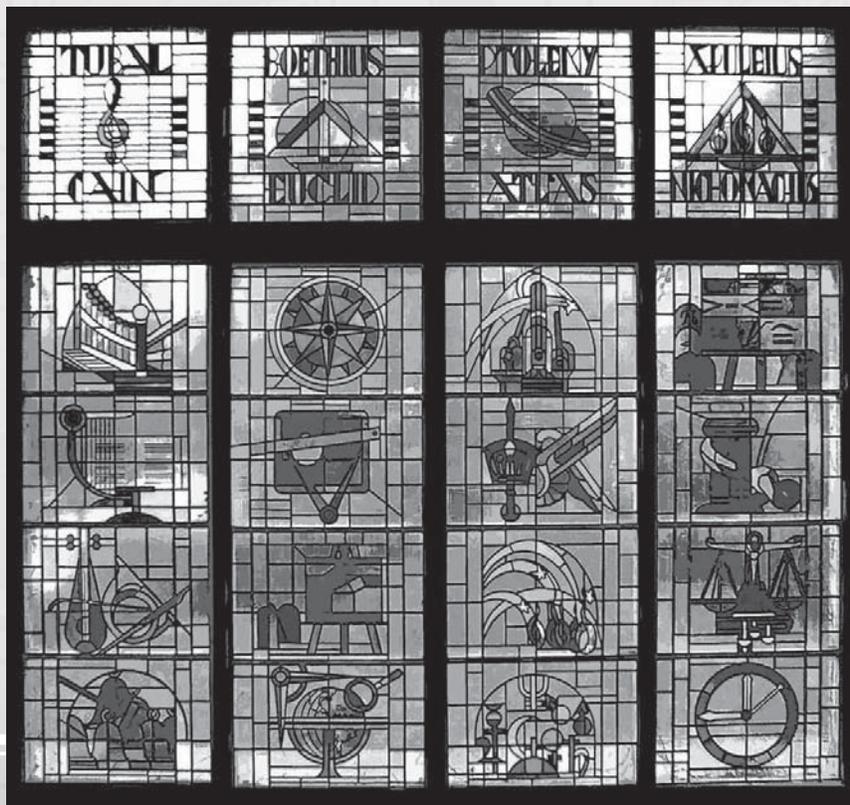




The Program of Liberal Studies  
University of Notre Dame

PROGRAMMA 2011





# PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies  
The University of Notre Dame  
Volume XXXV, No. 1 April 2011

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Faculty Editor

Bernd Goehring

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# THE VIEW FROM 215

Gretchen Reydam-Schils

March 11, 2011

In what promises to be an unusually cold spring, this editorial provides an opportunity to look back on my first year as chairperson of the Program, following in the footsteps of Stephen Fallon, whose leadership left the department in excellent shape.

This past year the department witnessed two important events, one of a mixed nature and one very happy. The first was the retirement of Phillip Sloan, sad in that he will be sorely missed, but happy in that he has more than earned the right to be master of his calendar and activities. The truly happy occasion, however, was provided by Phil and Katherine Tillman's wedding on July 3. May they share many happy years of great conversations!

On February 10, I was asked to give an address at the First Year of Studies Honors Convocation, and I thought that these remarks could also be relevant for PLS. The meaning of the Program changes as the academic landscape and society around it change.

Our society, indeed the world as a whole, seems to experience an ever more pressing need for solutions. How can we get the economy going again? Where and how can we find new and sustainable sources of energy? How can we balance human needs which climate stability? How can we address ongoing issues of conflict, poverty, and disease in a global environment?

Finding answers to these questions is indeed essential. Nobody in his or her right mind would want to deny this, and universities too need to assume their share of these responsibilities. And yet it is perhaps too tempting for universities to focus on practical knowledge and its concrete applications in the so-called 'real world', in order to address the great challenges of our time.

There is a very serious snag in this scenario. The apparent shortest routes to solutions and applications of knowledge may turn out not to lead to the goal we seek in the end. Instead we may need to take a step back to ask how we got here in the first place. This realization is connected to another one. I would call this the mystery of the transition and connection between theoretical knowledge, on the one hand, and practical applications, on the other. We still cannot predict how and where the connections between theoretical and practical knowledge will happen. This is a very mysterious process. It looks like the theoretical forms of knowledge need to be able to do their own thing, over here, and then at some point, all of a sudden it seems, a connection emerges, over there. We cannot necessarily predict such outcomes. Who, for instance, would have thought that a certain bacteria-eating mold would turn into the life-saving drug penicillin? Pure mathematics and pure science, such as theoretical physics, in fact, I would like to suggest, are very similar to philosophy and the humanities, including the kind of liberal arts at the heart of the Program.

The 16<sup>th</sup>/17<sup>th</sup> century thinker Francis Bacon too was fully aware of this perplexing puzzle. Bacon is often considered one of the founding fathers of the modern scientific approach. And he did emphasize in his writings the need to alleviate human sufferings. But at the same time he very strongly emphasized that we should not go for 'low-hanging fruit,' or in his words, experiments of fruit, but rather for a deeper knowledge to be gained by what he called experiments of light. By this he meant that we should also

pursue knowledge for the sake of expanding our knowledge. Or to use another metaphor of his: we should also aim to marry the mind with nature.

To express this view he used an interesting analogy. He went back to the ancient mythical story of a fabulous woman runner named Atalanta who was faster than any other mortal human being. All but one of her suitors got killed because she defeated them in the race. But her final suitor managed to trick her. At regular intervals he threw golden apples along their trajectory. Atalanta got distracted by those golden apples and that's how she ended up losing the race. To go for the 'low-hanging fruit' is a very common and popular expression these days. Yet Bacon's analogy of Atalanta's golden apples could also be a warning to us that perhaps we should try to avoid replicating the first major mistake we, as human beings, made in the Garden of Eden, when we went for a very specific low-hanging fruit...

All of this reinforces the point that in order to find, ultimately, the solutions we seek, we also need to examine how we got here, and we need to leave room for creating new questions, ones that we are possibly not even aware of today.

A university, in the final analysis then, is about the quest for answers in the broadest sense possible, and about devoting our best efforts to this goal. But this goal also requires of us that we not bracket bewilderment nor suspend being puzzled too soon, so that the quest will not be cut short. When we look at the University from this angle, it becomes much easier to see that a biologist who investigates the causes of malaria in order to come up with preventative measures, and students of Plato who reflect on the deeper structures of reality, that these two really do belong to one and the same University, and not to parallel universes.

Gretchen Reydams-Schils  
Chair, Program of Liberal Studies

**ANNOUNCING THE THIRTEENTH ANNUAL  
PLS/GP SUMMER SYMPOSIUM  
JUNE 5-10, 2011**

**“THE HUMAN ODYSSEY”**

This year’s annual PLS Alumni/ae Summer Symposium will be held from Sunday, June 5 to Friday, June 10. We took our cue from suggestions we received from last year’s participants that we include both Greek and contemporary writings in the next symposium. Accordingly, we have organized the readings under the theme of the human odyssey – a term that can refer both to a journey filled with adventures and to a process of development and change. The focus of this year’s symposium will be a week-long seminar on Homer’s *Odyssey* led by Professor Steve Fallon. Some of the other seminars return to the figure of Odysseus as he appears in later writings. There will be two sessions led by Professor Robert Goulding on Odysseus in classical and late-antique Latin poetry and one session led by Professor Krista Duttonhaver on the treatment of Odysseus in the writings of the twentieth-century philosophers Max Horkheimer and Theodor Adorno. In addition, Professor Bernd Goehring will lead two seminars on the human journey to God as St. Bonaventure understood it. Time and again, the human journey unfolds with a conscious looking backward. Professor Pierpaolo Polzonetti will lead two seminars on the representation of ancient Rome in eighteenth-century opera, specifically Handel’s *Giulio Cesare*. The journey also unfolds with very deliberate efforts to move forward. In his seminar, Professor Clark Power will juxtapose Platonic and evolutionary accounts of moral knowledge. Professor Tom Stapleford will lead two seminars on contemporary views of *homo economicus*. In their two sessions, Professors Felicitas Munzel and Matthew Dowd will venture once again into the fascinating encounter of quantum mechanics with consciousness. Professor Henry Weinfield will bring the symposium to a close with two seminars that return us full circle to the understanding of human life in some of the earliest myths of the West, in this case as we find them recorded in Hesiod’s poems, the *Theogony* and the *Works and Days*. As always, we promise a very rich week of stimulating conversation on great books and important ideas. Here are the course descriptions.

**I. *Week-long Seminar***

**Homer’s *Odyssey*—Steve Fallon**

The work scarcely needs an introduction, so this one will be brief. The theme of the journey structures many of the central works in the Western tradition. In our seminar we will turn to the source, Homer’s *Odyssey*, trans. Fitzgerald ISBN: 978-0-374-52574-3, Farrar, Straus & Giroux.

**II. *Shorter Seminars***

**Enlightenment View of Odysseus—Krista Duttonhaver**

Horkheimer and Adorno, “Excursus I: Odysseus of Myth and Enlightenment” in *Dialectic of Enlightenment*. My preference is for the Edmund Jephcott translation, edited by Noerr (in which case the pages run 35-62). PDF on website.

## **Seeking Wisdom: Bonaventure on the Mind's Ascent to God—Bernd Goehring**

In these two sessions we will study a thirteenth-century classic of medieval philosophy and Franciscan mysticism: Saint Bonaventure's guidebook *The Journey of the Mind to God*. We will discuss the idea of human life as a pilgrimage, and the claim that a human being constitutes a microcosm within the world's macrocosm. Moreover, we will examine what it means to see God's vestiges in the world and his image in our natural capacities. Finally, we will reflect on the human desire to acquire wisdom and to be united with God, the supreme good.

Text: Saint Bonaventure, *The Journey of the Mind to God*, translated by Philotheus Boehner, edited by Stephen Brown, Indianapolis: Hackett, 1993. ISBN: 978-0872202009, on Amazon: <http://www.amazon.com/Journey-Mind-God-Saint/dp/0872202003/>

First session: Prologue & chapters 1-3; second session: chapters 4-7.

## **The Afterlife of Odysseus—Robert Goulding**

In my seminar, we will explore the figure of Odysseus in classical and late-antique Latin poetry, to see how the sources helped to form the depiction of Ulysses in Dante's *Divine Comedy*. We'll discuss the motif of Ulysses as the "pagan pilgrim," a mirror-image of the Christian pilgrim of Dante's great poem, and compare the scientific pilgrimage imagined by Francis Bacon. We'll also read a couple of modern depictions of Odysseus — for example, that of Tennyson (who was himself most deeply influenced by Dante). Virgil, *Aeneid* II; Dante, *Inferno* 26; Tennyson, *Ulysses*.

## **Physics Encounters Consciousness—Felicitas Munzel and Matthew Dowd**

By their own admission, physicists agree on the experimental quantum facts and the quantum theory explaining them, but not only do they find interpreting these to be "heatedly controversial," they find the "connection of consciousness with the cosmos," the inescapability of such issues as "free will and anthropic principles," to be "embarrassing" and requiring guidance beyond what physics can give them. In *Quantum Enigma: Physics Encounters Consciousness*, two physicists, Bruce Rosenblum and Fred Kuttner, bravely venture into these uncharted waters with the aim of "honestly presenting the quantum mystery" so we might understand the facts and theory better and "speculate for ourselves" on their meaning and implications. This adventure will be the focus of our seminars: to see what we make of the anthropic principle: the denial of "the existence of a physical reality independent of its conscious observation." *Quantum Enigma. Physics Encounters Consciousness*, by Bruce Rosenblum and Fred Kuttner (Oxford: Oxford University Press, 2006).

