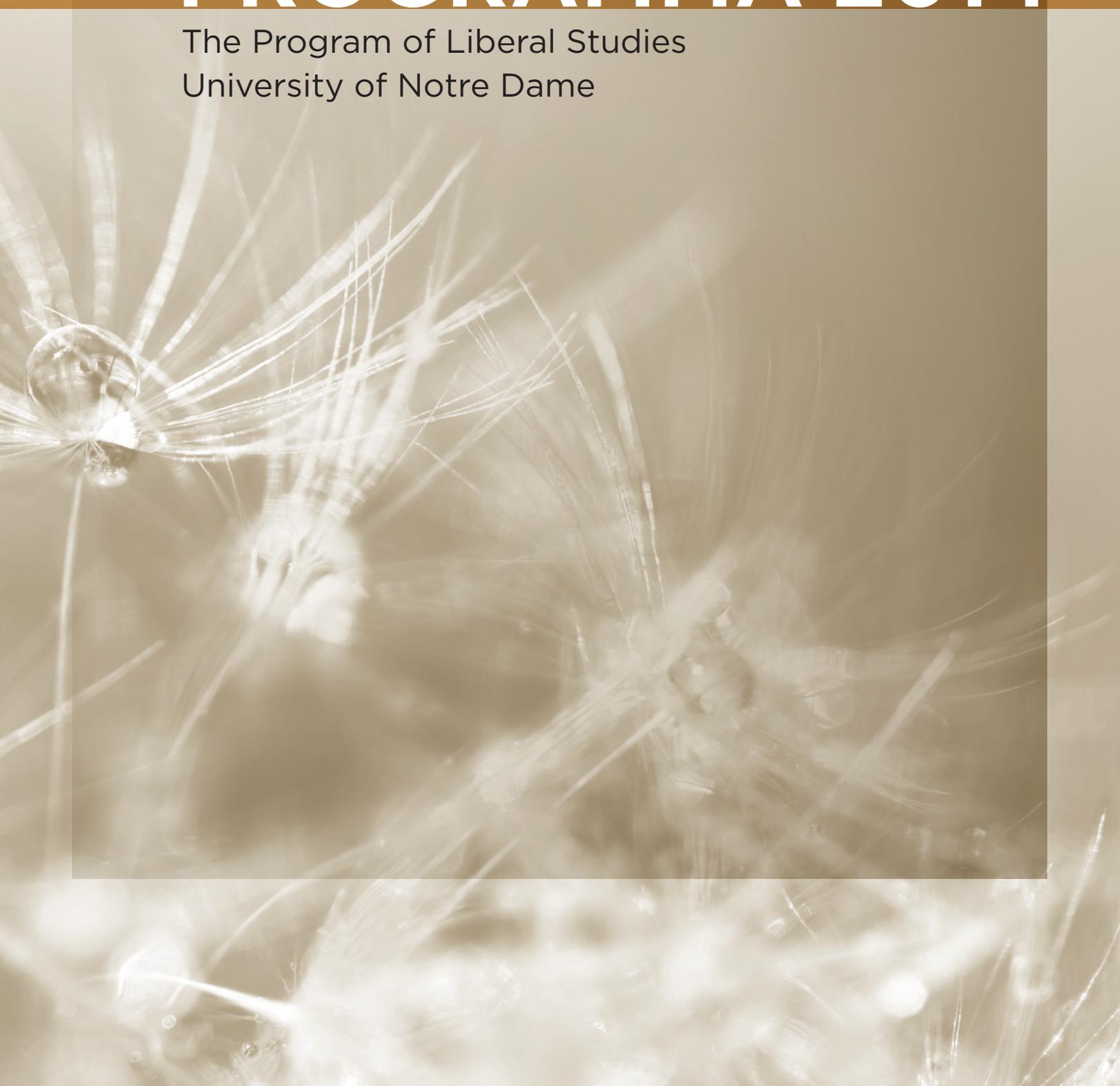




PROGRAMMA 2014

The Program of Liberal Studies
University of Notre Dame



PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
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Faculty Editor

Denis Robichaud

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THE VIEW FROM 215

Gretchen Reydam-Schils

February 1, 2013

Starting these reflections with a short weather report is taking an unusual turn this year. We are still in the midst of the most severe winter in a long time, and dealing with the consequences of two polar vortices (yes, that is the plural of vortex), which led to two University closings in the span of a couple of weeks! ‘Annus mirabilis’ for cross-country skiers, but also ‘annus terribilis’ for many people who are struggling with these extreme circumstances.

At the end of March this spring the department will be going through an external review, which happens every ten year or so. Colleagues from other institutions are invited for an on-site visit to help us and the administration assess how the Program is doing. This process requires a self-study report, and a report of this type, in turn, allows one to look back on the legacy of PLS and to look ahead to its long-term goals. Writing this report, it is fair to say, while it is a bear of a job, has been terrific for morale in the department. While there are always some areas for improvement, we are going strong, as is also illustrated by the fact that, unlike many departments in the College of Arts & Letters, PLS is holding steady for its student enrollment. The exit surveys that are administered by the University to graduating seniors show a very high rate of satisfaction with the Program. Last but not least the alumni/-ae survey which so many of you took the time to fill out last year (thank you!) confirm that your PLS education has had a lasting impact.

It also appears that PLS can, in the current cultural context, make significant

contributions to enhancing civil discourse (an issue also addressed by the recent report on the humanities and the social sciences, “The Heart of the Matter,” commissioned by the American Academy of Arts & Sciences). Civil discourse projects aim at fostering the ability and willingness of parties with opposing views to engage in a meaningful and constructive discourse. If the Great Books Seminars, in particular, function in the manner in which they are supposed to, our students, among other things, learn to do just that, both in their reading of texts, especially of works that appear alien to them or that challenge their own views, and in dialogue with one another.

But often it is the actual stories of individual students that stops us in our tracks, such as the moving speech a student with Tourette syndrome gave at a recent TedTalks event at Notre Dame, or the story of the PLS-mathematics double major who suddenly lost his father in high school, and is now supporting his mother and siblings as well as pursuing his college degree. Time and time again such stories come our way, to remind all of us of what a privilege it is to be working in PLS. And it does not hurt either to have the opportunity with an external review, every once in a while, to remind the College of Arts & Letters as well as the University as a whole of what PLS stands for and strives to be. Small but powerful and beautiful. Not to be overlooked!

Gretchen Reydam-Schils
Chair, Program of Liberal Studies

**ANNOUNCING THE SIXTEENTH ANNUAL
PLS/GP SUMMER SYMPOSIUM
JUNE 1-6, 2014**

**WHAT IS LIFE?
(AND OTHER SMALL QUESTIONS)**

“Then what is life, I cried?” Percy Bysshe Shelley, *The Triumph of Life* (1822)

The annual PLS Alumni Summer Symposium for 2014 will be held from Sunday, June 1 to Friday, June 6. The theme this year is “What Is Life (and other small questions).” As its title suggests, the Symposium will range over a broad swath of ethical, scientific, political, aesthetic, and literary questions and concerns—and we promise that those in attendance will have all the answers by the end of the week. There will be three four-day seminars this year: one given by Professor Emeritus Phillip Sloan on the theme, “What Is Life? An Inquiry”; a second given by Professor Thomas Stapleford on “Nietzsche and the Genealogy of Ethics”; and a third given by Professor Henry Weinfield on “Sophocles, Tragedy, and the Gods.” In addition, there will be three two-day seminars: Professor Emeritus Walter Nicgorski’s seminar on “John Locke: Father of Our Vices or Our Virtues”; Professor Joseph Rosenberg’s seminar, “Samuel Beckett’s Art of Impoverishment”; and Professor Christopher Chowrimootoo’s seminar, “Nietzsche’s Wagner: Interpreting *The Ring*.” Finally, in a one-day seminar Professor Felicitas Munzel and Matthew Dowd will continue the investigations into the “Quantum World” that they have been pursuing with alumni for a number of years.

This year’s PLS Alumni Summer Symposium will introduce alumni to our two newest colleagues: Christopher Chowrimootoo, a musicologist who comes to us from Oxford and is a specialist on modern opera, especially the work of Benjamin Britten, and Joseph Rosenberg, our current undergraduate advisor, who did his doctoral work at Cambridge and is a specialist on modern fiction (including such authors as Henry James and Samuel Beckett).

A number of the seminars will be focusing on the writings of the nineteenth-century philosopher, Friedrich Nietzsche, including *The Birth of Tragedy*, *The Genealogy of Morals*, *Beyond Good and Evil*, and *The Case of Wagner*. These works are included in *The Basic Writings of Nietzsche*, translated by Walter Kaufmann (Modern Library; ISBN: 978-0679783398).

As always, we look forward to seeing you in June for a wonderful week of conversation and of renewing old friendships and making new ones.

Here are the course descriptions for the seminars we will be offering:

Four day seminars

What is Life? An Inquiry—Phillip Sloan

Course Description:

The four day seminar I will offer this summer takes on a complex problem with many ramifications scientific, ethical, religious—What is Life? We will explore this question with readings from a contemporary philosophical text with ancillary readings from a select number of classical sources.

Texts:

The central text will be Hans Jonas, *The Phenomenon of Life* (selected essays). Several editions of this are available at low cost from Amazon.com. We will accompany this by selected readings from primary sources:

Aristotle, *On the Soul* Book II. This can be used in any edition. A version is available on-line at: <http://classics.mit.edu/Aristotle/soul.2.ii.html>

Descartes, Selection from *Treatise on Man*. This is available electronically and will be sent by the office to registrants.

Jacques Loeb, "The Mechanistic Conception of Life" (1911) This will be sent electronically

Hans Driesch, Selection from *The Science and Philosophy of the Organism* Sent electronically

Erwin Schrödinger, *What is Life?* this is available electronically at

<http://www.google.com/search?q=Schr%C3%B6dinger+what+is+life+on+line&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a>

Nietzsche and the Genealogy of Ethics—Thomas Stapleford

Over four sessions we will explore Nietzsche's "genealogical" approach to ethics, working through his two key texts on this topic: *Beyond Good and Evil* and *The Genealogy of Morals*. We will grapple both with Nietzsche's critiques and with the implications of his arguments. For our texts, we will rely on *The Basic Writings of Nietzsche* (ISBN: 978-0679783398).

Sophocles, Tragedy and the Gods—Henry Weinfield

This four-day seminar will focus on the theory of tragedy both in itself and as it pertains to Sophocles' plays *Oedipus the King* and *Oedipus at Colonus*. We shall begin by discussing Aristotle's view of tragedy in the *Poetics*, and then, because Aristotle views *Oedipus the King* as a paradigm of what is involved in tragedy, we shall turn our attention to that play as well as to its successor, *Oedipus at Colonus*. The seminar will conclude with a discussion of Nietzsche's first major study, *The Birth of Tragedy*, a book that is important in its own right and offers a view of tragedy that is different from—indeed, somewhat antithetical to—Aristotle's.

Readings:

Day 1: Aristotle's *Poetics* and Sophocles' *Oedipus the King*

Day 2: *Oedipus the King* and *Oedipus at Colonus*

Day 3: *Oedipus at Colonus* and Nietzsche's *Birth of Tragedy*

Day 4: *The Birth of Tragedy*

Texts:

Aristotle, *Poetics*. Translated by Richard Janko. Indianapolis: Hackett, 1987. (Any other good edition of the *Poetics* may be substituted.)

Sophocles, *Three Theban Plays*. Translated by Theodore Howard Banks. New York: Oxford University Press, 1956. (Please use this translation; the text listed above contains the two *Oedipus* plays along with *Antigone*.)

Friedrich Nietzsche, *The Birth of Tragedy (out of the Spirit of Music)*. *The Basic Writings of Nietzsche*.

