

*The
Program of
Liberal Studies
University of Notre Dame*

PROGRAMMA

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

MARK YOUR CALENDAR!

DRAW ON YOUR MEMORIES!

On Friday, May 10, 2002, there will be a

Retirement Dinner

for

Michael J. Crowe,

Cavanaugh Professor in the Humanities

in the Program of Liberal Studies,

who is retiring after forty-one years teaching

in the Program of Liberal Studies.

A committee is assembling for this occasion a scrapbook to consist of greetings, letters, memories, good thoughts, etc., from former students and friends of Professor Crowe. Send your paragraph, page, or letter to Fr. Nicholas Ayo, C.S.C., 215 O'Shaughnessy Hall, Program of Liberal Studies, Univ. of Notre Dame, Notre Dame, IN 46556 or Ayo.1@nd.edu.

Persons wishing to attend the retirement dinner should contact Debbie Kabzinski at the PLS office (574-631-7172 or Kabzinski.1@nd.edu). The evening will begin with a mass at 5:30 in Dillon Hall Chapel followed by a reception and dinner at 6:30 in the upper dining room of Notre Dame's South Dining Hall.

A VIEW FROM 215

F. Clark Power

This summer I will finish my term as Chair of the Program of Liberal Studies, so this will be my last opportunity to address you through this column. As I look back over these past seven years, I am overwhelmed with gratitude for all the support that you, our loyal alumnae/i, have given to our Program. No other department in the university can boast of such high attendance at alumnae/i reunions and enthusiastic participation in our reunion seminar. No other department in the university receives so many letters of gratitude and encouragement. No other department in the university receives so many financial contributions. As any educational psychologist will tell you, the best way to evaluate the quality of an educational experience is to look at its influence on students years later. So many of you have told us how your GP/PLS education has prepared you for a full and engaged life. This feedback has given us, your teachers, great confidence as we prepare for new generations of students.

I have been very proud to represent the Program of Liberal Studies throughout the university. Over and over again, I have beamed as other department chairs praise our department for having achieved a genuine academic community with our students. I have grown weary of the lament that Notre Dame's students lack a genuine intellectual life outside of the classroom, while Observer cartoons continue to poke fun at PLS students for discussing books in the dining halls. We have found a straightforward recipe for success and stuck to it. We are clearly at the forefront of under-

graduate education here at Notre Dame and nationally.

The university is beginning its planning for the next ten years. The theme for our deliberations is "Notre Dame 2010: A Quest for Leadership." We in PLS are being asked to determine our aspirations for the future and what support we will need to attain those aspirations. I would like to invite all of you to help us with this. How the Program can best serve future generations of students? How might we reach beyond PLS so that others may profit from what we have learned about liberal arts teaching and forming an academic community?

Last year we had a wonderful celebration of the Program's fiftieth anniversary, which concluded our celebration with a conference held on April 4 and 5. We had presentations by distinguished faculty and students. We sent you a published version of these not too long ago. I am very grateful to Father Ayo and Professor Crowe for their generous efforts in editing this significant tribute to the Program.

The class of 2001 took its place among the ranks of our distinguished alumni: Timothy Doenges was chosen by the seniors and faculty for the Willis Nutting Award, given to the student who has contributed the most to the education of his or her peers and professors in the program. Erin Flynn received the Bird Award for her senior essay, "Making and Receiving: Dante's Journey of Poetic Creation in the *Divine Comedy*," written under the direction of Henry

Weinfield. Last year's Cronin Award for writing in the Program was won by Mary Margaret Nussbaum, whose essay on Thoreau can be found in this issue.

This fall Professor Fallon was presented with the Sheedy Award for teaching excellence in the College of Arts and Letters. He is the fourth faculty member of the Program to receive this great honor.

I am looking forward to seeing many of you at the Alumni Reunion this June. We continue to have great turnouts for this event and spirited seminars. I would like to call your attention to our fourth annual Summer Symposium to be held July 1 to July 5. This has been a great opportunity for alumni and friends of the program (we have had a number of parents of students attend) to indulge in a brief but delightful PLS seminar experience. If you can't make it this year, plan on attending over the July 4 holiday in a future year.

I would like to conclude with an update on our two major service projects. The seminar with the guests at the Center for the Homeless is now at the end of its fourth year. We took this spring's class to the Lyric Opera for a performance of Mozart's *Magic Flute*, which was a real treat for all. I am grateful to so many of you for the gifts that make such trips possible. We have expanded our Junior Great Books initiative to the South Bend community. Thirty to forty of our students have been teaching seminars in public and parochial junior high and high schools, as well as at the Juvenile Center, this year. All of us fortunate enough to have participated in the programs have received much more than we have given. We are deeply grateful that the Program of Liberal Studies has given us this opportunity to extend the Great Conversation beyond our department and the university.

FROM THE EDITOR'S DESK

Julia Marvin

In this issue of *Programma* you will find the usual contributions, including an All Souls' homily preached by visiting professor Father Jeffrey Schneibel, C.S.C., and Professor Munzel's Opening Charge, delivered on September 19, 2001, when we were all glad and grateful to have the opportunity to come together as a community.

You will also find an essay on the idea of "permanent" and "progressive" studies by Professor Michael Crowe '58, who will be retiring this spring after forty-one years of teaching (and even more of involvement) in the Program. On the first page of this issue is an announcement about upcoming events and activities in his honor, in which I hope as many of you as possible will be able to participate.

Details about this year's Summer Symposium are also to be found in this issue: in the years since its inception, it has proven to be a wonderful week for returning GP/PLSers and faculty alike. We continue to be grateful for your interest in and support for the

Program, and especially for its current students. Your contribution to the PLS Career Bank is always welcome. All you need to do is send a brief note saying what you do, what kind of involvement you would be like to have with current students, and how you would like to be contacted. Let me add that "what you do" does not need to be construed in narrowly professional terms: whatever you do that PLSers may benefit from knowing about will be of great value. Just this week, in a panel organized by the Career Center and our own Debbie Kabzinski, who has also done the lion's share of the editorial work for this issue, several graduates will be speaking on "life after PLS": Coni Rich '89, Felicia Johnson-O'Brien '95, Sean O'Brien '95 (JD '01), Lou Nanni '84 (MA '88), and John Fiore '94. Many thanks to each of the panelists for taking time from their schedules to speak with our students.

I hope that this issue of *Programma*, along with the special issue edited by Professor Crowe and Father Ayo, will give you food for reminiscence and reflection.

HOMILY

Dillon Hall Chapel Program of Liberal Studies Annual Memorial Mass

November 5, 2001

Rev. Jeffrey Schneibel, C.S.C.

Romans 14.7-9.10-12; John 14.1-6

When you sit happy in your own fair house,
Remember all poor men that are abroad,
That Christ, who gave this roof, prepare for thee
Eternal dwelling in the house of God.

—Alcuin

In the mass of All Souls we pray for and with the dead. This celebration of prayer and memorial is one for which we in PLS are perhaps best suited from among all of the departments and constituencies of the university. Not that we have more to mourn or bear greater sensitivity to the power of death, but rather because we are uniquely committed to remain in conversation and dialogue with the dead. For us, and with clear intention, the vibrant and living sources, the guides and partners of our lives—touching both head and heart—number both the living and the dead. Our community takes no account of that mortal distinction, and it promotes an active, timeless friendship between these two spheres of human existence.

We who talk to the dead all of the time in our seminars know better than to think that life is gone when this earthly life is ended. And if we need models to understand this, these are present in our books too, several times over. Already in Seminar I, when

Kirke sends Odysseus to consult Tiresias, there is an exchange of benefits when they meet at the gates of the dead. In that other sequel to Homer's *Iliad*, the Roman poet Virgil has Aeneas discover the blessing of those past leading to the promise of the future, to lend him strength for the work and struggle of the present. These journeys to the dead show us a place where not yet is every tear dried, nor every question or doubt stilled. Death here is no ending and the next life is no static still-life. We have Cicero's account of Scipio too, and the great journey of Dante to assure us that the dead have a care to rectify the past and ensure the future. Across the barrier of death, the poets describe a single human existence and a dialogue of mutual benefit.

But we all know these texts (or will at the end of our course work), so let me talk instead about a different book, *The Dialogues of Pope Gregory the Great*, which is a text we do not read, telling the life of another person we do not read. In the second book of the

Dialogues, St. Gregory recounts the life of St. Benedict. My excuse here is that Gregory's account is indebted to the tradition of Homer, Cicero, and Virgil, and that we, like every university community, have inherited much from Benedict's monasteries, schools, and communal ideal. Further, Benedict's century, like ours, knew sudden terror and mass destruction, with anxiety, violence, and fear as conditions for daily life. Benedict was a type that we know. He fled the world and all involvement in the world. The earthly city was to him a puzzle and a pollution: the world of business and commerce, administration and command, dispute and advocacy. But he shunned it mostly because Benedict feared the world as a place where he might lose himself and become nothing. And so he ran from the city to become a hermit. And then even in this ambition he failed.

Though perhaps it was not his fault. He failed as a hermit because others wouldn't leave him alone. Others came out to where he was, many hermits in one neighborhood. And these others demanded, required, claimed the right of common effort, of dialogue, of society. And from Benedict himself they asked leadership.

The hermits became monks. The collection of individuals became a community. And the work that once each had pursued alone—self-support and prayer and seeking God—became a common task, a shared communion. The story of Benedict and his conversion—from a person who begins under the mistaken belief that we must succeed alone and on our own terms to a person whose life and understanding grow when he listens to and enters into life with others—is edifying and good. But then there is one final story, recording a puzzling and unmistakable God-moment in his life, not at the beginning of his conversion, and at not some pivotal turning point of deci-

sion, an odd and mystical and embarrassingly mythical encounter late in his days.

Near the end of the biography Gregory tells how one night the old man retired to a tower of the monastery, intending to spend the night in prayer. In that prayer, Benedict saw "the whole world gathered together and brought before his eyes as though beneath a single ray of the sun." But this is not the remarkable thing for Gregory; rather, the miracle is found in what followed after the vision, for in that image of the great world exposed to Benedict's gaze, "Benedict saw the soul of his friend, Germanus, carried to heaven by angels in a fiery globe." And immediately Benedict began to cry out, praising God.

Now in the days following, messengers arrived from Germanus reporting his death on the very day and at the precise hour when Benedict had witnessed the vision, confirming Benedict's joy over his friend. And it is here at last that the student enters the text of this *Dialogue*, and we remember that Gregory tells this story as a conversation and for teaching. The student's voice is that of a skeptic, attacking not the content of the miracle, but its form: "What a remarkable, astonishing incident! But since I have never had an experience like the one you describe, . . . I cannot conceive of it. How can the whole world become visible to a single man?"

Gregory has a simple answer: "To a soul that beholds the Creator, all creation is a narrow compass." That is, here we close the circle of Benedict's life journey. The one who turns away, shunning the world to find the self and to discover God on their own, finds first that God brings us to others: Stage One. But even then, we do not stop here with our near neighbors. Proceeding to Stage Two in our work together—our conversation and searching and dialogue—

expands the world and narrows us so that we can encompass the whole.

How so, how so? The skeptic-student wonders still. But Gregory denies even the merest taint of paradox here when he explains how it is possible, giving an answer not only for Benedict's mystical vision, but for what we do too in our classes and in this chapel today. "Only in God's light," Gregory says, "in God's light . . . the mind of the beholder was expanded so that he could easily see everything below God since he himself was caught up in God."

We need only be caught up and entangled. Attached. Through one another we human beings—present here—living and dead find

our way to ourselves and our way to God. It is a journey not ended in one lifetime only (if we measure such by death). This is no mystery, for from the data of our lives—from everything we know and experience—all that is lived is lived in God, never eluding the Creator and Maker.

For Gregory and Benedict, this is a matter of praise, for they have discovered that nothing is lost in God. For us with lesser lights and not so bright, our very participation in this conversation is a sign of hope and an act of faith, and a motion moving us out of ourselves and forward, with no one lost, forgotten, or left behind. As all life flows from God, so All Souls is our living and return to our Maker.

**ANNOUNCING THE FOURTH ANNUAL
PLS/GP
SUMMER SYMPOSIUM
JULY 1-5, 2002**

Last July alumni/ae, family, and friends of the Program returned once again for a week-long Summer Symposium. The participants gathered for seminars on Plato's *Republic*, led by Walt Nicgorski, and Shakespeare's *Hamlet*, led by Steve Fallon, as well as one session mini-seminars led by other members of the Program faculty. Plans have coalesced now for our fourth annual Summer Symposium.

Because of the enthusiastic response to last year's experiment with an increased number of offerings, the 2002 Symposium will again feature two week-long seminars and a wide array of single and double session classes, all led by Program of Liberal Studies faculty.

• **Week-long seminars**

Elliot Bartky—The American
Founding

Ed Goehring—*Don Giovanni/Don Juan*
(Mozart's opera and its analogues)

• **One or two session classes on**

Steven Affeldt—Emerson's
"Experience" (2 sessions)

Steve Fallon—Emily Dickinson

Walt Nicgorski—Cicero on "Old Age"

Clark Power—Plato's *Apology* and
King's "Letter from Birmingham
Jail" (2 sessions)

Phil Sloan—Science and Religion (2
sessions)

Henry Weinfield—Shakespeare's
"Merchant of Venice" (2 sessions).

Housing will again be available on-campus in air-conditioned dorms, or participants may arrange for local hotel rooms.

If you think that you might be interested in the 2002 Symposium, please mail the form to Summer Symposium 2002, Program of Liberal Studies, U of ND, Notre Dame, IN 46556, or e-mail the requested information to al.pls.1@nd.edu. The course is open to friends of the Program as well as to graduates, so if you have a friend who would jump at the chance to be involved, feel free to share this information. We look forward to seeing you in July.

