

SPEECHES AND PAPERS

JOSEPH DUFFEY

NATIONAL ENDOWMENT FOR THE HUMANITIES

FEBRUARY 1980 -- NOVEMBER 1981

VOL. IV

Opening Statement Before the Sub- committee on Postsecondary Education of the Committee on Education and Labor of the U.S. House of Representatives	February 6, 1980	pp. 676-680
Prepared Statement Before the Sub-- committee on Postsecondary Education of the Committee on Education and Labor of the U.S. House of Representatives	February 1980	pp. 681-733
Statement for the Record Submitted to the Senate Appropriations Committee, Subcommittee on Interior and Related Agencies	March 6, 1980	pp. 734-743
"NEH: After Fifteen Years" American Council of Learned Societies 1980 Annual Meeting	March 21, 1980	pp. 744-757
The Lessor Lecture University of Southern California "Public Life--Public Policy"	Spring 1980	pp. 758-772
"On Social History" Article in <u>History News</u>	Spring 1980	p. 773
Remarks Prepared for Meeting of National Council on the Aging "The Spoken Word"	Spring 1980	pp. 774-781
"What Price Civilization" Article in <u>Quest</u>	April 1980	p. 782-784
Summary of Requested Appropriations for Fiscal Year 1981	April 1980	pp. 785-798
Opening Remarks Before the Ninth Jefferson Lecture in the Humanities	April 11, 1980	pp. 799-809

Statement Before the Subcommittee on Interior Committee on Appropriations, U.S. House of Representatives	April 17, 1980	pp. 810-819
Letter to the Thirty-Eighth Annual Meeting of the Polish Institute of Arts and Sciences in America	May 29, 1980	pp. 820-821
Introduction for Viewer's Guide: "Hard Choices"	June 1980	pp. 822-824
Statement Issued on Barnaby Keeney's Death	June 19, 1980	pp. 825-827
Remarks of Coronation Cope of King Sigismund Augustus to Professor Szablowski -- City Hall, New York	June 24, 1980	pp. 828-835
Remarks Prepared for Special New Citizens' Naturalization Museum of History and Technology	July 4, 1980	pp. 836-840
<u>A Gentle Moralist:</u> Article in the <u>American Arts</u>	September 1980	pp. 841-842
"Writing, Cultural Literacy, and the Humanities"	September 1980	pp. 843-848
National Town Meeting Kennedy Center	September 11, 1980	pp. 849-854
Comments in Honor of Richard Coe John F. Kennedy Center for the Performing Arts, Washington, D.C.	September 16, 1980	pp. 855-858
"Who Remembers Wallace Stevens?" The 1980 Getlin Lecture Trinity College Hartford, Connecticut	September 23, 1980	pp. 859-872

"Having Been is the Surest Kind of Being" The Schomburg Center for Research in Black Culture, New York	September 28, 1980	pp. 873-877
Remarks Prepared for Luncheon Announcing Publication of the Harvard Encyclopedia of American Ethnic Groups Washington, D.C.	September 29, 1980	pp. 878-879
"Higher Education in New England: The Next Decade" Fairlee, Vermont	October 1, 1980	pp. 880-887
"Robert Hutchins and 'The Great Conversation': Some Skepticisms and Some Hopes" Santa Barbara, California	October 8, 1980	pp. 888-898
"Nostalgia, History and Preservation" Oakland University Oakland, Michigan	October 14, 1979	pp. 899-908
Remarks Prepared for Presentation at the 21st Session of the General Conference of UNESCO Belgrade	October 15, 1980	pp. 909-919
Remarks -- Belgium Embassy	October 25, 1980	pp. 920-926
"Mark Twain and the American Experience" Moline, Illinois	October 29, 1980	pp. 927-929
Remarks Prepared for Ground Breaking Ceremonies for New Library The Jewish Theological Seminary of America, New York	November 2, 1980	pp. 930-933
Remarks Prepared for Fiftieth Anniversary Convocation of Brooklyn College Brooklyn, New York	November 5, 1980	pp. 934-958

Federation of State Programs Meeting, Indianapolis, Indiana	November 19-20, 1980	pp. 959-982
On Becoming An American	December 1980	pp. 983-1018
Heritage Foundation Report and Response	December 3, 1980	pp. 1019-1069
WANG (Case History No. 061) Washington, D.C.	No Date	pp. 1070-1072a
"What Are the Humanities--And of What Value Are They?" Chicago, Illinois	February 7, 1981	pp. 1073-1078
Letter to David Stockman Regarding Budget Reduction	February 17, 1981	pp. 1079-1082
"Books and Libraries - What is the the Public Interest?" Chicago, Illinois	March 3, 1981	pp. 1083-1088
"Egypt Today" Opening Washington, D.C.	March 16, 1981	pp. 1089-1091
Remarks Prepared for 1981 Annual Meeting of the American Council of Learned Societies Washington, D.C.	April 7, 1981	pp. 1092-1098
"Do We Still Believe We Can Shape Society" American Association of Community and Junior Colleges Washington, D.C.	April 20, 1981	pp. 1099-1108
1981 Jefferson Lecture Boston, Massachusetts	April 1981	pp. 1109-1111

Austin College Sherman, Texas	May 17, 1981	pp. 1112-1119
Spoletto Festival Charleston, South Carolina	May 22, 1981	pp. 1120-1121
<u>A Thoreauvian Test of Hutchins'</u> <u>Faith in the Great Conversation</u> Article in <u>The Center Magazine</u>	June 1981	pp. 1122-1128
Remarks Prepared for Meeting of White House Task Force on Arts and Humanities	June 15, 1981	pp. 1129-1135
"West Virginia at a Time of Greatness" Conference by the W. Va. Foundation on the Humanities Charleston, West Virginia	September 11, 1981	pp. 1136-1141
Remarks Prepared for Meeting of Graduate Schools, Association of American Universities Palm Springs, California	October 5, 1981	pp. 1142-1161
"The Literary Circumstances of the Humanities" 1981 Lecture Series, Academy for the Humanities and Sciences City University of New York Graduate Center	November 5, 1981	pp. 1162-1182

Joseph Duffey On Social History



In a booklet entitled *The National Endowment for the Humanities and American Social History*, the Endowment recently announced social history as a special area of emphasis. HISTORY NEWS asked NEH Chairman Joseph Duffey about the federal agency's interest in the topic and the nature of its commitment to support projects related to it.

HN: How is the Endowment defining social history for its grant-making purposes?

DUFFEY: Put simply, social history brings to the forefront questions about the everyday life of ordinary people that have usually been overshadowed by the more familiar events of political and military history. Social history, like a new set of hearing aids, hears different voices from our past — the voices of recent immigrants and deeply rooted farm families, of mothers at home and children in school, of the work place and the town hall, and then it tries to trace the historical changes in these patterns of ordinary life. Through this study, we are discovering how rich, diverse, and complicated is the story of American life, especially on the local level.

HN: Why is NEH emphasizing social history at this time?

DUFFEY: The burgeoning of interest in American social history in the past fifteen or so years has given us a remarkable body of materials that deserve to be known more widely. Scholarly monographs and articles, films, museum exhibits, ethnic and civic community heritage programs — many, but hardly all, produced with the support of NEH or the various state humanities committees — all show how even the most advanced academic work in the humanities can be closely related to

the concerns of contemporary citizens. The new social history employs sophisticated methods of inquiry, like computer-assisted analyses of demographic patterns or tape-recorded interviews with older Americans. It takes account of new theories and methods of the social sciences about ordinary life practices. But, fundamentally, the new social history investigates things of great moment to our vision of the human condition — about family life and community, about work and technology, about the natural and the built environment, and about our sense of selfhood. So, it's a way of thinking that draws upon all the disciplines of the humanities.

HN: How much money is NEH allotting, across the board in all divisions and programs, for social history?

DUFFEY: We have not set upper or lower limits for our aid in this area. Depending upon your definition of the field, we have been awarding around \$5 million a year to research, fellowship, education, and public programs dealing with American social history. State humanities committees have been equally interested. By virtue of the attention to social history generated by our special NEH publication, we hope that the number of highly evaluated applications and awards in this area will increase substantially in the next few years.

HN: How will NEH panelists and reviewers be affected by this emphasis on social history? Will the composition of the panels be changed? Will they be given special instructions related to social history?

DUFFEY: NEH panelists are being sent the booklet on American social history. We expect that when highly qualified proposals in this area are being reviewed, panelists will take the opportunity to express NEH's commitment to nurture this field of inquiry. NEH staff members, I think, will be able to consider ways in which social history proposals can meet the guidelines of their particular programs.

We are already widening the composition of our panels, including many people who have become professionally and personally engaged in the humanities in the last fifteen years. With the

assistance of the computer, we can now construct lists of panelists and reviewers who provide both specialized advice and a more general intellectual and social review of particular projects.

HN: Many small museums and historical societies traditionally have concentrated on artifacts and other materials that show how people in communities lived and worked in earlier times. Does NEH's emphasis on social history mean new opportunities for their work?

DUFFEY: Indeed it does. Historical agencies have developed remarkable skills in the past two decades in producing interpretive exhibits. For the most part, these have used collections to illustrate themes in the history of decorative arts or of technology — of the collective biographies, in other words, of objects themselves. It is not a great leap, but it is an exciting and important one, to consider how artifacts reveal patterns and changes in the collective biographies of the people whose lives took shape around them. Recently, for example, a superb exhibit on the shoe workers of Lynn, Massachusetts, was installed with NEH support at the Essex Institute in Salem. It encompasses the interwoven narratives of Lynn's ethnic communities, political and religious traditions, economic and physical development, decay, and revival. Lynn's citizens participated in oral history projects that help shape the exhibit's interpretation, and the exhibit is part of an ambitious program of lectures, films, and discussions of local and regional history. NEH welcomes applications to produce equally far-reaching efforts in every corner of the United States.

But interpretive exhibits are only one example of the range of history projects we can support. Museums and historical societies have received grants to conduct research, to collect, catalogue, and preserve important documents and artifacts, to join with schools and universities in curriculum projects, to produce films, to host symposia, and for many other activities in the humanities.

As repositories and as reflections of this nation's diverse social history, local historical organizations are vital to the Endowment's mission to encourage Americans in inquiring about our nation's past.

HN

"Remarks prepared for meeting of
National Council on the Aging"

"The Spoken Word"

"Spring, 1980"

Several months ago the National Endowment for the Humanities decided to issue a new publication which would describe some of the work we are helping to support--the books written by scholars; the atlases and dictionaries compiled by research teams; the films, exhibits, and television programs produced; the discussion programs sponsored by citizens' groups and local libraries; the new courses and academic majors developed at our schools and colleges. The new magazine would also highlight some of the key issues in fields of the humanities which are attracting more attention--medical ethics, social history, international studies. And it would help potential applicants in writing better proposals for funding.

The next problem was finding a name. We bounced around many ideas until we finally settled on one which seemed to express what the humanities was all about, The Written Word. So the designers went off to plan a masthead for the new publication, to be published in a tabloid format and called The Written Word.

After all, the study of the humanities is so deeply interwoven with the study of key texts--the Bible, the epics of Homer and Virgil, the plays of Shakespeare. And so much of the knowledge of the humanities is transmitted through books and articles.

But something bothered me about all of this. There was something disquieting in it. Disquieting is the right word, for I began to hear objections in my inner ears. When I was growing up in West Virginia, the Bible was something important to read, of course, but it was more importantly a thing to listen to. Homer's Illiad and Odyssey did not first issue from the blind poet in hard covers; they were spoken aloud for many generations, passed down from one voice to one ear for hundreds of years before being written down. Shakespeare's plays were not written to be read in quiet, well-lit and cozy corners of living rooms, but to be acted out loud in noisy, smelly, raucous theaters in Elizabethan England.

How silly it is to think that the humanities, the rich heritage of wisdom from our past, can be bound up in the nutshell of the written word!

A few weeks ago I traveled to a major university in California to give a lecture. It took a long time to prepare my remarks, and the trip meant being away from my desk for several days. When I arrived at the lecture-hall I was greeted by a nice assortment of college faculty members, many of whom I knew personally. But there were no people from the community outside the university. "Oh, no," I was told, "people never come out to hear lectures anymore." And there were no students. "Students," my host explained, "don't want to spend their evenings listening. But we have a plan," he assured me, "to put all these lectures on closed-circuit television so that students can watch and listen to them in their own rooms."

Frankly I was appalled. Isn't there anything special about being able to hear someone, someone much more interesting and

important than I, speak in person? To be able to ask questions, to catch the tone of voice and personal manner?

I don't want to knock television, which has many important contributions to make to our educational and cultural lives, but on television, every speaker is reduced to the same size, to the same impersonality.

Television has also had a terrible effect on our story-telling traditions. Though it is filled with situation comedies and action-packed adventures, the situations are totally disconnected from the ordinary lives, the common wisdom, the folk tales, of our people, and instead focus almost entirely on the petty embarrassments of young people in contemporary suburbs and cities.

Radio was much better than that in its heyday. We remember radio chiefly for the vividness, drama, and power of the voices it brought to audiences everywhere. Nothing was more important on radio than comedians like Jack Benny, Fred Allen, or George Burns and Gracie Allen. Their jokes transferred the immediacy of live performance from the vaudeville stage to the living room. At the same time, Franklin Roosevelt's radio speeches, the news reports from Edward R. Morrow and others during the war, and the broadcasts of major-league baseball, of the Metropolitan Opera and Toscanini, helped build a kind of national pride we have sadly lacked in the television age. Television is a shrinking, a debunking medium.

But radio also had a terrible impact on oral communication. It made little or no effort to seek out and present local and regional voices, except to poke fun at them unmercifully through stereotypes and caricatures and dialect jokes.

And it tended to make families talk less among themselves. That's the great difference between mechanical entertainments like radio and television and the forms of enjoyment which preceded them--especially reading aloud. In the midst of reading, there was always the time to look up, to laugh and comment, to remember another story and share another moment, to explain difficult things to young people and new-fangled ones to the older.

Most Americans today scarcely have the patience, even as toddlers, to be read to. The emphasis now is on silent reading. We make fun of those who move their lips. We are urged to attend Evelyn Wood Reading Dynamics Courses where we can learn to read faster, faster, ever faster.

Our schools are not doing such a good job at teaching reading. Part of the problem may be that they they do so little reading aloud. In many schools, children work all alone in their reading tasks; their texts ask them to read a page and then to answer a set of multiple-choice questions on an attached worksheet. The books aim to insure that children comprehend what they read. But them make no effort to see that children savor what they hear in their reading, or weigh the ideas that are presented, or feel the full richness of the language used. Teaching reading has become like driver training. It's a little

like having our children drive through some of the most beautiful cities in the world and notice only the traffic signs along the route.

We can hardly blame schoolteachers for this situation. Have you ever tried to read the words of some of our scholars aloud? Few historians, especially in the academic world, write narrative histories anymore; their prose is analytical, convoluted, often lacking any feel for the historical period they are studying. Literary critics often write a mysterious and technical prose which makes the best literature in the world sound like it was written to be read backwards. Perhaps the saddest situation for me came recently when I picked up a scholarly article on folk humor, hoping to be amused by the stories, and could hardly stay awake into the second page.

I am not against scholarly work, of course, but only against the sort of writing which has none of what one critic has called "fellow-feeling" in it, no sense that every word is meant to be heard and responded to by a person one respects.

A leading American literary critic has just published an article in The New York Review of Books entitled "How to Rescue Literature." His advice: more reading aloud. "Those of us," he writes, "who deal with language and literature can do far more than we are now doing to keep the spoken word alive and responsive to its expressive resources."

Keeping the spoken word alive.

The National Endowment for the Humanities tries to keep the spoken word alive by supporting the work of scholars like

Tamara Hareven and Randolph Langenbach. For their recent book, Amoskeag: Life and Work in an American Factory City, the authors interviewed dozens of people who spent their lives working in the textile mills of Manchester, New Hampshire, once the world's leading textile-producing city. As Hareven and Langenbach shared their tapes with their interviewees, their relatives, and others who knew this history from personal experience, they were pleased to learn how much it meant to them to begin to see themselves as historical actors, as people involved in historical events, transformations worthy of being studied and remembered. Another writer, Paul Cowan, has recently written in the New York Times of how the city of Lawrence, Massachusetts, is recovering from its own "historical amnesia" through the personal recollections of those who participated in the great textile strike of 1911.

The Endowment is also keeping the spoken word alive by supporting documentary film-makers whose cameras and tape-recorders are preserving the tales of our fathers' age, and of even our own; of the Japanese interned in World War II; of Ozark families being displaced by resort development, of veterans of both our foreign wars and our domestic political battles.

Finally, the Endowment is keeping the spoken word alive in programs like the Senior Center Humanities programs which have brought discussion groups on the aging in American literature and the social history of American families and communities in every part of our nation. In these programs there are often books and stories to read, but the key is what follows--the full-hearted, full-throated response of Americans to these important questions

about the human condition. In the sound of these discussions, the humanities come to life in the United States today.

We need more of these programs.

We need more reading aloud, not only for those whose eyesight has dimmed a bit, or for children who cannot read on their own. But as something for everyone, as a way of sharing the pleasures of ideas and company at the same time.

We need to add the "L" of listening to the three "R's" in our schools. Perhaps it would be well to restore memorizing poetry, reciting speeches, and preparing debates to the education of many more of our children.

We also need more public speakers who take seriously the challenge of overcoming cliché and banality. Recently, I visited the new John F. Kennedy Library in Boston. Whatever you think of President Kennedy as a political figure, he was a marvelous speechmaker. Every phrase, to him, was an invitation, every sentence a celebration of the possibilities of eloquent speech. His pride in his words was a pride in his listeners. Is there an American over the age of thirty who does not remember the cadences, and the hopes, of the young president's plea, "what your country can do for you, but what you can do for your country."

We need, in sum, more story-tellers and more respect for the stories they tell. A very learned German writer once said, it is not the object of the story to convey a happening per se, which is the purpose of mere information; rather, the story locates itself in the life of the story teller in order to pass on a bit of experience to those who listen. In this way, he

concluded, the story "bears the marks of the story-teller much as the earthen vessel bears the marks of the potter's hand."

We, who are made of clay and gifted with voice, need to listen in order to witness our own marks, our own humanness. That is why the little tabloid paper which the Humanities Endowment now puts out is not called The Written Word, but simply, quietly, Humanities.

Thank you.

Quest/80

The Pursuit of Excellence

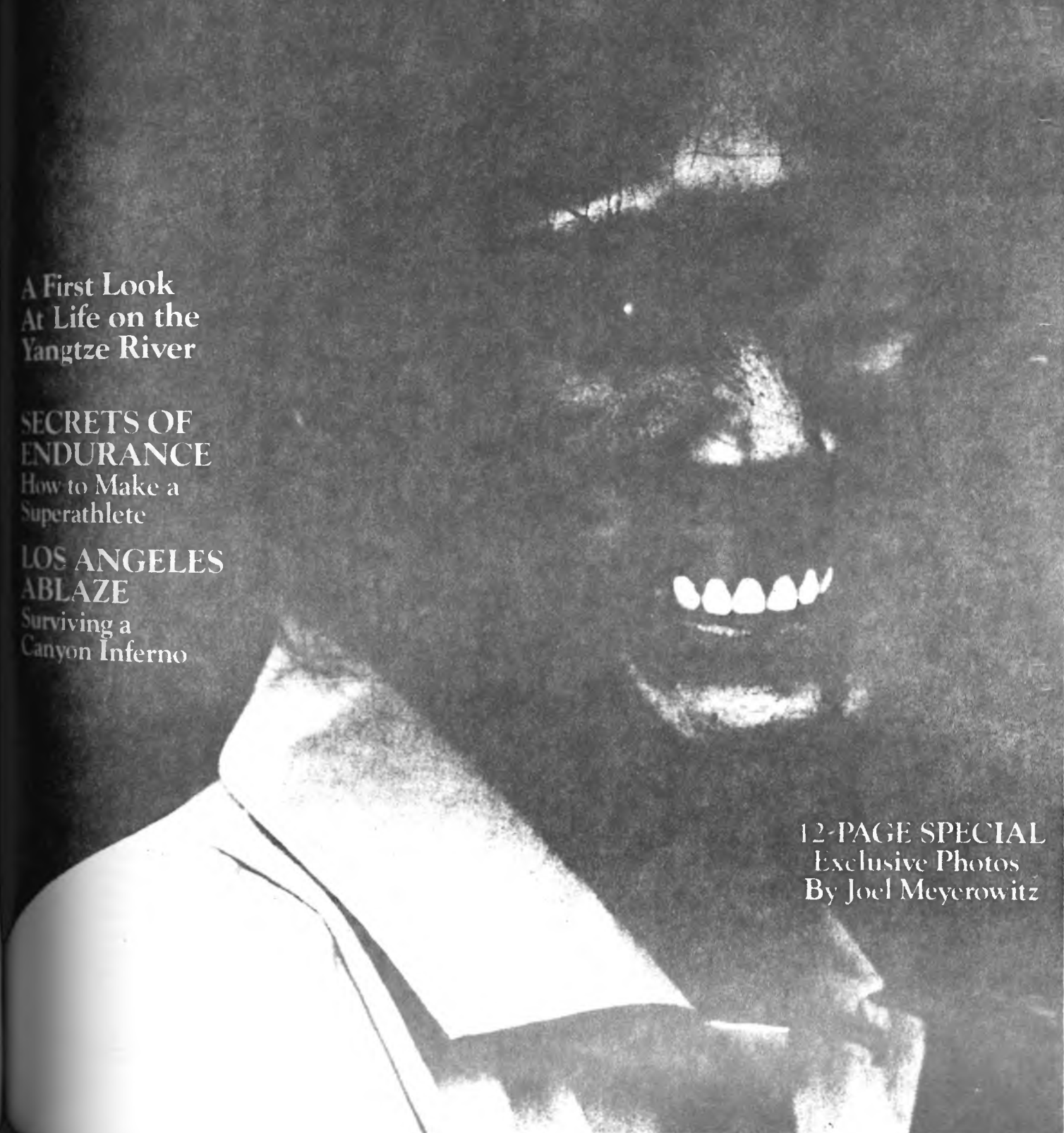
APRIL \$1.75

A First Look
At Life on the
Yangtze River

SECRETS OF
ENDURANCE
How to Make a
Superathlete

LOS ANGELES
ABLAZE
Surviving a
Canyon Inferno

12-PAGE SPECIAL
Exclusive Photos
By Joel Meyerowitz



THE HUMANITIES

What Price Civilization?

CORBY KUMMER

Joe Duffey is a genial, soft-spoken West Virginian of 47 who looks and sounds as if he might be a teacher or, because of his thoughtful and serious air, a minister. In fact, he has been both. But now he is the chairman of the National Endowment for the Humanities and in need of both the wisdom of the past and the occasional flash of divine inspiration. Duffey's job is to give away \$150 million a year to help preserve America's cultural heritage.

It is a huge task that lends itself to lofty and imprecise definitions. Duffey himself says, "We hope to fund projects that will encourage the development of a sense of our own civilization." If this mandate seems broad, consider that of the U.S. Congress, which in passing the laws in 1965 that established the NEH and its more glamorous sister, the National Endowment for the Arts, decided the term "humanities" included, "but is not limited to, the study of the following: languages, both modern and classical; linguistics; literature; history; jurisprudence; philosophy; archaeology; comparative religion; ethics; the history, criticism, theory, and practice of the arts . . ."

