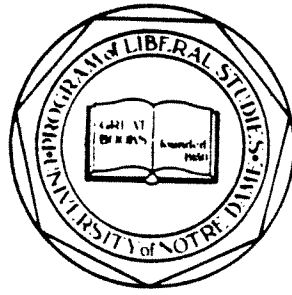


SPECIAL COMMEMORATIVE ISSUE



PROGRAMMA

**A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
Volume XV, No. 1 June, 1991**

A VIEW FROM 215

The delay in this issue has been to allow us time to prepare this special issue commemorating the fortieth anniversary of the Program. To commemorate this we have gathered reflections on the Program's founding, early years and goals for the future. Mortimer Adler, the chief living standard bearer of the Great Books movement, recalls his work with Father John Cavanaugh in bringing the great books to Notre Dame. Otto Bird, our first director, describes in illuminating detail the birth of the General Program and offers some searching judgments on the Program's development to the present. An expanded version of this discussion formed the basis of an address he gave the University on April 25 on the history of the Program at Notre Dame. Frederick Crosson, now holder of the Cavanaugh Chair in the Humanities in the Arts and Letters College, describes his experience teaching in the Program. Michael Crowe, shares his unique perspective as the only combined Program student and professor. He focuses on the evolution of our natural science curriculum, which after the reduction of the Program to a three year curriculum in 1957 took on the unique character of a combined history and philosophy of science sequence. In total, this is a rich issue.

I should take this opportunity to thank all our financial supporters and say a few words about where these contributions go. Donations made directly to the Program are deposited in a general Philip Stork Fund. This was originally established by alum Philip Stork ('67) to help us with audio-visual equipment, but it also serves as the fund with which we publish the Newsletter, sponsor special speakers, assist students with banquets, parties and special events, and generally improve the life of the Program. This has been a very important fund for us in maintaining the Program in a strong instructional and academic position in the College. It has also made possible stipends for faculty workshops in the summers and upgrading of computer equipment for the office. This fund, for example, made it possible for us to sponsor a special round-table of a selection of thirteen women graduates from the Program on April 18 to reflect on the issue "What a PLS Education Has Meant to Me." This formed the major contribution of the Program to the University "Year of the Woman" emphasis this year, and all who attended this were impressed with the quality of discussion and the penetrating and intelligent comments of all our participants. We are also seeking to purchase a quality used piano, preferably a small grand, to replace the

dismal instrument we presently use in the Fine Arts tutorial. The only source of funds for such improvements is the Stork Fund.

The Otto Bird, Edward Cronin, and Willis Nutting Awards fund our annual prizes awarded each spring. The Bird Award is for the finest senior essay; the Nutting Award goes to the "graduating senior from whom students and faculty have learned the most." The Edward Cronin Award is the one all-Program award given for the finest piece of writing turned in by a student in the course of ordinary course work. We have typically presented this at a "High Table" dinner, which is partially subsidized by the Cronin Fund. Each of these awards carries with it a plaque and a check for \$75.

The contributors to the Rogers Scholarship Fund are owed a special thanks. We have allowed this fund to build during the last two years, and this year we were able to give significant assistance to two PLS students who had demonstrated need and displayed strong academic work. Sophomore Ramira Alamilla, of Farmington, Utah, and Senior Matthew Alexander from Cornwall-on-Hudson, New York, were given awards of \$800 to assist them with their schooling in the Program. The fund is now generating approximately \$1000 each year on its interest that we can use for this assistance. I can assure you that the rising costs of tuition and board are placing many students (and their families) under strain. We have designated this scholarship to allow academically sound and financially pressed students to remain in school and continue in the Program. Contributions to this fund should be sent directly to Carol Hennion of the Development Office. I would appreciate receiving notice of these contributions from you so that they can be properly acknowledged in *Programma*.

To report some news on the faculty front. Visiting with us for the second academic year in replacement for Professor Kent Emery has been Dr. Terry Brogan, an expert on poetic forms and editor of the *Princeton Encyclopedia of Poetry*. We have deeply appreciated his contribution to the Program and to the education of the students. In the fall term Dr. Glenn Olsen of the History Department of the University of Utah and Dr. Elliot Bartky of IU-Fort Wayne served as temporary appointments. For the current spring term, we are happy to have Professor Patrick Powers visiting again from Assumption College.

I am happy to announce that another visitor, Dr. Cornelius O'Boyle, has just accepted a regular tenure-track appointment. Hailing originally from Donegal County in Ireland, he received his Bachelor's degree from University College, London, in history, and his Ph.D. from the Cambridge Program in History and Philosophy of Science, where he specialized in medieval history, with a particular focus on the medical faculties in late medieval universities. His primary responsibility will be in the Natural Science and History tutorials.

Joining the regular faculty at the same time will be Professor Henry Weinfield. A literary critic and scholar as well as a poet, Dr. Weinfield was born in Montreal; he earned his degrees in English at CUNY. He has just published a book on Thomas Gray and the pastoral elegy tradition, *The Poet Without a Name: Gray's Elegy and the Problem of History* (Southern Illinois University Press). He is presently completing a translation with introduction and apparatus of the poetry of Stephane Mallarmé, to be published by the University of California Press. Dr. Weinfield will teach primarily in the literature sequence.

As always, I wish to thank all our alums for their continued support, letters of encouragement, and, of course, contributions. I can assure you all that your support enables us to make PLS better and more responsive to student needs. The history of the Program detailed by the essays in this issue reveals the internal developments that have taken place over the years. What they do not display are the many changes that have occurred in the surrounding environment that have made the Notre Dame of 1990 very different than the institution of 1950. The Program continues to grow and develop in response to these changes.

Phillip R. Sloan
Chair, Program of Liberal Studies

FROM THE EDITOR'S DESK

When Professor Sloan asked me to take over the editorship of *Programma*, I welcomed the opportunity to establish contact with the Program's alumni, whether of GP or PLS vintage. I hope to maintain *Programma*'s function as a clearing-house for information on alumni and faculty and as a place for alumni and faculty to share essays and reflection. In addition, I want to follow the lead of the exemplary former editor, Mike Crowe, in making *Programma* available as a forum for discussion of the challenges that today face liberal education and great books education in particular.

In the last two issues, we have seen the emergence of a debate on the appropriateness of questions of representation in the generation of the great books list, a debate sparked by Professor Clark Power's defense of the addition of Virginia Woolf and Ralph Ellison to the list. In this issue you will see the continuation of that debate in a letter from Christopher Crosson '81. Taking advantage of an editorial prerogative, I would like to offer briefly my own thoughts on this issue, which should not, I believe, be cast as the struggle between quality and social engineering. The question is not whether we should beat the bushes for inferior works merely to represent women or minority writers, but whether we have ignored works of the first rate by such writers. In the faculty's discussions on Woolf and Ellison, most of us became convinced that *To the Lighthouse* and *Invisible Man* can take their places on the list without special pleading. Time will do much to modify the near monopoly of white male authors on the list. The fact that so many of the great works in our tradition have been written by white men is not unconnected to the social conditions prevailing when the works were composed; as social conditions change, so we can expect the profile of great books authors to change. In the long run, the pool of candidates for the list from among women writers and minority writers will undoubtedly increase (as will the pool of white male candidates). To be eligible for baseball's Hall of Fame, a player has to have been retired for five years; our rules are more informal, but works must wait roughly half a century before they are considered for our list. In the meantime, it seems to me altogether appropriate for us to ask ourselves whether there are works by women or minority authors suitable for inclusion, just as we have looked for a representative of the Eastern Fathers or the Renaissance humanists.

I offer these observations not only to contribute to an ongoing debate, but also to provoke more letters to the editor. I welcome also brief essays and creative work. I cannot promise to print all submissions, but I would be happy to print contributions that promise to be of interest to Program alumni.

I hope that you will enjoy this issue. In addition to the reflections on the Program's founding and future described in the "View from 215," you will find Father Ayo's homily from the annual Memorial Mass, Professor Sloan's 1990 opening charge on "The Very Idea of a Liberal Education," senior Daniel Scheidt's Cronin Award winning essay on Kierkegaard and Newman, a listing of this year's senior essays, and some literature from the campaign of PLS juniors Mark Kromkowski and Sam Nigro for Philosopher Kings of the Notre Dame student body (they made quite a respectable showing in the polls).

Stephen Fallon
Editor, *Programma*

Faculty News

Fr. Nicholas Ayo, reports that the gallery collection of PLS student photographs continues to win kudos for fine arts photography. The undergraduate advisor continues to enjoy the opportunity to come to know more students in the PLS office than class enrollment alone allows. In the Spring Notre Dame Press is scheduled to publish a book devoted to the Lord's Prayer. The paperback edition of *The Creed as Symbol* is now available from UND at popular prices.

Linda Austern, the Fine Arts professor, was invited to organize a Gender Studies session and present a paper entitled "The Siren, the Muse and the God of Love: Music and Gender in Seventeenth-Century English Emblem Books" at the Fourth Biennial Conference on Baroque Music in Surrey, England, in July. She is currently finishing a book on music in sixteenth- and seventeenth-century English life and thought.

Terry Brogan's work on the *Princeton Encyclopedia of Poetry and Poetics* is nearing its completion: the next edition should be finished and off to press by the end of the summer. In the past two months he has been asked to submit two articles to journals, one an overview of "Theoretical Poetics in the Twentieth Century" for the *Yearbook of Comparative and General Literature*, the other to be called "'Fact' in Theory and 'Theory' in Theory" for *Empirical Studies in the Arts*. He expects to be giving a paper on Middle English metrics at the First Brook Symposium at Manchester University in April. And, his house still needs painting.

Fred Crosson will end his term as President of the American Catholic Philosophical Association this Spring, and will go to London to direct the Notre Dame program there for 1991-92.

Michael Crowe completed this summer the camera-ready manuscript for *A Guide to the Microfilm Edition of the Royal Society John Herschel Papers*, which will be published in 1991 by University Publications of America in conjunction with its issuing of a 28 reel microfilm of the Royal Society Herschel correspondence. For that volume, he prepared a lengthy introduction and edited the version of the guide to 10,500 Herschel letters at the Royal Society, which guide had been prepared by Royal Society staff in the 1950s. He has also completed the manuscript for a booklet entitled *The History of Science: A Guide for Undergraduates*.

Kent Emery is completing the second of his two-year leave under the joint sponsorship of the National Endowment for the Humanities, the Guggenheim Foundation, and the American Council of Learned Societies for his three-volume critical bibliography of the writings of Henry of Ghent and his parallel work on Denys of Ryckel. His critical edition will be published in a prestigious series on medieval studies from the Netherlands.

Steve Fallon and his wife, Nancy, welcomed their third child, Daniel, into the world on Thanksgiving morning. Steve's book, *Milton among the Philosophers: Poetry and Materialism in Seventeenth-Century England*, has just been published by Cornell University Press.

Walter Nicgorski is on leave this year, completing his book on Cicero's moral and political philosophy.

Clark Power helped to organize an international conference on Moral Education last November. Over three hundred social scientists, ethicists, and educators from 33 countries attended. Clark recently began consulting for an alternative School-within-a-School program for at-risk students in Washington High School in South Bend. He will soon be joined by a group of volunteer-tutors from PLS.

Patrick Powers was once again a Visiting Professor with PLS. He is the proud father of year old Christopher Nathaniel, adopted by the Powers after spending last summer in Peru. Dr. Powers is working on a series of articles about the Socratic turn from the study of nature to that of man in the *Republic* and *Timaeus*.

David Schindler was on leave this year. He has received acceptance of his book manuscript dealing with contemporary Catholic theology from W.H. Eerdmans Publishing, and has completed an article, "Christology, Public Theology, and Thomism: de Lubac, Balthasar, and Murray," to be published in the book *The Future of Thomism*, ed. Deal W. Hudson (Notre Dame Press).

Phillip Sloan was on partial leave last spring in London, teaching the London Program Seminar IV and completing work on his critical edition and commentary to be published as *Richard Owen's Hunterian Lectures, 1837*. This will be published jointly by the British Museum of Natural History and the University of Chicago Press in the fall of 1991. He has also served this year as Visiting Lecturer for the History of Science Society, which has involved him in visits to several universities.

Katherine Tillman - "It is a joy to be back in the classroom!" She topped off the year of research leave with a wonderful summer in England working in the Newman Archives at the Birmingham Oratory and lecturing at Oxford in an International Newman Summer School. Since the last issue of *Programma*, she has published several articles on various aspects of Newman's thought, and delivered a number of papers at various Newman Conferences and universities around the country. She especially enjoyed a recent visit to St. James parish in Chicago, where she spoke on "Newman's *Idea of a University*" to an audience that included a dozen or so PLS graduates. Of course, the discussion afterwards turned into a PLS seminar!

Michael Waldstein and his wife **Susie** are the proud parents of **Monica**, born this May 31, The Feast of the Visitation.

Programma (the Greek word means "public notice") is published toward the end of each semester by the Program of Liberal Studies for its graduates.

Faculty Editor

Stephen Fallon

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University of Notre Dame

HOMILY AT THE PLS ANNUAL MEMORIAL MASS

November 2nd, 1990

Log Chapel

By Fr. Nicholas Ayo, C.S.C.

Recently many of us watched with fascination the most audience-gathering documentary ever produced. The Civil War TV special was a low key presentation, using the relics of the war between brother north and sister south in the form of on the spot letters and photographs, small excerpts from journals and jottings never intended to be attended by millions. What we loved while we watched was the perennial human story of wanting good and doing evil, and the poignant triumph of the human spirit in the face of death, and indeed death inflicted before its time and with considerable suffering of the making of good men and women on both sides of the mad conflict. We cling to these tattered fragments of the lives of people we would have loved to know, and whose bare-bone remnants speak of their moment of heroism and their tragic historical predicament in a battle of no one's making and everyone's partaking. Though the sadness of broken lives suffused this TV series night after night, we watched and we left at the closing feeling stronger about ourselves as a people, as a nation, as human beings sinful yet loveable, held within the mysterious ways of God and yet left to our own devices.

We need to remember our past. We need to tell the stories of the people upon whose shoulders we stand, and from whose gifts we have all received. We tell of our grandparents and their parents if we can still remember them. We dwell on the olden times when our family gathers and we can reminisce. Many people today work hard to discover the genealogy of their family, and to include even those who can now be only names, whose story once known and loved has been lost in time. The gospel of Matthew and of Luke begins with the genealogy of Jesus and they trace his birth through a cast of characters savory and unsavory, major and minor figures of the Bible history so fiercely remembered because the hand of God was upon it. We need to remember those who have preceded us and with whom we are connected, because only thus can we fully know who we are, what we are, where we are, how we got here, and where we may be going. The people who went before us in the Program of Liberal Studies, whose lives still touch us, whose presence we hope to share some day in the Lord God who will gather us once again, these people we hold dear as our intellectual genealogy. Some of these good people were more than intellectual company to us. Each of them has a story to tell even though some of us here today know none of them who died in our company—not yet.

This evening we come together as a people of God, as an academic program in a believing community, as people attached in one way or another to a Catholic university, within a liturgical tradition that every year celebrates its dead fallen in the battle of life. In the perennial war between life and death, there are many stories of heroism. There are many beautiful lives wasted before their time. And some of them are the lives of those we particularly loved. There are stories of lives ended with years of suffering far longer than were deserved. There are stories of dying at the right time in the right place and for the right reason. We cherish each of these people and their stories. We hold in our mind's eye the picture of our community of saints who are with God. We list the fallen with an official roll call that the chairperson as presider of our academic department will read each year. Some day we will be added to that list, and in some way even today we anticipate that outcome. No one wins this war between dark and light; the darkness captures everyone in the moment.

When Jesus was last at supper with his disciples and took bread saying "this is my body given for you," he also asked that we "do this in remembrance of him." To keep his memory alive we break bread together today. When the unknown and unnamed woman who washed the feet of Jesus with her tears and dried them with her long hair was criticized by the supper host, Jesus replied that the kind of service that this woman did for him all anonymously would be told through the ages "in memory of her." One of the thieves on Calvary hill owned his sinful life and asked Jesus: "remember me when you come into your kingdom." We remember so many others today, and we hope they will remember us, and that the Lord God of all creation and the intimate love of all persons will remember us all, and forever.

**THE FOUNDING AND PROGRESS OF THE PROGRAM:
REFLECTIONS BY MORTIMER J. ADLER, OTTO BIRD,
FREDERICK CROSSON AND MICHAEL CROWE**

The Spirit of Columbia & Chicago Comes to Notre Dame

by Mortimer J. Adler

Otto Bird, the first Director of the General Program, is better able than I to contribute recollections of the Program's early days. My recollections predate his and go back the two or three years antecedent to the actual beginning of the General Program.