Steve Fallon
Summer Symposium Coordinator

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

WHAT: PLS/GP SUMMER SYMPOSIUM

WHEN: JULY 1-5, 2002

WHERE: NOTRE DAME CAMPUS

WHY: TO SHARE BOOKS, REFLECTIONS, FRIENDSHIP

We need to collect a registration fee to cover costs for the week. As was the case last year, the cost will be \$350 for the week, or \$450 for two. We will try to make arrangements for those eager to attend but for whom the registration fee would be an obstacle.

Housing will be available in an air-conditioned dormitory on campus for approximately \$135 for the week.

2002 Summer Symposium Questionnaire

Name _____

Address _____

Phone _____

E-mail _____

_____ I am interested in hearing more about the July 1-5 2002 Summer Symposium.

_____ I already know that I want to attend.

_____ I am interested in a room in an air-conditioned dormitory on campus (we anticipate that our participants will be clustered together), at an approximate cost of \$135 for the week.

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 al.pls.1@nd.edu with a copy to Debbie at kabzinski.1@nd.edu.

OPENING CHARGE 2001

“Enlightenment” The Pedagogical Challenge

September 19, 2001

G. Felicitas Munzel

A very warm welcome to our students, our returning juniors and seniors, and especially to our sophomores, the Class of 2004. I had chosen the topic for this evening, and had a fair outline of what I wanted to say about it, before the events of Tuesday, September 11, 2001. Since then, as you can imagine, I've rethought over and over how to present words that might be meaningful. With issues of education to my mind more urgent than ever, I decided to stay with the substance of my original talk, but to share a bit about what has always been a background for reflection for me. The events struck the core of my being because it was precisely such forces of evil and destruction which effectively blew my family to the shores of America in the first place. My father, who had suffered and lived through the scourge of war in the Berlin of the 1940s, had the wherewithal to get what remained of our family out from behind the Iron Curtain before any effort to escape was rendered virtually impossible by the erection of the Berlin Wall. By the time I was working on my dissertation that wall had come down again, and I was able for the first time to return and to see the place of my birth. The crater left by the bomb that dropped next to the building where my mother lived (she was your age at the time) was still there. I watched, riveted by horror, a documentary on the Stasi, the East German secret police

that controlled that society effectively as a state-run terrorist operation turned against its own people until the wall came down. The shocked realization of what my life could have been really sank in at that moment. Instead of that life, as an American citizen, I have enjoyed the often virtually innocent, youthful spirit of freedom of this nation for all of my adult life. Today I am re-living the consciousness of life's vulnerability to such forces of war, the consciousness with which I grew up, one all too familiar in most parts of the world and one now seared into this nation's fabric. But this consciousness is not the only thing informing my thinking and my outlook on life and the world. As also the granddaughter and great-granddaughter of Lutheran missionary pastors, who at the peril of their lives and their own tales of tragedy carried the conviction of their faith from Europe, to Australia, to America (in fact to the Midwest), and then back to Europe in the late nineteenth and early twentieth centuries, I do share that message of hope offered by the Reverend Billy Graham on our National Day of Prayer last Friday. It was hope, after all, that had carried my parents who had lost everything there is to lose (except for life itself)—family, friends, home, and homeland, all material possessions that didn't fit in a small suitcase—it was hope that carried us to new beginnings in America.

Hope, hope for a better human condition, was a central theme and effort of that period of Western history when America was founded. Our nation's intellectual and cultural heritage formative for its initial institutions was the eighteenth-century European period commonly labeled the Age of Enlightenment. Like any age, any human endeavor, it has its healthy share of critics. The sharpest voices among these go so far as to lay the very responsibility for our problems of the twentieth and twenty-first centuries, including our evident moral failures and our conflicting views on truth, at its feet. Intellectually, culturally, socially, politically, in every way, the age was enormously complex. In the transmission of its ideas into the affairs of life, these have most often been mediated by the notion of the "light of reason," the French "*lumen naturale*," the "natural light," a concept you find in your readings as early as Descartes's philosophy. *Le Siècle des Lumières* (French for Age of Enlightenment) was not, however, the only version of "enlightenment" on the continent. "What Is Enlightenment?" This was a question the thinkers of the age asked themselves, and their answer was not a univocal one. The question is the title of Immanuel Kant's 1784 essay; his response to it is treated as virtually synonymous with the concept of "enlightenment," but how is the essay itself to be understood? What does its opening exhortation, the often quoted Latin phrase, *sapere aude*, taken from the Roman lyric poet and satirist, Horace, mean? Several years ago, Professor Fred Crosson (in one of those hall conversations that e-mail is gradually making into an extinct species) said to me, "We need a new essay, 'What Is Enlightenment?'" The remainder of what I have to say here is not yet that essay, but it is a work in progress toward it.

I will begin by casting a look northward, to the town of Königsberg where Kant spent the whole of his life, a town near the edge of

a sea, the Baltic, known for its ferocious storms. When the storms let up, when the dark, ominous clouds recede and the sea regains its calm, its waters sparkling like diamonds under friendly blue skies, and the heartening light of the sun, or the stars, once again guide navigation, the old seamen referred to this propitious change in the elements as an "*upklaren*," a term which made its way into high German as "*aufklären*" and remains used to this day (in the reflexive form of the verb) as the ordinary word for such clearing weather: *es klärt sich auf*. As a transitive verb, its meaning of "clearing up" became the more abstract notion of "explaining" and by the eighteenth century its noun form, *Aufklärung*, was adopted as the German word for "Enlightenment." That its existential, meteorological roots (to bring it home to you, especially for the Californians among you, the equivalent of a sunny day in May following the permacloud of a South Bend winter) were not lost on Kant is indicated by his own use of metaphorical language drawing on images of weather and the sea. A prime example is his introduction of the famous (or notorious, depending on one's view of the matter) phenomena/noumena distinction. Human striving to venture from phenomena to noumena is portrayed by Kant as venturing forth on dangerous seas, fogbanks obscuring one's vision, hidden icebergs lurking, ever ready to sink the ship of metaphysics. Where conditions do clear up, it is always limited; clear horizons give way to new storm clouds. So construed, *Aufklärung* is neither permanent nor complete; the basis for its possibility is always present in human nature, and conditions for its flourishing in human life and history will always reappear (a point Kant makes explicitly in the course of his reflections on the French Revolution), but it is not a straight-line progression into the future. Days of darkness, of reversals, are inherent to the path of progress. On my reading of Kant, this con-

tingent nature of *Aufklärung* is very much part of how he understands the matter and, of course, it takes no great effort of imagination to draw the further analogies between the storm clouds darkening nature's landscape and the darkness cast on humanity by radical evil, the propensity for which is, on Kant's conception, ineliminable from the human condition. Significantly, Kant declared his own times to be an age of enlightenment (*Aufklärung*), but *not* an enlightened age.

If one turns from the philological and etymological analysis of the terms for "enlightenment" to its general philosophical meaning, one finds that it and its corollary, "counter-enlightenment," are "not limited to the seventeenth and eighteenth centuries." As Vittorio Hösle analyzes it (in his essay "Moral Reflection and the Decay of Institutions"), when an "inner process of reflection within a culture . . . becomes a dominant force for the public consciousness of an entire epoch, [it] may be called enlightenment. In this sense [it] is not limited to the seventeenth and eighteenth centuries. It is a structural moment of historical development, which periodically reemerges . . . constitutive . . . of the various cycles . . . comprising the history of human thought: Greek sophistry, Hellenistic-Roman skepticism, medieval nominalism, modern enlightenment, and the many critical theories" of our present day. "In such periods," Hösle goes on, "some unreasonable traditions that would have persisted for centuries to come are buried within a few years, societal and political injustices are discovered and overcome. The existing mores are accountable to moral reflection, the intellectual climate is stimulated, and progress accelerated." Then, "at a higher level, the criteria of judgment themselves are critically reflected upon and brought into question," leading to the aporia peculiar to enlightenment. Here it now finds itself at a loss: "What meta-criteria

should be applied to judge those criteria?" The corollary, counter-enlightenment, "a reflection" in turn "on the enlightenment principle of reflection," emphasizes the "importance of institutions and the religion that serves to legitimate them." Such a dialectic of critical reflection and the desire to reaffirm traditional institutions and values arguably naturally arises (or should arise, given our texts) in the course of our own Great Books seminars. The issues here come down to the question of truth, or as Hösle also puts it, "the most basic question of reason," the "question of the absolute" (103-111). The post-eighteenth-century enlightenment era rejection of the identification of the natural light of reason with the light in which truth appears to us (the light that former ages had placed transcendent of reason, in the Form of the Good, or in faith and in Revelation), the shift in self-understanding from enlightened consciousness to a historical consciousness, the resulting competing positions on the question of truth that co-exist in the modern university, pose some of our deepest pedagogical challenges. The complexity of these epistemological and metaphysical issues is too great, however, to do more in this forum than to identify their presence among us.

Instead, I want to focus on a problematic central to the eighteenth-century enlightenment that has widely slipped our historical and philosophical understanding of the age. The hope characteristic of the times depended upon the resolution of this problematic; both the issue and its resolution are relevant for the conception and *raison d'être* of a liberal education. The "enlightenment" of the eighteenth century, in the self-understanding of its numerous and varied players—representing philosophy, literature, education, and the political, social, and popular spheres—was in its very essence a pedagogical enterprise. Its spirit of pedagogical reform is well captured in the testi-

mony of one of its avid supporters, Isaac Iselin: "The task of the new education," he wrote, "was to be the achievement of a happy human race; this striving lends the character of philanthropy to the Age of Enlightenment and makes it a pedagogical age. The happiness and dignity of human beings consists in their doing as much good and thinking as many great and beautiful things as their abilities and circumstances permit them; to lead them to this, to prepare them to conform to their great destiny, to teach them to be human beings—this is called educating them, and this is the greatest benefit which a human being can give to other human beings" (Scherer 485). Early histories of the period agree that Enlightenment philosophy was in fact tightly and necessarily bound up with the striving for the reform of the entire system of education. The writings and speeches of the age express a fundamental assumption informing the century-long debate: that the overall goal of pedagogy should be the production of a moral- and civic-minded citizenry. A central issue was how systems and institutions could best fulfill their function and responsibility in the moral development of their students, and a repeated and crucial question in the debate was "but, who shall educate the educators?"

Prima facie it seems an odd question. Familiar as we are with upbringing and schooling taking up the first two, often three decades of our lives (and for some of us, whole lifetimes), with some form of instruction of the younger by the older generation being coeval with the very existence of humanity, the straightforward answer seems to be that each generation simply passes on its knowledge and skills to the next. Yet, in human history it is not a universal given that humanity can or should serve as its own educator. Indeed when it is a matter of the questions of virtue and wisdom, second thoughts quickly bring the problematic to

the fore. The more one follows out the reflections, the more the awesome, indeed sacred nature, of the whole vocation of learning and teaching comes into relief. Religion has traditionally either assumed or been charged with the role of providing the teachings humankind needed most for its well-being and flourishing, and whether in Eastern or Western thought, the ultimate source of such teachings was originally typically held to be divine. Among the texts we read, the Platonic dialogues give clear expression to the issue. In Plato's *Laches* the question is posed explicitly: "What teachers do we know of who are themselves persons of merit and experienced trainers of the minds of youth" (186a)? In the *Meno*, the failure of such venerable Athenian statesmen as Themistocles, Pericles, or Thucydides with regard to the instruction of their own sons in virtue serves as Socrates's evidence that there are no teachers of virtue, that the wise of the city must be such due to "a gift from the gods" (*Meno* 99e). At stake in this title of "the wise of the city" (as is perhaps most evident in the *Apology*) is who counts as the genuine teacher of the youth: the divinely inspired poets, priests, or lawgivers; the this-worldly Sophists, the natural philosophers, or the Socratic figure. The idea that the lawgiver is in fact the prototype of the teacher," that Solon serves as the model for the Greek philosopher who consciously takes on this role, is the heart of Werner Jaeger's three-volume interpretation of Greek philosophy as being essentially a *paideia*. Students currently reading Aristotle's *Nicomachean Ethics* are seeing his insistence that the aim of the inquiry is not to know what virtue is, but "to become good," and his further claim that this can only be achieved by acting well, not by the study of the printed word. By Book X, the ultimate guide for such "acting well" is the institution of law (in accordance with right reason) in the city-state. In the Judaeo-Christian tradition, God is the lawgiver, the

author of the decalogue, and Christ is the Teacher Incarnate. Nineteen centuries later, Kierkegaard still grapples with the issue (in his *Philosophical Fragments*, which you read in Seminar V) as to whether and, if so, in what sense, there is a role for the human, Socratic teacher in relation to fallen humanity (its fallen state constituting a crucial shift from the Greek conception of human nature). In his *De doctrina Christiana*, St. Augustine had already found it necessary to begin with a defense of the very possibility of human beings serving as teachers for one another. He writes, "For charity itself, which holds humankind together in a knot of unity, would not have means of infusing souls and almost mixing them together, if human beings could teach nothing to human beings" (LLA, 6).

For the eighteenth century, the problematic is particularly acute in the face of what Hannah Arendt has so aptly described in her *Life of the Mind* as "a loss which is a fact," a fact of "our political history, the history of our world": "what actually has broken down is the Roman trinity that for thousands of years united religion, authority, and tradition" (LM 212). In other words, consonant with Aquinas's metaphysically ordered hierarchy of law (divine, natural, human), human instruction in the well-ordered life, a life in right relation to God, rested for centuries on the divine authority of the Word promulgated through the tradition of the Church. As political power and structures shift from the ecclesiastical to the secular authorities, one finds the questions raised anew. Who now is to be the educator? Who shall educate that educator? How is a moral and civic-minded citizenry to be cultivated? In every way, including philosophically, it was a most urgent problem of and for the age. By its close, education for the first time began to emerge as a distinct academic discipline, having been traditionally subsumed under either philosophy or theology.

