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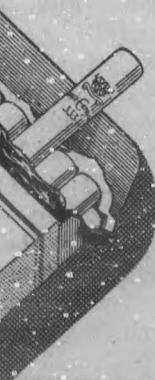
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Inauguration Address

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been able to see our way so clearly or to secure adequate support from the general public. However casually study and research in the Humanities may have been supported in recent years, most Universities have been compelled to establish good laboratories and to provide good equipment and well-trained staff for the study of science. In other words the sense of experiment and innovation has scored a lusty triumph over the sense of pattern and direction which derives from heritage. Is it, in fact, too much to say, that the World of our time has little respect for inherited pattern, and only a confused knowledge of the direction in which it is going?

If what I have said is true, we must not be surprised to find that Universities are reflecting in their curricula and in their material equipment the value judgments of the society of which the University is a part and by which it must be sustained. Just as the astonishing discoveries of modern science and the slick efficiencies of modern technology press in upon individuals, and alter, with disturbing rapidity, the common usages of life, so they press in upon institutions of learning, immediate, urgent, inescapable. We are suffering then, not merely from change, but from the violently increased speed of change. Under these circumstances inherited patterns go unclaimed, the value of tradition is depreciated, and man's chief concern is to study, without the correctives which heritage can supply, how to meet the demands of the immediate. It is inevitable, I repeat, that Universities, as well as other institutions, reflect these value judgments. It is remarkable, too, with what rapidity these judgments or biases are being reflected. Part of the difficulty of coping with the situation is that it has emerged so suddenly.

On the other hand society has a right to look to Universities for intellectual leadership. The University must regard itself as a centre for the intellectual activity of the wide community it serves; and therefore it must guard zealously the privileges and qualities which alone make possible the discharge of that function—its freedom of thought and utterance, its integrity, its moral courage, its enthusiasm for learning. But it must also have respect for and be responsive to the values of its community. Otherwise it cannot continue to live. It may attempt to lead the community in certain directions; it may, yes, it must attempt to effect changes in the community's scheme of values. But it will be greatly unwise to get out of touch with its community, and only at its peril will it defy its community. It is evident, however, that to be weakly acquiescent to the whims of the community, to be afraid to exercise its role of intellectual and cultural leadership in the community for fear of giving offence or of losing some of its support—these are the ultimate betrayal of the faith in which the great Universities of the world were born and reared.

I have sought thus far, then, to make plain the inter-relatedness and the inter-dependence of the University and the wide community which it serves. I would not be misunderstood. It is not my purpose to excuse Higher Education for its deficiencies by the plea that Universities can do only what the Community will let them do, and that the Community has foolishly refused to let them do what is needed. The Universities must also say "mea culpa". They have been guilty of sins of omission and commission. I seek only to make clear a fact which is often forgotten, a fact which constitutes a limitation upon the program of all our institutions, this fact of inter-relatedness and inter-dependence. Furthermore, although there has never been a time when this condition did not exist, at the present time the fact is of more significance than it ever was before. It is of more significance now precisely because the speed with which change is taking place has been so violently increased, and because immemorial usages and ancient patterns, a consciousness of which gave stability and purpose to our institutions, are now part of a neglected inheritance. What is transmitted, then, from Community to University, is more uncertain, more confused, and more unpredictable than it used to be,—that is, with one unmistakable exception. The Community is making it quite clear that it requires the University to furnish a steadily increasing number of scientists and technicians; it is insisting on professional education and is willing to support, for the purpose of meeting this recognized need, great professional schools.

Again, I would not be misunderstood. I am perfectly willing that support be given to professional education and to science. The need for this support in the modern world is obvious. My point is not that we should try to rectify the state of unbalance by tearing down our professional schools; that would be folly. My point is that the Community and the University should examine their scheme of values, and discover that they may best correct the state of unbalance by becoming interested in and by giving support to those educational aims which are comprehended in the term "heritage"; by making the effort to lay hold on the inheritance which is ours, and which is becoming increasingly neglected; by looking at it in relation to modern science and by effecting, if possible, not merely a balance, but a marriage of the two. No one will believe this to be an easy feat. As a matter of fact it will be most difficult. But one feels in one's bones that if it cannot be done, the way is indeed dark before us. The problem, I repeat, is a problem of restoring and maintaining balance. If we place too many of our men and women in technical and professional schools; if we educate too many of them only in the immediate needs of commerce and industry; if we consistently refuse to make the aims of education, as Van Doren has put it, "sufficiently remote"; if we train too few men and women in the great Arts, in History, Philosophy, Literature and the Social Sciences; if, in other words, we allow our state of unbalance to continue and get worse, there can be but one conclusion

of the matter, in my opinion. We shall create a rootless society; a people unconscious of its past; unaware of the value of tradition; ignorant of the everlasting continuity of things and of ideas indifferent to its inheritance; exclusively concerned with the material surfaces of life, skilful, efficient, and condemned to defeat in the battle of civilization. For the battle of civilization will be won, if won at all, not by technological efficiency, but by pertinent qualities in the minds and hearts of men. It is not that technical, vocational and professional education are wrong. On the contrary, they are right if necessary, but they are not enough. Let it be remembered here that I am talking about education in the University. Obviously efforts must be made in the public schools and high schools to meet the needs of those who do not plan to go to University. It is a matter for hope that this Province is making such a determined attack on this problem in its Regional High School scheme. The effort which we have to make on behalf of higher education is to clear from our eyes the dust which has been raised by the frantic speed and violence of the changes in our modern world. There can be no thought of turning back the clock. We cannot restore some vanished Golden Age. Any Golden Age we may achieve will have to be a new one, probably a stream-lined, jet-propelled one; but it will have to be a harmony of Science and Heritage. In it, the Lion and the Lamb will have to lie down together. We may not "liquidate" either the one or the other.