The idea that led to its establishment was Father John Cavanaugh's. Father Cavanaugh was then President of Notre Dame. He had been for some years in touch with both President Robert M. Hutchins of the University of Chicago and me. He knew about our efforts to reform collegiate education; he was deeply impressed with the curriculum that we were instrumental in establishing at St. John's College in Annapolis. The so-called New Program there was instituted in 1937. Hutchins and I never succeeded in getting anything like that New Program at the University of Chicago. We did succeed, however, in getting a completely required curriculum *with no electives* at the University of Chicago's college in the late 1940's.

Father Cavanaugh's hope was that we might be able to set up a completely required two-year curriculum at the college in Notre Dame and that this two-year curriculum might be modelled after the St. John's curriculum, with changes in the reading list appropriate for a Catholic rather than a secular institution. To this end, he had me come to Notre Dame and present this plan to the faculty. I cannot remember the number of sessions we had for a couple of years. The faculty in attendance represented the major departments at the University, in order to discuss a program that included mathematics and the natural sciences, as well as philosophy, theology, and imaginative literature. The faculty opposed the plan. Those in attendance at these meetings had the usual objections that professors with Ph.D.'s always have a program of this sort: it was *too general, not specialized enough*. Nothing that Father Cavanaugh or I said, no arguments or examples that we could give, moved them from their dissent.

As a result of our failure with the faculty, Father Cavanaugh, who originally wanted this *required general* program of *liberal* education for *all* freshmen and sophomores at Notre Dame, accepted the following compromise: (1) like the New Program at St. John's College in Annapolis, make this a four-year program; and (2) let it be something that entering freshmen might elect to do instead of the regular four-year offering at the University of Notre Dame. In other words, the Program of General Studies was to become a small college within the larger college. It was this program that Otto Bird organized and administered in 1950.

Founding A Great Books Program*

By Otto Bird

As my work on the Mortimer Adler's *Syntopicon* was drawing to an end, events were occurring at the University of Notre Dame that were to result in my continuing to work with great books, although in another way. This development was one in which Adler was again a major mover. The other person who was even more responsible was Fr. John J. Cavanaugh, C.S.C., president of the university from 1946-52.

The material and underlying condition for a change lay in the new situation in which Notre Dame found itself at the end of the war. Before 1941 it is not inaccurate to say that Notre Dame provided a good example of what has come to be called the "Catholic ghetto complex," in that it was a place where Catholic students withdraw into a totally Catholic environment and learn,

* Revised slightly from the delivered address.

treasure, and defend the truths and values of Catholicism. That descriptive name is now usually used in a pejorative sense. But it has become clear following upon the destruction of that "ghetto" after the Second Vatican Council that there was much good in it that has since been lost. A pluralistic society contains many different and diverse goods, but it lacks the special good and beauty of a unitary society founded on deeply shared beliefs.

The war brought with it the establishment of a Naval V-12 training program at Notre Dame, and this opened up the "ghetto" in the university by suddenly introducing much of America's pluralism. As a result of that experience Notre Dame at the end of the war faced a difficult and crucial decision. Would the university try to return to its pre-1941 status and remain fairly small and compact, or would it keep open its doors and be willing to expand and experiment? Fr. Cavanaugh was as responsible as anyone else, I believe, for the decision to follow the latter way.

That an experiment in a new kind of liberal education would move in the direction of great books was even more exclusively the initiative of Fr. Cavanaugh. Fr. Cavanaugh in the early days of the Great Books movement in Adult Education had become an avid "great bookie" and a friend of Adler. He also became closely associated with Roger J. Kiley, judge of the Illinois appellate court in Chicago, an alumnus of Notre Dame and a football great under Rockne and a team-mate of "the Gipper," and in the 1940s a member of the "fat men's class" in great books that Adler and Hutchins had in Chicago. In 1945, Kiley began to come to Notre Dame regularly to lead with Fr. Cavanaugh and Dean Clarence Manion a great books class with a select group of law students.

In the Arts College there was also a small group of faculty members working to introduce the great books approach to their teaching. This group included Rufus Rauch and Frank O'Malley of the English department, the former of whom spent a year in the St. John's program in Annapolis; and Fr. Thomas J. Brennan, C.S.C., of the philosophy department, who also led a great books adult class in South Bend; and Willis Nutting of the History department.

Fr. Cavanaugh became president of the university in 1946 and soon began preparing for the introduction of a great books program. Towards that end in 1947 he invited Adler to come to Notre Dame for a series of discussions with its faculty on how a great books program might be adapted to a Catholic college. By the fall of 1949 the situation was favorable enough to make it feasible to put on a series of great books seminars to demonstrate to the faculty that they should be adopted by Notre Dame. The students for these demonstrations came from a third year philosophy course taught by Fr. T.J. Brennan, himself a leader in an adult great books seminar. Adler and the four other editors of the *Syntopicon* were to be the principal leaders. Adler himself took the opening seminar on Nov. 4, 1949, for a discussion of the *Oedipus Rex* and *Antigone* of Sophocles. I took the second a week later on the *Meno* of Plato. We met in a large room of the Old Administration Building under the Golden Dome. The students and their two leaders sat around a large table placed in the center of the room while the attending members of the faculty sat and observed from chairs placed around the walls of the room.

These seminars for Fr. Cavanaugh marked the end of preparing the ground. By January of 1950 he initiated the establishment of a great books program in the Arts College. He could have established such a program by presidential fiat, but he preferred to have the approval of the faculty. As a first step I was called back that same month to discuss with the college faculty what such a program would look like if it were to take all of its students' time for all four undergraduate years. Shortly thereafter I was made director of the General Program of Liberal Studies which opened the fall semester of 1950 with five faculty members and fifty students, which in effect established a college-within-a-college. Fr. Cavanaugh was optimistic enough to hope that it would prove so successful as to absorb and take over the entire liberal arts college. I was never as sanguine.

Notre Dame's General Program

First, a word about commitment. Ours was intended and organized to be a program professing and practising the faith of the Roman Catholic Church. That in itself, of course, counts as one very large commitment. But we went still further. For although there are admittedly several different, even competing, Christian philosophies and theologies within the Church, we further committed ourselves to the philosophy and theology of St. Thomas Aquinas. That commitment was stated clearly and made the basis for the courses, or tutorials, as they were called, devoted to the systematic study of these two disciplines. For this purpose two hours a week were allotted for

each discipline for all four years. The method in each was the same and consisted of the intensive reading and analysis of a basic text chosen as providing the best way to the truth upon its subject.

In philosophy we would begin by reading an appropriate dialogue of Plato as providing introduction and then turn to a text of Aristotle read according to the commentary of Thomas upon it. During the four years the major parts of philosophy were studied: The philosophy of nature the first year, followed in the second by metaphysics; the philosophy of man was the object of the third year tutorial with the study of philosophical psychology and ethics; the fourth year focussed upon social and political philosophy where intensive study was also made of *The Federalist Papers*.

In theology the first year was devoted to the study of Sacred Scripture, and the following three years to that of systematic theology. Here the basic texts were those of St. Augustine, St. Thomas, and conciliar and papal pronouncements. Reason and revelation, the divine essence and Trinity were considered in the second year, creation, redemption, and the virtues in the third; and in the fourth sacrifice, sacraments, the mystical body, and the social teaching of the Church.

As is evident from even so brief a description, the tutorials in philosophy and theology were definitely "committed." I should also note however, that these two series of tutorials by no means exhausted the reading in philosophy and theology. Indeed, in extent much more reading in these disciplines was done in the great books seminars, which included modern as well as ancient and mediaeval books. Also in the language tutorials, especially during the first two years, shorter texts from both disciplines were read for comparison with other kinds of writing.

At the time the program began in 1950 the most innovative part of it, aside from the great dependence upon great books and the seminar discussion, was undoubtedly the language tutorial. This met five periods a week throughout the year. It combined features of both the seminar and the tutorials in philosophy and theology. Like the tutorials it was intensive in purpose in that it consisted of an intensive reading of a few selected texts. Unlike them, however, and like the seminar it did not confine itself to any one subject matter or discipline. Its aim was training in all the basic liberal arts, those of the Trivium of grammar, rhetoric, and logic. For this purpose texts were chosen from different subject-matters that represented not only different ways of knowing, but also different ways of writing. Texts were usually selected from books also read in seminar, but only a few passages from a few books.

In 1950 students entering Notre Dame had usually studied Latin for at least two years. Thus after a review of Latin based on a study of the Ordinary of the Mass, the language tutorial I conducted read the following texts:

Gospel of St. John, prologue
 St. Thomas: *De verbo*, *Summa theologiae*, I.34.1-3
Genesis: The Joseph story
 Lucretius: *De rerum natura*, III. 1024-94
 Virgil: *Georgics*, II. 458-540
 Virgil: *Aeneid*, I. 450-493
 Cicero: *De officiis*, I. iv-v
 Tacitus: *Annals*, III. 26-28; IV. 23-25
 St. Augustine: *Confessions*, IX. 23-25

Although the texts were read in Latin, the aim was not to attempt to make Latinists out of the students. Its purpose was to use the Latin along with English to develop skill and understanding in the basic arts of language.

The second year of the Language Tutorial was like that of the first, but with French instead of Latin. The third year was devoted to the theory and practice of literary criticism, and the fourth to the study of tragedy and the novel.

The tutorial in mathematics and science was organized so as to study in the first year Euclid's geometry and some elementary conic sections from Apollonius, and to turn in the second year to the analytical geometry of Descartes and an introduction to calculus. Experimental science was the object of the third year's study of science, and biological science of the fourth year.

As originally established, the program aimed to secure and assure an integrated intellectual community, something that no contemporary university is. The principal means was to develop an

omnicompetent faculty in the sense that every member would be expected to know, as teacher or student, every course that its students were required to study. This ideal was never realized, except for the seminars, which all of the faculty would eventually come to know through actually having to teach them.

The Program Since 1954

In 1950 on being established the General Program called for all four years of its students' career for all required courses without any electives. However, only four classes were graduated that pursued the complete four-year program. The change came in 1957 when, under Fr. Theodore Hesburgh's presidency, a common freshman year was set up for all incoming students. With this innovation the great books program not only lost a year, but some of its own requirements were met during the first year. These included those in foreign language, mathematics, and laboratory science. The changes also called for a wholesale reorganization of the General Program. But rather than attempting to provide a detailed review of the various changes, I will summarize them by describing the shape the program came to have by 1963-64, which was the last year that I was its director.

The tutorials in language, mathematics, and science were reduced to consist of the following courses: Language and Logic, mainly devoted to mathematical logic in the Sophomore year; the History of Science in the Junior year; and the Methodology and Philosophy of Science in the Senior year. A literature sequence was set up following a genre approach with separate courses devoted to the study of poetry, tragedy, the novel, and literary criticism. Philosophy had three semester courses, as had theology, each of them following much the same order as that already noted for the four-year sequence. The Great Books Seminar remained the same except that it was reduced to a three-year sequence.

Two other innovations should be noted. A lecture course in historical orientation was introduced as a small means of overcoming the students' appalling lack of chronological development; their inability was so great that often they could not place even within centuries the time at which a book was written. Another reduction came from the felt and expressed need of the students for time to take at least one elective course a semester during the last two years.

After these changes the General Program became much less distinctive than it had been at its beginning. Much that was good was undoubtedly lost. It no longer enjoyed the strong sense of community that it had possessed as a college-within-a-college. Yet some of the reductions had distinct advantages. It was a relief, at least administratively, not to be burdened with the task of trying to locate scientists who would be willing and able to teach the laboratory sciences within the context of the great books. Instead, the program could turn its interest to the history and philosophy of science. In fact, one of the earliest graduates from the program, Michael Crowe, obtained a doctorate degree in the history of science and returned to offer the first course in it at Notre Dame.

The foreign language requirement became a responsibility of the common Freshman year. This along with the possibility of taking elective courses enabled students to increase their proficiency in a foreign language. This possibility became increasingly desirable with the introduction of the "year-abroad" programs. The electives also provided the students with an opportunity to obtain a "major concentration" in a particular discipline, especially if it built upon the strong foundation in literature and philosophy within the program.

The General Program, now known as the Program of Liberal Studies, remains distinctly different from other programs at Notre Dame. It still forms an intellectual community from its commitment to learning and teaching the great books. The seminar thus remains the center of which that community is based, since it is shared by students and faculty alike, however different their special interests may be.

I went on an extended leave from Notre Dame in 1964, and although I returned in 1970, I never thereafter had much to say about the direction of the General Program.

During my years at Notre Dame, from which I retired in 1977, all but two of them were under the presidency of Fr. Theodore Hesburgh, who remained a strong supporter of the great books program. During that period the university has almost quadrupled in the size of its student body and its faculty, and its buildings. It has admitted women students and faculty members. It has

increased its graduate school, with corresponding emphasis upon scholarship and teaching, and this is almost certain to result in the deterioration of its undergraduate teaching. It has become "secularized" as it would never have dreamed of becoming when I entered in 1950.

Is Notre Dame today a better university than it was in 1950? Measured by the secular standards of non-Catholic universities, there is no doubt that it is. Its faculty is more scholarly and scientific. It has more publication and research to its credit. Its students score higher on the entrance tests. It is more international.

Yet it certainly is not as manifestly Catholic as it was. But then, of course, neither is the Church in the United States. Now neither the faculty nor the students, I believe, practice their faith as regularly as they did then, even though there may be more interest in religion and theology as an intellectual subject. It is less Catholic in that it no longer supports the universal, i.e. the "catholic" mission of the Church under the leadership of the Pope as strongly as it once did. The "magisterium" of the Church under its head seems almost to be forgotten as a teacher. Latin, the official language of the Church, is all but forgotten, even among seminarians.

The changes in the religious character of the university derive, mostly, it seems to me, from the policy that has been adopted for the hiring of faculty. The administration now hires for its faculty many men and women who are not Catholic and who have no interest in or intent of promoting the truths and values of the Catholic Church.

In the 1950s I was a member of the Faculty Hiring Committee, a body appointed by the administration to put pressure upon the department heads to seek for and hire the best candidates they could find for positions that became open. As it turned out, I became the one member of the committee who asked the candidate, when he was not a Catholic, about his ability and willingness to live and function in a Catholic university. Usually, of course, he foresaw no difficulty, since if he had any such doubts he probably would not have applied for the position in the first place. The committee functioned as a kind of watch force to encourage departments to improve the qualities of their faculty and so too the excellence of the university. Fr. Cavanaugh was looking to that same end when he started the General Program.

The times have brought great changes to the campus in still other ways. At its inception in 1950 the great books program was the most "liberal" one in the university. It assigned books that were on the Index of Prohibited Books for which permission had to be obtained from the president. Discussion seminars were held in which the students were encouraged to speak out and not just listen to their professor. The texts for study were great and difficult books, not just hashed down versions of them. All of this has now become standard practice throughout the university. But the great books program is also now considered one of the most "conservative" and reputedly the most Catholic.

I do not think that the program today is as good as it was in its first years. In theology and philosophy it has been watered down so that it no longer studies as intensively and extensively as it once did the writings of Plato and Aristotle, St. Augustine and St. Thomas. It has opened its readings to classics of the Orient, thereby further diluting its study of the western tradition. There is also less study of logic and mathematics than there used to be and so less in the way of discipline and rigor. More attention is given to the fine arts. As a whole the program is less "intellectualistic" than it was in the beginning. Yet it remains a program that is highly intellectual in that it places its work upon the primacy of the intellect in education. So although less so than it once was, in this respect it still remains faithful to the teaching of St. Thomas Aquinas.

Reminiscing At Forty (Almost)

By Professor Frederick Crosson

I joined the Program in the Fall of 1953, just in time to lead the Senior Seminar and teach the Politics course to the first graduating class. That was before the present Freshman Year of Studies had been established, and so the Program was a four-year affair, with very few electives outside the required curriculum.

The extra year gave us time to read more authors in the Seminar, and we completed two cycles from the Greeks to the contemporary, one in freshman and sophomore years, another in junior and senior. Two differences from the current list strike me in thinking back: one is that we read a good deal more of some authors than we do now: more dialogues of Plato, more of Aristotle and Augustine and Thomas Aquinas and Rousseau and Adam Smith and Karl Marx and Kant, etc., and the other is that we read more works completely, without cuttings: Herodotus, the City of God, Don Quixote, etc. And of course we had time to read authors no longer in the Seminar at all: Galileo, Gibbon, etc.

At that time the Program was more similar to the St. John's (Annapolis) curriculum in the sense that all of the University requirements were taught in the Program: modern language, for example. All of the students took French, and there was a required course in French literature. One of the consequences of the Freshman Year of Studies was that students chose various languages to study outside the Program, and there was no longer the possibility of a common foreign literature course inside it. (I have good memories of teaching the French literature course and relishing the poetry in Racine and Baudelaire and Claudel.) Unlike the St. John's curriculum, however, students took four years of philosophy and theology tutorials, along with the literature and math-science sequences.

One way of looking at what has happened in the subsequent years is to see the Program as having become somewhat more integrated into the University, losing some of its separateness but retaining enough distinctiveness and identity to preserve many of its goals as a learning community. Thus, many students presently make use of their electives to pursue a second major (something impossible for students in a stand-alone great books college), but generally without losing their sense of being primarily PLS'ers.

