



PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies

The University of Notre Dame

Volume XII, No. 2

July, 1988

The View from 318

Greetings once again to our alumni, alumnae and other friends. The view from the office is somewhat altered this summer. I write this amidst the most severe drought the Midwest has experienced in many years. The landscape has the most dry, parched look I have ever seen in this part of the country, and even the typically lovely green of the campus is diminished. Most practically it means that the summer ivy that gives a living border to the "view from 318" is this year nearly dead. We, but most surely the distressed farmers in the area, look anxiously for rain to give some lasting relief to this condition.

The summer issue gives us a chance to say hello for the first time to our new class of graduates--fifty three this year--and wish them the best from the Program as they move into the next phase of life. Stephen Rogers spoke often about the "Age of Precision" that followed upon the "Age of Romance" of the undergraduate years, and I offer a special word of encouragement as our newly graduated class confronts the demands of law school, business, graduate school, or the many other vocations that they have chosen. We hope that the training you have received in the great books will provide a foundation, as it traditionally has, for the demands of many disciplines.

We have decided to publish in this issue for the first time the full list of the titles of the senior essays of the new class to enable our friends to see the kind of work students are now doing at the end of their senior year. We are proud of the achievements of these graduates represented by these essays, and we are also pleased to see that many other departments are beginning to consider the possibility of initiating or reinstating some kind of senior essay. We were also pleased as a community with the selection of one of this year's PLS seniors, Gilberto Marxuach, as co-valedictorian for the class of 1988, and the chosen speaker for the class. Gil was also this year's winner of the Willis Nutting award, given to the graduating senior who has been adjudged to have contributed most to the education of fellow students and faculty. Gilberto will enter Yale Law School in the fall.

As usual, our editor, Michael Crowe, has prepared an interesting issue for your perusal. We have reprinted in it the winning essay for the Edward Cronin Writing Award, this year won by graduating senior (and varsity soccer player!) Paul Gluckow. This essay was also published previously in the Arts and Letters college student journal Humanitas. As this award specifies, the winning essay must be a piece of work submitted in the course of ordinary class-work, and is not written specifically for the competition. Paul's fine essay was submitted in his senior fall-semester seminar, and was judged by a committee composed of individuals from departments outside the Program. You will also find in this issue an update on the faculty, reports on the classes, and some continuation of the discussion over Allan Bloom's provocative book, The

Closing of the American Mind. A non-alum, but interested "fellow-traveller" Dr. Mark Walsh, a Notre Dame graduate and close friend of Michael Crowe, was so interested in the faculty round-table in the last issue that he contributed an essay in response. We include this as a stimulus to encourage our readers to submit similar essays on topics of interest. We hope to make this a truly interactive newsletter.

In June, Professor Frederick Crosson and I led the returning alums in a seminar on the Bloom book. I found this an interesting experience for many reasons. We often, as teachers, are curious to know how your reading of the texts changes after some years in the 'real world.' Bloom's book clearly stimulated many different responses, from strong support to strong criticism, and it was delightful to perceive the development in skills that had followed the years after graduation in the assembled audience. Without entering into long discussion, having returned only recently from a period in France following the reading of the Bloom book, I was forced to conclude that if the American mind is 'closing', that in France seems much further advanced in this process. I could not help but recall that Allan Bloom composed this book not in Chicago, but during a sabbatical in Paris. The generalizations he makes may reflect more a mixture of his American experience with that he was encountering on the streets of Paris than he gives credit.

Bloom's book, and several other documents I have read recently suggest that it is an important period for great books education. The concept of concentrating education on the reading of primary sources, rather than on commentary, has a perennial appeal which each age seems to discover by direction or accident. Applications to the Program increase each year, and from students who often have been planning since high school to pursue an education in the great books tradition. It is easy, in an age of increasing specialization and change, to find this form of education misunderstood. As a department among many others, we experience these pressures, and it is necessary for us to find a particular expression of the great books tradition which can function within a changing university context. We have neither the advantages nor the disadvantages of the small college wherein this form of education can be the exclusive medium. Both students and faculty must interact with members of other departments and majors, often as roommates or office partners, and our faculty must be research as well as teaching scholars. But this provides a unique medium in which the Program can develop the best in its tradition, and also amplify this. We are interested in meeting this challenge.

As a final item, I am asking each of you to complete the attached questionnaire. This information will be particularly important for a review which is being required of each department by our new president. For this reason I would ask you to take a few moments to fill it out with care and return it by the stated date. We feel that the Program has provided a unique education over its thirty-eight history. The data this questionnaire will assemble will give us more specific detail on this matter.

I wish once again to thank our friends for their generous contributions to the Program and to the specific funds. These are an important sign of your support for the work of the Program.

With best wishes in Notre Dame. I would again invite those interested to an open house immediately after the Purdue game on September 24th. This will be held in 317 O'Shaughnessy. The open house will not be held if that game turns out to be scheduled as a night game.

Phillip Sloan, Chair

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From the Editor's Desk

News of the PLS faculty is the subject of this issue's letter from the editor.

Fr. Nicholas Ayo will be on leave for the coming year, which should also see the publication by the University of Notre Dame Press of two interrelated books by him. One is a translation of Thomas Aquinas's "Sermon Conferences on the Apostles' Creed," while the other is his own commentary on the Creed. Congratulations to him on securing contracts for both these books, which are now in the stage of galley proofs. Fr. Ayo will be spending his leave at Notre Dame, living in Moreau Seminary where he recently moved after living since 1981 in Stanford Hall.

We were all rather concerned this winter when Otto Bird slipped on the ice outside his home and suffered a skull fracture. He has now, however, fully recovered, but reports that the grape vines in his southern Indiana vineyard have also been beset by weather problems, which leaves him with more time for writing. Each year for about a decade Otto has been contributing a major essay on one of the authors of the great books to the annual issues of The Great Ideas Today. The next to be published (October, 1988) will be "Augustine on Reading," which will be followed in 1989 by his just completed essay "Virgil and Hippocrates: A Reading of the Georgics." If you have not seen any of these essays, which are devoted to such figures as Dante, Euclid, Montaigne, Pascal, and Thomas Aquinas, I highly recommend them to your consideration.

Edward Cronin remains in good health and, although retired, teaches a course nearly every semester. He continues his research on James Joyce and has recently completed and submitted a study of Henry James's Turn of the Screw.

Among the recent activities of Fred Crosson was his presentation of the Annual Natural Law Lecture at Notre Dame Law School. He also gave a workshop at Caldwell College on Allan Bloom's book and co-led a discussion of it for the PLS alumnae/i at the reunion in June.

Kent Emery is spending much of this summer in European libraries, continuing his research in preparation for a catalogue of late medieval manuscripts. Congratulations to Kent on the American Philosophical Society grant that made his trip possible and on the publication earlier this year of his Renaissance Dialectic and Renaissance Piety: Benet of Canfield's Rule of Perfection, which was published by the State University of New York Press.

Steve Fallon had a banner year that concluded with the birth in late May of his second child, a daughter Claire. What also made the year special was Steve's success in winning grants from both the National Endowment for the Humanities and the American Council of Learned Societies to support a year's leave carrying out the research involved in writing a book entitled Milton and Seventeenth Century Philosophy.

André Goddu's activities this spring included a trip to Munich where he had been invited to lecture at a week-long conference on William of Ockham, who is the subject of an earlier book by André. He continues to conduct research on late medieval science and philosophy, particularly concentrating on Ockham's philosophy of science.

Walter Nicgorski continues his preparation of a major study of Cicero's political and moral theory, which research had been supported by an NEH grant that allowed him to spend 1985-86 at Cambridge University. This academic year he also gave an address at Duquesne University entitled "Moral Development, Socratic Inquiry and the Modern University." He also serves as book review editor of The Review of Politics and as Secretary of the local chapter of Phi Beta Kappa.

Congratulations to Clark Power who received word this May of his promotion to associate professor with tenure in PLS. This spring Self, Ego, and Identity, which he co-edited with Professor Dan Lapsley of the Notre Dame's department of psychology, was published. Clark is the principal author of another book, Lawrence Kohlberg's Approach to Moral Education, which will be published this fall by Columbia University Press. In August, he will give a major address on moral education in Japan.