Two day seminars

Nietzsche's Wagner: Interpreting *The Ring*—Christopher Chowrimootoo

Course Summary: This course offers an investigation of Wagner's Ring from the perspective of Nietzsche's philosophy.

Rationale: A common response to Nietzsche's writings on Wagner is to explain them away in narrowly biographical, even psychoanalytical, terms. Nietzsche's motivation, commentators often conclude, can be reduced to a straightforwardly Oedipal desire to shake off Wagner's overbearing influence, and usurp his place at the center of nineteenth-century philosophy and aesthetics. Such an account is seemingly confirmed by the personal and contradictory nature of the philosopher's attacks, along with the fact that he rarely engages with any of Wagner's works in detail. In spite of all this, it is hard to deny that Nietzsche's commentaries on Wagner pose difficult and penetrating questions about both the style and subject matter of the latter's music dramas. In this two-day seminar, we will take Nietzsche seriously as a critic of Wagner. By exploring selected scenes from *Der Ring des Nibelungen* through a Nietzschean lens, we will tease out some of the aesthetic, moral, and philosophical tensions that underpin this monument of nineteenth-century art.

Day 1 - Music as Tragedy

Viewing

Richard Wagner, *Die Walküre*, Act I, Scene 3 and Act 2, Scene I.

[Video Clips will be made available through the library's e-resources]

Reading

Friedrich Nietzsche, *The Birth of Tragedy*, Sections 16-25.

Class 2 - Nietzsche contra Wagner

Viewing

Richard Wagner, *Götterdämmerung*, Act 3.

[Video Clips will be made available through the library's e-resources]

Reading

Friedrich Nietzsche, "Nietzsche contra Wagner" (1888) [[Available Online](#)] and "The Case of Wagner" (1888) in *The Basic Writings of Nietzsche*.

John Locke: Father of Our Vices or Our Virtues?—Walter Nicgorski

Two sessions on Locke's *Second Treatise of Government* (also known as *An Essay Concerning the True Original, Extent and End of Civil Government*) are offered. Some have, with good reason, argued that this central political writing of Locke shows him to be America's most important founding father. This work was formative for Jefferson's thinking and, indeed, for his very phrases in the creedal section of the Declaration of Independence. Enthusiasm and respect for Locke are found both among contemporary liberals and conservatives. In recent decades Locke's argument has been seen more clearly to be grounded on the individual right to life and all that follows in the form of various rights from self-possession or true ownership of the self. Locke speaks both to the tensions between equality and liberty and on the basis of the right to

revolution. He explores the limits, if any, on majority rule, and the rights to property and to self-defense (the latter anticipating recent controversies in Florida and Detroit). He draws out the implications of our individualism for marriage and family life. How adequate is Locke's influential political teaching? Are there viable alternatives?

We hope to have substantial and spirited discussions of this essay, taking up Chapters 1 through 5 for our first session and the remainder of the essay's 19 chapters for the second session. This is a short work whose 19 chapters contain in total 243 numbered paragraphs.

Utilize an edition that preserves the paragraph numbering. There are many available in hard copy and on-line. In recent years, PLS students have been using an inexpensive paperback edited by Richard Cox and featuring a fascinating introduction in which Locke's place in Western intellectual history is considered as well his way of engaging Biblical authority. Older PLS grads will find Locke's essay in the large Modern Library volume they once used; it is edited by Edwin Burtt and titled *The English Philosophers from Bacon to Mill*. If you "google" the topic of "John Locke Second Treatise" you will find various on-line versions, most of them in the public domain including that which you can reach in the Library of Liberty at oll.libertyfund.org

Beckett's Art of Impoverishment—Joseph Rosenberg

Although Samuel Beckett is most well-known to us as a playwright, the bulk of his oeuvre is actually short stories. In this two-day seminar, we will examine a number of these remarkable works in an effort to understand Beckett's unique aesthetics of "lessness." Beckett's stories, that is, take the impoverishment of expression to its limit. As he once put it, "to be an artist is to fail, as no other dare fail." We will ask just what this hunger for failure entails, examining Beckett's fascination with silence, untimeliness, meaninglessness, and his rather surprising debt to Dante.

Required Text:

The Poems, Short Fiction, and Criticism of Samuel Beckett. Ed. Paul Auster. New York: Grove, 2014.

One day seminar

Continued Investigations in the Quantum World—Felicita Munzel and Matthew Dowd

We will again lead a one-seminar discussion of topics related to quantum theory. In particular, we will continue our examination of how quantum physics is related to questions of consciousness. Two texts will form the basis of our discussion, and both will be somewhat more technical than in past years. The first is available online through the Stanford Encyclopedia of Philosophy, <http://plato.stanford.edu/>. The article's title is "Quantum Approaches to Consciousness," <http://plato.stanford.edu/entries/qt-consciousness/>. The second is the book *The Quantum Divide: Why Schrödinger's Cat is Either Dead or Alive*, by Christopher C. Gerry and Kimberley M. Bruno. We are particularly interested in chapter 7, "Schrödinger's Cat and Leggett's SQUID: Quantum Effects on a Large Scale?" This book begins with more basic issues that we have already discussed, but uses some mathematical nomenclature that we haven't used before, so chapters 1–5 can be useful as an introduction or review of the material, as well as explanation of the mathematics.

WHO: PROGRAM FACULTY, ALUMNI/AE, FRIENDS, AND FAMILY
WHAT: ELEVENTH ANNUAL PLS/GP SUMMER SYMPOSIUM
WHEN: JUNE 1-6, 2014
WHERE: NOTRE DAME CAMPUS
WHY: TO SHARE BOOKS, REFLECTIONS, FRIENDSHIP

Housing will be available in an air-conditioned dormitory on campus (\$52 per night for single, \$40/person/night for double).

We need to collect a registration fee to cover costs for the week. The cost will be \$500 for the week, or \$750 for two. We will try to make arrangements for those eager to attend but for whom the registration fee would be an obstacle. After April 30, the rate will increase to \$600 per participant.

If you would like us to reserve a space for you at the 2014 PLS Summer Symposium, please fill out the online registration form on this website. The course is open to alumni/ae as well as friends of the Program, so if you have a friend who would jump at the chance to be involved, feel free to share this information.

Symposium website:

<http://pls.nd.edu/alumni/summer-symposium/>

Preferred link—gives front page information about the conference

https://notredame-web.ungerboeck.com/coe/coe_p1_all.aspx?oc=10&cc=ALLREG

ALL SOULS MASS

November 5, 2013

Rev. William Lies, C.S.C.

So when Jesus came, He found that he had already been in the tomb four days. Now Bethany was near Jerusalem, about two miles away. And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.

Now Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house. Now Martha said to Jesus, "Lord, if You had been here, my brother would not have died. But even now I know that whatever You ask of God, God will give You."

Jesus said to her, "Your brother will rise again."

Martha said to Him, "I know that he will rise again in the resurrection at the last day."

Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?"

She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."

John 11:17-27

As I was thinking about this Mass for PLS, I got to thinking about language and how we use it not just to express our ideas...but it almost inadvertently reveals, too, how we think about things.

For instance, isn't funny how what should probably be called a death tax, we instead label the "estate tax?" And take "life insurance".... Is there any product more completely misnamed in the entire business world? I mean, think about it...it makes sense that you might want to buy some life insurance because you need some money to live, while you're still alive, that is...but the insurance guy would tell you that: "Oh, no, sorry, but it won't pay anything until after you "expire."

And you reply: "But, hey...my car insurance "expired," because I didn't pay the bill, that's why I need some life insurance now, to pay my bills."

The insurance guys says: "No, no, you don't understand. First you have to 'succumb' before we'll give you any money," and you respond, logically enough: "If I don't get some money soon, I am going to succumb to a guy named Moose with a lead pipe."

Then the insurance guy brightens up and says: "Hey, when that happens, we'll be glad to give you money then."

And you'll say: "Well, when that happens, I won't care anymore!"

So why is it an "estate tax" and not a "death tax?" Why "life insurance" and not "death insurance?" Why are we so afraid of even uttering the word death?

We come and pray together as we do now. We recite our creed. We affirm our belief in life continuing in heaven. And yet, deep in our hearts and minds, if we are truly honest

with ourselves, don't we tend see death as the end of life rather than a part of a journey? We say someone has "cancer" (in a whisper) because we don't dare speak it out loud, it is too synonymous with death. We say somebody has a "terminal" illness, we make "end of life" plans for handling the material aspects of our lives, and we talk about the lives of the deceased in the past tense like "she was such a wonderful person."

Sometimes I think that the greatest challenge to a people of faith is to **really** believe in life after death...to **really** believe that we actually go onto a better place. Sometimes I think we just **hope** it's true rather than believe it's true. I was once at a friend's house, who is a Christian, and I saw, besides a crucifix, that he had a statue of the Buddha and in another place, the quarter moon of Islam. When I asked him why, he joked that he was just trying to cover all the bases, "...just in case."

Do we really believe in Christ's power to save us?

Do we really believe the unbelievable story that we hear in the Gospel today? And more, do we believe that it can happen to us? That more than just Lazarus, Jesus has the power to save **us**...that he **will** save us?

If we turn to him, and give ourselves to him, we will walk and live forever with the saints, with Lazarus, and Martha and Mary, with saints Peter and Paul, with blessed Mother Theresa and Brother Andre, and with all the faithful ones that we love who have gone before us. It's true, **we have been saved from death**...but it's **so hard** to believe. It's so hard to live like we know it.

You know, the experience of death for us is sort of like standing in the middle of the field of prairie grass and wild flowers in front of my Mom's house in the middle of beautiful Minnesota about three months from now. When the icy, cold wind is

swirling about you and the snow is a little past your knees, it's hard to imagine, in a moment like that, that after the winter, in that very spot, warm rain will fall and the grass will grow green again and the glorious wild flowers will bloom, and life will be new again.

But just as surely as that will happen in the spring (and we **know** it will), we who believe will pass from this life to the next and **we will** dance in the warm summer rain with Lazarus.

Today, my friends, we celebrate the feast of All Souls. It is a day that asks us to remember those in our lives who have passed. I like the word "passed." I actually used to think it was in the category of "estate tax" and "life insurance," that it was one more opportunity to avoid using the "death" word. But these days, I feel like it more clearly describes death in our Christian faith—lives don't end, people are not terminal...people "pass"...they pass over into the next part of the journey. People "pass," they pass us who are still living life on this earth, and move onto life beyond us. In our prayers today we take a moment to picture those people in our lives that have "passed" and we celebrate their success in this journey.

But, in our prayers today, we need to examine our own faith, too, and pray that we may **really** believe that our Creator loves us so much that, one day, each of us will "pass" into complete union and communion with our God, pass into the newness of life.

Let us believe it...it's no more than we profess. And let us **live** like we believe it. Let us live as people of hope. And let's bring that hope to the world... to a battered world that, I'm afraid, isn't quite sure anymore. Let us each, in our way, bring the Good News of peace and love and justice and life. The world so desperately needs us to believe.

OPENING CHARGE 2013
William James and Percy Jackson:
Summer Thoughts on the Liberal Studies
September 11, 2013
Francesca Bordogna

¹It was noon on a beautiful summer day. The cicadas were chirping. The air was full of the scent of junipers, oleanders, myrtles, and wild olive trees. The sun was about 70.3 degrees above the horizon. The temperature felt about 102 degrees Fahrenheit. The Mediterranean Sea was still. Lines from a poem I had memorized long ago resonated through my mind:

“A mezzo il giorno/ Sul mare etrusco/
Pallido verdicante/grava la bonaccia.
Non bava/ di vento intorno.
.../Bonaccia, calura,/per ovunque
silenzio”.²

Our Italian literature high school teacher, long ago, had taught us how to love the way the author, the early twentieth-century poet Gabriele d’Annunzio, wrote about the sounds, the silences, the lights and the scent of Mediterranean Italy, and the stillness of the “meriggio,” the noon-time, in a summer day. In this poem, as the “meriggio,” the symbolic Nietzschean moment of fulfillment, approaches, everything becomes still and silent, and the poet experiences a moment of panic ecstasy. His face becomes gold with the gold of the summer noon; his wrinkly palate metamorphoses into the wavy sand under his feet at the water’s edge. A nearby river becomes his throbbing vein.