During my first semester in the Program I plunged into a baptism of fire by leading the Senior seminar without having yet read many of the books which my students had and without ever having led a discussion class before. But they were patient with me and I learned from them, as I have continued to learn from subsequent classes. In later years we had for a while the practice of having two faculty seminar leaders in each class. I think that was probably a good thing for both faculty and students, though occasionally there would be disagreements between the two faculty members which produced some tensions.

An ideal of some faculty in the program then was not only for every teacher to rotate through all of the (eight) seminars, but also eventually to teach all of the tutorials. Intellectually omnivorous as I was (and am), I found that not unattractive, and assisted by the fact that we never had enough teachers to cover all the sections of a course, I taught (in addition to each of the seminars and French literature) ethics, politics, logic, philosophy of nature, philosophy of man, Number Theory, mathematics in Western culture, philosophy of science, drama, et al. (besides graduate courses in the Philosophy department and sections of the Collegiate Seminar). Upon receiving my doctoral degree in philosophy in 1956, I began work for a graduate degree in mathematics, but after completing half of the required courses in the summers, the demands of a growing family and of teaching four or five courses per semester caught up with me.

The interest in mathematics and science came principally from a friend and fellow-teacher, Catesby Taliaferro. He knew Plato's dialogues intimately, and he made manifest for me the crucial importance of mathematics for philosophers like Plato in the ancient world, and of course Descartes and Leibniz in the modern. He was a demanding but inspiring teacher, who eventually left the Program to join the Mathematics department. He made me aware of dimensions in Plato which I had not previously perceived, and of the wonderful structures of astronomical theory from Ptolemy to Kepler and Newton.

Another friend and colleague from whom I learned much was John Logan, a gifted teacher and a fine poet. Through him I came to savor the beauty that language could create, and became more appreciative of contemporaries like E.E. Cummings and Wallace Stephens and Dylan Thomas.

In the fifties and early sixties, before the Second Vatican Council, the Program was distinctive at Notre Dame in many ways, but perhaps most strikingly because it read primary texts of the authors being discussed. It may seem strange to contemporary students to remark on this, but virtually every course then taught in colleges worked from a "textbook," as is still true in the sciences, engineering and business. In English courses this might be an anthology of selections, but in Government, in Philosophy, in Theology, etc., it was a book in which a contemporary author discussed politics or doctrine or the ideas of thinkers or writers. Thus, a textbook in the history of philosophy would tell you what Plato or Locke or Kant thought, but one never read those authors themselves.

This was a virtually universal practice in colleges, but it was accentuated in Catholic institutions (including Notre Dame) by the fact that so many traditional authors (novelists, philosophers, theologians, scientists) were on the Index of Prohibited Books, which meant that a Catholic had to have permission to possess and read them. When I became chairman of the Program in the early sixties, it was needful to write every year to the local bishop to request permission for our students to read such works. It was *pro forma*, of course, but still it had to be done, and it was peculiar to the Program in those days at Notre Dame that we read the books of such writers.

The Program had strong support from the administration of the University then. Fr. Hesburgh always said that it was the best undergraduate program that ND had, and Fr. Charles Sheedy, Dean of the College until 1968, was always more than helpful. Conversely, it was under the aegis of the Program that the first required seminar course for all students in the College of Arts and Letters was launched, the Collegiate Seminar (now metamorphosed into the "Core" course). The directors of the Collegiate Seminar for over a decade were always Program faculty members.

Administrative support was important because then as now there was a certain ambivalence in the way other departments regarded the Program. The claim that we read the "great" books allowed, it did not legitimate, the inference that other departments read less great books. (Nowadays, of course, the suggestion that there is any "canon" of greater or more worthwhile books is *a priori* dubious.) Unlike students in other departments, Program students were not required to take *any* courses from faculty in the department of philosophy, theology, literature, history, languages, etc., and the deeply-rooted human antipathy to what is different was perhaps even more marked then than now.

Saturday morning classes were standard. I had an 11 A.M. class in the tower room of the Law School one year, and it was sometimes difficult to dampen the ripples of spiritedness which were aroused as the Band marched by playing the Fight Song. The tower room had a ladder along one wall for access to the roof, and I vividly remember once in the middle of a class when the roof trapdoor opened up and a workman who must have been repairing something up there descended. How should a young teacher show sangfroid under such circumstances? Ignore him and act as if nothing were happening? Stop lecturing and chat with him? Pause in silence until he departed?

Only those who were there will know. Does anyone remember?

Comments at the Time of the Fortieth Anniversary of the Founding of the Program of Liberal Studies

by Michael J. Crowe

One reason why I have been especially pleased that Professor Fallon invited me to contribute an essay to this issue of *Programma*, which commemorates the fortieth anniversary of the founding of PLS, is that 1991 marks a personal anniversary for me: in May, I shall have completed thirty years of teaching on the PLS faculty. In my essay, after offering three reminiscences about the program, I have presented a short history of the science and mathematics component in PLS.

Three Reminiscences

My involvement with PLS extends back not to 1961, when I joined its faculty, but to the 1955–58 period, during which I was a student in the program. Moreover, it is a curious and little known fact that my time as a student in the program might well have begun even earlier. I learned this one day during the period (1967–1973), during which I served as PLS Chair. What happened was that while straightening up some old files, I found to my astonishment a carbon of a letter that Otto Bird had written me in the summer of 1953, turning me down for admission to PLS! I had entirely forgotten this letter (or blocked it out of my mind), but it is easy to reconstruct what happened. I entered Notre Dame in 1953, originally planning on spending five years pursuing both a degree in Arts and Letters and a degree in Science. During that summer, like other AL intent freshmen, I learned by letter of Notre Dame's Great Books program, then recruiting its fourth entering class. Although the program seemed very attractive, it was unclear whether I could follow its curriculum as well as majoring in science. This unclarity led to my being slow in applying, which turned out to be critical in 1953 because more students applied than could be accepted. Because I had applied after all places in the class had been filled, Professor Bird declined my request for admission. Consequently, it seemed that I would be forced to give up the dream of majoring in PLS. But then in 1955, when PLS became a three year program, I was given a second chance. This time Otto admitted me and I have been hanging around ever since then except for the period during which I did my doctorate at the University of Wisconsin. In this context, it may also be worth mentioning that I dedicated my senior essay to the PLS faculty, adding (rashly) that I hoped someday to return to teach among them. This dream was also fulfilled, which I am convinced was the most fortunate event in my entire academic career—teaching in PLS has been uniquely rewarding. The faculty and students in PLS have been an extraordinarily interesting group with whom to spend the majority of my life.

The second reminiscence concerns the excitement generated in the early years of PLS by the fact that the faculty were teaching in a wide variety of areas, many of which fell outside their specialties. I recall one teacher being asked whether he knew Russian. His response: "I've never even taught it." It was exciting learning biology from John Logan, who was chiefly known as a gifted poet, and mathematics from Fred Crosson and Otto Bird, the former trained as a philosopher and the latter as a medievalist. The message that came through loud and clear in all this was that a broad liberal education is not only an ideal advocated in high sounding prose in the college catalogue, but also something to which our teachers had committed themselves personally. Some years later, I realized that the breadth of interests of another faculty member, Willis Nutting, was even more extensive than I had thought. Willis had told us one day in class that during the period before the founding of PLS in 1950 and while he was a member of the history faculty, he followed the practice of keeping a poetry magazine on his desk. His departmental chair apparently objected to this, feeling that history faculty should limit their interests to their academic specialties. Some years after joining the faculty, I spoke to Willis about this event, which I had recounted a number of times. He informed me that I had it wrong. The journal with which Willis, who enjoyed farming, had adorned his desk was not a poetry magazine, but rather a poultry journal!

The third reminiscence dates from Spring, 1968, at which time I was in my first year as chair and anxiously recruiting students to enroll in PLS. In that period, the *Scholastic* would always arrive on Friday. For some weeks before the event at issue the *Scholastic* had been carrying a paid advertisement for Army ROTC, with the caption: "SOPHS: DO YOU HAVE WHAT IT TAKES

TO BE A LEADER OF MEN?" Below the caption was a picture of three students nattily dressed in military attire and standing before Rockne Memorial. A text explained all the advantages of Army ROTC and a military career. Then one Friday afternoon, as a seminar broke up, I heard peals of laughter in the corridor. The students were gathered around the new *Scholastic*, which happened that year to be edited by a PLS senior. The source of their merriment can be seen in the accompanying illustration, which appeared in the *Scholastic* for February 9, 1968 and which contains the pictures of three PLS students, all looking appropriately Raskolnikovian.

FROSH: DO YOU HAVE WHAT IT TAKES TO BE A PHILOSOPHER KING?*



***IF YOU DO, DON'T SETTLE FOR LESS.**

If you will complete your first year of college this spring and have had rotten training, you now have a special opportunity to achieve intellectual prowess and fulfill the requirements demanded of a philosopher king.

Through this unique three-year program of applied classics you will gain special skill in extricating yourself from metaphysical quandaries. **AMAZE YOUR FRIENDS!** Learn the ropes of the dialectic. Unleash your hidden powers of rationality.

Noted captains of industry report a critical shortage

of philosopher kings. Most large businesses and firms opt for the college graduate who has been trained and commissioned as a philosopher king—who has the ability to abstract, converse, and inspire others to greater productivity. Gain wisdom beyond your years!

It is categorically imperative that you investigate this important opportunity. You owe it to yourself!

For complete information on the three-year General Program of Liberal Studies see your History of Science Professor (on campus).

THE GENERAL PROGRAM OF LIBERAL STUDIES

THIS IS DEFINITELY NOT A PAID ADVERTISEMENT

Science in PLS

One feature of PLS and Great Books programs in general that has made them especially attractive to me is that such programs embody the conviction that scientific and mathematical learning is an essential part of a liberal education. This is especially true at St. John's College, where in 1937 the first Great Books curriculum was initiated and where ever since nearly half of the courses have been in science and mathematics. Science also played a central role in the first PLS curriculum, as is shown in the table below, which is derived from the earliest published PLS handbook.

Science Component in PLS in the Early 1950s

Year	Subject	Credits
Freshman	Mathematics (Ancient)	6
Sophomore	Mathematics (Modern)	6
Junior	Physical Science	10
Senior	Biological Science	10

The teaching of these courses was done by a variety of individuals; in fact, most of the first faculty in the program participated. Nonetheless, two faculty were hired away from St. John's College to strengthen offerings in these areas: R. Catesby Taliaferro, who had translated various works of Greek mathematics, including Ptolemy's *Almagest*, and John Logan, who had been a pre-medical student while an undergraduate. A chemist, James Danehy, was also hired, with his special concern being the physical science course.

In 1955, various factors led to the PLS becoming a three year program. The science curriculum at that time was correspondingly altered:

Science Component in PLS ca. 1955

Year	Subject	Credits
Freshman	Mathematics (outside PLS)	6
	Science (outside PLS)	6
Sophomore	Mathematics	6
	Biology	4
Junior	Physical Science	10
Senior	Mathematical Logic	3

By around 1955, Professors Taliaferro and Danehy had left the PLS for the departments of mathematics and chemistry respectively, where they remained until retiring. The science-math courses were covered by a variety of teachers, including Professor Joseph Roberts, who taught in PLS from about 1957 to 1963, the latter year being the year in which John Logan resigned from the faculty.

Around 1960, Professor Bird, aware that the history of science was rapidly attaining prominence as an academic speciality and seeing it as a way in which to teach science to liberal arts students, sought to introduce history of science into the curriculum. To that end, he contacted a number of young and promising historians of science, including Thomas Kuhn, as possible teachers in PLS. That search culminated in 1961, when I was hired. Initially the curriculum included a 6 credit history of science course in the junior year, replacing the 20 credits of courses that had been offered in the sophomore and junior years. By about 1964, the history of science course had been extended to three semesters, producing the following science curriculum:

Science Component in PLS ca. 1964

Year	Subject	Credits
Freshman	Mathematics (outside PLS)	6
	Science (outside PLS)	6
Sophomore	History of Science	3
Junior	History of Science	6

Senior	Mathematical Logic	3
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To help with the staffing shortage caused by the additional course, Professor Suzanne Kelly was hired in 1965, one of the first two women given positions on the Notre Dame full time faculty. She remained with PLS until ca. 1971. After her departure, two historians of science, Professors Deirdre LaPorte and Kenneth Thibodeau each spent a few years teaching in the program. The change from science courses to history of science courses by no means entailed a complete change in the content of the courses. A major reason for this is that the courses before 1961 regularly employed historical materials or classic scientific papers, the latter in keeping with the PLS emphasis on primary texts. In addition, attention had always been given to such central scientific developments as the Copernican and Darwinian revolutions because of their major impact on the thought of the period in which they occurred.

In 1974, two new historians of science were hired, Professors Phillip Sloan and Timothy Lenoir, the former of whom remains on the faculty, Professor Lenoir having left after a few years. Phil, Tim, and I then began a substantial revamping of the content of what had been the three history of science courses. In this process, the courses titles became Natural Science I, II, and III, and significantly greater emphasis was given to the scientific contents of the courses. Historical materials continued to be used but with reduced centrality; in addition, laboratory sessions were added, this being facilitated by generous gifts to PLS by James McCormick, M.D., a Notre Dame graduate who took special interest in what we were attempting to do. The perennial problem of finding suitable texts was solved in part by means of the preparation for most portions of the courses of new materials directly designed for them, this process having been greatly facilitated from around 1984, when word processing equipment came into common use. After Professor Lenoir's departure, André Goddu joined the faculty for seven years, before departing in 1990 for a position at Stonehill College.

Science Component in PLS ca. 1975

Year	Subject	Credits
Freshman	Mathematics (outside PLS)	6
	Science (outside PLS)	6
Sophomore	Natural Science I	3
Junior	Natural Science II	3
Senior	Natural Science III	3

As part of a curriculum revision of 1985, when four courses were deleted from the curriculum so as to increase the number of electives available to students, one of the three Natural Science courses was dropped, but this was reinstated three years ago. At the same time it was decided that half of one of the Natural Science courses would be devoted to social science, which is to be taught by Professor Clark Power. The present natural science curriculum has the following form:

Science Component in PLS at Present

Natural Science IA: The Nature and Development of Mathematics	Natural Science IB: Planetary Astronomy from Antiquity to the Copernican Revolution
Natural Science IIA: Mechanics, Ancient and Modern	Natural Science IIB: Theories of Life and of Evolution
Natural Science IIIA: Stellar Astronomy from Herschel to Hubble	Natural Science IIIB: Social Science Nat. Sci. IIIC: Philosophy of Science

PLS graduates from earlier years may be interested to know something of the contents of these courses as presently taught.

NS IA: Nature and Development of Mathematics. This unit includes study of Euclidean and non-Euclidean (Lobachevskian and Riemannian) geometries and their philosophical significances, developments in the notion of number from the natural numbers to the transfinite cardinals, and a general introduction to the philosophy of mathematics and to the nature of

axiomatic reasoning. Readings include Book I of Euclid's *Elements* as well as selected classical and modern proofs.

NS IB: Planetary Astronomy, from Ptolemy to the Copernican Revolution. This unit begins by studying pre-Greek and Greek theories of the heavens, especially the Ptolemaic system of the planets. The Copernican heliocentric system is then presented and contrasted with the ancient geocentric systems, this being done in the context of the philosophical debate on the appropriateness of realist versus fictionalist theories of science. Readings include selections from Ptolemy, Copernicus, and Galileo. It may be useful to note that the text written for this unit is now available in a Dover paperback (M. J. Crowe, *Theories of the World from Ptolemy to the Copernican Revolution*), which is being used at a number of other universities, including Johns Hopkins and the University of Florida.

NS IIA: Mechanics. This unit centers on the study of motion, beginning with Aristotelian mechanics, and follows out the implications of the Copernican theory for the reformulation of mechanics by Descartes and Galileo. This sets the stage for an analysis of the key ideas in Newton's *Principia* and, in some years, of Einstein's special theory of relativity.

NS IIB: The Science of Life. This unit is concerned initially with the concept of life and vitality as expressed in the writings of select ancient Greek authors. This is followed by a study of Harvey's treatise on the circulation of the blood. The unit ends with the study of Darwin's *Origin of Species* and explores at the end the conversation of ancient and modern science over the nature of the living world through select recent works such as Schrödinger's *What is Life?*

NS IIIA: Stellar Astronomy. This unit develops stellar astronomy from the pioneering researches of William Herschel in the eighteenth century up to the formulation, by Hubble and others, of the theory of an expanding universe. Selections are read from the writings of a number of contributors to stellar astronomy, including Kant, Herschel, Huggins, Clerke, Leavitt, Curtis, Shapley, and Hubble. The philosophical issues associated with scientific observations are a special focus of this unit.