In context, it thus comes as no surprise to find the enormous amount of literature on education in the long eighteenth century ("long" is a common way of referring to the age when one traces its ideas from their inceptions in the fifteenth and sixteenth centuries and beyond it into the nineteenth century). In the following list, you will recognize familiar names of authors, although your readings in the Program are of different works. The key philosophical and literary works begin with John Locke's *Some Thoughts Concerning Education* (written between 1683 and 1689), a treatise recognized for the attention it brought to the physical, psychic, and moral development in children. Major works that follow include Rousseau's *Emile; or, On Education* (1762), J. M. R. Lenz's *The Tutor; or, Advantages of Private Education* (a satirical play, 1774), G. E. Lessing's *The Education of the Human Race* (1777), Schiller's *On the Aesthetic Education of Man* (1795), Goethe's *Wilhelm Meisters Lehrjahre* (1796), A. F. Knigge's *On Human Social Intercourse* (1796), and Fichte's *The Vocation of Man* (1800). Deserving particular mention for its significance for Kant is the tradition of logic, which from the seventeenth century forward was at the center of an effort to renew the liberal arts. The discipline of the mind as provided by studies in logic was no mere theoretical or academic exercise; rather, such discipline was deemed to be the *sine qua non* for the prudent and moral, just life. Georg Friedrich Meiers' *Vernunftlehre*, the logic text used by Kant, continued in this tradition, giving expression to its basic premise that the training, the cultivation of reason, through logic broadly conceived (including grammar, rhetoric, and in some cases even aesthetics and other areas), that such logic was the point of departure for and foundation of the education of the human being for the whole of life.

The major educators both incorporated these philosophical writings in their thinking and produced their own works. In their self-conception, they were philosophers of education, although recognition by the universities of such a distinct discipline was very slow in coming. The list of "who's who" among them will not be familiar to you, but recounting it does convey some sense of how far-reaching the debates and movement were. The contributions may be seen as beginning with the Spaniard John Lewis Vives' *De disciplinis* in 1531, a treatise influential in turn for the Czech reformer and religious leader, Johann Amos Comenius. Comenius's most philosophical work is held to be his *Great Didactic* (conceived in 1628, but published in 1657). Principles shared with Comenius appear in the thought and writings of the German reformers Wolfgang Ratke (1571-1635) and August Hermann Francke (1663-1727). The Philanthropinismus reform movement (important for Kant because of his active engagement in and enthusiastic support for it) dominates the mid eighteenth-century. The age closes with the prominent Swiss reformer, Johann Heinrich Pestalozzi, whose many writings include the four-volume didactic novel *Leonard and Gertrude* (1781-1785). Pestalozzi's legacy continued in the life and writings of (1) Friedrich Fröbel (who published *The Education of Man* in 1826), (2) Johann Friedrich Herbart, a critic of Kant, whose main writings span the period from 1806 to 1825, from his *General Theory of Education* to his *Psychology as a Science*, and (3) Wilhelm von Humboldt (1767-1835) whose writings, reform of the Prussian school and university system, and founding of the university in Berlin (which served as a model for our own early American institutions) all forge a dynamic transition from the "pedagogical century" into the nineteenth. Over and above these writings, the period 1750-1830 spawned some forty texts, doctrines of education, whose aim was to

articulate a scientific pedagogy, to institute the study of education as a separate discipline in the university. The players on the stage also included political figures (especially Frederick the Great and his ministers), as well as popular voices (such as the editors of moral weeklies which flourished in the first half of the century). Beyond the general aim, as articulated by the king himself, of the exemplary school effecting the best influence on morality and making society more secure, benevolent, and virtuous, the very particular kinds of questions raised have an amazingly familiar ring. New conceptions of both the nature of the soul and the physiology of children became bases for proposing reforms in established methods of discipline and instruction. Such inquiries led to questioning the value of instruction in the classics and foreign languages and gave rise to debate as to how other subjects should be treated. It was suggested, for example, that history's practically useful role in the curriculum was to be seen as a collection of morally good and evil examples in humanity's past. The criteria of selection for curricular subject matter themselves became topics of debate. As the decades passed, the role of reason as fundamental for directing human affairs was opposed by voices decrying the neglect of the imagination. The diminishing role of Scripture at the level of the family (where its status in the Christian world had been seen as a parallel to Homer's role in the ancient world) was a matter of deep concern and entailed the further question of the place of religion in the curriculum.

The most massive work designed to help educate the general public was the Encyclopedia compiled by the French philosophes, headed up by Diderot. That the editors of the project welcomed their role as popularizers, propagandists, and educators, that they claimed for themselves and their project the express purpose of fostering

knowledge, truth, and virtue all at once, is clear from Diderot's essay on the definition of an encyclopedia and from d'Alembert's introduction, the "Preliminary Discourse to the Encyclopedia" (itself often recognized as the manifesto of the Age of Enlightenment). The frontispiece to the Encyclopedia is a depiction of Truth with Reason and Philosophy lifting and pulling away her veil, with the remaining sciences likewise significantly placed. Diderot is fully aware of the tradition whose name is given to the project, the *enkyklios paideia*, a comprehensive system of instruction, or a complete circle of the arts and sciences. One of its most long-standing forms had been precisely the quadrivium and trivium of the seven liberal arts constituting the course of study of the medieval university, while one of the earliest such efforts is attributed to Speusippus, a fourth-century B.C. disciple of Plato. The objective now in the eighteenth century was to "gather all knowledge scattered over the face of the earth" and to order it such that it would convey the "new method of reason," a method that was itself a synthesis of Descartes's rationalism and Locke's, Newton's, and Condillac's empiricism (xxxii). It was to be transmitted to the future generations, so that "as they become better educated," they might "at the same time become more virtuous and happier" (71). "It is at least as important," writes Diderot, "to make men better as it is to make them less ignorant" (86). And he claimed for the project the philanthropic spirit of other educational reforms, calling its contributors "men bound together by zeal for the best interests of the human race and by a feeling of mutual good will" (75). The system of cross-references was to "give to the whole Encyclopedia that unity so favorable to the establishment of truth and to its propagation," to give it finally "the power to change men's common way of thinking" (82, 83). It was to *this* project that the elements which have come to be popularly identified with

"enlightenment" belonged: the anti-institutional and anti-religious elements, the impatience with authority and classical authors, are voiced by Diderot and d'Alembert in just these two pieces of writing.

The scenario in the eighteenth century, in other words, is not unlike the competition in the Greek polis as to who properly emerges as the genuine wise man and teacher of the youth. The opposition to the Encyclopedists led by the Jesuits and the Theology Faculty at the Sorbonne resulted in the official condemnation of the project by the French government in 1759, but Diderot managed to persist in the completion of the work by 1765. Whatever their real and deep differences, however, a thread common to all the groups and individuals (including the writers and educators listed earlier) was a sense of urgency that our humanity was itself at stake, that to make progress toward the realization of human destiny was to make progress in enlightenment, that education, especially the cultivation of morality, was the greatest and most difficult, but indispensable, task of humanity, a task for generations into the future. Kant echoes these goals and concerns but also urges the problem of finding the educator (instead of assuming that something like the project of the encyclopedia does the job). Passages such as the following are repeated in his lectures on pedagogy and on anthropology: human beings must thus be educated (or "reared," *erzogen*) for the good, but the one who is to educate them is in turn a human being who still exists in the crudeness of nature, and yet is now supposed to bring about what he himself needs (*ApH* 325). Human beings can only become human through education (*Erziehung*). They are nothing, save what education makes of them. However, human beings can only be educated by human beings, who must likewise be educated (*P* 443), for all belong to the "crooked wood humanity."

The resulting task for Kant is clear: it is incumbent on every generation to “work on the plan of a more purposive education,” a task that he too describes as the “greatest and most difficult problem that can be assigned to humankind” (P 445-46). His hopes, plans, and ideas, his self-conception of the main purpose of his academic life as consisting in the cultivation of good character, are spelled out time and again in his correspondence with his former students and with the leaders of Philanthropinismus education reform movement. He does *not* speak as an “armchair” philosopher. It is notable that for the philosopher to be himself a professional teacher is a distinction Kant shares with a very select group of German Idealist philosophers in the eighteenth-century, one not shared by their French and English counterparts. Kant’s teaching career spans nearly half a century from private tutor (1748-1754), to Magister and lecturer (1755-1770), to Professor of Logic and Metaphysics (1770-1796), during which time he accumulated an astounding record in number and range of courses taught (from logic and metaphysics to physical geography, anthropology, moral philosophy, jurisprudence, physics, encyclopedia, theology, and pedagogy). His answer ultimately to the question of educating the educator is the classical appeal to philosophy, explicitly claiming just this purpose for his own work. He accords the critical philosophy a role in keeping with the claim of the tradition of logic: that discipline of the mind is essential for human moral life. In the Doctrine of Method of the *Critique of Practical Reason*, Kant’s self-described purpose is to “point out the most general maxims of the doctrine of method of a moral education (*Bildung*) and exercise” (Ak, 5: 161). The method is Socratic in that everything external appealed to is to be used only as an avenue for guiding students in a process of bringing them to an awareness of their own “original [moral] aptitude,” to a

consciousness of their inherent freedom, of which they cannot be deprived and on the basis of which they may enjoy the ability to master the “ills, tribulations, and sufferings of life” (MS 478). This is Kant’s primary sense of “enlightenment,” facilitating the process whereby the moral law becomes efficacious in an individual’s choice-making. As he already noted in the *Groundwork*, the concept of “good will, as it is already inherent in the natural, sound understanding,” does “not so much need to be taught, but only brought to light (*aufgeklärt*)” (GMS 397). In the conclusion of the second *Critique* he makes one of his most explicit claims for the pedagogical function of the critical philosophy as such, calling it a science which is a narrow gate leading to a doctrine of wisdom, “a science to serve teachers as a guideline in order that they may clearly and capably pave the path to wisdom which everyone should follow and keep others from going astray.” (Ak, 5: 162-63).

The account of just how the critical philosophy is to fulfill this goal is too long and involved, of course, to present here. Kant is very clear that striving for knowledge (popularly equated with the notion of enlightenment) is not the supreme goal, noting in the *Critique of Judgment* that such “intellectual curiosity” in fact hinders the attainment of “true enlightenment” which is achieved far more easily by “those who only want to measure up to their essential purpose” (5:294fn). There is, however, a theoretical, as well as a practical, moral dimension. A key notion in this regard is that of the architectonic of reason. What he means by that is not well understood, either. Kant not only distinguishes the different sciences but emphasizes the importance of how they are, can, or cannot be learned. He effectively rejects the traditional appeal to mathematics as either a model for or a means of training the mind for philosophical cognition (A837/B865ff). Most people, he concludes, never

get beyond the level of the learner in school, for they treat even objective rational cognition only as subjectively historical, that is, they treat it as facts reported to them. Unlike, for example, a geometric proof, which when known is the same everywhere, philosophical structures, by contrast, "are often quite diverse and changeable." The "philosophy" that is thus the crucial science for Kant is not the philosophical schools of thought themselves, but what they and the assessment of them must presuppose, the process of a rational cognition from concepts. What should be learned is to philosophize (not philosophy), that is, to "practice reason's talent in the adherence to all its universal principles" as it brings these to bear on "certain available attempts" at philosophizing, "albeit always reserving the right of reason to examine these principles themselves with regard to their sources and either to confirm or reject them" (A838/B866). What Kant means, then, by philosophy as the "system of all philosophical cognition" (A838/B866), by the idea of a rational concept being the "form of a whole," is an architectonic of form, a form serving to cultivate thought and a form to be realized as a very way of thinking, namely as a philosophical habit of mind. It is not an architectonic composed of principles of any one given metaphysical system; it does not have content in this sense. Its content consists rather in principles defining practical tasks, the supreme one being to work toward the realization of the vocation of humanity. In relation to the tradition of the *enkyklios paideia*, the circle of the arts and sciences, Kant's conception of the architectonic serves as the propaedeutic cultivation of reason which first allows such comprehensive learning to have its desired effect (to serve just this realization of the human vocation). There is a discernible convergence between the architectonic and Kant's call for education based on a plan, on principles, aimed at developing human

nature in such a way that human destiny (or vocation) is realized. In sum, Kant's call to enlightenment, the Horatian exhortation of *sapere aude*, is the call just as it is expressed in the ancient text, to "dare to be wise," to have the "courage to make use of one's own understanding, and not to put off the hour of right living."

It is instructive to compare Kant's account with that of John Henry Newman in his *Idea of a University*. There we read that the sciences "all belong to one and the same circle of objects . . . the comprehension of the bearings of one science on another, and the use of each to each, and the location and limitation and adjustment and due appropriation of them all, one with another, this belongs, I conceive, to a sort of science distinct from all of them, and in some sense a science of sciences, which is my own conception of what is meant by Philosophy, in the true sense of the word, and of philosophical habit of mind." In another passage Newman puts it this way: the human "intellect . . . philosophizes, for I suppose Science and Philosophy, in their elementary idea, are nothing else but this habit of viewing, as it may be called, the objects which sense conveys to the mind, of throwing them into a system, and uniting and stamping them with one form. This method is so natural to us . . . as to be almost spontaneous." The requisite education is "called 'Liberal.' A habit of mind is formed which lasts through life, of which the attributes are freedom, equitableness, calmness, moderation, and wisdom; or what in a former Discourse I have ventured to call a philosophical habit."