## **Roman History and Opera: Handel's Julius Caesar—Pierpaolo Polzonetti**

In 1724 George Frideric Handel had his opera *Julio Cesare* performed in London, with an exceptional cast of opera stars of the time, including the castrato singer Senesino playing Caesar and Francesca Cuzzoni playing Cleopatra. In our class we will approach this operatic rendition of Caesar's military campaign in Egypt to reflect on how Roman history inspired entertainment industry three centuries before Hollywood. We will watch a video recording of the recent production of this opera with Danielle De Neise as Cleopatra to see how eighteenth-century opera is revisited in our times. We will discuss how the episode of Roman history that inspired Handel's opera addresses issues of global politics, colonialism, sense of duty and seduction that

are still relevant today. This class will also offer a general introduction to some music and dramatic conventions of eighteenth-century Italian opera.

**Listening:**

George Frideric Handel, *Giulio Cesare*, Concerto Köhln conducted by Renè Jacobs, with Jennifer Larmore (Harmonia Mundi 1992) [or other comparable recordings with libretto included]

**Readings (I will make them available as PDF files):**

Robert Ketterer, *Ancient Rome in Early Opera* (Urbana and Chicago: University of Illinois Press, 2009), chapter 6 “The Problem of Caesar,” 106-131.

Thomas Forest Kelly, *First Nights at the Opera* (New Haven and London: Yale University Press, 2004), chapter one “Georg Frideric Handel, Giulio Cesare in Egitto,” 1-62.

**Explaining Moral Decisions—Clark Power**

In this session we will juxtapose Plato’s inquiry into the nature of moral knowledge with a leading scientist’s evolutionary explanation. PDF on website.

The article is:

<http://www.nytimes.com/2008/01/13/magazine/13Psychology-t.html>

**Homo Economicus: Two Views from Chicago—Thomas Stapleford**

Economics is frequently lampooned for employing unrealistic assumptions about human motivations and behavior in its theoretical models, and few economists have been more criticized in this regard than those from the “Chicago school of economics” at the University of Chicago (including figures such as Milton Friedman, George Stigler, Richard Posner, and Eugene Fama). In this session, we will examine two salient essays from Chicago economists in which the authors wrestled with the scope of economic analysis, its status as a science, its limitations, and criticisms of its unrealistic view of human beings.

Our first essay is the most well-known and oft-cited paper on methodology in modern economics: Milton Friedman’s “Methodology of Positive Economics.” This paper, which has attracted extensive commentary from philosophers, provides an excellent overview of how most economists view their discipline. Friedman, Milton. (1953). “The Methodology of Positive Economics.” In Friedman, *Essays in Positive Economics* (Chicago: University of Chicago Press), 3-43.

The second essay is an earlier article by Frank H. Knight. One of the most philosophical American economists, Knight is often considered the founding father of the Chicago school. Yet his paper takes a very different approach than Friedman’s, and one of our tasks will be to consider how, or if, the two essays are compatible. Knight, Frank H. (1922). “Ethics and the Economic Interpretation.” *Quarterly Journal of Economics* 36, no. 3 (May): 454-481.

## Hesiod's *Theogony* and *Works and Days*—Henry Weinfield

This two-day seminar will focus on the ancient Greek poet Hesiod's two poems, the *Theogony* and the *Works and Days*. Hesiod is roughly the contemporary of Homer and probably wrote his poems during the eighth century B.C.E. Most scholars think his poems were composed slightly after the Homeric epics, but there are some who think that Hesiod comes before Homer. The *Theogony* is about 1000 lines long and the *Works and Days* a little more than 800, but both are written in epic meter and belong to the Greek epic tradition. The *Theogony* tells of the birth of the gods and of the ordering of the cosmos under Zeus; the *Works and Days* deals with all aspects of human life within that ordered cosmos. Many of the stories that have come down to us as the "Greek myths" are contained and were first recounted in Hesiod's two poems. Both poems had an enormous influence on Greek culture and on subsequent literature.

The first class-day will be devoted to the *Theogony* and the second to the *Works and Days*. The translation we shall use is as follows: Hesiod, *Theogony and Works and Days*, translated by Catherine Schlegel and Henry Weinfield (Ann Arbor: University of Michigan Press, 2006 ISBN: 978-0-472-06932-3). This edition, in addition to the texts of the two poems, contains a general introduction by Prof. Schlegel (who teaches in the Notre Dame Classics Department) as well as a "translator's introduction" by myself. It also contains notes and a glossary of names and Greek terms.

WHO: PROGRAM FACULTY, ALUMNI/AE, FRIENDS, AND FAMILY  
WHAT: ELEVENTH ANNUAL PLS/GP SUMMER SYMPOSIUM  
WHEN: JUNE 5-10, 2011  
WHERE: NOTRE DAME CAMPUS  
WHY: TO SHARE BOOKS, REFLECTIONS, FRIENDSHIP

Housing will be available in an air-conditioned dormitory on campus. Information on rates to follow. They should be in the neighborhood of the 2010 rates (\$48 per night for single, \$34/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.

If you are interested in the 2011 Symposium, please mail the form below to Summer Symposium 2011, Program of Liberal Studies, U of ND, Notre Dame, IN 46556, or e-mail the requested information to pls@nd.edu. 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.

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**2011 Summer Symposium Questionnaire  
(Deadline Friday, April 15, 2011)**

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

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

\_\_\_\_\_ I am interested in attending.

\_\_\_\_\_ I already know that I want to attend and I am sending a \$200 deposit.

\_\_\_\_\_ I am interested in a room in an air-conditioned dormitory on campus. (We anticipate that our participants will be clustered together.) I plan to check in on June \_\_\_\_ and check out on June \_\_\_\_\_.

I have the following suggestion for future texts or topics. (The reading for single-day sessions should be manageable.)

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



**OPENING CHARGE 2010**  
*In the Bull of Phalaris:*  
*The Consolation of the Liberal Arts*  
September 7, 2010  
Robert Goulding

Before I begin, I want to say a few words about why I have chosen this rather gruesome topic. It was certainly not because of any fascination by ancient torture devices; I myself am rather appalled that this is the topic of my paper. All of the faculty in PLS have, I'm sure, imagined to themselves how they would deliver the Opening Charge, how they would sum up in an entertaining manner what the liberal arts means to them. I certainly have, many times – and perhaps one day I'll deliver one of those quite different Opening Charges! Because my talk today is not one of those Opening Charges I've rehearsed in my head over the years, but instead reflects some of my thoughts over this summer, as my wife went through very successful, but also terribly painful spinal surgery. The surgical team was magnificent, but it was the anesthetist and the pain-management team that struck me as truly godlike. These were occupations that did not even exist 150 years ago, one of the many things for which we have to be grateful to modernity. During this time, I thought much about the ancient attitudes towards pain, as we meet them in our seminar texts, and also about the fundamental reorientation of philosophy attempted by Francis Bacon, in which the alleviation of suffering would become central to philosophical life – and further, the question of the reality of pain, and its relationship to the self. What does our life in PLS have to do with the suffering self? There will be, of course, no definitive answer to this question. But what I want to share with you today are some of my thoughts as they moved on from my personal experiences over the summer, as they crystallized around a particular, quite grotesque image: the bull of Phalaris.

In 146 BC, Scipio Africanus the Younger, the Roman conqueror of Carthage, addressed the people of Agrigentum, in Sicily, and presented them with an unusual gift. Sicily, he hardly needed to remind them, had enjoyed little peace for many centuries. Once, in the distant past, the cities of the island had ruled themselves; but for the last 300 years Sicily had been coveted and often conquered by Greeks, Romans and Carthaginians. In the final Punic war the Romans had broken the power of Carthage forever, throughout the Mediterranean and, in particular, in Sicily, where the Carthaginians had most recently had the upper hand. Perhaps there were some in the crowd that day, gathered to hear the Roman general, who imagined that they would finally be left to their own affairs. But Scipio left no doubt that Sicily was once again under Roman rule, and it was to this end that he restored to the people of Agrigentum a work of art he had recovered from Carthage, which had apparently once stood in their city: a lifesize, hollow bronze statue of a bull. Presenting this gift, he rather pointedly asked the crowd whether they would honestly prefer to suffer under the rulership of their own princes, than to flourish under the competent and generous government of Rome.

The statue was, supposedly, the infamous bull of Phalaris, a tyrant of Agrigentum from the sixth century BC. As the story goes, the artist Perilaus sought to ingratiate himself with the tyrant, and fashioned a hollow bronze bull, with a small opening into which a condemned prisoner would be lowered. Once the victim was inside, a fire would be lit underneath the bull, and the prisoner would be slowly roasted to death. But this

was not the end of the artist's monstrous ingenuity. Perilaus explained to Phalaris that the inside of the bull was carefully designed so that the prisoner's agonies would sound not like a human voice, but exactly like the bellowing of a bull; as a final touch, the smoke from within the bull would be emitted through the statue's nostrils. According to most accounts, Phalaris was delighted with the invention, but annoyed by the artist's self-regard and pride in his work. So the tyrant asked Perilaus to lower himself into the bull and demonstrate its unusual acoustics. As soon as the artist was inside, the tyrant slammed the hatch closed and had a fire lit beneath the bull. As the heat within increased, the bull did indeed begin to bellow; at which the tyrant, unwilling to spoil his nice new toy, had the artist removed half-alive from the bull, and thrown off a cliff.

Scipio's gift was, to say the least, a pointed reminder to the people of Agrigentum of the dangers of self-government. I should add that even among writers in antiquity, there was some disagreement over whether Scipio's bull was *the* bull, or indeed whether Phalaris had ever owned such a torture device. But that is another story. For the *reality* of the bull has no bearing on its power as a symbol in antiquity and beyond. Most straightforwardly, the bull stood for the inhumanity and capricious cruelty of the tyrant. That was why Scipio presented the statue to Agrigentum. That was also why Cicero, a century later, repeated this story in the course of his prosecution of the corrupt and cruel Roman governor of Sicily, Gaius Verres. Surely, he asked the jury, the Sicilians would have been better off even with Phalaris, if Verres was the kind of Roman government they could expect. Phalaris was, for the republican Cicero, the *archetypal* tyrant, whose usurpation of absolute power placed him altogether outside the human community. In his work *De officiis* (*On Obligations*, now a text in Seminar II), Cicero stated that the moral

prohibition on theft was absolute. One could not even steal food if one was starving. *But*, he added, it *would* be permissible to steal food from Phalaris: since one is permitted, or even morally obliged to *kill* a tyrant, there is no blame in merely stealing his dinner.

But the place where most people have met the bull of Phalaris is not in discussions of Sicilian tyranny, but in philosophical discourse about pain and suffering – and this is the real focus of my talk. In this transferred use of the bull of Phalaris, the torture instrument became separated from his tyrannical owner, and was employed instead as an emblem in its own right for the worst pain imaginable. Such an image was useful to the philosopher, since pain (particularly the horrible pain of the bull) was something they knew would horrify any ordinary person; the contrast between common humanity and the wise man, who could rise above even this, would be all the more striking. The Stoics, in particular, liked to assert paradoxically that the wise man would be perfectly *happy* inside the bull of Phalaris. Such a conclusion seemed to follow from the Stoic conception of happiness itself. The Stoics insisted that only virtue and vice could be called “good” or “evil.” Poverty, riches, catastrophe, security, infamy, fame – none of them really mattered, none was good or evil. Virtue was good, and happiness was the complete possession of virtue. One could not be more or less “happy” – either one was completely virtuous, the Stoic *sophos*, “wise man,” or one was not, and therefore not happy at all. The wise man was perfectly courageous, perfectly temperate, perfectly prudent and so forth – and none of these inner states of the soul could be in any way affected by the outward condition of the body.

