

# PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies  
The University of Notre Dame  
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# A VIEW FROM 215

by

Henry Weinfield

It seems like yesterday that I came to the Program as a young (well, not exactly young) assistant professor, but it will be fourteen years in August, and here I am, sitting at a desk I never expected to be sitting at and writing “The View from 215.” Indeed, the days have fairly flown by since I took on the mantle (or burden) of the chairmanship last August. The learning curve has been rather steep, but I’ve been helped immeasurably by my colleagues, especially by Phil Sloan, my predecessor in the job, who smoothed the way for me as much as he could. I’m grateful to him and to them, and also to Debbie Kabzinski, our unwaveringly loyal administrative assistant, who has been a great boon to me in these months.

The view from 215 is not entirely unclouded, but it allows for a good deal of optimism. This is a challenging time for the Program of Liberal Studies, as it would be for any undergraduate department committed to a unified vision of the liberal arts as *liberating arts* (as we say in our brochure). Notre Dame has ambitions to become one of the premier research universities in the country, and it is rapidly making strides in that direction. This process has benefited both Notre Dame and PLS in many ways, but it has also been fraught with difficulties. Notre Dame wants to compete with Harvard and Princeton while holding onto its core identity as a Catholic institution of higher learning focused on undergraduate education. Because PLS is committed to the principles of liberal education, and because that commitment makes us resistant to narrow specialization, we might seem to be out of step with the general direction of the University. But actually, precisely because of who we are, and even if who we are differs from other

academic departments, we are more important than ever, not only to the College of Arts and Letters but to the University as a whole. Increasingly, the task of taking on a leadership role as the proponent of humanistic, liberal education will be entrusted to *us*. For reasons that are too complex to analyze in this context but that basically have to do with the increasing emphasis on research specialization, the College of Arts and Letters lost its year-long sophomore CORE course last year. In a context in which most young professors intent on getting tenure see no benefit to their careers of teaching classic texts that are unrelated to their specialties, the CORE program was simply too difficult to maintain: its curriculum was always under attack and in danger of being watered down, and the program was harder and harder to staff from the ranks of regular faculty. In any event, with the loss of CORE, PLS now stands entirely alone as a program committed to an all-required curriculum centered on *classic* texts (i.e., texts of enduring status) from all disciplines and genres.

We have an important, indeed a crucial, role to play, not only in this university but in American education generally. In my discussions with administrators, it is apparent that they are aware of this and that they take us very seriously. As for our students, I am habitually struck and heartened not only by their intelligence and seriousness but by their *esprit de corps*. They recognize the significance and importance of PLS and of what we are trying to accomplish. It’s a joy to teach them.

The year since the publication of the last *Programma* has been a very full one for the Program, replete with joys and some sorrows. Father Nicholas Ayo, who had taught in the theology component and had served for many years as our undergraduate advisor, retired at the end of the spring semester. We held a retirement mass and breakfast in his honor, and his reflections on his time in PLS appear later in this issue. We won't be able to replace Father Nicholas, but his wise and kindly presence is still very much with us, and every so often we still see him in person. Members of Father Ayo's family have established the Rev. Nicholas Ayo, C.S.C. Award in his honor.

Last summer, we had a very successful Summer Alumni Symposium, and we are looking forward to this summer's symposium (see the description on p. 6). In the fall, we were very pleased to bring on board a new member of the faculty, Professor Kevin Mongrain (see p. 30). Our incoming sophomore class this year is terrific (I know because I taught some of them in the Lyric Poetry course).

The saddest moment for us came with the death of Professor Edward Cronin on Christmas Day of this past year. Ed was 88 when he died and had long been ailing. He taught in the Program for almost 50 years, from 1949 until he retired in 1981, and then as an emeritus faculty member until 1998. He

would have gone on forever if his health hadn't forced him to quit. Even in the last few years, he and his wife Serena continued to come to the Cronin Essay Award Dinner – and Ed continued to tell the same droll jokes! It's sad to think that the Cronin Award Dinner we are planning for this coming March will be a memorial one. The next issue of *Programma* will feature a series of tributes to Professor Cronin, a distinctive and unforgettable presence among us for so many years! (If you would like to write to Ed's son, Brian Cronin, his address is 4621 N. Western Avenue, Chicago, IL 60625)

Professor Stephen Rogers, who died in 1985, was also a legendary and much revered teacher of literature in the Program. This past summer, one of our alumni, Mark Gallogly ('79), together with his wife Elizabeth Strickler, established the Stephen Rogers Endowment for Graduate Studies in his honor. We are very grateful to Mark and Elizabeth for creating an endowment that will help to further the additional studies of PLS graduating seniors and that we hope will expand in the coming years. Let me close by thanking them for their generous gift, and by thanking all of you, alumni and alumnae, for your continued support of the Program.

Henry Weinfield

*Programma* (the Greek word means "public notice") is published once or twice each year by the Program of Liberal Studies for its graduates.

Faculty Editor

Thomas Stapleford

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# HOMILY

## Program of Liberal Studies Annual Memorial Mass Dillon Hall Chapel

November 10, 2004

Rev. Jeffrey Schneibel, C.S.C.

2 Corinthians 5.1, 6-10; John 14.25-33

Those who have studied liberal arts in youth and meditated day and night on the law of the Lord become more learned in old age, gaining experience and wisdom as time passes and gathering the sweet fruits of their old studies.

Alcuin, quoting St. Jerome in a letter to Charlemagne

On this day of the calendar the Roman Catholic Church celebrates the memorial of Pope St. Leo the Great: Dante notwithstanding, Leo is one of the many popes ranked as saints, though in two thousand years only three from that exclusive and disparate collection of characters—the popes—only three popes have been acclaimed ‘The Great’. Diplomat, pastor, theologian, bureaucrat, Leo was a man of many sides, but only one part: the flock entrusted to his care. And so the principle incident that has come down to us as the summary and icon of Leo’s whole life is when the Shepherd of the city of Rome went out to the edge of the city in the year 452 to meet with Attila and sue for peace. And there, Attila was persuaded to spare the venerable city of Rome, her monuments, wealth and inhabitants; turning his armies away from Italy and withdrawing back into the Hunish lands beyond the Danube.

The enemy, Attila, is portrayed in broad strokes as the distilled concentrate of barbarism, and Leo stands as champion, the last hope and finest representative of civilization. They are presented to us poised on a pivot of history, where on one fateful day two men and two destinies helped determine the course of the ever renewing, ever relaxing conflict of human affairs. Leo is the hero of

the story, and something more than a mere mortal in this meeting between the forces of dark and light. It is a wonderful story even in the skeptical retelling of Edward Gibbon, who offers his own praise for a man who would dare to “expose his life for the safety of his flock.” Here is the dramatic contest sketched in Gibbon’s spare words:

The pressing eloquence of Leo, his majestic aspect and sacerdotal robes, excited the veneration of Attila for the spiritual father of the Christians. The apparition of the two apostles, St. Peter and St. Paul, who menaced the Barbarian with instant death, if he rejected the prayer of their successor, is one the noblest legends of ecclesiastical tradition.

The historian readily granting the license of fable, conceding that “the safety of Rome might deserve the interposition of celestial beings; and some indulgence is due to a fable, which has been represented by the pencil of Raphael.”

There are things left out of this self-enchanting, self-congratulatory romantic legend; for example, Leo was not the lone

(mortal) ambassador, the actual head of the delegation being a leading senator, Avienus, a man of some ability and greater wealth. A third member of the petitioning party was the Praetorian Prefect of Italy. There is also no mention of the accommodation, conciliation and recognition that Attila had enjoyed for some years at both Imperial capitals prior to this encounter. And then, the legend completely elides the bribe: the cash reward offered to Attila in the form of a dowry accompanying the gift of a royal princess purchased for Attila from the Imperial household. In fact, Leo's contribution may well have been minor. Yet despite this contextualization, the bare storyline survives: barbarism threatens; eloquence and integrity resists, opposes, prevails; civilization is saved. Hope is renewed; PLS take heart; we again defy the College of Business Administration and all you trade-schools! Barbarism cannot ever for long prevail. This is our myth, the story we tell ourselves, the ideal that inspires our best and most dedicated efforts.

And so today, the Program of Liberal Studies draws together to honor all those who, instead of standing and cursing the dark, have had the wit to light candles by which we all might see.

Here is what Paul says about our earthly life. We are wayfarers, temporary occupants of the globe, taking our tents with us as we move through the days and years of our lives. And all through these years we walk more by faith than by sight. We go forward more in pursuit of our ideals than in the enjoyment of their realization. Dreamers: we are proud dreamers. And we are not disappointed for that. The changing world does not hold or weigh us down: we live for something more.

And yet. Back to Leo and Attila at the boundary of the Eternal City. In all truth it is Leo more than Attila who is the outsider, the unexpected participant in this historical scene. The Huns from the north, the Vandals from the south—these mobile military nations are

the organic creation of the machine of the Roman Imperium. And Leo's temporary success in brokering the safety of Rome is reversed when Rome is sacked three years later. For long, long years barbarism has dwelt entwined at the heart of civilization.

So it is that some of you will go to law school, some pass into business, others will toil in the groves of academe or in the Church; there is no stain or failure in venturing out and engaging the world. Indeed, the opposite is true. It is ignoble for us to shirk the world and refuse our part.

Leo, the outsider, joined his colleagues from the Senate and the Praetorian army to go out to meet Attila. There was a risk for Leo, as surely as when Jesus went out to meet the authorities in Jerusalem. Which brings me here at the end to the passage in John's Gospel taken from Jesus' prayer at the Last Supper:

Father, those whom you gave me are  
your gift to me.  
the world does not know you,  
But I know you, and they know that  
you sent me.

That is our engagement. We bring something that the world does not know or has simply forgotten. We bring a commitment to the pursuit of wisdom and some early gleanings. Here we stand not against the world but as part of the human community. We speak with a voice that considers not only the immediate crisis and the current time, but we remember and connect a human family that endures and has survived through many crises and triumphs. The times in which we live are God's gift to us. The community that we share is a gift. It is our work to become such a gift to others, enriching, embracing, and blessing the lives of one another.

**ANNOUNCEMENT  
THE SIXTH ANNUAL PLS/GP  
SUMMER SYMPOSIUM  
JULY 3-8, 2005**

Last July alumni/ae, family, and friends of the Program returned once again for a weeklong Summer Symposium. The participants gathered for Henry Weinfield's week-long seminar on Dante's *Comedia*, as well as one session mini-seminars led by other members of the Program faculty.

This year our program is as follows:

**Week-long seminars**

Ralph Ellison's *Invisible Man*—Frederick Crosson

Saint Paul—Fabian Udoh

**One or two session classes on**

Gospel of St. John—Kevin Mongrain

Do We Know More than We Can Say?—Felicita Munzel

Plato's *Phaedo*—Walter Nicgorski

Martin Luther King's "Letter from Birmingham Jail"—Clark Power

We will schedule the seminars so that any participant who wishes will be able to attend all of them.

Housing will again be available on-campus and at a hotel near the campus.

If you are interested in the 2005 Symposium, please mail the form to Summer Symposium 2005, Program of Liberal Studies, U of ND, Notre Dame, IN 46556, or e-mail the requested information to [pls@nd.edu](mailto:pls@nd.edu). The course is open to friends of the Program as well as to graduates, so if you have a friend who would jump at the chance to be involved, feel free to share this information. We look forward to seeing you in July.

Felicita Munzel  
Summer Symposium Coordinator

**If you would like to receive announcements about future Summer Symposia and other alumni events via e-mail, please send your e-mail address to [pls@nd.edu](mailto:pls@nd.edu).**

## ALUMNI SEMINAR

Summer Symposium

February 15, 2005

### Main Headline

by

Rich Spangler class of 1977

If any PLS alums are looking for an intellectual challenge this summer, I strongly encourage any graduate of the program to consider joining us for the 6th annual Alumni Seminar. I participated in the weeklong seminar last year and had a great experience. We gathered on Sunday night for a cookout with the faculty. The cocktail hour and meal gave us a chance to meet the faculty and fellow participants in a casual atmosphere. Afterwards we gathered for the first of six sessions on the Divine Comedy. For the next five days, the Divine Comedy seminar was our first class at 9 AM. The rest of the tutorials had a link to Dante's time or the Comedy itself. Classes on Politics, Religion,

History, and Science were given by current and retired faculty throughout the week. Each night an optional social event was planned. Star gazing, a golf outing, and a movie were offered by the department. On Thursday night we had a wonderful closing dinner at a downtown restaurant. You can check out the pictures on the PLS web site of the week's activities. Please consider joining us this summer. This year's seminar is on "The Invisible Man" by Ralph Ellison. We are fortunate to be graduates of a program that cares about its current students and its alumni. So, come and join us this summer, I guarantee you will have a great time



Back Row: Prof. Walter Nicgorski, Prof. Henry Weinfield, Prof. Steven Affeldt, William Bender, Prof. Ed Goehring, Prof. Julie Marvin, Francis D'Eramo, Sharon Sloan, Richard Spangler, Prof. Fabian Udoh

Front Row: Michael and Loretta Farrug, E. Robert Premo, Michael Ehrenreich, Prof. Phillip Soan, John Zygmunt, Tom Durkin

**WHO: PROGRAM FACULTY, ALUMNI/AE, FRIENDS, AND FAMILY**

**WHAT: PLS/GP SUMMER SYMPOSIUM**

**WHEN: JULY 3-8, 2005**

**WHERE: NOTRE DAME CAMPUS**

**WHY: TO SHARE BOOKS, REFLECTIONS, FRIENDSHIP**

We need to collect a registration fee to cover costs for the week. As was the case last year, the cost will be \$350 for the week, or \$500 for two participants. We will try to make arrangements for those eager to attend but for whom the registration fee would be an obstacle.

**2005 Summer Symposium Questionnaire**

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

Phone \_\_\_\_\_

E-mail \_\_\_\_\_

\_\_\_\_\_ I already know that I want to attend.

\_\_\_\_\_ number of participants attending.

\_\_\_\_\_ I would like a room in an air-conditioned dormitory on campus for approximately \$165 (single occupancy) or \$125 per person (double occupancy) for the week.

You may mail this form to PLS, U of Notre Dame, Notre Dame, IN 46556 or e-mail responses to pls@nd.edu.

**OPENING CHARGE 2004**  
**LEARNING**  
**“THE ART OF LIFE”**  
*(according to Plato and Cardinal Newman)*

**Learning the “Art of Life”**  
**(According to Plato and Cardinal Newman)**

September 2, 2004

M. Katherine Tillman

My dear students and colleagues, this Charge to you, my last, is meant to be an instruction and an encouragement concerning ways in which we might best learn what is most important in human life. For its focal points, I depend upon my own long experience as a seeker of wisdom, and for its authority and appeal, I employ the thought of two of the most important thinkers in the West on the subject of education, Plato (428-347 B.C.) and Cardinal John Henry Newman (1801-1890). The idea underlying what I say is simply this: if two such extraordinary thinkers, one from antiquity and one from modernity, share significant elements of thought about what it means both to understand and to become what is most worthwhile, then maybe there is something living and applicable in what they have to say. Let us see.

Without attending to the necessary precision involved in addressing what is called “the Socratic problem” (namely, what was held by whom, Socrates or Plato), I place side by side the Platonic/Socratic theory of learning and Newman’s because they are the pedagogical understandings I see as most inclusive of our humanity whole, and because I have always sensed a kind of affinity of thought between them about how the mind advances in the direction of truth,

and even perhaps something about the elusive and mysterious nature of truth itself.