¹ I would like to thank my twelve-year old daughter, Arianna Bordogna-Jurkowitz, for introducing me to Rick Riordan’s novels. Without her help, this paper could not have been written.

² Gabriele d’Annunzio, “Meriggio,” in *Alcyone* (1902), Federico Roncoroni ed. (Milan: Mondadori, 1982) [“At mid day/ [as] the Etruscan sea/ ... turns a pallid green/ ... [it] becomes deadly calm. Not a breath/of wind/... Dead calm, heat/Silence everywhere”].

The poet loses his name and his sense of himself, as he melds with the marine landscape, partaking of nature’s life.

Noon time in that halcyon day was having a similar effect on me. A bubble of hot air from the Sahara desert had hit us, and I felt my body and mind quickly metamorphosing into one of the transparent, translucent brownish drops of resin, which trickled out lazily and unselfconsciously from the trunk of a nearby eucalyptus tree. ND and PLS had receded to the margins of my field of consciousness, like one of those blue shades far away on the horizon – optical illusions, or, perhaps, faint images of big ships, the existence of which was palpable only in the form of soapy bubbles on the water, carried occasionally to the shore by far away currents.

In this state of bliss a message suddenly materialized on the screen of my computer. It was entitled “PLS opening charge!” and it invited me to deliver this year’s opening address. An electrical readiness potential built up in my motor cortices, sending a signal to my hand. Before my conscious mind, especially slow on account of the great heat, could make a decision, my fingers typed and sent off a cheerful reply: “I will be delighted to do that.” A split-second later (500 milliseconds, to be precise), a wave of anxiety surged from the amygdala, putting an end to the ecstatic contemplation of nature, as I realized that for several weeks I would be unable to access any of the sources I had long planned to use for my opening charge. The books about the liberal arts, which I had collected and planned to read some day, lay dusty in my office across the Atlantic. The closest

bookstore was 35 km away, along a winding coastal road— a forbidding distance for us Italians, especially while we are on vacation. A glance at the single bookshelf in the house was not reassuring: there was a biography of Pope John 23; an interview to the Dalai Lama on meditation techniques (useful for decreasing the stress), and a few great Italian classics, with titles like “The Beach,” “Memorable Summers,” and “The Beautiful Summer.” Prof Polzonetti can testify that they are all worthy of being added to our PLS list, but none could remotely function as a source for the Opening Charge. What could I discuss in my address? Two thoughts slowly extricated themselves from some viscous, subconscious periphery of my mind. The American psychologist and philosopher William James, whom I had spent several years studying, had offered promising thoughts about the liberal studies. As long as my memory cooperated, I could develop those ideas and explore their relevance for us today. There was also the complete collection of Rick Riordan’s Percy Jackson novels, which our daughter had downloaded onto her Ipad, before we left for Europe. My child was engrossed in the novels, and I was becoming an expert at second hand. A dyslexic pre-teen, with a serious case of ADHD, Percy is expelled from a boarding school for troubled kids in upstate New York. As he is headed back home, expecting to spend an awful summer with his stereotypically evil stepfather, Percy makes a startling discovery: the Gods of the Olympus are well and alive. Even more surprisingly, Percy’s real father turns out to be the God of the Ocean, Poseidon. This makes Percy into a “half-blood,” and a nephew of Zeus, Hades, and Ares. Being half human and half divine would presumably be wonderful, except that the Olympians, as readers soon discover, do not care a lot for their human relatives. In this series of novels Percy and his friends – half-bloods, like Percy – embark on a journey of growth and profound self-transformation, as they become involved in a series of breath-

taking, fast-paced adventures, which make the endeavors of Hercules, Perseus, and Theseus pale in comparison.

In my nightly conversations about Percy Jackson with my daughter I had often thought that Percy’s ways of going about experience and self-discovery illustrated James’s reflections about the type of mind and the attitudes bred by an education in the liberal studies. On that fateful “meriggio” my biographical and professional selves were nowhere in sight. Amidst the scents of the Mediterranean “macchia” and the chirping of the cicadas, my instincts got the better of my intellectual training, and made the decision, with whose I have to deal tonight: I would take a stroll with William James and Percy Jackson and engage them in a conversation about knowledge, reality, and the liberal studies.

Percy and William James, I thought, would like each other very much, and not only because both were born in New York City, and had fathers who, whether absent or present, always managed enormously to complicate their sons’ lives. They shared some temperamental traits. They were both curious about a lot of things, befriended folks whom others would have disdained, and did things that others considered outrageous. Both James and Percy Jackson lived in extravagantly rich universes. Percy’s world included both the kind of reality experienced by a kid raised in New York City and the entire panoply of Greek mythological beings – gods, Titans, the Furies, the Minotaur, Medusa, hippocampuses, winged horses, as well as the court of the Olympians, accessible, albeit only to the privileged few, through a magic elevator in the Empire State Building.³ Percy certainly found it acceptable to admit an additional bearded, avuncular figure,

³ Riordan, *The Lightning Thief* (Disney, Hyperion Books: New York, 2005), 336-337.

such as William James, into a word so densely peopled with natural and wondrous beings. William James, in turn, granted reality to the gods of the Olympus, winged horses, and “Neptune’s trident.” These things, just like our dreams and the characters we encounter in the novels we read, are real enough, except that, for James, they exist in separate spheres of reality, which do not necessarily intersect with the sphere that he calls “practical reality.”⁴ For James, in fact, our universe is “a “multiverse”⁵ – a “strung-along” world which, while not entirely disconnected, it is not entirely unified either.

Both Percy and James were quite open-minded. Take Percy: after discovering that gods and creatures of Greek mythology are alive – indeed still meddling in human affairs – Percy made room for mythological explanations and magic, together with scientific knowledge and technology. Sure, it was a little hard for Percy to accept that the sun is both an incandescent body governed by natural laws, and Apollo’s chariot (now experienced as a “red convertible Maserati”); nevertheless, he and his friends quickly learned how to combine those incompatible pieces of knowledge in very practical ways, to get themselves out of a dangerous predicament.⁶ As for William James, he made great displays of open-mindedness by investigating not only respectable scientific and philosophical topics of inquiry, such as, the nervous system of frogs, the evolutionary role of consciousness, and the nature of truth, but also seriously outlandish subjects, such as telepathy and alleged communications from the spirits of the dead. Furthermore, James

was open to a variety of kinds of methods of inquiry and forms of knowledge. He accepted the validity both of the logic of science and the logic of faith, “the ladder of faith” which you will explore in Sem. 6. And, next to evidence generated by laboratory instruments in the course of psychological experiments, he made room for different kinds of evidence, such as, for example, the feeling each of us has, every once in a while, of being a freely willing agent, and the intuitions an individual may experience in mystical states or while under the action of mind-altering drugs, such as nitrous oxide (which James occasionally used for philosophical self-experiments.)⁷ James, like Percy, realized that knowledge is intrinsically plural: no single framework of knowledge (be it Western science, common sense knowledge, or Greek mythological knowledge) can capture the whole of reality. Indeed, James surmised that there is no single point of view from which one can embrace the universe in its entirety.⁸ Bits and chunks of reality are bound to escape from each possible perspective, from each possible theory, from each possible narrative, and from each possible knowledge framework. Knowledge, in a pluriverse, is inherently fragmented, parsed into a variety of forms, or, borrowing a phrase used by Prof. Stapleford, into a “variety of systems.” Each system is valid for certain purposes, and true in that respect – true “as far as it goes,” as James would have put it. James would have agreed with Prof. Stapleford that the assumptions each system makes about what counts as a valid argument, as an object of knowledge, as an acceptable form of logic, and, ultimately, as rational are not necessarily shared by other systems. Even

⁴ James, *The Principles of Psychology. The Works of William James*, F. Burkhardt, gen. ed. (Cambridge, Mass.: Harvard University Press, 1981), Ch. 21.

⁵ James, *A Pluralistic Universe. The Works of William James*, F. Burkhardt, gen. ed. (Cambridge, Mass.: Harvard University Press, 1977), 146.

⁶ Riordan, *The Titan’s Curse* (New York: Walt Disney, Hyperion Books, 2007), 45-50.

⁷ James, “Consciousness under Nitrous Oxide” (1898). In James, *Essays in Psychology. The Works of William James*, F. Burkhardt, gen. ed. (Cambridge, Mass.: Harvard University Press, 1983), 322-25.

⁸ James, *The Will to Believe and Other Essays in Popular Psychology. The Works of William James*, F. Burkhardt, gen. ed. (Cambridge, Mass.: Harvard University Press, 1979)

“magic” theorizing could find a place in James’s hospitable multiverse of knowledge.⁹

The inherent fragmentation of knowledge, which, for James went hand in hand with the pluralistic ontology of the multiverse, was hardly compatible with the assumption, which, according to James, had guided the work of many ancient, medieval, and early modern philosophers. Philosophers such as Pythagoras, Empedocles, Aristotle, Thomas Aquinas, René Descartes, and Leibniz,¹⁰ James argued, had all been “encyclopedic sages.”¹¹ They knew a bit of everything (think about Descartes, who worked on metaphysics, physics, physiology, cosmology, geometry, and dioptrics, among other things). James described them as “general philosophers,” for they understood philosophy not as a specialized field of inquiry, but rather as a capacious endeavor, that embraced all of knowledge and gave it unity. General philosophy, James continued, had originated historically from the cross-fertilization “of four different human interests, science, poetry, religion, and logic.”¹² Ancient and early modern general philosophers were “encyclopedic sages” not only because they were polymaths, but also because they believed that it was possible to unify knowledge of everything – “from God down to matter, with angels, men, and demons taken in on the way”—in a single system, an encyclopedia.¹³ However, once

one accepted, as James did, that neither the world nor knowledge could ever be brought to complete unity, one could hardly make sense of the figure of the encyclopedic general philosopher. In James’s and Percy Jackson’s pluriverses nobody could act as an “encyclopedic sage.” Percy’s Olympian Gods could certainly never function that way. And neither could James’s God, for, if he existed – something James never quite managed to believe in – he would have to consist of a very wide, but ultimately finite and not all-inclusive, span of consciousness. James was quite firm about that, and fought a long battle just on that point against his Harvard colleague, the philosopher Josiah Royce. An absolute idealist, Royce envisaged God as an absolute, all-embracing self, an all-knower, who experiences and knows everything in his infinite span of consciousness. James, instead, suspected that Royce’s Absolute Self, if he existed, would likely be quite mad. He would suffer from “dissociative” personality disorder (the ancestor of what today we would call “multiple personality disorder”), being unable to bring all of its streams of consciousness and “individual split-off selves” together into a single, all-embracing conscious stream.¹⁴

Thus, there would seem to be no role for “general philosophers” in a pluriverse – not, at least, for encyclopedic general philosophers. Yet James did not want to get rid of general philosophers. Quite the contrary: he believed that general philosophers had important functions to play in the multiverse. He worked hard to reinvent their role, and sketched a picture of a new kind of generalist: let’s call him “the pluralistic generalist.”

⁹ See James, *Some Problems of Philosophy. The Works of William James*, F. Burkhardt, gen. ed. (Cambridge, Mass.: Harvard University Press, 1979), 15. James had sympathetic words for the contemporary “new thought” movement, according to which, if you “cultivate the thought of what you desire, affirm it,” ultimately “your wish will be fulfilled,” magically, as it were.