In other words, the NEH can get involved in just about everything under the sun. And from the beginning, it has. Duffey's predecessors tended to favor any proposals from the biggest, most prestigious—and usually Eastern—institutions of learning. They also may have been envious of the publicity that attended every move made by the NEA and therefore invested in their own splashy projects—notably the King Tut exhibition

CORBY KUMMER is assistant editor of *Quest*/80.



"We try to create incentives that pull scholars into a relationship with the public."
—Joe Duffey, chairman of the National Endowment for the Humanities

of pharaonic artifacts and the Public Broadcasting System's series *The Adams Chronicles*. Some succeeded, some didn't. The PBS version of *The Scarlet Letter*, for example, was widely considered to be dull and unfaithful to the Hawthorne text. Even the notorious "A" came out the wrong color—gold. Appropriately so: the NEH bill was \$1,750,000.

Duffey has changed things. His priority, he says, is to help all Americans understand themselves. Typical NEH grants under his administration have included \$199,000 to the National Farmers Union, where, among other things, 18 couples are "learning to relate the humanities to rural problems"; \$274,000 to the University of Illinois for a two-year project studying the history of Italians in Chicago; a total of \$1 million to help Chicanos explore their heritage; and a \$200,000 challenge grant to

the Center for Southern Folklore (see story in this issue).

Obviously, anybody who doles out public funds cannot escape public controversy, and Duffey is no exception. True, he is avoiding much of the silliness of the past. Three years ago, for instance, Senator William Proxmire (Democrat of Wisconsin) conferred on the NEH one of his Golden Fleece awards—as in fleecing the taxpayer—for giving \$2,500 to a group in Arlington, Virginia to study why people are rude and cheat and lie on tennis courts. But Duffey is coming under an even more basic kind of fire. He is a Presidential appointee and as such can be accused of being too political. To many critics, his recent \$45,000 grant for a series of "town meetings" on Carter's beloved SALT seemed a case in point.

Duffey, as the critics are quick to announce, is not exactly at a far remove from the White House. His wife, Anne Wexler, is a special assistant to the President. The Carters and the Duffeys first met at a Georgetown dinner party in 1974. The former Baptist minister from West Virginia immediately took to the born-again Georgian governor. Both of the Duffeys played important roles in Carter's campaign, and both received choice political nominations in 1977. The ties are close.

To consider Duffey's appointment a convenient payoff of a political debt, however, is to overlook his history. In 1969 Duffey earned a Ph.D. from the Hartford Seminary and stayed on as a professor, creating an urban studies program. The scholar developed political ambitions, and in 1970 his antiwar platform won him Connecticut's Democratic Senate primary, but not the election. Duffey continued to teach, both at Harvard and Yale, until he took the job of chief executive officer of the American Association of University

LIFESIGNS/80

Professors in 1974. His first political appointment, in 1977, was as Assistant Secretary of State for Educational and Cultural Affairs. His second came later that year when Carter asked him to head the NEH. Duffey hesitated, but soon the idea of creating an agency in his own image won him over. "The NEH was competing with the NEA," Duffey says. "I wanted to make it distinct, to get it off the society pages."

To get his message across, Duffey toured the nation teaching his lesson of the importance of the humanities. His typical speech begins with a joke: "Where I grew up, a humanist is someone who doesn't believe in God." Then he settles down to business, focusing on what he considers the key discipline—history. The punch line comes from historian Christopher Lasch: "The devaluation of the past has become one of the most important symptoms of the cultural crisis" in America. "Our concern," Duffey adds, "is trying to save the American past from obscurity, antiquarianism, and nostalgia." What that means is less emphasis on restoring quaint olde villages and more on old-fashioned scholarship.

But the scholars must not remain ensconced in ivory towers. The way to make the public aware of the challenges that the humanities present in everyday life, Duffey says, is to urge scholars "to think, act, write, and teach with fellow citizens in mind, with the sense that scholarship is a public act. The NEH is not a ministry of culture, but we try to create incentives that pull scholars into a relationship with the public." Thus the NEH puts its money into such projects as one to retrain philosophy graduate students for jobs in industry and government, and another to find business positions for new Ph.D.'s.

Unsurprisingly, Duffey calls big-splash projects "ephemeral."

"My first question," he says, "is if I can defend spending public money on a project." That is hard, he continues, because "the humanities are not problem-solving forms of knowledge, and the answers they provide are often not comforting ones. Furthermore, many of the things we do are comparatively obscure. For example, we funded the production of the first historical atlas of Southeast Asia—the first cultural atlas produced in the U.S. You can't measure importance by how many people read it, but by how many policymakers read and understand it."

Such a statement might seem to open Duffey to charges that he is interested only in reaching an influential elite. But that is far from true, as increased NEH support to labor unions, groups of farmers, and business and professional associations proves. In 1973 about 33 percent of the agency's grant funds went to projects that would make the humanities comprehensible to the public—things like town meetings and television programs. By fiscal 1978 the figure was 52 percent, and Duffey plans to keep "public outreach" funds at this level.

Every year the NEH receives about 8,500 requests for grants. It awards up to 2,345. In between, the NEH's 77 staff members look first at grant applications, then pass along promising ones to any one of 14,000 specialists who serve as independent panelists.

If the panelists approve, the applications go to a national council, whose 26 members are appointed by the President for six-year terms. Besides okaying grants, this board meets quarterly to authorize funding. Duffey has the power to overrule the council's recommendations, but rarely does.

Given his druthers—meaning an unlimited budget—Duffey says he would "do more to strengthen research and under-

standing of other cultures, especially Asia, Africa, and South America. I would stabilize our great research libraries, which are facing tremendous storage problems. I would increase our translations programs." In addition, Duffey hopes that NEH funding will hasten an understanding of the '60s, a "traumatic and interesting time of excess, insight, and agony."

Unfortunately, Duffey will not see all of his schemes come true. Starting with a \$2.5 million budget in 1965, the NEH experienced 13 years of remarkable growth. However, recent budget increases have not kept pace with inflation. "The endowment is beginning to confront difficult choices about how to allocate its funding," Duffey says.

The problem becomes more difficult when he begins to weigh the advantages of short-term against long-term importance. "You can't immediately judge the success of a book about life in Athens," he says. "We don't fund the development of widgets and cables. Not all of the money we spend bears fruit. Our projects are high risk."

Nonetheless, NEH projects are worth the risk because the payoffs can be so great. "The context in which people write novels is affected by our activities," Duffey says. How, after all, can one measure the spark that touches off the combustion of learning in a child's mind? Or the act of recognition that eases a minority member's feeling of belonging in this nation? Joe Duffey doesn't apologize for the projects that might not work out on the way to new meanings and new understandings of our culture. "They won't come tomorrow, and they won't necessarily come from someone we've funded," he admits. "But they'll depend on work we've supported. And that's why we're here."

OPENING REMARKS BEFORE
THE
NINTH JEFFERSON LECTURE IN THE HUMANITIES

DEPARTMENTAL AUDITORIUM
WASHINGTON, D.C.

APRIL 11, 1980

ON BEHALF OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES,
I WANT TO WELCOME YOU TO THE NINTH JEFFERSON LECTURE IN
THE HUMANITIES.

IN 1965 WHEN THE CONGRESS CREATED THE NEH, THE
ORIGINAL LEGISLATION CONTAINED SOME LANGUAGE WHICH HAD
A JEFFERSONIAN RING TO IT. "DEMOCRACY," THE LEGISLATION
AT one point: "Democracy -
SAYS, "DEMANDS WISDOM AND VISION OF ITS CITIZENS."

THE JEFFERSON LECTURE WAS ESTABLISHED NEARLY A
DECADE AGO BY THE ^{Endowed} ~~RENT~~ TO HONOR AND CELEBRATE AN AMERICAN
SCHOLAR WHOSE WORK REPRESENTS A STRIVING FOR AND A
CONTRIBUTION TO THOSE ILLUSIVE QUALITIES--"WISDOM"
AND "VISION."

THE LECTURE, LIKE THE ENDOWMENT'S PROGRAMS, SEEKS
TO ENCOURAGE THE PURSUIT OF LEARNING IN THE FIELDS OF
THE HUMANITIES.

THOMAS JEFFERSON, PERHAPS MORE THAN ANY OTHER FIGURE
IN AMERICAN HISTORY, EXPRESSES THE BELIEF THAT THERE CAN
BE A FRUITFUL CONNECTION BETWEEN THE PURSUIT OF KNOW-
LEDGE AND THE PRACTICE OF PUBLIC LIFE.

Jefferson felt that both ~~the~~
~~possessing~~ knowledge and public life

had the same purpose: to

secure to free men and women

the blessings of human happiness.

Jefferson believed that
 1 LIBERAL LEARNING, WHATEVER ITS PRIVATE JOYS ~~TO~~

~~JEFFERSON~~, WAS ALWAYS A CONTRIBUTION TO THE PUBLIC GOOD.

EVERY LINE JEFFERSON WROTE--EVERY NOTE ON NATURAL
 HISTORY, EVERY ACCOUNT OF DIPLOMATIC NEGOTIATIONS, EVERY
 INSIGHT INTO POLITICAL PHILOSOPHY--WAS WRITTEN WITH A
 KEEN RESPECT FOR HIS READER'S EAR AND A STRONG DESIRE TO
 REACH AND IMPROVE HIS READER'S WIT AND LEARNING.

IT IS IN THIS SPIRIT THAT THE HUMANITIES ENDOWMENT,
 THROUGH ITS JEFFERSON LECTURE, CALLS UPON THE OUTSTANDING
 SCHOLARS AND WRITERS OF OUR TIME TO SHARE THEIR WISDOM
 WITH OUR PEOPLE.

THOMAS JEFFERSON HAD A LONG AND ACTIVE POLITICAL
 CAREER. IN HIS DAY, EVENTS OVERWHELMED THE MEANS OF

COMMUNICATING ABOUT THEM.

AS AN AMBASSADOR, AS A POLITICAL LEADER, AS A
~~NATIONALIST~~ ^{NATURALIST} AND PHILOSOPHER, EVEN AS PRESIDENT OF THE
UNITED STATES, JEFFERSON CRAVED TO UNDERSTAND MORE OF
WHAT WAS HAPPENING. HE WAS A MAN WHOSE CHIEF PLEASURE
IN LIFE, IT APPEARS, WAS TO LEARN OF SOMETHING NEW FROM
A LETTER, A NEWSPAPER, A RECENTLY PUBLISHED BOOK.

BUT JEFFERSON, TOO, WANTED FAR MORE THAN INFORMATION.

IN FACT, MORE THAN ANY OTHER POLITICAL FIGURE IN AMERICAN
HISTORY, HE EXEMPLIFIED THE SENSE THAT CONTEMPORARY EVENTS
MUST BE SEEN IN THE LIGHT OF OTHER NATIONS' HISTORIES AND
OTHER MEN'S PERSPECTIVES. BEYOND INFORMATION, HE SOUGHT
WISDOM, A HIGHER GOAL.

TODAY, BY CONTRAST, WE ARE FLOODED WITH INFORMATION.
 EVENTS ARE OVERWHELMED BY THE INSTANTANEOUS ACCOUNTS GIVEN
 OF THEM. BEFORE THE DAY IS OUT, SEVERAL GENERATIONS OF
 INTERPRETATIONS HAVE BEEN PUT ON TOP OF THE LATE-BREAKING
 NEWS FROM AROUND THE GLOBE. THE MORNING'S NEWS IS OLD
 HAT, EVEN FORGOTTEN, BY THE TIME OF THE EVENING EDITION.
WE ARE DRENCHED WITH INFORMATION.

PERHAPS THAT EXPLAINS WHY SO MANY AMERICANS SEEM
 EAGER FOR A DEEPER, MORE RELAXED OPPORTUNITY TO UNDERSTAND
~~AND REFLECT~~ AS JEFFERSON DID ^{up sm} ~~OR~~ WHAT IS HAPPENING IN THE WORLD AROUND US.

NOTHING IN THOMAS JEFFERSON'S CORRESPONDENCE RINGS
 MORE APPEALINGLY TO US THAN HIS CONFESSION TO JOHN ADAMS ^{in A}
^{written} "I have," ^{wrote Jefferson} ~~written~~ ^{in A}
 IN 1812. ~~THAT HE HAD~~ "GIVEN UP NEWSPAPERS IN EXCHANGE FOR

TACITUS AND THUCYDIDES, FOR NEWTON AND ~~EUCLID~~^{EUCLID}, AND IF FIND

MYSELF THE HAPPIER. ^{for} 17 —

^{clear} ^{how many that} THE LESSONS TAUGHT BY THE GREAT CLASSICAL HISTORIANS

TACITUS AND THUCYDIDES ARE NOT ALWAYS HAPPY ONES, HE ~~KNOWS~~.

^{Perhaps Jefferson meant by this thing —}

~~BUT~~ WE ARE HAPPIER ^{NEW} AND WOMEN TO HAVE THE OPPORTUNITY

TO COMPARE OUR EXPERIENCES WITH THE ONES THEY DESCRIBE.

Perhaps he meant that there is

a ~~reflex~~ consolation in reflection —

a pleasure in contemplation —

a rich reward in the ~~optimum~~

occasion to take what Samuel

Johnson once called "a second

look" at the past

~~AND WORSE THAN BEING DISMAL, THE NEWS MEDIA SEEM
TO BE TELLING US THAT WE HAVE LOST CONTROL OF OUR DESTINIES,
THAT WE ARE AT THE MERCY OF THE EVENTS THEY ARE REPORTING.~~

We do not value our
~~OUR SOCIETY DOES NOT VALUE HISTORIANS BECAUSE THEY~~
HAVE ANSWERS FOR EVERYTHING THAT AILS US. / NOR BECAUSE

THEY ARE ANY BETTER AT FORETELLING THE FUTURE THAN ORDINARY
MEN AND WOMEN.

NO, WE CELEBRATE HISTORIANS BECAUSE THEY SHOW US THE
CONTINUITY OF OUR EXPERIENCE WITH THAT OF THE PAST. —

*and the
disruptions
as well*

HISTORIANS REMIND US THAT PARTICULAR EVENTS SHOULD
NOT BE BLOWN OUT OF PROPORTION. THEY QUIET DOWN OUR
UTOPIAN EXPECTATION WITH SOBERING REMINDERS OF HOPES DASHED.

AND THEY DISSIPATE APOCALYPTIC CLOUDS WITH ENCOURAGING

REMINDERS OF HUMAN COURAGE VINDICATED:

They dispell sentimental Nostalgia with the stark comfort of fact and event

THIS IS A RICH AND EXCITING ~~MOMENT~~ TIME FOR THE STUDY OF HISTORY IN AMERICA. SIMPLE-MINDED DESCRIPTIONS OF THE THE INEVITABILITY OF HUMAN PROGRESS HAVE GIVEN WAY TO MORE MEASURED ASSESSMENTS OF HOW WE HAVE DEALT WITH PROBLEMS IN THE PAST. HISTORIANS ARE NOW EAGER, OFTEN FOR THE FIRST TIME, TO EXPLORE THE LIVES OF ORDINARY PEOPLE IN THE PAST, AND TO WRITE OF THE HEARTACHES AS WELL AS THE TRIUMPHS OF OTHER ERAS. THIS NEW SENSE OF REALISM, THIS NEW WILLINGNESS TO EXAMINE OUR TRADITIONS CRITICALLY, IS GIVING US A RICHER, MORE COMPLEX PICTURE OF THE EXPERIENCE OF PRECEDING GENERATIONS. WE ARE LEARNING FROM OUR HISTORIANS HOW DEEPLY ROOTED OUR LIVES ARE, IN THEIR BEST QUALITIES AND IN THEIR WORST, IN THE LIVES OF OUR PARENTS AND GRANDPARENTS.

IN A SENSE THAT JEFFERSON SURELY WOULD UNDERSTAND, BARBARA TUCHMAN HAS BEEN AMONG THE BEST OF OUR CHRONICLERS OF THE COMPLEXITY OF HUMAN HISTORY, AND CONSEQUENTLY, ONE OF THE MOST ELOQUENT VOICES WARNING US AWAY FROM TOO GREAT AN INFATUATION WITH THE PROBLEMS OF OUR OWN AGE.

TO INTRODUCE THE JEFFERSON LECTURER FOR 1980, I WOULD LIKE TO CALL UPON MR. LEON STEIN, A MEMBER OF THE

To introduce

I would like to call upon Mr. ^{809.} ~~ham~~

Stein, a member of the

NATIONAL COUNCIL ON THE HUMANITIES, AND AN HISTORIAN

IN HIS OWN RIGHT.



revised 820.

NATIONAL ENDOWMENT FOR THE HUMANITIES

WASHINGTON, D.C. 20505

May 29, 1980

TO THE THIRTY-EIGHTH ANNUAL MEETING OF THE POLISH
INSTITUTE OF ARTS AND SCIENCES IN AMERICA

I take this opportunity to extend warm greetings to the members of the Polish Institute.

For some two centuries now, it has been customary for speakers in America to pay their tribute to Kosciuszko and Pulaski. I do not neglect that traditional homage. Indeed, it happens that the offices of the National Endowment for the Humanities are but one street away from the Kosciuszko Monument which stands at the northeastern corner of Lafayette Square, and most days take me past it at least once, if not twice. Each time the inscription, "And Freedom shrieked as Kosciuszko fell," speaks to me, and seems to ring in my ears.

But there is another inscription on the Monument. It states simply, movingly, that seventy years ago this month that Monument was erected as a gift to the nation from "Polish American citizens." It is to them, to American Polonia, that I wish to pay my tribute.

Other nations, other peoples, also have their diaspora. But Polonia, it seems to me, is quintessentially Polish, and unique.

Rooted in tragedy, it is consecrated in achievement.

The achievement is two fold: American Polonia has enriched and enriches America; and it continues to enrich Poland. I know of no dispersion of people that continues to play the vital, human, social, and cultural role in its original homeland that Polonia plays in Poland. Safeguarding and preserving the best of Polish tradition, American Polonia absorbs and fructifies the best in American tradition. It is not possible to say of Polonia, as one might of other

dispositions, Poland's loss is America's gain. We all gain -- even as the wound, the hurt, remain.

I am reminded of the response, now become classic, of a Pole, now an American citizen, who, like so many others, could not return to Poland at the end of that Second World War in which he had served with distinction. Asked years later by a journalist who was interviewing him when he had left Poland, he answered, "I never left Poland."

In this flow between Poland and America, in this exchange between two vigorous traditions, I especially admire the history and the role of the Polish Institute of Arts and Sciences in America. Its founders were far sighted. Their principal aim was to preserve the excellence, the traditions, and above all, the identity of Polish scholarship at a time when its existence in the homeland was essentially obliterated. They certainly did not hope that the Institute would be in existence thirty-eight years later; on the contrary, as I understand it, their hopes were quite different. But their conception, wisely, took into account the possibility that the future would not correspond to their hopes. As it did not.

Here was the tragedy.

For thirty-eight years the Institute has worked at the original aim. In so doing it has become an integral and distinguished part of American intellectual life - not to mention the outstanding services of various of its members to American public life. And in pursuing those original aims it has indeed maintained the identity and integrity of Polish scholarship. To which nation shall we ascribe the Nobel Prizes, the other honors, won by members of the Polish Institute? To Polish nurture or American nature? Both are honored, both are served.

Here, then, is the achievement.

I join most heartily with all those, in America and in Poland, who offer you profound good wishes for continued success in your dedicated and - I believe I may properly say from close acquaintance with the difficulties besetting scholarship in your time - your noble work.

Joseph Duffey
Chairman

June, 1980 822.

INTRODUCTION FOR VIEWER'S GUIDE: "HARD CHOICES"

BY

JOSEPH DUFFEY

CHAIRMAN

NATIONAL ENDOWMENT FOR THE HUMANITIES

The television series "Hard Choices" is based upon some still rather controversial assumptions about scientific knowledge, social ethics and citizenship. The series of programs and this viewer's guide seek to illumine some of the possible consequences of recent and probable future biological discoveries. These consequences include the possibility of dramatic changes in our sense of what is possible with respect to the determination of human behavior, the manipulation of human genetics and the alteration of life forms.

What is possible is a matter of scientific discovery, of knowledge ~~in and~~ technology. The limits of what is possible are yet to be determined. But beyond what is possible, there is another question to ponder. What is desirable? The answers to that question are less definite, more problematic, more related to choices about what we value, what we cherish as the most important and critical aspects of human life. Science may determine what is possible - we choose what is desirable ~~among the possibilities on the basis of what we deem most desirable~~. In this series, scientists and philosophers attempt to discuss these questions, addressing themselves to a wide audience of citizens each of whom has a vital stake in decisions affecting scientific and public policy - decisions which are being made every day in American society.

The circle of those who will master the highly technical methods of scientific research, must of necessity remain limited. But the circle of those who may come to ponder and understand the profound choices posed by scientific development, must expand, if we are to maintain and assert our responsibilities as free, self-determining men and women. That is, if we are to remain truly human as individuals and in society.

And so we invite you, readers, to engage in the "doing" of ethics. Ethics as a field of philosophy does not seek to establish new codes of rules or behavior. Perhaps the best way to explain what philosophical ethics is all about, is to quote from Jacob Bronowski, a man who combined both philosophic and scientific wisdom:

"Ethics is the organization of our conduct by concepts which hold it together as a whole: concepts such as neighborliness and loyalty and human dignity which underlie the textbook courtesies and the Sunday school precepts as precisely as the concepts of science underlie the facts and the laws.

"And the concepts of science were not given to us by God. They were synthesized from an analysis of human experience. The concepts of ethics are reached precisely in the same way. We first analyze our experience of social life or we accept the analysis which has been begun by our parents and teachers as a scientist accepts much of his analysis from his forerunners. When

in this way we have unraveled the strands of conduct in a thousand situations, we wind together again, a strand taken from here and a strand from there, to make new creative concepts of what we find common to all. Honor, truth and loyalty are not concepts that come to us ready-made on the day of our birth or our puberty; and neither are they mere conveniences which have been imposed upon us by teachers or policemen who want no trouble. They are concepts in which we organize our growing experience of man and society for ourselves. We share them with others as we share the concepts of science, as we share gravity and evolution, because they are built from experiences which are open to all of us."

STATEMENT OF
JOSEPH DUFFEY, CHAIRMAN
NATIONAL ENDOWMENT FOR THE HUMANITIES

ISSUED

THURSDAY, JUNE 19, 1980

11:00 A.M.

I have just learned of the death of Barnaby Keeney last night in Providence, Rhode Island.

Dr. Keeney was chief among those who fifteen years ago envisioned the importance to the nation of learning in the fields of the humanities. He chaired the National Commission on the Humanities which produced the study which led to the creation of the Endowment. He was an eloquent, determined leader both as President of Brown University and as First Chairman of the National Endowment for the Humanities.

I am thankful every day for wise decisions he made about the direction and administration of this agency during his tenure here. He was a man who valued patriotism and hard work, and who had a love for learning. He served both the University and his nation well. He will be missed.

STATEMENT OF
JOSEPH. DUFFEY, CHAIRMAN
NATIONAL ENDOWMENT FOR THE HUMANITIES

ISSUED

THURSDAY, JUNE 19, 1980

11:00 A.M.

I have just learned of the death of Barnaby Keeney last night in Providence, Rhode Island.

Dr. Keeney was chief among those who fifteen years ago envisioned the importance to the nation of learning in the fields of the humanities. He chaired the National Commission on the Humanities which produced the study which led to the creation of the Endowment. He was an eloquent, determined leader both as President of Brown University and as First Chairman of the National Endowment for the Humanities.

I am thankful every day for wise decisions he made about the direction and administration of this agency during his tenure here. He was a man who valued patriotism and hard work, and who had a love for learning. He served both the University and his nation well. He will be missed.