There are three parts to my talk:

- (1) Newman and Plato/Socrates,
- (2) the issues of Plato’s *Meno* and (3) some essential conditions of learning.

**1. Newman and Plato/Socrates**

On the simple cross above Cardinal Newman’s grave at Rednal, just outside the English city of Birmingham, is the epitaph he himself chose: “*Ex umbris et imaginibus in veritatem*” (From *shadows* and *images* into *truth*).

He turns around now from having been forced to watch the *shadows* on the back wall of the cave, and slowly advancing past the *images* that cast those shadows, projected as they are by a small fire in the darkness, the unchained prisoner is dragged reluctantly up a steep, rugged ascent and finally stumbles out into the light of the sun, blinded at first by its brilliance and only little by little becoming accustomed to the realities it manifests, until in due time the sun itself can be glimpsed and, last of all its full glory beheld. This is the archetypal story of the education of the soul; it is found in Book VII of Plato’s *Republic*. “*Ex umbris et imaginibus in veritatem*” (From *shadows* and *images* into *truth*).

Education in its expansive sense of being led toward light is the actual business of life's journey, certainly more than, though surely including, its more simple concentration in classroom and study, in library and laboratory. In an 1841 series of letters to the *London Times*, Newman writes: "The problem for statesmen of this age is how to educate the masses, and literature and science cannot give the solution."<sup>1</sup> Clearly, by "education of the masses" Newman means the learning not, say, of poetry or of biology as such, but of how best to live humanly, which he refers to in these Letters as "**the Art of life.**" The perfection of this Art is what is expressed by the Greek word *arête*, meaning human excellence or virtue. Continues Newman:

. . . Taking human nature as it is actually found, and assuming that there is an Art of life, to say that it consists . . . in the cultivation of Knowledge, that the mind is changed by a discovery, or saved by a diversion, and can thus be amused into immortality . . . is the veriest of pretences which sophist or mountebank ever professed to a gaping auditory. If virtue be a mastery over the mind, if its end be action, if its perfection be inward order, harmony, and peace, we must seek it in graver and holier places than in Libraries and Reading-rooms."<sup>2</sup>

The learning Newman speaks of here as "the Art of Life" is not only intellectual education, whose end is self-contained in the cultivation of a healthy mind for its own sake, but rather is a kind of learning whose

<sup>1</sup> John Henry Newman, "The Tamworth Reading Room" in *Discussions and Arguments on Various Subjects*, ed. James Tolhurst, *Birmingham Oratory Millennium Edition*, Vol. VII (Gracewing, Herefordshire and University of Notre Dame Press, Indiana, 2004) 292.

<sup>2</sup> Newman, "Tamworth," *Discussions and Arguments* 268.

"end is action" and whose perfection is "inward order, harmony and peace." Such beauty of soul is precisely what Socrates asks of the gods at the conclusion of the *Phaedrus*, in what is said to be the only prayer in Plato's dialogues: "O beloved Pan and all ye other gods of this place, grant that I may become beautiful within, and that such outward things as I have may not war against the spirit within me. May I count rich the one who is wise . . ."<sup>3</sup>

Like Newman, Socrates considered education in the Art of living well to be a divinely authorized vocation. He speaks for Newman as well, as he defends his own life against the charges of the Athenian court: . . . "Men of Athens, I respect and love you, but I shall obey the god rather than you, and while I live and am able to continue, I shall never give up philosophy or stop exhorting you and elucidating the truth for everyone that I meet. . . ."<sup>4</sup>

This is the typical heroic trope of commission by divine mandate: "I have been commanded to do this by the God," says Socrates, "through oracles and dreams and in every way in which any man was ever commanded by divine power to do anything whatsoever."<sup>5</sup> Newman recalls in his Private Journal that he responded, even with terror, to the obligation involved in his ordination to the diaconate: "For ever! words never to be recalled! I have the

<sup>3</sup> Plato, *Phaedrus* 279c. Translations of Plato's dialogues, sometimes amalgamated by this author, are taken from the following sources: *Plato*, Loeb Classical Library (Cambridge: Harvard University Press, 1914, 1924); *The Collected Dialogues of Plato*, ed. E. Hamilton and H. Cairns (Princeton: University Press, 1961); *Plato's Meno*, ed. R. S. Bluck (Cambridge: University Press, 1961); *Plato's Meno*, ed. G. M. A. Grube (Indianapolis: Hackett, 1976); *A Commentary on Plato's Meno*, Jacob Klein (Chapel Hill: University of North Carolina Press, 1965).

<sup>4</sup> Plato, *Apology* 29d.

<sup>5</sup> *Apology* 33c.

responsibility of souls on me to the day of my death.”<sup>6</sup>

Referring to their moral missions, Newman and Socrates both make mention of Achilles, warrior hero of Homer’s *Iliad*. Facing certain death, Socrates states his admiration for one of Achilles’ priorities, saying: “. . . A man who is worth anything ought [not] spend his time weighing up the prospects of life and death. He has only one thing to consider in performing any action—that is, whether he is acting rightly or wrongly, like a good man or a bad one.”<sup>7</sup> And Newman, drawing his own epic analogy, tells of his immense zeal on the eve of the Oxford Movement for reform in the Church of England. He and his friend Hurrell Froude were traveling in the Mediterranean, anticipating together the struggles that lay ahead. They chose for their motto, Newman writes, “the words in which Achilles, on returning to the battle, says, ‘You shall know the difference, now that I am back again.’”<sup>8</sup>

Two great warriors of the spirit engaged with a mission in the campaign of life, the one in his *Apology*, defending the philosophical habit of mind embedded in a life of virtuous action; the other, in his *Apologia pro Vita Sua*, defending his integrity in the development of his religious thinking from Anglicanism to Catholicism.

Socrates and Newman defend themselves against the false charges of their adversaries; but unlike Achilles facing the charges of Trojan troops, these two warriors of the spirit use the rhetorical weapons of the dialectician and the controversialist, their arena of combat and heroism the public

forum of ordinary discourse.<sup>9</sup> In the busy centers of human affairs, in the exchanges of the *agora* and the assemblies of the *ecclesia*, neither their endeavor nor their heroic excellence is Homeric, that is, “superhuman and surpassing in scope,” but it remains an elusive and ambiguous balance of the ordinary and the extraordinary, of what they oppose and what is a part of themselves: ignorance and vice. Socrates discovers he is wiser than those whose arts he has examined— “in just this little thing. . . that I do not think that I know what I do not know.”<sup>10</sup> And Newman acknowledges that it is likely his own willfulness that contributed to his life-threatening, prolonged illness in Sicily during the Mediterranean expedition.<sup>11</sup>

Unlike Achilles’ springs of action— admixture of wrath, envy and conceit—theirs is the conviction that the human desire for excellence cannot be fulfilled in individual accomplishment alone; neither does it exceed what may be hoped for, possessed and enjoyed with others. Rather, human excellence is dispersed into the ordinariness of daily life. Standing against these heroes, as fiercely as epic armies, are the bodies of opinion that animate their opponents, firmly entrenched as they are in the common stock of notions and values of their respective times. The Heracleian labor, involving great contest and suffering, entails the careful understanding and unraveling of the foolish conceits of others, turning their fellow citizens away from Achillean concern for reputation and honor, and inward towards care of the soul—“how it may be the best possible.”<sup>12</sup>

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<sup>6</sup> John Henry Newman, *Autobiographical Writings*, ed. Henry Tristram (New York: Sheed and Ward, 1957) 88.

<sup>7</sup> Plato, *Apology* 28b.

<sup>8</sup> John Henry Newman, *Apologia pro Vita Sua*, ed. Ian Ker (London: Penguin 1994) 49, to which Ker adds the note: “Cf. Homer, *Iliad*, xviii, 125” (Editor’s Notes 530: 127).

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<sup>9</sup> See Brian S. Hook and R. R. Reno, *Heroism & the Christian Life: Reclaiming Excellence* (Louisville, Kentucky: Westminster John Knox, 2000), especially chapters 2 and 3.

<sup>10</sup> Plato, *Apology* 21d.

<sup>11</sup> Newman, *Autobiographical Writings* 118.

<sup>12</sup> Plato, *Apology* 29d.

It was Socrates who first gave to the West this new understanding of human excellence or virtue: no longer that of worldly glory through preeminent physical might against enemies in battle array, but rather excellence of the spirit, in personal as well as public combat, its foes exposed in their full power. It is no wonder that at the end of his study of Newman's *Philosophical Notebook*, Edward Sillem concludes that "[Newman] stands at the threshold of the new age as a Christian Socrates. . . ." <sup>13</sup>

The horizon of this study, then, is the family resemblance of Newman and Plato/Socrates, especially in the moral intensity of their search for the Good. Newman writes:

Shall we say that there is no such thing as truth and error, but that anything is truth to a man which he troweth? and not rather as the solution of a great mystery that truth there is, and attainable it is, but that its rays stream in upon us through the medium of our moral as well as our intellectual being? <sup>14</sup>

## 2. The Issues of Plato's *Meno*

Plato's *Meno* is likely the earliest philosophical inquiry into the nature of teaching and learning and what they can attain in relation to human excellence. It ushers into our tradition that new understanding of human excellence in contrast to that of the Homeric epics and the cosmic philosophies that preceded it.

The reputation of Meno of Thessaly likely went before him, for Xenophon in his *Anabasis* characterizes Meno as powerful, greedy and ambitious. While the

disagreeable character of Meno does not enter into discussion in the dialogue, awareness of it, which Plato seems to assume, intensifies the irony of the discourse. Uncharacteristically plunging immediately into its subject, the dialogue begins with Meno's question: "Can you tell me, Socrates, can virtue [that is, human excellence, (*arete*)] be taught? Or is it not teachable but the result of practice or is it neither of these, but we possess it by nature or in some other way?" <sup>15</sup> Socrates replies that they cannot know the *characteristics* of virtue, that is, whether it is teachable, until they understand just what virtue is, its substance [*ousia*]. The body of the dialogue consists of the search by Socrates and Meno for what would seem to be the essential nature or definition of human excellence, in order to see whether it is the same as knowledge [*episteme*] or practice [*pragmata*], and, if so, in what ways it might be taught to others and learned. These are the basic issues of the *Meno*.

The common interpretation of Plato's moral teaching is that virtue *is* knowledge, that to know the good is to do the good, and that evil is a matter of ignorance. To such important questions, Newman might be said also to have given a simple, though an opposing, reply: namely, "knowledge is one thing and virtue another," to quote from his fifth discourse on university education. Cultivation of the intellect, Newman goes on to say, is the main business of education, and knowledge cannot make people good. "Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man." <sup>16</sup> One might thus conclude that Plato and Newman have opposing views of the nature

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<sup>13</sup> Edward J. Sillem, *The Philosophical Notebook of John Henry Newman*, 2 vols. (Louvain: Nauwelaerts, 1969) I: 250.

<sup>14</sup> John Henry Newman, *An Essay in Aid of a Grammar of Assent*, ed. Nicholas Lash (Notre Dame, IN: University of Notre Dame Press, 1979) 311.

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<sup>15</sup> Plato, *Meno* 70b.

<sup>16</sup> John Henry Newman, *The Idea of a University*, ed. Martin J. Svaglic (Notre Dame, IN: University of Notre Dame Press, 1982) 91.

of morality: the one, that virtue is knowledge; the other that knowledge is one thing and virtue another. But that would be a hasty conclusion.

From a straightforward reading of Plato, we may indeed conclude that if we really should attain true knowledge of the Good, then we would be drawn to act in complete accord with that compelling vision. Too, we know from experience the truth of what Newman is saying, that evil-doing can readily coexist in someone with a highly educated intellect, as he persuasively argues in his *Dublin Discourses*. But much more is at stake here than is disclosed by literal readings of these authors' multifaceted and multilayered texts.

Although it was *Meno* who raised the opening questions of the dialogue, he is quickly made the respondent to Socrates' penetrating inquiry. In answer to Socrates' question about the nature of human excellence, *Meno* first offers examples of virtue and Socrates promptly protests. They are looking not for a swarm of virtues, but for the one encompassing idea (*eidos*) of human excellence that inhabits all of those instances of virtue. What is the shape or the look of it, the form of the One within the Many? Is there a single meaning of what it is to be good, in general and universally? With Socrates' unremitting questions and objections, *Meno* finally admits that he is utterly perplexed about the nature of virtue as a whole. His soul and his speech are frozen numb, he says, by the sting of Socrates' refutations.

Stuck now with no escape (*aporia*), *Meno* discharges the famous rejoinder: "How will you look for it, Socrates, when you do not know at all what it is? . . . [And] if you should meet with it, how will you know that this is the thing that you did not know?"<sup>17</sup> Socrates calls *Meno*'s conundrum unsound, a mere logician's quibble, and in what

appears to be changing the subject, he appeals to the sacred wisdom of their tradition. He says that he has heard wise men and women among the priests, priestesses and poets, when they were speaking of divine matters, and he asks *Meno* to see if he thinks they speak the truth in what they say:

As the soul is immortal, has been born often and has seen all things here and in the underworld, there is nothing which it has not learned; so it is in no way surprising that it can recollect the things it knew before, both about virtue and other things. As the whole of nature is akin, and the soul has learned everything, nothing prevents a man, after recalling one thing only—a process men call learning—discovering everything else for himself, if he is brave and does not tire of the search, *for searching and learning are, as a whole, recollection*. We must therefore not believe that debater's argument, or it would make us idle, and fainthearted men like to hear it; whereas my argument makes them energetic and keen on the search. *I trust that this is true*, and I want to inquire along with you into the nature of virtue.<sup>18</sup>

Socrates does not know for sure, but he believes this because his tradition tells him so and his reason does not confute it. This intervention of Plato's mythic vignette may illustrate as well philosophy's own *aporia* or helplessness in the face of questions that exceed its powers.

Socrates and *Meno* reason together upon the hypotheses of the ancients: that if "the truth about reality is always in our soul, the soul would be immortal."<sup>19</sup> The real Socratic

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<sup>17</sup> Plato, *Meno* 80d.

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<sup>18</sup> *Meno* 81c-e, emphases added.

<sup>19</sup> *Meno* 86b.

proof for the immortality of the soul, of course, is personal and actual, not logical or only philosophical, and it rests in the example of his faith and equanimity in the face of death.

Meno, by now quite aware of his ignorance, responds with interest to Socrates' central assertion about the soul's deepest knowledge: Yes Socrates, but what do you mean that we do not learn, but that what we call learning is really recollection? Can you *teach me* that this is so? The irony of the question is not lost on Socrates!

What Meno can learn only from within himself, Socrates *teaches* him by offering a demonstration of learning. He calls over a young slave boy raised in Meno's household and proceeds to teach the boy what we call the Pythagorean theorem by asking him sufficient and leading questions. Perhaps the kind of knowledge we seek is something like geometry, Socrates seems to be saying; that is, it is stirred up by sense perception and mediated by hypotheses, yet transcending both. Or is the knowledge we seek more like knowing Meno than knowing geometry?

Socrates tells Meno: "Watch him now, *recollecting things in order* as one must recollect."<sup>20</sup> As the boy naively responds with answers he thinks are right, Socrates encourages the him to look within himself before answering yes or no, and he praises him accordingly: "Good, you answer what you think."<sup>21</sup>

Eventually confounded by his errors in replying to Socrates barrage of questions and refutations, the boy comes to a crucial realization analogous to Meno's: "By Zeus, Socrates, I do not know."<sup>22</sup> Look how much better off he is now, Socrates says delightedly. "Do you think that before he

would have tried to find out that which he thought he knew though he did not, before he fell into perplexity and realized he did not know and longed to know?"<sup>23</sup>

Socrates opens the possibility of other answers to their quest for the nature of virtue whole, but he is adamant that growth in human excellence requires both unremitting inquiry and staunch faith in a positive outcome.