The Stoics opposed their doctrine of happiness to the more commonsense position staked out by Aristotle: that a man is happy “who is active in accordance with complete virtue and is sufficiently equipped

with external goods, not for some chance period but throughout a complete life.” For Aristotle and his followers *did* recognize certain external circumstances as goods or evils – not of the same scale as virtues, but goods nevertheless. No Aristotelian would allow that the man inside the bull of Phalaris was “happy.” Pain was an evil – not as evil as a vice, but evil nonetheless; what is more, the unfortunate prisoner had no opportunity to *exercise* the virtues, to be “*active* in accordance with virtue,” and so, for another reason, was not perfectly happy. In particular (and this is something I’ll return to at the end), the prisoner was robbed of his role as a citizen, and as a *friend* to other virtuous men, both of which were necessary for the complete life of virtue.

For the Stoics the Aristotelian external “goods” were not goods at all, they were “indifferent.” Nevertheless, there were differences among indifferents! Pain, for instance, while not an evil, was still “against nature” and was to be rejected (unless, of course, rejecting it would lead one into vice). They did not think, as later Christians did, that pain could be a *means* to virtue itself, that it could be in any way redemptive. Similarly, freedom from pain was in accordance with nature, and was to be preferred, but with the same caveat. Other philosophers were not to be outdone by the Stoics. Epicurus, who referred all moral choice to pleasure, went so far as to say that if the Epicurean wise man were burnt to death in the bull of Phalaris, he would be heard saying “How pleasant this is! How unconcerned I am about it!” As silly as this sounds, Epicurus was using the image of the bull to make an exaggerated point about the Epicurean notion of “pleasure” – namely, that it was not really physical at all. Pleasure was not mere enjoyment of sensual delights, but the avoidance of pain. That statement, too, required interpretation: that one constantly calculated rationally the pleasant or painful *consequences* of any action, so that one would most often forego

immediate pleasure, or even accept a degree of pain, in order to avoid much greater painful consequences. Thus one would not succumb to the immediate temptation of eating a rich meal, or taking what was not your own, or engaging in illicit sex (or perhaps in any sex at all), because of the potentially unpleasant consequences. As even their arch-enemies, the Stoics, had to admit, the Epicureans were austere and virtuous to a degree that put their own school to shame. Nevertheless, it is hard to see how *any* calculus of pleasure and pain could make death in the bull of Phalaris actually *pleasant*. In his *Tusculan Disputations*, Cicero mocked Epicurus who, he said, made death in the bull sound like a long lie-in in bed. “‘How pleasant this is!’ indeed! Even the Stoics admit that the pain of torture is harsh, hateful and contrary to nature, though not actually evil. It is enough to endure it bravely; there is no need to enjoy it.”

Yet Cicero was not much more impressed by the Stoics’ supposed fortitude in the bull. It was all very well for them to insist that pain is not an evil, since only virtue is good, vice is evil: “Nothing is bad except what is base and immoral” – but that was not really in question. All philosophers (except the Epicureans) agreed that pain and wickedness were different things – and Cicero himself was inclined to agree with them. But what could the Stoic insistence on this distinction do to the *experience* of pain? The Stoics certainly did not *seek out* pain; they themselves characterized it as “harsh, against nature, difficult to endure, miserable and tough” – which, observed Cicero drily, sounded like a way to say that pain felt, well, *bad*, while merely avoiding the word “bad.” They did not claim that the wise man’s body would somehow be immune to pain; they just insisted that, since it was not evil, he would not *suffer* from it in any way. But, asked Cicero, how could the verbal distinction between “miserable” and “bad” – or even the intellectual effort to separate the

two ideas – assist the actual sufferer in the bull?

Early-modern philosophers compared the Stoic so-called fortitude to radical skepticism: neither could actually be continued into everyday life. Sir Thomas Browne, writing towards the end of the seventeenth century, observed: “The Stoicks that condemn passion and command a man to laugh in Phalaris his Bull, could not endure without a groan a fit of the Stone or Colick. The Scepticks that affirmed they knew nothing, even in that opinion confuted themselves, and thought they knew more than all the World beside.” In his *Dialogues on Natural Religion*, David Hume wrote that the error of Stoics and extreme skeptics lay in the same place: in thinking that “what a man can perform sometimes and in some dispositions, he can perform always and in every disposition.” At the best of times, when utterly dedicated to some greater, nobler good, it was perhaps possible to endure the worst tortures. “If this sometimes (Hume went on to say) may be the case in fact and reality, much more may a philosopher, in his school, or even in his closet, work himself up to such an enthusiasm, and support in imagination the acutest pain or most calamitous event which he can possibly imagine. But how shall he support this enthusiasm itself?”

And that, in short, is the question that I want us to think about tonight. What do our studies in the liberal arts have to do with suffering, whether it is our own or others’? Are the consolations that the arts promise illusory? Can our enthusiasm be sustained out of the classroom and into the messy and violent world that we inhabit, and will our love of the arts sustain *us*?

For *consolation*, if not the superhuman fortitude of the philosophers, is something that the arts have always promised. It was an ancient commonplace that the possessor of the liberal arts would find comfort in them,

even as Fortune took away honor, reputation and health. Cicero, who suspected whether philosophy could relieve the victim of the bull of Phalaris, nevertheless had no doubt that the arts were a comfort – indeed, the only honorable comfort – in adversity, a sentiment he expressed most strongly in a speech he gave in defense of the poet Aulus Licinius Archias. The purpose of the speech was to defend the claims of the ethnically Greek Archias to the rights of Roman citizenship. Cicero established his client’s legal rights briefly and effectively; but the heart of his speech was an impassioned appeal that Archias *deserved* citizenship because he was a poet and teacher of the liberal arts. Such arts, said Cicero, were useful to the state, forming accomplished and dutiful legislators and leaders. But even beyond their utility, they were worthy of the profoundest respect:

For even if their aim were pure enjoyment and nothing else, you would still, I am sure, feel obliged to agree that no other activity of the mind could possibly have such a broadening and enlightening effect. For there is no occupation upon earth which is so appropriate to every time and every age and every place. Reading stimulates the young and diverts the old, increases one’s satisfaction when things are going well, and when they are going badly provides *refuge and solace*. It is a delight in the home; it can be fitted in with public life; throughout the night, on journeys, in the country, it is a companion which never lets me down.

Here (and elsewhere), Cicero meant his encomium of the arts to embrace both philosophy *and* literature. There was disagreement among the ancients as to whether the arts *as a whole* could provide consolation, or whether it was specifically *philosophy* that could bear one through the worst misfortunes. Most thought that the arts

in general provided some degree of solace, while the very worst suffering could only be eased by the complete detachment of the philosopher – a distinction that Boethius dramatized in the opening pages of his *Consolation of Philosophy*, where he has Lady Philosophy summarily dismiss the Muses.<sup>1</sup> But even Socrates, in his last days, consoled himself with literature, turning Aesop’s fables into verse.

And for the moment I want to stay with philosophy. I think that most of us would agree that philosophy could not save Phalaris’s victim from suffering. But I do not think the problem with this ancient thought-experiment is where Cicero (and, following him, Browne and Hume) located it: in the merely *verbal* or *intellectual* distinction between what is bad and what is unpleasant. If one is to be fair to the philosophers, one must acknowledge that the “wise man” of the Stoics (or even the Epicureans) was wise not just because he possessed a certain kind of knowledge or had a certain view on the world, but because he had been fundamentally transformed into a different sort of being than his fellow humans. What I do wonder is whether ancient philosophers seized the wrong end of the bull, as it were, and demanded a *type* of transformation – impassivity – that did not in fact answer the challenge that the bull posed.

For it was not only the *pain* of the punishment that provoked such horror among their contemporaries. After all, execution in the ancient world was normally *meant* to be accompanied by terrible pain (think of crucifixion) – otherwise it would not be a sufficient punishment. Several ancient authors tells us why the bull was *really* an abomination. The Roman moralist Valerius Maximus recorded that the

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<sup>1</sup> Counterexample, if needed: Seneca, who dismissed *all* the liberal arts, except insofar as they contributed towards virtue. (Because, not themselves being virtuous, the arts cannot be “good”.)

acoustics of the bull were designed in such a way that “the moans that were torn from its victims would sound like the lowing of a bull, since if they sounded at all like human voices, they might plead for mercy from the tyrant.” That is, the inhumanity of the device lay only partly in its exquisite torment; what appalled Valerius was its literal *dehumanization* of those it punished. The bull destroyed not only human bodies, but even the common humanity that existed between the tormentor and the tormented. Pliny, in his *Natural History*, says much the same thing, and condemns Perilaus for abusing art, which should always be a means of drawing humans towards the gods, not of degrading them below animals.

I want to take one final example from a philosopher, to show exactly where they go astray in their understanding of the Bull. Plotinus, the founder of the Neoplatonic school, reflected on suffering and happiness in several of his very last writings. In one of these moral treatises (*Ennead* I.4, if you’re taking notes), Plotinus drew the greatest possible distinction between the body and the soul – an absolute dualism that would not be matched until Descartes. Like the Stoics, Plotinus believed there was something within that was untouched by external pain:

As far as his own pains go, when they are very great, he will bear them as long as he can, and when they are too much for him, they will bear him off. *He is not to be pitied in his pain; his light burns within, like the light in a lantern when it is blowing hard outside with a great fury of wind and storm.*

Such indifference to suffering, such inner composure against an outer storm, suggests that Plotinus would admire the Stoics, and even the Epicureans. In fact, he does not, and he uses the image of the Bull of Phalaris to explain why:

But the “greatest study” [i.e.,

philosophy] is always ready to hand and always with him, all the more if he is in the notorious “Bull of Phalaris” – which it is so silly to call pleasant, even though people [the Epicureans, as we’ve seen – but the larger context of the passage is directed primarily against the Stoics] keep on saying that it is, for according to their philosophy that which says that its state is pleasant is the very same thing that is in pain. According to ours, that which suffers pain is one thing, and there is another which, even while it is compelled to accompany that which suffers pain, remains in its own company and will not fall short of the vision of the universal good.

As Plotinus explained, the *material* soul postulated by the Stoics and Epicureans – both schools were thorough-going materialists – would never be able to achieve the degree of detachment needed to withstand the Bull without complaint. Only the Platonic, non-material soul would be *different* enough from the body to look upon its sufferings with equanimity. Indeed, as he argued throughout his works, there was a part of every human soul that was never turned towards the body and its concerns, but remained in eternal contemplation of the divine realities; the wise man was he who had identified himself entirely with that higher soul.

And such a man could withstand *any* suffering. Poverty and disgrace, of course, were no impediments to his happiness. Nor would the death of his friends and family disturb him; after all, he, of all people, “knows what death is,” and that it is nothing terrible. If he does feel a twinge of grief, “it does not grieve *him*, but only that *in him* which has no intelligence, and he will not allow the distresses of that thing to move him.” The ruin in war of his own city will not affect him either. He would, said

Plotinus, be truly contemptible “if he thought that wood and stones and (for God's sake!) the death of mortals were important.” As cold as these words may sound to us now, it is worth noting that it was this very phrase, rather than any biblical passage, that consoled St. Augustine during the siege of his own city by the Vandals.

Finally, the Platonic sage will remain indifferent to all of the misfortunes that accompany war and destruction. He will retain his serenity while he watches his daughters and daughters-in-law dragged away into slavery, and Plotinus gives two principal reasons for his contentment. First, if he *were* sad, he would only be so because he was seeing their enslavement happen while he was alive; did he imagine that, even if he were to see them free and unmolested during the term of his life, they would necessarily remain so after his death? Bad things would very likely happen to them, and everyone else; why should he mourn because he chanced to be *conscious* that they had happened? Plotinus’s second argument was a kind of appalling dilemma. Many people, he argued, were improved by becoming slaves, since they were of a servile disposition; but if they discovered they were not improved, they could kill themselves. Thus, if one’s son or daughter were taken in slavery and remained a slave, it must be *either* that they enjoyed and benefitted from their fate, *or* that they were remaining in that state “unreasonably” instead of committing suicide, and then “it is their own fault. The good man will not be involved in evil because of the stupidity of others, even if they are his relatives.”