David Schindler published an article on "Catholicity and the State of Contemporary Theology" and an exchange with George Weigel on Catholicism and American culture in the

American edition of Communio at the annual international meeting of Communio editors in Madrid. He has asked that we let the graduates know that Communio will sponsor an international conference at the University of Notre Dame on May 8-10, 1989 on the theme "Grace, Nature, and Culture: On Being Catholic in America." Speakers will include Walter Kasper (Tübingen) and Kenneth Schmitz (Toronto) in addition to a number of other philosophers and theologians from North America.

Philip Sloan's most recent activities include presenting papers at two conferences held in June in France to celebrate the 200th anniversary of the death of the famous naturalist Buffon. In March, he was elected president of the Midwest History of Science Society. He continues work on his critical edition and commentary on the lectures of Richard Owen, a contemporary of Charles Darwin, which will be published jointly by Cambridge University and the British Museum of Natural History under the title On the Edge of Transformism: Richard Owen's Hunterian Lectures, 1837. A travel grant from the American Philosophical Society enabled him to carry out manuscript work on this material in London over the Christmas break.

Congratulations to **Janet Smith** for receiving acceptance for publication from Catholic University Press of her book Humanae Vitae: Twenty Years Later. This being the eve of the 20th anniversary of the release of that document, she was asked to address 200 bishops in Dallas on its subject matter. She also had speaking engagements at Camden, NJ, Los Angeles, and Wheaton, Illinois.

Katherine Tillman describes herself as "still 'Newmanizing.'" She gave a paper at the American Philosophical Association meeting in Portland in April and will give a keynote address at this year's Newman Conference at the University of Massachusetts in August.

Your editor has been engaged in editing! He has been named general editor of the correspondence of the Sir John Herschel, a distinguished 19th century British scientist. This will result in a one to two volume work entitled The Selected Correspondence of Sir John Herschel, to be published by Cambridge University Press. His Extraterrestrial Life Debate 1750-1900 became available in paperback in February and is being translated into Japanese for publication, possibly in three volumes. During the spring he was elected to membership in Phi Beta Kappa.

Michael J. Crowe, Editor

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

Michael J. Crowe

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Theoria and Praxis: A Possible Resolution

by

Paul Gluckow, P.L.S., 1988

Editor's Note: This essay was awarded the 1988 Edward Cronin Award as the best essay written by a student in the Program of Liberal Studies.

"A magnificent theory, Socrates, I agree, if one could put it into practice."¹

Theoria and *praxis* are often considered two realms of human existence essentially irreconcilable to Greek thinkers of antiquity. Indeed, in many works, this condition typifies what is meant by the term, "the human condition." For to know the good (i.e., to have theoretical knowledge of Truth), and to "go back to the cave" (i.e., to teach this knowledge in the public realm) in any truly meaningful sense, seems suicide at best, an impossibility at worst; and yet, to return to the cave remains a moral imperative. This problem has found expression in the thought of the philosophers, the dramatists, and the poets alike. Perhaps more importantly, the disparity between theory and practice, by its very nature, asserts itself in realms other than the intellectual. Good men fail to improve their people, and destroy themselves in the process; teachers fail truly to educate; Socrates drinks the hemlock. For an indication that this tension became visible in Greek life, we need only look to the histories. It is surely no accident that such Greek historians as Thucydides and Plutarch viewed their art primarily as exposition on the subject of political philosophy. For the leader, the true teacher of the public, is the utter intensification and embodiment of the tension which must be resolved if, e.g., one who knows the good and lives the philosophic life is actively to enter the public realm.

This problem of the public life finds one of its earliest, most profound, and least understood expressions in the thought of Plato. Interpretations of Plato's classic text, the Republic, have been numerous ever since ancient times; most scholars today consider the tension between the private and public natures of man ultimately unresolvable in Plato's thought.² In his "Interpretative Essay" on the Republic, Allan Bloom claims, "Man in this life, without being other worldly -- can attain self-sufficient happiness in the exercise of his natural powers and only in this way will he partake of eternity...." There is no compatibility between this exercising of the philosopher's natural powers and the public/active life.³ It certainly seems fair, both from many of the Platonic texts, and from the life and death of Plato's teacher and protagonist, Socrates, for one to reach such a conclusion. Are we to claim, therefore, that he who knows the Good and the True is not called to venture back to the cave? To do so, as we shall see, without a consideration of Plato's dialogue Phaedrus would be unfair.

That Phaedrus differs in many respects from Plato's other works is obvious even to one having only a cursory reading of the Platonic dialogues. The conversation occurs outside of the city; there are only two interlocutors; Socrates continually refers to his being under a spell; and perhaps most importantly, the relationship between philosophy and rhetoric, as previously established in Gorgias, undergoes a fundamental reexamination and expansion. It is worth noting that there has been a great deal of controversy as to where in the corpus of Platonic dialogues

¹Plato, Phaedrus, trans. Walter Hamilton (London: Penguin, 1986), 274a.

²Kent Emery, "Active and Contemplative Lives," Intellectual and Cultural History, Notre Dame, 10 Nov. 1987.

³Allan Bloom, "Interpretative Essay," in The Republic of Plato, trans. Allan Bloom (New York: Basic Books, 1968), p. 436, as an example of the trend today.

reason to view Phaedrus as being one of the dialogues written after the Republic.¹ Regardless of when Phaedrus was written, the differing role of rhetoric in moral education may point to a possible reconciliation between *theoria* and *praxis*.

Through an examination of Phaedrus, it will be argued that Plato presents an ideal teacher/leader (the terms will be used synonymously), who he believes may merge theory (the philosophical/contemplative life) and practice (the public/active life). One reference which will be employed in the argument will be Plato's explicit claim that perhaps Pericles has been such a synthesis, a man who has united philosophy and rhetoric. While there is no expansion on this claim in the dialogue itself, such a reference invites the reader to compare Plato's ideal with the life of Pericles as expressed in the classic Greek histories. Thucydides, who died while writing his Peloponnesian War, creates an image of Pericles which proves to be illuminating when considered in light of the Platonic ideal. I will, therefore, present an interpretation of Phaedrus which shows Plato's belief that such a leader, who synthesizes philosophy and rhetoric, is an ideal we can hope to find in practice; following this, I will argue that Plato's inviting reference to Pericles is justified through what will be discovered in Thucydides' text.

Before examining Phaedrus, it will be useful briefly to trace the relationship of philosophy and rhetoric as expounded in Gorgias. Considering the power that such rhetoricians as Gorgias and Callicles wielded in public affairs, in conjunction with Callicles' attitude that philosophy is only to be pursued in one's youth (482c5-486d), it is easy to appreciate Plato's fear of the power of rhetoric. It is Callicles' speech, the one honest expression of the common feeling among the rhetoricians, that Plato employs to show the importance of "discovering how to live" (492d5). For one must rule oneself before undertaking the business of showing others how to live (i.e., ruling them). Only when the just man employs rhetoric, will he be a "teacher...as to what is right and wrong, and not merely a creator of beliefs" (455a4); only if the persuasion is aimed at the truth, will rhetoric be more than a "knack," or "branch of flattery," and hence, unopposed to justice. However, the Plato of Gorgias views this coming together of rhetoric and truth quite skeptically. At the end of the dialogue, Socrates claims:

When we have really practiced virtue together as we should, we may, if it seems appropriate, apply ourselves to politics or deliberate about whatever else may attract us (527d2-5).

But it seems quite unlikely that such an endeavor into politics, or any public life, will ever seem "appropriate". For he who has had insight into the true nature of things, most especially the philosopher who has lived the virtuous life, will "keep to his own business" (526c5). In so doing, he will be able to spend eternity "on the island of the Blessed" (526c8). This is similar to Bloom's claim, referred to earlier. Plato states his implication quite precisely: in meddling with such public affairs as politics, the philosopher may no longer be able to practice his individual virtue. The question of the philosopher pursuing the political life is left ambiguous (at the least) at Gorgias' conclusion. As we shall now see in Phaedrus, the gap between philosophy and rhetoric, between private and public life, is drawn closer together.

One instructive way of considering Gorgias and Phaedrus is the following: If the former describes what rhetoric is (i.e., in Plato's own time), the latter portrays what it should be (i.e., ultimately).² More clearly, rhetoric practiced by Plato's contemporaries is a knack, not an art; but there can be a rhetoric based on the philosophic knowledge of truth. Proving this claim, that rhetoric can be an art, is that with which Phaedrus is most concerned. For the dialogue is not two separate discourses, one on love and one on rhetoric. On the contrary, in closely examining Phaedrus, it becomes obvious that the entire text is united in its concern for oratory.³ When

¹Werner Jaeger, "Plato's Phaedrus: Philosophy and Rhetoric" in Paideia: The Ideals of Greek Culture, Vol. III, trans. Gilbert Highet (Oxford: Oxford University Press, 1944), pp. 182-3.