We are today an information age, an age of the media, and we promote the use of media in every facet of education. Such cultivation of the intellect as just presented is a real antidote to the propensity to equate education with information (with "covering the text"). Approached in terms of the goal of

cultivating the philosophical habit of mind, the texts we read tell and teach a plethora of virtues: these include patience (it takes time for the treasures in the storehouse of memory, to use Augustine's words, to be collected together in that "aha" moment of insight); they include humility, trust, and faith, the courage to take the risk of opening up to mind- and life-changing encounters; they include the art of careful deliberation; they teach being comfortable with the ineliminable uncertainty about ultimate questions (for example, not "proving" the form of the good, but telling the story of the sun, as Socrates does in the *Republic*). In the *Theaetetus*, Socrates exhorts his interlocutors: "Suppose we look at the question *again in a quiet and leisurely manner, not with any impa-*

tience, but genuinely examining ourselves to see what we can make of these apparitions that present themselves to our mind." The product of these leisurely examinations is ultimately not knowledge, but an improvement of Theaetetus's character. The dialogue ends in a typical Socratic aporia, but Socrates's closing words to Theaetetus are "You will be gentler and more agreeable to your companions, having the good sense not to fancy you know what you do not know." The very finest outcome of liberal education so understood is to my mind the renewal of the quest of wisdom itself. In closing, I leave you with "a hymn in praise of wisdom," a poetic reading from the Book of Job (28:1-29), quoted from the Jerusalem Bible:

Silver has its mines,
 and gold a place for refining.
 Iron is extracted from the earth,
 the smelted rocks yield copper.
 Man makes an end of darkness
 when he pierces to the uttermost depths
 the black and lightless rock.
 Mines the lamp folk dig in places where
 there is no foothold, and hang suspended
 far from mankind.
 That earth from which bread comes
 is ravaged underground by fire.
 Down there, the rocks are set with sap-
 phires, full of spangles of gold.
 Down there is a path unknown to birds of
 prey, unseen by the eye of any vulture;
 a path not trodden by the lordly beasts,
 where no lion ever walked.
 Man attacks its flinty sides,
 upturning mountains by their roots,
 driving tunnels through the rocks,
 on the watch for anything precious.
 He explores the sources of rivers, and brings
 to daylight secrets that were hidden.
 But tell me, where does wisdom come from?
 Where is understanding to be found?

The road to it is still unknown to man,
 not to be found in the land of the living.
 "It is not in me," says the Abyss;
 "Nor here," replies the Sea.

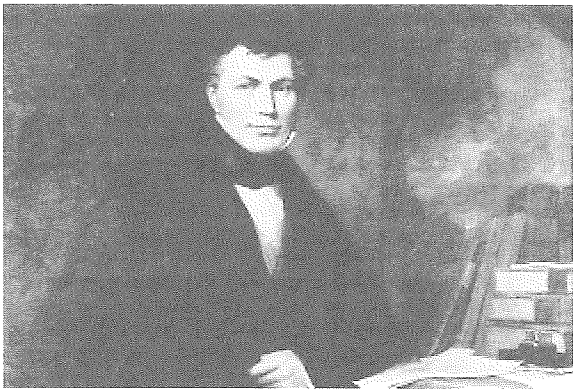
It cannot be bought with solid gold,
 not paid for with any weight of silver,
 nor be priced by the standard of the gold of
 Ophir,
 or of precious onyx or sapphire.
 No gold, no glass can match it in value, nor
 for a fine gold vase can it be bartered.
 Nor is there need to mention coral, nor
 crystal; beside wisdom, pearls are not
 worth the fishing.
 Topaz from Cush is worthless in compari-
 son, and gold, even refined, is valueless.
 But tell me, where does wisdom come from?
 Where is understanding to be found?

It is outside the knowledge of every living
 thing,
 hidden from the birds in the sky.
 Perdition and Death can only say,
 "We have heard reports of it".
 God alone has traced its path
 and found out where it lives.
 (For he sees to the ends of the earth,
 and observes all that lies under heaven.)
 When he willed to give weight to the wind
 and measured out the waters with a
 gauge,
 when he made the laws and rules for the
 rain and mapped a route for thunder-
 claps to follow,
 then he had it in sight, and cast its worth,
 assessed it, fathomed it.
 And he said to man,
 "Wisdom? It is fear of the Lord.
 Understanding?—avoidance of evil."

PERMANENT VERSUS PROGRESSIVE STUDIES: Liberal Learning at Cambridge University according to William Whewell (1794–1866)

Michael J. Crowe

In this presentation, I shall discuss a distinction between permanent and progressive studies, which distinction was formulated in the nineteenth century by William Whewell. I am discussing this distinction because I believe that it can illuminate some curricular issues widely discussed today.



William Whewell

The central character in this presentation is William Whewell (1794–1866), who was one of the most remarkable figures in nineteenth-century England. Born in Lancaster, England, the son of a master carpenter, Whewell entered Cambridge University in 1812 and remained there for the rest of his life. His early publications were largely in mathematics, but in 1828, two years after his ordination, he became Professor of Mineralogy, and ten years later Professor of Moral

Philosophy. From 1841 until his death in 1866, he served as Master of Trinity College, the most prominent of the Cambridge colleges. A scholar of extraordinary breadth, his most famous publications are his *History of the Inductive Sciences* (1837) and his *Philosophy of the Inductive Sciences* (1840). In addition, he wrote important studies on tidal theory, German architecture, political economy, moral philosophy, educational theory, and much else.

In the early decades of the nineteenth century, Cambridge University was above all devoted to liberal education. At that time, the core of Cambridge liberal education and the key to honors was mathematics.¹ Students were also expected to have some knowledge of the classical languages and of theology. During that period, the only road by which a student could attain honors was by competition in the mathematical exams, which were called the Tripos. This changed somewhat in 1827, when Tripos exams in Classics were added. In 1851, Tripos exams in the Moral Sciences and in the Natural Sciences were instituted.

During the first half of the nineteenth century, the traditional form of liberal education practiced at Cambridge came under attack from a number of directions. Within Britain, the rising middle class and the

¹As Martha McMackin Garland comments in her *Cambridge before Darwin: The Ideal of a Liberal Education, 1800-1860* (Cambridge: Cambridge Univ. Press, 1980), "The discipline of mathematics was at the very heart of the University; it formed the basic subject matter for all the undergraduates; until 1822 it was the only, and until the fifties the most highly regarded, route to academic honour" (28).

dissenters from Anglican orthodoxy were both pressing for university education that was more practical in nature and also less tied to the Church of England. This movement led in 1827 to the institution of the University of London, where modern languages, empirical sciences, and areas such as political economy were taught by specialized professors. Moreover, German universities were becoming attached to the idea that a major function of universities was the production of research and, correspondingly, were developing the idea of a research seminar. In addition, the idea of *Lehrfreiheit*, according to which students could study whatever they wished, was gaining ground.² These forces called into question the type of liberal education practiced at Cambridge.

Whewell played a central role in the debates about the curriculum at Cambridge. One of the earliest debates concerned what form of mathematics should be taught. Beginning around 1811, a group of students argued that rather than the geometrical, Euclidean, and Newtonian approaches that had been traditional at Cambridge, a more continental approach, which was more analytical and algebraic, should be instituted. One motivation cited to support this change was the claim (which was in fact correct) that England had fallen behind the Continent in its level of sophistication in mathematics. John Herschel, Charles Babbage, and William Whewell were key figures in urging this reform, with Whewell playing an especially significant role because he stayed on at Cambridge, wrote textbooks embodying the

new methods, and argued for their inclusion in the Tripos exams.

Whewell, however, was not as analytically inclined as Herschel and Babbage. He favored the retention of a significant amount of geometry and also recommended the teaching of “mixed” mathematics, that is, mathematics as applied to such areas as mechanics and optics. The analytical emphasis for a period won the day. Gradually, however, Whewell realized that as the mathematical training grew more specialized and intense, it was losing characteristics that he believed made it suitable to be central to the liberal education sought for most Cambridge students. This led Whewell to make a major modification in his approach, urging a return to more classical intuitive geometrical approaches.³

Whewell’s main arguments for his position appeared in a book that he published in 1845 with the title *Of a Liberal Education in General, and with Particular Reference to the Leading Studies of the University of Cambridge*. Although it ranged over many aspects of liberal education and of university life, its focus was on mathematics. Moreover, central to his discussion of what should be done in regard to teaching and testing in mathematics is a distinction Whewell makes between “Permanent” and “Progressive” studies. Early in his book, Whewell states:

The Studies by which the Intellectual Education of young men is carried on, include two kinds; which, with reference to their subjects, we may describe as *Permanent*, and *Progressive* Studies. To the former class belong those portions of knowledge which have long taken their permanent shape;—ancient lan-

²Among many sources discussing these developments, one of particular relevance for Whewell is Perry Williams, “Passing the Torch: Whewell’s Philosophy and the Principles of English University Education” in *William Whewell: A Composite Portrait*, ed. Menachem Fisch and Simon Schaffer (Oxford: Clarendon Press, 1991), 117–147.

³On these debates and Whewell’s role in them, see Harvey Becher, “William Whewell and Cambridge Mathematics,” *Historical Studies in the Physical Sciences*, 11 (1980), 1–48, and Becher’s “William Whewell and the Preservation of a “Liberal Education” in an Age of Challenge,” *The Rocky Mountain Social Science Journal*, 12 (1975), 59–70. See also Garland, *Cambridge*, ch. 3.

guages and their literature, and long-established demonstrative sciences. To the latter class belong the results of the mental activity of our own times: the literature of our own age, and the sciences in which men are making progress from day to day. The former class of subjects connects us with the past; the latter, with the present and the future. By the former class of studies, each rising generation, in its turn, learns how former generations thought, and felt, and reasoned, and expressed their thoughts, and feelings, and reasonings. By the latter class of studies, each generation learns that thought, and feeling, and reasoning are still active, and is prepared to take a share in the continuation and expression of his activity. Both kinds of study give man a conscious connexion with his race. By the former he becomes conscious of a past, by the latter, of a present, Humanity.⁴

Among the areas of mathematics Whewell classified under permanent were Euclidean geometry and Newtonian mathematics as presented in Newton's *Principia*. Whewell viewed such areas as clear, intuitive, and providing understanding and fostering good intellectual habits. Among progressive areas of mathematics were heavily analytical areas that produced results quickly but with diminished understanding of how the results were obtained. On a broader scale, Whewell placed under Progressive Studies such areas as the developing empirical sciences, including such subjects as electricity and political economy and the study of modern literature and history. Whereas the conclusions central to Permanent Studies were settled, indeed rigorous and beyond dispute, the conclusions derived in Progressive Studies were shifting and subject to emendation.

An especially noteworthy aspect of Whewell's discussion of Progressive Studies is that it is clear that he highly values not only Permanent but also Progressive studies. What he objects to is the assumption, which was then gaining currency, that Progressive studies should form the core of liberal learning. Whewell stressed that the goal to be sought in Cambridge mathematical teaching was "not to produce a school of eminent mathematicians, but to contribute to a Liberal Education of the highest kind."⁵ Moreover, he suggested that undergraduates should read not the latest publications in journals, but rather such classics of mathematics as Euclid's *Elements*, Newton's *Principia*, and Laplace's *Mécanique céleste*.⁶ And it bears mentioning that Whewell's colleagues at Cambridge for the most part accepted the recommendations he made in his book. This is significant not only because of the importance of Cambridge in English education, but also because for many American colleges and universities, Cambridge has served as the educational paradigm and model.

Present-day American higher education is certainly quite distant in both time and space from early Victorian Cambridge. For example, educators no longer assign mathematics as large a role in liberal learning as Whewell did. Nonetheless, Whewell's distinction between Permanent and Progressive studies may be useful in thinking about liberal education today.

⁴William Whewell, *Of a Liberal Education in General; and with Particular Reference to the Leading Studies of the University of Cambridge* (London: John W. Parker, 1845), 5–6. It is interesting to ask whether Whewell might have derived this distinction from an earlier author. Simon Schaffer has made the interesting suggestion in this regard that Whewell derived this distinction from Coleridge's *Constitution of Church and State* (1830). Schaffer states that "In his *Constitution of Church and State* (1830), Coleridge aimed at a balance between what he baptized the 'permanent' and 'progressive' forces in the social order, guaranteeing advance without the costs of disruption, and treating the claims of precedent and reform with equal attention." See Schaffer's "The History and Geography of the Intellectual World: Whewell's Politics of Language" in *William Whewell*, ed. by Fisch and Schaffer, 205.

⁵Whewell, *Of a Liberal Education*, 76.

⁶Whewell, *Of a Liberal Education*, 66–68.

How might Whewell's distinction be applied today? It suggests that there may be areas of learning that have a stature or character that makes it possible to see their contents as Permanent, as being areas where one can be essentially certain that they have been relevant in the past, are now relevant, and will be relevant for the future. The last is an especially important characteristic because college education is above all about educating students for the future. What among present academic areas can be identified as Permanent Studies? Some examples I would propose as illustrations are Euclid's geometry, Shakespeare's *Hamlet*, the French Revolution, virtue, Mozart's music, the Bible, evolutionary theory, Copernican astronomy, Newtonian mechanics, and such skills as writing and speaking with clarity and correctness. In compiling this list, I have tried to make it broad in scope, but somewhat modest in its specifications. Others would compile a somewhat different list, but what is most important is whether we could agree that there are areas to be listed under Permanent Studies, or even whether this distinction can be made.⁷ Whewell would, I believe, urge us to work to ensure that such areas of permanent importance do not get slighted.

Let us look at the issues from a slightly different angle. It seems to me that one of

the most widespread and unfortunate mistakes made today consists in jumping from the true statement that Progressive Studies are vitally important for the future, to the erroneous conclusion that such studies should be the core of the curriculum. This sets up an inappropriate competition between the two types of studies. We should follow Whewell in agreeing on the importance of Progressive Studies. The advancement of society depends on having scholars who can successfully pursue such studies and thereby improve the quality and quantity of knowledge that we have. But this does not entail that Progressive Studies should be the core of our curriculum. It is appropriate for students to have read Shakespeare's *Hamlet*, but this does not entail that they need to have read the latest interpretation of Hamlet, no matter how attractive that interpretation may *now* seem. One example of a study where this mistake seems prevalent and pernicious is the Boyer Report,⁸ which seems unduly focused on fostering Progressive Studies.