One is tempted to agree with Rousseau: “Philosophy is what isolates [the rational man] and what moves him to say in secret at the sight of a suffering man, ‘Perish if you will; I am safe and sound.’ ... His fellow man can be killed with impunity underneath his window. He has merely to place his hands over his ears and argue with himself a

little ...". Far from describing the paragon of humanity, the Platonists and Stoics (even the Epicureans) created a monstrous, inhuman creature; and they embraced inhumanity over humanity partly because they saw the Bull of Phalaris as nothing more than the epitome of a painful death. The ancient philosophers tacitly assumed that we could *check* on the state of the wise man in the bull: that we might observe what he said and how he said it, in order to determine whether he was still happy. But the whole, diabolical purpose of the bull was to render the prisoner mute, isolated, unable to beg for mercy but *also unable to testify to his abiding virtue or happiness*. So focused were they on the suffering of the *philosopher* supposedly imprisoned in the bull, that they lost sight of the deeper crime of the bull: to negate humanity and destroy the bonds of fellow-feeling that even a tyrant might succumb to. In a scale of suffering that rose from the death of a child to torture in the bull, the philosophers' advice was, always, to cut human bonds altogether. There is a savage irony here: in order to withstand the dehumanizing bull, the ancient sage (were such a one ever to exist) would have to dehumanize himself. And he would do so in two ways: first, by cutting the very bonds with others that made him fully human in the first place; and second, by denying pain as part of himself. The ancient philosopher imagines that pain is somehow alien to what he is, while his thoughts or his virtues constitute his true self; I, on the other hand, can *imagine* that my thoughts or virtues belonged to some other, perhaps divine agent, but I cannot believe that I do not really experience my pain. Pain is never desirable; but neither can it simply be thought away from the self, since the self cannot disentangle itself from its pain without ceasing to be a self.

One *philosophical* way out of this impasse, and perhaps the one most emblematic of the modern Western tradition, would be to consider the philosophy of Francis Bacon.

Because for Bacon pain and suffering were genuine problems; perhaps the *only* motivating philosophical problems. Pain is not an intellectual game, and one cannot rise above it by thinking. Rather, the Gospel, said Bacon, demanded an entirely new approach; throughout his writings, he attacked the philosophy of the ancients not so much because they were *wrong*, but because they were deficient in humility and, above all, *charity*. Indeed, one looks in vain in Bacon's writings for a detailed refutation of Plato and Aristotle. Rather, he accused them of inculcating in humans "a deliberately contrived mood of despair;" his own philosophy would "marry the mind to the universe," so as to "subdue and overcome the necessities and miseries of humanity."

However, one has to be careful in how one interprets Bacon's concern for suffering. For instance, in his unduly influential account of the life and philosophy of Bacon, the nineteenth-century statesman Thomas Babington Macaulay definitely went too far, leaving all too many readers of Bacon with a flattened caricature of his philosophy. Macaulay, in one section of his essay, contrasted the philosophy of the ancients with the new, progressive philosophy of the Baconians, and imagined a Stoic and a Baconian sent out into the world together:

They come to a village where the small-pox has just begun to rage, and find houses shut up, [business] suspended, the sick abandoned, mothers weeping in terror over their children. The Stoic assures the dismayed population that there is nothing bad in small-pox, and that to a wise man disease, deformity, death, the loss of friends are not evils. The Baconian takes out a lancet and begins to vaccinate. They find a body of miners in great dismay. An explosion of noisome vapors has just killed many of those who were at work; and the survivors are afraid to

venture into the cavern. The Stoic assures them that such an accident is nothing but a mere *apoproëgmenon* [i.e., something morally neutral, but to be rejected if possible while still acting virtuously]. The Baconian, who has no such fine word at his command, contents himself with devising a safety lamp.

As Macaulay continues through several further examples, one begins to notice a common theme: in every case, *work* has been suspended, and the Baconian's solution restores people to the tasks, and the economy to production. "What, then, [Macaulay explains] was the end which Bacon proposed to himself? It was, to use his own emphatic expression, 'fruit.' It was the multiplying of human enjoyments and the mitigating of human sufferings."

As a good nineteenth-century Utilitarian, Macaulay deliberately (one must assume) ignored Bacon's repeated and even *emphatic* assertion that his final end was *not* fruit, but *light*. Bacon's highest ideal was that of the "Interpreter of Nature" – a phrase which has become so blunted by repetition that we may miss its oddness. Nature, he implied, was *speaking*, and the philosopher's task was to *listen* and *translate*. He expressed the same thought another way in his *Wisdom of the Ancients*, a collection of fanciful interpretations of ancient myths. There he claimed that the nymph Echo, the wife of Pan, represented natural philosophy,

For that is in fact the true philosophy which echoes most faithfully the *voice of the world itself*, and is written as it were from the world's own dictation.

The bull of Phalaris was shocking because it rendered men mute; it made an inanimate thing speak, but with a voice that had no meaning; it subverted charity. The ancient philosophy promised to endure a torment that would reduce it to incoherent bellowing.

By contrast, Bacon's new philosophy hearkened to and translated the *meaningful* speech of the inanimate world, proclaiming a message God had hidden within it from the Creation. And just as the message of Holy Scripture promised relief from spiritual suffering and eternal life beyond this world, the universe would tell us, if only we could hear it, how to relieve *physical* suffering – perhaps even to eradicate earthly death itself.

But even if Bacon was no Victorian utilitarian, and would not have recognized Macaulay's cartoonish opposition between himself and the Stoics, he certainly had little time for the liberal arts. Far from being the mark of a free man, who was thus marked out from the toiling mass of humanity, Bacon associated the liberal arts with the "vulgar," since they hardly went a step beyond the unexamined notions that occupied men's untutored minds. In contrast, Bacon's new philosophical arts (what we might call "science," by way of shorthand) would challenge all common or preconceived notions, and thus in practice would be reserved for a small elite. The rare practitioner of Bacon's arts was set free from the slavish dependence on the opinions of others, just as the ancients claimed the liberal arts would do. In Bacon's new world, reorganized according to reality itself, the old liberal arts might be a source of entertainment, or would prove useful in court, or perhaps would continue to advance the careers of ivory-tower professors; but they would cease to matter in any real sense.

Bacon said nothing of the solace one could find in philosophy, still less in the liberal arts, because he thought that the *need* for solace would vanish. If his scientific program were carried out, all physical suffering would cease; and, if Bacon's larger program were followed, political stability and religious peace would flourish in the new society. We can catch a glimpse of this world in Bacon's *New Atlantis*, his vision of

a society in which service to humanity through the interpretation of nature had become the guiding principle. There is no sign at all of the liberal arts in Bacon's ideal society. Unlike the citizens of Thomas More's *Utopia*, who devote their free hours to arts and learning, the ordinary people of Bacon's Bensalem are entirely preoccupied with domestic life and the rearing of children – encouraged by the state to devote their every waking moment either to raising their family or to celebrating the good fortune of their own household. The common people are docile and peaceful, all of their physical needs anticipated and met, and kept by the scientific elite in a state of bland incuriosity. The liberal arts do not serve even the common people; they apparently do not exist at all in Bacon's paradise.

If we live in Bacon's new world, then it is clear that he got some aspects of our world quite wrong. First, the arts have not disappeared (and that is something we *celebrate*; Bacon's cultureless utopia is quite horrible to contemplate); and secondly (and most importantly), suffering in all its forms continues to flourish. Bacon sharpens the edge of the question "What solace in suffering can the liberal arts provide?" by pointing to a way in which that suffering itself might be relieved, and pointing to a noble path for the intellect; but he does not banish the question altogether. So, I want to conclude by considering a real, modern example of a cultured human being inside a figurative Bull of Phalaris. Jean Améry, in an essay entitled "At the Mind's Limits," described the "intellectual" in terms that could be put in a PLS recruitment pamphlet:

An intellectual, as I wish to define him here, is a person who lives within what is a spiritual frame of reference in the widest sense. His realm of thought is an essentially humanistic one, that of the liberal arts. He has a well-developed esthetic consciousness. By

inclination and ability he tends towards abstract trains of thought.

Such a man will be the subject of Améry's appalling experiment:

We will take such an intellectual, then, a man who can recite poetry by the stanza, who knows the famous paintings of the Renaissance as well as those of surrealism, who is familiar with the history of philosophy and of music, and place him in a borderline situation, where he has to confirm the reality and effectiveness of his intellect, or to declare its impotence: Auschwitz.

The subject of Améry's experiment was, of course, himself. An Austrian Jew living in Belgium, Améry was arrested in 1943 for supporting the Belgian resistance, in which he was a low-ranking member. After appalling torture in an SS prison, Améry was transported to Auschwitz, where he managed to survive the year before the Allied liberation. Some twenty years later, in the essay I have just quoted, he reflected on the solace of the liberal arts in the twentieth century's Bull of Phalaris, the Nazi extermination camp.

To summarize his difficult, but profoundly moving essay, Améry felt that the arts deserted him utterly. Auschwitz was designed to destroy human beings, and not only in a physical sense. It was the final refinement of the Nazi nightmare, in which the spirit was destroyed long before the body. He wrote,

In Auschwitz the intellect was nothing more than itself and there was no chance to apply it to a social structure, no matter how insufficient, no matter how concealed it may have been. Thus the intellectual was alone with his intellect, which was nothing other than pure content of consciousness.

It is worth noting that this was particularly the situation in which ancient philosophers, particularly the Neoplatonists, thought the educated man might *flourish* in comparison with his unphilosophical fellows. But Améry's recollections seem to leave the liberal arts as quite useless and irrelevant. The fault, however, hardly lay in the arts themselves, as Améry himself attested:

it is clear that the entire question of the effectiveness of the intellect can no longer be raised where the subject, faced directly with death, through hunger or exhaustion, is not only de-intellectualized, but in the strict sense of the word *dehumanized*.

This last passage is a key to what the liberal arts – or, to use another term, the humanities – mean in the context of suffering. The flourishing of the liberal arts is the sign of a well-ordered and just society. Or, as Améry analyzed it from the opposite direction, a society in which any individual is placed *so that the liberal arts could never provide solace* – that itself is a sign of a society that has gone profoundly astray. That is perhaps the better way to put it. Améry himself observed that many of his tormentors were cultured men; it is not possible to say that valuing culture will lead to a perfect, non-violent society. But his negative maxim holds even outside the extreme example of the Nazi state: he admonishes us never to treat any human being in such a way that the arts could give him no solace; do not take away from anybody the possibility of transcendence, of beauty, or of reason itself. That, at least, is the beginning of the just and peaceful society.

This maxim addresses equally our obligation of charity to our fellow humans, and the nature of the arts themselves. For it was only because Améry took up the arts again, after the war, and flourished as a philosopher and

a writer, that we, seventy years later, are able to learn from him where the limits of the arts were found to lie. The liberal arts reveal their proper field of operation, because they address our shared humanity – a broad notion of humanity that embraces the possibility that fellow human beings may be very different. They help to train us to empathize with others. They show us where humanity lives, as it were – and thus also show us where dehumanization begins.

This is not an irrelevant thought today. We live in a world where we need to empathize more, especially with those who have perhaps been placed beyond the mind's limits.

The liberal arts, as we practise them in PLS, provide us with the tools to recognize others as fellow seekers. We cultivate this friendship, this *amicitia*, in every meeting of seminar. And, in the context of a Christian university, I hope we always infuse our study of the arts with a yet higher charity, and extend the virtuous friendship of the humanities into the wider world. As the apostle wrote, "Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured."