¹⁰ James, *Some Problems of Philosophy*, 12

¹¹ *Ibid.*, 12.

¹² *Ibid.*, 11

¹³ *Ibid.*, 13. Some of James’s contemporaries continued to think of philosophy as the ultimate encyclopedia. See, for example, Hugo von Münsterberg, “The Scientific Plan of the Congress,”

in *Congress of Arts and Science Universal Exposition, St. Louis, 1904*, Howard J. Rogers ed. (Boston: Houghton Mifflin, 1905), vol. 1:85-134.

¹⁴ James, “The Mad Absolute” (1906), reprinted in James, *Essays in Philosophy. The Works of William James*, F. Burkhardt, gen. ed. (Cambridge, Mass.: Harvard University Press, 1978), 149-50.

Several Olympian gods, as imagined by Rick Riordan, fit pretty well James's new image of the general philosopher. While Dionysius, a monist, accepts exclusively mythological knowledge and dismisses scientific knowledge **as mumbo-jumbo**, **Apollo** accepts the truths of modern science, though he finds them somewhat boring.¹⁵ The same applies to Hephaestus, the god of fire and blacksmiths, who does not hesitate to avail himself of scientific technologies. Ever jealous on account of his beautiful wife Aphrodite, Hephaestus, builds a trap that uses electrical photocells, robotic Cupids, and video cameras, planning to catch Aphrodite with her lover Ares and display their amorous embraces on the Olympus television channel.¹⁶ Percy Jackson himself is a stellar example of a Jamesian pluralistic generalist. In *The Son of Sobek*,¹⁷ a short story, Percy realizes, much to his astonishment, that in addition to all the gods and critters of Greek mythology, the entire panoply of Egyptian mythological figures also exist. After meeting Carter Kane, the protagonist of Riordan's "Kane chronicles series," and a descendant of the ancient Egyptian Pharaoh Ramses the Great, Percy embraces the idea that the knowledge embodied in Egyptian myths is true, and can provide as good causal explanations of events as the explanations provided by Greek myths. Now imagine that! James would have frankly admired this breadth of mind, this ability to stretch the imagination, to make room for an entirely different vision of the universe and to look at phenomena we thought we had explained completely and forever, as amenable to an entirely different, incommensurable explanation. For James, in fact, such mental flexibility and openness were the distinguishing mental traits of the

¹⁵ Riordan, *The Titan's Curse*, 50.

¹⁶ Riordan, *The Lightning Thief*, 232-241.

¹⁷ Riordan, *The Son of Sobek* (June 2013), printed as an appendix to Riordan, *The Serpent's Shadow* (New York: Disney, Hyperion Books, 2013).

new general philosophers he imagined, the pluralistic generalists.

James would not have had to search for exemplars of the new generalist in works of fiction targeted to a teenage audience. He could have found examples much closer home. In fact, it is quite possible that he would have described all of us here in this room as, at least potentially, such generalists – pluralistic general philosophers in training.

Listen to what James had to say about general philosophy: "Philosophy," he wrote, is "only a compendious name for what the spirit in education which the word 'college' stands for in America." It "expresses a certain attitude, purpose, and temper of conjoined intellect and will", rather than a discipline whose boundaries can be neatly marked off"¹⁸: namely, the kind of mental temper bred by a liberal arts education. In fact, general philosophy, as a discipline for training the mind and as a framework for thought, is nothing other than "the liberal culture." For James, who was quite a snob, a professional education could never produce the mental temper produced by the liberal studies. A person, who receives a professional education, or an education focusing exclusively on one discipline, "may grow into a first-rate instrument for doing a certain job, but he may miss all the graciousness of mind suggested by the term liberal culture. He may remain a cad, and not a gentleman, intellectually pinned down to his one narrow subject, literal, unable to suppose anything different from what he has seen, without imagination, atmosphere or mental perspective."¹⁹ James believed that a "philosophical," that is, as he was using the term, a "liberal arts" education can set us free from the rigid mental habits, the routines, and the rutted patterns of thought

¹⁸ James, *Some Problems of Philosophy*, 10. James borrowed that quotation from the American philosopher John Dewey.

¹⁹ *Ibid.*, 10-11.

in which, those who instead receive an exclusively professional or specialized education may tend to get stuck. Professional or specialized education tends to teach things in “dogmatic ways.” They train students to look at things exclusively from one standpoint, taking away mental perspective and weakening the imagination. (One wonders if this explains why James studied as little as possible when he attended the Harvard medical school, the only institution from which he received a degree). In contrast, students trained in the liberal studies, by virtue of exploring a little bit of this and a little bit of that, develop the ability to question the exclusive value of any particular point of view, and learn how to look at the same thing from entirely different angles. A “liberal culture” teaches us to “see the familiar as if it were strange, and the strange as if it were familiar,” James rhapsodized.²⁰ It keeps the mind fluid and open, and, most importantly, it breeds tolerance. This was the mental temper James associated with the new general philosopher, the new ‘pluralistic generalist.’

James believed that open-mindedness, tolerance, and the ability to switch perspective and look at things from different points of view were essential not only to the well-being of the university, but also to the survival of democracy. Society and the university could not do without the presence of generalists and of the virtues bred by the liberal studies. Bracketing James’s rather pompous rhetoric and the nineteenth-century psychological and physiological theories, on which his reflections on the liberal arts education were premised, I am tempted to suggest that James’s message can be as relevant today as it was a hundred years ago.

In the next part of this talk I will try to substantiate that claim, by turning to James’s thoughts concerning knowledge of a particular object: namely, the human being.

What is human nature? What is the nature of personal identity and of the human self? What is the place of human beings in the universe? These, James thought, were among the most important questions we can ask about ourselves. As James reflected on the state of the many strands of investigation into what it is to be human, which were available in the latter part of the nineteenth century, he was very much struck by two circumstances. First, he was negatively impressed by a sharp polarization among the “sciences” of the human subject – a phrase I use to include not only naturalistic and biomedical inquiries into the human subject, but also metaphysical, religious, poetic, and other “humanistic” insights into what it is to be human. Second, James had the intuition that knowledge about the human subject, far from being inert, often has profoundly transformative effects on human beings, both as individuals and as a society. Bear with me for the next several minutes, as I explore James’s thoughts concerning those two aspects of the sciences of the human subject. At the end of the talk I will use James’s reflections to draw a Jamesian conclusion about the relevance of the liberal studies in a pluralistic universe.

To the first point. Surveying the state of inquiries into the human subject around the year 1875, James noted a sharp division of researchers into two rival camps. These camps could not agree on what was distinctively human or on the place of human beings in the universe; even more radically, they could not agree about how one could gain valid knowledge of the human being and who was entitled to provide that kind of knowledge. One the one side were traditional philosophers: they argued that inquiry into the human subject fell within the jurisdiction of “mental and moral philosophy.” Many of them, using traditional philosophical methods of inquiry, such as “introspection,” concluded that the human will is free and causally effective. On the opposite side were natural scientists and

²⁰ Ibid., 11.

physicians. They typically outlawed the methods of inquiry used by the philosophers. Making use of natural scientific methods, they often concluded that human behavior, including actions, which feel “free” to us, are purely mechanical.

James’s picture of a sharply polarized landscape of studies into what it is to be human in the second half of the nineteenth century, was, to be sure, exaggerated.²¹ We know that things were much more nuanced than his description suggested.²²

Nevertheless, James put his finger on something that clearly was a matter of concern to many of his contemporaries, and that is still a matter of concern to many of us today. For today the landscape of the studies of what it is to be human continues to be the contested territory of culture wars, in which much is at stake. At the turn of the twenty first century, while some folks have been working hard to bridge the gulf separating the humanities, the natural sciences, and scientific technologies about the nature of the human subject, many of those who engage in such studies reject any attempts at conversation.

Consider for example a typical statement made by neurophilosopher Patricia Churchland in her last book, *Touching a Nerve. The Self as Brain*. “The concept of the soul, though having a long and respectable history, now looks outmuscled and outsmarted by neuroscience, ... so far as explaining our mind and our behavior.” Though for Churchland it is fair to ask whether we are endowed with a soul, she leans to the conclusion that “our brains,

²¹ James offered that picture in a letter to the president of Harvard College. See William James to Charles Eliot, Dec. 2 1875, in *Correspondence of William James*, I. Skrupskelis and E. M. Berkeley eds. (Charlottesville, VA: University of Virginia Press, 1992-2004), Vol 4: 527-528.

²² For a nuanced analysis of that debate see Roger Smith, *Free Will and the Human Sciences in Britain, 1870-1910* (London: Pickering & Chatto, 2013).

rather than metaphysical souls,” “hold the key to who [we are].”²³ The self is the brain, and religion is, and has always been, the natural enemy of science. Churchland sketches a brief history of Western science, which, predictably, uses the Galileo affair to conclude that neurophilosophers and neuroscientists need hardly worry about religious or other non-scientific visions of the human being. Or consider the contemptuous attitude, which evolutionary biologist and science popularizer Richard Dawkins adopts with respect to religious believers, and the equally dismissive stance some contemporary creationists take about evolutionary biology.²⁴ Neither of them really wants to allow their opponents to speak.

This is precisely what James found worrisome. He worried not about the presence of opposite camps, but about the tendency of the representatives of those camps to dismiss their opponents, without listening to them. During his life time James witnessed professionalizing “regular” physicians – the immediate ancestors’ of today’s mainstream physicians – dismiss the insights and the results obtained by other kinds of healers: Christian scientists, “mind curers,” and hypnotists.²⁵ And he got angry at luminous academic psychologists, philosophers, and scientists, who refused to take a peak at the evidence which, to James’s mind, suggested there could be

²³ Patricia Churchland, *Touching a Nerve. The Self as Brain* (New York: W.W. Norton & Company 2013), 32.

²⁴ See, e.g., the Richard Dawkins-Wendy Wright debate, available at:

<http://www.youtube.com/watch?v=YfjoEgYOgRo>.

²⁵ James, “Address on the Medical Registration Bill” (1898), reprinted in James, *Essays, Comments, and Reviews. The Works of William James*, F. Burkhardt, gen. ed. (Cambridge: Harvard University Press, 1987), 56-62. An excellent discussion of James’s efforts on behalf of ‘alternative’ healers can be found in Deboarh J. Coon, “Courtship with Anarchy: The Socio-Political Foundations of William James’s Pragmatism,” Ph.D. diss., Harvard University, 1988.

something true about telepathy and other “supernormal phenomena.” Each of us, James once argued in an address to college students, is affected by a certain “blindness” when it comes to our fellow human beings. We tend to look at other people from the position of an “external observer,” and are naturally drawn to make judgments about the meaning of their lives from such an external position. When we do that, James wrote, we are bound to miss entirely the significance of their ways of life; we are utterly unable to understand and value the insights, the dreams, the hopes, and the ideals of people whose ways of life, because of class, or ethnicity, or for whatever other reasons, are very different from our own.²⁶ This “ancestral blindness,” James even claimed, lay at the root of all social conflicts, including, for example the tensions between capitalists and laborers. James had little patience for such blindness and for the kind of intolerance and exclusions it bred:

“Hands off . . .,” he famously wrote: “neither the whole of truth nor the whole of good is revealed to any single observer, although each observer gains a partial superiority of insight from the peculiar position in which he stands. Even prisons and sick-rooms have their special revelations. . . . No one has insight into all the ideals. No one should presume to judge them off-hand. The pretension to dogmatize about [other people’s ideals] . . . is the root of most human injustices and cruelties, and the trait in human character most likely to make the angels weep.”²⁷

Yet, for James there was hope. Sometimes, James revealed, a vision of the inner significance of other people’s lives comes on us suddenly, as in a mystical revelation.

