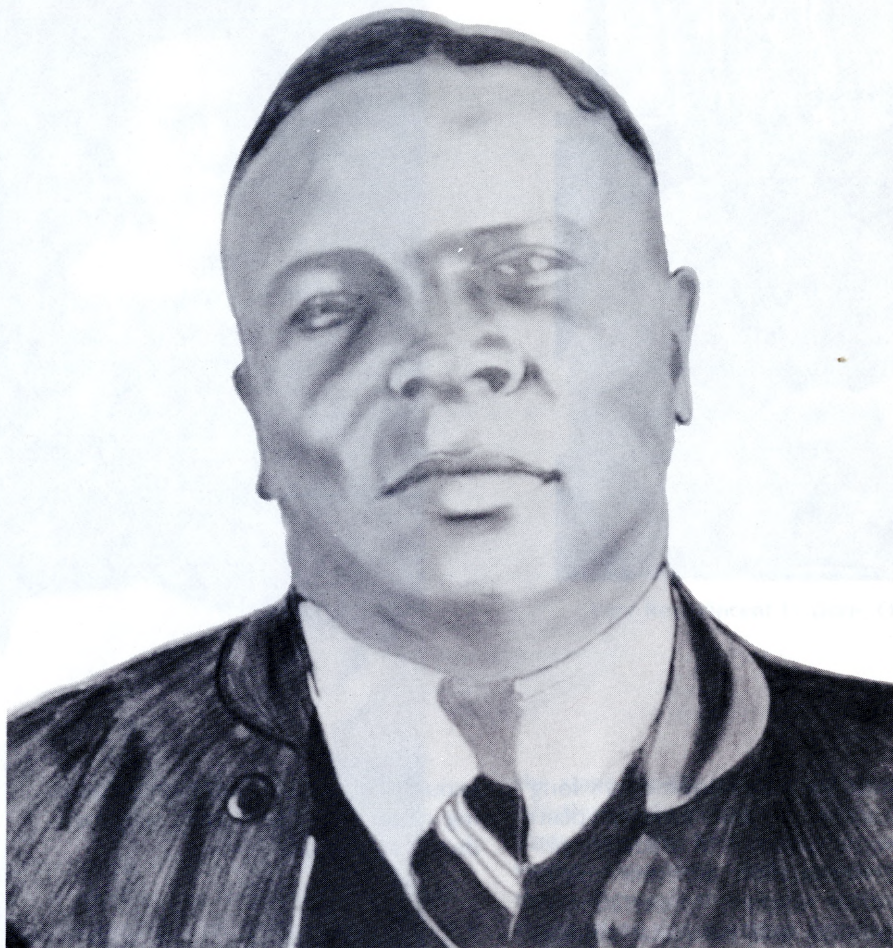
brought institutions of higher learning closer together. Brown and Providence are no exception.

The American liberal arts college, if it is to endure, must be a liberal arts college in the authentic traditional and modern sense of the term. Providence College *is*; specifically, it is one in the unique Catholic tradition of the Dominicans. One of its profoundest convictions is that a Catholic college properly nurtured and disciplined can achieve even more fully the ideal of a genuine liberal arts college. It is keenly alert to the truth that the basic issue in higher education today is one of values. It has not a faint heart in the face of threats of extinction of the Catholic college, for, like those of all true liberal arts colleges, its values are perennial, unshatterable, and incorruptible.

In the grand hour of her Golden Year, Providence College pledges unswerving fidelity and dedication to the true liberal arts. Humanly, she looks forward to the time in the next fifty years, preferably in the Haas era, when the great and noble Brown University embraces into the fold of sister institutions — Providence University!



A Smile and a Derby



Drawing by Avedisian

by REV. URBAN NAGLE, O.P.

This fall is the 30th anniversary of the death of Mal Brown, a name that lives on at the College. To commemorate this, we here reprint an article about Mal written by the late Father Nagle that was first published in the *Holy Name Journal* and the Fall, 1954 issue of the *Providence College Alumni Bulletin*.

Charles T. Avedisian '41, the artist of the sketch of Mal Brown above, was captain of the 1941 Providence College football team, and a member of the team during the time Mal was a trainer and at the time of his death. He later went on to play with the New York Giants.

"Lovely!" That was the enthusiastic if somewhat unusual ejaculation which came from Mal's smile-wreathed lips as one of his boys dropped an opposing ball-carrier to the ground with a spine shattering thud. For Mal was the trainer of the Providence College football teams. And it was his delight to see his charges make some progress against the heavier lines and bigger squads they usually managed to play, and his consolation to find his boys in one piece, after they emerged on Saturday afternoon.

Plenty of colleges have enthusiastic trainers, but Mal was much more. He was a jovial colored boy whom a northern college and a northern city so took to their hearts, that his sudden death left thousands stunned and

conscious of personal loss. A convert to Catholicism in his undergraduate days, he had such a grasp of fundamentals and the fitness of things that he smoothed out many a kink in the souls of his charges as well as the aching muscles in their bodies. Now, on the anniversary of his death, when sentimentality has had time to drain off, and the memory of the essential man remains, he comes to mind as a magnificent example of a Holy Name Man.

Malcolm Hollis Brown (which name was reserved for diplomas, birth certificates, etc.) was born in 1905, in Amherst, Mass., a town renowned for cultural contributions. But his claim to fame does not lie in his brilliance in the speculative order. In fact, after spending some time at Connecticut State College, he studied hard for six

years at Providence, and then gave the faculty of that institution a problem in professional ethics in the matter of granting him a diploma.