²W.C. Helmbold introd. to Plato's Gorgias (New York: Macmillan, 1985), p. viii.

³ Jaeger, p. 184.

considered as such a unity, the plan of the dialogue simply unfolds itself in all of its beauty of structure (style) and philosophical profundity (content). It fits the criteria Plato himself puts forth:

Any discourse ought to be constructed like a living creature, with its own body, as it were; not lack either head or feet; it must have a middle and extremities so composed as to suit each other and the whole work (264c2-6).

After setting the dialogue, Plato presents the first speech, that of Lysias, read to Socrates by Phaedrus. The famous rhetorician argues that an admirer who is not in love should be preferred to one who is. This argument rests on the assumption that love is a purely sensual pleasure, and that in such a context, this pleasure can be afforded without the inconveniences of emotional attachment. Socrates claims that this speech cannot be taken seriously in terms of its content, i.e., it is merely "a piece of rhetoric" (235a). He then shows that the speech is not only youthful and extravagant as a stylistic composition, but points to its lack of any clear definition of love. Socrates then follows with a speech of his own in which "the clarity and shapeliness and precision with which every phrase is turned" (234e) cannot be denied. However, Socrates has dealt with love, as did Lysias, as being purely sensual. This leads to a very insufficient oration, one which falls far short of Symposium.

At this point, Socrates is going to leave Phaedrus, but receives a "supernatural sign," urging him to stay and make a second speech. He must expound on the subject of love in such a manner that fulfills not only the demands of form, but also of content. His first speech has "sinned against Love" by making the god seem evil. For true love, not the sensual pleasure which has been shown in the first speech to harm philosophy, is man's connection with the divine. This love has its roots in earthly beauty, but then inspires men to pursue contemplation of divine Truth. One cannot help but be reminded of Diotima's vision in Symposium, as Socrates describes the flight from earthly to absolute beauty (249c-250d). Of course, such a transition requires the simultaneous philosophic life and ordering of one's soul, which bring both "self-mastery and inward peace" (256b). This process does not come about quickly, and as we shall discuss later, requires great effort.

It is imperative to realize the full import of this first half of the dialogue, for the fact that I have not provided great detail in describing the speeches on Eros is no accident. First, both rhetoric and philosophy are founded upon the inspiration of Love. Further, this choice allows Plato to portray the fundamental contrast of his own view of love as inspiration for philosophy, with the purely rhetorical treatment given by Lysias. (Jaeger claims that the theme of love was a favorite among the rhetorical schools who treated it much different from Plato's academy, hence making it the perfect choice¹). But most importantly, it provides Plato with the opportunity to consider:

- 1) the form or style of the three speeches, and
- 2) their content or truth.

As Jaeger points out, this "oratorical competition" between Lysias (rhetorician) and Socrates (philosopher) allows Plato to consider the broader question: "What is the best way to write and speak?"² Socrates asks the question thusly: "If a speech is to be classed as excellent, does not that presuppose knowledge of the truth about the subject of the speech in the mind of the speaker?" (259c). The difference between the first two speeches and the third is precisely that which differentiates good rhetoric from bad, i.e., the third contains the dialectical arrival at the truth. It is no accident that here, as in Symposium, Socrates' third speech is not only that one which is most true, but also the one which is most eloquently presented. It is the further consideration of this subject, the nature of true rhetoric as *techne*, with which the second half of Phaedrus is concerned.

In order to portray rhetoric as an art, and not a mere knack, Socrates must show its dependence on truth, i.e., any real rhetoric must be shown to depend upon knowledge of the subject in consideration. In brief, Socrates argues that to be persuasive in speaking or writing, one

¹Jaeger, p. 186.

²Jaeger, p. 188.

must know the "true nature of the given thing [about which one is speaking or writing]" (262b). In taking up Gorgias' claims, Socrates points out that the creation of a likeness or resemblance presupposes a knowledge of the truth. Moreover, Socrates claims that one cannot even be deceptive unless he knows the truth. Surely, any attempt to move a listener's belief from "truth to its opposite" by "small gradations of difference" will be persuasive only if the speaker "is acquainted with the true nature of the thing in question" (262b-262c). This claim is given a concrete example in the concept of "the just or the good" -- for these are the sort of subjects on which a rhetorician would mislead himself (263a). It is, of course, no "lucky accident," but the beauty of Plato's art, that Socrates has Lysias' speech to consider as a discourse in which the writer is unacquainted with the admittedly "ambiguous" (263d) true nature of love (262d).

Socrates next reveals dialectic as the means to discovering the true nature of things, now shown to be a necessary precondition of rhetoric if it is to be an art. Dialectic begins in bringing a plurality into a single form -- defining that which one is attempting to know -- so that whether the definition (e.g., of love) is correct or not, the discussion may be clear and consistent (265d-265e). The second step is the careful division of this single form into particulars ("genus to species"). This continual process of "divisions and collections" (266b) is precisely that which enables Socrates to think and speak with both the logical consistency and the vision for the truth which mark his method. It is this dialectic process of coming to know the true nature of things upon which rhetoric, as an art, will always find itself dependent.

The next point of the dialogue is that in order for one to be a successful persuader of men, one must be genuinely acquainted with the nature of the human soul. Just as the art of medicine requires knowledge into the nature of the body, the art of rhetoric requires knowledge of the soul. This requires knowledge of not only the essential nature of human Soul (271d), but also insight into the different types of human souls (271e). In addition, one must understand the type of speech which will influence each type of soul or character. "For such and such a reason a certain type of person can easily be persuaded to adopt a certain course of action by a certain type of speech" (271e). Proper discernment in the use of these powers of observation must be used in "actual life experiences" (272a).

This is obviously a road which is "long and winding" (274a), and the goal cannot be reached "without great pains" (273e). Such a person will employ rhetoric as a tool proper to philosophy, i.e., as a means to teach the good life. But Plato realizes that the difficulty of such a life may cause problems in motivation. The lover of wisdom will undergo such hardship "not with the object of addressing and dealing with human beings but in order to be able to the best of his power to say and do what is acceptable in the sight of heaven....gratifying....masters who are supremely good" (273e-274a). To this "great end," the dialogue continues:

Phaedrus: "A magnificent theory, Socrates, I agree, if one could put it into practice."

Socrates: "It is noble to aim at a noble goal, whatever the outcome."

Phaedrus' statement is a precise expression of the tension between *theoria* and *praxis* which we are now in a position to address further.

What follows in the dialogue is Plato's condemnation of the written word and, finally, a conclusion to the dialogue. The problem of this theory being found manifest in the practical realm may be phrased thusly: "Is it possible for the knower of the Good, the True, and the Beautiful to bring about widespread moral education? If so, how?" The virtue of rhetoric is that when it is properly employed (as a tool for philosophy), it can persuade large numbers of people to live that life prescribed by philosophy. While only a minority may see absolute Truth, at least this philosopher may be able to guide others to the life prescribed by such a vision. (He who has knowledge will help others to live according to right opinion.) The philosopher/rhetorician, best exemplified by the teacher or leader of the state of the state, will be able to bring those under his leadership to the life he knows to be the Good one. But this will be oratory, the reading of speeches, not dialectic; so how, especially in light of Plato's remarks on the written word, can these claims be justified in Phaedrus?

Plato's claims against writing must be considered carefully. Each and every one of Plato's concerns with the inferiority of the written word has to do with its absence of dialectic. First, the

written word will not provide instruction, for those who encounter the texts will rely on it, and not their own "internal resources" (275a). This points to the fact that discursive treatises reach many conclusions which cannot even be understood adequately, for the reader does not have the underlying dialectic on which they are based. This relates to Plato's second concern, that the writing cannot bring "clear and certain knowledge" (275d). Finally, the written word cannot defend itself through dialectic, while "the living and animate speech of a man with knowledge [can]" (276b). Hence, any serious lover of wisdom will aim his serious pursuits at dialectic, "fastening upon a suitable soul, plant[ing] and sow[ing] in it truths accompanied by knowledge" (277a). In the next person, the process will continue, etc.. However, the limitations of this one-to-one student/teacher education are precisely what Plato tries to transcend in his reevaluation of rhetoric.