²⁶ James, “On a Certain Blindness in Human Beings,” in James, *Talks to Teachers on Psychology, and to Students on Some of Life’s Ideals. The Works of William James*, F. Burkhardt, gen. ed. (Cambridge, Mass.: Harvard University Press, 1983), 132-49.

²⁷ Ibid.

In these sudden experiences we step out of ourselves, away from our external point of view, and become able to fuse with others. From this displaced, ecstatic position, James went on, we gain an intimate appreciation of other people’s feelings and dignity, and feel a deep sympathy for their values, their interests, and their life ideals. These ecstasies – the stepping out of the boundaries of the self -- were also what made possible, according to James, experiences of communion with nature, such as Gabriele d’Annunzio’s ecstatic fusion with nature in the “meriggio” of a halcyon day. In such moments, James continued, the self “is riven and its narrow interests fly to pieces.” Can these ecstatic experiences of empathy with others be cultivated? James believed so. While there was “no fixed receipt,”²⁸ one could facilitate them by practicing open-mindedness and “tolerance” – a word by which James meant sympathetic, inclusive, respectful, and active engagement with others.²⁹ Later in his life James even suggested that our minds and selves can “interpenetrate” with those of other people during proto-mystical experiences.³⁰ James argued that ecstatic experiences of sympathetic fusion with others would go a long way toward solving social and ethnic conflicts. This, of course, was quite naïve. For one thing, James seemed to invite his contemporaries to focus on their psychological experiences, rather than productively work toward solving the social problems affecting American society and the nations, with which a newly imperialist America crossed paths at the turn of the twentieth century. Yet, James’s hope that we could mitigate our ancestral human

²⁸ Ibid.

²⁹ I am borrowing the insightful analysis of what James meant by “tolerance” offered by Megan Burke, “The Limits of the Self: Blindness in Williams James and Judith Butler,” paper presented at the 2011 meeting of the Society for the Advancement of American Philosophy.

³⁰ James, “A Suggestion about Mysticism” (1909), in *Essays in Philosophy*, 157-65.

blindness may offer a lesson useful in times of culture wars. Within the framework of James's philosophy, it makes sense to hope that people siding on radically different, even incommensurable intellectual camps can, by virtue of sympathetic flashes of insight, begin to respect each other and appreciate the dignity of their opponents. James certainly believed that empathetic insight could put an end to philosophy war, in which he was caught in the last years of his life. In one of his last books, *A Pluralistic Universe*, he argued that, if you want to make sense of a system of knowledge radically different from your own, you need to learn how to step out of the narrow boundaries of your narrow point of view, and place yourself "at the center of vision" of your opponent, through an act of sympathetic intuition. Indeed, according to James, the reason why his philosophical opponents were unable to make sense of his own philosophy stemmed from their tendency to focus on details, rather than attempting to place themselves *d'amblée* "at the center of [his] vision."³¹

Let's place these comments side by side with James's thoughts about "general philosophers" and the importance of the liberal studies as tools for cultivating open-mindedness, tolerance, the ability to see familiar things as if they were strange, and the other way around, and the ability to look at things from new perspectives. The conclusion that emerges here is that for James the ability to place oneself at the center of somebody else's vision, and to

³¹ "Place yourself ... at the center of a man's philosophic vision and you will understand at once all the different things it makes him write or say. But keep outside, use your post-mortem method, try to build the philosophy up out of single phrases, taking first one and then another and seeking to make them fit 'logically', and of course you fail. You crawl over the thing like a myopic ant over a building, tumbling into every microscopic crack ..., finding nothing but inconsistencies, and never suspecting that a center exists." (James, *A Pluralistic Universe*, 117).

understand and appreciate what people do in antagonistic intellectual camps, was precisely one of the skills potentially engendered by a liberal arts education. Here, then, is the first important role, both in the academy and in society, which James imagined for people trained in the liberal arts, that is, for his new 'pluralistic generalists.' Such generalists could train their contemporaries in the art of sympathetically understanding their fellow human beings; they could illustrate by example, as James himself endeavored to do, how one could suspend one's narrow way of looking at things from the position of the external, unsympathetic spectator, and actively embrace the point of view of the other, across disciplinary divides and other types of social and intellectual divisions.

This skill, I would like to suggest, is of special importance in the wars between the competing sciences of the human being, precisely because, as James clearly saw, knowledge about the human subject can have profoundly transformative effects on human beings. Let me explore briefly this second point, before turning to my conclusions. James believed that knowledge about ourselves could lead us to act and to experience ourselves in new ways. We can use Percy Jackson to illustrate what James meant. At the beginning of the first novel in Rick Riordan's Greek mythology series, Percy experienced his ADHD as a pathological condition, which stigmatized him in the eyes of his teachers, his classmates, and of his unaccepting stepfather.³² But once he found out that he was a half-blood, the son of a god and of a human being, Percy learned how to value his short attention spans, realizing that his inability to focus his attention was precisely what enabled him quickly to detect the intrusion of dangerous forces into his environment. New knowledge about himself empowered Percy, transforming his

³² Rick Riordan, *The Lightning Thief*.

experience of the self and his behavior. Many examples from the annals of mental disorders confirm James's insight into the active nature of knowledge of what it is to be human, and its ability to transform us, even make us into different kinds of people. Consider, for example, multiple personality disorder. Ian Hacking, a philosopher of science whose work builds in important ways on James's, suggested that whenever new descriptions of ways of being human become available, new classes of people also come into being – namely, folks who fit the new descriptions.³³ Before the diagnosis of multiple personality disorder emerged, Hacking notes, there had been only a handful of cases of folks, who would, retrospectively, would have been diagnosed with MPD (those were cases of so-called “split personality,” as in Dr. Jekyll and Mr. Hyde). But after MPD diagnosis was accepted by the American Psychiatric Association and incorporated in the *Diagnostic and Statistical Manual of Mental Disorders* (DSM-III), flocks of multiples came into being.³⁴ In the 1980s and early 1990s multiples could experience anything between 10 and 100 different personalities, including personalities of different genders and ages.³⁵ Some folks faked the condition—they pretended to be multiples, when they knew they were not. But other people found in the new description acceptable ways of expressing their very real mental pain and making sense of their lives. These people genuinely *became* multiples, creating a class, which corresponded the new description – “multiple personality disorder.” As Hacking concludes, drawing on James, new knowledge of the human subject creates new ways of being human

³³ Ian Hacking, “Making Up People,” in M. Biagioli ed., *The Science Studies Reader*, (New York: Routledge, 1999), 161-171.

³⁴ See, e.g., Ian Hacking, “Two Souls in One Body,” *Critical Inquiry*, (1991), 17, n. 4, 838-867.

³⁵ Hacking reports that the average number of personalities in those years was 21.4 (Hacking, “Two Souls,” 850).

and new classes of human beings, who embrace those new ways of being human.

The biomedical sciences offer many other examples of the transformative power of knowledge about us. Many evolutionary neuroscientists nowadays – Antonio Damasio is a great example – subscribe to a conception of the human self as the multilayered, fragmented product of a wide range of cortical and subcortical brain structures and neural circuits. This conception— which Damasio presents as a “framework”, rather than as a full-fledged “theory” – is not entirely new. In the late nineteenth-century many psychologists and physiologists depicted the human self as innerly divided. Now as then, this account of the self for many of us (including myself, at the beginning of this talk) translates into an experience of the self not as a unit, an individual person, but as a collection of fragments. We may really behave as, and become, “committees” – I term I borrow from neuroscientist Vilayanur S. Ramachandran. The ubiquitous presence of images produced by brain scanning devices, such as functional MRI and PET machines, has led many to reduce themselves and their fellow human beings to alleged “brain types,” supposedly corresponding to personality types: the “depressed brain,” “the normal brain,” “the schizophrenic brain.”³⁶ Other neuroscientific technologies, such as deep brain implants, have led still others to experience their choices and actions as determined exclusively by brain physiology, and to redistribute both agency and responsibility to neural networks associated the unconscious layers of the

³⁶ Anthropologist Joseph Dumit has persuasively argued that fMRI and PET scans embody many subjective choices made by the researchers who produce those images, including choices about how to visualize numerical differences with colors, and choices about what counts as “the normal brain.” See Joseph Dumit, *Picturing Personhood. Brain Scans and Biomedical Identity* (Princeton, NJ: Princeton University Press, 2004)

human self. Similarly, human genomics often leads us to consider ourselves the same way insurance companies think about us: as statistically defined bundles of risks, or propensities to incur certain diseases. And this way of thinking often powerfully affects the decisions we make about ourselves and about others, including potential partners and potential children.

To sum up, as James perceived, new (or old) knowledge about what it is to be human never leaves us unchanged. Instead, we respond to the sciences of the human subject, in ways that end up transforming ourselves, both as individuals and as members of a society. To James that point was so important, in fact, it may have been one of the reasons why he ended up identifying the truth of our ideas with their consequences, rather than with some a priori correspondence between our ideas and a given, static reality.

Let me try to summarize the two Jamesian points about the sciences of the human subject and draw some conclusions about the role of a pluralistic generalist in the fragmented knowledge-scape of a pluralistic universe. First, for James not only was the plurality of kinds of knowledge unavoidable – it was valuable. When a framework for the production of knowledge (as is the case today with genetics and the evolutionary neurosciences, or as was the case in the mid-twentieth century America with behaviorist psychology), it is of the essence to ensure the presence of a plurality of alternatives. Because the ways we think about ourselves as persons and as human beings can change the kind of people we are, it is of important to keep alive a plurality of ways of thinking about the human subject. James, for one, worked hard to defend the insights offered by poets, theologians, metaphysicians, psychotherapists, psychologists, alternative healers, mentally ill patients, and all the women and men whose insights about values, meanings, purposes and the spiritual

and bodily dimensions of life had been deemed irrelevant by the naturalistic inquiries into the human subject. Recently a similar point about the importance of resurrecting and promoting alternative philosophical and psychological perspectives about what it is to be human has been made beautifully by British historian of science Roger Smith, whose recent book, *Between Mind and Nature*, I warmly recommend to all of you.³⁷

Secondly, it is of the essence to have conversations about the consequences of the different knowledge systems and theories of the human subject. James urged the creation of forums, in which both the assumptions made by the humanistic and the naturalistic inquiries into the human subject and the consequences stemming from those assumptions could be unpacked and critically evaluated. “All the special sciences,” James once wrote, “must hold their assumptions and their results subject to revision in light of each other’s needs.”³⁸ If scientific psychology assumes that free will is an illusion, while the “science of ethics” postulates that we are free, we will need to create a forum, in which those assumptions can be critically evaluated and revised in light of the needs of those sciences. The “forum” James referred to here, I suggest, is precisely what James at the end of his life identified with “general philosophy” – a general philosophy of a kind fit for an age of pluralism. The new general philosophers – that is those who practice the mental virtues engendered by a “liberal culture” – were for James the folks who could mediate and make possible critical conversations across the divides separating disciplines and frameworks of knowledge.

³⁷ Roger Smith, *Between Mind and Nature. A History of Psychology* (London: Reaction Books, 2013).

³⁸ James, *Psychology, Briefer Course. The Works of William James*, F. Burkhardt, gen. ed. (Cambridge, Mass.: Harvard University Press, 1984).

James would have been sympathetic to PLS – a place where we and a few Notre Dame squirrels continue to explore what it is to be human in non-dogmatic, critical conversations involving poetry, philosophy, theology, music, history, and the sciences. I don't want to sound self-congratulatory, though. On the contrary: *ars longa, vita brevis*. The art of becoming a generalist – of learning how to genuinely make room for and value sympathetically “the point of view of the other”³⁹ – is long and difficult. James, for one, did not quite master it. For, while he beautifully theorized the possibility for us of overcoming our ancestral blindness, he was blinded by many of the racial and intellectual stereotypes common in his era.