It seems that at the end of his first senior year (his chronology has many such qualifications) his examinations defied analysis. They couldn't exactly pass him. They couldn't exactly flunk him. In fact, they just couldn't. Years of concentrating on the idiosyncracies of pedagogues, which seemed more profitable than getting nowhere with abstruse subject matter, gave him what is known outside of academic circles as "hunches." He had saved exams for years and knew that they would be substantially repeated. But he never could be sure of "the word-in".

So his answers were a bit circuitous and inclusive, in the hope that out of vagueness and generalization the fussiest of professors could find some threads of their pet theses.

Far from disdaining his books about ontology, criteriology, psychology and cosmology, Mal often stared at their bewildering pages, without much of their content getting behind the bridge of his nose. But his fundamental adjustments to life; his acceptance of a circumstance known as the racial question, which gave him a preeminence among his more fortunate associates, combined with an unobtrusiveness which they appreciated; a deference to conventions which caused them to be abrogated in his instance, indicated to his weary teachers that he saw the woods, even though he got mixed up about individual trees.

So rumor has it that they held a meeting. (I wouldn't prove this assertion even if I could because it might affect the status of that institution in the various amalgamations of colleges — which is of great importance.) But at this alleged meeting, Mal was told that his examination results were a little uncertain, but that there was a feeling that he should be at least pensioned, or something from the ranks of the undergraduates. It was to be done by means of a diploma if Mal would promise never to use it in other schools or in professional competition. And I'm told that Mal said

"If earthly characteristics cling to glorified bodies, he's going to be a terrific source of disturbance in heaven."

he'd like to stay there at Providence as long as he lived. If true, it was prophetic — because he lived at the college for the next six years and in that time became part of its soul.

Let this be construed neither as a reflection on Mal's knowledge, for which I have a profound respect, nor of the academic requirements of the college. It proves something quite contrary and worthy of note. If our colleges could instill in half of their students the profound faith, the realistic sense of values, the universal charity and unaffected humility which were Mal's, we could stop worrying about the future of the country.

Because of these qualities he could laugh. Harkins Hall, which housed the athletic department among other things, has a vaulted, cavernous rotunda, two stories high, with corridors

which, like excitable people, run off in all directions. That stately room so frequently seemed to shake with his tremendous laugh which bounced from wall to wall and filled every passageway that, in spite of the architect's dreams, I'll never think of it as a solemn place. It is difficult to write about a laugh. It is even somewhat of a feat to reproduce this one. But it was a release becoming convulsive — at crescendo it became choked with gasps and tears. Many a time, in spite of his chunky build, he was seen helplessly leaning against the wall, begging his audience to stop making him laugh. If earthly characteristics cling to glorified bodies, he's going to be a terrific source of disturbance in heaven.

When the curious or the exasperated asked him if he took nothing



Mal's yearbook photo from the 1933 yearbook.

seriously, he replied, "Nothing but my faith." His fidelity to morning Mass and Holy Communion indicated that his own faith was a sublime thing — something not to be discussed.

But his accomplishments in the lay apostolate were innumerable. The rubbing table became the place where the discouraged, the homesick, the misunderstood, told their troubles and watched his face grow serious. There is no one in the world with more problems than the boy in his teens. No one's world crumbles as fast or is rebuilt as fast as his. Many sessions ended by Mal calling on one of the Fathers and saying, "I've done all I can. You take up from there. He's outside the confessional."

Few colleges in the country have trainers who wear derbys. Fewer have them who wear derbys in practically all seasons. And I venture to say that

no trainer could run on the field so fast when the signal for an injury was given and maintain the iron hat at such a jaunty angle. He had been accused in some of those dashes of relaying orders from coaches to quarterbacks. But what could the officials do with a man who just laughed? The only time he was really embarrassed was when he gave out the wrong play.

It would be quite impossible to select even a representative number of the anecdotes which are told and retold about Mal whenever the old grads get together. But a few qualities may begin to outline the picture.

The professor who was directing dramatics at the college happened to be running an original musical comedy as an inoculation against all future nervous breakdowns and to pay the

debts incurred by legitimate dramatic productions. The day of the last performance a new coach called spring practice for the football squad. Now in the play, with a fat part, there was a football player who was a bit of a show-off. The distraught director was sure that if anyone broke a leg or neck it would be his star who had a flair for the unusual. He even went to the athletic office to protest; but there he met his exhibitionist thespian being carried in at the head of an impressive procession and very much out, and in fact having resisted for some time all of the approved methods of bringing people to.

The doctor admitted it looked like a hospital case, for although he found nothing broken, the boy was staying unconscious too long. The mourners were troubled. Only Mal seemed unconcerned — Mal who was much interested in the show and who was of

more value than an expensive claque. Mal merely repeated, "He's faking." Finally he was pinned down to prove his casual hunch. He did as follows.

"I was coming in the car with him, and I couldn't bring him around at all, and I got worried about the show. So I said, 'Look at those two blondes.' And he opened one eye for a minute and then got more unconscious than ever."

I don't know what else that proves, but it does indicate that, although Mal's formal psychology might have been questioned, he was a practical psychologist of the first order. Oh, yes! The lad played in the show that night.

Mal was accepted, not as a court jester, but as a companion by his white associates. Only his own reticence and fear of sometimes embarrassing others prevented him from accepting all their invitations. This was quite unnecessary, because Southerners who met him socially were won over in no time, and this in spite of their momentary first-glance challenge. When the team played south of the Mason-Dixon line it was necessary for Mal to live in a hotel away from his squad. Once, in this circumstance, he walked out with a dollar and a half, and came back a day later with most of it; for in a strange city where he was unknown his own people took to him so immediately and spontaneously that he "couldn't spend a cent."