In concluding this presentation, I wish to note Whewell's stress on the point that through education, we need to make contact with the richness of our past. Giving emphasis to Permanent Studies ensures that this will not only occur, but also that it will consciously take place.

⁷I would certainly admit that the distinction can be called into question. A striking example is geometry itself, which Whewell saw as the paradigm of Permanent Studies. In fact, geometry, or at least mathematicians' views on the nature of geometry, changed drastically later in the nineteenth century with the creation of the non-Euclidean geometries.

⁸*The Boyer Commission on Educating Undergraduates: Reinventing Undergraduate Education: A Blueprint for America's Research Universities* (1998).

FACULTY NEWS

The year has been exciting and eventful for **Steven Affeldt**. Having bought his first house in late June, he is now enjoying discovering that it is possible to mow lawns, shovel snow, and in general care for a house without losing time for academic work. He presented parts of an extended essay on Emerson's "Self-Reliance" at the Annual Meetings of the American Political Science Association in San Francisco this fall, and the paper has recently been accepted for publication in a forthcoming book, *Stanley Cavell and Political Philosophy*. He also presented a paper on how moral and aesthetic issues come together in Wittgenstein's investigation of aspect-seeing at the Annual Meetings of the American Society for Aesthetics in Minneapolis in October, a version of which will be published in a forthcoming book on Wittgenstein and Aspect-Seeing. He had the opportunity to spend three very pleasant days in Denver with Professors Crowe, Munzel, and Sloan, helping to interview candidates for teaching in our Natural Science sequence. Between these trips and other writing commitments, he is also moving toward the completion of a book manuscript on Rousseau's *Social Contract*.

He continues to be thrilled by the intellectual vitality of Notre Dame and PLS, and by the pleasures and rewards of teaching and learning with our extraordinary students. It was especially heartening to see how well they supported one another in the days and weeks following September 11, and how thoughtfully and deeply they considered their reactions to those events. A special session of the Ethics tutorial devoted to Simone Weil's essay "The Iliad, or the Poem

of Force" was especially helpful and served to knit them together more closely and more deeply.

Nicholas Ayo will be retiring from the Program at the end of May 2004, but he hopes to enjoy a last hurrah with fall classes in 2002 and 2003 as well as some publications still working through the pipeline into the light of day. A book on the Doxology (*Glory to God or Worship*) is in the editorial purgatory of the University of Notre Dame Press. May it climb the mountain before too much longer. And as a finale, a hopefully charming account of the life of Saint Nicholas (aka Sant(a) Claus) will find its way into some kind of print. If one has not found a gift for a Domer of one's acquaintance, one might consider *Signs of Grace: Meditations on the Notre Dame Campus*. The author has been known to teach theology in PLS over the years, and he wants to say that even he enjoys this particular book.

For those who know and love Professor **Edward Cronin**, he and his wife Serena have moved into Southfield Village assisted living facility (Suite 215). They would love to hear from you. The mailing address is:

Professor and Mrs. Edward Cronin
Box 125
6450 Miami Circle
South Bend, IN 46614
(574) 231-9591

Michael Crowe is retiring this year after forty-one years on the PLS faculty. He will spend the fall semester of 2002 as "Distinguished Scholar in Residence" at the University of Louisville, co-teaching a course on

"Revolutions in Science," after which he will return to South Bend. His publications within the last year include a three-volume Japanese translation of his *Extraterrestrial Life Debate 1750-1900* and a second edition of his *Theories of the World from Antiquity to the Copernican Revolution*. One of his main projects during retirement is seeing two new books through to publication: *The Extraterrestrial Life Debate-Antiquity to 1915: A Source Book and Mechanics from Aristotle to Einstein*. Felicitas Munzel writes, "My first year serving as the Undergraduate Advisor and Associate Chair of the Program has been a very rewarding time of increased interaction with our students. I am reminded anew of what special individuals they are, committing themselves amid all the distractions and competing options of modern life to a very demanding program of study and seriously engaging the questions of ultimate concern to humankind. As one of our colleagues has said, they are truly noble: their energy, enthusiasm, and idealism being evident as well in the service work to which they commit themselves both during and after their studies. The commitment of our students, their ideals and aspirations, underscore for me the sacredness of the vocation of teaching, the responsibility we have to honor the trust placed in our hands. In tandem with the joy of this experience, my research has continued to develop in the area of examining Kant's philosophy in its relation to and as informed by his participation in and critical engagement of the immense pedagogical debates spanning the long eighteenth-century. A DAAD research grant will take me back to Tübingen, Germany this coming summer. Contributions

first presented at conferences in Tübingen in February and May of last year are now appearing in the following volumes: a cooperative commentary on Kant's *Critique of Practical Reason* (Berlin: Akademie Verlag) and a volume of essays on Otfried Höffe's work on globalization and his theory of a democratic world republic (Munich: C. H. Beck). An essay, "Kant, Hegel, and the Rise of Pedagogical Science" will appear in Blackwell's *A Companion to the Philosophy of Education* and another essay, "Kant," will appear in Blackwell's revised edition of *The World's Great Philosophers*. In addition to the Tübingen visits, I have presented papers on topics related to my research at the German Studies Association twenty-fifth anniversary meeting in Washington DC (a meeting attended by dignitaries representing all German-speaking countries, as well as our own federal government and institutions and agencies here—on October 4-6, one day after the reopening of Reagan National following September 11), and most recently at Northwestern University at a conference focused on Kant's *Critique of Judgment*. The connections in my own understanding among the direction in which my research is moving and the tradition of liberal arts education, and hence with the ideals and objectives of our Program, are indicated in my Opening Charge which it was my privilege and honor to present to our students and faculty this past fall. The hope is that all these smaller projects will (sooner rather than later) coalesce in the form of a book entitled *Immanuel Kant—Philosopher Educator: The Critical Philosophy and the Rise of Pedagogical Science*. My work in the wider academic community, including service as bibliographer for the *North American Kant*

Society and on the editorial board of the *Journal of Interdisciplinary Studies*, too is part of this mosaic of activities which both contribute to an overall project and demand their own attention. Again, it all ultimately adds up for me to an ever greater sense of conviction about the privilege we have in being part of this program of liberal education, about its possibilities, and our about our responsibility as stewards of it."

Clark Power's wife, Ann, is currently the Undergraduate Director in the Department of Sociology. Clark and Ann's daughter, Kara, is a first-year student in the College of Arts and Letters. Clark is giving the City of God Lecture, "Tolle, Lege: Homelessness

and Self-Discovery," at Merrimack College in April. Clark serves as the Associate Director of the Mendelson Center for Sport, Character, and Culture at Notre Dame, which he helped to establish two years ago. He has been lecturing on the role that youth sport can play in character development. He joined with colleagues at Notre Dame and Stanford University to organize a forum on the culture of youth sport in America, which was held at Stanford University this March. **Katherine Tillman** says that in the last few months she has enjoyed good visits with PLS alums who are presently employed at Notre Dame: Felicia Johnson and her husband Sean O'Brien, Kelli Moran, Tony Lawton, John Schoenig, and Mae Cheung (who is in ND Law School); and also with PLS alums Michael Schierl, Laura Zawadski,

How Shall We Get to Heaven in Season?
The Use of the Railroad in Henry David Thoreau's *Walden*

Mary Margaret Cecilia Nussbaum
 Class of 2001

Josh and Stacey Noem and their darling baby Oscar, too; she was sorry to miss Stacey Fuller's January wedding here. Meanwhile, Professor Tillman continues "Newmanizing" and sends warm greetings to all of her former students.

Henry Weinfield is on leave this semester and is working on a book on English poetry as well as a translation of Hesiod's *Theogony*.

These days, we are far flung: hours and miles from family, from friends, from future homes. We fly through the air eating honey-roasted peanuts to get somewhere important in a snap. We amble when we take the bus. We walk only for leisure, or for exercise. It was not always so. Henry David Thoreau writes from a world where his time is often, by our measure, idle. Some days he sits in the sunny doorway of his cabin, "from sunrise 'til noon, rapt in a reverie" (Thoreau, 72). In this slower world, horses are swift and trains are super-naturally so. The presence of the railroad in *Walden*, both as a reality and as a motif, reflects the taut duality that pulls at Thoreau's thought. As a synecdoche of his entire experiment with life "lived deliberately" and "near the bone," the railroad speaks to the paradoxical tensions that compel Thoreau in his search. These paradoxes are found between heaven and earth, society and solitude, time and eternity, sound and silence, luxury and spartan frugality, pastime and work, the good and the

wild, rootedness and travel, unjust systems and personal responsibility, mortal toil and immortal thought, nature and man, the lie of progress and the truth of progress, fleet fame and worthiness, metaphor and reality, and matter and spirit. To read *Walden* as we should—in our most wakeful hours and standing on tiptoe—we must understand what it means to travel "railroad fashion" and why the fastest traveler is still he that goes afoot (38).

In this essay I will examine how Thoreau studies the railroad from every angle, squinting at its cars in the bright light of day and closing his eyes to hear them rush by. For him the railroad is, at times, a mere reality or fixture in the physical; a feast for or an assault on the senses; a symbol and tool for fashionable New Englanders; an exhibit of technology and ideas of progress; a part of a corrupt social system; an embodiment of commerce; and a paradox that speaks to the paradoxical nature of *Walden* and the world that it responds to.

Though often imagined as a recluse, Thoreau lives a mere mile from his nearest neighbor (1) and strolls into the village every "day or two" to take in the gossip in "homeopathic doses" (103). He is close enough to town to succumb to the comforts of the place, close enough to be pawed by its "dirty institutions" (106), close enough to be arrested and spend a night in jail or return home and dine with his mother. Thoreau reports that the Fitchburg

Railroad runs only a hundred rods south of his cabin (74). He is close enough to it that, if on any day his findings failed him and he decided to go (and go and go) he surely could. But he returns to his "snug harbor in the woods" (105) night after night like a monk to his hermitage. He will homeopathically cure himself of the infirmities of Concord, taking small sour sips to grow strong and resistant. Though from and of the village, he allows himself enough distance to speak with the uncomplicated authority of an outsider looking in. The railroad hems in his isolation, crosses the horizon and mixes with his "tonic of wildness" (187). It is the "causeway" by which he travels to town, and he is "related to society by this link" (74). Ironically and occasionally it serves as a footpath leading him further into "nature." Being an industry, the railroad brings workers to the Walden Woods, and these men confuse Thoreau for an employee and "bow to him as an old acquaintance" (74). Several times in the text Thoreau treats the railroad cursorily, as only a part of the geography that he is mapping, as organic and accepted as the snow, the twilight, or the spreading wings of a barred owl. But the railroad is neither natural nor inconsequential. He *seems* to treat it thus while actually demonstrating that this too shall pass, that from, or in spite of, the daily dreariness of the railroad, startling and transcendent beauty can be found. He writes of walking along the railroad causeway in "a lake of rainbow light" in which, for a short while, he "lived like a dolphin." He fancies himself "one of the elect," with a halo of light around his shadow (123). Later Thoreau writes of a curious beauty that is born of what is an open wound or a scar:

Few phenomena gave me more delight than to observe the forms which the thawing sand and clay assume in flowing down the sides of a deep cut on the railroad through which I

passed on the way to the village. . . . The material was sand of every degree of fineness and of various rich colors. (Thoreau, 180-81)

Thoreau's mentions of the railroad as an unquestioned fixture in the physical world are sparse and insufficient to his understanding.

The railroad is a thing of the times, but Thoreau is interested in the eternities. Still, it is not easy (or necessarily good) to overcome the senses, and Thoreau must live in his times, however uncomfortably. It is telling that the longest discussion of the railroad is found in the chapter "Sounds." Above all, Thoreau comes to know this "cloud-compeller" (75) like any other creature of the forest, through his eyes, ears, and nose and the trembling of the earth.

In "Sounds," Thoreau writes of the necessity of being "forever on the alert" (72). As a man disciplining himself as a "seer," he hones his senses to a sharpness. He listens for the "dark and tearful" music of the screech owls and the melancholy of the hooting owl (79). He hears the lowing of a cow like a minstrel's serenade and the "trump" of those "ancient winebibbers and wassailers," the bullfrogs (80). In the absence of "domestic sounds" (81), and in the stillness of the forest, Thoreau begins to hear the sounds of silence, "wild sumachs and blackberry vines breaking into your cellar; sturdy pitch-pines rubbing and creaking against the shingles for want of room" (81-82). The sense of hearing is central not only to his discovery of the world, but also to the world's hearing, and heeding, of him. He is like "a chanticleer in the morning, standing on his roost" to wake his neighbors up (57). If Thoreau intends himself to be a herald, calling the villagers to an "infinite expectation of the dawn" (60), and to the "effort to throw off sleep" which is moral reform, then it is troubling that there is a sound in the woods that

is literally louder than the chanticleer or the "*lingua vernacula*" that is the melody of the hooting owl (161). If his aural observations are intended to alert him to the order and music of the green world, and the vibrations of the universal lyre, then it is troubling that the sound that is the most regular, that marks the epochs in the day (76) is not fashioned by that "greater steadfastness," (46) but by the hands of man. It is not the hooting owl's coos and *whoos* echoing through the trees and floating to his cabin that tell of the coming of winter and locate him in the world. Rather, it is the rude crescendo of the conductor's whistle, the *lingua vernacula* of the nineteenth century—of progress and commerce and speed—that tells Thoreau where he is.