I do not insist that my argument is right in all other respects, but I would contend at all costs both in word and deed as far as I could that we will be better people, braver and less idle, if we believe that one must search for the things one does not know, rather than if we believe that it is not possible to find out what we do not know and that we must not look for it.<sup>24</sup>

Socrates now moves Meno toward the heart of their discourse together. "Among things existing in the soul, of what sort is virtue, that it should be teachable or not?"<sup>25</sup> The two work with their hypotheses that virtue involves a kind of knowledge recollected from within and that it is something good and beneficial to us. But the same things can harm us, without right use. So the question becomes: "What *directing factor* determines in each case whether these things benefit or harm us?"<sup>26</sup> The directing factor, proposes Socrates, is understanding or wisdom, what in the *Republic* Socrates calls the science of right choice. Here in the *Meno*, Socrates says:

Therefore, in a word, all that the soul undertakes and endures, *if directed by wisdom*, ends in happiness, but if directed by ignorance, it ends in the

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<sup>20</sup> *Meno* 82e, emphasis added.

<sup>21</sup> *Meno* 83d.

<sup>22</sup> *Meno* 84a.

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<sup>23</sup> *Meno* 84c.

<sup>24</sup> *Meno* 86 b-c.

<sup>25</sup> *Meno* 87b.

<sup>26</sup> *Meno* 88a, emphasis added.

opposite. . . . [So] virtue, being beneficial, must be a kind of wisdom. . . . All other human activities depend on the soul, and those of the soul itself depend on wisdom if they are to be good.<sup>27</sup>

Wisdom, *phronesis*, is for Newman the guiding light of the illative sense, which directs or steers all our reasoning, ordinary and formal, from premises to conclusion.

Almost anticlimactically, Socrates then gets Meno to investigate with him whether this means that the virtuous, those whose actions are informed by wisdom and right choice, are good by nature or is it learning makes them so? If by learning, then there must be teachers who are specialists in virtue; if by birth, then the children of good parents should automatically be good. But neither is in fact the case, Socrates argues by means of the counter-evidence of the sophists, on the one hand, and on the other, of virtuous Athenian gentlemen, whose sons turned out quite unlike their fathers in human excellence.

The dialogue ends inconclusively—or does it? Because human excellence cannot be taught, it no longer seems to be knowledge, and the only alternative left is that it is through right opinion that statesmen follow the right course for their cities. “As regards knowledge,” Socrates says, “[these statesmen] are no different from soothsayers and prophets. They too say many true things when inspired, but they have no knowledge of what they are saying.”<sup>28</sup> So we would be right to call them too divine and inspired, together with the priests and poets, because even though they have no knowledge of what they are saying, their speeches often lead to success in important matters of the world. Human excellence, Socrates concludes ironically,

would be neither an inborn quality nor taught, but comes to those who possess it as a gift from the gods, unaccompanied by understanding—unless there is someone among our statesmen who can make another into a statesman. . . . [Such] a man would, as far as virtue is concerned, . . . be the only true reality compared, as it were, with shadows. . . .<sup>29</sup>

Socrates might himself come closest to being that perfect statesman or philosopher-king whom Plato seeks, but even the great teacher Socrates cannot make Meno a good man.

### 3. Some essential conditions for learning

I should like now to single out some of the basic elements that Plato/Socrates and Newman together might prescribe for education in “the Art of Life”—in fact, for any real learning at all. I shall consider these under three headings: a) predisposition; (b) dialectic; (c) personal influence.

#### a) Predisposition

The first and singularly important condition for learning is a *right disposition*. This involves the proper turning and attuning of the mind, heart and body for the strenuous and rewarding activity of learning—just as the prisoner in Plato’s cave experienced. Newman writes: “Truth of whatever kind is the proper object of the intellect; its cultivation then lies in fitting it to apprehend and contemplate truth.”<sup>30</sup>

What then is this “fitting” or “fitting out” of the mind? What should be its orientation and *habitus*?

One’s very nature and individuality are directly implicated here, for “what and who one is” is the selfsame “I” that will affirm or

<sup>27</sup> *Meno* 88c-d, emphasis added.

<sup>28</sup> *Meno* 99c.

<sup>29</sup> *Meno* 100a-b.

<sup>30</sup> Newman, *Idea of a University* 114.

deny, question or doubt, form hypotheses and draw conclusions; that will value or reject, make choices and decisions; will seal friendships and form communities through dialogue and commitment. Only “I,” a living self as a whole person, can do those activities. “The whole man moves, writes Newman, “. . . so that his whole self, his bones, limbs, . . . life, reason, moral feeling, immortality, and all that he is besides, is his real *differentia*.”<sup>31</sup> And in another place: “man is *not* a reasoning animal, he is a seeing, feeling, contemplating, acting animal.”<sup>32</sup> Primary and essential, then, is the re-cognition, that is, the re-collecting, of that self given me by nature and formed by upbringing. It is the very best (in fact, the only) tool I have for learning. “Know thyself,” is the applicable Socratic dictum inscribed in the stones at Delphi. And Newman writes:

What do we mean when we say that certain persons do not know themselves, but that they are ruled by views, feelings, prejudices, objects which they do not recognize? . . . What is memory itself, but a vast magazine of such dormant, but present and excitable ideas?<sup>33</sup>

This preparatory self-awareness or self-appropriation means at least some elementary sense not only of my own temper of mind, but also of the first principles of my being and the laws of my nature.

In the *Republic* Plato brings out the importance of a youngster’s preparedness of body and soul before Socratic dialogue can begin to effect the slightest good. The

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<sup>31</sup> Newman, *Grammar of Assent* 183.

<sup>32</sup> Newman, “Tamworth,” *Discussions and Arguments* 294.

<sup>33</sup> Newman, *Fifteen Sermons Preached Before the University of Oxford*, intro. Mary Katherine Tillman (Notre Dame, IN: University of Notre Dame Press, 1997) 321.

“science of right choice” tacitly originates even before gymnastics, for the right stories must be told, the right music heard—”so composed as to bring the fairest lessons of virtue to their ears.”<sup>34</sup> Again, “this is the sort of thing that we must allow or not allow them to hear from childhood up, if they are to honor the gods and their fathers and mothers, and not to hold their friendship with one another in light esteem.”<sup>35</sup>

Endowed and initially formed by parents, language, and religion, by schooling and polity, by the culture and tradition into which we are born, we have already inherited primary hypotheses of meaning from which to view ourselves and our world, fundamental standpoints and pre-judgments which, as they are brought to consciousness through education, can be questioned and tested, made genuinely our own or not.

How intimately judgment will be dependent upon “the intellectual complexion” of the student, exclaims Newman.<sup>36</sup>

Such as I am, it is my all; this is my essential stand-point, and must be taken for granted. . . . There is no medium between using my faculties, as I have them, and flinging myself upon the external world according to the random impulse of the moment, as spray upon the surface of the waves, and simply forgetting what I am.

I am what I am or I am nothing.<sup>37</sup>

There is a light prior to thought which can be entered into only through the soul’s presence to itself. *Recollection* is self-possession before it is anything else. The soul must be gathered into itself re-collecting what it has already learned that

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<sup>34</sup> Plato, *Republic* 378e.

<sup>35</sup> *Republic* 386a.

<sup>36</sup> Newman, *Grammar of Assent* 284.

<sup>37</sup> *Grammar of Assent* 272.

makes it what and who it is. For Newman, to remember in this way is to realize. Recollection is the appropriation and making real of what otherwise remains only notional as “mere learning,” as but “furniture of the mind” to be shuffled around at whim.

Wonder, even awe—be it elicited by nature or by art, be it found in polity, in poetry or in science—is an element of being rightly disposed for learning. Wonder marvels at what is and desires to know more. It has the structure of hope, for it looks ahead with expansive eagerness to the possibilities of unlimited discovery. Wonder initiates the formation of that abiding habit of mind Plato and Newman call “philosophical.”

The genuine questioning that arises with wonder contains within it a dormant seedbed for learning. Even Meno must have realized this when he asked Socrates how we can look for what we do not know. A real question contains by anticipation its own answer. We would not be seeking if we had not, in some sense, already found.

For Socrates, genuine questioning discloses what I do not know. This self-knowledge, realization of one’s ignorance, should make one humble in the face of truth. “The mind is below truth, not above it,” Newman writes, “and is bound, not to descant upon it, but to venerate it.”<sup>38</sup> Newman locates a fatal error of the world right here: in thinking itself a judge of truth without preparation of heart:

In the schools of the world the ways towards Truth are considered high roads open to all, however disposed, at all times. Truth is approached without homage. . . . The powers of the intellect, acuteness, sagacity,

subtlety and depth, are thought the guides into Truth.<sup>39</sup>

The prepossessions which dispose the beginner for learning, and the learner to begin again and again, includes the faith that there is something outside the self which exists and can be known and trusted, and that the self has the capacity for grasping it—faith that what is desired and hoped for, with assistance, is possible of apprehension and attainment.

So faith, not doubt, is what enables learning. Of the two, Newman writes:

I would rather maintain that we ought to begin with believing everything that is offered to our acceptance, than that it is our duty to doubt everything. . . . We soon discover and discard what is contradictory to itself; and error having always some portion of truth in it, and the truth having a reality which error has not, we may expect that when there is an honest purpose and fair talents, we shall somehow make our way forward, the error falling off from the mind and truth developing and occupying it.<sup>40</sup>

Parmenides taught Plato that *eros* and *logos* accompany one another, for without desire, that is, without the inclination of the soul toward the radiance of a beautiful object, the journey into the good would never receive its first impulse. This appeal from without emerges in the summons of the charioteer by Parmenides’ goddess: Listen and you will learn, she says, and you will travel as far as your heart desires. One must long to learn and one must really listen in order to enter into the truth of the Good.

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<sup>38</sup> John Henry Newman, *An Essay on the Development of Christian Doctrine*, intro. Ian Ker (Notre Dame, IN: University of Notre Dame Press, 1989) 357.

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<sup>39</sup> Newman, *Fifteen Sermons* 198.

<sup>40</sup> Newman, *Grammar of Assent* 377.

It has become obvious that for Socrates and Newman, the search for truth has an intensely moral character and is an obligation of our humanity. Lived, this is the activity that is virtue; it is the excellence proper to a human being. “Moral truth” writes Newman, “is gained by patient study, by calm reflection, silently as the dew falls, unless miraculously given.”<sup>41</sup> Here is nothing so simple as the word “knowledge” can convey.

**a/b) Transition from (a) predisposition to (b) dialectic**

Now in possession of a right disposition for learning—that is, the recollected self-knowledge that is the root and fruit of humility, as well as of faith, hope and desire, the apprentice must undergo yet another turning or conversion.

The crucial obstacle at this point is not so much the content of what the interlocutor incorrectly grasps, but is rather the self-satisfied and complacent attitude of already having “got it right.” Socrates carefully leads both the slave boy and Meno into “stuckness,” *aporia*, that is, into the realization that knowledge is not had after all, only confusion. Newman, like Socrates, understands that “the juxtaposition of notions by the logical faculty,” as he puts it, can leave us in perplexity: “After proceeding in our investigations a certain way, suddenly a blank or a maze presents itself before the mental vision, as when the eye is confused by the varying slides of a telescope. . . . We feel we are not masters of our subject.”<sup>42</sup>

Breaking the chains, often painful to the one enslaved by false opinion, is the purpose of Socratic cross-examination *elenchus*. Subtlety, blatancy, irony, prodding, contradiction, even sarcasm are some of the

many tools used by the liberator to shake up and adjust the beginner’s distorted identity and misplaced sense of reality. What is effected by such refutation is an emptying out and a clearing, that is, the opening of a space for further inquiry. One’s apparent helplessness is actually the moment of truth; true learning can now begin.

**b) Dialectic**

Before Newman speaks in the Dublin Discourses of the philosophical habit of mind as the goal of liberal education, he speaks of the means to that end. The way in which one enters into perspective and comes gradually to a sense of the whole, he says, is step by step, by ordered and habitual discipline of mind; there is no shortcut.

I hold very strongly, writes Newman, that the first step in intellectual training is to impress upon [the student’s] mind the idea of science, method, order, principle, and system; of rule and exception, of richness and harmony. . . . Let him once gain *this habit of method*, of starting from fixed points, of making his ground good as he goes, of distinguishing what he knows from what he does not know, and I conceive he will be gradually initiated into the larges and truest philosophical views, and will feel nothing but impatience and disgust at the random theories and imposing sophistries and dashing paradoxes, which carry away half-formed and superficial intellects.<sup>43</sup>

But just how does this take place, we might ask. Both Plato and Newman hold that thought disciplined as dialectic works the best. The true method of inquiry, Newman writes, is “saying and unsaying” toward a positive outcome. We have seen Socrates employ this method in the *Meno*; and in the *Philebus*, Socrates draws out the distinction

<sup>41</sup> Newman to his mother, March 13, 1829, as quoted in Wilfrid Ward, *Life of Cardinal Newman*, 2 vols. (London: Longmans, Green, 1912) I: 45.

<sup>42</sup> Newman, *Grammar of Assent* 60.

<sup>43</sup> Newman, *Idea of a University* xlv-xlv.

between the art of disputation what he calls “the parent of all discoveries in the arts,” dialectic. Newman also distinguishes, in his essay on Cicero, between various kinds of dialogue, on the one hand, and on the other, “that interrogative and inductive” method of Plato. I have found no more precise description of the nature of dialectical thinking as used by both Newman and Plato, than that given by Hans-Georg Gadamer in his book, *Truth and Method*. I quote at some length:

Dialectic is reserved to the person who desires to know, i.e., who already has questions. . . . The so-called epistemological digression of [Plato’s] seventh *Letter* [aims] to distinguish the unique character of this strange art of dialectic from everything that can be taught and learned. The art of dialectic is not the art of being able to win every argument. . . . Dialectic, as the art of asking questions, proves itself only because the person who knows how to ask questions is able to persist in his questioning, which involves being able to preserve his orientation toward openness. The art of questioning is that of being able to go on asking questions, i.e. the art of thinking. It is called “dialectic”, for it is the art of conducting a real conversation.

. . . To conduct a conversation means to allow oneself to be conducted by the object to which the partners in the conversation are directed. It requires that one does not try to out-argue the other person, but that one really considers the weight of the other’s opinion. . . . A person who possesses the “art” of questioning is a person who is able to prevent the suppression of questions by the dominant opinion. A person who possesses this art will himself seek

for everything in favour of an opinion. Dialectic consists not in trying to discover the weakness of what is said, but in bringing out its real strength. It is not the art of arguing that is able to make a strong case out of a weak one, but the art of thinking that is able to strengthen what is said by referring to the object.

Gadamer concludes:

The unique and continuing relevance of the Platonic dialogues is due to this art of strengthening, for in this process what is said is continually transformed into the uttermost possibilities of its rightness and truth and overcomes all opposing arguments which seeks to limit its validity.<sup>44</sup>

Newman the controversialist, one ascription he did allow himself, points out an important element of what he calls “controversial writings” that moves precisely according to this Socratic dialectic. It begins, he says, in

the free use of hypothesis. . . , I mean, a suggestion of views more or less probable or possible, and either consistent, or not inconsistent, or perhaps in actual concurrence, as ideas, with the facts of the case; and this, in order to reconcile difficulties and answer objections, to supplement what is obscure or deficient, to bring together into one separate matters which seem to be without a meaning.<sup>45</sup>

For Socrates too, dialectic brings “separate matters” into one meaning, matters such as

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<sup>44</sup> Hans-Georg Gadamer, *Truth and Method* (New York: Seabury, 1975) 330-331.

