

PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
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A VIEW FROM 215

Greetings to alumni and alumnae and friends of the Program. A new term has begun, our entering sophomores are now acting like seasoned great books veterans, and despite snow, ice, and record low temperatures, our seminar rooms are warm with discussion, debate, and enthusiasm.

It has so far been a good year for the Program. The '93 Reunion brought back many GPerS and PLSers, so many in fact that we will need to think about a bigger room for our Saturday morning gathering in the future. Seminars on Newman's *Idea of a University* and Ellison's *Invisible Man* led respectively by Professors Edward Cronin and Frederick Crosson were well and vocally attended. As I have told many of you individually since becoming chair of the Program, your enthusiasm for your undergraduate education and your continued commitment to great books are important inspirations to my colleagues and me.

The summer brought several rewarding Program alumni/ae one-week seminars. As you will see in this issue of *Programma* (p. 36), there is another slate of seminars this summer, again taught by Program faculty, with the fortunate addition of a seminar by noted lawyer and Program alumnus Tom Durkin '68. I hope that you will consider returning to campus for one or more of these seminars.

In November Professors Walt Nicgorski and Katherine Tillman arranged for a visit by Arlene Saxonhouse, former chair of Political Science at the University of Michigan.

Professor Saxonhouse delivered a well-attended public lecture on the *Oresteia* and led the faculty in a spirited seminar on the *Republic*.

Several of you have heard the news that founding member Ed Cronin experienced a small setback to his health in the fall. I am more than happy to report that Ed has fully recovered, and that he is back in the classroom teaching his beloved Joyce this term to Program juniors.

By now advertisements for the new Notre Dame Great Teachers videotape series are circulating. Katherine Tillman, Sheedy Award winner and legendary Program teacher, has now joined this illustrious series, bringing her colleagues reflected glory. You may order her videotaped series of lectures on Cardinal Newman from the Notre Dame Great Teachers Series (see page four for details). Having made her reputation as a great books seminar leader, Professor Tillman has for years now been in demand as a lecturer at campuses across the country. Program graduates now have the opportunity to see her in this other pedagogical incarnation.

This year our regular faculty has been augmented by Jim Lanpher, who is replacing Michael Waldstein; Michael is on research leave in Tübingen. Jim is nearly finished his doctorate in Notre Dame's Theology Department. For the spring semester we have been joined by Elizabeth Drumm, a Program alumna ('83) in the final stages of a doctorate at the University of Chicago.

I am happy to announce an addition to our regular faculty. Ms. Gretchen Reydams-Schils will be finishing her doctorate in classics at Berkeley this spring and joining us as an assistant professor in the fall. Gretchen and her husband Luc are from Belgium, and they will bring with them three young children born in the United States.

As usual, you have been generous with contributions to our scholarship funds, the Nutting, Cronin, and Bird Award funds, and our general fund supporting student-faculty interaction and faculty research. I want to thank you for this material support and for

the moral and spiritual support of the Program we all love.

I hope that many of you can come to reunions this year; as usual, we will have a gathering for alums and a great books seminar. I welcome suggestions for the text.

Professor Henry Weinfield, faculty editor, has once again come up with a lively and informative issue of *Programma*, to which I now leave you.

Stephen M. Fallon
Chair

FROM THE EDITOR'S DESK

Professors Frederick Crosson and Michael Crowe, in their contributions to this issue of *Programma*, both address the theme of extraterrestrial life, but in diverse ways. For Professor Crosson, the Cavanaugh Professor of the Humanities, the concept of "other worlds" possesses a metaphorical richness that connects the external worlds of science and literature to the internal world of human yearnings. For Professor Crowe, whose historical research has been focused on this area, the extraterrestrial debate has all sorts of fascinating vectors, and there are many entertaining stories to be told. Professor Crosson's contribution was originally delivered as the PLS Opening Charge for the present academic year. Last year, Professor Crowe delivered a lecture on "John Herschel, William Whewell and the Idea of Extraterrestrial Life" for faculty and students of the Program. That piece had already been promised to *Scientific American*, so Professor Crowe was kind enough to substitute the essay that is printed herein.