So, as I bring this Charge to an end, I ask you keep the image of the bull of Phalaris in mind. Probably you'll never be able to erase it. Keep in mind that the evil of the Bull was not so much what it did to the person on the inside, as horrible as that was; but what it did to his relationship to the world. Recognize that we do not explore these arts together to further your career (though they will do that), nor to make you a more interesting person (though they will do that to), but to help you, and us, to cultivate a right relationship with humanity, known and unknown, past and present. And that should be a solace.

# **PRAYER FOR THE RETIREMENT DINNER OF PHILLIP SLOAN**

**April 29, 2010**

**by  
Nicholas Ayo**

Almighty God, Father of all mercies,  
we your unworthy servants give you  
humble thanks  
for all your goodness and loving-kindness  
to us and to all whom you have made.

We bless you for our creation,  
preservation,  
and all the blessings of this life;  
but above all for your immeasurable love  
in the redemption of the world by our Lord  
Jesus Christ;  
for the means of grace, and for the hope of  
glory.

In particular this evening, we thank you  
for the life and love given us by Phillip  
Sloan,  
who for a half century taught us and  
walked with us as colleague and as friend,  
who through the decades gave witness to  
his faith in you by his way of life with us,  
who through the years loved your creation  
and gave us eyes to see its wonders,  
who through your grace brought family,  
friends, students, and all who crossed his

path, into an awareness of how you live  
your life in us and through us, earthen  
vessels though we are. We thank you for  
all these years of Phil among us, and you  
within him and within us more clearly  
because of his presence. We shall miss  
him in the day to day, but we know we  
remain together in the communion of  
saints to the end of our days.

And, we pray, give us such an awareness  
of your mercies,  
that with truly thankful hearts we may  
show forth your praise,  
not only with our lips, but in our lives,  
by giving up our selves to your service,  
and by walking before you  
in holiness and righteousness all our days;  
through Jesus Christ our Lord,  
to whom, with you and the Holy Spirit,  
be honor and glory throughout all ages.

With text from “The General  
Thanksgiving,” from *The Book of Common  
Prayer*.



# PHILLIP SLOAN RETIREMENT DINNER REMARKS

April 29, 2010

by  
Michael J. Crowe

An event of great importance for the Program of Liberal Studies occurred in 1974. In the summer of that year, Phil Sloan joined our faculty. I feel honored and privileged tonight as we meet to celebrate Phil's becoming emeritus to have been asked to reflect on some aspects of Phil's career, especially during the 36 years since he joined the PLS faculty. I should warn him and you that at the end of this talk there will be a quiz.

Because some here may not know me, I should explain why I was asked to make remarks tonight. I have been a PLS faculty member since 1961 but retired 8 years ago. Like Phil, my main teaching has been in the science component of the program. In fact, for nearly thirty years, we co-taught many courses. He taught one half, I taught the other. This resulted in a situation whereby at many end-of-the-year student dinners, the students referred to us as Tweedledum and Tweedledee or Slow and Crone. Our teaching together also regularly led to situations in which students who entered PLS expecting to encounter lofty and relevant ideas were confronted by Phil with arranging and memorizing a hundred or so cat bones and then handed over to me to be taught Ptolemaic astronomy. Phil and I were also brought together by our traveling to numerous history of science conventions. At one of these, we had trouble getting reservations, leading to Phil's leaving a message on my machine that because of this difficulty, we would have to go as Queequeg and Ishmael, i. e., that we had a room, but it had only one double bed! He did not specify who was to be Ishmael and who Queequeg! In short, never in my 49 years on the faculty have I ever worked more closely with any

colleague.

In preparing these comments, I have spent some time with Phil's vita. This nine-page vita in small type is available on the PLS website. Were I to mention all his accomplishments, prizes, presidencies, and publications, we would be here until late into the night. To avoid this, I will focus on four aspects of his career in which I believe he has had remarkable achievements. These are breadth, balance, benevolence, and buoyancy.

First, **breadth**: PLS faculty are expected to excel in breadth. Nonetheless, I do not think that PLS will ever again have a faculty member who completed doctoral exams in oceanography, who then received a doctorate in philosophy, who in PLS has taught all six great books seminars, nearly all the science courses, the intellectual history course, at least one philosophy course, and also offered an array of graduate courses in history of science. His research has extended from his early papers on marine phytoplankton to his more recent volume of the human genome. He is a world-class expert on such figures as Buffon, Darwin, and Owen. Moreover, he is a historian of science who is fully comfortable teaching and writing about philosophy of science.

Second, **balance**: Phil has handled all these diverse subjects simultaneously. Not only that, it is genuinely difficult to say whether he has attained more success in teaching, scholarship, or service. Otto Bird, the first director of PLS, served as PLS chair for thirteen years, the longest any chair has ever served. Phil ranks second, having served for

ten years. This and his many other services at Notre Dame were recognized in 2004 by the high honor of a Presidential Award. Beyond Notre Dame, Phil served eight years on the U.S. Bishops' Conference Committee on Science and Human Values, on the Advisory boards of five journals, and for many years as national President of the Association for Core Texts and Courses. He has contributed in many ways to the History of Science Society, the American Association for the Advancement of Science, and the International Society for the History, Philosophy, and Sociology of Biology. Phil has always been a devoted teacher, committed to bringing out the best in students. His success in teaching will be recognized at this year's Commencement by his being presented with the Joyce Teaching Award.

Third, **benevolence**: Phil, in doing all this, has done it in a very personal, good-natured manner. Having had an office next to Phil for many years, I know how available he has been to students and to colleagues. Persons in his parish have told me how important he and Sharon were for many years to their parish community. From attending many conventions with him, I know that he has friends from around the country, indeed around the world, who recognize him as a very warm and generous person. And not least, I have myself repeatedly experienced his good nature and solicitude.

And finally, **buoyancy**: Phil has seen some challenging times and he has taken some risks. After four successful years of graduate work and with a growing family, he left oceanography to pursue philosophy. Two years after securing a position at the University of Washington, he left it to make what at times can be a risky academic move: to join the faculty of the Program of Liberal Studies as an assistant professor and to

begin teaching many of the courses included in PLS. Despite taking these risks, he has survived; indeed, he has flourished. Moreover, and I have only recently learned this, whereas many professors as they enter their sixties reduce their publication and service productivity, Phil has shown great energy. He has remained highly productive and thoroughly involved, at Notre Dame, nationally, and even internationally.

In concluding, I not only repeat that I am pleased to have been asked to make these comments, but I also want to speak personally by saying how delighted I have been to have shared so many years as Phil's colleague. Phil, you have been a wonderful inspiration, you have taught me a great deal, and I cherish our friendship, and look forward to seeing you in Flanner!

#### **Quiz:**

1. What does emeritus mean? I want to make sure that you all know this. There is some confusion about this. One colleague in Flanner on becoming emeritus encountered a student who learning that the professor had become emeritus greeted him with congratulations, saying "Sir, they should have given that award many years ago!"
2. What do emeriti or the retired in general have for breakfast? Answer: Lunch.
3. When is bedtime for the retired? Two hours after they fall asleep on the couch.
4. Finally, I shall mention a question that for some reason has recently been hotly debated among the emeriti in Flanner. It concerns the high standards maintained among emeriti. Should an emeritus be allowed to bring a mattress and alarm clock when moving into an office in Flanner? The latest vote ended up a tie, 14 to 14. So my final question is to Phil: how will you vote?

# THE PHILLIP R. SLOAN PRIZE

by

Gerald McKenny

Director, John J. Reilly Center for Science, Technology, and Values

Twenty-five years ago this summer the John J. Reilly Center for Science, Technology, and Values opened its doors. During its quarter century of existence no person has contributed more to the Reilly Center or done more to exemplify its vision than has Phillip Sloan.

Phil served as Director of the Center during an important period in its history, overseeing significant growth in programs and activities. In stark contrast to the current Director of the Center, he is remembered as a highly competent and dedicated administrator. He also served as Director of the Ph.D. program in the History and Philosophy of Science, and has been a leader and supporter of the undergraduate minor in Science, Technology, and Values, a program that continues to reflect his vision for and commitment to undergraduate education.

Phil has devoted countless hours and expended prodigious amounts of energy in service on the Reilly Center's steering committees and planning committees, but in presenting our gift to Phil I want to touch briefly on how he exemplifies the Center's mission and core values. Given the historical strengths of the College of Arts & Letters and the mission of Notre Dame as a university, the Reilly Center strives to unite historical and philosophical approaches to

science and technology with ethical and policy approaches. No one connected with the Center has better exemplified this union in his teaching and scholarship than has Phil Sloan. The Center also tries to combine education and research with outreach. Phil's outstanding contributions to teaching and scholarship have been detailed by others. Less visible to most of us are the contributions Phil has made to the public and ecclesial understanding of science and technology by placing his knowledge and moral insight in the service of the AAAS and the Catholic Bishops' science and technology committee.

In honor of this extraordinary exemplar of all that the Reilly Center does and stands for, the Center has established, as its gift to Phil, the Phillip R. Sloan Prize. The Sloan Prize will be awarded annually to one graduate student who embodies Phil's commitment to scholarship and to one undergraduate student who in some special way embodies the mission and core values of the Reilly Center. As a small token of appreciation for all that Phil is and does, the Center has made an initial contribution of \$5000. Phil, on behalf of everyone who has benefited in any way from your presence with the Reilly Center, it is my honor and pleasure to present this gift.



# REFLECTIONS ON RETIREMENT

by  
Phillip Sloan  
February 13, 2011

In the months that have followed my formal retirement in May, several profound changes have occurred in my life, as highlighted by my marriage announced in this issue to long-time colleague and friend, Professor Katherine Tillman. So my retirement has been more of a change of life than most experience.

I commented in my remarks at my retirement dinner in April about how my last day of class was spent in my final Great Books Seminar discussing with a group of juniors Mozart's opera *Don Giovanni*, and the other, my final Natural Science I tutorial, with a group of PLS sophomores dealing with some of the implications of quantum theory. The challenge of addressing this range of topics, and even in the same day, is part of the great experience I have had as a teacher in the Program. And the combination of Program teaching with participation in the Graduate Program in History and Philosophy of Science and the Reilly Center for Science, Technology, and Values has provided a deeply rewarding way of balancing general liberal education and specialized research. I was deeply honored by having colleagues from both these sides of my career present at my retirement dinner, and I was pleased to have Michael Crowe, and Stephen Fallon of the Program, and Vaughn McKim, and Jerry McKenny of the HPS Program and Reilly Center share remarks.

The complex road that led me from the world of a Mormon boy in Salt Lake City, Utah, interested in the sciences, to Full Professorship with a degree in philosophy retiring from this leading Catholic institution, has been long and varied, with remarkable and seemingly chance events changing my life at key moments. I say "seemingly," since

I must also see in this journey the workings of grace.

I have ended up here in part through the advice of a faculty advisor over 50 years ago. I was then a young parent beginning my senior year of college, and a biology and chemistry major at the University of Utah planning to enter medical school, and I had just one elective in my schedule which I planned to take in cat anatomy—yes, *cat anatomy*. It was supposed to prepare one well for gross anatomy in medical school. My advisor, a biologist, then asked me why I was doing this. When I explained my reasons to him he said: "You are going to be doing that the rest of your life. Let us find something else." So he found me a year-long course taught jointly by English and Philosophy which was essentially a great books course. There I read for the first time one of Plato's dialogues, Aristotle's *Ethics*, Lucretius, Dante, and later authors, including Hume, Goethe, Mill, Joyce, Marx, Mann, Eliot, Faulkner and other moderns. I still keep the books from that course, now yellowed paperbacks with my naive annotations on them. But that course awakened my interest in a whole new realm of learning and reflection on what it was to be human, what was the life of the spirit, and it led to my first explorations of the wisdom and learning of Roman Catholicism, and eventually to the reception of my wife and myself into the Roman Catholic communion in December of 1960.