<sup>45</sup> John Henry Newman, “Preface to the Third Edition,” *Via Media*, ed. Halbert Weidner (Oxford: Clarendon, 1990) 13 (xx).

the many particular examples and parts of virtue offered by Meno.

Above all, dialectic is *connected thinking*, what Newman took to be the mark of liberal education. The goal of its disciplined, informal method is the effecting of a “philosophical habit of mind,” for Newman the purpose of liberal education, which is nothing other than seeing the fluid wholeness of many aspects in one. (insert A quote)

Have you ever wondered what Plato really means by a *form* or an *idea*? —what this might correspond to in our own experience and thought? I have, and I do. J. E. Stewart of Oxford, through theologian Bernard Lonergan, has helped me to understand something about Plato’s forms; namely, *that they might be considered as unifying points of view from which the pluralities of the sensible world are grasped and interpreted.*<sup>46</sup> Forms or ideas structure human questioning, as if part-way houses, in the dynamic search for understanding. Recollection and connected thinking lead to discovery of the Idea or the unity sought, the *eidōs*. In the process of connected thinking involved in dialectic, there gradually emerges a *context grasped*, shaped all round, as it were, formed—the relative disposition of related things understood. “Aha, now I’ve got it,” we say. The unity of the Idea consists in its being an objective point of view from which the many are gathered into and regarded as one. What was fragmented is now apprehended as a meaningful whole.

Meaning to be write only of Plato in his 1909 book, *Plato’s Doctrine of Ideas*, Stewart describes precisely what Newman means by a “philosophical habit of mind” as the fruit of liberal education:

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<sup>46</sup> See Richard M. Liddy, *Transforming Light: Intellectual Conversion in the Early Lonergan* (Collegeville, Minn: Liturgical Press, 1993), Chap. 3: “Stewart’s Plato.”

What is the apprehension of the idea. . . but a concrete view of the world as a whole, every part of which exists and is known only in virtue of belonging to the whole? This concrete view is the goal of all education. It can be taken only by those who have mastered the details, as well as the methods, of the special sciences; and when [one] thinks that he has attained to it he must beware, for if he acquiesces in the *idea* as it first presents itself to him, it soon becomes a mere abstraction for him. He must always busy himself with the content of it; he must re-examine, in the light of it, the steps by which he has reached it; having pieced together the mere particulars of sense-experience into groups, and these groups into a fairly consistent whole, he must return again with the conception of this whole in mind, to these particulars and these groups—now no longer *mere* particulars, and possibly *arbitrary* groups, but members of one system—and try to give them still further articulation. This double process . . . he is to carry on, backward and forward, till he attains to the certitude of truth, to the conviction [that] this or that “cannot be otherwise.”<sup>47</sup>

When Newman speaks of the “method of saying and unsaying,” and of the liberal knowledge that is more than the knowledge of “mere learning,” he says: “I mean something intellectual, something which grasp what it perceives through the senses; something which takes a view of things; which sees more than the senses convey, which reasons upon what it sees, which invests it with an idea.”<sup>48</sup>

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<sup>47</sup> J. E. Stewart, *Plato’s Doctrine of Ideas* (Oxford: Clarendon, 1909) 115.

<sup>48</sup> Newman, *Idea of a University* 85.

Plato's Forms then are not a mere aggregate of abstract objects somehow existing independently of everything; rather they form an ordered *kosmos* (500c) and coming to understand them is the bringing into our souls, and into our polity, the unity in diversity that is the connectedness and harmony of the Forms.

This basic insight into the connection between a form and a view, between Plato's *Idea* and Newman's "philosophical habit of mind," though there is much more to investigate about it, is the most important thing I have learned in placing side by side the educational thought of Plato/Socrates and of Newman.

### c. Personal Influence

Remember that we are talking about "the Art of living," that is, how best to develop towards the full excellence of our human being. Cultivation of the intellect is, of course, a major though not the only ingredient of this development. A right disposition of mind and heart precedes *and accompanies* connected thinking or dialectic, and it is best learned by example, that is, by personal influence. These essentials cannot be poured into one, but they can be drawn out. "*Verba docent,*" writes Augustine; "*exemplum trahit*" (words teach, example draws).

The special patron saint and founder of Newman's Oratorians, the "amabile Santo, Philip Neri," writes Newman, "always *drew* [his children] to their duty, instead of commanding." Persons influence us, Newman observes in Tamworth:

voices melt us, looks subdue us,  
deeds inflame us. Many a man will  
live and die upon a dogma: no man  
will be a martyr for a conclusion. . . .  
Instances and patterns, not logical  
reasonings, are the living  
conclusions which alone have a hold

over the affections, or can form the  
character.<sup>49</sup>

Xenophon says in his *Memorabilia* that Socrates never claimed to be a teacher of virtue; rather that by the example he set, he inspired emulators. For the attentive soul, personal and well-ordered speech by teacher and student, by friend with friend, is as much the conveyer of right thinking and right choice as is the content of that speech. *Who*, not only *what* one is, matters in educating for life.

Newman's university sermon of January, 1832, assigned by some to mark the birth date of the Oxford Movement, is about "Personal Influence [as] the Means of Propagating the Truth." Here Newman proposes to consider: "Whether the influence of Truth in the world at large does not arise from *the personal influence*, direct and indirect, of those who are commissioned to teach it."<sup>50</sup> His conclusion: "I answer, that it has been upheld in the world not as a system, not by books, not by argument, nor by temporal power, but by the personal influence of [those] . . . who have been the teachers and the patterns of it."<sup>51</sup>

In a letter written in 1830 when Newman was Tutor of Oriel College, Oxford, he writes to a friend:

My dear Rickards,—  
. . . The most useful men have not  
been the most highly exalted. . . .  
Nor have  
the most favoured been highest. . . .  
Men live after their death—they live  
not only in their writings or their  
chronicled history, but still more in  
that unrecorded memory [*agraphos  
mneme*] exhibited in a school of  
pupils who trace their moral

<sup>49</sup> Newman, "Tamworth," *Discussions and Arguments* 293, 297.

<sup>50</sup> Newman, *Fifteen Sermons* 79-80.

<sup>51</sup> Newman, *Fifteen Sermons* 91f.

parentage to them. As moral truth is discovered, not by reasoning, but by habituation, so it is recommended not by books, but by oral instruction. Socrates wrote nothing. Authorship is the second best way.<sup>52</sup>

Socrates thinks that writing encourages forgetfulness, its content already externalized and separated from the self. “It will implant forgetfulness in their souls; they will cease to exercise memory because they rely on that which is written, calling things to remembrance no longer from within themselves, but by means of external marks.”<sup>53</sup>

Newman puts it this way:

The province and the inestimable benefit of the *litera scripta* [the written word] is that of being a record of truth, and an authority of appeal, and an instrument of teaching in the hands of a teacher; but . . . if we wish to become *exact* and fully furnished in any branch of knowledge which is diversified and complicated, we must consult the living man and listen to his living voice. . . . We must come to the teachers of wisdom to learn wisdom, we must repair to the fountain, and drink there. Portions of it may go from thence to the ends of the earth by means of books; but the fullness is one place alone.<sup>54</sup>

The near and far-reaching power of personal influence, then, together with its necessary check and ally, discipline, must be conjoined and balanced. For Newman, the intellect which, Athens-like, is noble, critical, proud

and free, is by nature bound to conscience which, Rome-like, knows duty and devotion, sanction and rule. Without the formation and maturation of conscience, the natural principle of duty and discipline, the cultivated intellect easily substitutes brilliance or legality or expedience for the gentle promptings within the deep heart’s core. The happiness of the liberally educated “gentleman” would only increase, writes Newman, “were it not for the *memento* within him that books and gardens do not make a man immortal.”<sup>55</sup>

By discipline as the corrective and complement of personal influence, Newman means not only a life lived within the institutional authority and traditions of the university and the Church, but also the discipline or submission of a regular and ordered personal and social life, according to the dictates of the Image of God within oneself and others. “Regularity, rule, respect for others, the eyes of friends and acquaintances, the absence from temptation, external restraints generally, are of first importance in protecting us against ourselves.”<sup>56</sup>

Beyond yet within their large views on education, Plato/Socrates and Newman share many other philosophical congruences, each of them deserving its own close study. Perhaps the most significant among these are their commonly-held belief in the reality, priority and mystery of the invisible world; and their common attentiveness to the testimony of conscience—that still, small voice within, which, unmuffled and not ignored, presents itself to the mind and the feelings as a sure guide in the moral life. Together our heroes do battle against the same foes: pride, ignorance, and mere profession; rationalism and skepticism; utilitarianism; subjectivism and relativism. Above all, they seek remedy

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<sup>52</sup> John Henry Newman, from Oriel College July 20, 1830.

<sup>53</sup> Plato, *Phaedrus* 275a.

<sup>54</sup> Newman, *Rise and Progress of Universities*, ed. Mary Katherine Tillman, *Birmingham Oratory Millennium Edition*, Vol. III (Notre Dame, IN: University of Notre Dame Press; London: Gracewing, ) 8-9.

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<sup>55</sup> Newman, *Rise and Progress of Universities* 63.

<sup>56</sup> Newman, *Rise and Progress of Universities* 189.

and healing for the dis-eases and dis-orders of the immortal human soul in times of great intellectual and political turmoil.

But oh my, are the *differences* between Newman and Plato radical and enormous! Who could say, as Plato does, that the soul is the full reality of the self, in view of the Incarnation of Christ? What is belief in the soul's immortality in comparison with faith in the resurrection of the body? How does awareness of one's ignorance stack up against consciousness of one's sinfulness? And yes, it *is* better to suffer injustice than to perpetrate it, but to what end suffering, if not in the shadow of the Cross? Who would prefer to aim for a *principle* of absolute Good, even if drawn by its imagined surpassing beauty, over the alternative of reciprocal relation with a loving and personal God? And can the wisdom of the ancients compare with the living Spirit of wisdom dwelling in the hearts of the faithful and the living witness of the communion of saints? In Newman's words:

The philosopher saw clearly the tendencies of the moral system, the constitution of the human soul, and the ways leading to the perfection of our nature; but when he attempted to delineate the ultimate complete consistent image of the virtuous man, how could he be expected to do this great thing, who had never seen Angel or Prophet, much less the Son of God manifested in the flesh?<sup>57</sup>

I should like to conclude where I began, with the paradigmatic story of the cave and the prisoner's journey to the sun—except this time I will let Newman tell it:

As there are [those] who live in caverns and mines, and never see the face of day, and do their work as best they can by torchlight, so there are multitudes . . . who, though possessed of eyes by nature, cannot use them duly, because they live in [a] spiritual pit, in the region of darkness . . . .

There they are born, there they live, there they die; and instead of the bright, broad, and all-revealing luminousness of the sun, they grope their way from place to place with torches, as best they may, or fix up lamps at certain points . . . because they have nothing clearer, nothing purer, to serve the needs of the day and the year. Light of some kind they must secure, and, when they can do no better, they make it for themselves.

Man, a being endued with reason, cannot on that very account live altogether at random; he is obliged in some sense to live on principle, to live by rule, to profess a view of life, to have an aim, to set up a standard, and to take to him such examples as seem to him to fulfill it. His reason does not make him independent (as men sometimes speak); it forces on him a dependency on definite principles and laws, in order to satisfy its own demands. He must, by the necessity of his nature, look up to something; and he creates, if he cannot discover, an object for his veneration. He teaches himself, or is taught by his neighbor, falsehoods, if he is not taught truth from above; he makes to himself idols, if he knows not of the Eternal God and His Saints . . .

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<sup>57</sup> Newman, *Fifteen Sermons* 29.

Have [we] created what is not, or discovered what is? do [we] walk by the luminaries of heaven, or are [we] as those who are born and live in caverns, and who strike their light as best they may, by means of the stones and metals of the earth?<sup>58</sup>

Thank you kindly for your heartening attention

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<sup>58</sup> John Henry Newman, "Saintliness the Standard of Christian Principle, *Discourses Addressed to Mixed Congregations*, ed. James Tolhurst, *Birmingham Oratory Millennium Edition*, Vol. VI (Notre Dame, IN: University of Notre Dame Press; London: Gracewing, 2002) 87-88.

# RETIREMENT REMARKS

by

August 22, 2004

Nicholas Ayo, csc

Four months have passed since my retirement from teaching at the University of Notre Dame. I left my position with the Program of Liberal Studies and we said our good-byes at a wonderful communion breakfast on May 2nd, 2004, in the North Dining Hall. Mass preceded our dining, and all I have of the homily that I could share with you remains an outline. When I am nervous I write the homily out, but such a homily always tastes like canned food. The homily from an outline is fresh-made and changes in the telling according to the inspiration of the Holy Spirit at the moment. All this to say that I would retrieve for you what I said, then and there but I cannot.

At the Communion Breakfast the speakers were a bit carried away with their kind words, and when at the last I came to speak, the many patient friends at table had heard enough. What I wanted then to say now sits in front of me as a stale outline. So let me say afresh what I might have said had we world enough and time.

How could a shy INFJ ever have gotten anywhere without RCC, USA, UND, CSC, Ph.D., and PLS? There is a mouthful. I could not have found a way to serve without the help of a lot of what folks call “institutions.” I am grateful. How did a white, male, middle-class, American, cleric ever get a hearing instead of a stoning by the world’s oppressed? I am grateful.

How did I get from birth in Elizabeth, New Jersey and prep school in Newark, New Jersey to the University of Notre Dame when I failed to put a stamp on my application to Notre

Dame? The postmaster, would you believe it, looked me up in the phone book and told me to come down to the U.S. Post Office with three cents. How did I get from the Navy ROTC to Holy Cross and Old College in my freshman year, when the most memorable event of that whole year happened when the dean of the College of Arts and Letters, Fr. Charles Sheedy, C.S.C., happened to pass me on the sidewalk, stopped, and asked me my name? I have tears in my eyes with just the memory of that lonely moment. How did I survive a novitiate year in the swampland of Jordan, Minnesota with forty-below in winter and railroad tracks in the front yard where the midnight freight train ran over my bed? What was a twenty-year old doing in Rome studying theology in classes taught in Latin for four years, using a truck-driver’s license earned in diesel school—taught in Italian—to drive a Greyhound behemoth through Italian streets too narrow to pass another vehicle safely? From Breen-Phillips Hall to Duke University for American literature studies, I then taught for ten years at the University of Portland in Oregon. Who would have predicted I would abandon that career to serve Holy Cross in the novitiate in Bennington, Vermont and then Cascade, Colorado, two of the most beautiful places on planet earth and six of the most demanding years of my life? How did an English teacher out of work for years find a position in the Great Books at Notre Dame teaching Bible and theology as well as the entire sequence of Great Books Seminars? I am grateful.

As a boy I once hitchhiked at night to the Jersey shore, and a man picked me up and drove the wrong direction to a lonely house on an abandoned road, stopped the car and turned off the motor, then decided suddenly that no one was home in the darkened house and drove me to the Jersey shore. Why did I stop in Portland at a green light on a blind corner just when a car ran the red light? When old enough to know better, I drove down a two-lane mountain road in Pennsylvania in a blinding downpour when I learned you cannot steer when your car starts to waterplane. I ended up in the opposite lane going backwards and sliding off the road into a ravine until the wheels grabbed on the gravel of the shoulder and the car lurched up the hill without a scratch. I am grateful.