Upon the completion of his graduate work, Mr. Keeney became an instructor of history at Harvard. In 1942 he entered the Army, and served as an intelligence officer with the 35th Infantry Division in Europe. He rose to the rank of Captain and saw action in the battles of the Rhineland, Ardennes (Battle of the Bulge) and Central Europe. He won the Silver Star, the Bronze Star and the Purple Heart.

While still in the Army, he received a Guggenheim fellowship for work in medieval history.

In the fall of 1946, Mr. Keeney went to Brown as an assistant professor, and became a full professor in 1951. In administrative posts at Brown, he served in succession as Associate Dean of the Graduate School, Dean of the Graduate School, Acting Dean of the College, and Dean of the College, before becoming President in 1955.

Mr. Keeney, who lived in Little Compton, Rhode Island, was retired at the time of his death. He is survived by his wife, the former Mary E. Chritchfield, a son, Thomas Keeney of Washington, D.C., two daughters, Mrs. Barbara A. Clark of Santa Cruz, California, and Ms. Elizabeth Keeney, of Little Compton, Rhode Island, and three grandchildren.

- 30 -

(Editors Note: The full statement by Joseph Duffey on Dr. Keeney's death is attached.)

REMARKS OF

JOSEPH D. DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

CITY HALL, NEW YORK

JUNE 24, 1980

TRANSFER OF CORONATION COPE OF KING SIGISMUND AUGUSTUS

TO PROFESSOR SZABLOWSKI, DIRECTOR, STATE COLLECTION OF

FINE ARTS, WAWEL CASTLE, KRAKOW, POLAND

MAYOR KOCH, AMBASSADOR GRONOUSKI, DISTINGUISHED

GUESTS FROM POLAND, LADIES AND GENTLEMEN:

WHILE I AM OF A GENERALLY OPTIMISTIC NATURE, THOSE OF
YOU WHO ARE FROM THE ACADEMIC WORLD WILL UNDERSTAND THAT
NOT ALL THE DUTIES CONFRONTING THE CHAIRMAN OF THE NATIONAL
ENDOWMENT FOR THE HUMANITIES ARE SUCH AS TO INSPIRE A
CHEERFUL COUNTENANCE. BUT TODAY'S OCCASION IS ONE THAT
BANISHES WORRIES. IT IS AN OCCASION THAT INSPIRES BOTH
PRIDE AND PLEASURE. I AM GENUINELY HAPPY TO BE HERE TODAY
TO FULFILL THE RECOMMENDATION MADE TO ME BY THE MEMBERS OF
THE NATIONAL COUNCIL ON THE HUMANITIES, ACTING IN VIRTUE OF
THE AUTHORITY CONFERRED ON THEM BY THEIR APPOINTMENT BY THE

PRESIDENT OF THE UNITED STATES AND CONFIRMATION BY THE
UNITED STATES SENATE.

THE COUNCIL, IN RECOMMENDING THAT IT ACCEPT ON BEHALF
OF THE ENDOWMENT A GIFT FROM THE POLISH INSTITUTE OF ARTS
AND SCIENCES IN AMERICA OF THE CORONATION COPE OF KING
SIGISMUND AUGUSTUS OF POLAND, FURTHER RECOMMENDED THAT I
PRESENT THE COPE ON BEHALF OF THE UNITED STATES GOVERNMENT
TO THE POLISH NATION.

IN DESCRIBING THIS HISTORIC GIFT I CAN DO NO BETTER THAN
TO QUOTE PROFESSOR SZABLOWSKI, DIRECTOR OF THE STATE COLLECTION
OF ARTS OF WAWEL CASTLE, WHO IS AN HONORED GUEST HERE TODAY:

"THERE ARE REFERENCES IN POLISH WRITTEN SOURCES TO THE

EXISTENCE OF SIGISMUND AUGUSTUS'S COPE OF CLOTH-OF-GOLD,
KEPT IN THE CROWN TREASURY. THE 1609 INVENTORY...MENTIONS
SUCH A COPE TOGETHER WITH THE INSIGNIA AND THE CORONATION
ROBES OF THE KING...THE CROWNING CEREMONY OF THE POLISH
KINGS AS WELL AS REQUIREMTNS OF ROYAL DIGNITY (RECEIVING
HOMAGE) PROVIDED FOR THE USE OF A GOLDEN COPE. THIS ELEMENT
OF A RITUAL AND CEREMONIAL GARMENT WAS IN USE FROM THE
EARLY 16TH TILL THE LAST 18TH CENTURIES...THE COPE APPEARED
IN THE CROWN TREASURY BETWEEN 1555 AND 1609, AND DISAPPEARED
FROM THE INVENTORIES BETWEEN 1611 AND 1669...IN THE FACE OF
THE ANNIHILATION OF THE CROWN TREASURY IN 1795, DESTRUCTION
OF NEARLY ALL INSIGNIA AND REGALIA, EACH HISTORICAL RELIC

WHICH COULD FILL THIS SAD GAP IS OF IMMENSE SIGNIFICANCE
FOR POLAND."

YOU WILL THUS UNDERSTAND HOW HAPPY AN OCCASION THIS
IS.

WE ARE INDEBTED TO A NUMBER OF PEOPLE FOR THE FACT
THAT THIS PRESENTATION CAN BE MADE.

IN THE FIRST INSTANCE WE OWE THANKS TO MR. JOHN KLEIN,
OF NEW YORK, WHO DISCOVERED THE COPE, AND SET IT UPON ITS
ROAD OF RETURN. ATTACHED TO IT WAS A NOTE SAYING, "THIS
COPE BELONGED TO AUGUSTUS, KING OF POLAND, IN THE YEAR 1562.
IT WAS WORN WHEN HE WAS CROWNED KING OF POLAND AND LETTONY.
BEFORE THE WAR THIS, WITH MANY OTHER FINE WORKS OF ART, WAS

KEPT IN THE RUSSIAN MUSEUM. LATELY THE BOLSHEVIK GOVERNMENT HAS SOLD A NUMBER OF THEM AT AUCTION IN BERLIN AND THIS COPE WAS ONE THAT WAS BOUGHT IN THE SALE."

I ENVY THE SCHOLARS WHO WILL NOW HAVE THE THRILL OF THE CHASE IN PIECING TOGETHER THE COPE'S WANDERINGS BETWEEN THE EARLY SEVENTEENTH AND EARLY TWENTIETH CENTURIES.

WE OWE THANKS TO THE POLISH INSTITUTE OF ARTS AND SCIENCES IN AMERICA, OF NEW YORK CITY.

IN ADDITION TO THE PERSONAL EFFORTS OF AMBASSADOR GRONOUSKI, THE STAFF OF THE INSTITUTE, LED BY PROFESSOR FELIKS GROSS, AND ENERGETICALLY ASSISTED BY WLADYSLAW WANTULA AND ANDREW ZAREMBA, HAD BUT ONE AIM IN MIND--TO

SEE THE KING'S GOLDEN GOPE RETURNED TO ITS ANCIENT HOME

AMONG THE POLISH PEOPLE OF WHOSE PAST IT IS A PART.

AS FOR THAT PAST, A GREAT AMERICAN WRITER, WILLIAM

FAULKNER, PUT IT MEMORABLY: "THE PAST IS NEVER DEAD,"

FAULKNER WROTE, "IT IS NOT EVEN PAST."

AND SO IT IS WITH THIS GOLDEN WITNESS OF POLISH

HISTORY BEFORE US TODAY. KING SIGISMUND AUGUSTUS WAS THE

SOVEREIGN OF RELIGIOUS TOLERANCE IN POLAND--RELIGIOUS

TOLERANCE IN AN AGE OF RELIGIOUS STRIFE ELSEWHERE IN EUROPE.

THAT TOLERANCE OF OTHER VIEWS, OF OTHER IDEAS, IS IN THE

BEST OF POLISH TRADITION, AND HAS ASSISTED THE POLES OF

AMERICA IN MAKING THEIR GREAT CONTRIBUTIONS TO THIS COUNTRY,

AND TO POLAND. WE SEND THIS HISTORIC GIFT BACK TO THE
POLISH PEOPLE IN THE SPIRIT OF THAT TRADITION.

PROFESSOR SZABLOWSKI:

ACTING UPON THE RECOMMENDATION OF THE NATIONAL COUNCIL
ON THE HUMANITIES OF THE UNITED STATES OF AMERICA, AND ON
BEHALF OF THE UNITED STATES GOVERNMENT, I PRESENT TO YOU
THE CORONATION COPE OF KING SIGISMUND AUGUSTUS OF POLAND.
I ASK YOU, IN YOUR CAPACITY AS DIRECTOR OF THE STATE
COLLECTION OF ARTS OF WAWEL CASTLE, KARKOW, TO ACCEPT THE
COPE FOR THE WAWEL MUSEUM, AND ON BEHALF OF THE POLISH
NATION, TO WHICH WE NOW RETURN IT.

REMARKS PREPARED FOR SPECIAL
NEW CITIZENS' NATURALIZATION
MUSEUM OF HISTORY AND TECHNOLOGY
JULY 4, 1980 -- 10:00 A.M.
BY
JOSEPH DUFFEY, CHAIRMAN
NATIONAL ENDOWMENT FOR THE HUMANITIES

IN A POSTSCRIPT TO THE LAST PLAY HE COMPOSED, "HENRY THE
VIII," WILLIAM SHAKESPEARE WROTE: "THIS PLAY CAN NEVER PLEASE
ALL WHO ARE HERE."

JUST WHY SHAKESPEARE CHOSE TO END HIS PLAYWRITING CAREER
WITH SUCH AN OBVIOUS STATEMENT, I DO NOT KNOW.

BUT I DO KNOW THAT, DURING THE PAST FEW WEEKS, I HAVE THOUGHT
ABOUT THIS OBSERVATION AND ABOUT HOW IT RELATES TO THIS CEREMONY.

THE REASONS, I CONCEDE, ARE EQUALLY OBVIOUS. FOR, LIKE
SHAKESPEARE'S AUDIENCE, NOT EVERYONE IS CONTENT WITH AMERICA.

THAT, I NEED NOT POINT OUT, IS HARDLY A REVELATION. INDEED, THIS HAS BEEN THE CASE WITH ANY GROUP OF CITIZENS, IN ANY COUNTRY, PAST AND PRESENT.

BUT THIS OBSERVATION DOES NOT APPLY TO THOSE OF YOU HERE TODAY. FOR YOU HAVE CHOSEN AMERICA.

YOU ARE HERE BECAUSE THIS COUNTRY, WHICH WILL SOON BE YOUR OWN, IS PLEASING TO YOU.

WHETHER THIS CHOICE REPRESENTS PERSONAL FREEDOM, ECONOMIC BETTERMENT, RELIGIOUS CONVICTION, OR POLITICAL EXPRESSION IS A DIFFERENT AND INDIVIDUAL MATTER WITH EACH OF YOU.

THIS IS AS IT SHOULD BE. FOR AMERICA HAS LONG BEEN A LAND OF INDIVIDUAL IMPROVEMENT AND INITIATIVE.

SUCH PERSONAL ENTERPRISE HAS FLOURISHED HERE BECAUSE THIS IS
A LAND THAT HAS ALWAYS VALUED AND STOOD BY THE CONSTITUTIONALLY-
GUARANTEED FREEDOMS THAT ARE THE ENVY OF THE WORLD.

BECAUSE OF THIS, THE UNITED STATES REMAINS A NATION PEOPLE
WANT TO COME TO AND BE A PART OF.

WHILE IT MAY BE UNDERSTANDABLE, I THINK THAT IT IS DISCON-
CERTING THAT THOSE OF US WHO OWE OUR CITIZENSHIP TO BIRTH RATHER
THAN CHOICE DO NOT REFLECT ON THIS MORE OFTEN.

ON OUR NATION'S BIRTHDAY, IT IS MOST APPROPRIATE FOR ALL
AMERICANS TO THINK ABOUT THIS EVENT AND ITS MEANING.

TO ME, THE MEANING OF THIS OCCASION IS BEST SUMMED UP IN
ANOTHER PASSAGE IN SHAKESPEARE'S PLAY "HENRY THE VIII." AT THE

CONCLUSION OF THE PLAY, THE ARCHBISHOP OF CANTERBURY HAS COME FORWARD TO OFFER HIS BLESSING TO BOTH THE ENGLISH NATION AND TO THE CHILD WHO WILL BE BRITAIN'S FUTURE QUEEN.

AT THAT TIME, ENGLAND HAD JUST COME THROUGH A PROTRACTED PERIOD OF CIVIL STRIFE, AND AS SHAKESPEARE TELLS US, ALL HER CITIZENS WANTED "TO SING THE MERRY SONGS OF PEACE."

THAT, OF COURSE, WAS WHY THE SMALL PRINCESS, HELD SAFELY IN THE ARCHBISHOP'S ARMS, HELD SUCH HIGH HOPES FOR THE NATION. FOR SHE REPRESENTED A NEW BEGINNING--THE CHANCE TO SET ONE'S PAST ASIDE AND START LIFE ANEW.

CRADDLING THE CHILD THAT WOULD LEAD ENGLAND INTO WHAT MANY CONSIDER HER GREATEST AGE, THE ARCHBISHOP SAYS: "THIS ROYAL

INFANT...YET NOW PROMISES/UPON THIS LAND A THOUSAND THOUSAND
BLESSINGS, WHICH TIME SHALL BRING TO RIPENESS."

I WOULD LIKE TO POINT OUT THAT IT IS OUT IMMIGRANTS,
AMERICA'S CITIZENS BY CHOICE, WHO HAVE GIVEN AMERICA MUCH OF ITS
GREATNESS.

THERE IS NOT TIME, AND THIS IS PERHAPS NOT THE PLACE, TO
ENUMERATE SUCH BLESSINGS.

BUT I WOULD LIKE TO SAY THAT I AM HAPPY AND HONORED THAT
YOU HAVE CHOSEN TO BECOME A CITIZEN OF AMERICA.

AND I AM SURE THAT I SPEAK FOR ALL AMERICANS WHEN I WISH
THE ARCHBISHOP'S SAME AND NOBLE BLESSING BE BESTOWED ON EACH OF
YOU.

NATIONAL TOWN MEETING

KENNEDY CENTER

THURSDAY, SEPTEMBER 11, 1980

At the last count there were more than 7000 institutions in the United States which might be called museums. Their annual attendance is well over 300 million visitors. That is more than the attendance at major league baseball, football, basketball and hockey combined. Public attendance and interest in museums continues to increase each year. The end is not in sight.

Museums are places for complimentation and learning for the exercise of the imagination and of the critical faculties of the mind. Places where we may be inspired, where we may gain some prespective on our own time and situation, where we may anticipate the future and the relation of our choices--both individual and collective to that future.

But our museums today are not what they were a century--or even a generation--ago. The changes which have come about since the first American museum was open 200 years ago in Charleston, South Carolina, have

both reflected and influenced how Americans have viewed their past.

Many of the earliest historical museums in this country were viewed by the public by a collection of curiosities.

In 1797 the American Philosophical Society listed its museum collections and among those items of scholarly interest were the following;

a pair of Indian boys leggings from the Missouri region,

an Indian conjuror's mask formed of the skelp of a buffalo from the Missouri,

eight arrows commonly used by the Miami tribes and neighboring Indians,

a stone hatchet formerly in used by the savages,

a specimen of petrified-supposed buffalo dung from the rapids of the Ohio River,

fine fossil coal from Cincinnati on the Ohio,

American porcupine quills dyed with different colors,

skin taken from the side of an Indian,

an American swan's foot--stuffed,

a pair of Indian garters tipped with pen and porcupine quills from the Wabash River area.

We have come a long way from the period in which museums were primarily cabinets of curiosities. Although it is said that some of the lines at art museums these days, may still reflect the curiosity of those who come to see just what a painting looks like which would fetch an auction price of 6 and a half million dollars.

Today our museums are centers of learning.

Art museums help us understand the expression of the individual artists perfecting their vision of beauty or truth and their response to the social and cultural period in which they worked, or their relations, one to the other. The curators of our museums today assist us in understanding the significance of furniture design to a particular period in our history, the relation between various techniques and the creations of artists.

Museums help us understand something of the everyday lives of our

fathers and grandfathers. What it was like at the turn of the century, who the immigrants were, how they lived, what the Brooklyn Bridge meant when that magnificent engineering feat connected Manhattan to the vast country-side and wilderness across the East River, who the people were who settled the Missoula iron range in Minnesota and how they educated their children, and what they felt about this new land.

And Americans go, in increasing numbers to museums, I believe, because we want to check the nostalgic recollection or sentimentality that blurs and distorts a sense of our origins and to better understand who we are as a people and from whence we came and the various origins of those with whom we live and work.

Our curators and museum directors work to save the past from obscurity from nostalgia and mere antiquarianism and to make both the artifacts and their meaning accessible to us.

Museums are centers of learning. All the purposes I have mentioned are not simply goals which the individual plays out his or her curiosity,

but places where together, or in essential solitude, we may exercise and test our imagination. Pressed as we are by reality around this, over-whelmed by news and instant interpretation, burroged by sensationalism, the use of the imagination becomes a precious faculty, a part to perspective and learning, perhaps even to wisdom. I think often these days of what Wallace Stevens, a great American poet, said about the function of poetry and of imagination. Imagination, he said, is how we resist and push back upon the pressures of everyday reality and this activity, he said, seems to have something to do with our self preservation. Stevens felt that the purpose of poetry, and I would expand his definition a little bit, to say the purpose of art, the purpose of history, is to help us live our lives.

That is what, at their best, museums are doing for us. And it is because of the essential importances of this task that in recent years Federal, state and local governments have begun to provide support for these institutions. For they are among the hardest hit the forces of

inflation. We have many of these institutions, as we have many of our libraries, because of the social concerns of men and women in the past who were privileged to be able to make them available to the public.

There are many still private institutions, but by in large, the greatest and best of them have reached out and become hospitable to a broad public and to an important public interest. Their needs are tremendous. That is why the two National Endowments and the Institution for Museum Services within the government, the Smithsonian and other institutions, represent our collective concern for the vitality and future of our museums.

I wish I could say we are leading the way, but I believe we are only following the enormous interest and enthusiasm and sense of serious of the American public.

REMARKS PREPARED FOR
LUNCHEON ANNOUNCING PUBLICATION OF THE
HARVARD ENCYCLOPEDIA OF AMERICAN
ETHNIC GROUPS

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

SEPTEMBER 29, 1980

This encyclopedia -- primarily made possible through a major \$310,000 research grant from the National Endowment for the Humanities -- is probably the most important single book in the rapidly growing field of ethnic studies.

This encyclopedia provides for the first time in one book the origins and characteristics of more than 100 ethnic groups in the United States.

It is my hope that the publication of the major scholarly reference work, along with other projects recently supported by the NEH, will help to establish the fields of ethnic studies as areas of major academic and scholarly importance. Even today too many scholars and academic administrators engage in uninformed carping and adopt an attitude of condescension toward these fields of investigation.

Informing Americans about the various ethnic traditions which constitute our cultural heritage represents important scholarly work worthy of the attention of our most competent teachers.

I also hope this volume will help bring to an end the era of oversentimentality and romantic nostalgia about our various ethnic traditions here in America.

Politicians and other must seek now to understand these traditions in terms which go beyond folk costumes, and exotic fast foods; beyond tacos, bagels and kielbasa. Let us hope this scholarly work will help toward that end.

REMARKS BY JOSEPH DUFFEY
BELGIUM EMBASSY
OCTOBER 25, 1980

AMBASSADOR SHOUMAKER.

MRS. SHOUMAKER.

YOUR COLLEAGUES WHO REPRESENT THE GOVERNMENT OF BELGIUM IN
WASHINGTON.

LADIES AND GENTLEMEN.

ON BEHALF OF MY FELLOW CITIZENS I WANT TO EXPRESS GRATITUDE
FOR THIS CHARACTERISTICALLY GRACIOUS ACT BY THE KING OF THE BELGIANS.

WE ACCEPT THIS RECOGNITION, NOT AS A PERSONAL HONOR, BUT AS THE
REPRESENTATIVES OF PUBLIC AND PRIVATE INSTITUTIONS, WHICH HAD THE
PRIVILEGE OF WORKING WITH YOU IN THE PLANNING AND EXECUTION OF A
COMPLEX AND MOST PLEASURABLE EXPRESSION OF THE FRIENDSHIP AND

SOLIDARITY OF TWO NATIONS.

TO A VERY LARGE EXTENT, THOSE GLORIOUS DAYS WE REMEMBER LAST
SPRING -- DAYS OF MUSIC AND OF FIREWORKS, OF FRIENDS AND FLOWERS,
OF ART AND OF EARNEST CONVERSATION BETWEEN TWO PEOPLES ABOUT MUTUAL
CONCERNS OF PROGRESS AND SECURITY -- THOSE ALL BEGAN IN THE IMAGINATION
OF A FEW INDIVIDUALS SEVERAL YEARS AGO.

I MUST PAY SPECIAL TRIBUTE HERE TO LUCIE DE MYTERNAERE -- YOUR
CULTURAL COUNSELOR, HERE AT THE EMBASSY, WHOSE BRIGHT SPIRIT AND
ENERGY HELPED AT THE VERY FIRST TO CONCEIVE AND LAUNCH THIS IMPORTANT
PROJECT AND TO PATRICIA MCFATE WHO COORDINATED THE PROJECT FOR NEH.

WE WILL CHERISH OUR RECOLLECTIONS OF THAT OCCASION, EVEN AS
WE CHERISH THE HISTORIC TIES AND CONTEMPORARY FRIENDSHIPS OF OUR
TWO NATIONS.

MR. AMBASSADOR, NEARLY A YEAR AGO YOU SPOKE OF YOUR NATION'S
ROLE IN THE COMMUNITY OF NATIONS. COMMENTING UPON THE FACT THAT
BELGIUM IS A SMALL COUNTRY WHOSE INFLUENCE MUST, BY DEFINITION,
BE MORE QUALITATIVE THAN IN TERMS OF PHYSICAL POWER, YOU SAID,
SPEAKING OF THE BELGIUM PEOPLE: "WE CAN NOT ESCAPE THE CONCLUSION
THAT THE ROLE BELGIUM CAN PLAY IS LIMITED TO THE INFLUENCE IT CAN
EXERT IN THE QUALITY OF ITS PEOPLE, THE QUALITY OF ITS WORK, AND
THE QUALITY OF ITS THOUGHT."

I WANT TO SAY TO YOU AND YOUR COLLEAGUES TODAY, THAT THE
BELGIUM SYMPOSIUM DISPLAYED THOSE QUALITIES TO THE AMERICAN
PUBLIC -- AND LEFT A HOST OF ADMIRERS AMONG THE CITIZENS OF OUR
NATION.

MR. AMBASSADOR, DECORATIONS BY A KING -- HONORS SUCH AS THESE -- ARE A BIT OVERWHELMING FOR THOSE OF US WHO COME FROM A TRADITION, MARKED BY THE ABSENCE OF RITUAL AND SOMETIMES BY A SEVERE NEGLECT OF LONG TRADITIONS.

WE TAKE THIS CEREMONY THEREFORE, AND THESE AWARDS, AS REMINDERS THAT THERE ARE LONG TRADITIONS TO THE VALUES WE CHERISH MOST HERE IN OUR OWN NATION. IF IN ANY WAY THE ORDER OF THE CROWN ENTITLES THOSE OF US HERE TO IDENTIFY WITH AND ASSOCIATE WITH THE VALUES AND CHARACTERISTICS OF THE PEOPLE IN BELGIUM, WE COUNT OURSELVES PRIVILEGED. IF YOU DO NOT THINK IT PRESUMPTIOUS, I SHOULD LIKE TO EXPRESS OUR GRATITUDE AT THE OPPORTUNITY OF SUCH AN IDENTIFICATION AND ASSOCIATION.