But in 1939 during the pre-season training period, four or five players picked up a typhus germ. So did Mal. The others pulled through; but Mal complicated it with pneumonia. The Taurus Club of which he was the mainstay (and which bore the proud

motto, "Taurus Omnia Vincit") became quite desolate and concerned. The boys walked around the dressing rooms, which were called "Mal's rooms," silently. Finally a call was sent out for blood donors, and the response was overwhelming. Four were accepted. Then as the diagnosis (which at first was uncertain) became definitely typhoid, he was committed to a hospital for contagious diseases. His greatest regret was that he could not bring along a relic. It was later permitted.

The phone rang continuously. The radio carried bulletins half a dozen times a day. But Mal began to slip and in delirium called for "twelve Catholic doctors and twelve Catholic priests." There were so many times twelve of each at his funeral that all his dreams would have been fulfilled. But at noon of the nineteenth of October, 1939, Mal's earthly light went out.

He was laid out in Harkins Hall — and for once it was genuinely silent. His laugh was silent, and queer noises were substituted coming from the stifled sobs of the varsity squad and those of years gone by. They didn't notice the floral pieces from Birdie Tebbetts or Hank Soar. They just saw Mal and realized that he wouldn't advise them — wouldn't even laugh at them again.

The team played a night game during the wake. They weren't particularly good. Perhaps it was because some of the squad were still convalescing. More likely it was because Mal was in Harkins Hall instead of on the bench. Between the halves, the announcer asked for a few minutes of silent tribute and the bugle corps played taps. Just as a startling play can galvanize

into a single emotion, those bugle notes on the night air brought a tenseness as articulate as a sob. Men looked away from each other and only resumed talking after they had swallowed a few times, or lighted a cigarette, or coughed a bit.

The next day, his letter men carried the body across the campus, and in back of them walked the teams of the year before, and the year before that — for twelve years. In the first two pews his immediate family from distant Amherst. The rest of a big church was packed with the executives and professional people of a northern city. Instead of "twelve priests" there were 75. His eulogy was preached by a college president. A nun wept and said he was a saint. The papers estimated 1800 at the funeral. (But thousands couldn't get away from their jobs to attend the funeral.)

Today there are plaques and memorials all around the college — but they don't replace the derby and the laugh. The voice that used to shout from the dugout, "Get two, make sure on one," is stilled. The man who had a little trouble with academic problems has become an oracle in memory. But of most importance to a "trainer" in the business of living, humility at Providence College is idealized because it was found in a great soul. "Prejudice" is not as liable to take root as it was once. And a thousand young men will tell you with an indisputable earnestness in their voices that the world is a much better place because Mal Brown laughed through it for a few years.

Malcolm Hollis Brown (1905-1939)

50th

Anniversary:

A Pictorial

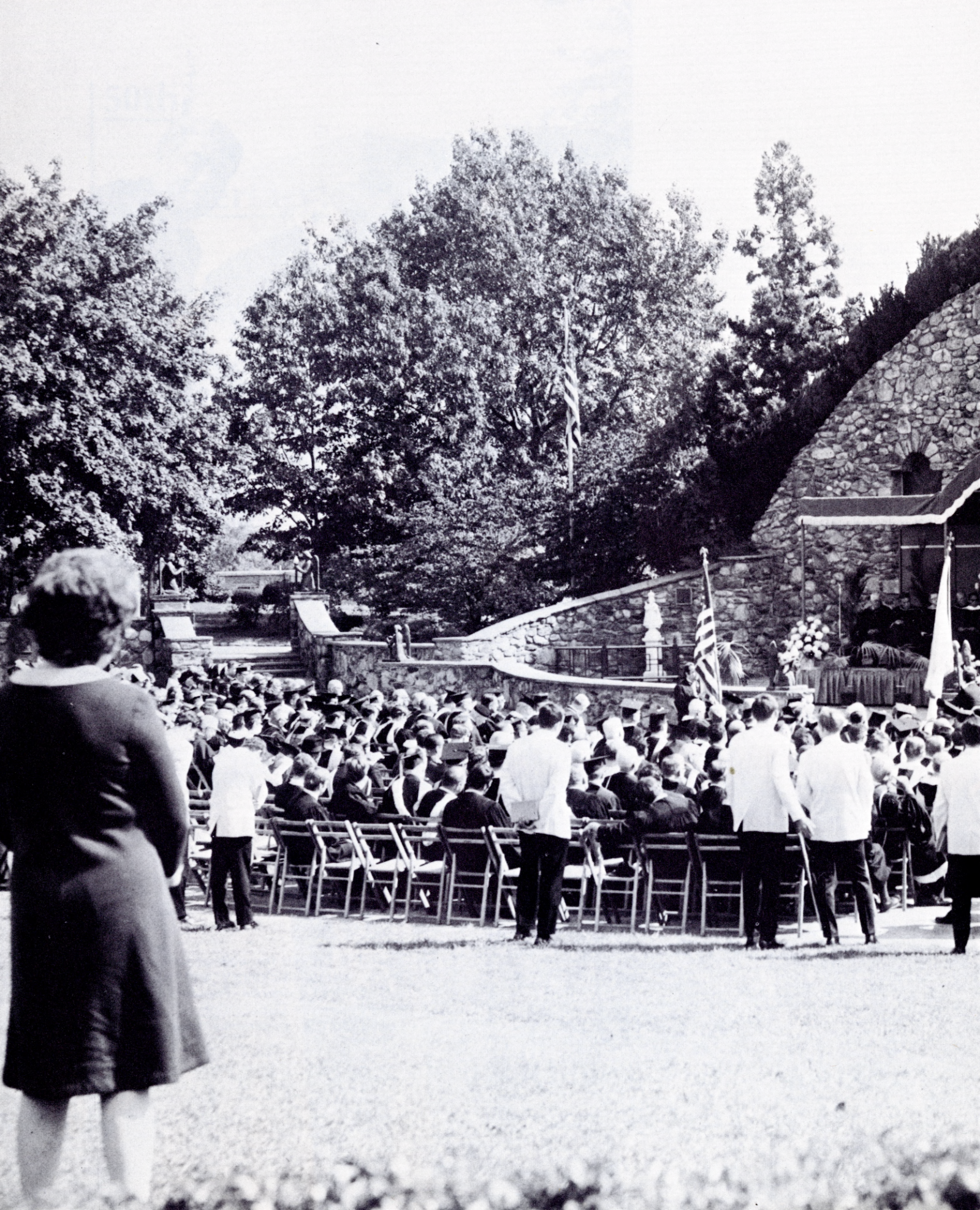
Record

Honorary degree recipients with Father Haas below: (l. to r.) Dr. Adolph J. Motta, Jr.; Rev. William A. Hinnebusch, O.P.; Andrew Bell III; Cardinal Cooke; Judge John E. Mullen; Oliver Roberge, Jr.; John H. Fanning; Msgr. Joseph P. O'Gara; James G. Flannery; William F. McKenna.





(Above)
Ground is broken for college union by Cardinal
Cooke, Bishop McVinney and Governor Licht.
(Left) Student Congress President Ralph Paglieri
'70 addresses the Convocation.
(Centerfold) A panoramic view of the Con-
vocation.

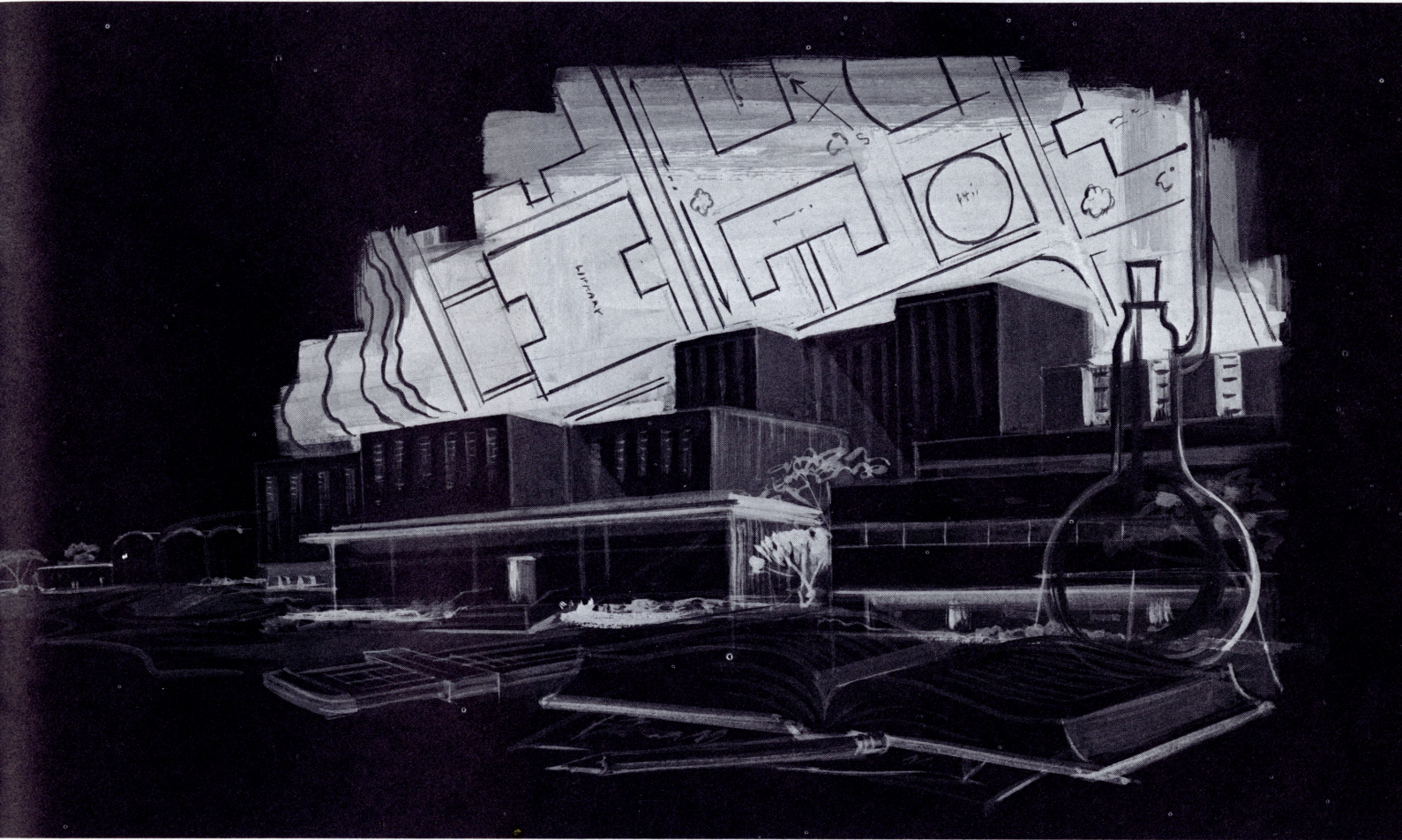






Some of the audience at the 50th Anniversary Concert. (Left) Fr. Morris chats with Dr. and Mrs. Allyn Sullivan, '32.