Thoreau does not want to join the parade of "this restless, nervous, bustling, trivial Nineteenth Century" (194). So his relationship to the train's sound is complex. At times he treats it as a commercial interruption before the billed performance: "Regularly at half past seven, in one part of the summer, after the evening train had gone by, the whippoorwills chanted their vespers for half an hour" (79). He can be ironic and disdainful, as when he writes that commerce is "unexpectedly confident and serene, alert, adventurous, and unwearied," and if that is true then he is "refreshed and expanded when the freight train rattles past" (76). In a conspiratorial tone, he is, writes that "the air is full of invisible bolts" (76), and that we are like the sons of Tell, in danger of losing our heads from this locomotive's aim (76). He reports of the strangeness of transporting healthy herd animals by rail, how "the bleating of calves and sheep, and the hustling of oxen," are like a pastoral valley going by (78). He is always conscious that the railroad is not an isolated phenomenon, but something that will surely shape geography and humanity along with it. In reply to the whistle of the locomotive, "the country hands a chair to the city" (74). The tracks seem to run downhill from there:

All the Indian and huckleberry hills are stripped, all the cran-

berry meadows are raked into the city. Up comes the cotton, down goes the woven cloth; up comes the silk, down goes the woolen; up comes the books but down goes the wit that writes them. (75)

When his senses can only hint at comprehension, he leans on lyricism. Attending to the life in the thing, he calls the railroad a "comet," a "fire-steed" and a "travelling demigod" (75). It is a "bright saloon." It is a "cloud-compeller," which "would ere long take the sunset sky for the livery of his train" (75). He often draws comparisons between the present age and the Golden Age. Modernity shivers from the same sadness, but without the cloak of heroism:

That devilish Iron Horse, whose ear-rending neigh is heard throughout the town, has muddied the Boiling Spring with his foot, and he it is that has browsed off all the woods on Walden shore; that Trojan horse, with a thousand men in his belly, introduced by mercenary Greeks! Where is the country's champion, the Moore of Moore Hall, to meet him at the Deep Cut and thrust an avenging lance between the ribs of the bloated pest? (118)

Like the woodchopper and the ice-man (118), the train poisons Walden Wood. The pond is "skywater" (115) that "betrays the spirit that is in the air" (116). The train, by his analogy, has brought the spirit of an invading army. It has an insatiable appetite for water to boil and wood to burn. Thoreau will be the Trojan Laocoön to cut its sleek sides open and reveal the terror in its belly. He will begin by judging the train's sounds with his own ears. "If the engine whistles, let it whistle till it is hoarse for its pains. If the bell rings, why should we

run? We will consider what kind of music they are like" (64).

Thoreau insists on listening to the music in what others call noise, in hearing a different drummer. "The greater part of what my neighbors call good I believe in my soul to be bad" (13). His neighbors work at businesses, trying to get out of debt. All of his work is pastime, and his "property rights" are those of a squatter (35). His neighbors savor "Little Reading" and a copy of the Times. He scales heaven with a pile of Dante, Homer, Shakespeare, and the Vedas (68). Thoreau's neighbors unthinkingly swallow catechetical truisms. At the age of thirty he has yet to hear "the first syllable of valuable or even earnest advice" from his seniors (12). His neighbors pay taxes for wars. He writes an essay on civil disobedience from his cell. His neighbors esteem novelty in their clothing and fear a "broken pantaloons" (20). He esteems utility and would "wear a patch, or two extra seams" above the knee (20).

The fashion of dress as dictated by Parisian monkey-men and mimicked by American disciples (22) is silliness, but has serious results. "We know but few men, a great many coats and breeches" (20). We begin to worship whims and idols, praying not "to the Graces, nor the Parcae, but [to] Fashion" (22). That an idea of fashion could translate into how a man lives his singular and divine life alarms Thoreau. It blurs the distinction between what is respected and what is respectable (20). Thoreau will clarify this by questioning the discontented masses:

What makes families run out?
What is the nature of the luxury
which enervates and destroys
nations? Are we sure that there
is none of it in our own lives?
(16)

Born from a diluted idea of manifest destiny, Thoreau understands that, on one level, the railroad is fashion—the latest design from the "ex-

perts." And it gives birth to fashionable travel. Again, Thoreau dissents. He writes of it first in jest, assuming the language of his venture-minded peers when he claims the ice trade and railroad as distinct business advantages (19). His neighbors tell of their travels to California, England, and the Indies and want to connect Maine and Texas by wire. He wonders if Maine and Texas have anything to say to one another and boasts of having traveled a good deal in Concord (10) and of meeting "wiser men" through the pages of old books (70). The railroad will cut a swath through the West with a violent quickness. Thoreau desires to cut a swath most deliberately through the unmapped territory of life itself (60). He will begin with small steps and local, patient observation. He will begin on the scale of the human, not the demigod. Ultimately his desire to know the geography of life will lead him inward, not to "worn-out China or Japan," (190) not rumbling first-class toward some mirage in the sun:

What does Africa,—what does
the West stand for? . . . Does Mr.
Grinnell know where he himself
is? Be rather the Mungo Park,
the Lewis and Clarke and
Frobisher, of your own streams
and oceans; explore your own
higher latitudes . . . be a Colum-
bus to whole new continents
and worlds within you, opening
new channels, not of trade, but
of thought. (189)

"Explore thyself" becomes his dictum and self-sufficiency his practice. He is clearly and consciously behind the times: "A very *agricola laboriosus* was I to travelers bound westward through Lincoln and Wayland to nobody knows where" (97). By another's reckoning Thoreau would be a "Harvard man," but the inflated language he uses to describe himself is deflation. He is a "home-staying, laborious native of the soil," and he seems to relish his life on the margins. He demands answers

from the railroad and all that is accepted out of custom or laziness. Though fashion trains his neighbors to think of time in designer's seasons and in sales, he will think of time in nature's seasons, in the present moment and in the eternities.

The railroad squeezes the present moment into hurried, steamy drops, its comings and goings surer than the sun:

The startings and arrivals of the cars are now the epochs in the village day. . . the farmers set their clocks by them . . . Have not men improved somewhat in punctuality since the railroad was invented? Do they not talk and think faster in the depot than they did in the stage-office? (76)

Thoreau proposes that one cannot "kill time without injuring eternity" (12). He believes that "God himself culminates in the present moment" (64). So it is of utmost concern if the railroad causes men to talk and think and live faster, while not causing them to live more wisely. It is a paradox and a folly for men to think it worth their time to spend a day toiling to earn the money to ride thirty miles on the rail. Thoreau can save the day and the mean toil and walk the same thirty miles by foot (38). With his feet as his only carriage, Thoreau is faster than steam, than fire, than steel.

In modern technology Thoreau sees a flawed discourse with history and deceptive ideas of accomplishment and necessity. The idea of progress that he engages places its faith in the perfectibility of things and processes and asserts that "civilization is a real advance in the condition of man" (25). This dream of progress leads men to make a railroad round the world, "grading the whole surface of the planet" (38). It confuses the "celestial train" bound for heaven with the "petty train" bound for

Boston (75). Thoreau does not mistrust the scientific method; indeed, he employs many of its principles in his study of beans and his surveying of ponds. The idea that you could begin with a hypothesis and arrive at an entirely unexpected conclusion is one that he lauds. Moreover, he speaks of his own search for truth as an "experiment." "But lo! Men have become the tools of their tools" (29). No amount of improvement will finally bring men to a place much further or faster or finer than they could have arrived at in an old way. Thoreau does not discount the idea of progress in itself but distinguishes between the perfection of man and the perfection of things, for "only the wise improve their advantages" (25). Thoreau acknowledges education from generation to generation, "old deeds for old people and new deeds for new" (12). He takes issue with the complications that increased technology brings and the way that it shifts its focus of improvement from men to objects.

Thoreau does not like the taste of jam, preferring berries straight from the vine. Thoreau does not know where his coffee is coming from, or whether in the simple act of buying beans and brewing a cup he is being implicated in a tyrannical government or, worse yet, his own ebriosity (131). So he simplifies. He drinks water (129, 131). His intention is absolutely not to be a "do-gooder," skating on the surface of things, but to "set about being good" (49), one of the worthies of the world. He simplifies. Though touted as a time-saver and conveniences, most technologies complicate our lives and steal our time by making things that were once unnecessary or unknown seem necessary for survival or, at least for the comforting upkeep of our trousers, our wagons, and our PCs. "Our inventions are wont to be pretty toys," that are but "improved means to an unimproved end" (37). And the "so called internal improvements" of the nation are all "external and superficial" (61). Thoreau follows a Rousseavian analysis on the origins of inequality. Owning more clothes introduced "sewing, a kind of work which you may call endless," (20) and with

sewing came the creation of a class (in this case women) who were asked to toil in a mean and degraded way. This inequality becomes institutionalized in factories where the "principle object is, not that mankind may be well and honestly clad, but unquestionably, that the corporations may be enriched" (21-22). A similar situation exists in universities.

Those conveniences which the student requires at Cambridge or elsewhere cost him or somebody else ten times as great a sacrifice of life as they would with proper management on both sides. (36)

Thoreau imagines a world where all share in the necessary work, building houses and hoeing beans so that no men "do all the exchange work with the oxen, or, in other words, become the slaves of the strongest" (40). The sacrifice of such a world might be less grandeur and fewer monuments in stone, more men on foot and fewer shiny rails, but Thoreau is willing to accept this trade and the humbling and revolutionary view of history that would accompany it.

Many are concerned about the monuments of the West and the East,—to know who built them. For my part, I should like to know who in those days did not build them, who were above such trifling. (41)

In addition to fattening a life that would be sweetest if lived near the bone (193), increased technology diverts the gaze of an improving eye from men to things, and men become aligned with their things, so that instead of Andrew and Martin we seem to know a stained red coat, a pair of fine wool breeches. The English endeavor to cure potato-rot when they ought to worry about "brain-rot" (191). This inconsistency between appearances and

reality is most pronounced in Thoreau's discussion of the railroad. He writes ironically,

If we do not get out sleepers, and forge rails, and devote days and nights to the work, but go tinkering upon our *lives* to improve *them*, who will build railroads? And if railroads are not built, how shall we get to heaven in season? But if we stay at home and mind our business, who will want railroads? (61)

In his bleakest passages, Thoreau writes of the railroad as a "melancholy accident" (38) that is part of a largely unjust social system, which purveys myths of equality and accessibility and which veils the cost of living that it took to forge the steel:

Men have an indistinct notion that . . . all will at length ride somewhere, in next to no time, and for nothing; but though a crowd rushes to the depot, and the conductor shouts 'All aboard!' when the smoke is blown away and the vapor condensed, it will be perceived that a few are riding, but the rest are run over. (38)

Thoreau does not measure worth in gold or in pounds, but with the greatest gravity: "The cost of a thing is the amount of what I will call life which is required to be exchanged for it, immediately or in the long run" (25). One might ask why any amount of life would be traded for a thing, but in Thoreau's analysis this is the accepted state of commerce. His neighbors are serfs of the soil (10), contracted into a "nutshell of civility" (11), "promising to pay to-morrow and dying to-day" (11). They pay the ultimate cost for a thing, digging their graves from the day they are born (10). The railroad, too, is built on bodies and requires many a godlike man to stoop, "gasp-

ing for breath" (11). "We do not ride on the railroad; it rides upon us. Did you ever think what those sleepers are that underlie the railroad? Each one is a man, an Irishman, or a Yankee man" (61).

Thoreau understands that charity, in the charity-guild sense of the word, is a sweet-smelling balm, but what is needed is a new body. It is not good enough to hire a poor woman to work in your kitchen; you ought to work in her stead (51). "There are a thousand hacking at the branches of evil to one who is striking at the root" (51). To change anything one must first *become* the change he hopes to see and then he must begin hammering into hard wood (194) and digging at true roots. The idealist gazes at realities and the realities tell of a fierceness. It takes a "gang of men for every five miles to keep the sleepers down and level in their beds," their weight is only just greater than the opposing force of revolt, for the dead men are only sleeping and "may sometime get up again" (61). The commerce which made the Irishmen lie down is the same commerce that leads a farmer to "carry his God to market . . . or go to market for his god" (120). The trade of commerce "curses everything it handles" (47), even when the business is with "messages from heaven." It is this sneaking state of things that leads Thoreau to think "often and seriously of picking huckleberries" (47), to choose poverty and to take to the woods.

Rainer Maria Rilke tells a young poet to "try, like some first human being, to say what you see and experience and love and lose" (Rilke, 19). Thoreau is like this artist, for in the woods he lives naked to the bones, with nakedness his shield. He writes with a freshness. He clears the worktable of his mind, throws out the faded family recipes, and unravels the rope of tired opinion. Like Adam in the Gar-

den, he begins to name things (120). He loses the almanacs and the knowledge of scientists and appoints himself "inspector of snow storms and rain storms" (17-18). As a baker he experiments with the "first [bread] invention of the unleavened kind" (43) and follows the flow of history in his own additions and subtractions: one day working with fermentation, one day using Indian meal. He arrives at a different conclusion than the progress of history and of most bakers, though, deciding that yeast is "not an essential ingredient" (43). Thoreau must learn by doing and he must learn on his own. The easy embrace between man and machine is not one he can join. It stinks of assumption, of treachery. How is he to use, let alone esteem, the railroad system when the "cost of living" that it took to build it is various, tangled and tainted? How is he to board a train when he does not know what makes the wheels turn and the cars sway, or if he would arrive at the same recipe in the same way? Leavened bread is customary and looks like bread should. But Thoreau takes his loaves like the Israelites and likes them that way. Until what appears to be and what is are clear reflections, Thoreau must remain skeptical:

If all were as it seems, and men made the elements their servants for noble ends! If the cloud that hangs over the engine were the perspiration of heroic deeds, or as beneficent as that which floats over the farmer's fields. . . . If the enterprise were as innocent as it is early. . . . If the enterprise were as heroic and commanding as it is protracted and unwearied!
(75)

As a rhetorical principle, paradox makes the

reader entertain doubt. Do you live warmly in a house? Thoreau calls them prisons, almshouses, coffins, and family-tombs, and you are cooking yourself *a la mode* (15). You would be freer living in a large railroad toolbox (24). Do you keep livestock? Herds are the keepers of men (39). "Something laid up against a sick day" is the cause of sickness for workers (25). And the railroad—that marvel, that gem—is ultimately slower than walking.