NS IIIB: Social Science. This unit focuses on Durkheim's functionalist approach to sociology and Piaget's cognitive developmental approach to psychology. Readings include selections from these authors and from recent research on sociological and psychological investigations of the true (epistemology), the beautiful (art), and the good (morality). Students also learn basic analyses and to design and conduct a research project on children's learning.

NS IIIC: Philosophy of Science. A discussion of Thomas S. Kuhn's *Structure of Scientific Revolutions* and of philosophical issues developed in the six prior units.

Conclusion

Perhaps the greatest intellectual and pedagogical challenge that the teachers who have been responsible for the PLS courses in science and mathematics have faced has been to secure methods of enhancing student interest in these areas, especially at a university that has the quite unusual administrative arrangement that the sciences are domiciled in a separate college. This has tended to reinforce the belief, all too prevalent in late twentieth-century culture, that the sciences and the humanities are so diverse that students should study one to the exclusion of the other. Another tension, which seems to have abated in recent years, is the need for faculty to pursue research interests while also involved in undergraduate teaching. Professor Bird's decision to try out people trained in the history of science has proven especially helpful in this regard.

As I finish my thirtieth year of teaching on the PLS faculty, I look back with a strong sense of gratitude to Professor Bird, who founded a program in which I have spent so many fulfilling years, to my colleagues from whom I have learned so much and enjoyed such companionship, and to the students who have raised so many interesting and stimulating questions in the courses I have taught.

OPENING CHARGE

*The Very Idea of a Liberal Education**

August 30, 1990
by Professor Phillip Sloan

Describing our program to those outside it is never an easy task. A few years ago I was interviewed by a group of students from other departments who were under the impression that it should be named the Program of Conservative Studies. On the other side there is always an occasional moment at Junior Parents Weekend, the first opportunity most parents have to meet members of the Program faculty and other students, when I am asked in sometimes anxious terms to explicate the term "liberal." Our original name was the "General Program of Liberal Education," and a few years later we became the "General Program of Liberal Studies," affectionately dubbed for most of its history as "GP." After some difficulties experienced by our graduates in applying to graduate programs, underlined by the fact that nearly half of Georgia Tech's football team was listed one year as majoring in "General Program," we dropped the first adjective. We are now the "PLS." But the explanation of the educational enterprise we represent requires attention to more than just the name.

In addressing the large issue implied by my title, my comments will seek, in at least a preliminary fashion, to consider some aspects of the question—who are we and what are we about? My topic is also occasioned by more recent challenges to our enterprise in American education arising theoretically in criticisms from the domain of Deconstructionism and radical critiques of traditional assumptions of western education, and from a more populist direction in the claims that this form of education is elitist, unrepresentative of the importance of minorities and women, and in some way stifling of the creative spirit.¹ I will approach this issue in the first two parts of the paper historically. My use of history will, however, not merely be an examination of the past. Clarifying aspects of our history also suggests at least some very preliminary conclusions on the opportunities we have for future development. The past is not intended to be definitive of the ways in which we can grow in the future. It can give us some reference points by which we can look to the enterprise we are now engaged in with some perspective.

I

Three Traditions in Liberal Education

A preliminary issue which must be clarified is the relation of our program of studies to what are commonly called the "humanities". In most American discussions of these terms, "liberal arts" and "humanities" are essentially synonyms. American universities make a rather clear distinction between two domains—the hard natural sciences, located in departments like physics, biology, chemistry, astronomy—and the departments of humanities—English, languages, literature, philosophy, history, music, and fine arts. Education in the humanities or the liberal arts often suggests a major in one of these disciplines. Another set of disciplines seems to be in a struggle to define their proper college—psychology, mathematics, anthropology, sociology, economics, political science. All these use the methods and techniques of the natural sciences, and many faculty in these departments consider their most logical affiliations with members of the science

* Revised from the original address. A section on the history of the Program, duplicating aspects of Otto Bird's essay, has been deleted.

¹For particularly useful recent discussions of these issues, see John R. Searle, "The Storm Over the University," *New York Review of Books*, December 6, 1990 (replies in *NRB*, February 14, 1991); and Allen Bloom, "Western Civ-and Me" *Commentary*, August, 1990 (replies in *Commentary*, February, 1991).

departments.

These divisions of the humanities and sciences, and the further division of the humanities into distinct departments, is a product of important developments in higher education which took place in the nineteenth century, particularly coming to America from the German states. It was in the German states where the primary transformation of an eighteenth-century division of universities into faculties—law, medicine, philosophy, theology—took a new form as distinct disciplinary structures—history, philosophy, philology, physics, biology. This development in part reflected the growing specialization of learning and need for efficiency in instruction; but it also had a deeper theoretical basis for the distinction, first made by Hegel, but developed most deeply by the later holder of the chair of philosophy at the University of Berlin, Wilhelm Dilthey. In his *Introduction to the Human Sciences* of 1883, Dilthey codified a sharp distinction between the *Geisteswissenschaften*—later termed by him the *Kulturwissenschaften*—those subjects which dealt with the inner life of human beings and human culture—and the *Naturwissenschaften*—the sciences dealing with external nature.

This division has in many respects been institutionalized in our humanities-sciences distinction. But it is important that we recognize that this concept of the humanities has itself been imposed upon an older set of meanings of a “liberal” education. I will amplify upon this older understanding briefly. To develop this I will rely on the recent study of the history of liberal arts education in the recent book, *Orators and Philosophers: A History of the Idea of Liberal Education*, by Bruce Kimball, former Dean of Morse College at Yale and currently on the faculty of the Graduate School of Education at the University of Rochester.

Kimball’s study was occasioned by the troubling lack of clarity he sensed in American universities over the goals, content and conception of a “liberal” education. Other than meaning an education which involved the study of subjects like literature, art, philosophy and history, in contrast to the technical scientific disciplines, his review of college catalogs, reports of commissions on higher education, and college curricula at American universities, revealed little clarity or common understanding of the entity under discussion. One can go back to Abraham Flexner’s report on University education for the Carnegie Foundation in 1908 to see that this was not a new problem. Flexner, in this important study of American higher education, reported the complaint of the President of Cornell University that,

The college is without clear-cut notions of what a liberal education is, and how it is to be secured...., and the pity of it is that this is not a local or special disability, but a paralysis affecting every college of arts in America.¹

In seeking to unpack the source of this long-standing unclarity, Kimball’s historical survey traces the notion of liberal education in a select way from the writings of antiquity into contemporary discussions in America. His discussion seeks to identify three traditions in liberal education with different origins, goals and underlying rationale, all of which have been somewhat incoherently conflated in the American college and university.

Antiquity is seen by Kimball as the source of two competing traditions, that have not always been distinguished in the historical treatments of these issues. One tradition is that traceable to writings and practices of the Greek sophists as these were developed in the writings of the Roman educators and orators—especially Quintilian and Cicero. This was a tradition which sought to educate the statesman and the citizen by the teaching of the *artes liberales*. As these were codified around the fifth century AD, these became the famous seven liberal arts—grammar, rhetoric, dialectic (or logic), music, astronomy, mathematics and arithmetic. These titles, it should be observed, are misleadingly applied to our current meanings. Poetry, for example, was included

¹ Quoted in Abraham Flexner, *The American College: A Criticism* (New York, 1908), p. 7, as quoted in B. A. Kimball, *Orators & Philosophers: A History of the Idea of Liberal Education* (New York: Teachers College Press, 1986), p. 2.

under music; astronomy included astrology; ethics and history fell under grammar, along with the formal study of language. Generally these seven comprised three grammatical arts, known as the trivium, and four mathematical arts, the quadrivium.

The aim of this form of education was the preparation of the citizen orator. The arts also formed character and education had a deeply ethical intent. Such formation took precedence over the pursuit of philosophy and speculation per se. For this reason, those articulating this notion of education have often been suspicious of philosophy.

The second tradition is the philosophical tradition, exemplified by Plato and Aristotle and the tradition of the Academy and Lyceum. For Plato, education in the liberal arts, as he describes it in discussing the education of the philosopher king in book seven of the *Republic*, is only preparatory to the higher learning of the dialectic and the ascent to knowledge of the Good. The liberal arts are incomplete in themselves. In important medieval expressions of this notion, both the liberal arts and philosophy are preparatory for theology. Education in this tradition prepares one to move beyond the liberal arts to the higher sciences.

To this distinction between the arts and philosophy, which Kimball traces in the disputes between the Arts and Theology faculties, and into the educational ideals of the Renaissance Humanists, Kimball then outlines a third distinct meaning of a liberal arts education that is distinctively Enlightenment in origin, and grows from the writings of Rousseau, Locke, Kant and the French Encyclopedists. A liberal education in this sense, is a "liberating" education,—an education which frees the mind from presumptions, prejudice, and authority and opens one to a tolerance of competing views. Kant put these ideals eloquently in his influential essay of 1784, *What is Enlightenment?*

Enlightenment is man's release from his self-incurred tutelage. Tutelage is man's inability to make use of his understanding without direction from another. Self-incurred is this tutelage when its cause lies not in lack of reason but in lack of resolution and courage to use it without direction from another. *Sapere aude!* "Have courage to use your own reason!"¹

The concept of education developing from the ideals expressed by Kant and other writers of the eighteenth-century, defined by Kimball as the "Liberal-Free" ideal, seeks to develop unfettered inquiry, and critical, non-dogmatic reasoning exemplified in many idealized accounts of the reasoning of the natural sciences.

The lack of clear direction facing American liberal arts education is a result, argues Kimball, of the uneasy mixture of these three distinguishable conceptions of liberal education in the history of the American university. Although the early American colleges were originally organized around education in the *artes liberales* of the humanist tradition, the philosophical ideal entered from contact with the German universities, or in the Catholic universities from the educational philosophy of Neo-Thomism. The third tradition, the "liberal-free" ideal was derived from our own sources, and from English educational reformers like John Stuart Mill and Thomas Huxley. Kimball describes how this third tradition moved into the dominant position in the general understanding of a liberal education in the late nineteenth and early twentieth century. In surveying, for example, several statements on the aims and purposes of liberal education drawn from American sources around 1850, with a similar set examined around 1920, Kimball found a clear ascendancy of the Liberal-free ideal of liberal education over this time period.

¹ Kant, "What is Enlightenment?" trans. by L.W. Beck, in Beck (ed.), *On History: Immanuel Kant* (Indianapolis: Bobbs-Merrill, 1963), p. 3.

II The Program in History

Kimball's distinction of the three historical traditions within liberal education provides a useful framework upon which we can introduce a more specific discussion of our own program. I can state at the outset some things we are not. The Program does not pretend to be an ancient or medieval curriculum in the seven liberal arts as these existed in the past, and it would be misleading to claim that we are, although there are aspects of this conception of education in our curriculum. It is not a disciplinary major. Nor is it an interdisciplinary humanities program in the sense these exist in over one hundred American universities.

To define the Program, we can best begin by examining its main components. At the core is the "Erskine seminar." I use this title in recognition of the origin of the great books seminar in the first discussions of this kind begun by John Erskine of the Columbia University English faculty as part of the General Honors course which came into being at Columbia in the 1920s. The conception of this seminar was the most unusual ingredient of what has become known as the "great books" movement. Erskine had taken the bold step of assuming that it was possible to draw up a list of primary sources which any educated person should have read, and then devised a pedagogy for discussion of these works in group seminars which presumably could proceed without the demand for specialized expertise on these works. In other words, it was possible to learn important things from these books in a group discussion in which the tutor did not assume the role of the traditional specialized expert. Discussion, rather than lecture or explication of the text was its format, and it was to proceed by a kind of Socratic dialectical inquiry. The Socratic, rather than the classical liberal arts, inspiration for this teaching model appears explicitly or implicitly in the published comments about the seminar. Consider the following description of the seminar extracted from a statement issued by St. John's College, the first all "great-books" college, in 1955:

The formalities of a seminar discussion are those of good conversation. Any opinion may be expressed on the condition it be submitted to the cross-examination of the group. Any opinion may be questioned or defended; but the purpose of a seminar is not debate or the winning of an argument. Rather, the assumption is that members of the group are present to help each other understand the text, or to clarify, if not often to solve, a problem suggested by it. The opinions of scholarly authorities, whose works the student may consult if he has time, are accorded no special recognition. Tutors [have] a Socratic [function], and they are not present to provide "right answers" or acceptable interpretations.¹

The Socratic inspiration is evident in this description. But also much in this statement suggests the notion of liberal education in Kimball's third sense—that of a "liberating" education. This is not accidental. The assumptions, even the bold presumptions, of such a mode of learning should not be overlooked when one encounters the claim that great books education is elitist and therefore inappropriate for the needs of modern American students.² Such criticisms are based often on nothing more than an examination of the list of the works read, without attention to the methodology employed. The origin of the seminar was highly non-elitist in its intent, even, one might say, radically so. Columbia University where the seminar originated, we should recall, was the home in the 1920s of the philosopher John Dewey, the great theoretician of democratic and participatory, progressive education. There were many points of tension between Dewey's

¹*The St. John's Program: A Report* (Annapolis: St. Johns College Press, 1955), pp. 8-9.

²See the extensive criticisms generated in opposition to Allen Bloom's *The Closing of the American Mind* (New York: Simon and Shuster, 1987). Mortimer Adler made explicit his opposition to Bloom's interpretation of great books education during a recent visit to Notre Dame. See also the collection of his essays published as *Reforming Education: The Opening of the American Mind*, ed. Geraldine Van Doren (New York: MacMillan, 1988).

pragmatic interest in "education for life" and the aims of Erskine's seminars, the most striking being the assumption of a definitive canon of works in which one should be educated. But on one point Dewey and the early great books seminar participants were in agreement. The Erskine seminar was a boldly democratic experiment. It was an exercise in participatory democracy. The distinction between teacher and student is, in many respects, abolished in the format of the discussion. Students in the seminar, as the St. John's description quoted above suggests, are free to challenge and question the claims both of their teachers, their fellow students, and even those of major and time-sanctioned authors without fear of intellectual reprisal.

This methodology displays the curious roots of the Erskine seminar itself. It has no immediate origins in such educational forms as the formal lecture or the Oxford tutorial, nor does it resemble the German university idea of the research seminar. Mortimer Adler remarked in a recent visit to Notre Dame that it was in his view one of the five main novel developments in the history of western education. Its proximate historical roots seem to be traceable to the so-called Workingmen's Institutes established by social reformers in England in the latter half of the nineteenth century for the betterment of the working classes. One of the original Great Books lists which the founders of the great books movement in the 1920s drew upon for setting up their own original canon, for example, was the set of titles prepared by Sir John Lubbock for the Workers and Mechanics Institute in England in 1895.¹

Defining the canon of readings on the seminar list has always been a point of controversy, and remains a continued problem, particular as one approaches the modern period.² The issue has become more contentious in recent decades in the face of challenges to concept of a canon of great works. Without entering into the complexities of these more theoretical critiques, there are always the very practical questions we must consider: who defines the list? what are the criteria of greatness? what voice should be given to non-western and minority cultures, the writings of the greater mass of humanity in any given age, the claims of the oppressed? why do we not read more modern works? Answering these questions is not always easy in the abstract.

The list originally drawn up for the Erskine seminars was, perhaps to our distress, mainly a matter of popular vote among a select group of individuals. A long list of titles of works, compiled from sources such as John Lubbock's list, was circulated among a small group of interested individuals who were asked to vote on the top 100, and those obtaining the majority votes were selected as the original reading list.³ This may seem a somewhat uncertain means of deciding the readings. Extensive consultation with experts in various disciplines was not part of the definition of these original lists; nor were they arrived at by long deliberations of interdepartmental faculty committees. But the result of the seventy-odd years of the seminar's existence has not been an unhappy one.

In setting forth these lists, many works have formed constants: Plato's *Republic*, the *Odyssey* and the *Iliad*, select plays by Shakespeare, the main works of Marx, Augustine, Kant, Descartes, and Aristotle were on the original lists, and they appear on the readings of all the great books programs even today. Certain deletions have also remained constants. The emphasis on the Greek authors and the general exclusion of most of the great Roman writers, surely a controversial claim if we claim to represent the actual tradition of western culture, has been common, although the Notre Dame program has sought to repair this. For example, we are the only program at the

¹See J. Winfree Smith, *A Search for the Liberal College* (Annapolis: St. John's College Press, 198), p. 10. This list of approximately 100 entries, was published in the *Daily Telegraph* of August 2, 1895. Smith reports that Buchanan drew principally upon this list and that prepared by John Erskine for the General Honors course at Columbia in 1920.

²See the comments and controversy surrounding the recent issuing of the updated *Great Books of the Western World* series by the *Encyclopedia Britannica*

³See Mortimer Adler's account of this selection process in his autobiography, *Philosopher at Large* (New York: Macmillan, 1978). He has given a recent restatement of the criteria for inclusion in his "The Great Conversation Revisited," in: *The Great Conversation: A Reader's Guide to the Great Books of the Western World* (Chicago: Encyclopedia Britannica, 1990), pp. 24-39.

moment which reads Cicero in the seminars, although he is probably the most important Latin author for the self-understanding of the ideals of the classical Liberal Arts tradition. On the other hand, proposals to include works from non-Western traditions were defeated in constituting these original reading sequences,¹ and the Notre Dame program remains the only Great Books program to devote a substantial portion of seminar time to readings from non-western works.