The Providence College Master Plan for Development: Part II



A major objective of the long range plan is the removal of all through campus streets. The campus is small enough that cross-campus vehicular movement as presently exists between Admiral and Eaton Streets is not essential to the good functioning of the campus.

The plan would have principal circulation confined to the bounding streets of the campus: Eaton Street, River Avenue, Huxley Avenue and Admiral Street. Five major vehicular entries to service and parking areas are provided to the campus from the surrounding frame of streets.

The existing entry at Eaton and River Streets to administrative facilities in Harkins Hall is retained. This entrance will continue to function as the principal visitors' entrance to facilities in Harkins Hall and to the proposed faculty residence flanking the west side of the drive. The following modifications should be made to the arrival court at Harkins Hall and to the parking area.

First, vehicle circulation should be confined to the front and west side of the building, with the removal of the drive that presently circles the building. The existing drive on the east

“The proposed concept . . . will free the campus interior of vehicles and permit the development of . . . landscaped quadrangles and courts . . .”

side intrudes into the proposed new academic quadrangle and creates a hazard to students leaving Harkins Hall by the existing rear entrance. Second, visitor and staff parking in front of Harkins Hall should be removed and replaced by an expanded facility on the west side and to rear of the building. Third, the present asphalt oval in front of Harkins Hall should be removed and replaced by a circular drive and landscaped central island more appropriate to the architectural character and function of the present building.

A second vehicle entry is provided from Eaton Street terminating in a turn-around and small parking area at Aquinas Hall. The function of this entry is to provide visitor and staff access to the residence halls as well as the necessary access for service vehicles.

Vehicle access to Alumni Hall and the new College Union can be gained from Huxley Avenue and Admiral Street and from Cumberland Street. The entrance from Huxley and Admiral along Annie Street terminates in a proposed new auto court and parking areas immediately to the east of the new College Union building. The entry from Huxley Avenue also gives access to dining facilities in Raymond

Hall and to the service court at the second dormitory tower. The new arrival court will serve the important function of discharging guests to the new Student Union and to athletic events in Alumni Hall.

The proposed concept of movement will free the campus interior of vehicles and permit the development of a series of landscaped quadrangles and courts linking all principal facilities on the campus. A major reconstruction of the campus landscape will be required to implement the plan.

In so far as possible, redevelopment of the campus landscape should be related to new building construction. This policy was followed in the library project and is an excellent example of extending the limit of work on a building project to reconstruct campus grounds.

With construction of the new College Union, the northern half of the new academic quadrangle between Harkins Hall and Alumni Hall should be constructed. An important feature in the development of the new quadrangle is the proposal to reconstruct the staircase in the rear of Harkins Hall, perhaps as an addition to the building. The proposed new stair

tower would supplement or replace the existing inadequate facilities and give to this wing an architecturally appropriate face to the new quadrangle. It would allow direct access onto the second floor of Harkins Hall, permitting the grade around the base of the building to be filled up to a level with the remainder of the quadrangle. It is anticipated that with utilization of the old library spaces for classrooms, this existing “rear” entry will become the principal student entry to the building from the student residences, the new library, and the College Union.

In regard to parking, it is obvious that the main campus cannot accommodate the entire parking program for faculty, staff, and students, necessitating the use of the Elmhurst property. A system was established to determine priority of location.

All faculty, staff and visitor parking should be accommodated on the main campus. Student commuter parking has second priority to main campus parking space. Resident students with cars on campus require 24 hour “storage” parking. This need not be on the main campus.

All main campus parking areas not devoted to resident faculty/staff cars should be available for evening use

A quiet mall campus is the objective.

by extension students or basketball spectators.

Faculty parking can be entirely accommodated in existing spaces scattered throughout the campus in small lots between Albertus Magnus and Hickey; in front of Harkins; on Harkins loop drive; at the new faculty residence; at Martin Hall; behind Aquinas Hall, and between Joseph and Dominic Halls. This gives a total of 145 spaces.