YOU HAVE YOURSELF SUMMARIZED THE NATIONAL CHARACTERISTICS OF YOUR PEOPLE IN A VERY COMPELLING WAY. LET ME USE, AGAIN, WORDS YOU USED IN AN ADDRESS IN NEW YORK CITY IN JANUARY. YOU SUGGESTED THREE NATIONAL CHARACTERISTICS OF THE PEOPLE OF BELGIUM. THEY WERE AS FOLLOWS:

FIRST: A SENSE OF "THE PRIMACY OF HUMAN RIGHTS." YOU SAID, SPEAKING OF THE NATION OF BELGIUM, "WHEN YOU HAVE BEEN THROUGH THOUSANDS OF YEARS, THE BOULEVARD ALONG WHICH HAVE RODE THE ARMIES OF A CONTINENT, YOU RATE NOTHING HIGHER THAN THE RIGHT TO BE ALLOWED TO GO ABOUT YOUR OWN BUSINESS."

THEN YOU MENTIONED A "SKEPTICISM REGARDING SYSTEMATIZATION." AGAIN, I USE YOUR WORDS. SPEAKING OF YOUR NATION YOU SAID, "OUR POSITION AT THE CROSSROADS OF EUROPE BROUGHT US INTO A IMMEDIATE

CONTACT WITH SEVERAL SYSTEMS OF THOUGHT AND THAT DIRECT CONTACT
HAD INDEED HAD THE INEVITABLE RESULT OF GIVING US A SENSE OF THE
RELATIVITY AND THE LIMITS OF PURELY RATIONAL DEDUCTIONS IN HUMAN
AFFAIRS. EVERY BELGIAN WOULD READILY AGREE WITH JULIAN HUXLEY,
THAT MEN ARE NOT RATIONAL AND THAT THE BEST WE CAN HOPE FOR IS THAT
THEY WILL BE REASONABLE."

THIRD, MR. AMBASSADOR, YOU SPOKE OF "OPENNESS TO THE WORLD."
I USE YOUR WORDS AGAIN, "MY FELLOW COUNTRYMEN," YOU SAID, "ARE
STATISTICALLY NO GREAT TRAVELERS BUT THEY HARDLY HAD TO VISIT THE
WORLD TO KNOW IT, THE WORLD HAS BEEN COMING TO THEM OVER THE
CENTURIES...WE HOLD PERSONAL FREEDOM TO BE PRICELESS BUT ON EVERY
OTHER POINT OF POLITICAL, ECONOMIC AND SOCIAL IMPORT THAT WILL
COME UP, WE HAVE AN OPEN MIND."

THOSE ARE SOME OF THE CHARACTERISTICS THAT WERE RECOGNIZED
BY THE PEOPLE OF OUR NATION IN THE ART AND THOUGHT AND CULTURE OF
THE BELGIANS, CHARACTERISTICS WHICH WERE SO MARVELLOUSLY DISPLAYED
DURING THE SYMPOSIUM. THEY WERE CONVEYED IN A STRIKING WAY BY
THE PRESENCE OF THE KING AND QUEEN. IN MANNER AND IN WORDS, THE
KING SPOKE OF THESE CHARACTERISTICS EVEN AS HE DESCRIBED THE NEED
IN THE WORLD TODAY FOR WHAT HE CALLED A "MORAL FIRMNESS."

THESE ARE CHARACTERISTICS OF MIND AND CULTURE WHICH WE ADMIRE
AND FROM WHICH WE TAKE INSPIRATION. AND THAT FACT IN ITSELF MAKES
US DOUBLY GRATEFUL AND APPRECIATIVE FOR THE HONORS YOU HAVE
BESTOWED UPON US.

REMARKS PREPARED FOR

FIFTIETH ANNIVERSARY

CONVOCATION OF

BROOKLYN COLLEGE

BROOKLYN, NEW YORK

NOVEMBER 5, 1980

BY

JOSEPH DUFFEY

CHAIRMAN, NATIONAL ENDOWMENT FOR THE HUMANITIES

WHEN I FIRST BEGAN TO CONSIDER THIS OCCASION AND THE
PRIVILEGE OF SHARING IT WITH YOU, I ASKED MYSELF WHAT KIND OF
THEME WOULD BE APPROPRIATE FOR THESE REMARKS. MY MIND TURNED
IMMEDIATELY TO ANOTHER GREAT INSTITUTION HERE IN BROOKLYN --
AN INSTITUTION OF HEROIC PROPORTION, WHICH IS ALSO ABOUT TO
CELEBRATE AN ANNIVERSARY.

I REFER OF COURSE TO THE BROOKLYN BRIDGE.

NOW THERE IS A SOMETIMES PERVERSE AFFLICTION WHICH AFFECTS
THE MINDS OF THOSE WHOSE PREOCCUPATION IS THE HUMANITIES. THAT
IS THE TENDENCY TO ALWAYS LOOK FOR CONNECTIONS BETWEEN THINGS --
TO SEE IN COINCIDENCE, NOT JUST COINCIDENCE, BUT MEANING.

I SAY THAT THIS TENDENCY IS SOMETIMES PERVERSE. THAT IS
SURELY NOT ALWAYS THE CASE.

ONLY WHEN THE CONNECTION HAS TO BE STRETCHED A BIT.

AS IT MIGHT HAVE TO BE STRETCHED, IF ONE WERE TO TRY TO
CONNECT, IN A METAPHORICAL WAY OF COURSE, THE BROOKLYN BRIDGE
TO BROOKLYN COLLEGE AND TO UNIVERSITY EDUCATION!

HOWEVER, IF YOU WOULD BEAR WITH ME FOR A FEW MINUTES I
WOULD LIKE TO DO JUST THAT THIS MORNING!

I HAVE ALWAYS BEEN INTRIGUED BY SOMETHING THAT THE POET,
HOWARD NEMNEROV, WROTE ONCE, AND I QUOTE, "WHEN TWO THINGS ARE
SAID TO HAVE NOTHING IN COMMON, IT BECOMES A PLEASURE OF THE
INTELLIGENCE TO FIND OUT WHAT THEY MIGHT HAVE IN COMMON."

INDEED, IN THINKING ABOUT THE CONNECTION BETWEEN A BRIDGE
AND A UNIVERSITY AND MORE PARTICULARLY BETWEEN THAT BRIDGE AND
THIS UNIVERSITY, THE BROOKLYN BRIDGE AND BROOKLYN COLLEGE, IT

HAS OCCURRED TO ME THAT THE COINCIDENCE OF THESE ANNIVERSARIES
-- THE BRIDGE'S 100TH ANNIVERSARY -- AND THE COLLEGE'S FIFTIETH --
MAY PERHAPS BE MORE OMEN THAN COINCIDENCE, PERHAPS EVEN TWO
OCCASIONS CELEBRATING THE SAME SYMBOLIC EVENT.

BY WAY OF BACKGROUND, LET ME SAY A FEW WORDS ABOUT THE
BROOKLYN BRIDGE AND THE INCREDIBLE HUMAN AND SOCIAL DRAMA THAT
SURROUNDED ITS CONSTRUCTION. THE DESIGNER AND BUILDER WAS
A GERMAN IMMIGRANT, JOHN AUGUSTUS ROEBLING, WHO CAME TO
AMERICA IN 1831.

WHEN THE BRIDGE WAS BEGUN IN 1869, THE IDEA OF SUCH A
STRUCTURE ACROSS THE EAST RIVER, CONNECTING WHAT WERE THEN THE
TWO CITIES OF NEW YORK AND BROOKLYN, HAD BEEN TALKED ABOUT FOR
SOME 70 YEARS, BUT NOTHING HAD BEEN DONE.

TENS OF THOUSANDS OF COMMUTERS -- AMONG THEM A YOUNG POET
BY THE NAME OF WALT WHITMAN -- RELIED ON THE FERRIES CROSSING
THE TURBULENT RIVER TO GET FROM THEIR HOMES IN BROOKLYN --
THEN FREQUENTLY REFERRED TO AS "MANHATTEN'S DORMITORY" -- TO
JOBS IN MORE URBANE, COMMERCIAL NEW YORK.

AT THE TIME OF ITS CONSTRUCTION, THE BROOKLYN BRIDGE WAS
SEEN AS A FUSION OF THE TECHNOLOGICAL AND THE SPIRITUAL, THE
ABSTRACT AND THE CONCRETE, THE VISIONARY AND THE PECUNIARY --
EMBODYING MANY OF THOSE SAME PRINCIPLES OF ORDER, HARMONY,
AND EVEN HEROISM THAT ONE WOULD HOPE ARE TO BE DERIVED FROM
A LIBERAL EDUCATION AT A MODERN UNIVERSITY.

LIKE PERHAPS NO WORK OF AMERICAN ARCHITECTURE THAT PRECEDED
IT, THE BROOKLYN BRIDGE WAS A TRULY INTERDISCIPLINARY ACHIEVE-
MENT. IN ITS PHYSICALLY IMMENSE TOWERS AND MASSIVE CABLES,

WERE CONTAINED NOT ONLY THE LATEST DEVELOPMENTS IN ENGINEERING TECHNOLOGY -- JOHN ROEBLING'S OWN INVENTION OF WIRE ROPE SUSPENSION AMONG THEM -- BUT A HIGHLY SOPHISTICATED COMING TOGETHER OF ECONOMICS, POLITICAL SAVVY, HYDRAULICS, PHYSICS, SOCIOLOGY, AND -- PERHAPS MOST SIGNIFICANTLY -- PHILOSOPHICAL WISDOM.

THIS WAS NOT MERELY A BRIDGE, BUT A METAPHORICAL AND SYMBOLIC STRUCTURE OF THE HIGHEST ORDER.

ALAN TRACHTENBERG, IN HIS MARVELOUS BOOK, THE BROOKLYN BRIDGE: FACT AND SYMBOL, WROTE THE FOLLOWING:

"REPRESENTING NATURE'S LAW AND MAN'S HISTORY,

THE BRIDGE SUBDUED, IN MIND IF NOT IN FACT,

THE IMPLIED CHAOS OF MILLIONS OF PEOPLE

MAKING THEIR SEPARATE WAYS ACROSS THE RIVER.

IT WOULD GIVE THEIR PASSAGE A FORM, AND
LINK THEM IN CONSCIOUSNESS TO THEIR NATIONAL
DESTINIES AS AMERICANS. ITS HIGHEST FUNCTION
WAS TO SALUTE HISTORY AND PROVIDE A THRESHOLD
TO THE FUTURE."

NOW I SUBMIT IT REQUIRES NO GREAT STRETCH OF THE META-
PHORICAL IMAGINATION TO REALIZE HOW APPROPRIATE THOSE VERY
WORDS WOULD BE AS A DESCRIPTION OF THE UNIVERSITY'S -- AND
PARTICULARLY THIS UNIVERSITY'S -- MISSION. LET ME FOR A
MOMENT -- IF ONLY FOR A MOMENT -- BE QUITE SPECIFIC ABOUT
WHAT I MEAN:

PERHAPS MORE THAN ANY OTHER AMERICAN UNIVERSITY, BROOKLYN
COLLEGE -- LIKE THE BROOKLYN BRIDGE ITSELF -- HAS BEEN AN
INSTITUTION OF "PASSAGE" INTO AMERICAN CULTURE . . . AN

INSTITUTION THAT HAS PROVIDED, FOR THOUSANDS OF IMMIGRANTS AND OF FIRST-GENERATION AMERICANS, A THOROUGHFARE FROM THEIR OWN HOMES -- POPULATED LARGELY BY RETAIL MERCHANTS, GARMENT WORKERS, SALESMEN, AND CRAFTSMEN -- INTO THE INTELLECTUAL, ECONOMIC, AND PROFESSIONAL MAINSTREAM OF OUR SOCIETY.

HOPEFULLY -- IF YOU ARE JOINING ME IN THESE PHILOSOPHICAL "LEAPS" BETWEEN THE BRIDGE AND THIS COLLEGE, FURTHER ANALOGIES WILL FOLLOW LOGICALLY.

AS THE BRIDGE NEARLY A CENTURY AGO WAS SEEN IN THE LOFTY CONCEPTION OF ITS CREATORS -- AS A MODEL OF INTELLIGENCE, CREATIVELY APPLIED IN THE INTERESTS OF FREEDOM -- THE IDEA OF A FREE PUBLIC UNIVERSITY IN BROOKLYN WAS SEEN HALF A CENTURY AGO AS THE HOPE OF THOUSANDS OF FIRST-GENERATION AMERICANS IN THEIR INDIVIDUAL STRUGGLES FOR FREEDOM.

MUCH LIKE A UNIVERSITY, THE BRIDGE BROUGHT TOGETHER MATERIALS OF OPPOSITE NATURES -- MASSIVELY HEAVY GRANITE OF GREAT COMPRESSION, AND LIGHTLY-RISING STEEL WIRE, STRONG IN TENSION -- IN A SINGLE WORK OF ESSENTIAL HARMONY. CONTAINING BOTH CLASSIC, GOTHIC ARCHES AND THE MOST MODERN TECHNOLOGICAL ACHIEVEMENTS WORKING IN UNISON, THE BRIDGE WAS, IN MANY WAYS, THE STRUCTURAL EMBODIMENT OF WHAT THAT GREAT EDUCATOR, ROBERT HUTCHINS, USED TO DESCRIBE AS THE GUIDING PRINCIPLES OF THE UNIVERSITY -- A PLACE WHERE PAST AND PRESENT WERE INTEGRATED IN A COMMON QUEST FOR MEANING AND ENDURING SIGNIFICANCE.

MORE THAN ANY OTHER BRIDGE OF ITS TIME OR SINCE, THE BROOKLYN BRIDGE SERVED AS AN INSPIRATION TO ARTISTS AND THINKERS. THE POET HART CRANE WAS SO INSPIRED BY WHAT HE CALLED THIS "MOST BEAUTIFUL BRIDGE IN THE WORLD" THAT, IN

1923, HE COMPOSED A GREAT EPIC POEM, A MYTH OF AFFIRMATION AND RETURN WHICH EMPLOYED THE BRIDGE AS ITS CENTRAL MOTIF.

FOR CRANE, AS THE CRITIC ALFRED KAZIN PUT IT, "THE STRUCTURE OF THE BRIDGE MANIFESTED ITSELF AS AN IDEA"; FOR JOHN AUGUSTUS ROEBLING, "THE IDEA WAS ONLY IN THE STRUCTURE."

KAZIN HIMSELF, AS A YOUNG MAN GROWING UP IN BROOKLYN, COULD NOT RESIST THE MAGICAL ALLURE THE BRIDGE HAS ALWAYS HELD FOR WRITERS. "WHENEVER I HUMBLY RETIRED INTO THE SUBWAY FOR THE LONG RIDE HOME," HE WROTE IN HIS MEMOIR, A WALKER IN THE CITY, "SOMETHING WOULD AUTOMATICALLY PULL ME OUT AT THE BROOKLYN BRIDGE FOR ONE LAST GOOD WALK ACROSS THE PROMENADE BEFORE I FELL INTO THE SUBWAY AGAIN."

LEWIS MUMFORD WROTE OF THE BRIDGE IN HIS ARCHITECTURAL STUDY, THE BROWN DECADE: "IN THIS STRUCTURE THE ARCHITECTURE

OF THE PAST, MASSIVE AND PROTECTIVE, MEETS THE ARCHITECTURE
OF THE FUTURE, LIGHT, AERIAL, OPEN TO SUNLIGHT."

FOR THE NOVELIST HENRY MILLER, THE BRIDGE PROVIDED WHAT
HE DESCRIBED AS "A LINK WHICH BINDS ME TO THE PAST . . . A
MEANS OF REINSTATING MYSELF IN THE UNIVERSAL STREAM."

PAINTERS AS WELL, AMONG THEM JOHN MARLIN, JOSEPH STELLA,
GEORGIA O'KEEFE, AND RAOUL DUFY, FOUND THE BRIDGE AN IRRESISTABLE
SUBJECT.

YET -- LIKE THE IDEALS OF A LIBERAL EDUCATION OR, FOR
THAT MATTER, OF A FREE PUBLIC UNIVERSITY -- THE BRIDGE WAS NOT
WITHOUT ITS DETRACTORS . . . SOME OF THEM QUITE EMINENT:

THE ARCHITECTURAL CRITIC MONTGOMERY SCHUYLER, IN THE
FIRST ESSAY WRITTEN ABOUT THE BRIDGE, CALLED IT "A WORK OF
BARE UTILITY . . . A NOBLE WORK OF ENGINEERING, BUT NOT A

WORK OF ARCHITECTUAL."

HENRY JAMES, REMINISCING ABOUT NEW YORK IN THE AMERICAN SCENE, CALLED IT "A STEEL-SOULED MACHINE ROOM OF BRANDISHING ARMS AND HAMMERING FISTS AND OPENING AND CLOSING JAWS."

AS YOU CAN SEE, THE BROOKLYN BRIDGE -- WHILE NOT UNIVERSALLY ACCLAIMED -- LEFT UNMOVED FEW WHO SAW IT.

MANY OF YOU MAY NOW BE THINKING -- THOUGH I HOPE TO HAVE PERSUADED YOU OTHERWISE -- THAT I HAVE SOMEWHAT "STRETCHED" MY METAPHOR IN LINKING THE BRIDGE -- A WORK OF STEEL, GRANITE, AND TECHNOLOGY -- TO THE UNIVERSITY, WHICH IS PRIMARILY A WORK OF IDEAS AND DIALOGUE. YET, I HOPE YOU WILL GIVE ME THE INDULGENCE OF EXTENDING THIS METAPHOR YET ONE STEP FURTHER . . . TO SPEAK ABOUT AN ISSUE WHICH, I BELIEVE, IS OF THE UTMOST SIGNIFICANCE, BOTH TO OUR UNIVERSITIES AND TO

SOCIETY IN GENERAL . . . THE ISSUE OF HEROSIM, AND OF THE IMPORTANCE OF RITES OF PASSAGE IN ACHIEVING IT.

TO CALL THE BROOKLYN BRIDGE A STRUCTURE OF HEROIC PROPORTIONS MAY SEEM AT FIRST AN INVITATION TO THE CHARGE OF OVERSTATEMENT. BUT I THINK THE ANALOGY STANDS THE TEST OF REFLECTION. AS A MODEL OF PHYSICAL POWER COUPLED WITH SPIRITUAL WISDOM -- WHICH, BY THE WAY, IS NOT AT ALL A BAD DEFINITION OF HEROISM -- THE BRIDGE WAS UNEQUALLED IN ITS TIME. STRETCHING SOME 5,989 FEET, WEIGHING 14,860 TONS EXCLUSIVE OF ITS MASONRY, HOLDING 3,515 MILES OF WIRE IN EACH OF ITS 1,732,086-POUND CABLES, IT IS CLEARLY A WORK OF MONUMENTAL PROPORTIONS, MONUMENTALLY CONCEIVED.

AS LEWIS MUMFORD WROTE IN 1924: "ALL THAT THE AGE HAS JUST PRIDE IN -- ITS ADVANCES IN SCIENCE, ITS SKILL IN

HANDLING IRON, ITS PERSONAL HEROISM IN THE FACE OF DANGEROUS INDUSTRIAL PROCESSES, ITS WILLINGNESS TO ATTEMPT THE UNTRIED AND IMPOSSIBLE -- ALL CAME TO A HEAD IN THE BROOKLYN BRIDGE."

LIKE THIS UNVIRSITY, THE BRIDGE SOUGHT TO EMBODY THE HEROIC IDEAL THAT EVERY MAN AND WOMAN SHOULD BECOME ALL HE OR SHE IS CAPABLE OF BEING.

AND -- LIKE THIS UNIVERSITY -- THE BRIDGE PROVIDED A PASSAGE.

IT WAS A PASSAGE BETWEEN WHAT WERE THEN TWO CITIES: A PASSAGE BETWEEN AND AMONG A HUGE VARIETY OF CULTURES: A PASSAGE -- FOR MANY CITIZENS -- BETWEEN THE WORLDS OF HOME AND OF WORK AND THE LARGER SOCIETY.

THE WORD "PASSAGES," OF COURSE, IS ONE WHICH HAS TAKEN ON INCREASED CONTEMPORARY MEANING AS THE RESULT OF GAIL SHEEHY'S

BEST-SELLING BOOK BY THAT NAME. YET -- AS FAR BACK AS THE
EARLY GREEK AND BABYLONIAN MYTHS -- RITES OF PASSAGE HAVE
BEEN A PREREQUISITE IN THE MOVEMENT OF THE INDIVIDUAL TOWARDS
ADULTHOOD AND SELF-REALIZATION.

EACH CULTURE AND TIME, OF COURSE, HAS ITS OWN, UNIQUE
RITES OF PASSAGE. SOME -- FOR EXAMPLE, THE JEWISH BAR MITZVAH
SERVICE OR THE CATHOLIC BAPTISM -- ARE LITERALLY INTENDED AS
SUCH: OTHERS -- SUCH AS SERVING IN THE ARMED FORCES OR
GRADUATING FROM HIGH SCHOOL -- ARE LESS OBVIOUS IN INTENT.

FIFTY YEARS AGO, WHEN THIS COLLEGE WAS FOUNDED, A COLLEGE
DEGREE -- INDEED, EVEN A HIGH SCHOOL DIPLOMA -- HELD GREAT
VALIDITY AS ONE SUCH RITE OF PASSAGE . . . THE END OF A CER-
TIFIABLE STAGE OF LIFE WHICH LED, ALMOST INEVITABLY, TO THE
NEXT.

IN THAT SOMEWHAT SIMPLER TIME, A COLLEGE DEGREE MEANT --
WITH SOME DEGREE OF CERTAINTY -- A JOB, OR AT LEAST ADMISSION
TO FURTHER AREAS OF PROFESSIONAL TRAINING.

LIKE THE BROOKLYN BRIDGE AT THE TIME OF ITS CONSTRUCTION,
IT WAS THE ONE, FAIRLY RELIABLE "PASSAGE" FROM ONE WORLD TO
THE NEXT . . . FROM ADOLESCENCE TO ADULTHOOD.

AS I AM SURE I DON'T NEED REMIND MOST OF YOU, THAT FACT
HAS RADICALLY CHANGED IN RECENT YEARS. TODAY -- JUST AS THERE
ARE ALTERNATIVE PASSAGES BETWEEN BROOKLYN AND MANHATTEN -- A
COLLEGE DEGREE IS NO LONGER THE EXCLUSIVE, OR PERHAPS EVEN
THE DOMINANT PASSAGEWAY TO EMOTIONAL AND ECONOMIC ADULTHOOD.

RATHER -- IN A SITUATION SOMETIMES FRIGHTENINGLY ANALOGOUS
TO THE WARNING PRINTED ON CIGARETTE PACKAGES -- LETTERS OF
ADMISSION TO GRADUATE PROGRAMS AROUND THE COUNTRY FREQUENTLY

ARE ACCOMPANIED BY A PRE-PRINTED WARNING: "NOTE: COMPLETION OF THIS PROGRAM SHOULD NOT IN ANY MANNER BE CONSIDERED A GUARANTEE OF OBTAINING FUTURE EMPLOYMENT." AS A "TECHNICAL" MEANS OF ACHIEVING A GOAL, IT IS CLEAR THAT THE VALUE OF A COLLEGE EDUCATION -- EVEN FROM SO FINE AN INSTITUTION AS THIS ONE -- HAS DECLINED IN RECENT YEARS,

YET -- ALONG WITH WHAT IS CERTAINLY A NOTE OF PRACTICAL CAUTION -- I WOULD ALSO LIKE TO SOUND A NOTE OF FAITH AND OPTIMISM. AND, TO DO SO, I WILL TURN ONCE AGAIN -- AS YOU MAY BY NOW HAVE GUESSED -- TO THE BROOKLYN BRIDGE.