The apparent deficiencies of the lists in terms of representing writings by gender, race, class, religious and cultural minorities has been a point of major criticism in recent years. The traditional reply—that we are encountering through the seminars a universal human culture, rather than the writings of an elite class of predominantly white male Europeans—is perhaps a little too easy. A more adequate reply to these challenges lies in a better understanding of the democratic rather than the elitist assumptions of the movement in the first place. Reading and discussing the time-honored works of the western tradition in the context of the democratic format of the seminar implies that these works neither go unchallenged, nor are they being dogmatically imposed upon the student. The works read are presumably those that have defined western solutions to fundamental questions and basic western attitudes which remain the operative ones. But as we enter into a dialogue with that tradition, we would hope it can be an informed one. This point was drawn to my attention in a forceful way a few years back when Notre Dame was host to a very dynamic, minority female speaker from Stanford who had been one of the moving forces in the dismantling of the famous Western Civilization program at Stanford. After listening to one of her lectures and in the discussion afterward, one thing was very clear to me. If one had not in fact already read the major works of Aristotle, Plato, Augustine, Kant, Hegel and Marx, the point and effectiveness of her criticisms were lost. In other words, rather than being an argument against reading these works, her criticisms implied that such a reading was absolutely necessary.

The seminar, as the unifying core of the Program, and also its most unusual and distinctive feature, does not stand alone, and can never satisfactorily stand on its own. The other courses we take are tied to the seminar, and ideally draw in some way upon it. But the relation of these courses to the seminar is not always clear, and as we explore the history of the great books movement, we see some reason for this lack of clarity.

The Erskine seminar at Columbia arose independently of a larger curriculum. The unification of the seminar with an organized program of more intensive tutorial studies came about later, in the late 1920s and 30s largely through the collaboration of five individuals—Mortimer Adler, Richard McKeon, Stringfellow Barr, Robert Hutchins, and Scott Buchanan. It was also the result of an interplay of their experiences in four different institutions—Columbia University, the University of Chicago, the University of Virginia, and Oxford university.² Two of these individuals, Buchanan and Barr, had met as fellow American Rhodes Scholars at Balliol College, Oxford shortly after World War I. There they had experienced the British tutorial system with its intensive reading and writing and its one-on-one meeting of students with individual tutors. They also experienced the strong primary source and classical orientation of such programs as the so-called “Greats” at Oxford. After his return to the US, Buchanan completed doctoral studies in philosophy at Harvard, and then for a year was in touch with Adler in New York; this contact introduced him to the Erskine seminar and developed an important friendship between Adler, Buchanan and Richard McKeon. This collaboration of Buchanan, Adler and McKeon resulted in the idea of a revival of a classical liberal arts education generally organized in accord with the traditional seven liberal arts.

Buchanan and Barr were subsequently associated together again as fellow faculty members at the University of Virginia, where they played an important role in the design of an undergraduate honors course in 1934, intended to embody the principles of reading primary works in an intensive way to develop all the liberal arts, including the mathematical ones, thus breaking down the distinction between the “sciences” and “humanities” as these were commonly understood. The

¹But such works were included on John Lubbock's original list of 1895. Smith (*Search...*, p. 10) cites Lubbock's inclusion of the *Koran*, the *Analects of Confucius*, and the *Ramayana* and *Mahabharata*.

²My historical information in this section is particularly indebted to Winfree Smith's *Search...*

plan for this honors course was never enacted, and Barr and Buchanan moved to Chicago shortly afterward to join Hutchins, McKeon and Adler in the Committee on the Liberal Arts where an operative undergraduate curriculum was finally developed. In 1937, Buchanan and Barr left Chicago to assume the leadership of a faltering liberal arts college in Annapolis, Maryland, St. John's College, and there they instituted an all-required four-year curriculum which combined a traditional liberal arts education in the arts of the trivium and quadrivium with the core Great Books seminar.¹ This curriculum remains remarkably unchanged to this day. The St. John's Curriculum has a core Great Books seminar meeting twice weekly, in their case always on Monday-Thursday evenings. Around this core students complete all-required tutorials in language, mathematics, and laboratory science with a trivium-quadrivium format to the larger curriculum.

I have laid out some of this history for one purpose. The historical association of these five individuals at the University of Chicago in the 1930s resulted in a novel unification of the radical idea of the great books seminar with the much older ideals of education in the classical liberal arts. To locate this in Bruce Kimball's classification of traditions, it involved a unification of all three conceptions of liberal education, the traditional *ratio studiorum*, with its concern with formation of the virtuous citizen; the Socratic notion of dialectic inquiry by the "talking together" of teacher and pupil in the search after truth, and the notion of the free and unfettered development of the critical intellect. Kimball sees these traditions generally confronting each other in an incoherent fashion in American liberal education. He has not attended to the way in which these were united more formally in the great books curriculum of the 1930s.

This combination of curricula is not without its potential, and even real, tensions. It unifies the Socratic and the Roman Humanist programs, entities which were in the tradition typically in opposition. It also implies a blending of methodologies. The seminar discussion is contrasted with the more intensive teacher-directed recitation and examination of texts conducted in the tutorial. The authority of the tutor is therefore of a different character in the different components. The lecture is appropriate to the one component but not to the other. Ideally, this eclecticism is not without merits. Each can serve as a corrective for the deficiencies of the other. But without understanding that this is a synthesis of traditions and methodologies, the relationships can easily become disconnected or incoherent.

The valuable essay by Otto Bird in this issue, describing the founding of the Program, has illuminated several aspects of our original beginnings at Notre Dame. The Notre Dame program grew directly from the Chicago program, rather than from the St. John's model. Hence, unlike other great books programs at St. John's, St. Mary's or Thomas Aquinas in California, which all developed directly from the St. John's curriculum, the more important early influences at Notre Dame, were the ideals of Mortimer Adler, Otto Bird and Robert Hutchins. The Chicago program, as it had developed under Hutchins in the 30s and 40s, spoke more about the liberal arts as preparatory for other goals, rather than as ends in themselves. This was made explicit in a set of lectures given by Robert Hutchins at Yale, and published as the book *Higher Learning in America* in 1936. In Hutchins' view, a great books education aimed at the cultivation of the intellectual virtues in the sense these were laid out in Aristotle's *Ethics*. The unity of this education was also, for Hutchins, to be found in philosophy and theology, or at least in a modern secular university, in the restoration of "metaphysics" to its appropriate unifying location. Hutchins in his public statements is intentionally vague about what this would imply. As he wrote in 1936:

I am not here arguing for any specific theological or metaphysical system. I am insisting that consciously or unconsciously we are always trying to get one. I suggest that we shall get a better one if we recognize explicitly need for one and try to get the most rational one we can.²

¹Mortimer Adler's account of this history of the movement (this issue) suggests that he and Robert Hutchins also had a significant hand in this new curriculum.

²R.M. Hutchins, *The Higher Learning in America* (New Haven: Yale, 1936), p. 105.

As Otto Bird develops, this took a more specific dimension at Notre Dame in terms of the explicit formation of the Program on Thomistic principles. This conception of the philosophical and theological unification of a great books education, assimilating this strongly to a medieval, rather than classical Roman humanist, conception of the place of the liberal arts in education, assimilates the Program to Kimball's definition of the "philosophical" rather than "liberal arts" tradition of liberal education. The inclusion of the Philosophy and Theology components were the primary difference from the St. John's model of the curriculum in this early Program. These reflected the more systematic interests of Hutchins, Adler and our founder Otto Bird, and these requirements also made the Program more congenial to the Notre Dame environment. There are no such courses in the St. John's Program as "Philosophical Inquiry," "Foundations of Thought," or "Intellectual History," for example.

There was also designed into the original curriculum the notion of a philosophical encounter of major traditions and options in the West which competed for our allegiance. In several respects these three traditions were allied, although not exactly, to the three traditions distinguished by Kimball. The Program, as Otto Bird once described this to me in an interview, aimed to bring into dialogue and confrontation the classical and literary tradition of the Roman and Renaissance Humanists with their concern with the grammatical arts. The second partner in this dialogue was to be the scientific tradition—or perhaps more comprehensively the tradition represented by the arts of the quadrivium and the study of natural philosophy. The power and importance of this tradition since the seventeenth century implied that it is one which must be studied very carefully, not in order to gain the usual technical competence implied by science courses, but more for its philosophical, methodological and metaphysical claims.

Finally the medieval theological ideal, best represented by the synthesis of St. Thomas, formed the unifying tradition.

In these three components I think we can still see much of the organizing rationale for the Program, at least structurally. We still take heavy components of philosophy and natural science; There are two theology tutorials; there is a large core of material devoted to subjects generally exploring the arts of the trivium. Even the requirement of classical language is related to the concern that the study of language, particularly an inflected language, is one of the main ways we learn the trivial arts.

Otto Bird's essay has detailed some of the changes that have taken place in the Program since its founding. These have been both structural and conceptual. There are more electives in the Program than in the early years, allowing our majors to complete concentrations in other disciplines. The seminar list has been reorganized in chronological order over the three years, making the Notre Dame list more similar to those of the other Great Books programs. The faculty no longer holds as a possible ideal the goal of teaching every component of the Program. Philosophically, the greatest change is the loss of the strong sense of a single unifying philosophy, although there is continuous faculty reflection on this issue. With reference to Kimball's three traditions, we remain a program committed to a "philosophical" rather than a "liberal arts" conception of education, but defining the character of that unification reflects some of the search within the Catholic tradition itself for a larger unifying philosophy to replace or reform the Neo-Thomism of the early decades of this century.

IV

The Possibilities for Future Development

The proceeding historical analysis has had one primary intent, that of assisting us in understanding, by a brief insight into our history, the reasons we are now the kind of program we are. Awareness of the history of the Program can help us understand several things about the program. Why do we read these books, rather than some others? why do we take more philosophy, theology and science than we take of fine arts and history? what is unusual about the methodology of our courses when compared to those of other departments?

History helps us understand the present in this case. But it also should not, and cannot, imprison us. The Notre Dame of 1990 is a very different institution than that of 1950. Then, as Otto Bird has characterized, it was an all-male school, with a very distinct denominational character in all aspects of its life and teaching. Today we as faculty, and you as students, are in a very different environment. Although one would surely not escape the symbols and practice of Catholicism on campus, nonetheless within the Arts and Letters college, the surrounding environment created by the other departments is one in which liberal arts education is often conceived in Kimball's third sense, that of a "liberating" education, meaning that it has as its intent the freeing of prejudice and presupposition and the inculcation of an attitude of critical skepticism and broad tolerance of competing opinions. Notre Dame is a serious research university, and its faculty are all research scholars in specialized areas of learning, all with responsibilities to research and professional activity related to the research character of the institution. We as faculty must interface with the concerns of our disciplines, which may involve us in inquiries into sociology of knowledge, current theories of literary criticism, social and historical interpretations of scripture, various forms of analytic philosophy. These issues draw us often away from the explicit concerns of the seven liberal arts, and they may often seem to pull us away from the concerns of developing a unified curriculum. You as students must interface with roommates majoring in sciences or other humanistic disciplines who may not understand what you are doing. Some lament the development of this disciplinary and educational pluralism at Notre Dame. Others welcome it and see it as a vital aspect of the dialogue of the Church with the modern world that has been called for in such conciliar documents as *Gaudium et Spes*.

But debate on these larger questions aside, the practical issue which faces us for the future is that of retaining authentic contact with the historical tradition which has produced the Program, and still develop in what will surely be a unique way in the future. This is a task for faculty reflection and an issue of challenge in the future years. This brings me to the reasons for choosing the specific title of this address.

It is common to speak on such occasions as these of John Henry Cardinal Newman, who died just one-hundred years ago, as the inspiration for our Program in the discourses he delivered in 1852, later published under the title of *The Idea of the University*. Newman himself is not the object of my address, except in one limited respect. This is his use of the concept of an "idea" which he used obliquely in his lectures, but never sufficiently clarified. When we use the term 'idea', several things may come to mind. Program students probably will think of Plato. Post-Lockean philosophy generally has meant this term as a synonym of "sense datum"—an image in the mind. But neither of these quite captures what Newman meant by an 'idea' when he used this term in his discourses.

In the *Idea of the University*, Newman gives some clarification of his unusual meaning. We find this in a passage in the Fifth Discourse, the address he entitled "Knowledge as its Own End." Newman speaks as follows:

When I speak of Knowledge, I mean something intellectual, something which grasps what it perceives through the senses; something which takes a view of things; which sees more than the senses convey; which reasons upon what it sees, and while it sees; which invests it with an idea....The principle of real dignity in Knowledge its worth, its desirableness, considered irrespectively of its results, is this germ within it of a scientific or philosophical process. This is how it comes to be an end in itself; this is why it admits of being called Liberal.¹

We see in this passage the notion expressed that an Idea is both something *imposed on* the data of sense, and also unifies and goes beyond sensory data. More is intended than is implied by the philosophical notion of a universal. An "idea" also seems to be an internal teleological principle which leads intellectual inquiry naturally to an end. He speaks of a "germ within it." Hence,

¹J.H. Newman, *The Idea of the University* (Notre Dame: NDU Press, 1982), p. 85.

Newman's preference for an education which has knowledge in itself, rather than practical results, as its goal is legitimated by this notion of something called an Idea.

The concept Newman is utilizing in these passages takes on additional dimensions as we explore his earlier work, *On the Development of Christian Doctrine*, published in 1845, his path-breaking work on historical theology published just as Newman was converting from Anglicanism to Roman Catholicism. The first chapter of this important work immediately arrests attention. This is entitled "On the Development of Ideas." The term "Idea" has been linked here explicitly with the concept of development. It is also defined, somewhat in the same terms as we find in his later *Idea of the University*, as a judgement held by several persons. Furthermore, as he explicates this, an idea can be shared and institutionalized; in this concretized form it can undergo historical growth and development:

This process is called the development of an idea, being the germination, growth, and perfection of some living, that is, influential truth, or apparent truth, in the minds of men during a sufficient period.... Its development then is not like a mathematical theorem worked out on paper, in which each successive advance is a pure evolution from a foregoing, but it is carried on through individuals and bodies of men; it employs their minds as instruments, and depends upon them while it uses them.... Moreover, an idea not only modifies, but, as has been implied, is modified or at least influenced by the state of things in which it is carried out, and depends in various ways on the circumstances around it.¹

Newman's specific application of this notion is to theology. He is seeking to explain how the Christian faith could begin from a set of very simple rites and apostolic practices and develop historically into the elaborate institutions and rites of the contemporary Christian, and more explicitly Roman Catholic, church in his own day without falling prey to the Evangelical charge that Christianity had obviously been altered and corrupted by these changes.

But there are also some important details to be noted in the application to this problem of the specific language and metaphors employed by Newman. In the context of the 1840s, this language is derived most immediately from embryological usages found in several scientific works of the period. This was precisely the period when the new researches into animal and plant development of the German embryologists were entering England, and replacing an earlier "preformationist" embryology. The latter notion was the thesis that the embryo is in some way *preformed* at the beginning of the species, only to "unroll" or in its etymological sense, "e-volve," in historical time. Replacing it was a theory of dynamic development through stages in which the embryo was guided in this development by an inherent idea.² We see in the passage quoted from Newman that he has directly opposed the notion of "evolution," associated with the elaboration of a mathematical proof, in which the conclusions are presumably contained in the axioms and definitions, and "development" in the sense he wishes to speak of the "development of an idea." The latter implies, like the development of the embryo, the dynamic development toward an end through a series of stages and changes of form which nonetheless are able to retain some essential connection to the original idea in the primordial embryo. Newman has utilized this embryological model to talk about how doctrine and practice can develop in time and undergo major historical elaboration, while still remaining, like the developing chicken egg, "true to type."³

¹J.H. Newman, *An Essay on the Development of Christian Doctrine*, ed. J.M. Cameron (Baltimore: Pelican, 1974), p. 99.

²A clear statement of this point in an embryological context is found in the following comment by Claude Bernard in his *Introduction to the Study of Experimental Medicine* of 1865: "In every living germ is a creative idea which develops and exhibits itself through organization. As long as a living being persists, it remains under the influence of this same creative vital force, and death comes when it can no longer express itself; here as everywhere, everything is derived from the idea which alone creates and guides." (translation by H.C. Green [New York: Dover, 1957], p. 93).

³Newman, *Development*, p. 117.