I think I have taken an early retirement at the age of 25. After thirty years of sabbatical education, yes 30, from diapers to doctorate, I have enjoyed fifteen years of sabbaticals — five full years out of thirty-nine years of teaching and thirty-four summers and Christmas vacations, which amount to some

ten years. What other vocation has such benefits? I am grateful. Dag Hammarskjöld, when Director General of the United Nations, wrote in his journal: “For all that has been, thanks; and for all that will be, yes.” I am grateful as was he. And I await what will be, knowing that to those who love God (or even try to love) all things commingle unto good.

In conclusion, I want to thank Katherine Tillman for so many arrangements for the Communion Breakfast, as well as Debra Kabzinski, Phillip Sloan and Fr. Jeffrey Schneibel, C.S.C. I thank Walter Nicgorski for hiring me, Phil for mentoring me, Steve for encouraging me, Clark for promotion, Gretchen and Michael for their prepared reflections at the breakfast, Henry Weinfield for his poem, Dolores Frese for her poem, Jim Langford for being the hidden angel of my publishing career, and everyone else whose name I do not mention but whose contribution I carry in my heart. And the good Lord above. Thank you one and all.

**AUGUST:  
THE LAKE AT NOTRE DAME**

by

May 5, 2004

Henry Weinfield

“ne l’aere dolce che dal sol s,allegra”  
Dante, *Inferno* 7.122

“in the sweet air that’s gladdened by the sun”  
Allen Mandelbaum, trans.

Mid-to-late summer on a sunny day:  
The air is clear; there’s no humidity.  
A bright-blue sky, expansive and serene,  
Bends over tree-tops, blending with their green.

Swans with their cygnets, soon to be full grown  
And, in their turn, rear cygnets of their own,  
Circle the surface, mirrored in the wake  
Of sunlight glimmering on the glassy lake.

Who could be sullen in the afternoon  
In the sweet air that’s gladdened by the sun,  
Or fail in gratitude when song-birds sing,  
A Great Blue Heron suddenly takes wing?

Our lady stands upon her golden dome  
In this place, which in some sense is our home  
With outstretched arm and blessings to confer  
Even on those who don’t believe in her;

And from the depths of her untroubled eye  
Her gaze goes out into the bright-blue sky,  
Where in the distance wisps of cloud are swirled  
As if there were no troubles in the world.

to Nicholas Ayo, C.S.C.  
on his retirement

## NEW FACULTY INTRODUCTIONS

Over the last two years, the Program has welcomed three new junior faculty members to its ranks. Historians of science Robert Goulding and Tom Stapleford arrived in the fall of 2003, and both teach in the Natural Sciences component. Theologian Kevin Mongrain joined PLS this past fall and will be teaching the two theology tutorials. The *Programma* staff has compiled short biographies of each new faculty member to introduce them to the full PLS community.

### Robert Goulding

Although he was born in England, Robert Goulding grew up in New Zealand. After attending school in Wellington, he took bachelor degrees in Mathematics and Classics from the University of Canterbury, Christchurch. He then spent a year teaching Latin in his former department before going to the Warburg Institute in London for his MA and PhD study. At this institution devoted to the classical tradition in the Renaissance, Goulding first encountered the history of science as a discipline, and wrote his PhD dissertation on the manuscript papers of Sir Henry Savile, a sixteenth-century Oxford astronomer who was the first to teach the new Copernican system at one of the English universities. Shortly after completing his dissertation, he joined the newly-formed Society of Fellows at Princeton University, where he spent the three years before coming to Notre Dame.

Goulding's subsequent research has continued to focus on various aspects of Renaissance science. The monograph on which he is working concerns the first *histories* of science, written in the sixteenth century. Henry Savile was one of many authors who wrote on this subject, almost all of whom held positions at

universities dominated by literary and philosophical studies. Not entirely unlike a professor teaching the Science tutorial within PLS, these educators used history, literature, philosophy and poetry to persuade their sometimes skeptical students that the sciences belonged squarely within the liberal arts. Their lectures and treatises are valuable documents for the beginnings of the modern university and its comprehensive curriculum.

Goulding was attracted to Notre Dame by its traditions both of academic excellence and commitment to undergraduate teaching. With his own interdisciplinary background, he has found PLS to be a rewarding and congenial intellectual home within the university.

While a student at the Warburg, Goulding met his wife Margaret Meserve, who was also a graduate student there and is now an assistant professor in the History Department here at Notre Dame. She specializes in the political and cultural history of Renaissance Italy, and has recently published the first volume in a new edition and translation of the memoirs of Pope Pius II.

Goulding and Meserve have two young children, Alice (age 5) and Thomas (age 3). While life with two careers and a growing family can be hectic at times, they have settled happily into life in South Bend, and appreciate the welcome which Notre Dame has extended to them. The children have made the transition alarmingly well: Alice is a rabid Fighting Irish fan, and will not allow any of her family to utter the word 'Michigan' in her presence.

## **Kevin Mongrain**

Originally from International Falls, Minnesota, Kevin Mongrain earned a Bachelors Degree in Government and a Masters of Arts degree in Systematic Theology and Christian Spirituality at St. John's University in Collegeville, Minnesota. He then taught theology at a Catholic high school for one year before going on to do doctoral work at Yale University. He earned his Ph.D. from the Yale Religious Studies department in 1999.

In his dissertation, "Doxological Discourse," Mongrain analyzed the theology of one of the twentieth century's most prolific theologians, the Swiss polymath Hans Urs von Balthasar (d. 1988). The dissertation argued that the best way to begin understanding von Balthasar's vast body of published works is to see his whole intellectual project as retrieving Irenaeus of Lyons' theological paradigm. Irenaeus was a second century theologian who in his book *Against Heresies* sketched and argued against many of the Gnostic theological systems of early Christianity. Mongrain argued in his dissertation, and in his subsequent book *The Systematic Thought of Hans Urs von Balthasar*, that von Balthasar considered himself a modern day Irenaeus; von Balthasar saw his intellectual task as exposing and critiquing the modern variants of ancient Gnosticism.

Mongrain's scholarly specialty is modern and contemporary Catholic theology. Currently, he is working on a book on the Gospel of John, which is based on a series of lectures given to a parish Bible study group and is directed to a general audience. Mongrain hopes the book can bridge some of the distance between academic scholarship on the Fourth Gospel and the reception of the Gospel in the life of the Church.

Mongrain and his wife Becky and son Henry are happily settling in to life in Mishawaka (although they report that after living for the

past seven years in California and Texas the winter in northern Indiana is a little hard to get used to). Mongrain enjoys teaching in PLS immensely and values the opportunity to work with students who are so intellectually gifted and dedicated to reading the Great Books.

## **Tom Stapleford**

Everyone in PLS has a story about the (often convoluted) intellectual pilgrimage that led them to this unique and exciting program, and Tom Stapleford is no exception. Drawn to both the humanities and the sciences, Stapleford earned two undergraduate degrees from the University of Delaware, one in mechanical engineering and the other in a broad curriculum denoted "liberal arts". Shortly after graduation, Stapleford married his high-school sweetheart, Cathy, and the two moved to Edinburgh, Scotland, where Tom pursued a masters degree in artificial intelligence. Even as he fiddled with uncooperative robots, however, Stapleford found himself continually intrigued by the metaphors and models that his colleagues used to link their machines to humans and animals. Convinced that these analyses could be enriched by a critical perspective rooted in a broader historical framework, Stapleford headed to his last ("Absolutely last!" his wife cried) degree program, the Department of the History of Science at Harvard University.

From his initial focus on artificial intelligence, Stapleford's research interests have expanded to include a broad swathe of the "human sciences" (i.e., those sciences that study humans and human behavior), especially the mind sciences (psychology, psychiatry, and neuroscience) and economics. His research explores the tensions that arise as experts in these fields analyze humans through an inevitably narrow set of

metaphorical and theoretical lenses. Although he continues to write about artificial intelligence, his current work examines economists' attempts to define and quantify the "cost of living", a nebulous phrase with great political resonance.

Stapleford completed his Ph.D. in 2003, and he and his wife arrived in South Bend to face a fall semester bracketed by exciting events: their old but faithful car was crushed by a falling tree branch during a severe storm on the first day of classes, and their first child,

Jane Catherine, was born the night before Stapleford's last final exam. Life has settled down since then—at least as much as it can when you work with lively undergraduates and are trying to raise an almost-toddler—but is no less enjoyable. Stapleford is now working on a book manuscript based on his dissertation and is thrilled to be part of a program where both students and faculty ask big questions and study great works with attention and passion.

## FACULTY NEWS

**Michael Crowe**, who became emeritus in 2002, has been enjoying his retirement. In Spring of 2004, he and his wife traveled for a couple weeks in Austria, Germany, and Switzerland. In Fall, 2004, he taught a PLS University Seminar on “The Extraterrestrial Life Debate: An Historical Perspective.” He continues to work on two books. His *Mechanics from Aristotle to Einstein* will be published in 2005 by Green Lion Press. He is also finishing *The Extraterrestrial Life Debate from Antiquity to 1915: A Source Book*.

**Steve Fallon** reports changes on the home front. In May he will marry Joan Wulff, of Oak Park, Illinois. Joan, also widowed, has two children; she runs the editorial department of a Chicago firm specializing in marketing and consulting for non-profits, mostly universities, museums, hospitals, and symphonies. Steve will give a plenary address at the International Milton Symposium in Grenoble in June, after which he and Joan will spend a week in Provence and Catalonia. Steve’s oldest, Sam, is a freshman at Princeton.

**Walter Nicgorski** finished his second term as chief editor at *The Review of Politics* this past August and that marked the end of 20 years of involvement with the journal. He looks forward to a leave of absence in the fall to be devoted to catching up on his writing. Labor Day weekend saw him presenting from his work on Cicero at the American Political Science Association meeting in Chicago; for next September, the presentation will be in Washington D.C. and the paper is titled, “Cicero, A Social Contract Thinker?” He looks forward to leading sessions on Plato’s *Phaedo* during the Program’s July Summer Symposium. On May 20th he will be speaking at the Universal Notre Dame Night for the ND LA-area Inland Empire Club and hopes to meet any of you in that area at that celebration.

**Katherine Tillman** -This is my last semester of teaching, about which fact I indeed have mixed feelings. After I catch up with neglected friends and family, and clean and sort out my house for a few years (!), I may just follow in the footsteps of Fred Crosson and Mike Crowe who, though retired, teach a course in the Program with some regularity. My ongoing project is, of course, my book on Newman and philosophy. In August, I presented a plenary session paper at the Fourth International Newman Conference in Oxford. The theme of the conference was “Newman and Truth,” so I wrote my paper on the topic: “Can Truth Be Taught? Newman and the Issues of Plato’s *Meno*.” A shortened version of it, which I was invited to give as the PLS “Charge” in September, is printed in this issue of *Programma*.

This year, having graduated 25 years ago and now re-reading the senior seminar books with the class of 2005, **Fr. Schneibel (class of ‘80)** wonders what his classmates have experienced and cogitated during the years since graduation. Is War & Peace a better book than The Brothers Karamazov? Write to us and fill in the data of your life after PLS (nee GP) to today. As the current undergraduate advisor (offering Nat. Sci. exemptions for any cogently argued position), let Fr. Schneibel would profit from knowing what has occurred in your life low these many years since graduation. Today’s students no less than yesterday’s, wonder whether what we do is worth the sacrifice. Now, twenty-five years after, send us your testimonia and then we can test and challenge our veracity at the reunion weekend coming in June.  
(jschneib@nd.edu)

**Phillip Sloan** finished his second term as department Chair in July and is currently on a research leave working on a book relating the history of recent biophysics to some of the pressing issues of bioethics and biotechnology. He continues to serve as President of the Association for Core Texts and Courses, an international organization dedicated to advancing the development of education in great texts ([www.coretexts.org](http://www.coretexts.org)) and he also served this past year as Chair of Section L (History and Philosophy of Science) of the American Association for the Advancement of Science. He will conduct the third of a three-year workshop for faculty from nine different institutions under the NEH grant “Bridging the Gap Between the Science

and Humanities” this summer at St. Mary’s College in Moraga, California.

**Tom Stapleford** “I took a six-week research trip with my wife and daughter this summer, visiting archives in Boston, New York, Washington, D.C., and London. We enjoyed the experience, and I found a wealth of new material, but everyone was happy to arrive back in South Bend and adopt a less strenuous schedule. With a year of experience in PLS and at Notre Dame, my second fall semester has proven less chaotic (and no tornadoes wreaked havoc in my neighborhood this time!) but no less stimulating.

## THE 2004 EDWARD J. CRONIN AWARD WINNER

### AHAB'S HAMMER: TECHNOLOGICAL MASTERY OF MEN AND NATURE IN *MOBY DICK*

David Retchless  
Class of 2004

From the basement workshop of the young smith sings Perth's hammer, smiting the red-hot, glowing steel. Its song is the harmony of civilization and family, of blithe wives and smiling children, "rocked to slumber" by "stout Labor's iron lullaby" (369). His blows sustain this vision of domestic tranquility: when he takes up the bottle in place of his hammer his family dissolves; abandoning the land, his wife, and his children, he weds himself to the sea. Without an aim in life, his profession and his identity become synonymous; "toil [is] life itself" (368). Rarely referred to by Perth, he is rather known as 'blacksmith'. Perth becomes a hammer-wielding tool whom others put to use.

Aboard the Pequod, the smith no longer toils for his family's welfare. Rather, he works in pursuit of Ahab's project of personal perfection. Ahab recognizes the power of technology to enliven visions. Unlike the young smith, however, Ahab is not interested in using technology to support a vision of family life, in earning cash to protect his wife and child, or in building walls to save them from the cold. Rather, Ahab employs hammers, men, bone and steel in an attempt to realize an inner vision of trans-human perfection, attempting, through technology, to free himself from the constant woe and toil that is the lot of man. Injured by nature, Ahab believes he can use human ingenuity to transcend his own humanity and defeat his opponent. In the process, however, he destroys his ability to connect with others, to see himself as an organic, rather than mechanical, being. Melville rightly notes the similarities

between visions of technological progress and Ahab's monomaniacal idealism: if taken to extremes, the often single-minded goals of technology might enslave rather than liberate 'civilized' man, transforming men into means and clouding one's ability to recognize the humanity one shares with one's fellow men.

Ahab's attempt to master nature is tied directly to his loss of his leg to the white whale. After losing a limb, Ahab becomes aware of his human weakness; angered by his frailty in the face of the forces of nature, he seeks a means of transcending human limitations. He sees himself as neither god nor man but apart from both. He becomes an outlier; in all society, whether divine or human, he is an insane aberration. He curses his flesh, despairing that though he is "proud as a Greek god," he stands "debtor to this blockhead [the carpenter] for a bone to stand on;" thus his noble spirit is tied not only to a mortal body, but also, by virtue of the defects of that mortal body, is dependent upon the skill of others (360). Ahab's monomaniacal purpose—the defeat of Moby Dick, and by extension the elimination of human weakness and the triumph of man over the forces of nature — "that purpose, by its own sheer inveteracy of will, forced itself against gods and devils into a kind of self-assumed, independent being of its own" (170). Ishmael thus compares Ahab with Prometheus, one of the titans:

God help thee, old man, thy thoughts have created a creature in thee; and he whose intense thinking thus makes him a Prometheus; a vulture feeds upon that heart for ever; that vulture the very creature he creates (170).