He made the angels weep. Then there is the big question whether the kind of conversations across-disciplines and across systems of knowledge, which were so important to James, can actually take place. How can poets, metaphysicians, scientists, and logicians agree about the criteria to be used when critically evaluating the insights into what it is to be human offered in those different fields? James left us no indications about that – he only offered the hope that, because of their mental attitudes, pluralistic generalists would endeavor to make those conversations happen and be productive. I hope, however, that as generalists in training we will continue thinking about these issues and paying attention to all sorts of different perspectives.

³⁹ Charlene H. Seigfried, “James: The Point of View of the Other,” in S. B. Rosenthal, C. R. Hausman, and D. R. Anderson editors, *Classical American Pragmatism: Its Contemporary Vitality* (Urbana: University of Illinois Press, 1999), 85-98.

DEATH OF DR. MARY PATRICIA CROSSON

by

Prof. Michael J. Crowe

On 28 July 2013, Dr. Mary Patricia (“Pat”) Crosson died. Pat was known to many PLS graduates because she was the wife of PLS Professor Frederick J. Crosson, who taught in PLS for many decades and who died in 2009. The Crossons had five children (Jessica, Christopher, Veronica, Ben, and Jennifer); Chris graduated from PLS.

Pat and Fred met while doing graduate work in philosophy at Catholic University, but ultimately their academic interests diverged, Pat choosing to pursue psychology. After studies as a Fulbright Scholar at the Institut de Psychologie, Université de Paris, she continued on at the University of Chicago, receiving her Ph. D. in clinical psychology in 1972. She completed an internship at Rush-Presbyterian-St. Luke's Medical Center, Chicago, and a Residency in Clinical Psychology 1973–74 at the University of Notre Dame. She served in a variety of positions in the South Bend area; for example, she was Director of Psychological Services at Notre Dame from 1978 to 1981.

Her funeral was held on Monday, August 5, 2013 at Notre Dame's Basilica of the Sacred Heart, with Father Thomas Jones, C.S.C., her pastor, serving as celebrant. Having known Pat for six decades I wish to mention one feature of her life that does not appear in the newspaper obituary but was central to the deeply moving homily Fr. Jones

delivered at the funeral. For thirty years or more, Pat suffered very serious medical problems, linked to a major automobile accident but also to an inherited disease that for some years was mistaken for ALS. For a decade or more Fred lovingly served as her caregiver. That role was reversed in 2007, when Fred's suffered a head injury that necessitated that he receive institutional care during his final eighteen or so months. Pat endured her decades of serious illness with a steadfastness and Christian commitment that was inspiring to all who knew her. One example: in the final three months of her life, most of which was in hospital, she had lost the ability to speak. Fr. Jones told us that during one of his visitations, she placed a slip of paper in his hand with “2 Cor. 12” written on it. This message from St. Paul's second epistle to the Corinthians showed that Pat recognized and had been dealing with her years of suffering by thinking of it as sent to her by Jesus and in His love. I think of this homily as the finest funeral sermon I've ever heard and believe Fr. Tom was helped by Pat's deeply inspiring commitment to Christ.

Permit me finally to extend to the Crosson family the condolences of all the PLS faculty and students whose lives were enriched by these two remarkable persons and by their shared and deep commitment to the Christian life.

FACULTY NEWS

Fr. Nicholas Ayo expects the publication of a book in April or May, entitled “Your God May Be Too Small: Misleading Depictions of God that Disaffect Us” (Corby Books Publisher). Also a small Lenten Daily Meditation Book for Lent 2015 (Ave Maria Press). He also wrote a book on the Lord’s Prayer, published in 1992. *The Lord’s Prayer* has been translated into Swedish; the book publication is pending.

Michael Crowe remains his cordial office mate in Flanner Hall, and Fr. Ayo still lives in Corby Hall, where he will turn 80 years of age in April.

Chris Chowrimootoo received the 2013 Kurt Weill Prize for outstanding article for his “Bourgeois Opera: *Death in Venice* and the Aesthetics of Sublimation” (*Cambridge Opera Journal*, 2011). He also contributed an essay, entitled “Reviving the Middlebrow, or: Deconstructing Modernism from the Inside,” to a Special Issue (“Modernism and its Others”) of the *Journal of the Royal Musical Association*. He delivered the Jerome Roche Prize Keynote at the Royal Musical Association’s Research Students’ Conference (Birmingham, U.K.) and spoke at the “Britten and Literature” conference (Los Angeles), co-organized by U.C.L.A. and L.A. Opera.

This is **Bernd Goehring’s** last year of teaching in the Program of Liberal Studies. He is grateful to his colleagues and students for many years of rewarding seminars and philosophical discussions. He looks forward to joining his wife Anna in New York, where he will continue to work on the critical edition of John Duns Scotus’s Parisian Lectures, a collaborative research project funded by the National Endowment for the Humanities and the University of Notre Dame. Last summer Bernd travelled to Rome to examine and describe manuscripts in the Vatican Library together with his colleague **Kent Emery, Jr.**

Michael J. Crowe, who taught in PLS from 1961 to 2012, has recently offered courses at Forever Learning, a senior center in South Bend. He continues to be active in research, e.g., he recently published in collaboration with Dr. Matt Dowd a fifty-two page survey of the extraterrestrial life debate up to 1900. Also in 2002, he presented papers at two conferences and gave a colloquium to the Physics Department at University of Chicago. In conjunction with Fr. Nicholas Ayo, he continues editorial work on a collection of ten essays written by his late colleague Fred Crosson, which is forthcoming from University of Notre Dame Press.

Steve Fallon serves this year as the Chair of the Literature and Religion Division of the Modern Language Association and as a member of the Executive Committee of the Milton Society of America. He will serve as Chair of the English Department for the 2014-15 academic year. Steve and Joan are spending the current spring term in Jerusalem, where Steve is Visiting Professor in the English Department and the Mandel Institute for Advanced Studies in the Humanities at the Hebrew University. The campus overlooks the Old City from the top of Mt. Scopus, next to the Mount of Olives. In 2013, Modern Library published *The Essential Prose of John Milton*, the third of three paperback volumes drawn and revised from *The Complete Poetry and Essential Prose of John Milton*, which Steve co-edited.

Walter Nicgorski Writing, lecturing and traveling-and some teaching (yes! Cicero’s texts)-have filled the days since the last issue of *Programma*. With the current blessing of good health, these have been especially delightful activities as have been the meetings with many of you at lecture sites or on football weekends or on

the occasion of your bringing one or another of your children here to matriculate. While nearly all of my writing has been focused on aspects of Cicero's thought, an essay of a different character and very special to me appeared in the year. It is called "Reflections on Faith and Reason," and it has been long brewing within me, for it puts Leo Strauss, my primary University of Chicago teacher, and the late Holy Father, John Paul II into dialogue on this topic. The essay can be found in a book published by Notre Dame Press, *Natural Right and Political Philosophy*, edited by Ann and Lee Ward. Wishing you all well and looking forward to conversation with those who can return for Alumni weekend and/or the Summer Symposium.

Phillip Sloan. During the past year of retirement he has been active both in teaching and research. In the spring of 2013 he helped initiate the Notre Dame-Holy Cross College Prison Initiative program at Westville Correctional Institution in Indiana, with a specially-designed Great Books seminar for that context (available on request at sloan.1@nd.edu). He was also the co-organizer (with J. Scott Lee of the Association for Core Texts and Courses) of the conference "The Research Ideal and the Liberal Arts

College" (Notre Dame, June, 2013) and delivered a paper at this conference. During the fall semester he taught a graduate course in the History and Philosophy of Science Program, and will publish with Notre Dame Press this year the book: *Darwin in the Twenty-First Century: Nature, Humanity, and God*. He has been the primary editor of this book and the author of two chapters. This summer he will conduct one of the Alumni/ae seminars for the Program, and will help initiate the Notre Dame Summer Institute in Science and Religion with a series of lectures. He and Katherine Tillman continue to make their residence nearby at Holy Cross Village, allowing for all kinds of conversations between Newman and Darwin. He also enjoys being the great-grandfather of six kiddies.

Katherine Tillman continues to work on her book, *John Henry Newman: Man of Letters*, and she is writing a book chapter on Newman's philosophy of education for an "Oxford Handbook" on John Henry Newman. She is preparing a public lecture to be delivered in the spring entitled: "What is Wisdom? Jewish, Greek and Christian Perspectives."

STUDENT AWARDS

2013 Willis Nutting Award Daniel L. Cruickshank

The graduating student who contributed most to the education of classmates and teachers.

Daniel will complete the Holy Cross Novitiate in Colorado this year. He will then return to Notre Dame for further studies as a seminarian. Finally, he will be ordained as a Holy Cross Priest.

2013 Otto Bird Award – Katharina T. Bond

The best senior thesis judged to best exemplify the ideals of liberal learning.

“Open to Mystery: Charles Peguy’s Joan of Arc”
Directed by Julia Marvin

Katie is teaching English in an elementary school in the Orleans-tours region.

2013 Susan M. Clements Award – Jacqueline Patz

A female senior who exemplifies outstanding qualities of scholarly achievement, industry, compassion and service.

Jacque is working in New York City with Penguin Books as an assistant.

2013 Edward Cronin Award –Elizabeth Spesia 2015

For the best paper submitted in a PLS course.

“Weaving without the Gods in Ovid’s *Metamorphoses*,” This paper appears in this issue.

2013 Stephen Rogers Endowment for Graduate Studies Co-Recipients – Richard Bevington and Sarah Smith

Ricky is attending the Harvard Graduate School of Education pursuing a Masters of Education.

Sarah is in her second year as a PhD student of English literature at the University of Virginia.

THE 2013 EDWARD J. CRONIN AWARD WINNER

Weaving without the Gods in

Ovid's *Metamorphoses*

Elizabeth Spesia

Class of 2015

The *Metamorphoses* is a celebration of the power of poetry in which Ovid displays his intricate storytelling craft. But this affirmation of art comes at the expense of the gods, who traditionally had been hailed as the source of creativity. In Ovid's song the poet infringes upon the role of the deities in that he relies on his own skill without invoking their assistance. Throughout the *Metamorphoses*, the motif of weaving stands in for human artistic ability in general, and thus figures into narratives in which humans defy the divine will and reject their own reliance on the gods. In Book Four, the daughters of Minyas refuse to participate in the Bacchic rituals and instead choose to stay at home and weave. As they spin wool onto their looms, they figuratively weave stories to pass the time. The sisters choose to make their own creations, literally taking inspiration into their own hands rather than relying on inspiration from Bacchus. This overt impiety enrages the god, and the sisters are severely punished.

The story of the daughters of Minyas foreshadows the one about Minerva and Arachne in Book Six, in which a mortal, Arachne, challenges the goddess Minerva in a weaving competition. The tale of Arachne and Minerva epitomizes the tensions between the perspectives of the humans and the gods. It also demonstrates the hubris of humans as they begin to take credit for their own skill and even place it above that of the gods. A prideful and impious character, Arachne is by no means an innocent victim of the wrath of Minerva. From the

beginning, she scorns Minerva's prowess as an artist and refuses to concede that Minerva is a master weaver. "She claimed that she surpassed the goddess' skill," writes Ovid (6.15). The completion of Arachne's tapestry is a defining moment in the text because she does not rely on divine inspiration for her abilities. Instead, her skill surpasses that of the supposed master of the art, the goddess of weaving herself. This conflict mirrors that of Ovid's work as a whole, which reveals the replacement of religion with art over the course of the text. Ovid is aware of his own prowess as a poet, and his praises of the gods dwindle as the text progresses.