Perhaps we can borrow Newman's metaphors to provide us with some useful suggestions for understanding our future development in light of our own original "idea," an idea first formulated by Adler, Bird, Hutchins and the other founders of the Great Books movement. The idea of the Program can be, particularly in our present context, akin to Plato's ideal *polis*, a "city in speech" if not in concrete realization at any moment, which possibly never can be realized in practice. It is an ideal community that neither stifles creative imagination and free inquiry, nor serves only to destroy presupposition and exalt modern skeptical rationality. In this ideal city, the aspirations for critical, analytical understanding, and the intuitive, the theological, and the artistic are all realized. It is a city in which virtue is inculcated, while the freedom and the autonomy of the individual retains the sanctity that the educational, theological and political traditions of the West have defended. Newman's notion of a harmonious and unified circle of learning is part of this.

This idea is a means by which we can interrogate and ask questions about what we are doing, an ideal of reason that can serve as a guide and a focus for our development the future, in spite of the demands of disciplinary learning, of our need for specialized understanding, of the demand that we respond and adapt to a changing university.

Admittedly this self-understanding suggested by this adoption of Newman's metaphor leaves much conceptually unfinished in our curricular development. We will need to continue to grow and adapt in ways that will necessarily make us an even more unique educational enterprise. We remain rooted in the great books tradition; our curriculum reflects aspects of the liberal arts, the philosophical, and the liberating notions of liberal arts education in an unusual combination. Such a model has surely not supplied the unified theoretical vision to match the strong and explicit Thomistic ideal envisioned by Otto Bird. But to borrow Newman's embryological metaphors once again, it would be hoped that this development can be, in a non-trivial sense, "true to type," retaining at its core the unity of faith and reason, learning and practice, authority and freedom that is at least a part of the message of St. Thomas for the modern era.

THE EDWARD J. CRONIN AWARD WINNER

Dancing Lightly in the Service of Thought: A Discussion of Faith and Reason in Kierkegaard's Fragments In Light of Newman's Thirteenth University Sermon

Daniel D. Scheidt

Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.
—1 Peter 3:15

In the *Philosophical Fragments*, Søren Kierkegaard, under the pseudonym of Johannes Climacus, presents an understanding of faith that is antithetical to the exercise of reason characterized by the philosophical endeavor. In contrast, John Henry Newman attempts in various University Sermons, particularly Sermon XIII, to reconcile faith and reason by clarifying what is meant by the term "reason" and how it relates to and coexists with faith. We shall see that Kierkegaard's extreme position in the *Fragments* can be effectively tempered when put into the perspective of Newman's discussion of implicit and explicit reasoning, a project with which Kierkegaard might not wholly disagree.

The rhetorical strategy of Kierkegaard's Climacus makes the *Fragments* a most subtle work. Amidst the veiled and not-so-veiled references to Christianity and the Hegelian System, one can detect Kierkegaard's essential concern and Climacus' way of resolving the problem. Climacus says:

Because everyone knows the Christian truth, it has gradually become such a triviality that a primitive impression of it is acquired only with difficulty. When this is the case, the art of being able to *communicate* eventually becomes the art of being able to *take away* or to trick something away from someone. (*Fragments*, xxi)

In order to distinguish the Christian faith as something radically unique and decisive, Climacus presents a "parody of speculation" that ridicules the philosophical effort to answer the eternal questions with which every human is faced (*Fragments*, xx). He believes that

it is better to understand that something is so difficult that it simply cannot be understood than to understand that a difficulty is so very easy to understand; for if it is so very easy, then perhaps there is no difficulty. . . . (*Fragments*, xxii)

Climacus wonders what relevance faith can have if it can be explained away so comfortably by reason, eventually concluding that reason is essentially annihilated in the presence of faith.

Beginning what can be called an attack on reason with the Socratic paradox, Climacus establishes the state of the individual before salvation by Christ. Assuming the moment of faith is to have decisive significance, the individual prior to accepting Christ cannot in any way have possessed the truth required for eternal happiness (*Fragments*, 13). This idea is set in opposition to what Climacus claims is the assumption of all philosophy—namely, that all knowledge is recollection. Since the individual must be in a state of untruth (of moving away from the truth) for Christ's saving truth to be necessary, the natural reason employed by philosophy is utterly worthless and even dangerous to one's search for eternal happiness. The conclusion seems to be that reason is corrupted in humanity's state of untruth or sin (*Fragments*, 15).

Climacus' next line of attack involves explicating the paradoxical nature of thought or reason: "to want to discover something that thought itself cannot think" (*Fragments*, 37). This is found in the nature of love, in which one's desire for another makes one forget one's self-love. So, too, the paradox of the understanding leads one to seek that which cannot be known, bringing one to the "frontier" of knowledge and disturbing one's own self-knowledge (*Fragments*, 39). The

unknown or frontier is God, and the paradox of thought, moved by the will to know, confounds the understanding in its natural drive to "know" God. If the encounter with the paradox brings about the happy downfall of the understanding (and of reason), the passion created is what Climacus calls faith (*Fragments*, 59). Climacus concludes that faith is belief in the absurd, because the understanding or reason—that in humans which seeks to possess knowledge—assents to possession by that which cannot be known; reason self-destructs.

Toward the end of the *Fragments*, one can see a third and final attack by Climacus on reason and the speculative enterprise of philosophy in the discussion of the individual's relationship to Christ as an immediate contemporary (*Fragments*, 55). The key to the discussion and the attack on reason is the difference between seeking objectivity and subjectivity. When one reasons in any theoretical speculation, one seeks to be objective, that is, focused on the truth as an object to which one is related. In focusing on the object, objective reflection makes the subject (i.e., the individual inquiring) accidental and unimportant to the truth which defines objective validity. Climacus mocks any attempt at objectivity in matters concerning the individual's eternal happiness, because, as in the objective Hegelian System, the individual simply makes his very individuality disappear in any attempt to be objective.

Climacus instead proposes that the individual must be subjective, focusing on how the truth relates to himself. To do this, there must be a move inward rather than outward, a move that culminates in passion and the elimination of the indifference required for theoretical or objective inquiry. It follows that the highest truth an individual can attain must be an objective uncertainty, because the individual can never be wholly indifferent to or dispassionate about the decisive questions of existence. The uncertainty increases the tension that leads the individual to cling passionately in faith to a truth which is totally inward, and therefore totally subjective. To be an immediate contemporary of Christ, one must hold fast to a faith that is entirely subjective, avoiding the trap of indecisive historical objectivity (*Fragments*, 109). In fact, all knowledge is ultimately worthless, because the all-important belief in Christ "is not an act of knowledge but an act of freedom, an expression of will" (*Fragments*, 83).

It is clear that Kierkegaard's Climacus makes a tremendous sacrifice in exalting faith in the absurd while simultaneously denigrating reason. Although he appears to win the battle against the Hegelian System, in which faith is subsumed under reason, Climacus loses the war against common sense, which will not let one forget that humans are rational animals. John Henry Newman, in Sermon XIII, proposes a truce, if not a happy reunion, between faith and reason that puts Climacus' exaltation of faith and attack on reason in perspective. Newman's position tries to maintain the inexplicable integrity of faith while admitting the proper role of reason in a life of faith.

Newman takes as his point of departure the seeming inconsistency between St. Peter's simple, passionate faith and his injunction to give an account of it "to every man that asketh you a reason of the hope that is in you" (*Sermons*, 251). Newman takes the latter to be a command to "cast our religion into the form of Creed and Evidences," a command that admits of "a careful exercise of our Reason" (*Sermons*, 252-53). Newman wants to avoid extreme positions like that of Climacus, which would deny the science of theology by denying reason's role in faith. However, like Climacus, he avoids the other extreme, which would insist that everyone must have the reason of a theologian to have faith. Viewing 1 Peter 3:15 as establishing an inescapable relationship between faith and reason, Newman resolves the uneasiness of their correlation not by expounding on faith at the expense of reason like Climacus, but by clarifying what is meant by "reason."

Newman conceives of faith as "the simple lifting of the mind to the Unseen God, without conscious reasoning or formal argument" (*Sermons*, 253). Climacus would be in full agreement. But Newman adds that

the mind may be allowably, nay, religiously engaged, in reflecting on its own Faith; investigating the grounds and the Object of it, bringing it out into words, whether to defend, or recommend, or teach it to others. (*Sermons*, 253)

The very possibility that one can think and communicate one's faith in words refutes Climacus' second claim against reason, that it somehow self-destructs in the moment of faith. It is clear that one's reason continues to function after the conversion experience of the moment, if for no other reason than to pass the faith on to others.

While insisting that faith cannot exist "without grounds or without an object" on which reason can exercise itself, Newman says that "it does not follow that all who have faith should recognize, and be able to state what they believe, and why" (*Sermons*, 254). In a certain sense, reason is not necessary for the possession of faith. Because reason or reflection for Newman "is a natural faculty of our souls," he would take exception to Climacus' first argument, that humanity and its faculty of reason is in a complete state of untruth; for that would make our reason before Christ not only warped, but unnatural. Instead, Christ redeems or perfects our reason to the point where Climacus cannot say that reason in those living after Christ is totally corrupt. "True Faith," for Newman, "admits, but does not require, the exercise of what is commonly understood by Reason" (*Sermons*, 255). The knowledge gained by reason, although strictly speaking unnecessary, cannot necessarily be wrong.

If reason is a natural faculty of the soul, then everyone must in some measure have need of and possess it. If reason is, in some respect, not necessary for faith, then everyone need not possess it. Newman solves this difficulty by distinguishing implicit reasoning from explicit reasoning. Implicit reasoning is the silently operating, inward "faculty of gaining knowledge without direct perception, or of ascertaining one thing by means of another" (*Sermons*, 256). In contrast, explicit reasoning is the conscious verbal process of analyzing and describing "the simple faculties and operations of the mind [i.e., the implicit reasoning]" (*Sermons*, 256). With these basic definitions in mind, one can better see the essential and non-essential roles reason plays in faith.

Newman describes implicit reasoning as an "inward faculty" and a "living spontaneous energy" (*Sermons*, 257). All people possess implicit reasoning, because it is simply that which allows one's mind to pass effortlessly, often instantaneously, from idea to idea or from truth to truth. The mind is able to create "a world of ideas, which do or do not correspond to the things themselves for which they stand, or are true or not, according as it [reason] is exercised soundly or otherwise" (*Sermons*, 256). Proceeding silently in this world of ideas, the mind's reason moves ahead using a complex network of probabilities, impressions, testimonies and instincts. One cannot help but think that Climacus would view the paradox that leads to faith as being quite at home in this web of thought. Implicit reasoning accommodates the "lifting of the mind to the Unseen God," while at the same time not insisting on any objective truth claims which guarantee that reasoning is tantamount to grasping reality. Faith, as an exercise of the mind to arrive at truth, by definition involves implicit reasoning.

Newman describes explicit reasoning as a conscious process of reasoning upon one's reasonings (*Sermons*, 256). It is the mind's attempt to provide order and method to what is gained naturally by implicit reasoning. In analyzing the reasoning process, one can formulate and describe doctrines or principles that might be helpful but not necessary to feeling and acting on the prior activity of implicit reasoning (*Sermons*, 259). To the explicit reasoning, Newman attributes "the words, science, method, development, analysis, criticism, proof, system, principles, rules, laws, and others of a like nature" (*Sermons*, 259). One seeks in explicit reasoning the conscious objectivity against which Climacus rebels. In fact, one could say that Climacus really directs all of his attacks on "reason" against explicit reasoning, that faculty of the mind which can substitute "investigation, argument, or proof" for faith (*Sermons*, 262).

Newman has an interesting approach to explicit reasoning: it can be useful, but it is not necessary, because people reason explicitly in varying degrees (some, little at all). He approaches the role of explicit reasoning in faith with a caution which Climacus would approve wholeheartedly. Newman certainly admonishes those who would expect rigorous, objective arguments to justify belief in Christianity. Declaring that "considerations which seem weak and insufficient in an explicit form may lead, and justly lead, us by an implicit process to a reception of Christianity" (*Sermons*, 261), he admits that "the most intimately persuasive" reasons for belief are precisely those that do not "best admit of being exhibited in argument" (*Sermons*, 271). Newman appears to justify both Climacus' distrust of explicit reasoning and his acceptance of the most inward proof for accepting Christianity.

One might even be tempted to find Newman in complete sympathy with Climacus, because both realize the real depth of the conflict between explicit reasoning and faith. Newman asks the following question as if he were at the very instant being carried away by the paradox: "Who shall give method to what is infinitely complex, and measure the unfathomable? We are as worms in an abyss of divine works" (*Sermons*, 268-69). Sharing Climacus' observation that "philosophers make things ordinary and trivial" (*Fragments*, 53), Newman has a few similar observations on an

enterprise involving explicit reasoning,

such as its leading to familiarity with sacred things, and consequent irreverence; its fostering formality; its substituting a sort of religious philosophy and literature for worship and practice; its weakening the springs of action by inquiring into them . . . its substituting, in matters of duty, positive rules which need explanation for an instinctive feeling which commands the mind; its leading the mind to mistake system for truth. (*Sermons*, 266)

Clearly Climacus and Newman are on common ground.

After walking along with him so far, Newman stops short of taking the leap into the absurd which brings Climacus to renounce explicit reason as useless. Newman observes that "all such objections [to explicit reasoning], though important, rather lead us to a cautious use of science than to a distrust of it in religious matters" (*Sermons*, 267). He bases this claim first on the belief that humanity's rationality as a whole is a natural faculty. Newman gets support for his belief from an even more powerful source:

Almighty God has condescended to speak to us as far as human thought and language will admit . . . truths which even a peasant holds implicitly, but which almighty God, whether by His Apostles, or by His Church after them, has vouchsafed to bring together and methodize, and to commit to the keeping of science. (*Sermons*, 269)

Despite the imperfect nature of the medium through which God reveals himself to humanity, the very fact that God does so suggests that implicit reason is good in itself because God did not choose any other way to reveal Himself; furthermore, explicit reason can be good when it is used to instruct the faithful and protect them from error. These not-so-unusual notions seem to elude Climacus.

Perhaps the extreme conclusions of Climacus about reason provide some clue as to why Kierkegaard did not want his name to be identified directly with a position so antithetical to reason. An intimation of Kierkegaard's possible position arises at the beginning of the *Fragments*:

When a communicator takes a portion of the copious knowledge that the very knowledgeable man knows and communicates it to him in a form that makes it strange to him, the communicator is, as it were, taking away his knowledge, at least until the knower manages to assimilate the knowledge by overcoming the resistance of the form. (xxi)

Kierkegaard does try to cast the truths of Christianity into a form that forces one to admit that one cannot acquire faith through the exercise of reason alone; reason is powerless to give a complete account of faith. In making a distinction between implicit and explicit reason, Newman overcomes the resistance of the form by preserving the necessary integrity of reason in the act of faith, and in life itself, while emphasizing the potentially good—though strictly unnecessary—role of reason in giving an account of faith. Kierkegaard's Climacus, the leaping one who is "able to dance lightly in the service of thought," (*Fragments*, 7) is gently yet firmly prevented from crashing to the floor, caught in the reasonable embrace of Newman.

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1991 SENIOR ESSAYS

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Anthony, Cara	Substantial Bedrock or Passionate Fire? The Trinitarian Theology of St. Augustine and Richard of St. Victor	Michael Waldstein
Benedict, Kristen	Charity: An Analysis of St. Thomas Aquinas and Dante Alighieri	Michael Waldstein
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**KROMKOWSKI AND NIGRO
RUN FOR STUDENT BODY GOVERNMENT
AS PHILOSOPHER KINGS
1991**

We, Mark Kromkowski and Sam Nigro, are running for Philosopher Kings. We are serious. We do not wish to be elected. We do not want to serve. We are not self-appointed, nor self-annointed. We do not know how we became involved, but we are.

If we are elected we will serve. We will use our reason to answer the problems that arise. We will search out an *aristoi*, Greek for the "best people," to help us inquire what the good of the community is, and how we can achieve the virtuous life. We want to know the Good, the True and the Beautiful. We know that we do not know. But we challenge you to challenge us.

We must start with education. The Notre Dame community is an educational community. Education should liberate the mind and allow one to see how our culture, society, family, and peers influence us and channel us towards certain behavioral patters. This should be the benefit of a college education.

The leaders at this university should have as their first priority to encourage students to take college as a liberating experience, not as a passive earning of grades. What good is a college education if it only reaffirms your own behavioral ruts, wrought with prejudices, preconceived notions, short-sightedness, slothfulness, and egoism?

Being part of the select few who have a chance to further our education, it is our responsibility and duty to examine who we are. If we do not strive truly and sincerely to know ourselves, we are doomed to the ingrained opinions which we receive from our families, friends, and forefathers; we are doomed to be sucked up and assimilated into the world system that has inherent prejudices and destructive ideas.

We are doomed after college to waft through society, holding false opinions firm, and never gaining knowledge.

There are two issues where we can start this dialogue. The first is racism. The separation, distrust, and indifference between people of different ethnic backgrounds on this campus is truly evil, evil in every place and at every moment.