ONCE AGAIN IN THINKING ABOUT THAT BRIDGE, I AM STRUCK BY HOW -- NOT ONLY IN TERMS OF ITS STRUCTURE AND HISTORY, BUT IN TERMS OF ITS RECENT FATE AS WELL -- IT RESEMBLES THE SITUATION, AND THE HOPE, OF OUR UNIVERSITIES.

NOT ONLY WAS THE BROOKLYN BRIDGE THE ONLY NON-WATER
PASSAGEWAY BETWEEN BROOKLYN AND MANHATTEN AT THE TIME OF ITS
OPENING, BUT IT WAS THE WORLD'S LONGEST SUSPENSION BRIDGE
AS WELL. SINCE THAT TIME, IT HAS -- AS YOU WELL KNOW --
LOST BOTH DISTINCTIONS.

FIRST, IN 1903, THE WILLIAMSBURG BRIDGE -- A COMPELLING
FOUR-AND-A-HALF FEET LONGER THAN THE BROOKLYN -- WAS COMPLETED;
THEN, IN 1909, NOT ONE, BUT TWO MORE BRIDGES ACROSS THE
RIVER -- THE MANHATTEN AND THE QUEENSBORO -- WERE COMPLETED.
IN THE YEARS THAT FOLLOWED, MORE THAN A DOZEN TUNNELS WERE
BUILT BELOW WATER BETWEEN THE TWO BOROUGHES, NOT TO MENTION --
MORE RECENTLY -- THE MASSIVE VERRAZANO-NARROWS BRIDGE BETWEEN
BROOKLYN AND NEW JERSEY.

IN A FINAL TOUCH OF IRONY, THE BROOKLYN BRIDGE -- IN A BIT OF RHETORIC THAT STRIKINGLY RESEMBLES WHAT WE ALL-TOO-FREQUENTLY HEAR SAID ABOUT OUR UNIVERSITIES, AND ABOUT THE HUMANITIES IN PARTICULAR -- HAS COME TO BE CRITICIZED BY SOME AS "OBSOLETE."

YET, I BELIEVE THAT -- IN THE SITUATIONS OF BOTH THE BRIDGE AND OUR UNIVERSITIES -- THERE IS CAUSE FOR HOPE AND SATISFACTION. FOR -- THOUGH THE BROOKLYN BRIDGE'S STATUS AS THE EXCLUSIVE OR MOST EFFICIENT "PASSAGE" BETWEEN NEW YORK AND BROOKLYN MAY HAVE BEEN LOST -- THERE IS A STATUS -- FAR BEYOND THE SIGNIFICANCE OF ITS "TECHNICAL" ROLE -- WHICH IT HAS RETAINED.

ALONE AMONG NEW YORK'S NOW NUMEROUS BRIDGES AND TUNNELS,
THE BROOKLYN BRIDGE IS A SPIRITUAL ACCOMPLISHMENT AS WELL AS
A TECHNICAL ACHIEVEMENT . . . A WORK WHOSE HEROIC CONCEPTION
AND HISTORY TRANSCENDS THE IMMEDIATE IMPORTANCE OF ITS
FUNCTIONAL UTILITY.

WALLACE STEVENS ONCE SAID OF THE ROLE OF POETRY -- WHAT
I FIRMLY BELIEVE IS THE PRIMARY ROLE OF OUR UNIVERSITIES --
THE ROLE OF POETRY, HE WROTE, IS "TO HELP US LIVE OUR LIVES."

THE BRIDGE AS WELL WAS ONCE TO MANY MORE THAN A SOURCE
OF TRANSPORTATION -- IT WAS AN OBJECT OF INSPIRATION. THIS
UNIVERSITY RETAINS THAT PROFOUND, SPIRITUAL ROLE . . . RE-
GARDLESS OF WHAT PRACTICAL UTILITY ITS DEGREE MAY -- FOR THE
MOMENT -- AFFORD.

PERHAPS ALONE AMONG THE MANY ALTERNATIVE "PASSAGES"
PRESENTLY AVAILABLE TO MEN AND WOMEN, THE UNIVERSITY -- LIKE
THE BROOKLYN BRIDGE -- STILL AFFORDS US THE OPPORTUNITY TO
ACT HEROICALLY. . . TO CULTIVATE THAT INDEPENDENCE AND DEPTH
OF MIND AND SPIRIT WHICH IS THE HALLMARK OF A DEMOCRATIC
PEOPLE.

AGAIN TO QUOTE THE GREAT AMERICAN EDUCATOR ROBERT
HUTCHINS, "THE FREEDOM OF A MODERN UNIVERSITY IN A DEMOCRATIC
SOCIETY IS BASED" -- NOT ON THE EXIGENCIES OR JOB MARKETS
OF A PARTICULAR MOMENT -- "BUT ON THE PROPOSITION THAT
SOCIETIES REQUIRE CENTERS OF INDEPENDENT THOUGHT AND
CRITICISM IF THEY ARE TO PROGRESS OR EVEN TO SURVIVE."

IN WHAT I TRUST HAS NOT BEEN TOO CIRCUMLOCUTED A
FASHION, WHAT I HOPE TO HAVE SUGGESTED TO YOU TODAY -- ON
THIS NEAR-DOUBLE ANNIVERSARY OF THESE TWO HISTORIC INSTI-
TUTIONS -- IS THAT THE BRIDGE AND THIS COLLEGE SHARE A
COMMON HEROIC HERITAGE AND A HEROIC MISSION.

A SIGN IN A BROOKLYN SHOPKEEPER'S WINDOW READ ON THAT
HISTORIC DAY OF MAY 24, 1883 -- "BABYLON HAD HER HANGING
GARDENS, EGYPT HER PYRAMIDS, ATHENS HAD HER ACROPOLIS,
ROME HER ATHENAEUM; SO BROOKLYN HAS HER BRIDGE."

TODAY, WE CAN ADD -- GRATEFULLY -- "AND HER UNIVERSITY."

BOTH THE BRIDGE AND THIS COLLEGE, TO MY MIND, EMBODY
WHAT LIES AT THE VERY HEART OF OUR CULTURE. . . THE ABILITY
OF THOSE OF INTELLIGENCE, DETERMINATION, AND PERSEVERENCE

TO SUCCEED IN OUR SOCIETY; THE OPENNESS OF OUR "PASSAGEWAYS"
TO THOSE OF ALL NATIONS AND CREEDS; THE ENDLESS POSSIBILITIES
OF TECHNICAL SKILL APPLIED IN CONJUNCTION WITH PHILOSOPHICAL
WISDOM; THE ENDURING NATURE OF THE SPIRITUAL QUEST ABOVE
THE EXIGENCIES OF THE MOMENT.

THESE STILL REMAIN IDEALS IN A NATION WHICH HAS MADE
TREMENDOUS STRIDES TOWARD JUSTICE FOR ALL BUT WHICH STILL FACES
AN UNFINISHED AGENDA OF OPPORTUNITIES AND RIGHTS, FOR MANY
WHO ARE BOTH WITHOUT PRIVILEGE OR STRUGGLE AGAINST INSTI-
TUTIONAL BARRIERS OF PREJUDICE AND CONDESCENSION.

THERE SEEMS TO ME, THEN, NO BETTER TIME THAN THE PRESENT,
FORTUITOUS OCCASION TO REDEDICATE OURSELVES TO WHAT THESE
TWO STRUCTURES -- STRUCTURES OF INTELLECT AS WELL AS
MATERIAL -- STAND FOR.

WHAT ALAN TRACHTENBERG WROTE IN THE CLOSING PASSAGE
OF HIS BOOK OF THE BRIDGE IS, ONCE AGAIN, EQUALLY TRUE OF
THIS INSTITUTION:

" TO BRING THE SYMBOL BACK TO EARTH REQUIRES
A SIMULTANEOUS GRASP OF THE DESIREABLE AND
THE POSSIBLE. JOHN ROEBLING POSSESSED SUCH
A GRASP. IN HIS MIND THE BRIDGE WAS BOTH
FACT AND IDEAL: A ROADWAY FOR TRAFFIC BELOW
AND A STRUCTURE FOR POETS ABOVE. EACH RE-
QUIRED THE OTHER; EACH WAS INCOMPLETE
WITHOUT THE OTHER. THUS ACKNOWLEDGED AS A
FACT OF ITS DIMENSIONS, BROOKLYN BRIDGE
MIGHT STILL INCITE DREAMS OF POSSIBILITY,
MIGHT YET BECOME A NEW SYMBOL OF WHAT
OUGHT TO BE."

ON THIS, THE 50TH ANNIVERSARY OF BROOKLYN COLLEGE,
THERE SEEMS NO BETTER TIME TO REAFFIRM THE FAITH THAT THIS
INSTITUTION, TOO, SHOULD SERVE AS A SYMBOL OF WHAT OUGHT
TO BE.

FOR BOTH THE BRIDGE AND THE UNIVERSITY -- IN THEIR
ULTIMATE MEANING -- REPRESENT THE MOST SIGNIFICANT POSSIBLE
"PASSAGES" OF MEN AND WOMEN ON THEIR PATHS TO GROWTH AND
INDIVIDUAL HEROISM -- THOSE PASSAGES OF MIND, SPIRIT,
COMMITMENT, AND INTELLIGENCE WHICH -- BEYOND ANY AND ALL
URGENCIES OF THE PRESENT MOMENT -- HAVE BEEN WITH US
ALWAYS, . . . AND ARE DESTINED TO ENDURE.

Federation of State Programs Meeting
Indianapolis, IN November 19-20, 1980

NOTE: SPEECH WAS NOT DELIVERED

THIS IS THE FOURTH NATIONAL MEETING OF STATE PROGRAMS
WHICH I HAVE HAD THE PLEASURE OF ATTENDING.

MY APPRECIATION FOR WHAT YOU ARE ATTEMPTING AND
ACCOMPLISHING HAS GROWN EACH YEAR.

THE PROJECTS FUNDED BY STATE PROGRAMS ADDRESS SOME
OF THE MOST IMPORTANT PROBLEMS FACING THE HUMANITIES
IN THE 1980s, NAMELY, THE CHALLENGE TO DEMONSTRATE THE
IMPORTANCE OF LEARNING IN THESE FIELDS OF KNOWLEDGE IN
THE LIVES OF AMERICANS AND THEIR VALUE TO A DEMOCRATIC
SOCIETY.

WE DO NOT YET HAVE FINAL ACTION ON THE REAUTHORIZATION
OF THE ENDOWMENT. THE PROCESS OF CONGRESSIONAL EXAMINATION,

AS LONG AND ARDUOUS AND PAINFUL AS IT MAY BE, HAS BEEN APPROPRIATE. IT FORCES US TO RE-EXAMINE OUR RATIONALE, GOALS, AND PROCEDURES. I DO NOT PARTICULARLY ENJOY THE EXERCISES, BUT I WELCOME THEM.

I WAS REMARKABLY PLEASED THIS YEAR WITH THE GOOD FAITH EFFORT, THE THOUGHTFUL ADVICE, AND THE JUDICIOUS UNDERSTANDING DISPLAYED BY STATE COUNCILS. I AM CONFIDENT THAT THE BILL WHICH EMERGES WILL REFLECT THAT EFFORT AND WILL PERMIT STATE COUNCILS TO CONTINUE THEIR THOUGHTFUL EFFORTS TO SERVE THE HUMANITIES AND THE PUBLIC.

FIFTEEN YEARS AGO THE CONGRESS ESTABLISHED THE NATIONAL ENDOWMENT FOR THE HUMANITIES. FIVE YEARS LATER, THE FIRST STATE PROGRAMS IN THE HUMANITIES WERE ESTABLISHED.

NEITHER PERIOD IS A LONG TIME IN THE LIFE OF AN INSTITUTION, ESPECIALLY ONES CHARTING NEW TERRITORY. IT IS LONG ENOUGH, HOWEVER, TO LEARN SOME LESSONS AND TO RISK SOME PREDICTIONS ABOUT THE FUTURE. SEVERAL HUNDRED MILLION DOLLARS IN PUBLIC FUNDS HAVE BEEN APPROPRIATED FOR THESE EFFORTS.

WE HAVE ENJOYED SOME SPECTACULAR SUCCESSES AND ENDURED SOME UNHAPPY FAILURES. AN INSTITUTION WITH PUBLIC FUNDS MUST PAY CAREFUL ATTENTION TO THE LESSONS OF BOTH EXPERIENCES.

BUILDING AN INSTITUTION, AS YOU WELL KNOW, IS EXHILERATING AND AGONIZING. THE DIFFICULTIES ARE COMPOUNDED IF IT IS A PUBLIC INSTITUTION, ESTABLISHED FOR THE PURPOSE OF USING PUBLIC FUNDS FOR THE SUPPORT

OF THE HUMANITIES.

IN 1965 THE WISDOM OF GRANTING FEDERAL FUNDS FOR THE SUPPORT OF SCHOLARSHIP AND LEARNING WAS NOT WIDELY ACCEPTED AND THE TERM "HUMANITIES" WAS NOT BROADLY KNOWN OR UNDERSTOOD. NO OTHER INSTITUTION EXISTED, OR HAD EVER EXISTED IN THIS COUNTRY, FOR THAT PURPOSE.

SEVERAL IMPERATIVES FACE ANY NEW INSTITUTION, ESPECIALLY ONE CHARGED WITH PUBLIC TRUST; IT MUST DEFINE ITS ROLE; IT MUST ESTABLISH EQUITABLE AND FAIR PROCEDURES; AND IT MUST SEEK AND OBTAIN PUBLIC ACCEPTANCE. THIS WAS TRUE FOR THE NATIONAL ENDOWMENT AND FOR EVERY STATE COMMITTEE. WE BOTH HAD TO BALANCE LIMITED RESOURCES AND SEEMINGLY LIMITLESS NEEDS. WE HAD TO ANALYZE OUR

RESOURCES, IDENTIFY OUR CONSTITUENCIES, AND ASSESS THE
NEED. WE HAD TO DEVELOP METHODS OF EVALUATING PROPOSALS,
MEANS OF ASSESSING THE RESULTS. ABOVE ALL, WE HAD TO
WRESTLE WITH A DEFINITION OF THE HUMANITIES; A DEFINITION
WHICH WOULD BE UNDERSTANDABLE TO THE PUBLIC AND TOLERATED
IN THE ACADEMY. NO, WE NEEDED MORE THAN ACCEPTANCE AND
TOLERANCE. WE NEEDED ENTHUSIASM AND THE BELIEF THAT THE
HUMANISTIC DISCIPLINES REALLY DID MATTER AND COULD MAKE
A DIFFERENCE.

THOSE TASKS WERE DELICATE AND SENSITIVE. FEDERAL
SUPPORT FOR PUBLIC LEARNING HAD BEEN A FACT OF LIFE FOR
THE SCIENCES SINCE THE 1940s, BUT THAT WAS SOMEHOW SAFER
AND EASIER. SCIENTIFIC RESEARCH DOESN'T TOUCH QUITE SO

SENSITIVELY ON QUESTIONS OF HUMAN VALUES AND POLITICAL IDEAS.

THE SPIRIT OF INTELLECTUAL INQUIRY IS FIERCELY INDEPENDENT AND WE HONOR THAT. WE ARE NOT -- AND NEVER SHOULD BE -- THE MOLDERS OF AMERICAN CULTURE. WE CAN NOT -- AND SHOULD NOT -- DICTATE THE NATURE OF RESEARCH AND SCHOLARSHIP. WE DO NOT WANT MINISTRIES OF CULTURE ON THE NATIONAL OR THE STATE LEVELS. WE ARE NOT CHARGED WITH INSURING THE WELL-BEING OF THE HUMANITIES. IN THE FINAL ANALYSIS, THE WELL-BEING OF THE HUMANITIES RESTS IN THE HANDS OF THOSE WHO PRACTICE AND APPRECIATE THESE AREAS OF LEARNING.

BUT CONGRESS HAD CALLED UPON US TO SUPPORT RESEARCH IN THE HUMANITIES, TO HELP IMPROVE TEACHING IN THE

HUMANITIES, AND TO FOSTER PUBLIC APPRECIATION AND UNDERSTANDING OF THE HUMANITIES. THE MANDATE WAS BROAD, THE FUNDS LIMITED. WE COULDN'T BE, IF YOU'LL PARDON THE PHRASE, A "FULL-SERVICE BANK." THE NATIONAL ENDOWMENT COULDN'T OPERATE A GENERAL SUPPORT PROGRAM -- AND STILL CAN'T. CHOICES, OFTEN DIFFICULT CHOICES, HAD TO BE MADE.

BUT OUR INITIAL TASK WAS TO CREATE AN INSTITUTION. ESTABLISHING GRANT-MAKING PROGRAMS OF SUPPORT FOR SCHOLARLY RESEARCH AND CURRICULUM DEVELOPMENT WAS RELATIVELY SIMPLE. WE SOUGHT AND RECEIVED ADVICE FROM OUR SISTER INSTITUTION, THE NATIONAL SCIENCE FOUNDATION.

THE GREATER CHALLENGES RESULTED FROM THE CONGRESSIONAL CHARGE TO "FOSTER PUBLIC APPRECIATION AND UNDERSTANDING

FOR THE HUMANITIES." TEN YEARS AGO, "PUBLIC HUMANITIES" WAS AN UNTESTED NOTION. NEITHER THE ACADEMY, NOR THE PUBLIC, NOR ENDOWMENT OFFICIALS HAD MUCH OF AN IDEA WHAT THAT MEANT. NO ONE WAS SURE THAT THE PUBLIC WANTED THE HUMANITIES; NO ONE KNEW IF SCHOLARS COULD BE LURED FROM THE ACADEMY; NO ONE HAD EVIDENCE THAT SCHOLARS COULD ADD ANYTHING TO DISCOURSE ON PUBLIC ISSUES; AND WE WEREN'T SURE THAT ANYONE MUCH CARED.

THE CONCEPT WAS BOLD. CONGRESS HAD CHALLENGED THE ENDOWMENT TO RELATE THE HUMANITIES TO THE CURRENT CONDITIONS OF NATIONAL LIFE.

THE ENDOWMENT ANSWERED THAT CHALLENGE WITH THE STATE PROGRAM. COMMITTEES, ESTABLISHED WITHIN EACH

STATE, WERE COMPOSED OF SCHOLARS AND TEACHERS AND PRIVATE CITIZENS, CHARGED WITH THE RESPONSIBILITY OF DESIGNING PROGRAMS WHICH WOULD DIRECTLY ENGAGE SCHOLARS IN DIALOGUE WITH THE PUBLIC ON ISSUES OF CENTRAL CONCERN.

INDIVIDUALS IN EVERY STATE ACCEPTED THAT CHALLENGE WITH AN ENTHUSIASM AND CREATIVITY THAT COULD NOT HAVE BEEN ANTICIPATED. THEY ANALYZED THE RESOURCES OF THE STATES, RECRUITED SCHOLARS TO THE PROGRAM, SOUGHT PUBLIC SUPPORT, AND PROPOSED PROGRAM GUIDELINES.

IT WAS AN EXPERIMENT. WE COULD NOT KNOW IF SUCH EFFORTS AT PUBLIC PROGRAMS IN THE HUMANITIES WOULD WORK.

SOME THOUGHT THE IDEA WAS A WILDLY IDEALISTIC NOTION. ITS PURPOSE WAS NO LESS THAN TO PROVIDE OPPORTUNITIES FOR GREATER PUBLIC UNDERSTANDING OF THE PHILOSOPHICAL ISSUES

AND THE HISTORICAL AND LITERARY CONTEXT OF THE PROBLEMS
OF SOCIETY.

TODAY, THE RESULTS OF THESE EFFORTS IS ENCOURAGING.
IT IS CLEAR THAT SCHOLARS CAN SPEAK MEANINGFULLY AND
FORCEFULLY TO PUBLIC ISSUES, AS DEMONSTRATED IN THE MORE
THAN 4,000 PUBLIC PROJECTS WHICH STATE COUNCILS ANNUALLY
FUND.

THE RESULTS OF THE EXPERIMENT ARE MORE THAN HOPEFUL.
PUBLIC PROGRAMS IN THE HUMANITIES ARE AN ESTABLISHED FACT
AND THAT IS THE GREATEST SINGLE ACHIEVEMENT OF THE STATE
PROGRAM.

THERE IS EVIDENCE OF A PUBLIC APPRECIATION FOR
PROGRAMS IN THE HUMANITIES. SCHOLARS NEED NOT AGAIN FEEL
DEFENSIVE, NOR RETREAT FROM THE PUBLIC DISCOURSE.

THE STATE PROGRAM IS AN UNPARALLELED CONTEMPORARY
ACHIEVEMENT BASED ON VOLUNTARISM AND PRIVATE ENERGY.

THIS IS A NATIONAL PROGRAM IN THE FULLEST SENSE, WITH
DIVERSITY AND VITALITY, ANIMATED BY A SHARED SENSE OF
PURPOSE.

WE HAVE MET THE FIRST AND FUNDAMENTAL CHALLENGES. THE
PROGRAM IS ESTABLISHED AND ACCEPTED. BUT HAVING CREATED
THE INSTITUTIONS, WE NOW MUST FACE THE CHALLENGES OF
CONTINUING TO DEMONSTRATE THAT THE PROGRAMS DO SERVE A
PUBLIC PURPOSE AND A PUBLIC NEED.

OUR CHALLENGES ARE EVIDENT. WE MUST AVOID MISCONCEPTIONS
ABOUT THE NATURE OF THE HUMANITIES; MAXIMIZE THE USE OF
LIMITED FUNDS, CREATE MORE EFFECTIVE TIES WITH OTHER
INSTITUTIONS, EVALUATE OUR PROGRAMS MORE RIGOROUSLY, AND

SEEK NEW MEANS OF INFORMATION SHARING AND COOPERATION.

WE MAY LOSE THE CREDITIBILITY AND PUBLIC ACCEPTANCE
WE HAVE SO PAINSTAKINGLY EARNED IF WE DON'T RIGOROUSLY
MAINTAIN THE HIGH QUALITY OF OUR PROJECTS, IF WE ARE
CONFUSING ABOUT WHAT CONSTITUTES THE FIELDS OF THE
HUMANITIES, IF WE DON'T LEARN FROM OUR FAILURES AND
SUCCESS, IF WE FAIL TO CONSULT THE PUBLIC AND ASSESS
NEEDS, IF WE FAIL TO ADOPT AND PURSUE APPROPRIATE AND
CLEARLY UNDERSTOOD PRIORITIES AND GOALS, OR IF WE FAIL
TO MANAGE OUR FUNDS EFFICIENTLY.

AT THE ENDOWMENT, WE HAVE TAKEN SOME STEPS DURING
THE LAST THREE YEARS TO BUILD UPON THE STRENGTHS ALREADY
ESTABLISHED. WE WERE ABLE TO INITIATE MANAGEMENT
PRACTICES WHICH SIGNIFICANTLY REDUCED THE PORTION OF OUR

APPROPRIATED FUNDS FOR ADMINISTRATION. WE WERE ABLE TO
STRENGTHEN THE REVIEW PROCESS BY BROADENING THE POOL OF
REVIEWERS AND PANELISTS THROUGH THE USE OF THE COMPUTER.
PARTICULARLY IMPORTANT IN THIS REGARD WAS THE INCREASE
IN THE NUMBER OF MINORITY PANELISTS. WE ESTABLISHED SOME
GOALS AND SPECIAL THEMES FOR ENDOWMENT ACTIVITIES,
INCLUDING SOCIAL HISTORY, INTER-CULTURAL RESEARCH, AND
TECHNICAL ASSISTANCE.