Does Phaedrus fit the description of written work given by Plato? Or is it an example of the very process of questions and answers which Socrates describes? It is certainly no discursive treatise, but the "recording" of a dialectical conversation between two men searching for truth. While it may not be "clear and certain," it does have the capacity for moving us to consider the very journey with which Plato is attempting to describe. But even more importantly, the problems with the written word only point to the more general problem with words themselves in expressing the true nature of Reality. For whenever Plato is at a crucial point in a dialogue, and must describe the Truth, it usually comes in the form of a vision, and is presented to the reader as a speech, not a dialectic. Such descriptions occur in the form of metaphor, myth, and old proverbs, but not as dialectically established truth. And the claim that the written word causes only "recollection" must be taken in light of Plato's theory of learning as recollection, which presupposes his doctrine of the soul, etc.. The brute fact of the dialogue's existence also reinforces that Plato believed it could exact some real change in moral education. It may even point to a concession on the part of theory for the sake of practical concerns.

It is only one of the numerous subtleties of this playful dialogue that the text itself (a written dialectic concerned with philosophy and rhetoric, discussing Love -- through such vehicles as other texts, myths, poetry -- as the divine inspiration for philosophy) is an example of the coming together of seemingly disagreeable media. The dialogue follows the very concrete rules -- another piece of evidence suggesting that Plato believed this theory could be practiced -- set forth in itself! Plato emphasizes (271e-272a) that the "theoretical knowledge" must be applied to "actual life," or else the individual having the knowledge will be no better for his learning. This claim is diametrically opposed to both Plato's own claim in Gorgias, and to Bloom's claim. Furthermore, the example of Isocrates,¹ and the prayer which follows it and ends the dialogue, both point to Plato's sincere hope that this theory will be applied in the future. In his condemnation of the written word, Plato, a lover of wisdom, is reminding us that there is more to his thought than is in the written text; he is also making clear allusion and comparison to the life of Socrates; and he is telling us that if he were able to defend it dialectically, he would. But since such is impossible, and since he believes what he has to say is and will be important, he writes the dialogue, calling for us to continue the dialectic ourselves. This is his point. As careful dialecticians, we can see that in Phaedrus, *theoria* and *praxis* can be united.

All of the preceding evidence for the possibility of a reconciliation of these spheres is intensified when we consider Plato's reference to Pericles (270a-270b) as a historical approximation of his ideal philosopher/rhetorician/moral educator. In Gorgias, Plato uses Pericles as an example of a leader who had failed to make his people better citizens through his rule (515c-516c). No reference is made to Pericles' character, nor his actions. The people became less just under his rule, and he is therefore to be considered a bad politician. Plato's change of attitude toward Pericles in Phaedrus parallels his refinement of the relationship between philosophy and rhetoric. For in the later dialogue, Pericles is called "the most finished speaker who has ever lived" (269e). "Finished," we are told, fulfills all of the criteria necessary to call rhetoric an art (269c-

¹Jaeger, p. 184.

269d). More clearly, Pericles has taken his "natural gifts" and improved them through "practice" and the quest for "knowledge" (269c-270b). He has been able to achieve this by falling in with a philosopher, Anaxagoras, the implication being that Pericles has pursued a philosophic life. Plato claims that Pericles "arrived at a knowledge of the nature of reason and unreason" (270a):

All of the great arts need supplementing by the study of nature and the artist must cultivate garrulity and high flung speculation: from that source alone can come the mental elevation and all around completeness which characterize them. Now that is what Pericles acquired to supplement his inborn capacity (270a).

Pericles drew truths from philosophy and applied them to the art of speaking. It is unfortunate that Plato does not expand his remarks on Pericles as his ideal educator, for if he is such, we have a historical example of the merging of *theoria* and *praxis*. Fortunately, at the same time Socrates was living, and some forty years¹ before Phaedrus, the historian Thucydides left the world "a possession for all time" (p. 13), his Peloponnesian War. This text provides further insight into the nature of Pericles' life, and allows for illuminating comparisons and contrasts with both Phaedrus and Plato's thought as a whole.

In Thucydides' first portrayal of Pericles, the historian calls him "the first man of his time at Athens, ablest alike in counsel [*theoria*] and action [*praxis*]" (I, 139). In the speech that follows, Pericles persuades the Athenians to go to war, something which Thucydides himself sees as inevitable. Pericles' counsel remains "almost literally the same" despite changing circumstances (I, 140), as his wisdom tells him that it is the proper course of action. This constancy amidst change is something required by any leader, and one of the highest among ancient virtues. Pericles advises that while Athens must not begin any war, the people must resist those who attack them; their rights and dignity must be defended. The Athenians vote with Pericles on all of his points because they are "persuaded by his words of wisdom" (I, 145). This speech, the description of the war's inevitability, and Thucydides' comments all point to the fact that Pericles is a leader who:

- 1) knows the proper course of action, and
- 2) can convince the people to do what he knows to be good.

Yet, we still know little about Pericles' character, his motivations, or why he is able to exercise such persuasiveness. In Thucydides' description of the manner in which Pericles handles Archidamus (II, 13), the historian provides just such insight. Pericles has developed that all important quality discussed in Phaedrus, the ability to have insight into the human soul. Not only does he foresee the action of his enemy, but being aware of the people's probable reaction, he informs them of its very possibility. This action assures both the people and the reader of Pericles' upright and honest character. It further shows Pericles' insight into different types of characters (or as Plato says, souls), and into human nature generally. By this simple description, Thucydides shows the reader the nobility of Pericles' character. Also, the love of his country is his sole motivation and his ability to "read" souls is the key to his persuasiveness.

Thucydides next shows Pericles' excellent judgment in not calling an assembly when the people's souls were dominated by "passion and not by prudence" (II,22). Pericles' funeral oration (II, 35-46) is another fine example of both his knowledge/wisdom/insight into the nature of things, and his ability to express his thoughts in a persuasive way. This expression of the greatness of Athens becomes even more powerful when considered together with the description of Athens' decay when it falls victim to the plague. Indeed, this antithetical method is used throughout Thucydides' work. He brilliantly creates a parallel of Athens before and after the plague with Athens before and after Periclean rule.

During the plague, Athens has moved from a place where "refinement and knowledge [were] cultivated without extreme," a city in which citizen's interests were one with the law, to a state of "lawless extravagance." Pure pleasure of the present, not perseverance, become honorable (II, 53). The city once worth dying for due to its unique greatness is now in the midst of virtually unbearable despair. At the same time, the Peloponnesians invade and ravage the land outside

¹W.H. Auden, ed., The Portable Greek Reader (London: Penguin, 1981), pp. 44-7.

Athens a second time. Again, Pericles remains constant in his denial to allow Athenian armies the opportunity to march out against them (II, 59). The people again blame Pericles for the war and all of their sufferings. The public response is "exactly as he [Pericles] anticipated" (II, 59). The wise leader and teacher calls an assembly "with the double object of restoring confidence and of leading them from these angry feelings to a calmer and more hopeful state of mind" (II, 59). The speech which follows, quite simply, is a work of art -- a prime example of what Plato, in *Phaedrus*, would give the name, "the art of rhetoric." Unfortunately, we cannot do justice to it here, but even this cursory treatment should prove insightful.

The main part of the speech begins and ends with Pericles urging the people to consider the greatness of their country, and the safety of the commonwealth, to be more important than their personal misfortune. They must overcome their grief and realize that action must be taken if Athens is to be saved. Pericles next claims:

And yet if you are angry with me, it is with one who, as I believe, is second to no man in knowledge of the proper policy, or in the ability to expound it, and who is moreover not only a patriot but an honest one. A man possessing that knowledge without that faculty of exposition might as well have no idea at all on the matter: if he had both these gifts, but no love for his country, he would be but a cold advocate for her interests; and were his patriotism not proof against bribery, everything would go for a price. [emphasis added]

Not only does Pericles have insight into Truth; he is a great orator, who loves his country and will not yield to anything against that love. Pericles fulfills Plato's command to know the Good and to rule oneself before any attempt to teach or rule others. Further, Pericles' claim for the need to make one's learning useful in the actual world is nearly identical with Plato's (271e). Pericles would certainly see himself fulfilling of the criteria Plato would give for a great leader, but we must eventually see Thucydides' attitude.