Sandwiched between the contributions of Professors Crosson and Crowe is the homily that Father Nicholas Ayo gave at the All Souls Mass last November, a mass attended by many present and former members of the Program. In his

inimitable manner, Father Ayo reminds us—as we go off in search of "other worlds"—of the care and concern that we must bring to the ones we already inhabit. This issue of *Programma* also includes an interesting letter on the subject of faith, edited for us by Professor Walter Nicgorski, which Willis Nutting addressed to John Lyons in 1966 when both men were teaching in the Program. And finally, last year's Cronin Award Essay, a stirring discussion of Mozart's *Magic Flute* by Catherine Hechmer, completes the issue, reminding us that if we are not entirely deaf to the "music of the spheres," this is because we have the music of Mozart.

Correction: Several errors were inadvertently introduced into Professor Nicgorski's review of Otto Bird's *Seeking a Center*, which appeared in the last issue of *Programma* together with other reviews of the book. We apologize for these errors, and reproduce below Professor Nicgorski's clarifying letter:

"Some readers may have been puzzled on just what point I was trying to make about the teacher/student relationship and the specific relationship of Mortimer Adler and Otto Bird when I wrote on *Seeking*

A *Center* in the previous *Programma*. Somewhere along a line that originated with a handwritten draft in London, which was then faxed to PLS and there transcribed, two misprints appeared that could distort the points intended. The first corrected sentence reads, "I first met Dr. Bird in South Bend in the mid-1960s, before I was in the Program and while he was formally away from the University and fully committed to working with Mortimer Adler and to editing *Great Ideas Today*." The second correction occurs in the second-to-last paragraph of my commentary, which is to read as follows:

Otto Bird writing about finding a center is understandably an Otto Bird emerging from the shadow of Mortimer Adler in which he is readily seen by those who have long known him. To observe this

is not at all to indulge that academic egalitarianism that is sometimes scandalized at personal deference and leadership, not to speak of hierarchy among the disciplines. The distancing of autobiography allows Professor Bird to assess the influence of thinkers and teachers on his life course, to think through publicly the tensions between the philosophical approaches of Adler and his teacher Gilson and to reveal the convictions and sometimes the doubts that led him to stand where he did. Adler's is a benign shadow from which Dr. Bird sees more clearly and works more fruitfully than he might otherwise have."

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FACULTY NEWS

Linda Austern is as alive and energetic as always. Her article, "'Alluring the Auditorie to Effeminacie': Music and the Early Modern English Idea of the Feminine," has just appeared in *Music and Letters*, and her article on *Music and the English Renaissance Controversy over Women* is about to appear in the first hardbound anthology devoted entirely to feminist approaches to musicology, forthcoming from Cambridge University Press. She is still giving talks at many conferences in the U.S. and England, and still trains for athletic competition. Please write and let her know what you've been up to, as she fondly recalls many former students, especially from the class of 1993.

In the middle of his first session as a YMCA youth basketball coach. **Steve Fallon** reports that John McLeod's job is safe, from his quarter anyway. He looks forward to the spring, when he will again coach soccer, this time his daughter Claire's

5-6 year old girls' team. Steve's article on intentionality and self-representation on his favorite author will appear this year in *Literary Milton* from Duquesne University Press. Nancy Fallon continues to write for, among other publications, *Noire Dame Magazine*.

Cornelius O'Boyle plans to be on sabbatical for the academic year 1994-95. He looks forward to spending his time in London and Paris surrounded by his manuscripts. He is preparing a study of medical teaching in Paris in the thirteenth and fourteenth centuries.

Katherine Tillman: "I was appointed to the founding board of directors of the Leo A. Pursley Center for Newman Studies, and gave the keynote address at the opening ceremonies. I also lectured on Newman and led a faculty seminar at Mount St. Mary's College in Emmitsburg, Maryland, where I was warmly introduced by philosophy professor, Dr. Susan Selner

('83). As you probably know by now, I made a series of six videotaped lectures on Newman in conjunction with the Alumni Association. This summer I will teach yet another one week mini-course on Newman,

this one on *The Idea of a University*. (No, I never get tired of Newman. After all, there are about eighty volumes of his published works, and I still have a good ways to go!)"