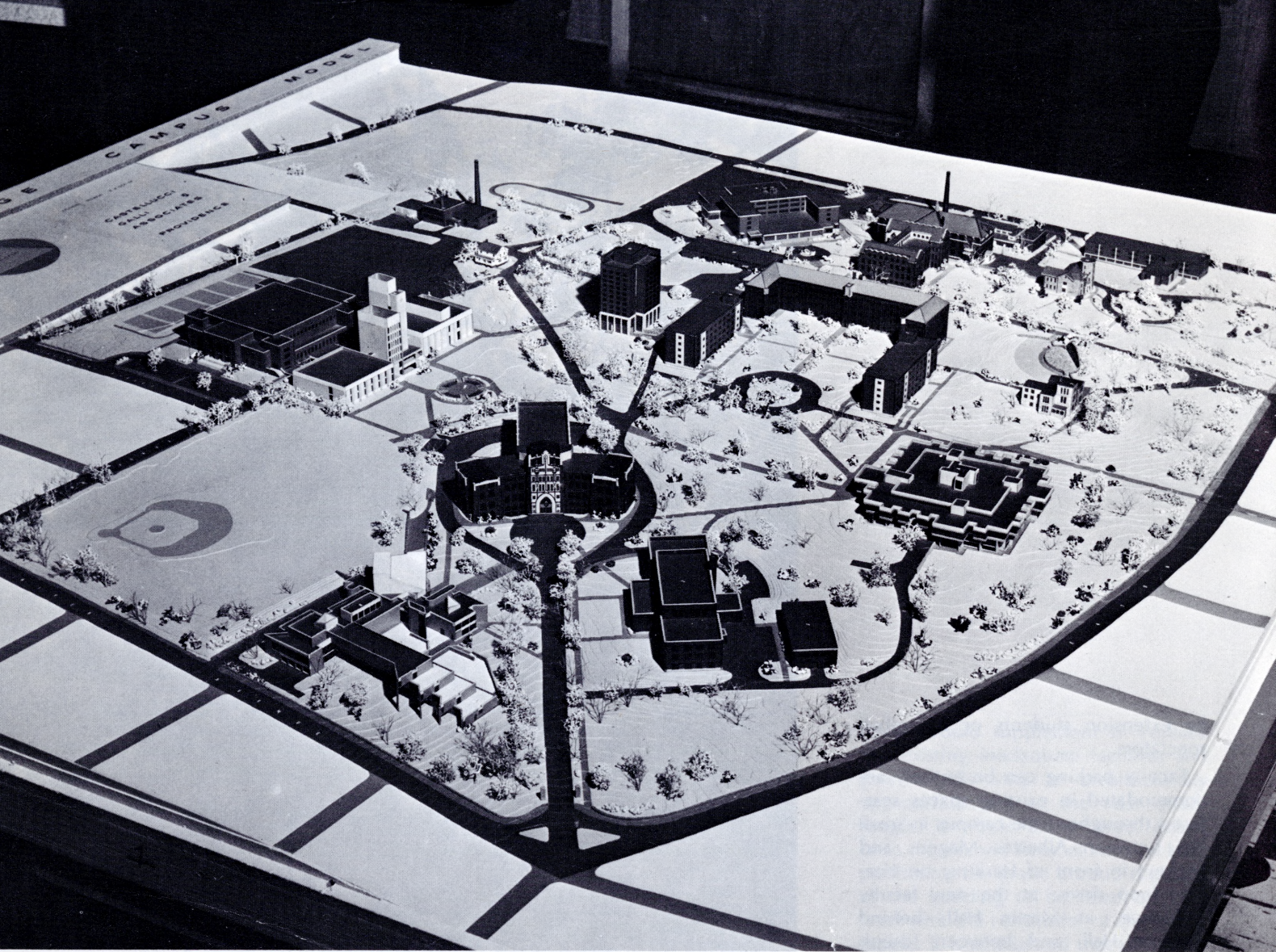
Ten visitor spaces are provided in the proposed scheme in the arrival court in front of Harkins Hall.

Staff parking can be accommodated in four lots on the main campus, west of Alumni Hall, one east and one west of Raymond Hall, and east of the maintenance building on Huxley Avenue. This will allow a total of 141 spaces.

Commuter parking is provided at Alumni Hall in existing areas to remain and on the site of the tennis courts. Approximately 500 cars can be placed in this area.

Parking for all 500 resident students' cars is located in a new facility at Elmhurst. The 200 spaces nearest Smith Street should be reserved for those commuting students for whom there is no space on the main





Providence College campus as it will look with proposed new buildings.

campus. Perhaps differential parking fees could reflect the slight inconvenience of parking at Elmhurst.

The shortage of suitable land on the main campus in regard to parking also suggested a system of priority for the use of playfield space.

Playfield activities on the main campus, because of their proximity to the gym and the dormitories, should be devoted to intensively used activities. This is most important to the functioning of a required physical education program and the intramural program. Second priority on the main campus should be given to specialized or infrequently used playfields for varsity activities.

The upper and lower levels of the newly graded areas on Huxley Avenue provides much needed additional playfield space on the main campus. This area and the existing five acres at Hendricken Field should be devoted to those facilities needed for the conduct of a required physical education program.

The lower portion of the Elmhurst property can provide five plus acres of playfields. Less intensively used facilities such as varsity baseball could be placed in this area.

An outdoor hockey rink requires about 22,000 square feet of land easily accommodated in any of the areas mentioned above. An indoor arena

with spectator seating would require an estimated 50,000 square feet. It might best be located on the main campus at Hendricken Field, in the proposed playfields off Huxley Avenue, or at Elmhurst. The best location would be dependent upon more detailed programming of such a facility.

In regard to future development, the Elmhurst property, a large parcel of land just two short blocks south of the main campus, provides the College with a valuable land resource. The upper area might eventually become a building site, perhaps for student housing. At the present time, it is needed for parking and athletic facilities.

Freedom: The Key to the Providence College Future

by **TERENCE CARDINAL COOKE**
Archbishop of New York

The Convocation Address delivered at the 50th Anniversary Convocation on September 27, 1969, at which Cardinal Cooke was presented with an honorary degree, Doctor of Religious Education.

I am very pleased to be with the family and friends of Providence College at this Golden Jubilee Convocation. I am deeply honored to join the rolls of the Providence College Alumni through the reception of this Honorary Degree. Many of you who are here today know in an intimate way the great contribution that Providence College has made in providing leadership and strength for our society. The lists of her alumni, and the deeds of her alumni, for the wel-

fare of their fellowmen give ample cause for pride and satisfaction for a work well done. For the blessings of these fifty years, humbly we thank Almighty God.

Providence College has never been aloof from society, but rather has consistently been deeply and humanly involved in a contemporary fashion with the hopes and strivings of men in each year. She has prepared doctors, lawyers, priests, executives, politicians, figures in the world of sports — but most of all she has provided men with insight, concern and competence to meet the aspirations and needs of this city, this state and this nation.