The same year I also attended a series of lectures by the great physical anthropologist Louis Leakey that awakened my life-long interest in Darwin and evolution. It was Leakey's lectures that led me to redirect my

education away from medicine and toward the study of evolutionary biology. But none of this still pointed to a future career in the Program of Liberal Studies. My graduate work in deep sea biology and evolution at the Scripps Institution of Oceanography that almost led to a Ph.D. in biological oceanography, was again interrupted unexpectedly by attending a seminar in the fall of 1963 by philosopher Richard Popkin, the great historian of early modern philosophy, who then invited me to attend his graduate seminar on Bacon, Descartes and Spinoza. This eventually led to my abandonment of a career in marine science and my entry into the graduate program in philosophy in the new University of California, San Diego, with a doctorate in the area of the history and philosophy of science. Then after a period of teaching in the medical school at the University of Washington, another chance encounter with John Lyon at a professional meeting led to my eventual appointment in the Program.

This unusual personal odyssey—one accompanied every step of the way by the deep love and support of my late wife Sharon—all seems now to have been a preparation for the immense challenges of teaching in the Program of Liberal Studies. I can say I have used every bit, every crumb, of my education in my teaching in the PLS and HPS program over these last 36 years. It all makes some sense to me at least, and it has been within the rich tradition of Catholic thought and learning I have encountered at Notre Dame that I have found it possible to work toward some deeper integration—never, to be sure, an easy one—between all this study and inquiry and the life of faith. And I hope now, with more time to write and reflect that I will be able to deepen this inquiry.

We often say in the Program that the best teachers—the authors of the books we read and study—do not get paid. I am not sure this is quite true. Texts are only brought to life by

human interaction and the role of dynamic and influential teachers, colleagues, and students. From my undergraduate years, three people made a particularly deep impression on me—my organic chemistry professor James Sugihara, the zoologist Stephen Durant, and the leader of my year-long great books course, English professor Jack Adamson. Then in graduate school it was the dynamic and inspiring teaching of biochemist turned marine ecologist, Edward Fager, whose rigorous teaching and brilliance of mind still affects me, although my debt to Richard Popkin is also immense from my philosophical training. In the Program over the years I learned so much from the group of colleagues with whom I shared nearly my entire 36 years—Mike Crowe, Walt Nicgorski, Nicholas Ayo, Katherine Tillman—and some who are no longer here to whom I owe much—John Lyon, Edward Cronin, David Schindler, Michael Waldstein, and especially Stephen Rogers, who, although blind, was able to open my eyes to many things in lunches we shared over several years together. I also thank those who have come to the Program since I began, and who have been such good friends over many years—Steve Fallon, Clark Power, Felicitas Munzel, and Gretchen Reydams-Schils. I also thank the many students I have been privileged to teach, and who have taught me in return by their freshness, idealism, and questioning, many of whom wrote notes that are in my book of remembrances so kindly prepared for me by Walt Nicgorski and our great departmental administrative assistant Debbie Kabzinski, whom I thank in many special ways. I also thank Walt for arranging the lovely evening of my retirement dinner.

It was a special joy to have present at the retirement dinner most of the members of my family, the group who taught me, sometimes with difficulty, so much about what it means to be human apart from books and learning and intellectual inquiry, and who have supported me in so many ways during some very difficult years. And I pay deepest honor

and memory to my companion of over fifty years, my late wife Sharon, who accompanied me with such love and patience through all the twistings and turnings of my intellectual journey.

I hope I can always keep with me in the years ahead the inspiration provided by my years in the Program. Now accompanied in marriage by my long-time friend, fellow traveler in the spiritual life, and inspiring teacher Katherine Tillman, I look forward to continuing the exploration with her of all the great ideas and insights I have gained from my years of

teaching in the Program and in the graduate program and Reilly Center. We can even bring closer together those two fascinating contemporaries, Charles Darwin and John Henry Newman! Above all, I hope I can keep in mind the great words with which Socrates closes his prayer at the end of the *Phaedrus*, a prayer “that I may become fair within, and that such outward things as I have may not war against the spirit within me. May I count him rich who is wise...”. My deepest thanks and appreciation to all who have made mine such a rewarding career and who have taught me so much.

## FACULTY NEWS

**Michael J. Crowe** continues to enjoy retirement, which in 2010 included a parish tour to Quebec City and Montreal, where we visited St. Joseph Oratory and the tomb of André Bessette, now St. André, the first member of the Holy Cross order to be canonized. His latest book, which appeared in January 2011, is *Ronald Knox and Sherlock Holmes: The Origin of Sherlockian Studies* (Wessex Press). It features five literary pieces by Msgr. Ronald Knox (d. 1957), especially a 1911 essay on the stories of Sherlock Holmes. In his introduction, Crowe shows that Knox's famous essay, although written mainly as a critique of biblical Higher Criticism, marked a turning point in his spiritual development and also led to other authors writing thousands of essays and books treating Holmes and Watson as non-fictional figures.

**Steve Fallon** is enjoying his post-department chair life. He is picking up more frequent flying miles than usual in 2011. In January he was in Los Angeles to receive the Milton Society of America's lifetime achievement award. In August he'll give a paper on Milton and Newton in Tokyo. In December he is off to Jerusalem, where he has been invited to participate in a Hebrew University workshop that will bring together a handful of Milton scholars with a handful of philosophers of literature. He will also be giving Hesburgh Alumni Lectures in Cleveland and at Furman University in South Carolina. Steve's and Joan's children are keeping themselves busy. This year's graduate is Martin, now in his last term at John Adams High School. Sam is finishing his doctoral coursework in Renaissance lit at Yale this spring; Claire is interning in Manhattan with the Huffington Post; Dan, a classics major at Princeton, will spend the summer on a dig in Nemea, Greece; Anna is studying education at IU.

**Bernd Goehring** spent the academic year 2009-2010 in Washington, D.C. as a Visiting Assistant Professor in the Department of Philosophy at Georgetown University, occasionally travelling to present his research at international conferences in Leuven and New York. Last summer was marked by a very happy event: On July 4, 2010, Bernd got married to Anna Yarusskaya. They have known each other since their time at Cornell University. Anna is currently completing her M.D. degree in Chicago. Bernd enjoys being back at Notre Dame, teaching in PLS, and pursuing his research in medieval philosophy, especially on questions of cognition and mind. One of his essays, on the mental word in Henry of Ghent, just appeared in *A Companion to Henry of Ghent* in the series Brill's Companions to the Christian Tradition. He is looking forward to exploring Saint Bonaventure's thought with PLS alums at this year's Summer Symposium.

**Robert Goulding** In the past year, he published a book entitled *Defending Hypatia: Ramus, Savile, and the Renaissance Rediscovery of Mathematical History*. In this book, he examines some of the earliest written accounts of the history of ancient mathematics, which were composed by scholars in the sixteenth century.

This past fall **Felicitas Munzel** completed her last semester of seven years of serving the department as its Director for Undergraduate Studies. She thanks all the alums for the inspiring and rewarding close interaction that she enjoyed with them while serving in this capacity. The hope is that she will be on leave in the academic year 2011/12, during which time she will be working on her third book on Kant. Her *Kant's Conception of*

*Pedagogy: Toward Education for Freedom* is scheduled to appear with Northwestern University Press in the spring of 2012. The plan is that it will be made available both for individual sale and ultimately as part of a 3 volume set including her first book, *Kant's Conception of Moral Character: The 'Critical' Link of Morality, Anthropology and Reflective Judgment*, and her work in progress, *Kant's Conception of Practical Reason: Cultivating Inner Freedom*. Word from Cambridge University Press has it that her translation of Kant's Friedlaender Anthropology Lectures will also finally go into press this summer. It has been a journey requiring much patience and, speaking of the journey motif, she hopes to see many of you at this coming summer's annual Symposium.

**Walter Nicgorski** writes: "As I lecture here and there, or make presentations at UND nights, or have e-mail contact, it is a delight to catch up with a number of you, learn about your endeavors at this stage of life and even see that some of the distinctions from Politics tutorial have weathered the passage of time. I mention a few specific contacts at the risk of forgetting some that have occurred in the last year or so. At a seminar on the art of rhetoric up in Michigan, there was Maria Miceli Dotterweich, class of '83; I had a chance there to catch up with her and her husband and their serious interests in educational reform. Then it was good to hear from John McGinnis ('76), a professor of finance drawing from the Politics tutorial in his informed citizen concerns for our nation. Sarah McGrath Johnson (also '83) taking a delayed but well thought out entrance into Law School, and Vince Laufer, no doubt especially deeply anguished in what we hear from Japan where he spent a few years, about to enter Medical School; Carl Bindenagel, his classmate, is in regular communication as he undertakes a new endeavor contributing to educational reform in Iraq, and also from the class of '05 is Allison Murphy with whom I regularly talk as she makes her way through the Ph.D. program in ND's Department of Philosophy. As I write these few words, I am

packing for a trip out to the Eugene/Southern Oregon UND night celebration where I anticipate seeing not only my daughter Ann ('85) but also Jenni Rinner ('01) who has moved into this area.

As for myself, there are the "ups and downs" of this stage of life; they are mostly "ups" as I have entered a two year retirement sequence. Warm greetings to all."

**Clark Power** and **Steve Fallon** completed their thirteenth year teaching the World Masterpieces Seminar at the South Bend Center for the Homeless. As in all the previous years, Program of Liberal Studies students assisted them by providing childcare, tutoring, and transportation.

Clark Power published an article on an intriguing and remarkable successful moral education approach to corrections at the County Community Based Corrections Facility in Columbus, Ohio. Anyone interested in the role that culture plays in fostering adult development should consider a visit.

Clark and several colleagues in the Play Like a champion Program also completed an article, "Champions for Children" based on a collaborative project with Daryl Boykins, the South Bend Chief of Police. This project reaches out to economically distressed children in South Bend through a summer tennis and swimming program and a school year boxing club. They argue that those responsible for character education have a special responsibility to reach out to the growing number of children in poverty (20% of American children live below the poverty line).

Clark and his son and PLS alumnus, **David Power** will be traveling to Uganda this May to work on a youth ministry project as a part of Play Like a

Champion's "Champion's for Children Initiative."

Since Clark began Play Like a Champion five years ago over 15,000 coaches and 3,000 parents from 35 cities have participated in PLC workshops. Clark invites you to join him at this summer's Leadership conference June 24-26. You can learn more about Play Like a champion and the summer conference on the website: [Playlikeachampion.org](http://Playlikeachampion.org).

**Phillip Sloan** is enjoying his new Emeritus status in several ways, as described elsewhere in this issue. In addition, he is publishing through the University of Chicago Press early next year with his former graduate student, Brandon Fogel, the work *Creating a Biophysics of Life: The Three-Man Paper and Early Molecular Biology*. He is also completing his book on the conception of life in modern molecular biology as an extension of this. This summer he will be the co-director (with Carter Snead of the Law School) of the first Summer Institute on Adult Stem Cell Research, forming the Arts and Letters College contribution to the wider Institute for Adult Stem Cell Research. created through the collaboration of the Science, Engineering, Law, and Arts and Letters colleges at Notre Dame. This is intended to make Notre Dame the center of scientific, philosophical, theological, and legal reflection on human developmental biology.

**Katherine Tillman** is enjoying her five-year-old emerita status with a very happy marriage and a lovely new home. She and her husband recently enjoyed a delicious home-cooked dinner and sparkling conversation in the home of Mary Ann Doughton Wilson (PLS '06) and her husband Ben Wilson (ND Philosophy '06), both now graduate students in ND's M.Div. program. (It warmed the cockles of her heart to be reminded by Mary Ann of her last PLS class day in Ethics, and the rowdy, food-laden retirement party her students threw while they pumped her with all manner of irrelevant questions.) Prof. Tillman presented a paper in February on "Catholicity and the Academy: Cardinal Newman's Account" at Cardinal Stritch University in Milwaukee. Her husband, in the trailing-spouse mode, declared the talk "a home run." On May 5 she will present a paper on historian Fr. Marvin O'Connell's book, *The Oxford Conspirators*, at a daylong symposium at ND celebrating his prodigious work. In the fall, she will speak to the Holy Cross Village community, in which she lives, on the topic of "Cardinal Newman, Blessed and Wise."