<i>Programma</i> (the Greek word means "public notice") is published twice each year by the Program of Liberal Studies for its graduates.	
Faculty Editor	Henry Weinfield
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<p>Professor M. Katherine Tillman's <i>Newman and the Thoughtful Believer</i> Six 30 minute lectures Audio and Video are \$94.00 each any two in the Series for \$173.00</p> <p>TO ORDER</p> <p>write to Notre Dame Great Teachers Series Customer Service Center 1681 Glens Drive Florence, KY 41042</p> <p>or phone 1-800-955-8118</p>

PLS OPENING CHARGE-1993-1994

CAN WE MAKE CONTACT WITH OTHER WORLDS? (and why would we want to?)

by

Frederick Crosson

The first question is whether or not there are any other "worlds" out there, i.e. with intelligent life. Because the most intriguing reason for wanting to make contact, as all the science-fiction suggests, is that other intelligent beings would be different perhaps, and have different perspectives about what is important, about what is worthwhile to know and to seek and to love.

A survey a few years ago by *Life* magazine posed to a number of scientists the question, "What are the chances that life exists beyond this planet?" Here are some of the responses.

A radio astronomer: "Intelligent life like us? Practically zero. But I believe that life is common in the galaxy. There are an incredible number of inhabited planets—with some form of primeval life—but the number of planets in our galaxy on which life-forms will be like us is incredibly small. . . . If you surveyed every astronomer, you'd find a majority think searching for extraterrestrials is a waste. If you surveyed biologists, who have clear-cut views about the extremely dicey nature of evolution, you'd find that *all* of them consider it a waste."

An astrophysicist at U. California—perhaps I should add that he is president of the Search for Extra-Terrestrial Intelligence Institute (SETI): "The chances are very high—I'd say 100 percent. We know a great deal about the processes that took place in the solar system and of life on earth, and they were all completely normal processes. No freak events were required. So one would expect that the same sequence of events has occurred at least in a few places—and probably in many, many places."

An infrared astronomer at Tucson Observatory: "There is a good chance that this is the only life in the universe. The conditions for life are very specific: we had to have the right temperature and chemistry at

various stages for life to have progressed to its current state. There are billions of objects out there upon which these conditions could have been met. But the sequence of events and conditions is so complex, it seems unlikely that such a process would have been duplicated elsewhere. Therefore, the chances are not very high for intelligent, humanlike life-forms. The probabilities have been tremendously overestimated."

A radio astronomer at UCLA: "Life in the universe, especially intelligent life, is apt to be a very rare commodity indeed. In order for there to be many civilizations in the galaxy, each one must have lasted for a very long time—on the order of millions, tens of millions, hundreds of millions of years. Then comes the 'Where are they?' question, which Enrico Fermi asked. If there are a hundred thousand civilizations in the galaxy, each one lasting for millions of years, what are the chances we wouldn't know about them already, either through our radio searches or from their actually having come here in rocket ships and having colonized our solar system? . . . For quasi-religious reasons some people want to believe there is life out there. If they don't believe in God, then they want something to replace God."

A project scientist for NASA: "The odds are overwhelmingly in favor of intelligent life existing somewhere in our galaxy."

A senior scientist at the Space Telescope Science Institute: "I think there is a great possibility that life exists elsewhere but I wouldn't want to quantify the probability of anything more advanced than simple, creepy-crawly life."

An astronomer at U. of Texas: "Astronomers can't answer this question. As a group, we're not competent to talk about origin-of-life questions. In fact, no one is."

Director of the National Optical Astronomy Observatory in Tucson: "The

chances are pretty high that planets exist, but we really can't say anything as scientists about whether life exists because we have no evidence."

An astronomer at the U. of Illinois: "The chances of lower forms of life are almost 100 percent. The chances of highly intelligent life within our galaxy—on a level equal to or higher than our own—are quite small."