Pericles again reemphasizes that he is the same man, advocating the same policy; it is the people of Athens who have changed. But he empathizes with their weakness, for the spirit naturally becomes weak when unexpected evils befall it. He brings the people hope, not only by his example (*praxis*), but by his words (*theoria*):

Born, however, as you are, citizens of a great state, and brought up, as you have been, with habits equal to your birth, you should be ready to face the greatest disasters [e.g., the plague] and still to keep unimpaired the lustre of your name (II, 61).

He concludes this first part of the speech where he began, urging the people to address themselves to the safety of the state, not to their personal misfortunes.

Following these remarks, Pericles tells the people "the truth" of their position in the war, and assures them of "their superiority over their adversary" (II, 62). This is not mere hope, but a "judgement grounded upon existing resources" (II, 62). He further reminds the Athenians that their greatness lies in the fact that they have "never bent before disaster" (II, 64). Pericles, nearly at the end of his speech, claims:

Hatred and unpopularity at the moment have fallen to the lot of all who have aspired to rule others; but where odium must be incurred, true wisdom incurs it for the highest objects (II, 64).

The people, like him, must make their minds "less sensitive to calamity, and [their] hands most quick to meet it;" for only through such a spirit do men become great, and communities strong.

The speech speaks for itself. Thucydides' comments following it confirm our belief that Pericles must be considered an ideal ruler and teacher of the people. Pericles' speech convinces the people, and they go into the war with "increased energy" -- this after the plague and after twice seeing their land laid waste. Furthermore, Thucydides tells us that Pericles was able not only rightly to gauge his country's power in war, but more importantly, brought her to the height of greatness (II, 65). He left the people with instruction on how to achieve sure victory, but individuals with private interests and ambitions (always antithetical with Pericles' concern for the

common good of the state and the community) led to the pursuit of a contrary plan. Thucydides, in yet another brilliant example of his antithetical style, claims:

Pericles indeed, by his rank, ability, and known integrity, was enabled to exercise an independent control over the multitude -- in short, to lead them instead of being led by them; for as he never sought power by improper means, he was never compelled to flatter them, but, on the contrary, enjoyed so high an estimation that he could afford to anger them by contradiction. Whenever he saw them unreasonably and insolently elated, he would with a word reduce them to alarm; on the other hand, if they fell victims to a panic, he could at once restore them to confidence. In short, what was nominally a democracy became in his hand government by the first citizen (II, 65).

Pericles' entire character, built upon virtue and the philosophic life, allowed him the luxury of leading the people. He did not have to use rhetoric as flattery, but spoke the truth; his ability to do this is integrally related to his nobility of character; he perfected his natural gifts. This, in Plato's phrase, is rhetoric as art, the working upon souls of men by means of words. His oratory was only able to be persuasive because of the reputation that the whole course of his life had earned him. People were awed by and attracted to his example, and as Plutarch (whose life of Pericles could also serve as a useful comparison with Phaedrus) tells us, "Moral good has a power to attract toward itself."¹ For while the people may not have had knowledge of the absolute truth, or the ability to see into the human soul, as Pericles did, by his words and example, they had an ideal to imitate in their own lives. He could dialectically anger the people and bring them to truth.

Without Pericles, Athens undergoes a "host of blunders," "fails," and becomes occupied with rulers having only private concerns. Civil discord becomes the rule and leads to "their [Athens'] own intestine disorders." Because of this, Athens must eventually succumb. Thucydides ends his encomium on the life of Pericles with the following claim:

So superfluously abundant were the resources from which the genius of Pericles foresaw an easy triumph in the war over the unaided forces of the Peloponnesians (II, 65).

Surely, we must conclude, with Thucydides, that were Pericles to have lived and maintained control of the Athenians, the outcome would have been different.

That Pericles was an excellent leader and an upright moral educator, is indisputable according to the text of Thucydides. That he lived the virtuous life according to the Good, and was an example for all of his people, is equally unquestionable. He saw into the nature of human souls, dialectically brought the people to Truth through contradiction, and always used his oratorical skills as an art, not a knack. The end of political philosophy for Plato is more than stability, but the making of more just people. Thucydides seems to share this view, for while the Periclean government ultimately fails, Thucydides emphasizes that Pericles has given his people a glimpse of the Good. Thucydides' text contains many more indirect examples which show the greatness of Pericles' rule through antithetical opposition to weaker leaders (e.g., Cleon). For Pericles is portrayed as understanding Thucydides' account of human nature (III, 82-4), and knows how to control men's passions through reason/*logos*. For when Pericles is gone, there is virtually no one left to check human nature and turn it toward the Good. Without him, the order of the cosmos turns to chaos; all self-mastery is lost; values are turned on their heads (e.g., Pericles' ideal of prudence is now equated with cowardice) (III, 82); deliberation does not precede action; in short, the very cultural context which allowed for a man like Pericles to exist, is destroyed. Athens without Pericles is like Athens during the plague.

¹Plutarch, "Pericles," in The Rise and Fall of Athens: Nine Greek Lives, trans. Ian Scott-Kilvert (London: Penguin, 1987), p. 166 and p. 183.

Pericles' life certainly shows that Plato's theory can be put into practice; he who knows the Good need not necessarily keep to his own business; good rulership and widespread moral education can be achieved; indeed, it had been done before Plato drafted his text. Therefore, the example of Pericles used by Plato (who must have been familiar with Thucydides' text) is justifiable, according to Thucydides' Peloponnesian War. While Pericles is an exception to the other leaders in Peloponnesian War, and while Phaedrus differs from other Platonic dialogues, we must be firm in our conclusion that in these two works, *heoria* and *praxis* have been synthesized: the philosopher can, and indeed must, take part in the public realm.

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Senior Essays, Class of 1988

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Bloom Forum: Continued

Editor's Note: The faculty forum on Allan Bloom's Closing of the American Mind in the last issue of Programma stimulated Mark Walsh, a South Bend physician who took many PLS courses while a student at Notre Dame in the late 1960s, to draw together some of his thoughts on that book, about which he is very enthusiastic. We feel that his comments present yet another interesting perspective on that much discussed book and would welcome comments from other readers.

As an undergraduate science major in the sixties I fled the socially relevant liberal arts electives finding substance and quiet in the calm waters of what was then called the General Program. It is with great interest, therefore, that I read the comments on Allan Bloom's Closing of the American Mind by five P.L.S. professors. I would like to repay the debt owed to the P.L.S. for offering safe harbor during the turbulent sixties by reviewing Bloom's reviewers. Since it would be presumptuous personally to critique their analyses of his book, I will view the professors thoughts as if Bloom were the critic.

Since many have complained of Bloom's extreme pessimism, I would like to examine the professors' hope for the future through the eyes of Bloom. I suspect that Bloom would find Reverend Ayo unnecessarily optimistic in his hope that somehow the pendular swing of history will bring the Humanities back to their position of former prominence. Like Professor Nicgorski he hopes that the church related university will allow monastic cells of honest students and teachers to search for the truth as chaos reigns in the secular world dominated by the tyranny of relativism. Professor Nicgorski finds hope in Bloom's statement that the "Catholic universities have always kept some contact with medieval philosophy, and hence, Aristotle" (378). If the hope of the university lies with the maintenance of such a tradition, then Bloom's pessimism is warranted. The Peace Studies program (341) in Notre Dame's future will inevitably attract students who formerly pursued more traditional degrees. Although Dr. Nicgorski feels that Bloom's single line of hope allows Dr. Nicgorski to dwell on one of the Blessed Isles, his own university is embarking on a novel diversion into uncharted waters. Bloom remarks: "The so called knowledge explosion and increasing specialization have not filled up the college years but emptied them. There are attempts to fill the vacuum painlessly with various kinds of fancy packaging of what is already there — study abroad options, individualized majors, etc.. Then there are Black Studies and Women's or Gender Studies along with Learn Another Culture. Peace Studies are on their way to a similar prevalence" (340-341).