Notre Dame is not the only place. Racism flourishes in our society. It is ingrained in the system and needs educated people to combat it on a personal level—every hour of every day.

If education merely confirms your opinions, then the hatred and fear of people different from yourself will continue to widen the separation and increase the isolation of various ethnic and socio-economic groups.

The second concern is the lack of environmental awareness at Notre Dame. Environmental problems, which are becoming increasingly more pronounced and visible, stem from a history that fosters opinions such as: Nature is something to fear and conquer, Man is its conqueror, and, thus, Man must "develop" and "progress" at the expense of other life to ease his fear of Nature.

Our University education is the fulcrum point of our life. Education must prepare us to confront these problems. Therefore, Notre Dame must be concerned about fostering virtuous thinkers and eager learners. Notre Dame should not become a research institution at the sacrifice of these values.

By definition Philosopher Kings do not want to rule, but their desire for Knowledge and Truth makes them the most needed to run a community. To confront the problems of the human condition, Socrates challenges each of us to "[be] one who is willing to taste every kind of learning with gusto...." We want this desire for knowledge to thrive in our educational community.

Our platform is summarized in John Cardinal Henry Newman's definition of the "gentleman."

He is at home in any society, he has common ground with every class; he knows when to speak and when to be silent; he is able to converse, he is able to listen; he can asked a question pertinently, and gain a lesson seasonably, when he has nothing to impart himself; he is ever ready, yet never in the way; he is a pleasant companion, and a comrade you can depend upon; he knows when to be serious and when to trifle, and he has a sure tact which enables him to trifle with gracefulness

and to be serious with effect.

The Highest Good for our educational community is to bring all Men and Women into this "gentlemanly" approach to learning and living.

Excerpts from the Kromkowski-Nigro Campaign Posters:

"Mark and Sam are the greatest good."

- John Stuart Mill

"Mark and Sam are the categorical imperative."

- Immanuel "call me Manny" Kant

"I would vote for them even if they married their mothers."

- Sophocles

"I want these guys in my interior castle."

- Teresa of Avila

"We are as crazy as Don Quixote."

- Sam Nigro

"If I had Mark and Sam with me I would have made it home in a year and a half, tops!"

- Odysseus

"That-which-nothing-greater-that-can-exist is Mark and Sam."

- St Anselm

"Sing Muse of Sam and Mark."

- Homer

"These are the SUPERMEN of today."

- Nietzsche

"Mark and Sam can build my City of God anyday."

- St. Augustine

"Mark and Sam are my idea of the idea of the university."

- Cardinal John Henry Newman

"LOGOS = Mark + Sam"

- Cardinal John Henry Newman

"Kromkowski - Nigro are the center of my universe."

- Ptolemy

"Kromkowski - Nigro are the center of my universe."

- Copernicus

"Neither rain, nor sleet, nor dark of night will stop Mark and Sam."

- Herodotus

"Δ"

-Euclid

*A Prudent Man should always follow in the path trodden by great men and imitate those who are most excellent, so that if he does not attain to their greatness, at any rate he will get some tinge of it. (Book VI The Prince, Machiavelli)

*We will try not to have shaggy hearts. (Theaetetus, Plato)

*Those who excel in virtue have the best right of all to rebel, but then they are of all people the least inclined to do so. (Aristotle, *Politics*, V.i.)

Come Join the *Gnorimoi* and Become the New *Aristoi*
Vote Kromkowski and Nigro

ALUMNAE/I CORNER

Letter to the Editor

I just finished reading John McGinnis' letter in the July *Programma*, which argued against the inclusion of "representational" books in the syllabus. The shallow, righteous nature of his reasoning demonstrates the danger of merely schooling students in the classics without forcing them to question the validity of those works—that is, one can end up knowing the ropes of rational discourse, but lacking the motivation to challenge the status quo.

Thus it is humorous for Mr. McGinnis to write that "... Academia . . . is to give direction to politics through its adherence to principles, rather than taking orders based on prevailing prejudices." The standards he intends to protect *are* the prevailing prejudices, and his idea of Academia little more than an ideological anchor holding us to those prejudices.

Academics from the Scientific Side of higher education are welcomed by government and business leaders, and their input is highly valued, primarily because science brings us convenience, power, and the hope that we will somehow be able to undo all the damage we have done to the environment, and still make further "progress" in our standard of living.

Academics from the Arts and Letters side are not so welcome, except insofar as they have properly ascertained and assimilated the intellectual and emotional values necessary for employment as a player in the great game—producing goods, selling services, or arbitrating differences of opinion. Other than these dialectic-based divergences from the original philosophic goals of ascertaining correct ideas of goodness, truth, justice, and reality, there is no demand for our services.

Why? Because "true, pure" philosophers tend to ensconce themselves in cocoons of their own making, gathering degrees about them like a comforting cloak. The bottom line is that the people of the world will not accept input on the direction society takes from individuals who apparently are satisfied spending their lives arguing about whether there is or isn't a God, or arguing minute pedantic points with a plethora of fine words.

If the Great Books program cannot effectively challenge the value system which has led civilization to the brink of ecological disaster, this value system so haphazardly descended from the underpinnings of western civilization, then the program is destined to remain a white collar trade school, taking in bright young kids and churning out two flavors of adults: introspective intellectual lemmings (who revel in concise, esoteric mutterings), and sharp, young professionals (who excel at playing the game but are emotionally unprepared to question its rules.)

The intellectually patriotic argument of Mr. McGinnis seems to insinuate that our traditional "Great Books" are creeds, not just discourse with which we sharpen our wits and wet our appetites for dialectic diversions. The point he fails to grasp is that the merits of any book being considered for inclusion will be determined by individuals who have been schooled to think that the Great Books are a closed set known to them, and that they are the arbiters who determine what representational works should be included.

It is the next group of students, who will have had these new representational books presented to them as part of a package of "Great Books and Worthy Tomes," who will more accurately determine the relative validity and greatness of the books in that group.

Sincerely,
Chris J. Crosson '81

Alumnae/i News

Editor's note: Please write your class correspondent. We continue to need class correspondents for some years.

Class of 1955

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

Class of 1958

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

Class of 1960

(Class Correspondent: Anthony Intinoli, Jr. 555 Santa Clara Street,
P. O. Box 3068, Vallejo, CA 94590)

Class of 1965

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

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, P. O. Box 1407, Muncie, IN 47307-0407)
G. Thomas Long has moved from the position of Health Policy Advisor for senator Dan Coats, to Director for Health Industries Manufacturers Association in Washington.

Class of 1971

(Class Correspondent: Raymond J. Condon, 2700 Addison Ave., Austin, TX 78757)

Class of 1972

(Class Correspondent: Otto Barry Bird, 15013 Bauer Drive, Rockville, MD 20853)
Thomas Knoles is a curator of manuscripts for the American Antiquarian Society. His address is 63 Brownell St., Worcester, MA 01602.

Class of 1973

(Class Correspondents: John Astuno, 1775 Sherman St. #1875, Denver, CO 80203-4316
and John Burkley, 1643 Barrington Road, Columbus, OH 43221)

Added by PLS Office:

Dick Gorman and his wife run their own (separate) businesses. He has several La-Z-Boy Showcase shoppes. Their two year old son is a constant source of inspiration and frustration.

Mark Gaffney is an attorney. He learned Portuguese last year in order to represent Brazilian clients in American litigation matters, and now collects Brazilian Bossa Nova music. His address is 1395 Roosevelt Avenue, Pelham Manor, NY 10803.

Melvin Laracey received a Fulbright scholarship to teach American law and government in, of all places, Romania. He will be at the University of Bucharest in the Department of Journalism, where he will teach undergraduate classes from September to June. He welcomes anyone to visit him in Bucharest.

Class of 1974

(Class Correspondent: Jan Waltman Hessling, 5231 D Penrith Drive, Durham, NC 27713)
Brian Burke is a partner with Rode & Qualey, practicing international trade law in NYC. He earned a JD from the University of Iowa in 1977 and an LL.M. from Georgetown in 1982 in his specialty. He married Trish Waters, a pianist, in 1984 and they have a 2-year-old daughter

named Claire Louise. Recommended reading includes "Newman, Lindbeck and Models of Democracy," from the proceedings of a Newman symposium given at Creighton University and *Mr. Grumpy's Outing*. "The Newman work may be more accessible to lay persons," comments Daddy Brian.

Rob Carsello is still selling insurance. He's also enrolled in a fiction writing class at Northwestern, writing short stories, and has taught 10-12 year olds in a class called "Education in Human Values." Rob says he's been reading Joseph Conrad lately, and Christmas catalogs! I agree, shopping by mail is the only way. . .

Larry Cima lives in Hinsdale, IL, with his wife Patricia and three children. He works at the Chicago Board of Trade.

Kate Duffy McDonnell has an MBA in finance from Northwestern, and until last spring was a VP in the trust department at Continental Bank in Chicago. She retired to have her second baby, Dennis John, born May 25, 1990. He has an older brother. Husband Dennis is an investment counselor, and they live in River Forest in what Kate calls a "needs fixing" new home. Seems she's plenty busy without the bank.

John Gallogly is alive and well in LA, with his wife of ten years and daughter Caitlin. He's been writing for TV and film (anything we might have seen, John?), and short stories for children, after a performing career on- and off-Broadway, on national tours, on TV, etc. He mentions *Onion*, by Kate Braestrup, "although *The Edge of Sadness*, by Edwin O'Connor-(ND '46) remains a great favorite."

Terry Gorrell and Mary Beth Keenan (ND '74) live in Denver with their four boys, ages 1-5. They spend lots of time camping and boating. Terry's a partner in a large law firm and Mary Beth is a director of pension investing for US West. C.S. Lewis's science fiction trilogy is Terry's latest reading.

Mike Kwiecien is a priest and teacher at Carmel High School in Mundelein, IL. He earned a M.Ed. from the University of Houston in 1986 and is a candidate for the MA in theology at Washington Theological Union. He came to Mundelein after teaching in Tucson and Houston.

Your reporter is still a paintings conservator at the North Carolina Museum of Art. After earning a continuing education certificate in Cultural Resources Management at Meredith College in Raleigh, I have joined the faculty there, teaching "Conservation Basic for Small Collections," a five-week introductory look at the field. I recommend a little novel (110 pp.) called *A Month in the Country*, by J.L. Carr.

Does anyone know where Kevin Finan, Tom Kain, or Nicholas Szasz are? Their mail has come back as undeliverable. Last heard from in Albuquerque, Alamo, CA, and with the military (APO), respectively.

Class of 1976

Margaret Humphreys, who earlier received both a Ph.D. (History of Science) and M.D. from Harvard University, completed in June a residency in Internal Medicine at Brigham and Women's Hospital in the Boston area. She is now working for an HMO, the Harvard Community Health Plan, specializing in primary care, and teaching history of medicine part time at Harvard. Because she is based in Quincy, MA, which has a heavily Irish population, she comments that "My Notre Dame degree may well be more important here than the Harvard ones." Her address is 39 S. Main St., Cohasset, MA 02025.

Jeffrey L. Simnick and his wife, Lori, have a new baby boy, Tyler Jeffrey, born December 14th, 1990. Jeff is a Deputy Attorney General for the State of Indiana. His address is 7837 Oakshot Lane, Indianapolis, IN 46268.

Class of 1977

Rev. Anne Dilenschneider is a United Methodist Pastor and editor for *Meditations*, a booklet of daily quotations on faith, peace and justice, published quarterly. She is a soccer coach for her daughter Clara's team—3 of her 4 children played soccer last fall! Anne had the opportunity to

be a guest lecturer at California State University, Chico on "The Image of Women in Religion" for the Psychology Department. Her address is P.O. Box 2404, Paradise, CA 95967.

Class of 1979

(Class Correspondent: Thomas A. Livingston, 517 Fordham Avenue, Pittsburgh, PA 15226)

I had resolved this time to mention only classmates who've not been mentioned before, but there have been no cards or letters, and I'm no investigative reporter.¹

Professor Fallon encourages us to contribute essays, reviews or letters to the *Programma*; please do. We'd all welcome news or insights from the likes of Hosea Alexander, Bill Peabody and Brian Kenney.

If I *were* an investigative reporter, one lead I'd track down concerns Joe Bosco. In PLS files, his last known address is on the same street in River Forest, IL where my brother Terry (Class of '78) and his family² live. When I visit them, I *could* go knocking on doors, but I've never been the most neighborly person . . . probably the result of a conviction that, in spite of a preference to the contrary, the world just isn't Mayberry.³ Bill Brittan reports that Joe *is* in Chicago, practicing Space Law. I once knew a "tad" about a similar field called "the law of the sea."⁴ Compared to the practice of land lawyers and sea lawyers, I can't help but wonder if the practice of space lawyers requires infinitely more know-how.

Let's get moving on those cards, letters, essays and reviews! If nothing comes in before the next deadline, I'm gonna have to go to Cleveland, and dig for facts about Steve Gray.

¹ The Reed King story is "on hold" for a while; by the way, correctly typed, it was "resourceful collie *as* [not 'and'] his guide."

I don't know where I dreamt that PLS had added the *Autobiography of Malcom X* to its lists of Great Books. *Mea culpa*. Did you hear that Mortimer Adler and his tribe have made some changes to their list? Is there no constancy? AAAAAAAGH! Fans of Rabelais may sleep soundly, knowing the *Gargantua and Pantagruel* has been retained.

Speaking of lists, do you find yourself making ones for yourself? *Nothing momentous or all that formal; just little things. *Like errands for the weekend, or projects—big and small—where you work. I never used to make them, but now I do all the time. At first, I worried that they were a sign of senility at 33, but on second thought, I'm satisfied they reveal nothing more than a creeping penchant for organization.

From Doctor Cronin's Checklist, let me paraphrase: where the clause between two periods is not a sentence, you must introduce the clause with an asterisk (*). The asterisk shows the Good Doctor that you know you haven't composed a sentence.

² Including a brand new daughter named Kathryn, born on September 17, '90. A few months earlier, i.e., on May 27, '90, Katherine Strickler Gallogly was born. Fr. Jim McDonald showed me a photograph of her proud dad Mark in surgical scrubs. Mac's back in South Bend this school year, living at Moreau and ministering to the campus. He may be teaching a class or two in the spring semester.

³ Here's a gem from Sheriff Taylor: "Why does it seem I always stick my britches with my own pitchfork? The episode which gives rise to this conundrum begins with Andy giving young Opie some fatherly advice about keeping a promise and never going back on your word. Opie's left with a moral imperative. But as you may have guessed, minutes later, he goes out to play and encounters a circumstance which'll soon prompt his paw to see that the rule is neither hard, nor fast. On the street, Opie meets a runaway boy who's chosen to go by the name of Tex. Tex is from one of the neighboring towns (it isn't Mt. Pilot . . . it's one I'd never heard of before). Anyway, Opie promises he won't tell folks Tex's real name or anything else which might get him sent back home.

In the next scene, Opie introduces Tex to Andy and explains that Tex has run away from home. When he refuses to answer Andy's questions about where Tex hails from Opie says something like, "But Paw, I cain't break a promise." In turn, Andy's left to wonder out loud about his pitchfork.

It works out that, through some leg work of his own ("Sarah, get me the sheriff over in [wherever it was]."), Andy gets Tex home in time for supper. But along the way—without prompting Opie to break his promise—Andy undertakes to convey a new lesson about the Higher Law. Thesis, antithesis and synthesis . . . all in thirty minutes, including commercials.

⁴ The man who imparted this knowledge was the scholar Georg Schwarzenberger, and for him, the subject was "zee law of zee sea."

Class of 1980

(Class Correspondent: Mary Schmidlein, 9077 Swan Circle, St. Louis, MO 63144)

Added by PLS Office:

Lynn (Joyce) Hunter is living in Nottingham, England, until Sept. 1991, with her husband and two sons, Gregory (3 1/2 yrs) and Robert (1 yr.). Her husband David is on sabbatical leave to pursue research at the University of Nottingham. And she hopes to study D.H. Lawrence, whose birthplace is in Nottingham vicinity. Her address is 4 Ancaster Gardens; Wollaton Park, Nottingham NG8 1FR, England.

Class of 1983

(Class Correspondent: Patty Fox, 103 Knickerbocker Rd., Pittsford, NY 14534)

In April Susan Selner wrote that she was working on her dissertation. "Have also managed to find that ever elusive real job. Will be teaching at a college called Mount Saint Mary's in Emmitsburg, Maryland next year. My first real full time job. Wow. Will be very strange. Would be wonderful if dissertation were all signed, sealed, and delivered before classes begin, but that definitely won't happen, so I'm not dwelling on it. Will just do as much as I can."

In August, I sent the following note to everyone in our class: Let's try something different. Instead of the usual career news, why not share what we've been reading and watching and listening to? Two books that I've enjoyed recently are: *Wide Sargasso Sea* by Jean Rhys, and *Man in the Holocene* by Max Frisch. I really like *Twin Peaks*, and I've been listening to Lyle Lovett a lot. Please include address changes and career news if you'd like. Don't think too long about this. Just scribble something on the enclosed post card and mail it on. Your responses should be in the next *Programma*. Thanks, Pat Fox

Following are the responses in the order that I received them.