The creature of Ahab's thoughts strives, like Prometheus, to recreate man on a new model by gifting him with some great power, with a new fire, a new means of technological dominion. Yet Ahab also shares Prometheus' fetters and torments. Like Prometheus, Ahab is held fast by his vision, unable to commune with either men or gods. Further, the more perfect Ahab's vision, the more intense is his suffering; although he can dream of a more perfect man, and even in jest commission the blacksmith to build such a creature, technology never satisfies Ahab's ideal vision of human domination. Nonetheless, he maintains faith in his powers: "I crush the quadrant, the thunder turns the needles, and now the mad sea parts the log-line. But Ahab can mend all" (391).

Ahab may be able to "mend all," but he rarely does so directly; rather, he employs the crude mechanical skills of his shipmates when faced with a technological challenge: "To accomplish his object Ahab must use tools; and of all tools used in the shadow of the moon, men are the most apt to get out of order" (177). Men are not only Ahab's most disorderly tools, they are also his most important; thus he recognizes the importance of skillfully guiding the motions and thoughts of his crew towards the fulfillment of his vision, the realization of his end. Boldly hammering the Spanish ounce of gold to the main mast, Ahab cleverly captures the allegiance of his crew to his mad purpose. Ishmael relates that, while awaiting the hammer that would fix his coin to the mast, Ahab began humming to himself, "producing a sound so strangely muffled and inarticulate that it seemed the mechanical humming of the wheels of his vitality in him" (138). Ahab's thought is the prime mover that drives the boat

forward to be stove upon the scarred and knotted flesh of the white whale with a mechanical certainty and force. Ahab's wheels, already in motion, work quickly upon the gears and cogs of his shipmates, turning them quickly to his will. As Ahab muses: "'Twas not so hard a task. I thought to find one stubborn, at the least; but my one cogged circle fits into all their various wheels, and they revolve" (143). To Ahab, his shipmates are no longer men, but rather have become means to an end, cogs in the hard driving machine set upon the death of Moby Dick. Their fated voyage is akin to the unswerving journey of the locomotive: "the path to my fixed purpose," Ahab proclaims, "is laid with iron rails, whereon my soul is grooved to run" (143). Ahab may lay his own track (thus retaining control of his destiny) or the track may have already been set down before him, but the state of the crew is clear: robed of human agency, they will follow Ahab's lead, acting not as individuals, but as a machine. As the ship approaches Moby Dick, the dehumanization of her men accelerates, until, as they near the white whale's haunts, Ahab's domineering presence nearly destroys the crew's humanity: "Alike, joy and sorrow, hope and fear, seemed ground to finest dust, and powdered, for the time, in the clamped mortar of Ahab's iron soul. Like machines, they dumbly moved about the deck, ever conscious that the old man's despot eye was on them" (400-401).

When Ahab splinters his whalebone leg upon quitting the Samuel Enderby of London, he calls upon the carpenter and blacksmith, two of his most important tools, to fashion him a new leg in preparation for his coming encounter with Moby Dick. Ishmael opens his account of the creation of the new leg by noting the violence done to Ahab by his prior leg while waiting for the Pequod to embark: "by some unknown, and seemingly

inexplicable, unimaginable casualty, his ivory limb having been so violently displaced, that it had stake-wise smitten, and all but pierced his groin” (355). Ahab’s dialogue with the carpenter and blacksmith on subsequent pages suggests that the blow dealt to Ahab’s groin likely rendered him impotent. The carpenter considers the relationship between Ahab and his whalebone leg, reaching the following conclusion: “Yes, now that I think of it, here’s his bedfellow! Has a stick of whale’s jaw bone for a wife” (361)! Ahab is wedded to the whale and not to his living wife; his whole existence is dedicated to the realization of a single act of revenge.

Incapable of sexual reproduction, Ahab half-jokingly suggests that the techné of the carpenter and the smith might both renew his own body and fashion an ideal creature modeled upon Ahab’s Promethean creature in thought. Ahab proposes his ideal man to the carpenter, who Ishmael describes as a Jack-of-all-trades, “a pure manipulator; his brain, if he ever had one, must have early oozed along into the muscle of his fingers...[an] unreasoning but still highly useful, *multum in parvo*” (357). Ishmael’s depiction perhaps suggests a grossly distorted Christ figure, a carpenter who, like the logos, is capable of giving being to a great number of things. Making the comparison explicit, Ahab jests “would’st thou rather work in clay?” to which the confused carpenter replies “Sir? – Clay? Clay sir? That’s mud; we leave clay to the ditchers, sir” (359). Ahab asks this dense and dim-witted god to relay a request to the smith:

I’ll order a complete man after a desirable pattern. Imprimis, fifty feet high in his socks; then, chest modeled after the Thames Tunnel; then, legs with roots to ‘em, to stay in one place; then, arms three feet through the wrist; no heart at all, brass forehead, and about a quarter of an acre of fine brains; and let me see – shall I order eyes to see upwards? No, but put a sky-light on top of his head to

illuminate inwards. There, take the order, and away (359).

Ahab’s ideal man would thus be a thinking machine, impervious to the outside world; he even retracts his proposed sky-light, favoring instead a single lantern to illuminate the mind from within. Ahab wishes that man could exchange the embodied world for a realm of self-contemplation, a sphere of intellectual reflection hidden even from the gods. He would be another unmoved mover, shut off from the rest of the world and thereby incapable of knowing that he is not the only such creature in the universe.

Yet there is also a sense in which the mechanical man is insufficient, fails to embody the immaterial infinitude of Ahab’s imagined self. Although Ahab employs the mechanical skills of his shipmates, he attempts to elevate himself above what he calls the “sordidness” of “manufactured man” (178). The sound of the carpenter’s hammer refitting Queequeg’s unused coffin to serve as a life preserver reminds Ahab of the mortality and vanity of all human creation: “Rat-tat! So man’s seconds tick! Oh! How immaterial are all materials? What things real are there, but imponderable thoughts” (396)? Even if the smith could fashion a man on the model of Ahab’s mind, its limbs would soon rust, the brain cavity would hemorrhage, and his creation would think no more.

Ahab realizes, if only fleetingly, that technology cannot perfect his future, that by turning his focus towards the stars, he has lost sight of the importance of human relationships. Maddened by his quadrant’s failure to discover either his future position or the present position of the white whale, Ahab erupts, indicting the technological enterprise in a lengthy tirade as he angrily destroys the quadrant under his stomping feet:

Foolish toy! Babies' plaything of haughty Admirals, and Commodores, and Captains; the world brags of thee, of thy cunning and might; but what after all canst thou do, but tell the poor, pitiful point, where thou thyself happenest to be on this wide planet, and the hand that holds thee: no! not one jot more! Thou canst not tell where one drop of water or one grain of sand will be to-morrow noon; and yet whit thy impotence thou insultest the sun! Science! Curse thee, thou vain toy; and cursed be all the things that cast man's eyes aloft to that heaven, whose live vividness but scorches him, as these old eyes are even now scorched with thy light, O sun! Level by nature to this earth are the glances of man's eyes; not shot from the crown of his head, as if God had meant him to gaze on his firmament (378).

Although Ahab seems to have rejected his technological vision, he is already too enmeshed in his project of imitating the divine to escape the draw of technological power.

The typhoon and the Parsee restore Ahab's faith in the transcendent potential of his soul. Just as Ahab's human side is reawakened when Pip offers to serve as his living leg, Ahab rediscovers his daemonic vision when he "puts his foot upon the Parsee," ascending towards the corpusants. The Parsee can see what Ahab with his quadrant cannot - the tragic end to the encounter of the Pequod and the white whale - yet he still raises Ahab aloft, reconnecting him with the elemental forces that scarred his body from head to heel and provide the energy that drives his soul. After his mad night aloft amid the bolts and glowing flames, Ahab is endowed with powers over electro-magnetic forces; by surviving the test of the storm, Ahab has recaptured his confidence. Re-magnetizing the needle of the loadstone mystifies the crew; as the keeper of technological knowledge and power, Ahab assumes the position of the gods,

declaring to his men "Look ye, for yourselves, if Ahab be not lord of the level load-stone" (390). In his moment of complete "magnetic...ascendancy" over the men, "in his fiery eyes of scorn and triumph, you...saw Ahab in all his fatal pride" (177, 390).

Although, excepting his whalebone leg, Ahab never attempts to physically perfect his nature, he nonetheless becomes the spiritual realization of his technological vision. Melville uses images of mechanical production to describe Ahab's hard-hearted, monomaniacal behavior. When the captain of the Rachel begs Ahab as a fellow father and Nantucketer, to help in the search for his lost boy, Ahab is said to have "stood like and anvil, receiving every shock, but without the least quivering of his own" (398). Ahab has become an inanimate, unfeeling being, unmoved by sympathy and incapable of recognizing another person as a being like himself. Seeking an impersonal solution to his mental anguish, Ahab asks Perth if he could smooth the furrow in his brow: "'Look ye here - *here* - can ye smooth out a seam like this blacksmith,' sweeping one had across his ribbed brow; 'if thou could'st, blacksmith, glad enough would I lay my head upon thy anvil, and feel thy heaviest hammer between my eyes'" (370). Further, Ahab requests that the carpenter "forge a pair of steel shoulder-blades" to help Ahab bear the crushing weight of his mental load (359). Although Ahab clearly does not actually believe that the smith could remove the worry from his brow or the heavy thoughts from his back, his use of technological and mechanical metaphors are indicative of his mental state; he refuses to discuss the true sources of his mental pain with others, but rather hopes for 'quick fixes' and easy solutions.

Despite his general neurosis, Ahab occasionally reaches out to other characters, briefly rediscovering his

identity as an embodied member of the human race. His bond with Pip becomes especially close. Ahab recognizes in Pip the same divine madness he himself feels: Pip, he claims, was begotten by the heavens and unjustly abandoned on earth (392). The experience of otherness shared by Pip and Ahab bind them, yet Pip lacks Ahab's fevered drive to overcome the forces of nature. Ahab discovers in Pip a sense of peace and 'wholeness' he does not find with other members of the crew; Pip serves as an intermediary between Ahab and the gentle, forgiving, and hesitant side of Ahab's own nature. Pip requests that the smith bind them permanently at the wrist: "Oh, sir, let old Perth now come and rivet these two hands together; the black one with the white, for I will not let this go," to which Ahab replies, "Oh, boy, nor will I thee..." (392). Further, Pip offers to become Ahab's new, living leg, replacing the whale bone product of human techné (399). Ahab is moved by Pip's offer, although he ultimately refuses: "If thou speakest thus to me much more, Ahab's purpose keels up in him. I tell thee no; it cannot be" (399).

Again, Starbuck nearly converts Ahab from his monomaniacal mission. For the first time in the novel, Ahab opens his heart, decrying the "madness, the frenzy, the boiling blood and the smoking brow" of forty years of continuous whaling, remembering and longing for his wife and son and the "mild blue days" of Nantucket (405-406). Yet Ahab's natural self, the self of human society, is overcome by the intensity of these last expressions of sincere emotion: "like a blighted fruit tree he shook, and cast his last, cindered apple to the soil" (406). The monomaniacal imperative returns:

What is it, what nameless,  
inscrutable, unearthly thing is it; what  
cozening, hidden lord and master, and  
cruel, remorseless emperor

commands me; that against all  
natural lovings and longings, I so  
keep pushing, and crowding, and  
jamming myself on all the time;  
recklessly making me ready to do  
what in my own proper, natural  
heart, I durst not so much as dare?  
(406)

Ahab knows with certainty that he will die as one who is more machine than man, born for unknown reasons to play a part he did not choose; just as the scythes are swung again and again through the autumn grain, he swept over the sea for forty years, harvesting spermaceti to light the lamps of far-off preachers, merchants, and politicians. While using others he was himself being used, fulfilling a role laid down by fate. Like all tools, he will not sleep, but rust, "as last year's scythes flung down, and left in the half-cut swaths" (407).

Preparing to dart his spear into Moby Dick's ancient hide, Ahab cries out "What ho, Tashtego! Let me hear thy hammer" (426). What hammer then did Ahab hear? Was it the futile tapping of carpenter's hammer, the mad absurdity of an attempt to transform a coffin into a life preserver? Or was it the resonant stroke of young, homely Perth, his faith in the project of civilization ringing in each blow? He heard neither; it was the strident, pounding impact of Tashtego's savage arm, striking insistently though he knew both he and the ship were drowned.

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## 2004 SENIOR ESSAY TITLES

Brian Arena	Virtue and Liberal Education	Fabian Udoh
Charles (Spencer) Beggs	The Psychological Narrative of <i>Don Quijote</i>	Gretchen Reydams-Schils
Nicole Bernal	The Lord Hears the Cry of the Poor: An Examination of U.S. Immigration, Liberation, and Salvation From the Perspective of Liberation Theology	Fabian Udoh
Stefan Borovina	The Paradox of Bushido: Understanding the Philosophical Origins of Japanese Martial Culture	Edmund Goehring
Ryan M. Brallier	The King's New Clothes: English Colonialism as It Interacts with Ireland in <i>Henry V</i> and <i>The Tempest</i>	Julia Marvin
Meghan Colgan	Enduring Moral Education Initiatives and the Philosopher-Kings: Plato and Lawrence Kohlberg	F. Clark Power
Kristin L. Cordova	The Symbol of the Labyrinth in the Writings of Jorge Luis Borges	Henry Weinfield
Patrick Crotty	On the Evolution of Spirituality and the Establishment of the Catholic Church in the Roman Empire	Rev. Jeffrey Schneibel, C.S.C.
Rebecca Curtin	The Twilight of Camelot: Christianity and Malory's Ethic of Love in the <i>Morte d'Arthur</i>	Henry Weinfield
Anthony (T.J.) D'Agostino	The Catholicity of Notre Dame: To Make Real The Ideal, To Preserve The Spirit, And To Quiet The Storm	F. Clark Power
Chantal de Alcuaz	Living Words M. Katherine Tillman	
Emily Earthman	Blaise Pascal, Roman Stoics, and Human Volition: A Study	Gretchen Reydams-Schils
Katie Ellgass	A Crisis in Modern Medicine: The Ailing Doctor-Patient Relationship	Phillip R. Sloan

Jessie Filkins	Catholic Women: Just Mothers and Virgins?	Gretchen Reydams-Schils
Sarah Finch	Teamwork for Tomorrow: An Examination of the Actualization of a Mentoring Program's Core Values	F. Clark Power
Alicia Garcia	The Politics of Roman Stoicism and its Applications in Modern American Politics:	Gretchen Reydams-Schils
Jessica Gibson	The Ascent to God: Human and Divine Love in Chaucer's <i>Troilus</i> and <i>Criseyde</i>	Terri Bays
Jacqueline Hazen	John Keats and the Sources of Poetry	Henry Weinfield
Jessica Hernandez	Dante's Choice: Two Women, Two Loves, One Right	Julia Marvin
Sean M. Hogan	The SARS Epidemic in China: An Analysis of Cultural Policy and Political Change	Jonathan Noble Robert Goulding
William J. Holley	Unity and Discord: The Paradox of Man's Dual Nature in <i>Walden</i>	Robert Goulding
Nicole Jelovic	Tennyson, Morris, and Guinevere: An Insight into the Victorian Woman	Julia Marvin
Matthew G. Klobucher	"The World is Charged with the Grandeur of God": The Christian Answer to Manichaeism and its Legacy	F. Clark Power
Matthew Kohley	The Need for "the Other" in Philosophy and Love: An Exploration of the Relationship between the Lover and the Beloved in Plato's <i>Phaedrus</i> and <i>Symposium</i>	M. Katherine Tillman
William (Bill) LaFleur, II	Two Paths to a Revolution: John Adams and Benjamin Franklin	Walter Nicgorski
Olivia Laible	Wally Cleaver and James Dean: Parents, Teenagers, and the Generation Gap In Television and Film, 1954-1963	Thomas Stapleford
Anne Elizabeth Lee	Towards a More Radical Norm: Dorothy Day and the Call to "Put on Christ"	M. Katherine Tillman