The tapestries themselves illustrate the chasm between the human and divine perceptions of the world. Minerva creates a tapestry that tells stories of the majesty and glory of the gods through her art. She is depicting an old order—the same one that Ovid is gradually rejecting. Minerva's world shows powerful gods asserting their strength over human beings. In each corner, she weaves the image of a contest between presumptuous humans and victorious gods. This is done specifically so that Arachne "can be warned of what awaits her audacity" (6.80). These images of hubris in Minerva's tapestry are followed by a sign of peace in the wreath of olive branches that borders the tapestry, and divulge the gods' view that peace is acceptable under the condition of continued human piety. Arachne, however, sees the world and the gods' role in it in a completely different light. She uses her skill

as an artist to depict scenes of rape, deception, and violence toward the humans at the hands of the gods. “Not even Pallas, even Jealousy, / Could find a flaw in that girl’s artistry,” writes Ovid, and Arachne pays the price for her superior work (6.23-24). She is beaten by the goddess Minerva, who eventually lets her live with one condition: she will hang forever and weave in the air. Minerva causes Arachne to lose her human features, but still retain her fingers for weaving. Although this tale may appear to serve as a warning against future hubris, Ovid’s depiction of the wrath of Minerva subtly denounces the actions of the goddess. Instead of a message of caution, the story conveys that the skill of the weaver and poet is independent of the influence of the gods. This shift in human attitude toward the divine is its own form of metamorphosis.

Even Ovid undergoes a metamorphosis through his figurative weaving of stories. He gradually decreases the number of his invocations to the gods, and eventually emancipates himself from the gods’ patronage altogether. Perhaps Ovid’s progressive separation from the gods came from his own immersion in the tales he recounts, tales that depict the gods as petty, selfish, deceptive, and violent. Initially, Ovid seems as pious as Virgil, but there is an underlying attitude of insubordination that more closely mirrors the insolent Lucretius. There was an assumption of religion as a binding force in poetry since Homer. Art could not exist independently of the gods who inspired it. Ovid does not see gods on a higher plane than humans. Rather, they are immoral, and accounts of their misdoings are rampant in Ovid’s verse.

Ovid clearly invokes the help of the gods at the beginning of the poem, as was customary in traditional epics. The first lines of Book One proclaim: “My soul

would sing of metamorphoses. / But since, o gods, you were the source of these / Bodies becoming other bodies, breathe / Your breath into my book of changes: may / The song I sing be seamless as its way / Weaves from the world’s beginning to our day” (1.1-6). Initially, Ovid credits his work to the gods. He says that they are the source of the changes that he will describe, and asks them to inspire his song and breathe life into his work. The word “weave” foreshadows what will occur in Ovid’s poem over the next fifteen books, as he overlaps stories and places them within one another to create complex layers of meaning. Yet although the beginning of the poem seems as pious as the epics of Ovid’s ancient predecessors, the work itself undergoes a metamorphosis across the following books. As Ovid masterfully crafts tales by weaving stories in and out of each other, he is parading his own skills while simultaneously rejecting the assistance of the gods whom he previously lauded. By the end of the poem, Ovid speaks to the gods with a completely different message, declaring that his work can withstand any divine intervention. In his final paragraph, Ovid says that his storytelling abilities will live on beyond his own life: “And now my work is done: no wrath of Jove / Nor fire nor sword nor time, which would erode / All things, has power to blot out this poem” (15.866-868). By the end of the work, Ovid, along with his characters, has replaced religion with poetry.

The gods never seem to recover from the challenge of the poets in Ovid’s *Metamorphoses*. In the final paragraph of the poem, Ovid declares that through his work, he will gain “a place that’s higher than the stars” and adds, “my name / Indelible, eternal, will remain” (15. 873-874). This declaration places Ovid above the stars, and even above the realm of the gods. Ovid’s depiction of weaving and

poetry as transcendent forms of expression is just one way that he moves humans away from total reliance on the gods. Storytelling and art anger the gods when they are used against them. But they are also newly liberating for the human characters, whose craftsmanship can come from an inner muse, rather than the whims of the gods.

Works Cited

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2013 SENIOR THESIS TITLES

Richard (Ricky) Bevington	The Unconfined Thomas More: A Commitment to Moral Development through Prison Writings	Denis Robichaud
Katharina Bond	Open to Mystery: Charles Peguy's Joan of Arc	Julia Marvin
Dallas Bunsu	Trivial Pursuits: The Problem of Knowledge in <i>Paradise Lost</i>	Stephen Fallon
Daniel Carinci	By Birthright More than Merit: The Unconvincing Fallibility of the Son in <i>Paradise Regained</i> :	Stephen Fallon
Anastasia Collins	Character Education for a Flourishing Life: An Analysis of Character at KIPP	Stuart Green Francesca Bordogna
Cristina Couri	Darwin's Moral Concept: Positing an Incompatible Moral End and Mean so as to Preserve the Naturalistic Fallacy of Evolutionary Ethics	Thomas Stapleford
Daniel Cruickshank	"By Merit More Than Birthright": The Son of God's Obedience in <i>Paradise Lost</i> and <i>Paradise Regained</i>	Stephen Fallon
Leo DiPiero	Literacy and Poverty: Reframing the Role of Education	Stuart Green Thomas Stapleford
Arnav Dutt	The Far Pavilions: How America Is Changing the Course of Cricket in India	Joseph Rosenberg
Raquel Falk	Food Insecurity and Cooperative Economics: Living in Positive Interdependence	Margaret Pfeil Denis Robichaud
Christopher Hunt	Consumer Sentiment and News Media: How the Opinion of the Masses Can Affect the Economy	Thomas Stapleford
Rebecca Inman	Thomas Aquinas on Private Property and the Common Good	Bernd Goehring
Caitlyn Kalscheur	The Manifestation of the Standards Movement in American Education	Brien Collier Thomas Stapleford
Laura Kraegel	Dynamic Dystopia: Language, Change, and Hope in <i>A Clockwork Orange</i> and <i>Riddley Walker</i>	Joseph Rosenberg

Christopher Milazzo	A Time for Filicide: <i>Finding Justice in the 'Bacchae'</i>	Gretchen Reydams-Schils
Pablo Muldoon	Grotesquely Radiant and Radiantly Grotesque: The Transformative Role of Grace In Flannery O'Connor's <i>A Good Man Is Hard to Find</i>	Jennifer Martin
Michael (Mick) Mulhall	Building Toward the Beautiful: Thoreau, Kant, and the Philosophical Bearing of the Natural on the Built Environment	Felicitas Munzel
Lindy Navarre	Recovery from Alcoholism: Brainpower or Spiritual Power	Christine Nowak Francesca Bordogna
Stephanie O'Neill	A Case for Conscience in Moral Development through the Virtue of Prudence	Felicitas Munzel
Catherine Ostrowski Martin	"[M]uch abler hands": The Disability-Studies Approach to Sarah Scott's <i>Millenium Hall</i>	Essaka Joshua Gretchen Reydams-Schils
Jacqueline Patz	Mind vs. Body: The Composition of Consciousness in Contemporary Narrative	Kate Marshall
Elliott Pearce	To Infinity and Beyond: Bolzano and Cantor on Sets, Infinity and Mathematical Existence	Curtis Franks Bernd Goehring
Vanessa Samaniego	The Pull of Poetry: Pieper, Heidegger, and T.S. Eliot	Gretchen Reydams-Schils
Nicholas Schaffer	Macbeth's Tyranny, In All Its 'Sound and Fury'	Julia Marvin
Eric Secviar	"In the Kindly Mirrors of Future Times": Vladimir Nabokov's Art of Memory	Molly Peeney Joseph Rosenberg
Kristen Seligman	The Cost of Discount Drugs: A Retrospective Claims Analysis of Copay Cards and Their Impact on Utilization of Tier 2 and Tier 3 Drugs	Francesca Bordogna
Abigail (Abby) Statham	Material Culture, Advertising, and Identity Development: How Aran Sweaters Shape Irish America	Deborah Rotman Julia Marvin
James (Jimmy) White	The journey of <i>caritas</i> : Homer's $\nu\acute{o}\sigma\tau\omicron\varsigma$ as a metaphor for Augustinian view of the Christian life.	Catherine Schlegel Denis Robichaud

In Memoriam:
Stephanie Kirkpatrick Politte (Class of 2007)
By Ben Kemmy

Stephanie Kirkpatrick was not always an easy person to sit opposite from in Sem, especially for a regular volunteer of opinions, like me. If, for example, I framed my contribution too broadly, I could expect to catch her furrowed brow glancing back at me across the table, as she put on the face a judge makes when a lawyer's argument invites only skepticism. Still, sitting across from Stephanie was as useful as a compass for the same reason—I had a reliable indicator of when I was pushing the *Pequod* off course, as it were.

Outside of O'Shaughnessy she was more willing to air-out her thoughts, often with characteristic quick wit. I think everyone in the Program who had a class with Stephanie was aware of her intelligence, but because she was something of an introvert—her love of acting notwithstanding—I wonder if everyone also knew how funny she was. I once remarked that I was looking forward to old-age (it does seem liberating, doesn't it?), to which she observed that given my favorite activities appeared to be smoking cigarettes, reading magazines, and complaining, I should consider myself as having arrived.

It would, however, be an injustice to only remember her sharp mind and mastery of friendly sarcasm. Stephanie was, if nothing else, committed to caring for vulnerable beings—animals and children especially, and that is what she had dedicated her life to. She was a teacher of children with neurological differences when, incomprehensibly, she was killed in March of this year.

At her funeral I sat behind a boy about ten-years-old who must have been her student. He had physical and vocal “tics”—compulsive acts—that he methodically managed so as to sit as quietly as possible. He would make several grunts, cut them off immediately, then exhale deeply, and for a time return to a calm. Even in the midst of the utter sadness of Stephanie's death, his effort impressed me. And perhaps because I never saw her after graduation, I was also impressed again by my friend, whose absence evoked the good memory of an amused glance at something I was probably going on-and-on about.

ALUMNAE/I 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.

Please help us update our alumni database!

Send us your current email address, mailing address, and phone number. If you would like to let your classmates know what you are doing these days, please include an update as well. You can forward your information to pls@nd.edu or call the office at 574-631-7172.

Class of 1954

Class of 1955

(Class Correspondent: George Vosmik, 21151 Lake Rd., Rocky River, OH 44116-1217, vosflyty@sbcglobal.net)

Class of 1956

Class of 1957

(Class Correspondent: Ray McClintock, 3846 Orlando Cir. W., Jacksonville, FL 32207-6145)

Class of 1958

(Class Correspondent: Michael Crowe, PLS, 215 O'Shaughnessy Hall, University of Notre Dame, Notre Dame, IN 46556, 574-631-6212, crowe.1@nd.edu)

Class of 1959

Added by the PLS Office:

Joseph Heil wrote: "My book, 'The War Less Civil,' was a 2011 finalist at the Faulkner-Wisdom novel competition. Here's the link to the bookpage at Amazon:
http://www.amazon.com/THE-WAR-LESS-CIVIL-ebook/dp/B008L5PINA/ref=la_B00APPX50M_1_1?s=books&ie=UTF8&qid=1382036945&sr=1-1.

TWLC is an e-book so a Kindle (or a device with the free Kindle app downloaded onto it) is required. While the price is shown as \$4.99, it can be read for free if one is a member of Amazon Prime."