Such paradoxes jostle the reader, make him uneasy in his chair. Henry David Thoreau writes *Walden* with a force and a fervor, telling of cutting, shaving, driving, sucking, publishing, knowing, going, and learning. His words are words of action and they invite us into his investigation of living, of all that is. But Thoreau is, in many ways, a contemplative. He went to the woods as a young man because "he wished to live deliberately, to front only the essential facts of life." He wanted to live authentically and fully, without resignation, for "living is so dear." He wanted to "live deep and suck out all the marrow of life, . . . to drive life into a corner, and reduce it to its lowest terms." He wanted to die knowing that he had lived (60).

In his investigations he finds paradoxes at every bend, not the least of which is the railroad. And though it is bright and though it is loud, Thoreau will not have his eyes "put out" and his "ears spoiled by its smoke and steam and hissing" (78). The railroad is contrary to

so much of what he holds dear and true. The railroad fosters false faith: it cheapens the present moment, keeping men speeding toward the next place and sweating for an old debt. Thoreau sees men laboring "under a mistake" (10) and living without faith. Replace the train's whistle with the melody of the uninterrupted poem of creation (57). Record a "simple and irrepressible satisfaction with the gift of life" (52). The heathens will teach the Christians the Psalms:

Why the jailer does not leave open his prison doors,—why the judge does not dismiss his case,—why the preacher does not dismiss his congregation! It is because they do not obey the hint which God gives them, nor accept the pardon which he freely offers to all (186).

Accepting their pardon, men will be "sobered into silence by the mystery" (165) of the dead foxes and the old hounds and the thumbed-through books about them. From the mystery they will know their need for the infinite: for bottomless ponds, and for the awesome, the "tadpoles which herons gobble up, and the tortoises and toads run over in the road" (187). Turning from the speed and the luxury of the Iron Horse, they will join Thoreau in his daily work of living deliberately and "not be thrown off the track by every nutshell and mosquito's wing that falls on the rails" (64).

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2001 SENIOR ESSAY TITLES

Andrews, Kyle	Making the Earth Say Beans Instead of Grass: Thoreau's Answer to the Question of Double Consciousness	Stephen Fallon
Balhoff, Catherine (Patrice)	Contemplative Crossroads: St. Teresa of Avila and St. Thérèse of Lisieux	Katherine Tillman
Birdsong, Samuel	The Miseducation of a Birdsong: A Notre Dame Tragedy	F. Clark Power
Brejcha, Matthew	Transitional Justice, Nuremberg, and Human Rights	Fabian Udoh
Dixon, Anne	Consumerism: Social Disease or Healthy Reality	Walter Nicgorski
Doenges, Timothy	The Perspectives on "Making Amends" Fostered by the Twelve Steps of Alcoholics Anonymous and Narcotics Anonymous	Nicholas Ayo, C.S.C.
Donovan, Christopher	A Comparative Analysis on the Origin and Development of Evil in the <i>Confessions</i> of St. Augustine of Hippo and Jean-Jacques Rousseau	Fabian Udoh
Flynn, Erin	Making and Receiving: Dante's Journey of Poetic Creation in the <i>Divine Comedy</i>	Henry Weinfield
Frantz, Elizabeth	The Excavation of a Buried Love: The Portrayal of Psycho-analysis in Freud's Treatment of Wilhelm Jensen's <i>Gradiva</i>	Steven Affeldt
Girimonte, Nicholas	Despair and the Unbeliever in Miguel de Unamuno's <i>San Manuel Bueno, mártir</i> and Søren Kierkegaard's <i>The Sickness unto Death</i>	Steven Affeldt
Haight, Sarah	"What it must be is an imposing school:" The Revolutionary Other and the Politics of the <i>Muséum Français</i>	Phillip Sloan
Herman, Thomas	Racism, the Self and the Moral Imagination in Ralph Ellison's <i>Invisible Man</i>	F. Clark Power
Howarth, Joseph	Where Did Satan's Power Go? Dante's Conception of the Devil in the <i>Inferno</i>	Kent Emery, Jr.

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|-------------------------------|---|--|
| Hurd, Jeffrey | The Natural Law and Constitutional Interpretation | Walter Nicgorski |
| Jennings, Mark | Making Sense of the Human Genome Project: Our Relation to the Knowledge Imparted by Reductive Science | Phillip Sloan |
| Johnston, Daniel | Aristotelian and Scholastic Sources of Dante's Punishment of Usury | Kent Emery, Jr. |
| Killen, James Scott | Karma and Desire: An Examination of Karmayoga within the <i>Bhagavad-Gita</i> | Frederick Crosson
Jeffery Schneibel, C.S.C. |
| Leary, Jennifer | Seeking the Sign: Conversion, Reason, and the Heart in the Thought of Blaise Pascal | Kent Emery, Jr. |
| Lyons, Mary | The Meaning of a Look: Similarities Between Tolstoy and Dostoevsky | Nicholas Ayo, C.S.C. |
| Maloney, Alexandra (Lexi) | Dante's Paradoxical Undertaking in the <i>Divine Comedy</i> : Restoring the Empire to its Spiritual, Secular and Unifying Function | Kent Emery, Jr. |
| Marino, Elizabeth | On Living: A Study on the Conditions Needed for Love and Morality according to Rousseau's <i>Emile</i> | Steven Affeldt |
| McCall, Philip | In Defense of Socrates: The Survival of the Philosophical Tradition | Walter Nicgorski |
| McGowan, Danielle Nichole | Reconciling Analytical Thinking and Maternal Thinking: A Conflict Within My Education | Al Neiman |
| McTighe, Chadwick | Eugenics in the Modern World: A Study of Science, Society, and Historical Perspective | Phillip Sloan |
| Mitros, Dory | "O, For a Life of Sensations Rather than of Thoughts!": John Keats's Ode on Melancholy | Henry Weinfield |
| Mulligan, Rene | The Problem of the Suffering Poor | Nicholas Ayo, C.S.C. |
| Nussbaum, Mary Margaret (Mia) | To Wail the Right Question and Choir the Proper Praise: The Vocation of Artist and the Writing Life in the Work of Annie Dillard | Stephen Fallon |
| Perri, Anthony | A Study of John Henry Cardinal Newman's <i>Idea of the University</i> as a Unique Union of "Influence" and "Discipline," Bringing the Boy into Intellectual Manhood | Katherine Tillman |

Rinner, Jenifer	Unraveling Shakespeare's <i>Winter's Tale</i> : "It the more shows off your wonder"	Steve Fallon
Rodriguez, Brian	Man, Music, and Politics: How a Rediscovery of Plato's Belief in the Political Importance of Music Can Influence the Debate over Contemporary Music	Edmund Goehring
Shank, Elizabeth (Liz)	The Roses Bushing About Her Glowed: Milton's Portrayal of Woman	Stephen Fallon
Snow, Emily	On the Beautiful in <i>Così fan tutte</i>	Edmund Goehring
Starr, Brian	Death of the Nazarene: Re-examining the Crucifixion of Jesus within its Historical Context	Fabian Udoh
Tullis, Alison	Discernment and Discovery: The Vocations of Dorothy Day and Mother Teresa	Katherine Tillman
Vinck, Sean	The Complementarity of Federalist and Anti-Federalist Principle in the Process of Presidential Selection	Elliot Bartky
Walker, Vern	On the Foundations of Civil Disobedience	Patrick Martin
Weaver, Jeffrey (Adam)	Religious and Political Beliefs Behind Evangelical Political Activism in the New Christian Right	Fabian Udoh
Weir, Carolyn	Two Radical and Catholic Responses to Poverty: Liberation Theology and the Catholic Worker Movement	Nicholas Ayo, C.S.C.
Wild, Katherine	The Impact of the Media on the Modern Electoral Process: A Tocquevillian Analysis	Walter Nicgorski
Wood, Margaret	Which Books to Read and Which not to Read: Exploring the Effects of Literature on Children's Moral Development	F. Clark Power
Yerg, Nathan	Physics, Religion, and the Universe: Galileo's Demonstration and the Rules of Engagement	Phillip Sloan
Zdrojewski, Anne	Allen Ginsberg and the Poetry of Kindness	Henry Weinfield
Zelenka, Michael	Winning Isn't Everything: Developing Character in Sports	F. Clark Power

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

2. The second part of the document outlines the various methods and tools used to collect and analyze data. It highlights the need for a systematic approach to data collection and the importance of using reliable sources of information.

3. The third part of the document focuses on the analysis of the collected data. It discusses the various techniques used to identify trends, patterns, and anomalies in the data, and how these insights can be used to inform decision-making.

4. The fourth part of the document discusses the importance of communication and reporting. It emphasizes that the results of the data analysis must be clearly and effectively communicated to the relevant stakeholders in order to ensure that they can make informed decisions.

5. The fifth part of the document discusses the importance of ongoing monitoring and evaluation. It emphasizes that the data analysis process is not a one-time activity, but rather an ongoing process that must be regularly updated and refined as new information becomes available.

ALUMNI/ALUMNAE 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 write to the Program.

Class of 1955

(Class Correspondent: George L. Vosmik, P.
O. Box 5000, Cleveland, OH 44104)

Class of 1957

Added by PLS Office:

Tom Newhouse and his wife Emma live in Coldspring, TX. newhouse@flash.net

Class of 1958

(Class Correspondent: Michael J. Crowe,
PLS, U. of Notre Dame, Notre Dame, IN
46556)

Please see the end of class notes.

Class of 1960

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

Added by PLS Office:

From **Jerry Murphy**:

I continue to revere the GP, as it was called then, as the most remarkable formal learning process of my life.

On September 30th [2000], I retired from 14 years as Siemens V.P. Government Affairs, and in the last year V.P. for Urban Policy. Now I am fortunate to be Director of the Business-Higher Education Forum, in D.C., staff to an organization comprised of 60 university and corporate chief executives. Thinking about the challenges, pragmatic and moral, and the breadth of issues the Forum confronts, improving education and teaching, diversity in the classroom and workforce, university-corporate research collaboration, and economic globalization, I

cannot help but believe the far-ranging and "stretching" nature of our GP education was the seminal experience preparing me for this new job. (Father Malloy is a member of the Forum, incidentally).

Otto Bird, Willis Nutting, John Logan, Ed Cronin, Frank Keegan, Richard Thompson, Fred Crosson . . . the names still ring, and I read happily, when *Programma* comes, of you and your colleagues who keep this wonderful Program alive and well.

Class of 1962

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

Class of 1963

Added by PLS Office:

John Lehman is the founder and publisher of *Rosebud*, a national magazine of short stories, poetry and art. His fourth book of poetry, *Cutting Grass After Dark*, is now available. John's address is 315 E. Water St., Cambridge, WI 53523.

Class of 1965

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

Added by PLS Office:

Michael Hoffman is enrolled in Sacred Heart Seminary in Detroit, studying to become a priest in the Gary Diocese.

Class of 1966

(Class Correspondent: Paul R. Ahr, 225 S.
Meramec, Suite 1032, St. Louis, MO 63105)

Class of 1967

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

Class of 1970

(Class Correspondent: William F. Maloney, M.D., P.O. Box 8835, Rancho Santa Fe, CA 92067-8835/2023 West Vista Way, Suite A Vista, CA 92083 619/941-1400 ph 74044.2361@compuserve.com)

Class of 1971

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

Class of 1972

(Class Correspondent: Otto Barry Bird, 15013 Bauer Drive, Rockville, MD 20853)

Class of 1973

(Class Correspondents: John Astuno, 1775 Sherman St. #1875, Denver, CO 80203-4316, and John Burkley, 10 Cuscaden Walk, Apt. 08-03, Singapore 249693 burkley@pacific.net.sg)

Class of 1974

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

Class of 1976Added by PLS Office:

Margaret Humphreys is pleased to announce the birth of William Thomas Kerin on February 4, 2001. She married college beau Ted Kerin ('75) in March 2000. After a 25-year hiatus in their relationship, they were reunited after Margaret sent him a letter inquiring about his life, etc., in 1999 (thanks to Irish Online for the address). Little Will already has ND garb and a teddy bear that plays the fight song. Margaret teaches history and practices medicine at Duke University; Ted is a lawyer and infor-

mation specialist at Dialog Corporation. Margaret is the author of books on the history of yellow fever and malaria in the United States and edits the *Journal of the History of Medicine*.

meh@godzilla4.acpub.duke.edu

Class of 1977

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

Added by PLS Office:

Anne Dilenschneider received two distinguished awards last year:

Peninsula Artists' Fund Grant to be "Poet-in-Residence" for a high-school student trip to Ireland and England in July 2001. They read Seamus Heaney's translation of *Beowulf*, discussed it, and wrote poetry that was presented at Borders Bookstore on their return.

Janice Farrell Poetry Prize, Third Place, National League of American Pen Women, for her bilingual poem, "La Manzana" ("The Apple"). There was a reading and reception for the honored poets and writers (from all over the country) on March 4, 2001, at the Koret Auditorium in the new public library in San Francisco. Annedil@aol.com

Class of 1979

(Class Correspondent: Thomas A. Livingston, 300 Colonial Drive, Pittsburgh, PA 15216)

Kevin Caspersen is the principal of Reicher Catholic High School in Waco, TX. In April 2001, he attended the Program's Fiftieth Anniversary Conference on Liberal Learning and the Great Books. His interest in the topic and the promise of seeing some of our teachers were reason enough to be there, but what sealed KC's decision to fly up was the presence—on a panel of distinguished graduates—of Fr. Jim McDonald. A year

earlier, when Mac was the associate dean of the Notre Dame Law School, he need only have walked the length of a football field to attend the conference. But in January 2001 he moved to Santiago, Chile, where he's become the rector of St. George's College. In his own words, "St. George's is not a college in the American sense. It's a private Catholic school for boys and girls between pre-K and the first year of university. We have 2,700 students, 225 teachers, and 100 members of the school's administrative staff. There's really not a parallel in American education for what's expected of the rector. He's responsible for the administration of the school, as well as the academic and pastoral formation of its students." When he last lived at St. George's—in the late 80s, serving as its jack of all trades—a few of us flew down to visit him. The earth's the same size now, but Santiago feels ever so much farther away. The feeling's a sign of our having become rooted in one place. It's also a sign that it's time to "kick up a little dust" and travel, if not to Chile, then to other distant places.