TECHNICAL ASSISTANCE, WE HAVE DISCOVERED, IS NOT AN
EASY WORD TO DEFINE, BUT WE ARE CONCERNED ABOUT EXTENDING
OUR PROGRAMS TO THOSE WITHOUT THE EXPERIENCE AND EXPERTISE
IN GRANT WRITING; TO THOSE WITHOUT EASY ACCESS TO
INSTITUTIONS OF HIGHER EDUCATION, MUSEUMS, HISTORICAL
ORGANIZATIONS OR LIBRARIES.

I CARE ABOUT THESE UNDERTAKINGS AND INTEND TO PLAN TO WORK ON THEM DURING THE NEXT YEAR TO ENSURE THAT WE CONTINUE THESE COMMITMENTS.

I AM AWARE THAT YOU ARE STRUGGLING WITH SIMILAR ISSUES. YOU HAVE ESTABLISHED SOLID GRANT MAKING PROGRAMS, YOU ARE KNOWN WITHIN YOUR STATE, AND YOU HAVE GAINED PUBLIC ACCEPTANCE. DURING THE PAST THREE YEARS YOU HAVE BEEN CHALLENGED TO ASSESS THE NEEDS OF THE STATE AND TO CRAFT GUIDELINES AND PROGRAM DEVELOPMENT ACTIVITIES WHICH MEET THE PUBLIC NEEDS AND USE THE RESOURCES AVAILABLE.

OUR GREATEST CHALLENGE IS ONE THAT HAS ALWAYS BEEN WITH US: TO CLEARLY AND PERSUASIVELY ARTICULATE JUST WHAT THE HUMANITIES ARE AND WHAT THEY HAVE TO OFFER TO AMERICAN

CITIZENS. I AM NOT SPEAKING OF A NEAT STATEMENT WE CAN
PRINT ON BUSINESS CARDS. CONTROVERSY ABOUT THE DEFINITION
OF THE HUMANITIES WILL -- AND SHOULD -- CONTINUE.

BUT UNLESS WE CAN AGREE UPON A PUBLIC DEFINITION OF
THE HUMANITIES, WE FACE DANGERS, INCLUDING CONFUSION OF
OUR TASK WITH HUMANITARIANISM, SECULAR HUMANISM, SOCIAL
WELFARE OR CULTURAL PRESERVATION.

WE CAN DEFINE, THOUGH NOT VERY NEATLY, THE SUBJECT
MATTER AND THE APPROACH OF THE HUMANITIES. THEY REFER
TO THE STUDY OF HUMAN VALUES, TRADITIONS, IDEALS, THOUGHTS
AND ACTIONS. THEY APPROACH THOSE QUESTIONS WITH A CRITICAL
AND SCHOLARLY SPIRIT OF INQUIRY, USING METHODS OF ANALYSIS
GROUNDED IN THE DISCIPLINES.

I HAVE READ WITH PLEASURE MANY STATE PUBLICATIONS.
PARTICULARLY IMPRESSIVE, AND INSTRUCTIVE, HAVE BEEN THE
WAYS IN WHICH YOU HAVE WRESTLED WITH THIS ISSUE OF
DEFINITION. KANSAS, FOR EXAMPLE, OFFERED THIS:

THE HUMANITIES MAY BE DISTINGUISHED FROM
THOSE THINGS WHICH THEY ARE NOT. THEY
ARE NOT THE SCIENCES, EVEN THOUGH THEY
SHARE WITH SCIENCE A CRITICAL SPIRIT OF
INQUIRY. THEY ARE NOT THE ARTS, EVEN
THOUGH A PLAY OR AN ART EXHIBIT SOMETIMES
SERVES AS A CATALYST FOR HUMANISTIC
DISCUSSION.

THE HUMANITIES ARE NOT MANIPULATIVE. THEY
ARE NOT PROPOGANDA, OR ADVERTISEMENT, OR

PUBLIC RELATIONS. THEY DO NOT PROSELYTIZE

ON BEHALF OF A CREED, DOCTRINE, OR IDEA.

THEY MUST BE DISTINGUISHED FROM HUMANISM

AS A SPECIFIC PHILOSOPHICAL OR RELIGIOUS

COMMITMENT, OR HUMANITARIANISM AS A SOCIAL

MOVEMENT OR PROGRAM OF ACTION.

THE CLARITY OF THOSE SENTENCES IS REFRESHING.

THE HUMANITIES EXPLORE THE MEANING OF HUMAN ACTIVITY AND

THEREBY TRAIN CRITICAL JUDGMENT. IN THE FINAL ANALYSIS,

WE ARE CONCERNED WITH CRITICAL UNDERSTANDING. WE WANT TO

INSURE THAT THE RIGHT QUESTIONS ARE RAISED, EVEN IF WE

CAN'T ALWAYS PROVIDE SIMPLE ANSWERS.

ANY DEFINITION IS EXCLUSIONARY. BUT WE CANNOT GAIN

PUBLIC ACCEPTANCE FOR OUR PROGRAMS UNLESS WE CAN PERSUASIVELY

EXPLAIN WHAT WE ARE ABOUT.

FOR THE 1980s, ANOTHER CRITICAL CHALLENGE FACING US IS TO MAKE MORE EFFECTIVE USE OF THE LIMITED FINANCIAL RESOURCES AVAILABLE TO US. IT IS UNLIKELY THAT PUBLIC FUNDS FOR THE HUMANITIES WILL INCREASE SUBSTANTIALLY IN THE COMING YEARS, BUT WE CAN BE CONFIDENT THAT THE DEMAND WILL. WE MUST MAKE THE BEST USE OF OUR RESOURCES.

WE NEED TO ENCOURAGE OTHER INSTITUTIONS TO SUPPORT PROGRAMS IN THE HUMANITIES AND WE MUST INCREASINGLY SERVE AS A BROKER OR CATALYST FOR SUCH PROGRAMS. WE SHOULD RIGOROUSLY EXAMINE OUR OWN PRIORITIES AND SEEK AND SHARE INFORMATION. OUR CHALLENGE IS TO TEST NEW MEANS OF REACHING THE PUBLIC WITH PROGRAMS OF HIGH QUALITY AND THEN TO INSURE

THAT WE ARE ALL AWARE OF THE RESULTS. WE CANNOT AFFORD
WASTEFUL DUPLICATION.

WE HAVE ESTABLISHED SOLID FUND-MAKING INSTITUTIONS
AND HAVE GAINED PUBLIC ACCEPTANCE, BUT THE EXPERIMENTATION
CONTINUES.

INCREASINGLY AND REWARDINGLY, WE ARE SEEING EXAMPLES
OF MUTUAL BENEFIT. THE STATE COMMITTEES HAVE A SPECIAL
AND UNIQUE SENSITIVITY TO THE CONSTITUENCIES IN THEIR STATES,
ESPECIALLY THE SMALLER INSTITUTIONS THAT FORM THE FRAME-
WORK OF CIVIC AND CULTURAL LIFE. IN WORKING CLOSELY WITH
THE STATE COUNCILS, THESE GROUPS CAN GAIN THE EXPERIENCE AT
CONDUCTING PROGRAMS IN THE HUMANITIES AND DEVELOPING PROJECT
IDEAS THAT ENABLE THOSE GROUPS TO DEVELOP APPLICATIONS FOR
FUNDING OF PROGRAMS FROM THE ENDOWMENT.

YEARS OF WORK WITH REGIONAL AND LOCAL LIBRARIES ACROSS THE STATE BY THE OKLAHOMA HUMANITIES COMMITTEE RESULTED IN A COALITION OF THOSE LIBRARIES APPLYING FOR AND RECEIVING A MAJOR GRANT FROM NEH LAST YEAR AND AGAIN THIS YEAR TO DEVELOP A PROGRAM, "OKLAHOMA IMAGES," USING PHOTOGRAPHIC EXHIBITS AND OTHER MATERIALS THAT TRAVEL THROUGHOUT THE STATE FOR USE AT THE LIBRARIES. IT WAS THE WORK OF THE STATE COMMITTEE IN DEVELOPING THE UNDERSTANDING OF THE LIBRARY STAFFS OF THE POTENTIAL OF HUMANITIES PROGRAMMING FOR THE GENERAL PUBLIC THAT MADE IT POSSIBLE FOR THEM TO MATURE AS INSTITUTIONS AND SUCCESSFULLY APPLY.

A CONFERENCE ON LITERATURE AND THE URBAN EXPERIENCE, SPONSORED LAST YEAR BY RUTGERS UNIVERSITY AND FUNDED BY THE NEW JERSEY COMMITTEE ON THE HUMANITIES, WAS A SUCCESSFUL,

VIGOROUS PROGRAM FOR A BROAD AUDIENCE THAT NEH HAS JUST AWARDED A GRANT OF \$25,000 THROUGH OUR DIVISION OF SPECIAL PROGRAMS TO DISSEMINATE THE RESULTS NATIONALLY THROUGH BOOKLETS AND SPECIALLY EDITED VIDEOTAPES. THE PROJECT CONSIDERS SUCH CHALLENGING ISSUES AS DRAMA AND THE URBAN EXPERIENCE; ETHNICITY AND URBAN LITERATURE; THE NOVEL AND THE CITY; THE POET IN THE CITY; URBAN LITERATURE AND THE YOUNG; LITERATURE AND THE SHAPING OF SOCIETY. YOU MAY HAVE ALSO NOTICED THAT WE FEATURED SEVERAL FOLLOW-UP ARTICLES ON THIS EXCITING PROGRAM IN THE ENDOWMENT'S PUBLICATION, HUMANITIES, A FEW MONTHS AGO.

AN EXCITING EXAMPLE OF HOW THE EFFORTS OF THE ENDOWMENT AND STATE HUMANITIES COUNCILS MUTUALLY ENHANCE EACH OTHER IS A PROJECT CALLED "HUERFANO RETROSPECTIVE,"

HUERFANO COUNTY IN SOUTHERN COLORADO IS AN ECONOMICALLY DEPRESSED AREA WITH A RICH AND DIVERSE HISTORY, INCLUDING SIMULTANEOUS SETTLEMENT BY HISPANICS AND ANGLOS IN THE NINETEENTH CENTURY, LABOR STRIFE IN THE COALFIELDS IN THE EARLY TWENTIETH CENTURY AND A DIVERSITY OF ETHNIC IMMIGRATION THAT ACCOMPANIED THE MINING INDUSTRY IN THE AREA. THE COUNTY'S INTEREST IN UNDERSTANDING THIS HISTORY FIRST LED TO A GRANT IN 1978 FROM THE NEH YOUTH PROGRAMS TO USE ORAL HISTORY TO UNDERSTAND THE SETTLEMENT OF THE COUNTY. A CETA GRANT LATER ENABLED CITIZENS TO COLLECT PRIMARY HISTORICAL DOCUMENTATION OF THE COUNTY'S POLITICAL, ECONOMIC, AND SOCIAL HISTORY. THE COLORADO HUMANITIES PROGRAM LATER FUNDED A PROGRAM SPONSORED BY A LOCAL HISPANIC CULTURAL ORGANIZATION WHICH INCLUDED A PHOTOGRAPHIC EXHIBIT,

A SERIES OF NEWSPAPER ARTICLES BY HUMANITIES SCHOLARS, AND A RELATED RADIO SERIES. BUILDING ON THE EXPERIENCE GAINED WITH THE STATE COUNCIL PROJECT, THE COUNTY BOARD OF COUNTY COMMISSIONERS IN WALSENBURG HAS NOW APPLIED FOR AND RECEIVED A GRANT OF \$50,762 THROUGH OUR DIVISION OF SPECIAL PROGRAMS TO DEVELOP A THEATRICAL DRAMATIZATION OF THESE ORAL HISTORY MATERIALS FOR PRESENTATION TO THE GENERAL ADULT PUBLIC OF THE AREA.

THESE FEW EXAMPLES SHOW HOW THE HUMANITIES CAN SERVE THE WIDELY DIVERSE INTERESTS OF THE AMERICAN PEOPLE. THEY ALSO DEMONSTRATE THE STRENGTH AND VALUE OF STATE PROGRAMS.

WE ARE ENGAGED IN AN EXTRAORDINARILY IMPORTANT TASK. WE SHARE COMMON GOALS, CONFRONT SIMILAR PROBLEMS AND MUST SEEK USEFUL SOLUTIONS. THE HUMANITIES DESERVE AND DEMAND

OUR BEST EFFORTS. THESE TASKS ARE NOT EASY. THEY WERE
NEVER EXPECTED TO BE. THEY ARE DEMANDING, ARDUOUS, AND
SOMETIMES THANKLESS. I BELIEVE IT IS WORTH IT.

**NATIONAL ENDOWMENT FOR THE HUMANITIES**

WASHINGTON, D.C. 20506

THE CHAIRMAN

December 3, 1980

MEMORANDUM

TO: Members of the National Council
on the Humanities and Others

FROM: Joseph Duffey
Chairman *JD*

SUBJECT: Heritage Foundation Documents

Two documents are enclosed with this memo.

First, a copy recently released by the Heritage Foundation of Washington, D.C. - the section of the report discussing the National Endowment for the Humanities. Also enclosed is a description of the Heritage Foundation prepared by that organization.

I enclosed as well an open letter to Michael Joyce, of the John Olin Foundation in New York. Mr. Joyce is a member of the President-elect's Transition Team for NEH and was staff director of the Heritage Foundation Report on NEH. The letter provides my own commentary and response to the Heritage Foundation Report.

I would welcome your reaction to either of these documents.

**NATIONAL ENDOWMENT FOR THE HUMANITIES**

WASHINGTON, D.C. 20506

THE CHAIRMAN

December 1, 1980

OPEN LETTER

TO: Mr. Michael Joyce
The John M. Olin Foundation
New York, New York

FROM: Joseph Duffey
Chairman

SUBJECT: A Comment upon and Response to the Heritage Foundation Report

I have read the Report on the National Endowment for the Humanities prepared by the Heritage Foundation. It is obvious that careful thought has gone into the preparation of these recommendations. I take the Report to be a good faith effort, albeit from a particular point of view, to assess the present scope of activities of the National Endowment for the Humanities and to make proposals for the future. In the spirit of a serious exchange of ideas and views, and assuming that the Administration-elect will be soliciting and receiving advice from a number of sources, I would like to offer some comment. I choose to do so in this open letter to you because of our previous conversations about these matters and because the Report is now in circulation and already has received attention in the media. I will share this letter with the members of the Transition Team.

Although the Report occasionally is critical of my own tenure at the Endowment and of some administrative decisions I have made, I will try in this communication not to respond in personal terms. I offer some differences of values, experience and judgment which come of thoughtful review of responsibilities and policy options in this area. I do want in some instances, however, to correct what seem to be some misconceptions and errors of fact. By this response I mean to pay to you and others who prepared the Report the compliment of taking the document seriously. I hope that this letter may be the basis for continuing conversations about important matters of policy and direction of an agency serving an area of American life which matters a great deal to both of us.

Mr. Michael Joyce
December 1, 1980
Page

The Report expresses skepticism about certain Endowment programs, most especially those which serve other than strictly academic institutions or interests. The Report seems to imply that these programs were innovations of the last several years and that previous Administrations did not support such programs, thereby imputing their existence to partisan motives. In fact, these programs represent emphases and categories of funding established with major budget commitments and rather elaborate rhetorical justification under previous Administrations in response to the Endowment's authorizing legislation. The fact is that during the past three years these programs have not received significantly increased budgetary allotments, and efforts have been made to refine the definition and administration of the programs. Due to the absence of budget increases and the impact of inflation, funding levels for these programs, in real dollars, are less than they were in FY 1978.

The general tone of the Report in discussing these programs seems to drift into the assumption that the Endowment's funding should be almost exclusively limited to what are called "scholarly" or "academic" areas. I greatly value the Endowment's presence in and support for academic scholarship. I view such support as central to the mission of the Endowment and have given academic scholarship high priority during my tenure here. I must, however, point out that the original legislation creating the Endowment (supported by the reports of the 1964 Commission on the Humanities as well as the recent Rockefeller Commission) gives significant stress to the importance of learning in the humanities related to and occurring in non-academic settings.

The Report seems to imply that such projects are inevitably less than scholarly or are "mediocre" just because they may involve non-academic settings or more "public" educational ventures. That is not necessarily the case. Indeed, such projects serve to combat the isolation of scholarly activity. You will find in the recent Report of the Rockefeller Commission a major emphasis on the need for efforts to resist the isolation of the academic world and the over-specialization of scholars in the humanities.

At one point the Report suggests the abolition of the category of "Special Programs," and argues that some of these projects in non-academic areas might be considered for funding in the same categories as more academic or "scholarly projects." That approach, however, would not be consistent with another suggestion in the Report that guidelines for each of the various programs should be tightened and made very precise with respect to expectations and qualifications for funding. It is not possible to have it both ways unless the Chairman and/or the Council is regularly willing to act capriciously or arbitrarily in terms of ruling what is eligible or not eligible for consideration in various categories of Endowment funding.

Mr. Michael Joyce
December 1, 1980
Page

The authors of the Heritage Foundation Report appear not to be familiar with the kinds of grants made in the Division of Special Programs or with the process of review for such grants. The fact is that, in every case, academically trained and qualified scholars and teachers are centrally involved in these projects. The competition for those projects is often very keen. As with other Endowment programs, they receive thorough review by academic specialists and panelists before they are recommended for funding.

The late Charles Frankel once said that one purpose of government support for the humanities and of the Endowment was, in his words, "to call scholars and teachers in the humanities to think and act with their fellow citizens in mind." Well-conceived projects involving research or learning in the humanities in the context of civic or public organizations may do just that. I would add to Charles Frankel's description that another purpose of the Endowment is the obligation to remind the public at large of the important role which scholars and teachers in the humanities may play in our national life. These projects often facilitate that role.

The Report rightly cautions against the dangers of raising expectations, "and sometimes the insistence and demand, that Learning in the humanities be integrated into public policy" (p. 8). This is a wise caution and reflects the tension that often exists when attempts are made to relate learning in the humanities to aspects of national life. The Report fails to mention, however, that such expectations were in the first place most sharply raised by the original formulation of the State Programs, under a previous Administration. The formulation for State Programs which I inherited in 1977 had required that the funding guidelines of the State committees be restricted to areas of public policy. The move away from that stricture, which has resulted in alternatives for State programming, has only occurred within the past three years.

I do agree with the statement on page 8 of the Report that "humanists are not uniquely qualified...to speak of the facts and details of specific cases and problems that citizens may confront such as the expenditure and distribution of taxes, the wisdom of land development schemes and the uses of retirement." That is not to say, however, that each of those problems can be addressed simply in terms of technical "facts and details." In each of those areas there are issues to which historians and often scholars in literature and philosophy may make contributions, because each of these issues has an historical and philosophical dimension which, were it better understood, might provide a helpful sense of perspective. The rescue of such areas of public discussion from being dealt with simply as matters of technical analysis is one important contribution of learning in the fields of the humanities.

Mr. Michael Joyce
December 1, 1980
Page

On page 9, the Report suggests the need for "strong leadership" from the Chairman and describes the possibility that "there has been oversensitivity to the various and different wishes of members of the National Council." My own policy has been to treat the National Council as advisory, but also as a body to which I owe an accounting for decisions I may make, especially those contrary to their recommendations or in areas where it was not practical or timely or even necessary to seek their advice. I have tried to be sensitive to the Council as a body with which I might not always agree, but with which I should consult and to which I should listen before acting, when time and the practicalities of the situation permit. I believe this policy has been preferable to one of arbitrarily dealing with matters of policy without regard for the views of members of the Council. I doubt if members of the National Council would testify that during my tenure as Chairman I have merely reacted to their advice. We have had occasional sharp debates in the Council over differences of outlook on policy. I have often modified my views as a result of such exchanges and I have always learned from these discussions, both with individuals and with the Council as a whole.

In the third paragraph on page 9, the Report sets up a "straw man", referring to a "notion that Federal monies must be carved up and distributed to groups on the basis of a model of statistical representation (so much for 'elite scholars', so much for members of under-represented groups, so much for teenagers, so much for those over 70 and the like)." This notion has never represented either my thinking or the thinking of the National Council. In fact, the second part of the paragraph, beginning on the bottom of page 9, would express not only my personal objective, but what I believe has been a clearly defined objective of the Endowment in the last several years, i.e., also to encourage sound proposals from those outside "the 'educational establishment'." The Report returns at the end of the paragraph to the charge of striving for "statistical equality." Unless some basis can be asserted to substantiate the charge that such an assumption has in fact been operative at the Endowment--and I do not believe it can--this is what I would call a "straw man."

The second paragraph on page 10 is also misleading. There has not been in the last three years a "fascination" with media and public programs which has led to grants for projects making a "limited intellectual contribution [sic] to the education of citizens." If anything, the trend in the last few years has been to try to bring programs in these areas into better perspective and more careful review by holding budgets for such programs pretty much in place--which, in fact, has meant that they have been reduced because of inflation.

I simply do not understand the reference on page 10 to "a slavish devotion to 'innovation'" with respect to the Endowment's Elementary and Secondary

Mr. Michael Joyce
December 1, 1980
Page

Education Program. Of course, the Program is meant to provide support for "models" of new curriculum or teacher training rather than ongoing basic support. I am not sure what particular grants, if any, are referred to here. I suspect again that the writer of this section is not familiar with the specific grants funded under this relatively modest program of the Education Division.

At the top of page 12, the Report addresses itself to the fact that I have established guidelines for greater representation in the formation of review panels. It is absolutely clear to me that a credible review process in a public agency must demonstrate an effort to involve qualified women, minorities, representatives of "non-establishment" institutions and others as panelists. (Note, I said panelists, not necessarily reviewers; the Report confuses the roles of panelists and reviewers at the Endowment.) The final selection of panelists is left in the hands of Program Officers, subject to review by the Division Directors and, occasionally, consultation with the Chairman. There is no indication, as far as I can tell, that scholarly standards have been compromised by this process. I would urge you and your colleagues to become familiar with the literature concerning the vagaries of the peer review process. Recent studies demonstrate the tendencies (often unconscious) of peer panels to be swayed by prestigious institutions and/or associations of scholars. We do not use the peer review system because it is always the wisest system. We use peer review because it is preferable to the exercise of arbitrary or unchecked judgment of a Chairman, or a Council, or a group of "wise persons."

In my opinion the Report speaks a little too facilely of the "criterion of excellence." One man's or woman's "scholarly excellence" is sometimes another's "politics." There is, I am convinced, a general basis upon which people of good will can, together, determine questions of quality apart from whatever ideological positions we may hold or values we may embrace. This is what makes peer review possible, and workable. The Endowment uses a tiered system of checks and balances in its several levels of review, in which expert reviewers submit written opinions, panelists meet for an extended discussion of applications, and professional staff members participate in dialogue with the Chairman and the Council. The balance of judgments, interests and perspectives in such a process yields surprisingly sound recommendations. We should always approach that process and those recommendations with a certain sense of humility and caution. The suggestion in the Report, in a paragraph at the bottom of page 9 (already referenced), commending "efforts to seek out proposals and programs from those whose activity or program may be sound, but who may feel discouraged to apply because they are not members of the 'educational establishment'," requires that we also constantly look carefully at the review process, trying to respect its integrity and protect its credibility.