Elizabeth C. Lenn	Blurred: Establishing Black/White Biracial Identity in Contemporary America	Heidi Ardizzone F. Clark Power
Matthew Lester	The Power of Being the Only Voice: Blackface Minstrelsy's Effect on Portrayals and Understandings of Race	Edmund Goehring
Peter J. Lively	The Limited Success of the Anti-Federalist: An Essay Examining the Bill of Rights	Walter Nicgorski
Elizabeth E. Luther	The Relationship between Mathematics and Music: A Study of its History and Implications	Edmund Goehring
Michael T. Madigan	Defining Philosophy: Heidegger, Pieper, and the Search for Being	Gretchen Reydams-Schils
Christopher (Chip) Marks	Vicious Tellers, Moral Tales: Intention in the Tales of the Pardoner, Friar, and Summoner in Geoffrey Chaucer's the <i>Canterbury Tales</i>	Julia Marvin
Cristin M. McAuley	A Fight for Justice: The Haymarket Affair	Thomas Stapleford
Lynne McChrystal	<i>Anna Karenina</i> and the Will-to-live	Henry Weinfield
Padraic H. McDermott	"Insurrectionary or Revolutionary, According to Circumstances": An Essay on the Rectitude of Lincoln's Decision to Oppose the Southern Secession	Walter Nicgorski
Amanda (Mandy) Mouton	The Fine Flower of the Nation: British Cultural Responses to World War II	Robert Sullivan Thomas Stapleford
Megan Olive	Purifying Verse: Dante's Poetry of Salvation	Kent Emery, Jr.
Amy Pavela	Juan Diego: The Image of a Saint through the Centuries	Timothy Matovina Robert Goulding
Joseph Powers	The Role of Society in Enabling the Ethical Life: A Comparison of Kierkegaard and Aristotle	Fabian Udoh

Christopher Reilly	The American Language of Rights: Its Political Origins and Contemporary Use in Medical Ethics	Phillip Sloan
David Retchless	Is Mastery a Natural Pursuit? An Examination of the Natural Limits of Technology, Past and Present	Phillip Sloan
Tai Romero	Milton's Representation of Himself as Hero in <i>Paradise Lost</i>	Henry Weinfield
Alex Roodhouse	Defending the Rhetorical Tradition after the Socratic Criticism; The Wisdom, Eloquence, and Authority of the Ciceronian and Augustinian Orator	Kent Emery, Jr.
Ann Marie Salmon	Instances of Biblical Allusion in Dostoevsky's <i>The Brothers Karamazov</i>	Fabian Udoh
Michael Sanchez	A Look at Scholarly and Professional Views on the International Monetary Fund with a Focus on Latin America: A Kuhnian Science at Work?	Jaime Ros Thomas Stapleford
John (Luke) Slonkosky	Can Dante Guide Me to Heaven? Moral Formation in <i>Purgatorio</i> and <i>Paradiso</i>	Kent Emery, Jr.
Katherine (Katie) Sprinz	A Comparison of the Lives, Works, and Trials of Giordano Bruno and Galileo Galilei Robert Goulding	
Kristin Steckbeck	The Barely Prayable Prayer: Temporality and Incarnation in the <i>Four Quartets</i>	Henry Weinfield
Priya Varghese	Pluralism in Isaiah Berlin's "Two Concepts of Liberty": A Critique and Reconciliation Walter Nicgorski	
David Yeager	Perversion to Paradise: A Study of Augustine's Intellectual Conversion	Kent Emery, Jr.
Kristin Yerg	A Church Divided: Issues of Liberation Theology in Chile	Fabian Udoh
Jordan Zappala	Was She Thy God? Eve as an Instrument in <i>Paradise Lost</i>	Julia Marvin
Donald Zimmer	The Christian Physician and the Paradox of Pain	Phillip Sloan

## ALUMNI NEWS

The editorial staff of *Programma* welcomes contributions and reserves the right to edit them for publication. For information about becoming a class correspondent, please contact the Program of Liberal Studies Office.

### Class of 1954

### Class of 1955

(Class Correspondent: George Vosmik, 21151 Lake Rd., Rocky River, OH 44116-1217, e-mail: flyty@apk.net)

### Class of 1956

### Class of 1957

### Class of 1958

(Class Correspondent: Michael Crowe, PLS, 215 O'Shaughnessy, U. of Notre Dame, Notre Dame, IN 46556)

### Class of 1959

Added by the PLS Office:

**Joseph Lewis Heil** "I had the great pleasure (& good fortune) of graduating from the Program way back in 1959. Though I was not a distinguished student, I benefited greatly from the Program for which I am grateful to this day.

In my retirement years I have turned to writing as one of my hobbies. ND Magazine Online has published one of my essays which can be found at

<<http://www.nd.edu/~ndmag>>[www.nd.edu/~ndmag](http://www.nd.edu/~ndmag). Scroll down the homepage to the "Reflections" heading. The piece is titled: "Mozart, Father Ted and Me."

### Class of 1960

(Class Correspondent: Anthony Intintoli, Jr., 912 Georgia St., Vallejo, CA 94590-6239)

### Class of 1961

### Class of 1962

(Class Correspondent: John Hutton, Box 1307, Tybee Island, GA 31328)

### Class of 1963

Added by the PLS Office:

**James R. Wyrsh** has been selected as the recipient of the Kansas City Metropolitan Bar Association Lifetime Achievement Award. The award is presented to an "individual for a lifetime of outstanding service resulting in the growth and development of the law, improvement in the administration of justice and increased recognition of the contributions of the legal profession to the welfare of society: and has only been presented 24 times by the Bar Association since its creation in 1960. Previous recipients have included Senator Thomas F. Eagleton in 1999, Justice Clarence Thomas in 1996, and Justice Harry Blackmun in 1994.

He was also selected as the recipient of the Charles M. Shaw Award for Excellence in Trial Advocacy by the Missouri Association of Criminal Defense Lawyers for 2004.

### Class of 1964

### Class of 1965

(Class Correspondent: Lee Foster, P.O. Box 5715, Berkeley, CA 94705)

### Class of 1966

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**Class of 1969**

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**Class of 1971**

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**Class of 1974**

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**Class of 1975**

(Class Correspondent: David Miller, 4605  
Aberdeen Avenue, Dublin, OH 43016)

**Class of 1976**

Added by the PLS Office:

**Jeff Munoz:** PLS faculty and the office were  
elated recently upon hearing from Jeff after  
many years of most interesting activities.  
After graduation, Jeff served as a naval officer  
and then as a corporate executive in Coca-

Cola International. In recent years, he  
retired to teach, in a bilingual mode, 4th  
grade in Garland, Texas. Jeff has been  
writing, and his first book is about to  
appear. It is titled *The Last Days of  
Rudolph*, and Jeff assures all that it is  
much more than a children's book. We  
are looking forward to seeing it in the PLS  
office and giving more information on it in  
the future.

**Class of 1977**

(Class Correspondent: Richard Magjuka,  
Department of Management, Room 630C,  
School of Business, Indiana University,  
Bloomington, IN 47501)

**Class of 1978**

**Class of 1979**

(Class Correspondent: Thomas Livingston,  
517 Fordham Ave., Pittsburgh, PA 15226-  
2021)

Added by the PLS Office:

ND Works announced that: "**Rev. James  
E. McDonald, C.S.C.**, rector of Saint  
George's College in Santiago, Chile, has  
been appointed executive assistant to the  
president in the administration of Notre  
Dame's president-elect, Rev. John I.  
Jenkins, C.C.S."

The rest of the article can be found at:  
[http://www.nd.edu/~ndworks/nine2004-  
5.pdf](http://www.nd.edu/~ndworks/nine2004-5.pdf)

**Class of 1980**

(Class Correspondent: Mary Schmidlein  
Rhodes, #9 Southcote Road, St. Louis,  
MO 63144)

**Class of 1981**

(Class Correspondent: Tom Gotuaco,  
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**Class of 1982**

(Class Correspondent: Francis D'Eramo,  
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### **Class of 1983**

(Class Correspondent: Patty Fox, 902 Giles St., Ithaca, NY 14850-6128)

### **Class of 1984**

(Class Correspondent: Margaret Smith, P.O. Box 81606, Fairbanks, AK 99708-1606)

### **Class of 1985**

(Class Correspondent: Laurie Denn, 5816 Lyle Circle, Edina, MN 55436-2228)

Added by the PLS Office:

**Paul Caruso** “I am still a neuroradiologist at the Mass Eye and Ear Infirmary and Massachusetts General Hospital in Boston. It is an academic position and I’m trying to launch some research projects in imaging of the optic pathway - a clinically fertile field for neuroimaging, but technically difficult. Radiology research is so technologically driven that we are very dependent on collaboration from physicists and engineers especially in MRI to do original work, and the clinical demands don’t make much room for research - I’m sure you know the tune. My wife, Lisa, is an academic MD as well, a geriatrician at Boston Medical Center. We’re on the two career two working parents twice-the-tension track to professional and family craziness, but we’re getting along. Our children, Stephen, 6 and Madeline 3 are luckily healthy and happy and doing well. They are absolute joys and gifts, but life is never the same after children.”  
plcaruso@comcast.net

### **Class of 1986**

(Class Correspondent: Margaret (Neis) Kulis, 1350 Coneflower, Gray’s Lake, IL 60030)

### **Class of 1987**

(Class Correspondent: Terese Heidenwolf, 49 W. Church St., Bethlehem, PA 18018-5821  
heidenwt@lafayette.edu)

### **Class of 1988**

(Class Correspondent: Michele Martin, 3106 Voltaire Blvd., McKinney, TX 75070-4248)

### **Class of 1989**

(Class Correspondent: Coni Rich, 1529 South Lake George Drive, Mishawaka, IN 46545,

(574) 271-0462 conijorich@aol.com)

Added by the PLS Office:

**Kristien Marquez-Zenkov** “I’m a current College of Education faculty member at Cleveland State University (plus an assistant dean, etc.—the titles are a bit much). The name likely won’t seem familiar: after a genealogy search some years back, my family and I discovered the origins of our name, and I made the switch from **Christopher Zenk** to the current (with the addition of “Marquez” when my wife and I married).

I remember very fondly my PLS experience, the faculty, and my peers. I am particularly aware of the strengths PLS grads have as pedagogues: our PLS methods revolved around some of the best teaching methods I’ve encountered.

My entire career has focused on teaching in urban settings to make a difference—from South Bend, to Chicago, to Madison, to Seattle. I completed my PhD at the University of Wisconsin-Madison in 2000 and have been running the Master of Urban Secondary Teaching (MUST) program since. It’s my dream teacher ed program—an explicit focus on teaching in the city, on social justice, on serving the needs of urban youth and communities.

I am wondering if there might be a way for me to share information about MUST with PLS grads who are considering a teaching career. I’d appreciate any thoughts you have.

### **Class of 1990**

(Class Correspondent: Barbara Martin, 45 Westmoreland Lane, Naperville, IL 60540-55817, barbnjohn@wideopenwest.com)

Added by the PLS Office:

Margaret Bilson Raddatz-"I wanted to let you know that we'll be moving to Toronto for a couple of years. I work for OnStar and I'm taking a 2 year international assignment there. We're really excited about the opportunity to live there and the job will be interesting...OnStar will forward mail sent to this address to us in Canada. If anybody is up our way, the house is spacious and we love company." Margaret.Raddatz@ONSTAR.com

C/O: Canada02  
PO BOX 9022  
Warren, MI 48090-9022

### **Class of 1991**

(Class correspondent: Ann Mariani Morris, 101 Raymond Rd., Sudbury, MA 01776-3454)

### **Class of 1992**

(Class correspondent: Jennifer Adams Roe, 411 Brookside Dr., Columbus, OH 43209 JenRoe@insight.rr.com)

### **Class of 1993**

(Class correspondent: Anthony Valle, 147-55 6 Ave., Whitestone, NY 11357-1656)

### **Class of 1994**

### **Class of 1995**

(Class Correspondent: Andrew Saldino, 586 Greenleaf Dr., Lavonia, GA 30553-2124 saldino@excite.com)

### **Class of 1996**

(Class Correspondent: Stacy Mosesso, 351 Ayr Hill Ave. NE, Vienna, VA 22180-4726)

### **Class of 1997**

(Class Correspondent: Brien Flanagan, 1211 SW Fifth Ave., Suite 1600-1900, Portland, OR 97204, bflanagan@schwabe.com)

### **Class of 1998**

(Class Correspondents: Katie Bagley, 1982 Arlington Blvd. Apt. 8C, Charlottesville, VA 22903-1566 (804) 984-6666, ksbagley@hotmail.com, and Clare Murphy cmsshalom@hotmail.com) It would also be nice to ask any other members of the class to email either me or Katie Bagley to get onto our email list! We would love to stay in touch with as many people as possible.

Clare Murphy

**Katie Bagley** is currently in her second year of law school at the University of Virginia. She finished her masters there and worked for several years for Lexis Nexis, before returning for her JD. She spent summers working at the U.S. Attorney's office, and then as an intern with the Spokane County DA. She plans joining her boyfriend in the D.C. area after graduation.

After more than 3 years in El Salvador, **Diana Buran** made the tough decision to move back to the San Francisco Bay Area to teach second graders at a Catholic school in Oakland. The school is underfunded, so she spent a lot of time begging for paper and classroom supplies. She was very busy in her first year of teaching, but is learning a lot from her young students. She traveled to El Salvador over the Christmas season to visit the many friends she made while living there.

**Aaron Dunn** graduated from the University of Kansas Medical School, and is now finishing up his second year of residency in family medicine in Madison Wisconsin. He will be chief resident next year. In mid-February, he left for a 6 week medical trip to Uganda. His fiancée Monica joined him for the adventure.

**Kelly Gleason** spent the summer in Washington D.C. working with a coral

reef mapping group. She is still doing underwater archaeology and is working on a shipwreck for her dissertation. She moved to Hawaii in October to work with an underwater archaeologist in the Northwest Hawaiian Islands.

**Christina Grace** is living in Boston in a recently purchased, tiny apartment. She graduated from the Boston College School of Education, and now teaches special education at the elementary level. She loves her job, which focuses on testing for learning disabilities and behavioral interventions for children.

**Meaghan (Moran) Heaton** was married in September of 2002. She is a junior high teacher in a Catholic school in her hometown of Evanston, IL.

**Morris Karam** was doing his PhD at the Univ. of Toronto in Medieval/ Renaissance Literature, but decided to quit theorizing and move to D.C. to work for the State Department. He works on public diplomacy issues with the Arab world. One of his favorite things about his job is that he, “get[s] to travel abroad regularly and fly business class, which means [he] get[s] to wear those neat little socks, brush [his] teeth with bubbly, and get smashed on your tax dollars.” He likes to pick up either the guitar or his old PLS favorites in his spare time, apart from Kant and Jane Austen, which he burned.

**Kate Keating Boessen** and her husband Brett moved to Texas last summer. Brett got a job teaching at a small liberal arts college in Sherman, called Austin College. They are expecting their second child on March 22, 2005.