In the history of Providence College, I was especially impressed by the words of Monsignor Blessing, one of the original incorporators. Shortly after the grant of land had been made for a new college, Monsignor Blessing said at a meeting at the Crown Hotel that "although Providence College was inaugurated by the Right Reverend Bishop, and enthusiastically supported by the priests of the diocese, it is to be primarily a layman's school in which the citizens of the State will be prepared to meet the responsibilities of life in the learned professions - engineering, civic administration, commerce and the various fields of activity. As such, it naturally

"I see Providence College in the days ahead serving as a great home of true freedom and a center for the study and elaboration of the meaning of responsible freedom."

makes its appeal for present support and future guidance and counsel to the laymen of the State."

These up-to-date words spoken in 1917 express the tone and spirit of the life of Providence College for the past fifty years. For preserving that spirit and making it deepen, we must express our gratitude and appreciation to all who have been part of the College's youthful fifty years - the great Dominican Fathers, the dedicated lay members of the faculty, the many friends in the City of Providence and the State of Rhode Island who have generously given of their time and talents for the growth and development of Providence College.

Today we look to the past with gratitude, and to the future with enthusiasm. We know that no community in our society is showing itself more sensitive to the hopes and fears, the needs and desires of people than the college community. The campus

of today is not only aware of trends in society but more often than not, the campus is setting the trends in society. Many people would agree that the college is "where the action is" and where the trendsetters are to be found.

The present generation of college students has a deep regard for honesty and simplicity. It has a distaste for sham, but a real sensitivity to human needs. It is an "open" generation that strongly senses our human hunger for love and companionship and yearns to bring more love to the whole world. Above all, the present generation craves for freedom so that each person can "do his own thing" and fulfill his own personality.

Therefore, I see Providence College in the days ahead serving as a great home of true freedom and a center for the study and elaboration of the meaning of responsible freedom. When we consider the history of the

College in meeting human problems and needs, it is only fitting that this challenge would be faced today. The problems surrounding human freedom are at the heart of current history.

We all realize that freedom to be himself — has been the hope of man in every age and place. Freedom and desire for its benefits has been at the root of almost every crisis in our national history, and quite possibly in world history. It is hard to think of any word with more universal, mystical appeal than the word "freedom". Every American, of whatever background or race, is concerned about freedom almost from the cradle to the grave. Our great national heroes are those who have struggled on behalf of liberty, in the cause of freedom. The four freedoms termed essential by President Roosevelt in 1941 — freedom of speech and expression, freedom of worship, freedom from





want and freedom from fear — have become part of our national goals.

As for every American, so also for every believer, human freedom is always a most basic concern. God our Creator made us intelligent and free. To neglect freedom, to fail to pursue it, to be unconcerned about its growth in oneself and in others is a moral shortcoming. Within all the Churches today, and certainly within the Catholic Church, there is a renewed emphasis on the freedom of the individual believer to live and act more positively, more personally, more responsibly, more maturely — in a word, more freely. Whether we speak of the role of the layman, or of the collaboration of priests and bishop, or of collegiality and subsidiarity, in each case we are saying that there should be greater freedom possessed and put to use. This basic, human, even sacred reality — human freedom — will provide much of the ad-

venture for Providence College in the years ahead.

There are many profound implications for good or evil in our society rooted in this one subject of “freedom”. I deliberately say “for good or for evil”. Freedom distorted, abused, exaggerated for oneself at the expense of others, can quickly become a great burden upon society. Inevitably and unfortunately some will look for human salvation under the banner of unlimited freedom. In error, they will seek unrestrained liberty as the solution to all human problems. There also will be people under the sad delusion that they can find freedom for themselves totally apart from what happens to the rest of society. Such will utter the hopeless cry: “Leave me alone, I want to do my thing.”

Others will, in an aura of simplicity and peace remarkably without physical violence, exhibit a terrifying inner

reality — a moral violence far more powerful than any inner coercion. Those who indulge in mass “happenings” of a freedom cult seem to conform to a group pattern of behavior and to face emotional pressures more oppressive than anything physical. Although such movements may be considered the stirrings of a new free generation, they are still far from the achievement of the freedom all of us crave for ourselves and our fellowmen. They may even twist the meaning of true freedom into a sham, into a pseudo-freedom that is really pointless anarchy. And the real tragedy in following the false rather than the true is that we could suffer the loss of what is potentially a great new generation. The potential of today’s college-age generation is all but unlimited if only it will responsibly, laboriously seek the possibilities of true God-given freedom rather than selfish, pointless pseudo-freedom.



Cardinal Cooke receives his degree.

And this is why I suggest for Providence College the role of a haven of freedom and a seeker for freedom. "Haven" and "seeker" are, it seems to me, complementary terms. We prize the level of freedom we have already achieved — and the College is the haven. At the same time, we search without ceasing for a greater understanding of what our God-given freedom can mean in the future — and thus, the College is the seeker.

What must be sought, in the first place, is the meaning of freedom today. The understanding of freedom never exists as an accomplished fact. It exists as an unending process which, like love, must be preserved in the living experience of acceptance and rejection, expectation and frustration. The college will serve freedom best by helping the total community reach an on-going definition of freedom. The academic community, in seeking the truth about freedom, will increasingly lead us to the possession of freedom; our very scriptures assure us that "the truth will make you free".

The College can bring us also to a deeper awareness of the responsi-

bilities of freedom and of the necessary coordination of our own freedom with the freedom of others. Freedom is surely a "many-splendored" thing. It is a God-given property of man, an ideal pursued in every area of life, a body of legal principles, and an unending quest in which the College Community can find an ever-new dedication to the service of man.