It devolves upon the Universities, therefore, to give what leadership they can in relation to these matters. As I have said, they will need to have courage, to cherish their integrity and their love of learning. They will need the active support and co-operation of the Communities they serve. The Communities cannot leave this matter in the sole care of the University. They will need to re-examine their values, and to give community support to activities and projects which enable men and women, boys and girls, to lay hold on their inheritance.

To go back for a moment to the University,—I venture to say that all institutions of higher learning have experienced a two-fold difficulty arising from the state of unbalance between science and technology on the one hand, and heritage on the other. There is that aspect of the difficulty with which I have dealt; namely the pressure of public concern for science and technology; but there is another aspect of the difficulty, no less important; when the Universities enroll students in the Humanities and in the Arts—and we still enroll some—it is found that they, on the average, have been conditioned by Society against the appeal of these subjects. In illustration of this point, allow me to read a passage from "The Abolition of Man", by C. S. Lewis; in this passage, Lewis is engaged in refuting the educational philosophy of two school-masters when he calls Caius and Titius:

They see the world around them swayed by emotional propaganda—they have learned from tradition that youth is sentimental—and they conclude that the best thing they can do is to fortify the minds of young people against emotion. My own experience as a teacher (continues Mr. Lewis) tells an opposite tale. For every one pupil who needs to be guarded from a weak excess of sensibility there are those who need to be awakened from the slumber of cold vulgarity. The task of the modern educator is not to cut down jungles but to irrigate deserts. The right defence against false sentiments is to inculcate just sentiments. By starving the sensibility of our pupils we only make them easier prey to the propagandist when he comes. For famished nature will be avenged and a hard heart is no infallible protection against a soft head.

I believe that the Bishop of Carlisle, quoted in "Towards the Conversion of England", is saying much the same thing in these words: "... for a revival of religion there is needed a great rebirth of poetry and of the highest literature". The great Archbishop Temple warned us against a type of education which could create a generation "adept in dealing with things, indifferently qualified to deal with people, and incapable of dealing with ideas".

This then, is the simple point I wish to make: that we must fight side by side, the Community and the Universities, against those powerful influences of our times which are conditioning men and women against the appeal of heritage, against the appeal of Music, Art, Literature, History, Philosophy, and blinding them to their values. Therefore, everything which the Community does in support of activities related to the values enshrined in these subjects, is vastly more than a contribution to the elegant disposal of leisure time; it is a contribution to mental balance, to sanity, to security, to peace, to the only purposes which make human life worth perpetuating.

To the joint prosecution of this great task, the Universities and the Community should dedicate themselves; the University, certainly, must never forget that it is committed to an enterprise of great solemnity, man's effort to conquer his ignorance and bewilderment in a vast and complex universe, to raise human existence above the level of the brute, and to find the way in which he should walk.

In conclusion, may I acknowledge my sense of the great honour which has been done me to-day by the Senate of the University of New Brunswick, and my great gratification at having received it from the hands of His Honour the Lieutenant-Governor, His Lordship the Chancellor, and the Premier of the Province. May I express, too, my high regard for the University and for its long record of most distinguished achievements. It has had a great past, and in keeping with the tenor of my remarks to-day, I venture to observe that a knowledge of that past will help us all to ensure for the University a great future.

Continued on Page 4

Mr. Pickwick Comes to Life On the Air

Determined to provide truly national entertainment of that peculiar class of aesthetes, the Dickensians The Pickwick papers, perhaps the best-loved creation of Charles Dickens, will be presented in a series of twenty-six programmes. During the course of the series, a host of people from Dickens' world will be brought to life; the ageless Mr. Pickwick; the susceptible Tupman; the poetic Snodgrass; the sporting Winkle; the white-lipped bootblack, Sam Weller; Sam's gargantuan father Tony Weller, who would drive a coach, down a pint or dunk Mr. Stiggins in the horse trough with equal ardor; Joe, the fat boy; the wily Dobson and Fogg; the beautiful Arabella Allen; and many others and, of course, the happy Wardle family, and the story of that memorable Christmas at Dingley Dell.

The radio adaptation has been prepared by Tommy Tweed, and the series will be produced under the direction of Andrew Allen, well known director of the Sunday evening "Stage" programmes.

These parts of the story will be broadcast from October to January:

- October 11 - Young Mr. Charles Dickens Sign a Contract.
- October 18 - Mr. Winkle, Dr. Slammer, and an Affair of Honour.
- October 25 - The Wardle Family of Manor Farm, Dingley Dell.
- Nov. 1 - Mr. Jingle Elopes, and Mr. Pickwick meets Sam Weller.
- Nov. 8 - Mrs. Bardell jumps to Conclusions; Mr. Pickwick hires Sam Weller.
- Nov. 15 - The Great Election at Eatanswill.
- Nov. 22 - The Pickwickians Meet the Authoress of the Expiring Frog.
- Nov. 29 - The Dreadful Scene at the Boarding School for Young Ladies.
- Dec. 6 - A Nasty Note from Dodson and Fogg.
- Dec. 13 - Sam Weller and his long Lost Parent.
- Dec. 20 - Christmas at Dingley Dell.
- Dec. 27 - Mr. Pickwick on Skates.

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