**Dana Kovaric** has been living in London for the past three years and welcomes visitors!

**Tamara Labrecque** lives in Chicago, is dating a great guy, and works at Hewitt (an HR firm). She visits both Josh and Stacey

Noem (they are both at Notre Dame getting Masters in Theology) and Kate Keating Boessen and Kate’s husband Brett as often as possible.

**Fran Maloney** is teaching English and Theology at a co-ed, Catholic high school in the Chicago suburbs. She is very excited about teaching a humanities class next semester, in PLS tradition. She took 12 of her students to Belize on a summer service trip to work with impoverished children.

**Kathleen McCann** works for The Capital Group, managing a global rotational program in investment management. Since June, she has been based in San Francisco, after about 5 years in LA. She finally loves living in California, but plans to return to the East Coast to be near family in a few years. Her boyfriend, who went to the same high school as she did.

**Erin McMurrough** had been working for Clear Channel in New York as a theatre producer, but decided to quit her job and travel to Australia where she is currently enjoying re-reading some of her old favorite PLS works.

**Clare Murphy** is in her third year of law school at the University of Missouri-Columbia. She has accepted as position at the Missouri State Court of Appeals as a clerk for a judge. She will graduate in May, take and hopefully pass the BAR, escape to Mexico for a last hurrah and then start work in September.

**Shane Ortega** and his wife Emily moved into their new home in Santa Fe, New Mexico last summer and have a baby girl named Mary Grace.

**Shane Steffans** is living in Boston and is has spent 5 years working for EF Education, a company which develops study abroad trips for students. He has a

long-term girlfriend of 4 years and reports that he is loving life.

**Heather Tomlinson** was living in Santa Barbara and getting her PhD in education, but joined her boyfriend in Atlanta in January. She reports that she is “torn between teaching adult ed. and selling pottery.”

**Meike Walsh Driscoll** and her husband had their first baby last summer, Moseley Edward Driscoll. She is currently in her third year at Dickinson School of Law.

**Jeff Ward** and his wife Taryn live outside of Chicago in Wheaton, IL. Taryn teaches 3<sup>rd</sup> grade and Jeff uses his PLS background teaching English and Humanities. With the help of Shane Steffens’s company, EF Education, he has taken some of his Humanities students to Europe each summer. They’ve, “tromped through Pompeii in Italy, floated down the Seine in Paris, lost luggage in Frankfurt, and sung Karaoke in Madrid (yes, even culture needs to take a break sometimes).” Most recently, they went to Rome, Paris, and London .

#### **Class of 1999**

(Class Correspondent: Kate Hibey Fritz, 4213 Dunnel Lane, Kensington, MD 20895-3639 at [katefritz@hotmail.com](mailto:katefritz@hotmail.com))

Added by the PLS Office:

**Patrick Coyle** “Since I have moved on from law school and begun a new life working for a judge, in Greenville, S.C., where I will be for the next two years.” [captaincoyle@yahoo.com](mailto:captaincoyle@yahoo.com)

#### **Class of 2000**

#### **Class of 2001**

Added by the PLS Office:

**Carolyn Weir Herman** “There are an abundance of new things happening in my life. June 14 will be my first wedding anniversary. As you may remember, last June, I married Andrew Herman. He was in Notre Dame’s class of 2000, and his brother is Tom Herman, a PLS student in the 2001 class.

Andrew continues to work for Accenture doing computer consulting.

In May, I graduated from the Catholic University of America with my MA in Theology. During my time at CUA, I also worked as a research assistant with Professors James Wiseman (on Spirituality as well as Science and Theology) and John Ford (on Newman and Hispanic/Latino Theology). I also continued to work at the US Conference of Catholic Bishops. I moved from the Department of Education to the Secretariat for Family, Laity, Women and Youth. In the new job, I have been working on a forthcoming bishops’ document on lay ecclesial ministry. The work on lay ecclesial ministry has certainly contributed to my personal research interests.

In July, Andrew and I are moving to Boston. I am starting the PhD program in systematic theology at Boston College. It should be about 5 years and I will have ample teaching and research opportunities. I am greatly looking forward to it. At this point, I am interested in the theology of the laity, the role of the laity and particularly women in the church, the relationship between the lay and ordained, etc. I am also interested in Christology and Trinitarian theology. Yet, the future remains open for dissertation topics! Even though it is still a few years away, if you have any ideas, please pass them my way! [carolynherman14@yahoo.com](mailto:carolynherman14@yahoo.com)

#### **Class of 2002**

(Class Correspondent: Ricky Klee, 4504 NE Cleveland Ave., Portland, OR 97211 [rickyklee3@hotmail.com](mailto:rickyklee3@hotmail.com))

**Ricky Klee** “I just took a job at a local parish as Social Concerns Coordinator, where I run an ESL program and do social justice education and outreach. As our pastor left unexpectedly, they also have me doing homilies- five this past weekend alone! And the thriving Hispanic

community keeps my Spanish communication abilities challenged.”

### **Class of 2003**

Added by the PLS Office:

**David Nordin**—“I was accepted into the Slemenda Scholars Program through Indiana University. I think that it is best described as an exchange student program. I will spend about half the summer in Eldoret, Kenya and the surrounding areas receiving training through Moi University Medical School. I regard this as a great opportunity to see what international medicine is all about, broaden my education, and simply observe a different culture.”

### **Class of 2004**

Added by the PLS Office:

**Emily Earthman** “I’m in Washington, DC working for the Civil Division of the Department of Justice. I’m a paralegal and hope to enter law school in the fall of ‘06. (900 N. Stuart St., Apt. 605, Arlington, VA 22203)

**Jacqueline Hazen** “This note has been a long time coming... :) In the last days of 2004, the Peace Corps invited me to an assignment teaching English in Romania, and I accepted. I leave for Bucharest in late May, where I will spend my first three months living with a local family, learning Romanian, and attending many Peace Corps training classes. During the in-country orientation, I’ll be matched with a specific Romanian site according to my skills and health, where I’ll live for two years. Officially, my assignment is teaching English in a Romanian secondary school, which could entail everything from grammar and conversation classes to courses in American culture and English literature. During school vacations, I’m expected to find my own niche in my community’s comings and goings. I’ve heard flexibility, patience and a willingness to learn are the Peace Corps Volunteer’s prized virtues (although, I think they’re pretty

universally applicable :). For more info on Peace Corps, and its role in Romania, take a peek at <[www.peacecorps.gov](http://www.peacecorps.gov)> .”

“I’m excited to finally know where I’m bound, and a bit nervous at the same time—which I feel is a very acceptable combination of emotions for approaching anything worthwhile. (I still feel twinges of both about “being grown-up”!) Till May, I’m spending time with my family in Tennessee and dabbling my feet in the ocean of teaching as a substitute for the Catholic Diocese Schools in Memphis. And exploring the world with my new camera, musing over plans for life post-Peace Corps, and, of course, raiding the local library’s shelves.”

My best wishes, hugs and smiles,  
jhazen@alumni.nd.edu  
2549 Horsham Drive  
Germantown, TN 38139-6663  
901-759-9419  
cell 901-277-6791 (this should work in Romania too!)  
Peace Corps/Romania  
Str. Negustori, Nr. 16  
Sector 2, Bucharest  
Romania (May to August 2005)

**Sean Hogan** “I’m teaching English for a year in North Eastern China in a small town called Yanji. I hope to return to the states after my year and begin applying to law school to hopefully enroll in a joint law and Asian studies program. That’s my life thus far. Hope you are well and PLS is also going well. You are in my prayers.”

**Will Holley** “Five days after graduation, I moved to Manhattan where I worked on the Republican National Convention in New York City. At the Convention, I worked as the assistant to the Deputy Campaign Manager for Bush-Cheney ‘04. Following the Convention, I moved to

Washington, DC and was hired into the Executive Office of the President at the White House where I work in the Office of Cabinet Affairs. Our office is responsible for all interaction between the President's Cabinet and the White House. I'm living in Georgetown and having a blast!"

"I hope all is well back there in South Bend—I wasn't able to make it up there for a football game this year, but I'm hoping to make it back sometime in the spring—I'll make sure to stop in and see you!"

**Matthew Ganz Klobucher** "I began my Marine Corps career with every other new officer at The Basic School, an institution that combines leadership opportunities with basic infantry instruction. It's goal is to train every Marine officer as a basic rifle platoon commander and prepare them for the responsibilities of officership. I hope it succeeded; it felt more like some of the worst camping trips conceivable to me. I finished just before Christmas, and just after the New Year I flew down to Pensacola, Florida to begin flight training. Unfortunately, due to a paperwork issue, I am waiting to see if I can continue training, but if all goes as planned, I should be here for about a year and a half learning how to fly."

"That's all. I hope that things are well in PLS, and that the new crop of students is as bright and interested as all the others have been. Take care, Debbie—you have no idea how much I miss the Program and the University."

2806 130th Place NE  
Bellevue, WA 98005  
medjugarjeapologist@yahoo.com

**Elizabeth Lenn** "I am currently teaching 9th grade Physical Science in New Orleans at Signature High School with Teach for America. Things are going well, and now with the Mardi Gras season in full swing, I am

really getting to experience New Orleans culture."

"I miss ND very much, but I can't say that I miss the weather. Hope the office and everyone is doing very well."  
elizabeth\_lenn@hotmail.com

**Cristin McAuley** "I'm officially, permanently employed! I know it's hard to believe, but it's true. I am now an employee of Cremer, Kopon, Shaughnessy, and Spina, LLC in the Loop in downtown Chicago as a legal secretary. I'm starting from the ground level and hope to be going to law school sometime in the next two years. I'm shocked as to how much I've learned in just the last six weeks. I find myself drafting motions, briefs, notices, filings and subpoenas everyday. One of these days I hope to take a personal day to attend trial with one of the attorneys I work for so I can see what that is really all about. My address at work is 180 N. LaSalle, Suite 3300 / Intersection of Lake & LaSalle, or LaSalle & Randolph...directly across the street from The State of Illinois Building a.k.a. the Thompson Center, and about 2 blocks Northwest from Daley Center/Plaza with the famous Picasso. So for those of you in the area I would LOVE to get together for lunch/drinks anytime! I'm still living at home, saving money and whatnot and am not sure when I'll be moving out, but for now my friends that are living downtown are kindly providing me with a comfy array of couches to sleep on. :)

Well, that is all. I miss you all tremendously and hope all is well wherever in the world this email may find you. For my PLS friends, I finally cracked and just finished the DaVinci Code...it was quite entertaining as a playful, quick read...and I was somewhat surprisingly excited to see a reference to Newton's *Philosophiae Naturalis Principia*

*Mathematica*...and found myself thinking... Hey, I read that! Wow Nat Sci did have a purpose! (No offense to Prof.s Dowd & Reydams-Schils ;) Anyway, I hope to hear from you all soon. Please keep me up to date on what life holds in store for you these days and I hope so see each of you and soon as humanly possible. Take care, stay safe, and God bless.”

**Padraic McDermott** “I’m at sea onboard USS WINSTON S CHURCHILL for a little while and I just heard about the Programma. I am the Anti Submarine Warfare Officer onboard USS BULKELEY (DDG 84), and my title is ENSIGN Padraic H. McDermott, USNR. I live at 728 Yarmouth St #1, Norfolk, VA 23510.” padraichmcd@yahoo.com

## **MANY THANKS TO CONTRIBUTORS**

### **Contributions Received at the PLS Office for Support of *Programma* and the Program of Liberal Studies since the Last Issue**

#### **Contributions to the University Designated for PLS since the Last Issue**

These contributions provide the department funds for the many faculty and student functions (Opening Charge, Christmas Party, Senior Dinner, Senior Brunch), office equipment, and much more. They also provide us the means to send *Programma* to over 1,600 alumni/ae all over the world

Richard D. Allega  
Lt. Gregory Beatty  
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Eugene Tuite  
Emily Waters

#### **Contributions to the Rev. Nicholas Ayo, C.S.C. Award**

A new award established to honor Nicholas Ayo after his retirement from teaching in the Program.

Alida Ayo Macor  
Carol Macor

James Macor  
Dr. John Macor

Professor Kathleen Macor  
Richard Macor

#### **Contributions to the Otto A. Bird Fund**

This is a tribute to the faculty member who worked with Mortimer Adler in founding the General Program. Otto A. Bird started the department in 1950. This award recognizes the graduating senior who wrote the year's outstanding senior essay. The announcement of this award is keenly anticipated each year at the Senior Dinner, when students and faculty gather to celebrate the completion of the final requirement for graduation.

Erin Bartholomy

Mark Kromkowski

## **Contributions to the Susan Clements Fund**

Susan was an extraordinary student and a remarkable young woman who graduated in 1990 and met an early and tragic death in 1992. This award is presented each year at the Senior Dinner, to the Program of Liberal Studies female student who exemplifies outstanding qualities of scholarly achievement, industry, compassion, and service.

Wendy Chambers Beuter  
Mr. & Mrs. Robert Clements  
Professor David L. Schindler

## **Contributions to the Edward J. Cronin Fund**

The Cronin Fund both honors a legendary teacher and helps to reward (and thus to encourage) undergraduate efforts to write lucidly and gracefully. The Award is for the finest piece of writing each year by a student in the Program of Liberal Studies. This is a distinct honor; it constitutes the Program's highest prize for writing in the course of ordinary course work. Your gift will help us to recognize Program students who meet the high standards for writing set by our invaluable senior colleague.

Dr. David Carlyle

## **Contributions to the Program of Liberal Studies Center for the Homeless Project**

In 1998 the Program of Liberal Studies began a community outreach seminar with students from the South Bend Center for the Homeless. The World Masterpieces Seminar runs for the entire academic year. Contributions help defray the cost of the books and outings to plays, concerts, and operas.

## **Contributions to the Jay Kelly Memorial Scholarship**

The Jay Kelly Memorial Scholarship was established in memory of a PLS student who came to Notre Dame in the fall of 1988. He battled cancer for two years and passed away after his junior year of college. This award, commemorating Jay's spirit, is awarded annually to a junior in the Program who is in financial need.

Mr. & Mrs. Michael E. Hudson

## **Contributions to the Willis D. Nutting Fund**

The Willis Nutting award was established to memorialize one of the great teachers in the Program. Those who taught with or studied under Willis remember his gentle style, his clever wit, and his deep faith. The Willis Nutting tree outside the Art Department bears this motto from Chaucer: “And gladly wolde he lerne, and gladly teche.” This was his style, and we hope that it will always be yours as well. The Award is for “that senior who has contributed most to the education of his or her fellow students and teachers.”

Rev. Michael Kwiecien  
Thomas Kwiecien  
Thomas Livingston  
Robert McClelland

Dennis O’Connor  
Albert Schwarts, Jr.  
Mary Skae-Sturges

## **Contributions to the Stephen Rogers Memorial Fund**

Stephen Rogers graduated from our department in 1956. He later became a remarkable asset to our department faculty. Steve was physically challenged; he was blind. In 1985, Steve died during the final portion of senior essay time. We can’t think of a better way to keep Steve’s ideals alive than to fund a scholarship in his name. The Stephen Rogers Fund helps us to assist worthy students facing unexpected financial difficulties. The fund is given to the PLS student with the most financial need. On more than one occasion, the Fund has allowed students to remain in school when otherwise they would have had to withdraw.

Dr. David Carlyle  
Kathleen Collins  
Patrice Horan  
Daniel W. Smith  
Gregory St. Ville  
Mary Elizabeth Wittenauer

## **Contributions to the Stephen Rogers Endowment for Graduate School Studies**

The endowment will be used to support Graduate School Studies for students of the Program of Liberal Studies.

Mark Gallogly and Elizabeth Strickler