**Henry Weinfield** is completing a book focused on English poetry in blank verse from Milton to Stevens as well as working on his own poetry. His youngest child is now a college freshman, so he and his wife are "empty nesters." He looks forward to seeing old friends and making new ones at this summer's Alumni Symposium.

We were saddened to learn of the death in Ireland on 3 Feb. 2011 of **Fr. Ernan McMullin** (1924–2011), a distinguished retired member of the Department of Philosophy. PLS students from the mid-1960s will remember that Fr. McMullin helped out in PLS for a few years teaching either Logic or Ways of Knowing.



*“L’Amour est l’amitié mise en feu”*  
(a French proverb)

This item is modified from an article that appeared recently in the  
“Holy Cross Village Highlights”:

“Popularly known where they now live, in Holy Cross Village at Notre Dame, as “the newlyweds,” Katherine Tillman and Phillip Sloan were married July 3 by Frs. Marvin O’Connell and Nicholas Ayo, C.S.C. at St. Stanislaus Church in South Bend after 36 years as colleagues and, together with Phil’s late wife Sharon, as good friends. Since 1974 they have taught and worked together in the Program of Liberal Studies, Notre Dame’s “Great Books” program. Retired from teaching in May, Phil continues his work biking (or cross-country skiing) to his Notre Dame office, where he is working on a book on the history of the conception of life in modern biology and its ethical implications. Retired in 2006, Katherine has been called upon, in her capacity as a Newman scholar, to comment and lecture during this year of Cardinal Newman’s celebrated beatification. The newest PLS couple considers their brief courtship and now marriage to be an unparalleled gift from the God of all surprises.”

## STUDENT AWARDS

### **2010 Willis Nutting Award - Peter Hochstedler**

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

Peter will be a case-manager at the Center for the Homeless in South Bend.

### **2010 Otto Bird Award - Brennan McLoughlin**

The best senior essay judged to best exemplify the ideals of liberal learning

“The Trembling Instrument: The Tension and Conviction in William Bronk’s *Life Supports*”  
Directed by Henry Weinfield

Brennan is going on to law school.

### **2010 Susan M. Clements Award - Kristin Haas**

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

Kristi is enrolled in ECHO, a Faith Formation Leadership Program for two years leading to an M.A. in Theology at Notre Dame. She will have graduate coursework on campus during the summer and teaching at a Catholic parish in Houston, Texas during the academic year.

### **2010 Edward Cronin Award - Katherine Buetow 2012**

For the best paper submitted in a PLS course

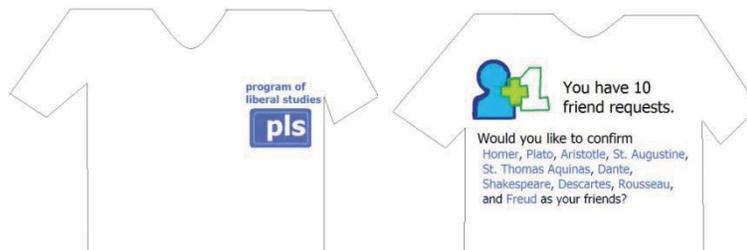
“Use with Caution: Rhetoric as a Necessity  
For the Platonic Good.” This paper appears in this issue.

### **2010 Stephen Rogers Endowment for Graduate Studies - Alyssa Novak**

Alyssa is pursuing a master’s degree at the Simmons College Graduate School of Library and Information Science in Boston, MA.

## **Congratulations to the winner of the new PLS T-Shirt Contest!**

### **Ann Marie Schweihs ‘12**



**THE 2010 EDWARD J. CRONIN AWARD WINNER**  
**Use with Caution: Rhetoric as a Necessity**  
**For the Platonic Good**

Katherine Buetow  
Class of 2012

The artist, builder, and doctor esteem their respective crafts, for their livelihoods are indebted to the skills they practice daily. At the same time, however, it is often these specialists who are most critical of the flaws in their areas of expertise. Such is the case with Socrates and the art of rhetoric. The philosopher's use of speech to convey that rhetoric is a blemished art exhibits a fundamental contradiction, but this inconsistency dissipates upon deeper examination. Far from rejecting rhetoric, Socrates simply objects to the way it is frequently manipulated and demonstrates that language, when used correctly, is a vital tool in the search for truth and goodness.

Plato's *Gorgias* is a study in the corruption that plagues rhetoric. A rhetorician "never has to know the actual facts of any issue; instead, he's equipped himself with a persuasive ply which enables him to make non-experts believe that he knows more than experts."<sup>1</sup> In this way, rhetoricians are no different from sophists, for they seek answers that yield some personal benefit regardless of their accuracy. Rhetoric, Socrates asserts, is an "experiential knack" akin to cookery; both aim at pleasing the senses rather than nourishing the body and soul (*Gorgias*, 462c). The orator is not an expert, but a cheap shadow, an imitator and illusionist. He or she can skillfully mask falsity with a

vener of convincing words, just as the cook can disguise the taste of rotten meat with exotic spices. Such forms of "flattery" are selfish; the rhetorician and the cook satisfy the immediate desires of their audiences, but their solutions often turn out to be damaging over time, even if the harm is not immediately evident (*Gorgias*, 463b). Socrates warns Gorgias, "It's quite common for people to seem to be physically healthy and for no one except a doctor or trainer to see that they actually aren't" (*Gorgias*, 464a). Deception is the secret sickness that plagues both rhetorician and audience, reducing the morally upstanding person to a self-gratifying despot.

Rhetoric's inherent problems lie not just with its practical application, but also with its underlying goals. Gorgias believes that "rhetoric is the agent of persuasion—that persuasion is the sum total and the fundamental goal of all its activity" (*Gorgias*, 453a). To him, the art of speechmaking is an end in itself; its goal is rooted in immediate gratification in the form of the listener's admiration and respect. Gorgias enumerates the potential rewards of such oratory, speculating to Socrates that "the doctor would be your slave, the trainer would be yours to command, and the businessman would turn out to be making money not for himself [...] but for *you* with your ability to speak and to persuade the masses" (*Gorgias*, 453a). Out of context, this description could easily be mistaken as the portrayal of a dictator rather than an orator. Interestingly, Socrates links these

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<sup>1</sup> Plato, *Gorgias*, trans. Robin Waterfield (Oxford: Oxford University Press, 1994), 459c.

two occupations and mutually rejects them, asserting that “rhetoricians and dictators are the least powerful members of their communities, because they almost never do what they want, rather than what they think it’s best for them to do” (*Gorgias*, 466d). Power is a fickle prize; once attained, forward progress ceases and the tyrant becomes too consumed with jealously protecting his treasure to actually enjoy it.

Socrates does value power, but believes it should be used to control oneself rather than others. He teaches that “human happiness is incompatible with slavery to anyone” (*Gorgias*, 491e). The virtuous man is “self-disciplined,” beholden only unto himself, and is capable of “mastering the pleasures and desires” that make him weak (*Gorgias*, 491d). Ideally, rhetoric is a tool that allows each person to reason through temptation and reject it. Unfortunately, though, far from denying the wicked, corrupt rhetoricians use language to make their immoral desires seem ethical to the masses. It is this perversion of rhetoric, not rhetoric itself, which Socrates so despises. Pure oratory, on the other hand, is necessary in a healthy society. Just as medicine is sometimes difficult to swallow, the truth often takes strength to bear, and language is the tool that makes it more tolerable. In the words of Lucretius, rhetoric is the “honey on the cup” that dilutes the taste of truth’s “bitter medicine.”<sup>2</sup> It makes clear difficult concepts and inspires the downtrodden in times of distress. Socrates is quick to point out, however, that too much honey makes a sickly sweet draught. The good rhetorician, then, like the skilled warrior, must be both mindful of the power she holds and moderate in wielding it.

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<sup>2</sup> Lucretius, *On the Nature of the Universe*, trans. Ronald Melville (Oxford: Oxford University Press, 2009), 937-940.

In *Gorgias*, Socrates teaches his ideal of uncorrupted rhetoric through example. Pure oratory is unflinchingly, stubbornly honest. Socrates’ own style of argument displays a confidence that is easily misunderstood as arrogance. Polus and Gorgias do not understand Socrates’ unconventional practices and interpret his frankness as rebellion, accusing him of “behaving like a teenager” (*Gorgias*, 485e). Callicles prophesies that if Socrates were “unjustly accused of some crime, [he’d] be incapable [...] of doing anything for [himself]” because his commitment to absolute truth would render him unable to defend himself through conventional but dubious legal practices (*Gorgias*, 485e). These accusations, however, fail to recognize that Socrates is not attempting to work within the limits of known institutions; his rhetoric is of a completely alien variety, untainted by human subjectivity and avarice. Socrates recognizes his own stubbornness, but also knows that inflexibility saves him from becoming “too easily embarrassed to speak [his] mind,” a weakness that leads poor rhetoricians to profess what is popular rather than what is true (*Gorgias*, 487b). Stubbornness, then, is not so much a flaw as a means to ensure a commitment to truth.

Though she is consistent in her beliefs, the pure rhetorician is also willing to be proven wrong because her love of truth surpasses her love of winning arguments. Socrates says, “I’m happy to have a mistaken idea of mine proved wrong,” for “there’s nothing worse than holding mistaken views,” especially when the orator tries to impress these ideas upon others (*Gorgias*, 458a). Opponents may condemn Socrates as a dissenter seeking trouble, but really it is they who have strayed from the good and the true, they who should try to conform to Socrates’ atypical style. Most importantly, they must remember that rhetoric is an

imperfect art. As Aristotle lays out in *On Interpretation*, spoken words symbolize thought, and written words symbolize spoken words.<sup>3</sup> Plato takes this chain one step further, deeming thought an imperfect imitation of a perfect ideal. The reader of a Socratic dialogue, then, is several times removed from the truth. Rhetoricians must exude humility, recognizing that their ideas, far from absolute, become even more vague when converted into words.

Realizing the imperfection of rhetoric is a crucial step for the orator, and a difficult one at that, for it is disheartening to construct a palace with broken tools. The incentive that keeps humans striving despite such deterrents is the prospect of “excellence and goodness” (*Gorgias*, 512d). The ultimate goal of rhetoric, indeed the “finest work in the world,” is to answer the question, “What sort of person should one be?” (*Gorgias*, 488a). The answer to this fundamental question can only be unearthed through truth. It follows, then, that the “finest work,” the natural course of action for every human, is to search for the truth. The rare individual who ascends from the cave and is dazzled by the light of day has a duty to share his revelation with his comrades chained in the darkness.

Rhetoric is the medium that the philosopher must use to convey *sophia* and *episteme*; it is the weaver’s yarn and the blacksmith’s anvil, the comprehensible manifestation of an abstract idea. The former is the goal of immoral flatterers, the latter of pure rhetoricians. As Socrates explains to Callicles, “we must concentrate not on making people believe that we’re good, but on being good” (*Gorgias*, 527b). Before “being good,” however, one must discover what the good is. In its simplest form, rhetoric is a way of testing ideas, a touchstone to determine their integrity. Two debating rhetoricians are not opponents, then, but partners in learning; winning and losing are just names for knowledge mutually gained.

Socrates condemns rhetoric as his peers commonly practice it, but in its pure form he recognizes it as a tool that is invaluable to his role as a philosopher and teacher. Rhetoric is the path over which understanding travels from the teacher’s mouth to the learner’s ear; it is indispensable in sharing knowledge that inspires people to live well. Socrates understands this significance better than anyone, and his criticism of rhetoric stems from a desire to purify his craft so that it can convey light to all those who seek release from the cave.