Professor Goddu sees better descriptions of the American university's problem in other authors' works. He finds Bloom's prejudices in favor of the classics a matter of taste, a taste which he shares, however. It seems that Goddu finds significant hope in the computer, Asian industriousness and European urban culture, despite Bloom's complaint about the evanescent quality of speciality based knowledge such as "computer literacy, the full cheapness of which is evident only to those who think a bit about what literacy might mean," (341) a "narrow education (which) can pass in a day" (59). Bloom fears that concern for honor, duty and pursuit of truth may be supplanted by microchip enhanced information, supporting this concern by recalling Lincoln, whose education consisted of the Bible, Euclid and Shakespeare. Bloom fears that the computer student will find himself unable to "distinguish between important and unimportant in any other way than by the demands of the market" (59).

Professor Crosson seems to share Professor Nicgorski's hope in the university armed with a "Reverence for the higher and for intellectual vision as the culmination of union with God." Both he and Professor Nicgorski find irony, however, in Bloom's success. One must wonder if Professor Nicgorski is correct in his rueful lamentation that the narrowness of the American mind can best be demonstrated by its unflinching acceptance of Bloom on the Best Seller list. Is this "flabby tolerance" a manifestation of our "uncritical democratic tendencies," such acceptance being the inevitable by-product of the "bourgeois vulgarity" of which de Tocqueville warned? Drs. Crosson's and Nicgorski's perceptive observation of Bloom's ironic popularity suggests that their hope must be tempered by the prospect that the egalitarian "consensus monster" may not be so easily tamed.

Professor Tillman seems to place most hope not in the "objects, the contents, the books," that is, the tradition of history, but in the personal engagement and characteristics of students and teachers. She finds the students' quest for knowledge "urgently personal." Bloom, on the other hand, stresses that the teacher must look to some authority for "without authority there can be no trust" (109). What is important for him is the feast, not how it is placed on the table (51).

A few areas of disagreement with the professors remain.

Professor Goddu finds it improbable that the philosophy of Heidegger and Nietzsche could talk to the common American man. Bloom notes that American misapplication of Nietzsche's "value philosophy" has resulted in the conflict resolving, problem solving American man, concerned not so much with truth but with caring, sharing and commitment. "The old tragic conflicts reappear newly labeled as assurances," "I'm OK, you're OK" (228). Bloom in this context cites the dope peddling taxi driver in Atlanta who was "really into Gestalt" (229) or the "Charisma Cleaners" in Chicago and comments: "What an extraordinary thing it is that high-class talk from what was the peak of Western intellectual life, in Germany, has become as natural as chewing gum on American streets" (147).

Professor Crosson is concerned that Bloom has little place for Religion. But, as mentioned earlier, Bloom does hold hope in the Catholic university and he laments the passing of "Sunday mornings (when) educated men used to be harangued about death and eternity" (230).

The discrepancy between Greek thought and Greek action toward the poor causes Professor Nicgorski to hope that a view of present poverty through the works of antiquity may provide a program for alleviating the politics of poverty and wealth. Bloom feels that so far the American university's Peace Corps mentality toward America's poor and the Third World represents only a form of condescending American imperialism. "They [campus activists] specialized in being advocates of all those in America and the Third World who did not challenge their sense of superiority and who, they imagined, would accept their leadership" (331).

Professor Ayo believes that the universities may improve if they can distance themselves from the yolk of physical sciences. Bloom addresses this argument noting that the demise of the Humanities correlates with their abandonment of the search for truth. The new goal is to be relevant to today and consequently "saturated with the back flow of society's problems" (79). The result has been a distancing of the Sciences from the Humanities, an "I can live without you" (349) posture by Science. No amount of bureaucratic or budgetary tinkering will mend the rift between Arts and Sciences.

Professor Tillman, in reference to Bloom's sections on minorities, finds them racist and chauvinistic. If Professor Nicgorski is correct in admiring Bloom's thought provoking challenge to examine the "uncritical democratic tendencies" in our society, then Professor Tillman should at least give pause to consider the injustice of the 1969 firing of a black assistant dean at Cornell "who had the misfortune of being an integrationist at a time when black power had come in vogue" (316). Bloom also laments the unhappiness of the many women whose "marriage and career are devalued" (127) and stresses the need to give attention to the biological imperatives of childbirth and motherhood.

I hold my own opinion of Bloom which I will state briefly and humbly. Bloom assumes the role of a diagnostician. He has examined the American family and university finding the two institutions seriously ill. The illness finds its source in a naive extrapolation of our philosophical evolution beyond its limits and in our society's lack of will to face conflict and tragedy honestly. Like an astute clinician faced with an incurable disease he can offer but little hope for the future. The remedy may be found in the past.

Unlike Bloom, the five professors seem to have more hope for the future of the American university. The relative optimism that these professors carry may derive from the good fortune of teaching the bright elite who value the past in the type of program that Bloom feels will preserve the Western moral and intellectual tradition. Dr. Nicgorski correctly describes the P.L.S. as a Blessed Isle. How fortunate that young students can embark on the most important voyage of their lives under the influence of these five professors. How sad that such Blessed Isles are so few.

Mark Walsh, M.D.

Alumnae/i News

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

Class of 1958

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

Tom O'Regan, Bob Spahn, and Mike Crowe attended their 30th anniversary alumni reunion, but Bob Bowman was unable to attend because his daughter Mary Alice Bowman, PLS '85, graduated that weekend from Dickinson Law School.

Class of 1959

William Gannon gives his address as 143 Sombrio Drive, Santa Fe, NY 87501. He is a book publisher and book distributor.

Class of 1960

(Class Correspondent: Anthony Intinoli, Jr., 912 Georgia Street, Vallejo, CA 94590)

Anthony Intinoli, Jr. (formerly Anthony Indence) is a teacher/attorney and was elected Mayor of the City of Vallejo, California in November 1987, after serving eight years as a City Councilman. Vallejo is a community of 100,000 people, the home of Marine World-Africa U.S.A., about thirty miles from San Francisco. When visiting San Francisco, call 707-642-5614. His home address is 912 Georgia Street, Vallejo, CA 94590 and his office address is 555 Santa Clara St., Vallejo, CA 94590.

Class of 1961

Reverend Thomas F. Gardocki is Pastor of Corpus Christi Church, Elsmere, Delaware, C.E.O. of Priests' Council, Diocese of Wilmington, Delaware. He gives his address as Corpus Christi Rectory, 901 New Road, Wilmington Delaware 19805-5130.

Class of 1963

Michael O'Shaughnessy is a photographer-filmmaker and gives his address as 1410 No. State Parkway, Apt. 24A, Chicago, IL 60610, and 924 Canyon Road #5, Santa Fe, NM 87501. Phone number 505-989-8967. His special activities are (1) Board of Directors for Victory Garden Theatre, (2) Old St. Patrick Church in Chicago, (3) Santa Fe Opera, Santa Fe

Class of 1966

James A. Ryan writes that his occupation is that of Museum Director. He also writes sections for catalogues on Frederic Church, Hudson River School artists, for retrospective in 1989. His address is: Rd 2, Olana State Historical Site, Hudson, NY 12534.

Class of 1967

(Class Correspondent: Robert W. McClelland, P.O. Box 1407, Muncie, IN 47307-0407)

Francis Drejer gives his address as 3301 Willow Crescent Dr., #34, Fairfax, VA 22030.

Class of 1969

David F. Menz, Attorney, sends his new address as #5 Sunset Drive, Little Rock, Arkansas 72207. His message from a "Small World Department" states that he and his wife were in Buenos Aires, Argentina leading an exchange group this past Spring. They met Elizabeth Drumm (PLS '83) who was studying in Buenos Aires.

Class of 1970

John Duffy, Managing Attorney, sends his new business address as Duffy & Tamillow, #644, 10 So. Riverside, Chicago, IL 60606-3797.

Class of 1971

(Class Correspondent: Raymond J. Condon, 2700 Addison Avenue, Austin, Texas 78757)

Class of 1972

(Class Correspondent: Otto Barry Bird, 741 Thayer Ave., Silver Springs, MD 20910)

Dennis J. O'Connor sends his address as 3141 Readsborough Ct., Fairfax, VA 22031.

Class of 1973

(Class Correspondents: John Astuno, 1775 Sherman St #1325, Denver, CO 80203-4316 and John Burkley, 1643 Barrington Road, Columbus, OH 43221)

Mark Gaffney, an attorney in New York, sends his address as 1395 Roosevelt Avenue, Pelham Manor, NY 10803.