In the special issue of *Programma* which celebrates the fiftieth anniversary, Dr. Lyon concludes the survey of his time as chairman by suggesting a change that would kick up a lot more dust than would a little globe-trotting: classes, he says, "should be preceded by song! Perhaps a half dozen or so simple part songs could be learned initially in the music tutorial, and then be used until they become common knowledge to both students and faculty." He says the singing would be useful—maybe as a tool for learning about music and a few great examples of it. But more important than its utility, the singing, he says, "might make a significant and indelible addition to the *esprit* of the Program." Having watched him, years ago, make an art of espousing difficult positions, not so much for their own merit, as for the

sake of getting a rise out of his students, we're sure that provocation of thought is part of what Dr. Lyon has in mind in making this suggestion. But he also means it to be accepted on its own merits, and we join him in hoping that the faculty will explore this matter, to see how it might come into being. For example, what place might there be for singing outside the music tutorial, but still within the life of the Program? Dr. Lyon's vision contemplates some observation: if it had been proposed to the Class of '79 that we start off every class in song, or that we even get together out of class, for the sole and express purpose of singing, we would have mutinied. But beyond the initial strangeness of the suggestion, the thinking it provokes shows its wisdom, and leaves us wondering why there hasn't been singing in the Program from Day One.

[Class correspondent Thomas Livingston has written a detailed essay on the possible role of singing in the Program: it is too long to be included in full here, but those interested in reading more of his thoughts on the subject are encouraged to contact him directly, and to provide their class news at the same time.]

Added by PLS Office:

John R. Fitzpatrick is a senior vice president for Alltel Information Services. His address is 20 Brodie Circle, Little Rock, AR 72211-4424, (501) 228-0717.

Class of 1980

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

Added by PLS Office:

Bob Jones will be joining the faculty of Notre Dame's Law School as Director of the Legal Aid Clinic. After graduating from ND with selection as the Bird Award winner and a member of Phi Beta Kappa, Bob spent a

year in Chicago doing volunteer work in inner-city Chicago with the Jesuit Volunteer Corps. He then entered Harvard Law School and since his graduation has devoted himself to public interest law, working in Chicago and teaching now and then on a part-time basis at Loyola Law School. He and his wife, Lucy, also an ND grad, have three children. He will begin his position in July.

Class of 1981

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

Class of 1982

(Class Correspondent: Francis D'Eramo, 1131 King St., Suite 204, Christiansted, USVI 00820, ithaka@viaccess.net)

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, 5725 Hansen Road, Edina, MN 55436-2404)

Added by PLS Office:

Sharon M. Houk is a computer consultant. She has a beautiful 9-year-old son, Ben, and is a freelance writer out of Channahon, Illinois. Her address is P.O. Box 442, Channahon, IL 60410-0442

Class of 1986

(Class Correspondent: Margaret (Neis) Kulis, 1203 Harvard Terrace, Evanston, IL 60202-3213)

Added by PLS Office:

Robert Newhouse is living in Houston, TX with his wife Pegi and son Thomas (one-year old).

Class of 1987

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

Laura Dowden: I live in New York City with my new husband, Nigel Edelshain. We were married in September, and the bridesmaids included Becky (Nanovic) Lin. I am publisher of a monthly journal for general surgeons, *Contemporary Surgery*, which is part of Dowden Health Media (a business my family started almost 13 years ago), in New Jersey. (lauradnyc@aol.com, 212-725-0524)

Tim Noakes: I'm living in Palo Alto, California working at the Stanford University Rare Books Department. Still racing bicycles full time and have recently won Northern California Master's District Championships. Planning, if all goes through, to live in France for one more season of bicycle racing before I retire from racing, but ideally would live there for a couple of years. Am in the middle of *From Dawn to Decadence* by Jacques Barzun—an incredibly amazing book that basically covers everything we studied in PLS. Also reading *The Great War and Modern Memory* by Paul Fussell, which is also compelling. (tnoakes@sulmail.stanford.edu)

Mary-Zoe Conroy: Things are busy here in Naples. I've been single-momming my four gorgeous kids for the past four years, and we're having a wonderful time together. We just got back from a summer full of travel. During the school year I teach a humanities program for young children, which I write and implement as I choose, thanks to a great grant I got from an individual at a private school here. All four of my kids go to the school where I teach, so we're all together. It's ideal. (MZoe@aol.com)

Mark Potter: I got married in 1997: my wife Aimee and I have two girls. Allie is two and a half and Megan is seven months. I have my own law firm. I don't read nearly as much as I would like to, although I always seem to be in the middle of at least three books at once. As for hobbies, when I am not at work or spending time with Aimee and the girls, I like to fly. I got my private pilot's license a couple of years ago and am co-owner of a small plane.
(Potterlaw@aol.com)

Bill Kraiss: Kathy and I now have two wonderful little boys (three+ years and 20 months as of September 2001), Quinn and Palmer, who bring us plenty of joy and occasional challenges. We live in Maplewood, NJ, and are just finishing renovations to our old colonial house. I am a principal in the law firm of Porzio, Bromberg & Newman, in Morristown, New Jersey. I specialize in the litigation of medical malpractice cases, and the coaching of our firm softball team. I also serve as an officer in the Morris County Bar Association and Chair the County's Attorney Ethics Committee. Our family has enjoyed recent, frequent trips to California's wine country and summer vacations to various New England coastal locations.
(wakrais@pbnlaw.com)

Buddy Luepke: I am married with three children: Henry (7), Grace (4) and Anna (born on June 16, 2001). I am still working as a business litigation attorney in St. Louis, Missouri. I also have continued to read Nietzsche, including several biographies of the philosopher. Other than those, my reading list has focused on several other biographies and histories, including that of Ulysses S. Grant, Abraham Lincoln, Clarence Darrow, John D. Rockefeller and the building of the transcontinental railroad. I also keep reading and rereading the short stories of John Cheever, who is my latest

literary hero. My address is: 7125 Kingsbury, St. Louis, Missouri 63130.
(hfl@stolarlaw.com)

Mike Prados: I'm in my eleventh year of teaching at Jesuit High School in New Orleans (my other alma mater). I currently teach English and am the Community Service director. I also manage the school store, coach baseball, and moderate the Cycling and Philosophy Clubs.
(prados@jesuitnola.org)

Karen Mottola (formerly Blackburn): I'm newly in Santa Fe, taking a break from the academy to work as a bartender at The Compound, a fine dining establishment. (If in town, please visit.) For as a doctoral candidate in philosophy at the University of Texas, I spent too much time avoiding writing, preferring instead to devote myself to teaching. My daughter, Jess, is 22 years old. My former husband, Tom, is still a close friend. My constant companion is William Walker, a former classicist and occasional lawyer, whose English daughter Emily, 23, is moving to Santa Fe to expand the family. Most of the time, Walker and I are hiking in the mountains with Sparky, 9. Mushroom hunting is our newest interest.
(klmottola@yahoo.com)

Terese Heidenwolf: For the past several years, I've been a librarian at Lafayette College, a small liberal arts and engineering institution on the Pennsylvania/New Jersey border. I very much enjoy my job, which includes lots of teaching and contact with students. I live in Bethlehem, a small, historic city that I've grown fond of for its unexpected gems, like a venerable old listening club for folk music. I just read *Wuthering Heights* for the first time and found it both fascinating and puzzling.
(heidenwt@lafayette.edu)

Class of 1988

(Class Correspondent: Michele Martin, 6402 Oakbrook Dr., Corpus Christi, TX 78413)

Added by PLS Office:

Gabrielle Arrieh made partner at Locke Liddell and Sapp in January 1999. She practices in the Dallas office in real estate and finance law. She married Paul Comeaux, and they have a little boy (Marshall) who just turned two. garrieh@lockeliddell.com

Class of 1989

(Class Correspondent: Coni Rich, 238 Ashbury Court., South Bend, IN 46615 (574) 288-0753 conijorich@aol.com)

Added by PLS Office:

Brian Newhouse is planning to be married in Mexico this June. He and Diana will be living in Flagstaff, AZ.

btnewhouse@aol.com

Coni Rich (your class coorespondent), has been in and out of the hopsital. Please keep her in your thoughts and prayers.

Class of 1990

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

Added by PLS Office:

Ginger Escobedo Zumaeta is vice-president of creative services at NBC 10, Philadelphia.

Michael Newhouse is teaching at a high school in Houston, TX. His daughter Isabel is two-years and nine-months old.

mnewhouse@nd.edu

James Otteson is doing well. His book is being published by Cambridge University Press in August. jroii@hotmail.com

Class of 1991

(Class correspondent: Ann Mariani, 36 East Hill Road, Brimfield, MA 01010)

Added by PLS Office:

Bridget Deegan Krause received her master's in divinity in 1996 at Notre Dame. She is a university minister for the University of Detroit Mercy. Her new address is 668 W. Marshall, Ferndale, MI 48220.

Daniel Scheidt was ordained a Deacon for the Diocese of Fort Wayne-South Bend on January 20, 2001, at the Basilica of the Sacred Heart, Notre Dame.

Class of 1993

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

Class of 1994

Added by PLS Office:

Rachel Belanger Jarosik is a teacher and stay-at-home mom. Her address is 1017 Cypress Drive, Arlington Heights, IL 60005.

David Ziringer is married to Mirka Bloome (ND class of 1992). They have a son Noah and are living in Sweden. Their address is Viksangs. 8B-2tr, 15270 Sodertalje, SWEDEN.

Class of 1995

Added by PLS Office:

Brett Boessen (see Class of 1998)

Class of 1996

(Class Correspondent: Stacy Mosesso, c/o Notre Dame Law School, University of Notre Dame, Notre Dame, IN 46556 e-mail: Mosesso.1@nd.edu)

Added by PLS Office:

Heidi Doerhoff is an attorney doing a one-year clerkship with the Honorable William H. Rehnquist, Chief Justice of the United States, in Washington, DC.

hcd17@yahoo.com

Class of 1997

(Class Correspondent: Brien Flanagan, 929 Eastwood Road, Glencoe, IL 60022-1122 bflan@globalcommunicators.com)

Class of 1998

(Class Correspondents: Katie Bagley, 2637A Barracks Road, Charlottesville, VA 22901 (804) 984-6666, ksbagley@hotmail.com, and Bryce Seki, 28 Fischer Graduate Residence Apt.2C, Notre Dame, IN 46556 , Seki.1@nd.edu (219) 634-4486)

Kate Keating Boessen and Brett Boessen (PLS/class of '95) have a daughter Lillian Faith, who will be a year old on March 30.

Added by PLS Office:

Marilyn Alito is an attorney at the Cook County State Attorney's Office. Her address is 1007 Franklin, River Forest, IL 60305.

Aaron Dunn is currently loving life in medical school (Kansas City, adunn@kumc.edu).

Colleen Wamser Hutt is a homemaker and has two children, Dominic (4) and Cecilia (1 1/2). They enjoyed living in Florida very much but Colin had an opportunity to teach Communications at the University of Wisconsin-Milwaukee and get his masters degree. So, they decided to move back and now they are closer to their families. Their new address is 1814 E. Marian Street, Shorewood, WI 53211.

Class of 1999

(Class Correspondent: Kate Hibey at khibey@hotmail.com)

Added by PLS Office:

Eric Nielsen reworked a portion of his senior essay (on physician-assisted suicide) and edited a 15-page essay titled "Up the Slope: An Exploration of Physician Assisted Suicide and the Infamous Slippery Slope." Then he submitted it to the National Medical Honor Society Annual Essay Contest (Alpha Omega Alpha). He won first prize (\$2,000) and publication in the "Pharos," the organization's quarterly publication. eznielsen@hotmail.com

We regret to announce that **Patrick Heffernan '58** died on March 23, 2002, after a four-year battle with cancer. Special condolences to Pat's wife Carol, who along with Pat selected the famous passage on the characteristics of a gentleman from Newman's *Idea of a University* to serve as the basis for the eulogy at his funeral service. Special condolences also to their daughter **Jeannie Heffernan**, who graduated from PLS in 1992.

MANY THANKS TO CONTRIBUTORS

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

Contributions to the University Designated for PLS since the Last Issue

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

Richard D. Allega
Dr. Michael E. Bozik
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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.

Mark Kromkowski

Contributions to the Susan Clements Fund

Susan was an extraordinary student and a remarkable young woman who graduated in 1990 and met an early and tragic death in 1992. Her classmates hope to memorialize her with a named scholarship to be awarded annually to a Program student. We have many worthy students in financial need. At the moment, the Development Office is monitoring contributions to see if the fund will be viable, so your gift will be especially welcome.

David Glenn

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.

Cornelius Koreman
Andrew Panelli
Michael Richerson

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
Jerry Murphy

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.

Heidi Doerhoff
John R. Fitzpatrick
Colleen Wamser Hutt

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.

Class of 1977

David Bonfiglio
 Dr. David Carlyle
 Annemarie Christy Hitchcock
 Bruce Cooke
 Mark Dulworth
 Donald Kern
 Thomas Kwiecien
 Ann Norton Beck
 Andrew Panelli
 Janet Robert

Dr. Richard Spangler
 Marilyn Alioto
 Thomas Flemming
 Eric Fredrickson
 Rev. Michael E. Kwiecien
 Patrick Mannion
 Paul & Maureen McElroy
 Gregory St. Ville
 Mary Elizabeth Wittenauer

Program of Liberal Studies
215 O'Shaughnessy
University of Notre Dame
Notre Dame, IN 46556

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