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<sup>3</sup> Aristotle, *On Interpretation*, ed. Richard McKeon (New York: Modern Library, 2001), 18b.

March 28, 2010

Dear Professor Fallon,

I would like to express my sincere thanks to the Program of Liberal Studies for presenting me with the Edward J. Cronin Award. I am deeply honored by this recognition, which will inspire me to continue to improve my writing. I would also like to thank the PLS professors for their contributions to this unique major and for motivating me daily with their passion and wisdom. I have enjoyed every minute of my time in their classes.

PLS had defined my time at Notre Dame; it is what makes me certain I belong at this great school. I walk out of the classroom filled with more wonder and knowledge than I possessed an hour before. Nothing is so satisfying as finally understanding a dense text, nothing so humbling as listening to the brilliant insight of a classmate. It is a privilege to be able to look forward to class each day.

PLS helps me to write, to speak, to think, and to be. I am so grateful for the many gifts I have received, particularly the Cronin Award, and I look forward to the discoveries that wait to be unearthed.

Sincerely,

Katie Buetow

## 2010 SENIOR ESSAY TITLES

Andrea Athens	The Figure of Dido in Virgil, Augustine, and Dante	Henry Weinfield
Mitch Bradford	No Longer An Age For Poets: The American Question of Civility and The Nineteenth-Century Etiquette Manual	Robert Goulding
Laura Cassel	Lessons in Liberalism: The Tale of Freedom and Education in America	Felicitas Munzel
Madeline Chiavini	“Unpainted to the Last”: Reading Melville’s Milton	Julia Marvin
Kathryn D’Ambrose	“Es war einmal”: the Role of Children’s Literature and Fairy Tales in Moral Education	Clark Power
Peter Dixon	Thomism and Marxism in MacIntyre’s Political Philosophy: A Reformulation of Aristotle for the Contemporary World	Walter Nicgorski
Clark DuMontier	Founding the Health Care Debate: Stats and their Stories	Thomas Stapleford
Joe Eno	Making Silk Dresses Out of Worms: The Function of the Poet in the Work of Wallace Stevens	Stephen Fallon
Emily Everett	It’s All About the Struggle: A Look into Gangs as Reactionary and Political Entities	Michael DeGruccio
Robert Gallic	The Landscape of Vatican II: Louis-Marie Chauvet’s NeoPatristic Interpretation of the Twenty-First Ecumenical Council	Kevin Mongrain
Tim Gallo	Providentialism in America from the Puritans to George W. Bush	Michael DeGruccio
Charles Gardner	Establishing a Mysticism of Social Justice: Dorothy Day and the Liturgy	Kevin Mongrain
James Genovese	The Intellectual Foundations of Iran’s Platonic-Islamic State	Kent Emery
Tara Gilbride	Blessed are the Women, For They Shall Become Men: An Examination of Male Language in Women’s Martyrologies in Light of the Beatitudes	Candida Moss
Kristin (Kristi) Haas	Dominating Power and Liberating Love: Weil, Irigaray, and Cixous on Difference and Agency	Krista Duttonhaver

Courtney Henderson	Pathos and Justice in the <i>Divine Comedy</i>	Henry Weinfield
Peter Hochstedler	Decentralizing History and Gender in Tolstoy's <i>War and Peace</i>	Gretchen Reydam-Schils
Jared Jedick	Learning and Education in Bacon's <i>New Atlantis</i> : Bensalem's Scientific Elite and The Formation of the Mind	Robert Goulding
Zachary Karches	<i>The Prince</i> in Context: A Rehabilitation of Niccolò Machiavelli	Walter Nicgorski
Caitlin Kelly	The New Problem That Has No Name: How the Challenges American Women Face in the Workplace and Home Serve to Perpetuate the 'Glass Ceiling'	Gretchen Reydam-Schils
David Lucas	Euripides, Dionysus, and the Mystery of Human Nature	Julia Marvin
Brennan McLoughlin	The Trembling Instrument: Tension and Conviction in William Bronk's <i>Life Supports</i>	Henry Weinfield
Stephanie Mills	Machismo and Marianismo: The Correlation between Catholic Gender Values and Domestic Violence in Spain	Krista Duttonhaver
Alyssa Novak	Mozart's <i>Don Giovanni</i> : Bridging the Baroque and Romantic Eras through the Transformation of the Don Juan Myth	Pierpaolo Polzonetti
Miriam Olsen	Thinking Through Luce Irigaray's Ethics of Sexual Difference	Krista Duttonhaver
Matthew Rauh	The "I" in Society: An Assessment of the Role of the Individual in Society	Michael DeGruccio
Andrew Reyes	Blessed Tales, Acts, and Mysteries in the Imitations of Jesus Christ: Saint Andrew's Journey Through Fiction	Candida Moss
John Tierney	The Interpretation of Tolstoy's <i>War and Peace</i> During the Stalinist Era as Seen Through Prokofiev's <i>War and Peace</i>	Pierpaolo Polzonetti
Michael Wrapp	Thoreau's Ideal Balance between Wildness and Civilization: Using Reason to Appreciate Nature	Thomas Stapleford
Jennifer Wulf	A Thesis is Usually Present: On the Particulars of Wallace Stevens	Stephen Fallon

## 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](mailto: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,  
[flyty@apk.net](mailto:flyty@apk.net))

#### **Class of 1956**

#### **Class of 1957**

#### **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](mailto:crowe.1@nd.edu))

#### **Class of 1959**

#### **Class of 1960**

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

Added by the PLS Office:

The Program is saddened by the loss of  
**Robert Dini**, who passed on September 1,  
2010.

#### **Class of 1961**

#### **Class of 1962**

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

#### **Class of 1963**

#### **Class of 1964**

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

#### **Class of 1965**

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

#### **Class of 1966**

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

#### **Class of 1967**

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

#### **Class of 1968**

#### **Class of 1969**

### **Class of 1970**

(Class Correspondent: William Maloney, M.D., 2023 West Vista Way #A, Vista, CA 92083, 760-941-1400, MaloneyEye@yahoo.com)

### **Class of 1971**

(Class Correspondent: Raymond Condon, 4508 Hyridge Dr., Austin, TX 78759-8054)

### **Class of 1972**

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

### **Class of 1973**

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

### **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)

Added by the PLS Office:

**Anne Dilenschneider**-“I successfully defended my dissertation ‘Refusing to be Put Aside: Women and the Meaning of Betrayal’ at Pacifica Graduate Institute. I had a great

committee for this research-- Carol Gilligan, Nor Hall, and Robert Romanyshyn.

This was the last step in earning my PhD in Clinical Psychology.”

### **Class of 1978**

### **Class of 1979**

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

### **Class of 1980**

(Class Correspondent: Mary Schmidlein Rhodes, #9 Southcote Road, St. Louis, MO 63144 mvsvr3144@sbcglobal.net)

Added by the PLS office:

As this issue of *Programma*, the office received the sad news of the death of **David Rumbach** on April 1<sup>st</sup>. David, a strong supporter of the education given in the Program, had a distinguished career as a writer. His prize-winning journalism was done at *The South Bend Tribune* where he specialized in reporting on developments in modern science. In the last few years, he served as a scientific writer for the University of Chicago Medical Center. He is survived by his wife Marlene and son Paul.

### **Class of 1981**

(Class Correspondent: Tom Gotuaco, World Marketing Alliance, 2234 A Westborough Blvd., S. San Francisco, CA 94080-5405)

### **Class of 1982**

### **Class of 1983**

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

### **Class of 1984**

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

**Class of 1985**

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

**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, 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 Roe, 7226 Concordridge Drive, Cincinnati, OH 45244 Jenroe@cinci.rr.com)

**Class of 1993**

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

**Class of 1994**

**Class of 1995**

(Class Correspondent: Andrew Saldino, 125 Manor Rdg., Boone, NC 28607-9875 saldino@excite.com)

**Class of 1996**

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

**Class of 1997**

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

**Class of 1998**

(Class Correspondents: Katie Bagley, 1601 18<sup>th</sup> Street NW, Apt. 318, Washington, DC 20009-2500, ksbagley@hotmail.com, and Clare Murphy, 848 El Quanito Drive, Danville, CA 94526-1829 cmshalom@hotmail.com)

Added by the PLS office:

**Dr. Kelly Gleason** and her work as an underwater archaeologist exploring shipwrecks (currently off Hawaii in the Pacific) were featured in a front-page article of the *New York Times* on February 11, 2011. A few years ago Kelly wrote in an essay for the collection *We called it the Program of Liberal Studies*: "Interpreting the shipwreck sites that we discover and document takes critical thought, creativity and historical knowledge that I learned in my seminar courses in the PLS Program. Whether sitting around a table with eight peers, or forty feet beneath the surface at a shipwreck site, the ability and courage to analyze are critical."

**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, 625 Orange St., Apt. 55, New Haven, CT 06511 rklee3@gmail.com)

**Class of 2003**

**Class of 2004**

**Class of 2005**

**Class of 2006**

**Class of 2007**

Added by the PLS Office:

**Greg Floyd** is in a doctoral program in Philosophy at Boston College.

**Class of 2008**

**Class of 2009**

Added by the PLS Office:

**Angela Carothers** wrote, "I'm thrilled to report that I've been selected for the Irish Language Fulbright grant for the 2011-12

academic year! There is only one such grant given each year, as it is separate from, though related to, the general Fulbrights for Ireland (which is good, since it means I didn't have to compete with everyone who wants to study Joyce). After I finish my M.S. in Linguistics here at Georgetown, I will be heading to Ireland in July 2011, to spend a month in the Connemara *gaeltacht* doing an intensive language course. Then I will move to Galway City and spend the school year at the National University of Ireland, Galway, studying the Irish language, immersing myself in the Irish culture, and enjoying the odd pint of Guinness. If any PLS alums or current students will be passing through Ireland, they'll be more than welcome to look me up and have a free place to crash for a night!"

## **MANY THANKS TO ALL CONTRIBUTORS**

### **Contributions Received at the PLS Office for Support of *ProPgramma* 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](mailto: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

## **The Calcutt Fund**

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

Mr. and Mrs. John P. Calcutt, Jr.

## **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.

Mr. & Mrs. Robert Clements  
Margaret Bilson Raddatz

## **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.

David Carlyle  
Annemarie Sullivan Hitchcock  
Thomas Kwiecien

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

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

**Contributions to the  
Jay Kelly Memorial Scholarship**

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

Mr. Andrew and Prof. Larisa Cavallari

**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."

Robert Dini

**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.

David Carlyle  
John Cyr  
Elizabeth Lyon  
Patrick Mannion

Kevin Quinn  
Michael Richerson  
Daniel Smith  
Gregory St. Ville

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

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

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

These contributions provide the department funds for the many faculty and student  
functions (Opening Charge, Christmas Party, Senior Dinner, Senior Brunch),  
office equipment, and much more. They also provide us the means to  
send *Programma* to over 1,900 alumni/ae all over the world.

Theodore Becchetti  
Mitchell Bradford  
Gene Brion  
Roger Burrell  
Brynn Byrne  
Kathleen Collins  
Emily Husted Cook  
Catherine Crisham  
Prof. & Mrs. Michael Crowe  
Robert Donnellan  
Colin Dougherty  
Thomas Durkin  
Peter Frank  
Adam Frisch  
Daniel Hartnett  
Colleen Hennessey  
Brian Jennings  
William John  
John Kromkowski  
Mark Kromkowski  
Rev. Michael Kwiecien, O.CARM.  
David Lawlor  
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Patrick Medland  
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Thomas Neuburger  
Alyssa Novak  
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Vishal Pahwa  
Megan Koreman Piskie  
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Robert Redis  
Mary Schmiddlein Rhodes  
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Katherine Sprinz  
Daniel Stewart  
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Eugene Tuite  
Jameson Wetmore



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