A physicist at Harvard (who helped set up a SETI listening post): "Life out of earth exists, absolutely guaranteed. I'll give you any odds. As far as *intelligent* life in the universe, I am essentially certain. As for intelligent life in our *galaxy*, I would have to say that it is likely."

It seems safe to say that a modest conclusion to draw from this survey is that *your* guess is as good as anyone's.

Suppose, as the years and decades go on, no sign of extra-terrestrial intelligence is detected. Should we still think about travelling there to see? (Where is "there"? Stars with planets, if we can find any?) Any trip would be dauntingly long. Even at ten percent of the speed of light (i.e. about 66 million mph), it would take 88 years to reach Sirius, one of the nearest stars (8.6 light years away). Think about such a journey in its human terms, setting aside the technological problems of propulsion, etc. Should the passengers be placed in suspended animation of some form, to be revived when life is detected nearby? Should we send robots to run the ship, with frozen zygotes to thaw at the proper time? Should we just plan on the journey taking several (or many, many) generations before "arriving"—if ever? (All of these have been suggested).

Despite its fascination for the imagination, nobody thinks that a flight to the stars is going to be possible in the foreseeable future, and maybe never.

But not to worry: people we know have already visited other worlds. (Odysseus and Aeneas and Dante visited other worlds.) Odysseus visited the underworld to talk with the dead. He was trying, you remember, to find out the way home. The *Odyssey* is, in fact, the story of a homecoming.

You recall its main outlines (I'll remind those who haven't read it recently): Odysseus was one of the Greek kings who fought at Troy, and when the long war is over, he and his men set sail for their homeland, Ithaca, an island off the Greek

mainland. But the winds and Poseidon, the god of the sea, are against them, and they are blown this way and that, landing on a dozen legendary shores and having more adventures than the Starship Enterprise. At first Odysseus is not too perturbed by all of these detours, for his is an inquiring mind, always interested in how other people live and what they think, and in the strange sights the world contains. He even spends a year voluntarily with the goddess Circe, after besting her magic with the help of his patroness, the goddess Athene. But finally he says he must be getting home, and Circe tells him that to do so he must visit the underworld region where live the spirits of the dead, to seek their counsel and direction. He does so, and learns where to chart his course; but Poseidon waylays him again and wrecks his ship on the island of a nymph named Calypso. Though she keeps him a prisoner on the island, Odysseus' heart is in Ithaca and all he does is sorrow for the sight of his wife Penelope, his infant son and his aging father. Finally Athene comes to his assistance again, and after another shipwreck, he reaches his homeland, wages a brief but bloody battle to restore order to the kingdom, and is re-united with his family.

Now we are only following the Greeks if, in addition to enjoying a well-told story itself, we reflect on it as a figure of human life, and in particular of the role of education in that journey. For travel is, after all, in the quite literal sense a way of broadening our horizons and of discovering how different and how similar human beings are the whole world over. It places *our* experience of human beings in *our* society against the background of the manifold variations of the human condition in other cultures. Homer says that Odysseus returned home a wiser person because "he saw the cities and learned the minds of many distant men."

What does it mean to come home? Think of what we mean when we say of someone, "She is at home in . . ." Someone is "at home" when she is at ease, when she is in a familiar and comfortable setting. Home is where we can be ourselves, where we don't have to play a role, where there is no gap between what we appear to be and what we are: *where I can be who I am*. Where we can live in those relations with other persons which constitute us as unique persons. Where Odysseus, in particular, can *be* who

he is: the spouse of Penelope, the father of Telemachus, the son of Laertes.

It is part of the normal course of human life that our natal home, where these things are first lived and experienced, slowly ceases to be our home, and we must set out on a journey to find the home that God has planted in our hearts. And like Odysseus, we need to visit the dead, to undertake some time-travel, in the form of the books and myths and discoveries and art of past ages, to learn how the journey has been made before, and what landmarks and guiding stars can help us.