Larry Lewis: Reading; The February *Programma* stated that two books had been added to the Seminar list. I had my daughter purchase them for me at the Notre Dame Bookstore. I was impressed with Virginia Woolf's *A Room of One's Own*. So far, I have read about fifty pages of Ralph Ellison's book *The Invisible Man*. Up to this point, despite Professor Power's rundown on the author and his book, I do not believe it belongs on this list. On the basis of 50 pages this may be a premature judgment. I also read Michael Crowe's new book on astronomy. Without the discipline of the classroom, I had some difficulty staying with the math. On the other hand, the ancient views on astronomy were worth reading and real interesting.

On the lighter side, I read three books by Alexander Dumas—*Twenty Years After*, *The Viscomte Bragelonne*, and *The Man With the Iron Mask*. Early in my life I read *The Three Musketeers* without realizing it was the first book of a four book set. I found the other three to be as interesting as the first.

I am not too interested in TV except for sports events. On the music side, I have been listening to a wide variety of the classics, primarily because I have a young grandson who likes such music.

Speaking of grandsons, I have Michael Lewis starting his sophomore year at ND. Mike is the tenth member of the Lewis clan to attend Notre Dame since his father graduated in 1968.

Michele Thomas: Besides reading for my qualifying exams (coming up in January), this summer I enjoyed *Love in the Time of Cholera* (Garcia Marquez), *Bonfire of the Vanities* (Tom Wolfe), and *Presumed Innocent* (Scott Turow). Anything by Pat Conroy is great, try *The Prince of Tides*. I loved Kenneth Branagh's film of *Henry V* and an Australian film, *The Navigator*. Music-wise, I'm a little bit country/bluesy: Cowboy Junkies, Marti Jones, K.D Lang, and Christine Lavin (Kathy Collins gave me a tape of her). I anticipate another three years in Bloomington between exams and dissertation. But I'm loving it!

Chris Beem: I guess I should mention that I got married in September. I grow ever closer (yeah, right.) to a Ph.D. at the U. of Chicago. Had dinner with Libby and John about a month ago (they can fill you in on my new wife). *The Boys of Summer* is great even if you don't like

baseball. Check out the Subdues, and Living Colour—very different, very tight bands. 3759 N. Wayne Ave. #2W, Chicago, IL 60613 (312) 281-6758.

Peggy Guinessey: I've been taking classes so I do some reading—when I have free time I read children's books—I love them! I wish I were artistic or authoristic! K.C. will probably never get around to writing—she's worse than I am—so I'll tell you that she's introduced me to some funny, clever, and pretty music by Christina Lavin. K.C. sent me a tape—I think knowing K.C. liked it made me laugh even harder. I'm still biking and swimming. I've made some biking friends which makes it easier for me to go longer distances safely. The group I swim with *attempted* a 40 mile relay crossing of Lake Erie. We ran into bad weather and seasickness in the night. But we made it about a third of the way. Next Year!

Maria Miceli-Dotterweich: My last two books were *Peter the Great* by Robert K. Massie and *The Joy Luck Club* by Amy Tan. As far as TV I like EWTN and Mother Angelica and, I admit it, *Thirtysomething* (whine, whine.) They are a little disparate in point of view. I keep in touch with GP grads Alice Douglas Pian (expecting in December) and Rich Shanahan, just graduated from MBA school. I don't like the angst-filled potential changes in the Great Books list or Clark Power's efforts to do away with the Opening Mass because it's "discriminatory." Help!

Sharla Scannell Whalen: Books I've been reading include: *Goodnight Moon*, *Each Peach Pear Plum*; *Grandfather Twilight*, *Madeline*, *Caps for Sale*, *Millions of Cats*, and *Ferdinand*. Other news: My own first book will finally be out this fall. It's called *The Betsy-Tacy Companion* and is a biography of author Maud Hart Lovelace.

Sarah McGrath Johnson: I'm finally out of grad school and into full-time work. I work in the Office for Social Justice in the St. Paul-Mpls archdiocese. I'm Program Manager for the local Campaign for Human Development fund, which is distributed as grants to low-income community organizations and economic development projects (co-ops, etc.). Books: *Cold Sassy Tree* by Olive Ann Burns and *What's Bred in the Bone* by Robertson Davies. I saw great productions of *Richard II*, *Henry IV*, and *Henry V* at the Guthrie Theatre in Mpls. Been listening to Julia Fordham and, unfortunately, a lot New Kids on the Block (my nine year old stepdaughter's favorite group!). Darcy starts third grade this year.

Shane Little: I taught summer school to Spanish speaking migrant second graders this summer. Thinking of Law School and moving to Oregon. I'm about to begin 6th year teaching—this year a second grade at Kelly School, Carlsbad. Just read *Pilgrim at Tinker Creek* by Anne Dillard and *Presumed Innocent* by Scott Turow. I like *Twin Peaks* too! Also watch *Sunday Morning* with Charles Kuralt on the tube.

Marie Billerbeck: I am in my fifth year of graduate work at the U of C—off to do research in Europe this fall. I study 14th century English illuminated manuscripts—my dissertation is on lay devotion to the Eucharist and its impact on medieval attitudes toward images. I would like to recommend my advisor's book—*The Gothic Idol*, by Michael Camille. Don't watch much TV (except for Magnum PI reruns), but I do watch a lot of movies. Best movie to date is *Babette's Feast*—excellent, excellent movie. Oh, and I wanted to add for any interested vegetarians who like to cook—*The Greens Cookbook* by Deborah Madison has never let me down, the only vegetarian cookbook I've ever run across that offers somewhat more elegant meals.

Mike McAuliffe: Please note in the *Programma* that John Muench and Libby Drumm got married last summer. I got married August 11 to Heidi Krumdieck (now Heidi McAuliffe). I just finished reading *Utopia* for the third time and I still don't know whether I want to move there. Prior to that, I read *Bearing the Cross*, which puts a very human light on Martin Luther King.

Tim Hartigan: I, too, enjoy *Twin Peaks*. "Damn good cup of coffee!" My reading list has consisted of books like *The First Three Years of Life* and *What to Expect in the First Year*. Yes, I am the father of an eight month old girl, Kelly. She takes up my free time, and I love every minute of it!

Libby (Booker) Lyon: One of the books I've been reading lately is *A Scot's Quair* (trilogy) by Lewis Grassie Gibbon. The first book of the trilogy, *Sunset Song*, is one of the best books

I've ever read. *Cider with Rosie* (published in this country under the title *The Edge of Day*) is another favorite. It is an autobiography of the boyhood of an English poet and writer, Laurie Lee. *Sunset Song* is about life in rural Scotland prior to and during the First World War. The language of both books is rich and colorful. A good record is *Eric Bogel in Concert*. Eric Bogel is an Australian Scotsman who writes and sings folk music—much of which is thoughtful and moving, and some hilarious.

David DePolo: I am living in Santa Fe, NM, where I teach history at a college preparatory school and English, part time, at the Santa Fe Community College. New Mexico is a wonderful change from the crowds and smog of Los Angeles. If anyone passes through the Southwest, he is welcome to call (505) 983-1556/(w) 982-1829. Recent books I've enjoyed: Zinn's *People's History of the United States*. Recent movie I've enjoyed: *Cinema Paradiso*.

Robert Wack: I'm living in Honolulu right now, just starting a three year Peds. residency with the Army. Life is swell. Good books: *Primitive Mythology* by Joseph Campbell, *A Prayer for Owen Meany* by John Irving, *Catseye* by Margaret Atwood, *The Real Life of Alejandro Mayta* by Mario Vargas Llosa. Tell everyone to visit when they can. I miss Dr. Rogers.

John Condon: I'm alive and well and writing for Leo Burnett Advertising in Chicago. I really enjoy it—that's enough on that. I'm sad to say I don't read nearly enough, but I did enjoy *Nelson Algren* by Bettina Drea and *Miles Davis's Autobiography* with Quincy Troupe. I've been listening to Billy Eckstine, Ella Fitzgerald, John Coltrane, The Psychedelic Furs and—I guess I've got to admit it—Public Enemy. I'm now living at 1126 Washington #3B, Oak Park, IL 60302.

John Muench & Libby Drumm: Feel free to mention in any future newsletters what we've been doing, i.e. that Libby and I were married in June '89, that Libby is writing a dissertation on 20th Century European Drama toward her doctorate in Comparative Literature and teaching Spanish and assisting teaching Freshman Humanities at U of Chicago (they just read the *Iliad*), and I'm in my second year of residency in a Family Practice Program in Oak Park. Current address 227 N. Oak Park #2E, Oak Park, IL 60302.

Richard Houghton: Reading: *Revolution in Time*, David Landes; *Winesburg, Ohio*, Sherwood Anderson. Watching: ? Listening to: Sarah Vaughan, awaiting Neil Simon's new album. Current address 74 Adams St. NW, Washington DC 20001. (Also, 2811 Locust Lane, South Bend, IN 46615 (parents still know where I am)).

Class of 1984

(Class Correspondent: Margaret Smith, 2440 E. Tudor Rd. #941, Anchorage, AK 99507)
Anne (Romanelli) Schmitz's current address is: 14 Belmont Place, Huntington, NY 11743.

Class of 1985

(Class Correspondent: Laurie Denn, 55 W. 96th, Apt 2L, Bloomington, MN 55420)
Added by PLS Office:

Anthony Anderson is studying theology in Pamplona, Spain and looking forward to ordination to the priesthood in the spring of '91. His mailing address is P.O. Box 1396, Camp Verde, AZ 86322.

Colin E. Dougherty is in his second year at Yale School of Management. His current address is Post Office Box 24, Yale University Station, New Haven, CT 06520.

Christian Michener is currently working on a Ph.D. in Literature and Creative Writing at the University of Missouri-Columbia. Anyone can write or visit at 1133 Ashland Rd., Apt. 1601, Columbia, MO 65201.

Kim Pelis is currently doing doctoral work in the history of medicine in Paris. Her address is Chez A.M. Moulin, 24, rue Beccaria, 75012 Paris FRANCE.

Class of 1986

(Class Correspondent: Margaret (Neis) Kulis, 536 Hinman, 2N, Evanston, IL 60202)
Beth Fenner: Beth continues to work for *Money* magazine, and she has started to work on some bigger articles.

Anne Marie Finch: Everything is "groovy" with Anne Marie. She is still living in Santa Barbara and finishing the second year of her clerkship with the U.S. Court of Appeals. She is engaged to "a wonderful man who lives in Denver." They plan to get married sometime in the spring and move to Houston in August.

Carolyn Hagan: Carolyn now works as an editor for "Child" magazine. (Sean Reardon told me that Carolyn was "with Child" ha-ha.)

Caroline Hogan: Caroline is in graduate school at Columbia in NYC for a degree in social work, and will also work at a social service agency in Brooklyn. Caroline's Christmas party was also the social event of the season in NYC.

Liz Kenney still lives in Chicago and teaches English in the suburbs. She won a big national award for teaching, but I don't know the details because I found out second hand. (1220 W. Columbia, #1; Chicago, IL 60626.)

Joe and Margaret Kulis: Joe works as a salesman for a printing company in Chicago. (One of the greatest advantages of this job is doing printing for the Chicago Cubs!). I received a masters in philosophy from Loyola University of Chicago. I have started working in the Special Collections department of the Newberry Library once again because I have decided to pursue a degree in library sciences.

Felicia Leon is the Peace and Justice Coordinator at Iona College in New York. (15 1/2 Marathon Place, Port Chester, NY 10573: (914) 937-4908.

John Mooney is still in book publishing but he's applying to graduate schools for English degrees for the fall of '91.

Sean Reardon is in the Peace Studies program at Notre Dame. (P.O. Box 1045 Notre Dame, IN 46656).

People who need to update their address with the PLS office or the ND alumni office: Dena Marino, Gary Chura, Kate Hebert Lauer, Pete Bowen, and Deirdre Erbacher Price.

Are any of you interested in a five year reunion this summer? If so, contact Margaret Kulis.

Added by PLS Office:

Anne Marie Lewis (re: Janairo) is currently an opera singer (and part-time law librarian to pay the bills!). She performed her first major role in July: Fiordiligi in Mozart's *Così fan tutte*. She married Mark Lewis on September 15th. He is a 3rd year law student at U of Chicago. Her address is 1630 W. Lunt Avenue, #3B, Chicago, IL 60626; and phone # (312) 761-1314.

Class of 1987

(Class Correspondent: Terese Heidenwolf, 605 Hidden Valley Drive #108, Ann Arbor, MI 48104; (313) 663-7980)

Terese Heidenwolf is studying for a Masters in library science at the University of Michigan, and working at UM's Public Health Library.

Added by PLS Office:

John M. Cooney recently became the Asst. Manager for Williamson's Lawn Ornament Emporium. In June he spent a night in jail for participating in an Earth First operation in Vernonia, OR. His address is 4040 24th Ave., Forest Grove, OR 97116.

Susan Prahinski finished her Master's in English, and is working as an Editor for the Wyath Company, an International Employee Benefits Consulting Firm. She enjoys her work immensely, but still considering the idea of returning to school and completing her doctoral degree.

Class of 1988

(Class Correspondent: Michele Martin, Freshman Year of Studies Office, University of Notre Dame, Notre Dame, IN 46556)

Erin Bartholomy is now at law school at ND.

Kevin Chenail is in his third year of law school at ND, and will graduate in May.

Michele Martin is the first double domer of our class. She finished her Master's of Theology at ND in August. Currently she is an advisor in the Freshman Year of Studies Office.

Rich Murray, now LTJG Richard Murray, is currently based in Norfolk, VA, attending ASWO (Anti-Submarine Warfare Officer School). In mid-March, he will go to Mayport, Florida to a

new ship, the USS Paul. His new address will be LTJG Richard Murray, USS Paul (FF-1080), FPO Miami, FL 34092-1440.

Added by PLS Office:

Paul Gluckow is in law school at Seton Hall, and will spend next year on Rotary Scholarship at the University of Hullin, England, studying political philosophy.

Michelle Witt married Charles Pell (MFA '87, from ND) last June in Laguna Beach, CA. She just completed the course work for a Masters (in Musicology) from UCLA, and will receive her degree this spring. Charles is running a bio-mechanics/bio-design Studio at Duke University. Their new address is: 3611 University Drive, Apt. 22K, Durham, NC 27707, phone # (919) 493-9036.

Class of 1989

(Class Correspondent: Coni Rich, 2680 Trader Court, South Bend, IN 46628)

Added by PLS Office:

Molly (Burd) Galo is now working for Custom Conventions, Inc. in New Orleans. Her new address is 448 Julia Street, #213, New Orleans, LA 70130, and her phone # (504)524-2042.

Kathleen Gleason is in the Peace Corps. Her address is Peace Corps/Marshall Islands, P.O.Box 5, Majuro, Republic of Marshall Islands 96960.

Tony Lawton is currently working on MFA in acting at Temple University. He will be in Louisville, Kentucky for a Shakespeare Festival, doing Richard II and maybe even Merry Wives of Windsor from June-August. His address is 2145 Mount Vernon St., Philadelphia, PA 19130, phone # (215) 763-5125.

Class of 1990

(Class Correspondent: Barbara Martin, 1036 N. Dearborn, Apt. 211, Chicago, IL 60610)

Lisa DeBoer trained intensively throughout the summer at a dance festival in Durham, NC. In August she signed with a professional modern dance company based in West Virginia. The six-person troupe tours extensively throughout the mid-Atlantic U.S. with an adult production of E.B. White's "Charlotte's Web" for children. In May, they are off to South America for a two-week performing tour. She is also drawing and painting to her heart's content.

Amy Dunlap is in law school at Nebraska.

Mike Dunn is now teaching in the Bronx. He came by the office while he was on spring break.

He said that many PLS'ers are out east, Eric Bird, Ginger Escobedo. Also, Jennifer Reed and Ken Bouley are in Chicago.

Stephanie Guiner spent the summer and fall working in a community mental health center and plans to head for Europe in the early spring, but if you write at 16 Lorena St., Norwalk, CT 06855, her mom will forward all mail.

Terry Hizon was a ski bum for the winter.

Barb Martin & John Ryan are engaged.

Farrell O'Gorman is in San Diego, living with three Notre Dame graduates as housemates, but soon will be assigned to a ship at sea.

Karin Poehling has moved back to South Bend and is currently studying elementary education at IUSB. She spends much of her free time with a Medieval Institute Ph.D. student. Her address is 1010 N. Notre Dame Ave., Apt. #6, South Bend, IN 46617.

Suzanne Schwarz is still in the area, her address is 622 Portage Ave., South Bend, IN 46616.

Richard Thornburgh will begin at the University of Tennessee Law School in September.

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