Class of 1960

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

Class of 1961

Class of 1962

(Class Correspondent: John Hutton, Box 1307, Tybee Island, GA 31328-1307, J.Hutton001@Comcast.net)

Class of 1963

Class of 1964

(Class Correspondent: Joseph J. Sperber, 42 Ridge Road, East Williston, NY 11596-2507, Tel: 516-747-1764, Fax: 516-747-1731, Email: joe42ew@gmail.com)

Added by the PLS Office:

Father Jan Joseph Santich, PLS class of 1964, died on May 23, 2013 in Cheyenne, Wyoming. He came to Notre Dame from Rock Springs, WY and was known as one

of the most colorful and most gifted members of his class. He had a passion for history and also for speculating (highly successfully) on the stock market. He did graduate work in history at University of California (Berkeley) and eventually decided to become a priest, first as a Benedictine at St. John's College in Minnesota where he was ordained in 1990, then as a diocesan priest in Wyoming, where he served as a pastor. He also created, researched, documented, and edited the online "History of the Catholic Church in Wyoming, which was launched in 2007.

Class of 1965

(Class Correspondent: Lee Foster, P.O. Box 5715, Berkeley, CA 94705-0715, lee@fostertravel.com)

Class of 1966

(Class Correspondent: Paul Ahr, 8020 East Drive #318, Miami Beach, FL 33141, 305-965-9303, paulahr@cpcontext.com)

Class of 1967

(Class Correspondent: Robert McClelland, 584 Flying Jib Ct., Lafayette, CO 80026-1291, rwmag@aol.com)

Class of 1968

Class of 1969

Class of 1970

(Class Correspondent: William Maloney, M.D., 3637 West Vista Way, Oceanside, CA 92056-4522, 760-941-1400, MaloneyEye@yahoo.com)

Class of 1971

(Class Correspondent: Raymond Condon, 4508 Hyridge Dr., Austin, TX 78759-8054, rcondon1@austin.rr.com)

Class of 1972

(Class Correspondent: Otto Barry Bird, 15013 Bauer Drive, Rockville, MD 20853-1534, BarryBird@hotmail.com)

Class of 1973

(Class Correspondents: John Astuno, 16 Meadowview Lane, Greenwood, CO 80121-1236, johnastuno@earthlink.net and John Burkley, 200 Law Road, Briarcliff Manor, NY 10510, burkley2@verizon.net)

Class of 1974

(Class Correspondent: Jan Waltman Hessling, 5613 Frenchman's Creek, Durham, NC 27713-2647, 919-544-4914, hessling@mindspring.com)

Class of 1975

(Class Correspondent: David Miller, 4605 Aberdeen Avenue, Dublin, OH 43016-9528)

Class of 1976

(Class Correspondent: Pat Murphy, 2554 Rainbow Drive, Casper, WY 82601, 307-265-0070 W, 307-265-8616 H 307-262-2872 C, pmurphy@wpdn.net)

Class of 1977

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

Added by the PLS Office:

Ann Dilenschneider wrote: "I just participated in an international convocation here in Sioux Falls on contextual indigenous Christianity in October.

And, in October, I had an article published in The Northern Plains Ethics Journal. The article, 'An Invitation to Restorative Justice: The Canton Asylum for Insane Indians,' can be read at: <http://www.northernplainethicsjournal.com/>.

The Canton Asylum was the only 'insane' asylum for Native Americans, and at least 391 Native Americans from 53 tribes were

sent there from 1902-1933. It was the only asylum that opened without any medical staff, and it had no nurses on staff for the first 25 years of its existence. Children who were ‘difficult’ in boarding schools, women who had too many children (they had ‘no self control’), and those who angered reservation agents by adhering to traditional values were sent to the asylum. Commitment to the asylum was a death sentence. At least 7 babies were born at the asylum. Thanks to staff who took on the governor, senators, and representative of South Dakota, and complained repeatedly to Washington DC, there were at least 8 investigations and the place was closed in 1933. Records were sealed until 2009, and now a Native and non-Native team here in South Dakota are working toward restorative justice and an honoring of the Canton inmates. It’s been an amazing, relational process for all of us.”

Class of 1978

Class of 1979

(Class Correspondent: Thomas Livingston, 300 Colonial Drive, Pittsburgh, PA 15216, skiponfordham@hotmail.com)

Class of 1980

(Class Correspondent: Mary Schmidlein Rhodes, 9 Southcote Road, St. Louis, MO 63144-1050, mvsr3144@sbcglobal.net)

Class of 1981

(Class Correspondent: Tom Gotuaco, 21 Galaxy St, Belair 3, Makati City, PHILIPPINES, tom@gotuaco.com)

Class of 1982

Class of 1983

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

Class of 1984

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

Class of 1985

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

Class of 1986

(Class Correspondent: Margaret (Neis) Kulis, 1350 Coneflower, Gray’s Lake, IL 60030, kulis.hom@sbcglobal.net)

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, mmmartin99@hotmail.com)

Class of 1989

(Class Correspondent: Coni Rich, 1529 South Lake George Drive, Mishawaka, IN 46545, 574-271-0462, conijorich@aol.com)

Class of 1990

(Class Correspondent: Barbara Martin Ryan, 45 Westmoreland Lane, Naperville, IL 60540-55817, jbryan45@att.net)

Class of 1991

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

Class of 1992

(Class correspondent: Jennifer Adams, 642 E. 3rd Street, Newport, KY 41071-1708)

Class of 1993

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

Class of 1994

Added by the PLS Office:

Rebecca Lubas wrote: “In addition to receiving my notification of tenure and

promotion, I just learned today that I made the Fulbright Specialist roster. What this means is that if a library has a project that meets criteria (these projects are short ones – not the traditional Fulbright, but two-to-six week projects) a specialist with the right skills is matched and funded to complete the project. It's a great program for academics who can't take off longer time periods to contribute. Specific names can be requested, so I am hoping this is a next project in Kosovo for me."

"...and, my second book (*The Metadata Workbook*) will be published in July."

"I think an education in PLS leaves its mark for a lifetime, even though my work keeps my schedule full I have been taking Italian courses here at UNM to revive (and surpass) my reading skills from undergraduate days. I am doing an independent study this summer, reading *Paradiso*. I read *Inferno* last year. It's slow going, but rewarding to be able to read Dante in his original words at last."

Class of 1995

(Class Correspondent: Andrew Saldino, 14 Harrison Street, Asheville, NC 28801-2226)

Class of 1996

(Class Correspondent: Stacy Mosesso McConnell, 50600 Woodbury Way, Granger, IN 46530, smosesso@aol.com)

Class of 1997

(Class Correspondent: Brien Flanagan, 2835 NE Brazee Court, Portland, OR 97212-4946, bflanagan@schwabe.com)

Class of 1998

(Class Correspondents: Katie Bagley, 1725 New Hampshire Avenue NW, Apt. 201, Washington, DC 20009-2541, Katie.bagley@gmail.com, and Clare Murphy Shaw, 4448 Frances, Kansas City, KS 66103)

Class of 1999

(Class Correspondent: Kate Hibey Fritz, 11424 Rokeby Avenue, Kingston, MD 20895, kefritz@gmail.com)

Class of 2000

Class of 2001

Class of 2002

(Class Correspondent: Ricky Klee, 2010 Hollywood Place, South Bend, IN 46616-2113, rkle3@gmail.com)

Class of 2003

Class of 2004

Class of 2005

Class of 2006

Added by the PLS Office:

Anna (Nussbaum) Keating is writing a book and doing a web project called The Catholic Catalogue, on Catholic practice and esoterica (from Mary gardens and DIY weddings to Catholic tattoos, abbey ale, road trips, saints days and much more). Check it out at: www.thecatholiccatalogue.com. She also co-owns a small handmade furniture studio (www.keatingwoodworks.com).

Class of 2007

Class of 2008

Added by the PLS Office:

Sam Stoner recently defended his dissertation on the thought of Immanuel Kant entitled, "Kant's Philosophical Authorship: An Essay in Autopoetics." Prof. Munzel, who advised Sam's senior thesis for PLS, was a member of the dissertation committee and played an important role in helping him bring his dissertation project to fruition. Sam will receive his Ph.D. in Philosophy from Tulane University this spring, and he recently accepted a three-year, post-

doctoral teaching fellowship in the Western Heritage Program (a Great Books program!) at Carthage College. He looks forward to carrying on the PLS tradition in Wisconsin next fall!

Brian Walsh writes, "I finished my PhD last May. In September, I moved to Vienna with my fiance, and I found a job at the International Institute for Applied Systems Analysis (IIASA). I'm working in a group which advises governments on land use, pollution, and climate change policy. For now, I am not doing physics any more, but instead building models in the hope of figuring out how to feed the world without cutting down all the forests or ruining the environment in any of a thousand other ways in the process."

Class of 2009

Class of 2010

Class of 2011

Class of 2012

Added by the PLS Office:

Elizabeth Davis is the Manager of Strategic Initiatives for the Office of Sustainability at The Coca-Cola Company. Projects that she has worked on or managed include the organization of a global water awareness campaign, developing a charter for a malnourishment project in India, Ghana and the Philippines, acting as the liaison between World Wildlife Fund and Coca-Cola on their global partnership with a cause-marketing campaign called Arctic Home, and managing the Notre Dame Mini Deep Dive Challenge. The "Mini Deep Dive Challenge" is a virtual case competition that involves global water sustainability and awards a \$25,000 Notre Dame MBA scholarship and the opportunity to travel with Coca-Cola's global sustainability team to the winner of the challenge. Elizabeth also volunteers at the Atlanta Community Food Bank, is a member of the Junior League of Atlanta and on the Young Alumni Advisory Committee for Notre Dame.

Class of 2013

MANY THANKS TO ALL CONTRIBUTORS

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

The Program of Liberal Studies is home to a distinguished group of scholar-teachers committed to a vision of the power of a liberal arts education centered on the Great Books. Program faculty members strive to establish an intellectual, social, and spiritual community for students. These efforts often rely on the generosity of the University's alumni/ae to meet with success.

We are fortunate to be at Notre Dame, a university that receives enthusiastic support from its alumni and alumnae. Many of our graduates, however, may not know that it is possible to earmark a gift by specifying the unit to receive it in a letter accompanying the donation.

As I have written to some who have contributed to the Program in recent years, I am deeply grateful not only for the financial support but for the continuing vote of confidence in the department, its faculty, and its students. I have been asked to tell potential contributors that, if you wish to have your gift recorded in the current tax year, you should time the contributions to arrive before December 10. After that point, Debbie is likely to be on vacation, and checks might not be processed until the new year.

When responding to the Notre Dame Annual Fund, please consider donating to the Program of Liberal Studies.

If you would like to make a gift of any kind, contact:

Gretchen Reydams-Schils
Chair, Program of Liberal Studies
215 O'Shaughnessy Hall
Notre Dame, IN 46556
prlibst@nd.edu

We heartily thank you for your support of our programs.

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.

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.

Annemarie Sullivan Hitchcock

Contributions to the Calcutt PLS Excellence Fund

Established by the Calcutt family for the purpose of student recruitment and allowing for team-teaching in the Program.

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.

Rebecca Gannon
William John

Contributions to the Susan Clements Fund

Susan was an extraordinary student and a remarkable young woman who graduated in 1990. She was preparing for a career as a scholar and teacher when she met an early and tragic death in 1992. This award is presented each year at the Senior Dinner to a woman among the Program of Liberal Studies graduating seniors who exemplifies outstanding qualities of scholarly achievement, industry, compassion, and service.

Wendy Chambers Beuter
Mr. & Mrs. Robert Clements

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.

Annemarie Sullivan Hitchcock
Anne Janairo Lewis
Andrew Panelli

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.

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."

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.

Megan Feely
Paul & Maureen (Loiello) McElroy
Elizabeth Drumm & John Muench
Leslie Nardine

Caroline Koplín Palmer
Daniel Smith
Gregory St. Ville

**Contributions to the University
Cioffi Family Endowment for Excellence.
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 2,200 alumni/ae all over the world.

Richard Allega
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