Richard Gorman writes that his family owns some LA-Z-BOY Showcase shoppes in the Midwest. He was married to his wife, Connie, in 1985 and they live in Kansas City, Missouri. His address is 214 East 30th Street, Kansas City, MO, 64108. His work address is LA-Z-BOY Showcase Shoppe, 12222 Blue Ridge Ext., Grandview, MO 64030, Ph: 816-966-1313.

Class of 1974

William Brittan is an attorney in Chicago and sends his address as 825 Altgeld, Chicago, Ill. 60614.

Mark Maurer is a lawyer and is President of the National Federation of the Blind. He sends his home address as 353 Yale Avenue, Baltimore, Maryland 21229.

Michael Sherrod sends his address as 1701 Frederick St., Ft. Worth, Tx 76107. He is an Advertising Manager and a teacher of Marketing Management at the University of Dallas.

Class of 1977

Anne Dilenschneider has been appointed Associate Pastor, United Methodist Church, Paradise, CA. Her address is P. O. Box 2404, Paradise, CA 95967.

Class of 1979

(Class Correspondent: Thomas Livingston, 44 North Meadowcroft, Pittsburgh, PA 15216)

Class of 1980

Congratulations to Bob and Lucy Jones on the birth on May 11, 1988 of Robert Louis Jones III. Bob lives at 718 S. Harvey, Oak Park, IL 60304. Daniel Meuleman is an Assistant US Attorney and his address is 814 Kings Cliff Road, St. Louis, Missouri 63122.

Class of 1983

(Class Correspondent: Patty Fox, 103 Knickerbocker Road, Pittsford, NY 14535)

- Brendan Brown teaches French and Latin in high school. His address: 9 Hunting Road, Buffalo, NY 14215.
- Kathy Collins works as a paralegal for Neighborhood Legal Services. Her address: 136 Park St., Buffalo, NY 14201.
- Libby Drumm is studying in Buenos Aires until November 1988. Her address is SINCLAIR 3227 #4C, 1425 Buenos Aires, Argentina.
- Pat Farris is an attorney and works as a law clerk to Judge Robert F. Kelly at the U.S. District Court. His address: 422 Strafford Ave., Apt. 1-A, Strafford, Pa. 19087.
- Pat Fox works as a bookbinder and teaches skiing in the winter. Her address: 103 Knickerbocker Road, Pittsford, NY 14534.
- Peg Guinessey's address as 5429 Olde Post Road, Sylvania, OH 43560.
- John Haley is engaged to be married, otherwise having fun. His address: 108 Pennington Road, Paoli, Pa 19301; phone 215-647-8398.
- Mark Herlihy is a sales rep for Ross Labs. His address: 5 Josephine Road, Medford, MA 02155; phone 617-396-8578.
- Michael F. Kelly is working in international law and securities. His address: 2006 Dupont S. #9, Minneapolis, MN 55405; phone at home 612-879-0270, work number is 800-553-9910.
- Caroline Koplín Palmer was married March 13, 1988 to Stuart Palmer. She is an Assistant State's Attorney in Juvenile Court. Her address: 900 W. Fullerton #313, Chicago, IL 60614-2442. - phone 312-528-2490.
- William E. Kramer: "Did Dr. Sloan give everybody an oral exam on Bloom?" His address: 630 Lyon St., San Francisco CA 94117; phone 415-600-6354.
- Larry Lewis is active with the United Way and with fishing. His address: 144 Hutton St., Jersey City NJ 07307.
- Mary Marshall: "I really enjoyed seeing everyone at the Reunion. Please call when in Boston - save me from dying of stress/boredom as a lawyer. My G.P. training has really helped me out of some tough spots in office cocktail parties!" Her address: 52 Heatherland Road, Newton, MA 02161; phone: 617-332-4047.
- Michael J. McAuliffe is an attorney at Quinn & McAuliffe. His address: 600 E. Jefferson St., Suite 310, Rockville, MD 20850; phone 301-762-1696.
- Sarah McGrath Johnson is working on her M.A. in Public Affairs at the Humphrey Institute (Univ. of MN). She also is an intern in the Mayor's Budget Office in the city of St. Paul. Her address: 5401 Pleasant Ave., So., Minneapolis, MN 55419.
- John Muench is finishing his third year of medical school in Detroit and is considering going into Psychiatry - he figures Kramer's going to need lots of help someday. His address: 76 E. Forest, Detroit, MI 48201.
- Susan Selner is getting closer to her PhD in Philosophy, teaching freshmen at Catholic U., and missing seminar. Her address: 1229 Michigan Ave., NE, Washington, DC 20017.
- Michele Thomas just finished her first year in the MA/PhD program in English at Indiana University, Bloomington. Her address: 605 E. Riverside, South Bend, IN 46601.
- Dave Unterreiner has been living in Phoenix for 4 1/2 years. He is a sales rep for Burlington Air Express. Come visit for the winter! His address is 1652 W. Fairmont, Tempe, AZ 85282; phone 602-966-7217.

Robert Wack is in med school at Georgetown. His address: 6304 Greentree Road, Bethesda, MD 20817; phone 301-469-6158.

Jeff Woodward is an attorney at Atlanta. His address: 2340 Palmour Dr., NE #12, Atlanta, GA 30305.

Added by the PLS Office:

Dawn De Litizia was engaged to Humberto R. Nadal in December, 1987. We list her address as 103 Glenwood Road, Bel Air, MD 46530.

Maria Miceli Dotterweich's address is 2010 Dale Road, Jackson, MI. 49203. She lists her activities as homemaker, United Way, wedding consultant service, teaching 11th and 12th grade religious education in Parish, Secretary Notre Dame Club of Jackson, Michigan. She started her own business called Wholly Matrimony, a wedding planning service doing weddings at ND/SMC.

Michael R. Mills, now an attorney at Sheppard, Mullin, Richter and Hampton in Los Angeles, sends his current address as 534 E. Harvard Road, Apt. A, Burbank, CA 91501.

Class of 1984

Sharon Keane sends her address as 4880A South 28th St., Arlington, VA 22206. She is a staff consultant with Orkan Corporation in Silver Spring, Md.

Leo Linbeck was married on the 2nd of January, 1988 to Mary Ellen Forshage at Saint James Catholic Church Sequin, Texas. Their address is 1805 W. 36th #A, Austin TX 78731-6132.

Robert O'Donnell sends his address as 13847 Burbank Blvd., #2, Van Nuys, CA 91401 - Telephone 818-997-8691. Bob is editor of Music Technology magazine in Canoga Park, California.

Michael Schierl sends his address as PO Box 19130, Green Bay, WI 54307. In November 1988 his address will be Dewey, Ballantine et al., 140 Broadway, New York, NY 10005, where he will be practicing corporate law. Dr. Otto Bird, the founder of the Program, sent five sons through the Program, just a bit more than the Schierl family. However, we believe the Schierl graduates run a close second. Yes, there have been many father-son/daughter graduates from the Program. In answer to your next question, there have been two former PLS students who have become teachers in the Program: Dr. Michael Crowe who is presently teaching and Dr. Stephen Rogers, deceased.

Class of 1985

(Laurie Denn Spurgin, 4920 204th St. W., Farmington, MN 55024)

Supplied by the PLS Office:

Mary Alice Bowman graduated from Dickinson Law School in June.

Sharon Houk was married to Keith Moss, a graduate student in the History and Philosophy of Science at the University of Pittsburgh, on May 28th at St. Gerard Majella Church in Markham, Illinois. Jess Moyer, who is now with the F.B.I., and Brian Rak, who continues with Hackett Publishing Co., attended the wedding, as did Robie Freebairn and his wife. Robbie is working toward a doctorate in clinical psychology at Bryn Mawr University. Sharon and Keith will reside at 5839 Darlington Rd., #5, Pittsburgh, PA 15217.

Kathleen McGarvey is a law student at Columbia University and she is doing an internship with Commonweal Magazine. In May of 1988, Kathleen joined the Litigation Department of Brinker, Biddle and Reath in Philadelphia. Her address in Philadelphia is 3105 Huey Avenue, Drexel Hill, Pa. 19026.

Nancy Miceli Linnen gives her address as 328 Westgate St., Apt. 6, Iowa City, Iowa 52440.

Mike Richerson sends his new address as 4126 Flora Place, St. Louis, Missouri, 63110. He is in Marketing with the Prudential Company.

Tom Weyenberg is Project Manager, Research Division, Lubrizol Corp. Also attending MBA at Case Western Reserve University. Current address: 8050 Deepwood Blvd., Apt. G-7, Mentor, OH 44060.