I join with the authors of the Report in firmly opposing the establishment of "quotas" for panel representation. Regardless of how some may choose

Mr. Michael Joyce
December 1, 1980
Page

to confuse the terms, there are differences between "quotas" and the establishment of goals for performance. This is an important distinction which ought not to be blurred. The Endowment has in some areas established goals for representation and has most often failed to meet them. This is a good demonstration of the fact that they were not "quotas." Despite the use of what I would regard as some "code words" in the Heritage Foundation Report, I suspect that, upon discussion and exchange, we would find ourselves able to agree about these matters. And I take the comments offered in the Report to be a good faith search for the same goals which I have pursued. I do, however, believe the Report has about it an air of naivete, reflecting primarily the absence of understanding and information about appropriate procedures for the administration of an agency such as the Endowment--procedures which represent sound public policy as well as regard for the Endowment's accountability to the Congress and to the Executive Branch.

At the bottom of page 12 and the top of page 13, the Report discusses the problem of continuing grants to certain organizations and institutions. The policy questions raised here are serious ones. They have been the subject of more deliberations over the past several years than at any time in the Endowment's short history. We should not, however, confuse, as this Report seems to do, the question of continuing support for activities of certain basic organizations and institutions, which are often critical for American intellectual, academic life, with continuing support to projects. The cases and the issues are not the same.

The Report refers to the need for "reevaluation of the kinds of projects supported" with respect to Media Programs. Substantial work has been undertaken in this area during the last several years. Efforts have been made to more sharply define the purpose of this program and to make it clear that this is support for learning in the humanities using the media, not support for media per se. The Report also suggests on page 20 that "the kind and degree of requirements over applicants and grantees exerted by NEH" in the Media Program should be reviewed. It has been my experience that present requirements for staged funding in the Media Program - through the planning, scripting and production stages - allows more prudent use of funding and promotes closer adherence to the humanities focus of a project.

With respect to the Report's comment on the "Museums and Historical Organizations Humanities Program" there seems to be some suggestion in the Executive Summary of the Report that perhaps museums are outside the purview of the Endowment. This program has been the subject of extensive review and the guidelines have been changed over the last several years. While this process of review should continue, it is widely acknowledged that there is a legitimate role and a continuing need for Endowment support for interpretive exhibitions.

Mr. Michael Joyce
December 1, 1980
Page

The Report is quite critical of the Libraries Humanities Projects program in the Division of Public Programs. Although projects of this sort were funded prior to my tenure, this is the newest of the programs in this area and should be carefully reviewed. However, without further study it would be premature to conclude (as the Report does on page 21) that the program should be abolished.

I turn now to some comments in the Report relating to the more academic divisions and programs of the Endowment. The statement in the third paragraph of page 13 that the budget for the Division of Research Programs has been cut back "to its FY '76 level," is simply incorrect. In FY 1976, \$10,205,000 was appropriated for research programs and \$18,000,000 has been requested for these programs for FY 1981. Actual allocations in each of the intervening years have been considerably higher than the requested appropriations.

I believe it would be a mistake to combine, as suggested, the programs for conferences and publications. Both programs were established within recent years, and have developed well; it would be almost impossible to write guidelines for fair competition between these two decidedly unrelated areas within a single category. I suspect as well that a careful examination of the function of the State, Local and Regional Studies Program and of the grants that have been made there would argue against the abolition of that program as is suggested at the top of page 15. A careful look at the range and quality of projects supported by the Translations Program would, I think, argue that this program also should be maintained rather than abolished as the Report suggests.

On page 15 questions are raised about two new categories in the Research Division. The Report is critical of the Endowment's special efforts in the area of conservation and preservation of research resources. Current Endowment programs are attempting, on an emergency basis, to provide some leadership here by raising awareness of critical needs and funding some model projects, as well as offering to match private funding for those projects. For at least the past five years, grants in the Research Collection (Resources) Program made to facilitate access by scholars to research materials, have supported rudimentary conservation: removal of staples and paperclips, storage in Hollinger boxes, and selective microfilming in cases of extreme deterioration. Contrary to what the Report asserts, the judgment as to what should be saved and by what means is in fact both a scholarly and a technical determination which cannot safely be divided.

I would stoutly maintain that conservation is a matter of extreme importance to the future of scholarship and learning in the humanities. I would agree with the writers of the Report that "efforts in this area should be undertaken by another Federal agency." I do not believe, however, that the Federal Government should try to fund a nationwide

Mr. Michael Joyce
December 1, 1980
Page

program of preservation and conservation. The costs are too high. Much of this activity will have to be undertaken with support from the private sector and at the State and local levels. I would urge that recognition be given to the difficulty of getting any other agency in the Government, under current conditions, to take up these problems. The Endowment, with its gifts and matching programs, is in a unique position to invite private funding to examine the need for support for conservation.

The Report is critical as well of the newly established Intercultural Research Program line. Creating a separate line for projects which the Endowment has long supported in the area of intercultural research has freed funds in the Research budget for other projects. This is a major reason I sought to establish this budget line. One should look very carefully at the two other Federal agencies which the Report suggests "could assume this responsibility"--the State Department and the International Communication Agency. The purposes and legislative missions of both those agencies are quite different from those of the National Endowment for the Humanities. From the point of view of the Endowment, the central purpose of scholarship in the humanities with respect to other cultures is the improvement of the quality of learning and research in the humanities in this country. This is not the major concern of the State Department or the ICA, nor do either of those agencies have administrative structures or traditions which lead me to believe they would administer a program in which the essential priorities for research would be set by the academic community itself. I strongly agree with the Report that more funding for these areas should be available from other sources. That is a different thing, however, from endorsing the recommendation on page 16 of the Report that the "NEH arrange for transfer of this program elsewhere." Transfer of this particular program would, I think, be a disservice to the organizations and scholars involved in research in those areas.

On page 16, in a discussion of the Division of Fellowships and Seminars, the following line occurs: "Fellowships have suffered much in spirit and prestige in the present administration." It is difficult to understand how this has occurred during a period in which funding has doubled for year-long independent fellowships. The ratio of funded applications to applications received in this program has remained between ten and fifteen percent, with awards representing only the very top-rated applications. At the same time, I have directed the staff to find ways to attempt to be responsive to those constituencies which the Heritage Foundation described (in the page 9 paragraph already cited) as outside the " 'educational establishment'." I have asked that this be done in appropriate ways without establishing "quotas" or compromising the review process. The "substantial increase" in funding for fellowships which is recommended in the Report would result in the support of applications of substantially lower quality, at the expense of current review standards.

Mr. Michael Joyce
 December 1, 1980
 Page

I believe as well that the Report's suggestion that the program of Fellowships at Centers for Advanced Study be abolished is misinformed and ill-conceived. This is an important program in terms of scholarly research and achievement. Every effort has been made to increase funding for these fellowships. Indeed, last year the funding, through the reprogramming of deobligated funds, was three times more than originally budgeted.

The Report's recommendation suggesting an increase in funding for Summer Stipends is sound. Indeed, an increase is part of my 1982 budget request. I am not sure, however, that it would be wise or necessary to do this at the cost of reducing the number of Summer Seminars-- a cost-effective program of particular appeal to teachers and scholars.

I have already commented on the major recommendations of the Report with respect to the Division of Education Programs. I regret that the Report did not discuss in more detail the work of this important Division. A major evaluation of some of the programs is available and I hope a new Chairman will want to discuss it in detail with the professional staff.

I would generally agree with the Report (page 22) that budgeting could be kept at the FY 1981 level with some reallocations. However, the suggestion that "reprogramming of funds and restructuring of programs could yield something approaching an additional \$28 million for scholarship" implies a serious misconception of the Endowment, especially with respect to the categories of "public" and "special" programs which also involve scholarship, though not in the conventional academic setting. Moreover, an increase in funding for academic and scholarly categories in any given year of "16 to 28" million dollars would seriously compromise standards and "quality" in these programs and, unless very carefully administered, would discourage private funding. A great deal of care would have to be exercised in any decision to shift that much funding even over two or three fiscal years.

I am puzzled by the meaning of the sentence in the third paragraph on page 22: "Matching grants should be made available solely as a response to private initiative..." Would this mean that the Endowment would not offer matching grants for particular projects, but would have these funds available for any private foundation seeking further money for a project of its own choosing, without competition in the Endowment review process?

In the section on "Staffing" the Report is critical of the increase of personnel in the Chairman's office. Since the Chairman is the person with primary responsibility before the Congress and the public for administering the programs of the Endowment, I believe he or she should actively exercise review and oversight in consultation with the staff. (The Report, as I have already noted, stresses the need for "strong leadership.") It is quite natural that Divisions and their Program Officers tend to become preoccupied, sometimes too preoccupied, with their own fields or programs. Bureaucratic protection and turf-building are also natural tendencies. The Chairman's

Mr. Michael Joyce
December 1, 1980
Page

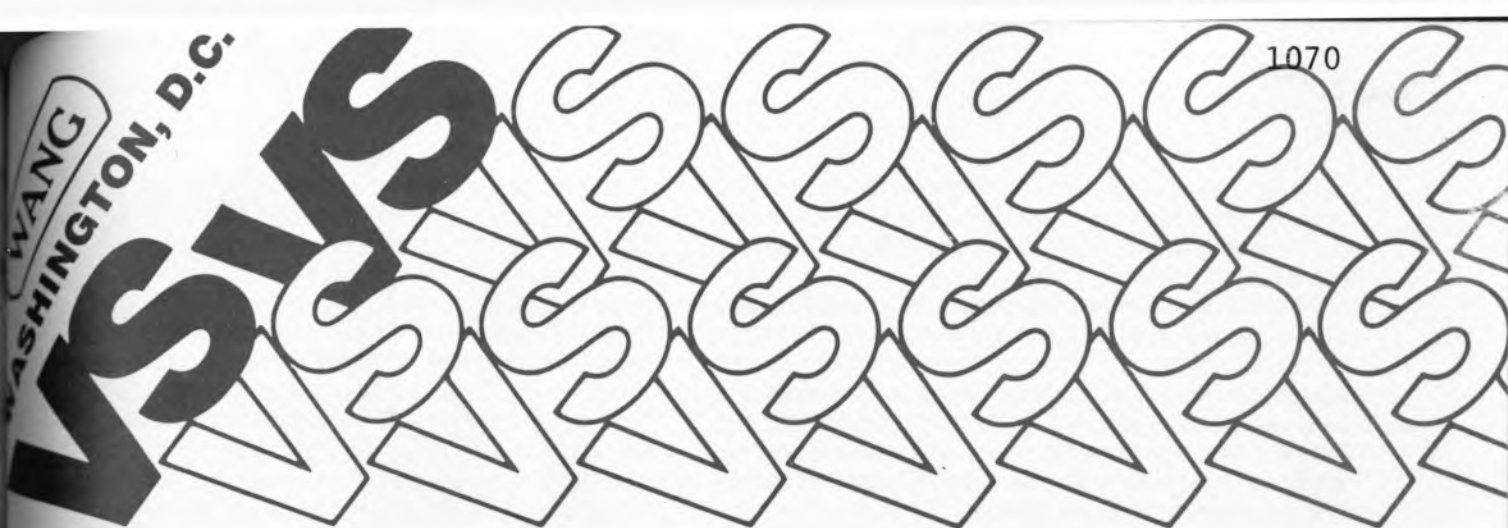
Office represents the only place where the total scope of the Endowment's activity is surveyed. I suspect that any future Chairman wishing to be more than simply a passive or ceremonial spokesman will have to choose between arbitrary "czar-like" activity or, as I have tried to do, the assembling of a competent and qualified management team to work with his or her colleagues in the professional program and the management and support staffs of the Endowment.

Finally, under the section "Long-Term Problems and Opportunities," the Report speaks of "undesirable current trends such as declaring all NEH meetings public, and releasing panelists' names before review sessions." All Endowment meetings are not public, only those which have to do with general policy discussion. I believe any new Chairman of the Endowment will discover that this is in fact the law. The releasing of panelists' names upon request may or may not finally be determined to be required by law. But certainly, to date, the availability of such information has had no adverse effect upon the review process.

I tend to agree with the Report that "perhaps the knottiest long-term issue facing the humanities is the decline of private support, especially from organized philanthropy." There are several reasons for this. The Tax Reform Act of 1969 (rev. 1974) is only one of those reasons. Some months ago we began to study the situation, particularly with respect to relations between the Endowment and the private foundations. This activity will, I hope, serve the next Chairman in addressing what you have singled out as a most important problem.

Throughout this letter I have responded to some of the assertions and recommendations of the Heritage Foundation Report, sometimes in too cursory a fashion and maybe, on occasion, too abruptly. I want in closing, however, to express again my respect for the point of view from which the Report was written. I am neither so sure of my own position, nor, I hope, so defensive of my own administrative decisions as Chairman, as to feel that I speak always with clear vision or the "correct" values. What I have tried to say above comes out of the crucible of my own administration of an institution about which I care a great deal.

I hope you will accept my comments in a spirit of respectful difference and exchange. I hope others in examining both our comments will continue this dialogue with the imputation of good faith to those who may hold differing views.



Case History

No. 061

Government Appl.

National Endowment
for the Humanities

The National Endowment For The Humanities Becomes A Model Of Automated Order

Back in the summer of 1978, National Endowment for the Humanities (NEH) Chairman Joseph D. Duffey, an articulate and genial man with a background as an educator and minister, realized that his agency was in the midst of a paper explosion, having grown from a \$5 million budget 15 years ago to its present nearly *Fortune* 1000-standard size of \$150 million. Mr. Duffey knew he had dedicated people confronted with a huge annual task: selecting, processing, and accounting for \$150 million in grants. Prior to Duffey's arrival, NEH had made some tentative attempts to automate, but without success. When Mr. Duffey joined NEH, he realized he needed someone with a keen grasp of state-of-the-art technology to help NEH automate properly.

Mr. Duffey got his man with the hiring of Carlos Rice in August of '78 as Automatic Data Processing (ADP) Manager at NEH. Rice had an extensive background in data processing involving work in the private sector, as well as at HEW.

Chairman Duffey and Deputy Chairman of Management John Whiteiaw were impressed by Rice's enthusiasm and the intelligent scope of his vision, so they gave him full cooperation in his attempt to automate. Rice set out at his task by learning all of NEH's operations down to the last detail. Within six weeks, an order for a Wang VS was placed and a software writer identified to implement—on a small contract—the initial phases of Rice's grand scheme.

Why Wang? Explained Rice, "A mainframe has more power than we at NEH or most other institutions are ever going to use. The Wang VS can handle our most elaborate programs, with room to spare. We appreciate the modularity of Wang systems, allowing for easy upgrade and protection of



Joseph D. Duffey, Chairman of the National Endowment for the Humanities.

our investment. We appreciate the concept of integrating data processing and word processing and distributing such information to any decentralized source through the use of telecommunications. Wang human engineering makes it

easy to involve our non-ADP people in using the system. Besides, the cost of the Wang system was much less than any comparable system offered by the competition."

The Wang account representative to NEH was able to have the VS delivered a couple of days before Christmas of '78, and it was just the present for which Rice was looking. Because the software systems had been tested on equipment at the Wang office in Rockville, Maryland, the VS was up and producing its first report for Chairman Duffey three weeks after its arrival.

NEH's overall system is named AUGUSTUS, after the great Roman emperor known in history as a superior administrator. AUGUSTUS is comprised of an Application Control Process, an Application Review Process, a Grants Management Process, and REPS (Reviewers/Evaluators/Panelists System). AUGUSTUS is a user-oriented system whose primary purpose is to assist management in the decision-making process by providing information from a centralized source; the system is accurate, consistent, and timely. More importantly, it is an on-line system designed for the professional. The Application Control Process alleviates time-consuming chores by automatically maintaining control of application logs, notifying applicants upon the receipt of their applications, and supporting programs in the preparation of numerous documents, audit lists, and other routines previously done manually. The system provides for standardization by eliminating the duplication of information and assuring consistency with the source.

The Application Review Process tracks the major steps of the application review process. It provides for the preparation of reports to the council, appointed by the president and composed of scholars, university presidents, and some businessmen whose duty is to make recommendations on grant awards. The system facilitates a more expedient processing of actions before and after the council meets. All data collected can be used further for statistical analysis.

The Grants Management Process covers a wide array of system controls and actions. It automatically prepares documents forwarded to grantees, computer prepared obligation documents, award transmittal letters, final amounts granted, beginning and ending dates of projects, and automatic calculation of grantees reports requirement dates.

The system also automatically determines delinquency status of reports not received, provides for amendments/extensions of projects, allows for dates actual reports are received from grantees, and automatically prepares delinquent notices. Moreover, the system keeps track of actual amounts obligated for specific projects, and this data serves as the basis for financial reports.

In turn, REPS provides a method of assuring participation of every qualified expert/reviewer/panelist in the talent pool. This is a major aid because grants do not always fall neatly into each department; with the manual system, an evaluator in one department simply might not know of very qualified persons on the cards in other departments more fitted for a grant award. Now the system assures new blood and the availability of information at its centralized source on the most qualified candidates. REPS allows for the easy updating of information and the history of service as it occurs.

REPS generates documents (contract letters)/offers. Upon an individual's acceptance, the system automatically prepares a thank you letter upon completion of a service. Records are maintained of paid honorariums by instance of service. And REPS prepares IRS forms.

AUGUSTUS contributes to what is overall an excellent auditing system—the supreme \$150 million bankbook. And the Wang VS's word processing capability has myriad uses at NEH.

NEH started out with a basic VS system of two 75-megabyte disk drives, 256K bytes of memory, and four terminals. NEH has since upgraded to 16 terminals, acquired another disk drive, expanded from COPYWP to full VS word processing software, and ordered some daisy printers. NEH also wants to experiment with a high-speed Image Printer and perhaps eventually telecommunications. Councils on the humanities at the state level may find it provident to exchange data with NEH, via telecommunications. Telecommunications is of great interest to NEH because of the possibilities it provides for employing the homebound. (NEH already employs two deaf people who were taught by sign language to use their Wang terminals.)

Through present and future hardware acquisitions, NEH is quickly developing into a mini-publishing company in its own right. This last point is reinforced by the gradual transformation of the process that went into the making of the annual report. NEH is now on the verge of doing all the phototypesetting required to produce the report without the aid of an outside agency—a substantial saving in cost. The annual report used to take 18 months to produce. Now with the proper data gathered, NEH can pull the information and process it in a matter of minutes. Plus grant descriptions in the report have been expanded from an average of one to four lines. Now the annual report will come out 90 days after the close of the fiscal year.

"With the Wang VS and our in-house developed system," stated Rice, "the savings in time, manpower, and money are amazing. I suspect the system has already paid for itself. Consider the elimination of a service bureau NEH used to rely on, and you have a saving of \$100,000. The



Carlos Rice explains the features, functions, and benefits of Wang/AUGUSTUS to council members.

elimination of another saved \$75,000. Also, each of 26 different grant programs had different forms dealing with much the same information. All this has now been standardized, and this was a big saving.

"Consider also the ease with which we now deal with such events as Council motions. Periodically, the Council will meet for two days. On the first day, they sit in a subcommittee, research divisions, fellowships, etc., and recommend whether an

applicant should be funded. The results are presented to the full council on the following day. Under the old manual system, people had to stay until midnight typing, cutting, pasting. Now this is accomplished in minutes. Yet the use of the Wang daisy printers for hardcopy still conveys the personal touch."

Chairman Duffey summarized the significance of NEH's progress: "President Carter said in 1976 that he felt the government could be run more efficiently, that management was an important factor to him. Indeed, it has become a national imperative to fight inflation through making our present resources more productive. The task was important to me. By utilizing the Endowment's managerial resources with such striking results as Carlos Rice's automating effort, the Endowment has become a more effective, efficient agency for the people it serves."

Indeed it has. The General Services Administration and the National Archive Record Services evaluated NEH's system and found it to be the only interactive on-line grants management system in the federal government. NEH's model efforts have attracted inquiries from many other agencies interested in bringing order to their own paper-clogged operations. Rice himself was given two awards for his outstanding achievement—one from the Association of Record Managers and Administrators and an unprecedented distinguished service award from NEH.

OFFICIAL USE
ONLY

NATIONAL ENDOWMENT FOR THE HUMANITIES

WASHINGTON, D.C. 20506

THE CHAIRMAN

February 17, 1981

The Honorable David A. Stockman
Director
Office of Management and Budget
Executive Office of the President
Washington, D.C. 20500

Dear Mr. Stockman:

I appreciate the opportunity you have provided me to respond to the proposed revision for the National Endowment for the Humanities' FY 1982 budget request.

I do not wish to enter a plea for special treatment, for I believe that every part of the Federal Government must share in President Reagan's campaign to reduce inflation. I look forward to cooperating in efforts to find an equitable share of this responsibility for the National Endowment for the Humanities.

It is my impression that the radical budget reduction proposed for the Endowment is based upon arguments set forth in a recent OMB background document. These included the suggestion that NEH has become the "financial patron of first resort" for activities in the humanities, that Endowment grants have discouraged non-Federal support of the humanities, and that, in general, support for learning in the humanities is a matter of low national priority. I believe that these arguments are mistaken, and that the assessment of the appropriate policy for Federal support of the humanities should begin from more accurate analysis and understanding of the current situation.

All of the documentation available shows unmistakably that the National Endowment for the Humanities is not the patron of first resort for the work that it funds. For example, the 1979 edition of Giving U.S.A., published by the American Association of Fund-Raising Counsel, indicates that during that year a total of \$2.49 billion was contributed from all sources to "arts and humanities." Of this figure, \$350 million, or 15 percent is attributed to State and Federal agencies. Corporate gifts accounted for \$250 million, or 10 percent. Private foundations gave \$216 million, or 7 percent. And 67 percent of the total, or \$1.66 billion, came from individual gifts. Against this stands the original NEH FY 1982 request of \$169 million.

The Honorable David A. Stockman
February 17, 1981
Page 2

Clearly, then, the National Endowment for the Humanities has not sought and most certainly has not played the role of "patron of first resort."

The Endowment's enabling legislation states, in its first sentence, that support for the humanities "is primarily a matter of private and local initiative." Endowment guidelines and practices conform to this policy. With bipartisan support over the past decade and a half, this agency has served primarily as a stimulus for increased private funding for important areas of American scholarship and learning. All our programs match or stimulate private support, but two mechanisms are devoted exclusively to this goal. Treasury funds in each appropriation year may be awarded only in response to non-Federal gifts for support of the humanities. For several years now private gifts for support of projects have exceeded the Treasury funds available to NEH for such matching. More impressively, the Challenge Grant Program, created by Congressional action in FY 1976, has been responsible for growth in new support from private sources of over a quarter of a billion dollars. Those funds were brought forth by offers from NEH of less than one third that amount.

So far as I am aware, there has not been an overall decline in private, individual, foundation, or corporate support for the humanities. Where a decline has occurred, it has had nothing to do with the existence or work of the National Endowment for the Humanities. Changes in tax laws in recent years, under several recent Administrations, and a decline in earnings on portfolios have reduced the capital of some foundations. This loss of available funds has produced selective retrenchments. Those foundations have not withdrawn from the humanities because of the appearance of NEH. On the contrary, the NEH has been forced to step in to support certain critical activities, essential to the national interest, which might otherwise have ceased altogether under the retrenchment occurring in some private foundations.