Inevitably, in discussing freedom, we come upon the multiple problems of freedom and authority. In every organized society, there are people who are given more power and authority than others. In a free society, this power exists and must be exercised for the benefit of all and the attainment of the goals of all. Further, to be a truly free and effective society, this power should be shared as widely as possible. It was St. Thomas Aquinas, the great Dominican Doctor, who pointed out that God Himself shows His power most effectively by sharing that power with man. To share power intelligently and trustfully multiplies the potential of every man to serve his fellowman.

Providence College for the past fif-

ty years has been free in its pursuit of truth and academic excellence. As a Catholic college, it has provided a setting for a fruitful meeting between the arts and sciences and religion. As the College now moves into its second half-century, it will of course seek to reach ever greater heights of excellence in every branch of human learning. And I trust that, in the course of this quest, it will continue to bring us the truth about freedom and to educate for freedom. At this College, may we always recognize that responsible freedom shared with others and exercised for a worthy goal is the highest kind of humanity. This is the kind of freedom which alone can move us forward to a greater dignity for all of our citizens, to new progress against disease and ignorance and, most of all, to the forging of peaceful world society.

In the providence of God, we live at a time filled with pressing problems and unusual opportunities for human freedom. Again we thank God for the bright hope for the future found here at Providence College.

ALUMNI HONORARY DEGREE RECIPIENTS AT ANNIVERSARY CONVOCATION

Andrew J. Bell III, Doctor of Humanitarian Service (D.H.S.)

Mr. Bell is Regional Supervisor in Model Cities, Department of Housing and Urban Development, Region VI, San Francisco, Calif. Formerly he served as Director of Peace Corp Projects in Ethiopia and was stationed in Asmara and Addis Ababa and also was a Peace Corp Director in Ibadan, Nigeria. Mr. Bell was born in Providence and received his B.A. degree from Providence College in 1955. He earned an M.A. degree from Boston College in 1959 and an M.Ed. in 1963.

John H. Fanning, Doctor of Public Administration (D.P.A.)

Mr. Fanning is a member of the National Labor Relations Board in Washington, D.C. and a resident of Pawtucket, R.I. He has been a Federal employee since 1942 and a Presidential Appointee since 1957 when he was named to the National Labor Relations Board by President Eisenhower. He has been reappointed by Presidents Kennedy and Johnson. A lawyer, he is a member of the State of Rhode Island and U.S. Supreme Court Bars. Mr. Fanning is a Providence College graduate, 1938, and earned an LL.B. from Catholic University of America School of Law in 1941.

James G. Flannery, Doctor of Laws (LL.D.)

Mr. Flannery is executive vice president of White Way Sign, a "family business" which is a division of the Bunker-Ramo Corporation. He received a LL.B. degree in 1960 from the University of Miami after graduating from Providence in 1957. He is a member of the Florida and Illinois Bars. Mr. Flannery is active in Chicago civic affairs and was named "Man of the Year" for the State of Israel Bond Drive in 1966.

Rev. William A. Hinnebusch, O.P., Doctor of Humane Letters, (D.H.L.)

Father Hinnebusch is a distinguished Dominican historian who was graduated from Providence College in 1930. He was ordained at Washington in 1935. He holds the degree S.T.Lr., from the Dominican House of Studies, and a D.Phil. from Oxford University, England, where he studied Medieval History from 1936 to 1939. Father Hinnebusch was a Professor of History at Providence College from 1939 to 1950 and at the Dominican House of Studies since 1956. He has written Vol. 1 of "The History of the Dominican Order," with additional volumes to be published.

Adolph J. Motta, Jr., Doctor of Medical Science (D.M.S.)

Dr. Motta is a former Providence resident now in medical practice in Ft. Lauderdale, Fla. where he is Active Surgeon at Holy Cross Hospital and at Ft. Lauderdale Beach Hospital. He is a Fellow of the American College Board of Surgery. Dr. Motta is a Providence College graduate, Class of '43 and received his M.D. from Tufts University in 1947.

John E. Mullen, Doctor of Laws (LL.D.)

Judge John E. Mullen has been Presiding Justice of the Superior Court of Rhode Island since 1966, having served as an Associate Justice of that Court from 1948. He is a member of the District of Columbia Bar and the Rhode Island Bar. Judge Mullen completed his undergraduate studies at Providence College in 1927 and received his LL.D. degree from the Georgetown University School of Law.

William Francis McKenna, Doctor of Laws (LL.D.)

Mr. McKenna's professional career has been divided between Government service and private practice. He served as General Counsel, Committee on Government Operations, U.S. House of Representatives in 1953 and has been active with the U.S. Department of Justice and Federal Housing Programs here and in South America. A native of Providence, Mr. McKenna received a Ph.B. degree from Providence College in 1936 and an LL.B. degree from Yale Law School in 1939.

Rt. Rev. Msgr. Joseph O. O'Gara, Doctor of Divinity (D.D.)

Rt. Rev. Msgr. Joseph P. O'Gara was a member of the first graduating class of Providence College and received his A.B. in 1923. He attended Boston University Law School before entering St. Bernard's Seminary, Rochester, N.Y. where he was ordained in 1928. He has been pastor of St. Luke's Church, Barrington, R.I. since 1955. In 1957 he was made Domestic Prelate with the title of Right Reverend Monsignor by Pope Paul.

Oliver Roberge, Jr., Doctor of Business Administration (D.B.A.)

Mr. Roberge has been associated with Bloomingdale's in New York City for 22 years and is now Home Furnishing Vice President. He began his merchandising career with the Jordan Marsh Company in Boston after he was graduated from Providence College in 1934. An outstanding athlete in his undergraduate days, he won 10 varsity letters in football, basketball and baseball. He lives in Pelham, N.Y. with his wife and three children.

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