Class of 1986

(Class Correspondent: Margaret Neis, 936 Pleasant, Apt. P2, Oak Par, IL 60302)

Peter Bowen was recently married in Alabama

Jesus Campos just finished his second year in law at Harvard and will be working in Chicago this summer.

Marie Frank is returning from Scotland this summer; she will enroll at the University of Virginia in the fall in Art History.

Liz Kenney will be going to the University of Chicago in the fall.

Charles Kronkowski will be going to the University of Virginia in the fall.

John Mooney lives in suburban Chicago and has finished some of the classes toward his teaching degree.

Margaret Neis and Joe Kulis will be married on April 22, 1989 at Sacred Heart Church at Notre Dame.

Added by the PLS Office:

Mike Bolger is a second year law student and sends his address as 22 W464 McCarron, Glen Ellyn IL 60137. He reports he has formed an Avante-Garde/Post Rock group with three other law students, and that news of the "Thermal Goodie" world tour will follow.

Marie Frank spent part of this summer touring England, during which she encountered some high and low points; in particular, she toured the roof of Salisbury Cathedral and had a front row seat in Court #1 at Wimbledon!

Class of 1987

Scott Connolly (Bicha) stopped by the Program office in May 1988 and left his address as 10508 112th St., SW, Tacoma, WA 98698. Scott has been working through a volunteer program called Channel, as Coordinator of Youth Ministry, teaching religious education to high school students in Tacoma. He plans to continue for at least one more year and then perhaps enter the seminary at Catholic University in the fall of 1989. He lists his special activity as Kiwanis.

Eileen Ingwersen writes that she is working for the Wisconsin Department of Natural Resources in Milwaukee, Wisconsin. Her address is 9033 No. Lake Drive, Milwaukee, WI 53217.

William Kraus is a student at Boston University School of Law. He coordinated a panel discussion on continued U.S. Involvement in Nicaragua for the International Law Society. Bill writes the following: "For the millions of you out there just dying to send me mail - forward to parents' address: 450 Mercer St., Stirling, NJ 07980."

* * * * *

Many Thanks to Contributors

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

Mark W. Gaffney
William Gannon
Stephen Gray and Jim Gray
Daniel Meuleman
Maria Miceli Dotterweich
Sharon Keane
George Long
Michael Schierl
Michael Sherrod

Contributions to the University Designated for PLS since the Last Issue

Richard Gorman
Joseph Tiritter

Contributions to the Edward J. Cronin Fund

William Brittan
George Long
David F. Menz
Patrick Medland
Mike Richerson
Michael O'Shaughnessy

Contributions to the Otto A. Bird Award Fund

Robert O'Donnell

Contributions to the Willis D. Nutting Fund

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Caroline Koplin
Andrew Linbeck
George Long
Terrance Livingston
Michael J. McAuliffe
Kathleen McDonald
Michael Rauenhorst
Michael Richerson
Thomas Weyenberg

Note: If you have made a contribution but your name does not appear on the above list, please notify the PLS Office, 318 O'Shaughnessy, University of Notre Dame, Notre Dame, IN 46556.

PLS ALUMNI/AE QUESTIONNAIRE

To assist the Program in preparing for a routine forthcoming review, the information provided on this form will be of importance. Please take a few minutes to complete this, fold, staple, stamp and return it by **SEPTEMBER 15**. We do indeed thank you in advance for your strong support on this.

A. Basic Information

1) Class of: _____ Name:(Optional) _____

2)Current Occupation:

a) Main Category (Lawyer, Professor etc.) _____

b)Specialty: _____

3) Entering Grade Point (end of Freshman year) _____

4) Final Grade Point _____

5) Standardized Test Completion: The following data is very important. Please be as complete as possible.

Check the tests you took during your senior year or immediate post-graduation period (within 2 years of graduation)

Please give scores if available:

a) LSAT(Law) _____ Score _____

b) GMAT(Business) _____ Score _____

c) GRE (Graduate School) _____

General _____ Score _____

Subject Area (specify) _____ Score _____

d) MCAT(Medicine) _____ Score _____

e) Other (Specify) _____ Scores _____

6) Standardize Test Performance:

a) Stronger than expected _____

b) About what I expected _____

c) Weaker than anticipated _____

d) If weaker than expected, to what do I attribute

this? _____

B. Post Undergraduate Education (Please skip to C. if non-applicable)

1) Area of graduate studies initially commenced (law, business, humanities etc.) _____

2) Area of graduate studies completed (mark "in progress" if applicable) _____

3) Institution of graduate education _____

4) I was successful/unsuccessful (circle applicable) in gaining admission to one of my three top choices. To what do I attribute this success/ nonsuccess? _____

5) During the first year of graduate education (answer true or false):

a) I found myself adequately prepared compared with graduates of other majors ____ (T-F)

b) I found myself inadequately prepared ____ (T-F)

c) My Program/GP background helped/hindered I in this first year (circle)

d) I was surprised by the nature of the discipline encountered in graduate school. ____ (T-F)

6) During my subsequent years of graduate education I found that my Program education:

a) helped me considerably ____ (T-F)

b) was moderately useful ____ (T-F)

c) became increasingly irrelevant ____ (T-F)

C. (For those who did *not* enter a graduate school)

1) I was initially

a) able to enter a career which was rewarding ____ (T-F)

b) found it difficult to find interesting employment ____ (T-F)

c) To what in my education would I attribute this initial success/ nonsuccess? _____

2) Subsequently I have been able to

- a) Find interesting employment____(T-F)
- b) Have not been able to find a position which was of interest ____ (T-F)
- c) I am still looking for satisfactory employment, but I am confident that I will locate a position with which I am satisfied____(T-F)
- d) To what in my education would I attribute my long- term success-
non/success?_____

e) Indicate any honors, fellowships, scholarships or other awards I have achieved since graduation

Honors_____

Date_____

D. General Assessment of my Program Education:

1) I am highly satisfied with my Program/General Program background_____(T-F)

2) I am moderately satisfied with it_____(T-F)

3) I am moderately dissatisfied with it_____(T-F)

4) I am strongly dissatisfied with it_____(T-F)

5) Other comments on my Program/GP education:

E. General Ways in which you would improve the Program:

1) Internal to the Program:

- a) No changes seem necessary_____(T-F)
- b) More/less intensive work in limited areas needed with less coverage_____
- c) More/less art, music (post 1976 classes) _____
- d) More/less literature_____ (specify)
- e) More/less science, mathematics, logic_____
- f) More/less philosophy, theology, ethics_____
- g) More/less history_____
- h) More/less economics, social science, psychology_____

- i) More/less theology_____ (specify)
- j) Greater work in writing (specify kind)_____
- k) Other specific recommendations_____ (specify)
- l) My favorite book from the great books seminars _____
- m) I would recommend the following book/author be read in seminar_____

2) External to the Program

- a) Compared to other courses taken at Notre Dame, the Program/GP courses were:
- b) Much more difficult than most others____(T-F)
- c) More difficult generally____(T-F)
- d) About the same level of difficulty as my outside courses____(T-F)
- e) Generally less difficult and demanding than my outside electives____(T-F)

F. Employment and Career Experience:

Please Check items which best apply:

1) Locating employment after graduation was

- a) Very difficult____(T-F)
- b) Moderately difficult____(T-F)
- c) About as I expected with a liberal arts degree_____(T-F)
- d) No particular problem_____(T-F)
- e) I moved directly into a graduate/professional school____(T-F)
- f) I attained employment on the basis of my second major/ concentration _____(T-F)

2) My experience with job interviews:

- a) Employers were interested in my background____(T-F)
- b) I found my Program degree hindered me in interviews____(T-F)
- c) I wish that I had made more use of the Career and Placement services at the University prior to graduation____(T-F)
- d) I needed more guidance in the techniques and expectations of interviews____(T-F)

G. Many alumni/ae are interested in continuing their Program experience. One model for doing this is local seminars. The Program office will be glad to supply you with the names of Program graduates in your area. Please give your name on this sheet if you wish to have the questionnaire anonymous.

Name: _____

- 1) I would be interested in a local seminar _____**
- 2) I would be willing to organize and lead such a seminar _____**

G. Additional Comments you wish to add:

Thank you for your assistance. Please detach, fold and stamp (first class or air mail) and return by September 15 (address on rear).

**Phillip Sloan
Chair**