For example, National Endowment for the Humanities funds now help to sustain a portion of some of the research facilities of the New York Public Library, a private repository of humanities resources that serves the entire nation, which has sharply curtailed its services as income from its endowment became insufficient to meet operating costs. The NEH funds which have "challenged" and matched private support have markedly enhanced the Library's capacity to maintain its essential services. In yet another area of growing public concern, NEH has made possible the dissemination of the nation's most successful program to improve student

The Honorable David A. Stockman
February 17, 1981
Page 3

writing. The project, begun in San Francisco and called the "Bay Area Writing Project," is now available in 75 cities in 35 States and reaches thousands of high school teachers annually. This program, which meets an important national need, was made possible by an NEH offer to match new, non-Federal support; after a clear demonstration of its effectiveness, a number of State education agencies have taken it over and assumed its support. Projects relating to the preservation and cataloging of important archives, the support of research libraries, and the preparation of editions of papers of important American figures (for example, the Dwight D. Eisenhower papers being edited at Johns Hopkins University) received increased support from private donors precisely because of the matching funds offered by the National Endowment for the Humanities.

There is, then, ample evidence that the Endowment has not usurped a role that properly belongs to private initiative. On the contrary, it has stimulated and increased private support for the humanities.

More important than any factual misunderstanding concerning the status of private support, is the harmful notion that somehow Federal support for the humanities is a marginal priority in this society. We have experienced fifteen years of strong Congressional and public support precisely because the humanities are not "frills," but, instead, are central to the entire idea of a democratic civilization. The study of history, philosophy, literature and language, and the personal and civic perspective flowing from those studies, are not peripheral to the education of citizens in a society such as ours. If as a people we are to function as Jefferson, Madison, Franklin and others of the Founding Fathers anticipated, these studies form the center of citizen education.

The 1964 Commission on the Humanities (a private organization chartered and supported by the American Council of Learned Societies, the Council of Graduate Schools in the United States and the United Chapters of Phi Beta Kappa) stated this tradition in these words:

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

The Honorable David A. Stockman
February 17, 1981
Page 4

There are, of course, philosophical distinctions and questions of degree that must enter into any determination of budget priorities. On the larger issues, I believe you will find the Endowment's constituencies and the Endowment itself fully able and prepared to make a proportionate contribution to the President's economic goals. But to propose to reduce the Endowment's budget by one half on the basis of incorrect assumptions and information not only produces an unjustifiable result, but is, in my judgment, unwarranted and unwise in terms of public policy.

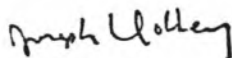
The practical effect of the proposed action on the nation's research libraries, on its colleges and universities, on American scholarship and scholars (already contemplating bleak prospects for at least a decade), would be grave. Both the tone and substance of American cultural life would be markedly depressed, and the intellectual contribution to our world leadership would be impoverished.

I believe it is specious reasoning to attempt to justify the extraordinary reduction you have proposed on the grounds that because the humanities are not immediately concerned with sustenance and shelter they must bear a larger proportion of the necessary sacrifice. My objection is not to a disproportionate share, per se. It is to the fact that a reduction by half of Federal support for the humanities will produce dollar savings of not even a quarter of one per cent of the economies sought. Further, those apparent savings will be vastly outweighed by the harm they will inflict. To put it another way, the cost of the budgetary savings exceeds the benefits.

A significant reduction -- even as much as 20 per cent -- might be effected by difficult and painful readjustments in our programs of support, and I would not consider this inappropriate in the light of national priorities. Such a reduction, though still quite severe in its impact, would acknowledge, however, the continuing role that the Federal Government should and must play in the encouragement and nurture of learning in the humanities.

I have sought to put before you the kinds of considerations that I hope would lead to determination of a more equitable share for this agency in the President's Budget Reform Plan.

Sincerely,



Joseph Duffey
Chairman

The National Endowment for the Humanities is proud to have assisted in making possible the extensive program of seminars and exhibitions which will mark the celebration of Egypt Today in Washington and in other cities of this nation. The true enterprise of learning in the humanities, in the fields of history, literature, language and philosophy knows no boundary of nation, or culture, or generation. The forging and maintenance of the web of intention and restraint, value and expression--which we call civilization or culture--is an enterprise which has engaged men and women of all ages. It is the singular and most outstanding characteristic that distinguishes the human animal from the rest of nature.

Yet the most fearsome, and perhaps at the same time, the most rewarding experience that we can have is to reach out with our minds across a culture, --beyond our accustomed world-- to encounter another civilization and then to seek to grasp the common impulses which unite us with other people in time and space. There is in that experience the shock of recognition of our common link with humanity. Occasionally there is, as well, another shock, a humbling shock which comes from seeing the world through different eyes, in different terms, with new accents and with other values: realizing that it can be seen differently from the ways to which we have become accustomed.

Egypt Today holds for all of us both of those experiences. Our ancestors here in America were conscious of a great and ancient civilization which flourished even before Athens and Rome. We have a witness to that awareness in the names which they gave to early cities and towns in the new world.

For there is an Alexandria in Virginia, a Cairo in Illinois and a Memphis in Tennessee! The stories of the ancient Egyptian Empire, however, are unfortunately still more familiar to many Americans than the accounts of the Islamic Arabic nation, which has prospered and endured in more recent times. To that civilization we owe much of what we often claim as the heritage of the West.

One historian just recently described the role of Islam during a period, which in Europe, we sometimes call the "Dark Ages." She described it in the following way:

"Between the eighth and the 12th centuries, Islam held all the learning of the known world in its hand. And from Jundishapur to Baghdad, to Cairo, to Sicily, to Spain, it passed on that heritage. Greek medicine, forgotten in the midieval west, Hindu numerals, the nine digits and a zero that superceeded the clumsy Roman system that revolutionized mathematics, scientific experiments, Chinese papermaking which changed the face of scholarship, and the cross-bow which did the same for war, and the long and luxurious catalogue of adjuncts to gracious living; figured silks, stained glass, Damascan metals, canopied beds, carpets, new dye colors, the cusped arch of architecture, gothic block letter script, glass mirrors, public baths, secular hospitals, the lute, the kettledrum,...and some of those exotic and escapist tales that later were to inspire Boccaccio, Chaucer, and von Eschenbad and LaFountaine."

It is a rich heritage. But the present program asks us to focus upon Egypt Today, and to give our citizens an opportunity to learn more about the modern expressions of a great civilization. This is for the National Endowment for the Humanities, an appropriate sequel to the popular exhibition of the Treasures of Tutankhamum, which the NEH assisted in making possible in 1977. Out of that experience came a number of ventures in cultural exploration and collaboration including a joint expedition of Americans and Egyptians

to photograph and document a number of the important archaeological finds of the Valley of the Kings. Our two nations, in recent years, have shared a number of ventures, among which have been aspirations for a just and an honorable resolution of the tensions of the Middle East. What will occur during the Egypt Today program represents simply a continuation of that exchange of ideas and experiences.

I may say, Madam El-Sadat, that we take great hope from a number of examples of the intellectual life and leadership of your country. I was struck by an article in one of the magazines published by the embassy here about intellectual life in contemporary Egypt in which Dr. Zahkig Mahmoud said of modern Egypt: "The stream of culture has taken a new turn. An old question," he says, "has been disclosed anew." "Who are we?" has become the most important question in modern Egypt.

We find a valuable lesson on this side of the Atlantic to realize that if after 5 thousand years of recorded history and incalculable contributions to civilization, the nation of Egypt could be occupied with the question of identity, it may be no less appropriate, or perhaps even less troubling, that we as Americans after only three and a half centuries on this continent, should still be asking anew the question of our identity. For that is the question to be asked of history and experience. And the asking of the question is really what the humanities are all about.

1981 Jefferson Lecture
Boston, Massachusetts
April 1981

In 1799, 160 years before C.P. Snow was to deliver his famous address on the gap between the "two cultures," Thomas Jefferson told a friend that "I am for encouraging the progress of science in all its branches." It would be dangerous, he continued, "to repose implicitly on /the vision/ of others; to go backward instead of forward to look for improvement; to believe that government, religion, morality, and every other science were in the highest perfection in the ages of the darkest ignorance, and that nothing can ever be devised more perfect than what was established by our forefathers."

Jefferson used the term "science" broadly, declaring on another occasion that "ideology, or mind...occupies so much space in the field of science" that perhaps it might constitute a separate department of scientific inquiry. Thomas Jefferson thereby in effect predicted the development of the field of history and philosophy of science, the study of which has so intrigued Gerald Holton, the Jefferson Lecturer for 1981.

There are other interesting points of congruence in the careers of the two men. Each identified an outstanding teacher who had a major influence on his intellectual development, and they described those teachers in comparable terms. For Jefferson, the teacher was the Scotsman William Small, professor of mathematics, "a man," said Jefferson, "profound in most of the useful branches of science, with a happy talent of communication...and an enlarged and liberal mind...from his conversation I got my first views of the expansion of science, and of the system of things in which we are placed."

Small, Jefferson recounted, not only taught mathematics but was also the first professor at William and Mary to lecture regularly on "ethics, rhetoric, and belles letters."

For Holton, the teacher was Percy W. Bridgman, a Nobel Prize-winning physicist at Harvard, who, Holton has said, "didn't have compartments. In his life, both his physics and his philosophy of science, and indeed his social theory, were all of one piece." Like Small, then, Bridgman stretched the mind of his student and taught him about "the expansion of science."

Jefferson and Holton also share a concern for the dissemination of knowledge through education.

Jefferson in 1786 called for "a crusade against ignorance," and he devoted much of his energy in later life to planning a system of public education for the United States. As is well known, he also wanted to be remembered by posterity as the founder of the University of Virginia.

It is certain that Holton, for his part, will be remembered not only for his contributions to experimental physics and to history of science scholarship, but also for his path-breaking text book, Introduction to the Concepts and Theories in Physical Science, which he developed while teaching in the General Education Program at Harvard. That college text later led to the development of a widely used high school physics curriculum as well.

(Incidentally, in light of Mr. Holton's long association with Harvard, it is appropriate here to note that Jefferson in 1823 declared emphatically that he did not want the University of Virginia to copy Harvard's practice of requiring all its students to take the same courses. At Virginia, he commented, students would have "uncontrolled choice in the lectures they shall choose to attend." He reasoned that his university could prevent the "insubordination" of students, which he saw as the "greatest obstacle to their education," by "avoiding too much government, by requiring no useless observances, none which shall merely multiply occasions for dissatisfaction, disobedience, and revolt.")

In Jefferson's own day, the study of physics -- which he called "natural philosophy" -- was, as he recognized, "in a very infantine state." It has been, in fact, chiefly in the twentieth century that advances in physics and the other sciences have come rapidly -- indeed, so rapidly that non-scientists have found it difficult to comprehend not only the technical details but also the broad import of the findings reported in the popular press, much less those described in the scientific literature! No longer do Americans (as did Jefferson) engage in simultaneous inquiry into such diverse fields as agriculture, ethnology, natural history, astronomy, botany, geology, paleontology, classics, architecture, history, government, and law.

Thus, C.P. Snow's "Two Cultures"; and thus the task that Gerald Holton has set for himself: to bring humanistic knowledge to bear on the study of the sciences, and to use the "scientific imagination" to inform the study of the humanities.

In his two recent books of essays, Thematic Origins of Scientific Thought (1973) and The Scientific Imagination (1978), Holton has sought to discover the themata that have underlain the work of scientists ranging from Kepler to Einstein. By themata, Holton means that the concepts lie so deeply embedded in scientists' thoughts they are rarely noticed or discussed, and which often come in opposing pairs, or even triplets -- such notions as the unification (or complexity, or variety) of knowledge, evolution and devolution, atomism and continuum, plenum and void, or constancy and change. Holton has likened his approach to that of "a folklorist or anthropologist who listens to the epic stories for their underlying thematic structure and recurrences." Robert K. Merton has commented that Holton's search for themata is itself a thema of considerable force in his

thought; I would carry that analysis one step further and note that the very idea of themata expresses Holton's even more basic premise, which is that "science" and "culture" are not two opposing entities but rather interrelated structures coexisting within a complex unity.

With that premise, Thomas Jefferson would have heartily agreed. His own life illustrated to a remarkable extent the interaction among science, technology, and society that Holton has examined with such perception and skill. It is with great pleasure, and with a profound sense of the appropriateness of his selection, that I present to you the Jefferson Lecturer for 1981, Gerald Holton, who will speak on the topic, "Where is Science Taking Us?"

AS MANY OF YOU MAY KNOW, THE GUINNESS BOOK OF RECORDS CONTAINS
NO ENTRY FOR COMMENCEMENT SPEECHES. THERE ARE LISTINGS FOR THE
LONGEST CHESS GAME AND THE SHORTEST PYGMY, THE FIRST CALENDAR AND
THE LAST CONVERTIBLE.

BUT, AS FAR AS BASIC RESEARCH GOES, COMMENCEMENT SPEECHES
REMAIN WHAT THOMAS JEFFERSON CALLED THE YOUNG AMERICAN WEST --
TERRA INCOGNITA, UNKNOWN AND UNMEASURED TERRITORY.

SOMEDAY, PERHAPS, SOME FUTURE LEWIS AND CLARK WILL LEAD AN
EXPEDITION INTO THE ACADEMIC INTERIOR. AND NO LESS THAN THEIR
PREDECESSORS, THESE INTREPID SURVEYORS, WILL HACK THROUGH DANGEROUS
TERRAIN.

BEHIND EACH TREE, CARNIVOROUS CLICHÉS WILL AWAIT THEM. THE
UNDERBRUSH WILL BE THICK WITH CENTURIES OF ADVICE. THE SKIES WILL

THUNDER WITH WARNINGS AS OLD AS TIME. AND THE ONLY TRUE LANDMARK
FOR THEIR SEARCH WILL BE A DISTANT MOUNTAIN CALLED THE FUTURE --
CONSIGNED BY GRADUATION SPEAKERS FOREVER TO LIE AHEAD OF US.

NO ONE KNOWS WHAT BOOTY THESE EXPLORERS WILL BAG FOR THE
GUINNESS BOOK OF COMMENCEMENT SPEECHES. PERHAPS THEY WILL RETURN
CLUTCHING PRIZES LIKE -- THE DEEPEST OPTIMISM, THE TALLEST ORDER,
THE HIGHEST PRAISE, OR THE BIGGEST CHALLENGE.

PERHAPS THEY WILL DISCOVER WHO, IN HUMANITY'S LONG HISTORY,
FIRST REMINDED GRADUATES THAT "COMMENCEMENT" MEANS "BEGINNING."

PERHAPS THEY WILL EMERGE WITH THAT RAREST OF TROPHIES: THE
ONLY SPEECH THAT EVER FAILED TO POINT OUT THAT THE YOUTH OF TODAY
ARE THE LEADERS OF TOMORROW.

THIS MORNING I HAVE THREE CANDIDATES TO PROPOSE FOR THAT
UNWRITTEN RECORD BOOK.

NUMBER ONE IS THE FIRST COMMENCEMENT SPEECH. IT WAS GIVEN BY SOCRATES TO THE YOUNG MEN OF GREECE -- AND IT WAS RECORDED FOR US BY HIS BEST PUPIL, PLATO. AND YET, IF YOU READ IT TODAY, IT MAY NOT SEEM LIKE A SPEECH AT ALL. IT IS MORE LIKE A CONVERSATION, A DIALOGUE BETWEEN TEACHER AND STUDENT.

SOCRATES ASKS WHAT HIS PUPILS HAVE LEARNED; HIS STUDENTS TELL HIM; AND THEN SOCRATES INVARIABLY ASKS, "HOW DO YOU KNOW?"

SOCRATES PROBES THEM FOR THEIR VISION OF THE GOOD LIFE; HIS STUDENTS REPLY; AND THEN SOCRATES IMPALES THEIR CONVICTIONS WITH A SINGLE SHARP QUESTION.

SOCRATES NO SOONER GETS THEM TO DISPLAY THE TAPESTRY OF THEIR KNOWLEDGE THAN HE PATIENTLY UNRAVELS THE LONG YEARS OF SCHOOLING.

AND SLOWLY, BUT CERTAINLY, HIS MESSAGE DAWNS ON THE CLASS OF

'24 -- THAT IS, THE CLASS OF ATHENS OF 424 B.C.

AND THE MESSAGE IS THIS:

KNOWLEDGE IS NOT ONLY A BODY OF FACTS, BUT ALSO A WAY OF
THINKING. IT IS NOT ONLY ABSORBING WHAT IS SAID, BUT ALSO CRITICIZ-
ING WHAT IS CLAIMED. IT IS NOT ONLY INHERITING WHAT IS BELIEVED,
BUT ALSO ACTIVELY REMAKING AND INVIGORATING THAT HERITAGE.

HERE AT AUSTIN COLLEGE YOU HAVE HAD AN OPPORTUNITY TO GRASP
PRINCIPLES IT TOOK GALIELO A LIFETIME TO DISCOVER. YOU HAVE BEEN
TOUCHED BY MASTERPIECES IT TOOK CIVILIZATION CENTURIES TO APPRECIATE.
YOU HAVE ACQUIRED SOPHISTICATED SKILLS AND TOOLS UNDREAMT OF IN
HUMAN HISTORY.

YET WITH ALL THIS -- IF YOU ARE LUCKY -- YOU HAVE ALSO ACQUIRED
A NAGGING UNEASE A RELENTLESS UNQUIET. IT IS A PURPOSEFUL ANXIETY,

THIS TALENT YOU HAVE HONED. IT IS THE TALENT TO BE DISSATISFIED
WITH THE WORLD YOU SEE. IT IS THE SKEPTICISM TO MISTRUST THE
ANSWERS YOU HEAR. IT IS, IN SHORT, A MORAL CAPACITY.

TO FEEL PAIN -- WHERE OTHERS MAY BE HARDENED TO IT; TO GIVE
LOVE -- WHERE OTHERS MAY BE STINGY WITH IT; TO MAKE CHANGE -- WHERE
OTHERS MAY BE FRIGHTENED OF IT; TO FIND JOY -- WHERE OTHERS MAY BE
BLIND TO IT; TO RESPECT AND TO CHERISH -- WHERE OTHERS MAY BE
ASHAMED OF IT.

THESE ARE THE GIFTS WE CELEBRATE TODAY. WITH THEM, YOU WILL
MORE THAN SIMPLY COPE WITH THE WORLD WE BEQUEATH YOU. AND YOU
WILL MORE THAN MERELY SUCCEED IN THE RICH LIFE WE WISH YOU.

FOR YOU WILL ALSO MAKE IT A BETTER WORLD -- WHERE DOUBT IS
THE ENGINE OF DISCOVERY, AND FEELING IS THE FIRST STEP TOWARD
JUSTICE.

THIS IS THE MESSAGE OF SOCRATES, HISTORY'S FIRST COMMENCEMENT
SPEAKER. I OFFER AS MY NEXT CANDIDATE WHAT I BELIEVE TO BE THE
SHORTEST COMMENCEMENT ADDRESS EVER DELIVERED. THE SPEAKER WAS OUR
PREMIER AMERICAN SCHOLAR, DR. SEUSS. HE STOOD UP ON A BRILLIANT
SPRING MORNING, STRODE TO THE MICROPHONE, AND GAVE A SPEECH EXACTLY
SEVEN LINES LONG. IT WAS A POEM HE HAD COMPOSED, CALLED "MY UNCLE
TERWILLIGER ON THE ART OF EATING POPOVERS." AND IT WENT LIKE THIS:

"MY UNCLE ORDERED POPOVERS FROM THE RESTAURANT'S BILL
OF FARE.

AND WHEN THEY WERE SERVED, HE REGARDED THEM WITH A
PENETRATING STARE.

THEN HE SPOKE GREAT WORDS OF WISDOM AS HE SAT THERE ON
THAT CHAIR.

'TO EAT THESE THINGS,' SAID MY UNCLE, 'YOU MUST EXERCISE
GREAT CARE.

YOU MAY SWALLOW DOWN WHAT'S SOLID, BUT YOU MUST SPIT OUT
THE AIR.'

AND AS YOU PARTAKE OF THE WORLD'S BILL OF FARE, THAT'S DARN

GOOD ADVISE TO FOLLOW:

DO ALOT OF SPITTING OUT OF HOT AIR -- AND BE CAREFUL OF
WHAT YOU SWALLOW."

THERE IS LITTLE ONE CAN ADD TO UNCLE TERWILLIGER'S ADVICE.

I CAN ONLY CONTRIBUTE -- AS MY THIRD CANDIDATE FOR THE GUINNESS
BOOK OF COMMENCEMENT SPEECHES -- THIS STORY:

I GRADUATED FROM COLLEGE IN 1954.

I FORGET THE NAME OF MY COMMENCEMENT SPEAKER.

I FORGET WHAT HE TALKED ABOUT.

BUT I WILL NEVER FORGET THAT IT WAS THE LONGEST SPEECH I HAVE
EVER HEARD IN MY LIFE.

THIS MORNING I WILL NOT TRY TO WREST THAT SINGULAR DISTINCTION
FROM HIM.

INSTEAD, I WISH YOU ALWAYS THE GLORIOUS BURDEN OF YOUR
PRODIGIOUS GIFTS: TO FEEL PAIN; TO MAKE CHANGE; TO FIND JOY;
TO RESPECT; AND TO CHERISH.

THANK YOU VERY MUCH.

Spoletto Festival
South Carolina Remarks

May 22, 1981

Perhaps you have been struck, as I am, by the names of the people who are greeting you this morning.

Riley, Riley and Duffey: Here next to a park named for that noble son of England, George Washington, here at a building designed by a prominent son of France, Gabriel Manigault. Here at last, we Irish have come into our own.

So you see, quality always rises to the top even if it takes 200 years!

That is, however, not what I came here to say. The day is far too deserving for blarney, because by every measure of cultural significance the Spoleto Festival is a major event for America -- for Charleston first, but, for America, too.

It seems entirely natural to me that the Spoleto Festival has thrived here in Charleston.

After all, the city of Charleston and the Spoleto Festival are at once, monuments to and living examples of a kind of cross pollination.

Here in Charleston, American cultural blossomed under the influence of European and African cultures, and here at Spoleto, for the next ten days or so, we will be able to enjoy the fruits of cultures from around the world.

I remember vividly the first time I came to Charleston, and I invite you all to take the walk today that I took then.

Walk across the street into Washington Park and look at the statue there erected in honor of William Pitt -- South Carolina legislature on the even of revolution.

Then walk over to the bust of Henry Timrod put up by private citizens in the impoverished years after the Civil War to honor one of the city's finest poets. A man admired by Longfellow, but daring to look at nature face to face.

Then, glance back over your shoulder at this elegant City Hall. It was designed by Charleston's best known amateur architect, Gabriel Manigault. At just about the same time, another amateur architect, Thomas Jefferson, was designing the University of Virginia.

Finally, you should take in the handsome pink mass, fire-proof building which was designed by America's first native-born professional architect, Robert Mills. Today, as you know, the fireproof building houses the South Carolina Historical Society which is nationally known for the richness of its collections.

So, here in this small area between Broad, Meeting and Chalmers Streets, we see examples of how Americans in and out of government have expressed their concern for the place of art and intellect in the lives of their communities.

Here we see how Americans have used their European education and their knowledge of the art and architecture of the Old World to construct the heart of a city that is decidedly American.

This cross fertilization process never stops. What we call our American culture continues to grow and define itself under the stimulus of other cultures.

The presence here today of Riley, Riley and Duffey, does not indicate a meeting of The Hibernian Society. No, we have come as citizens and as representatives of government to celebrate a cultural event and a cultural process that looks back to our origins and forward to our future.

For myself, I can imagine no occasion better suited than the Festival of Two Worlds, the Spoleto Festival for expressing my optimism in the continuing cultural vitality of our Nation.

Thank you.