Liberal education is a journey of the mind, which crosses the seas and cuts back into time in order to free us from the tyranny of the present. The spatiality of the journey image is qualified by characterizing it as a journey of the mind. It is, after all, not simply the sights that make literal travel a broadening of the mind (where it is that): it is our reflection on what we see, it is our noticing the differentness and the sameness and thinking about them. Thinking, reflecting, wondering is the crucial step in the self-appropriation of what passes before us, whether on a voyage or in the classroom or the library or laboratory.

It isn't enough to just read those "messages in the bottle" which are the great books. Making contact with the dead isn't as hard as getting to the stars, but it's a lot harder than you may think because it means crossing over to their world, becoming aware of how different they are from us, as well as their sameness. You have to have a *conversation* with them, the kind we'd like to have with extra-terrestrial intelligences. Here is Machiavelli, writing to a friend about his daily routine:

When evening comes, I return home and go into my study. On the threshold I strip off my muddy, sweaty, workday clothes, and put on the robes of court and palace, and in this graver dress I enter the antique courts of the ancients and am welcomed by them, and there I taste the food that alone is mine and for which I was born. And there I make bold to speak to them and ask them the motives for their actions, and they, in their humanity, reply to me. And for the space of four hours I forget the world, remember no vexation, fear poverty no more,

tremble no more at death: *I pass indeed into their world.*

To begin to be able to make for ourselves informed judgments about life and about the works of the mind, about politics and human behavior, about what is worth reading and knowing and loving and doing, is to begin to free ourselves from being prisoners of the mass media and the conventional wisdom of our own time.

It is in this sense that liberal education contributes to liberating us from that inner bondage to one's own society to which our earlier training has acculturated us. The widening of the horizons of the mind—temporally, geographically, reflectively—allows us to see more easily and more surely what is permanent and what is evanescent in human life, what is enduring and worth seeking and what is transient and trivial in its values. It should not *alienate* us from our own time and place but *emancipate* us, so that we move in it as free men and women, able to take our bearings not by "what's new?" but by the steadfast stars.

Some symbols are conventional, historical, established by customary practices; some are natural or spontaneous universal symbols, like those of left and right, of above and below. You all know what those mean as symbols. And some other natural symbols still speak to us although we are no longer consciously aware of their symbolic meaning. (My favorite example of that is Easter eggs: why does a large bunny rabbit hide colored eggs in the springtime?)

Among the natural symbols is that of the stars. Let's think about them as symbols for a moment. The stars are not only heavenly orbs, they are above us, they guide our journeys, they make us look up. (Think of the Latin adage, "Per aspera ad astra," through arduousness to the stars.) The stars have always been used to symbolize ideals. (For a modern and vulgar example: the "stars" of Hollywood; for an older and hallowed example: "Star of the Sea," one of the titles of Our Lady.)

We could even, like E. T., think of the stars as a reminder: "phone home." For we human beings are, in a quite accurate sense, children of the stars. You know that the heavier-than-hydrogen elements which make life possible—carbon, oxygen and so forth—were formed, could only have been formed in those tremendous fusion-furnaces which are

the interior of the stars. We too are extra-terrestrials: our elements are the offspring of the stars.

But we are also of the earth: our species, *homo sapiens*, has changed but little, biologically, from that time 300,000 years ago or so when we emerged from the evolutionary stream—to look up at the stars . . . and beyond them.

The remarkable, the uncanny thing about *homo sapiens* is that genius of going beyond the visible world to the invisible. Two of the fragments of the pre-Socratic philosopher Heraclitus verge on this theme: “The invisible harmony is better than the visible” and “Nature loves to hide.” What is science but the piercing of the manifest phenomena toward the laws which lie hidden beneath them? Beyond the changing phenomena lies the unchanging, which we seek to detect, to discern with our minds.

It was, in fact, through star-gazing that our inquiring mind took its first flight from earth, millenia ago. Astronomy was the first of the sciences of nature, the first successful mapping of the hidden side of things. So we could take that science as a symbol; take the science of the stars as the symbol of our aspiration—our vocation—to understand, not just the tiny earth we live on, but the whole universe, the whole of creation.

So there you have two readings of the stars: as symbolizing those ideals which draw us upward toward a fuller human life, and as symbolizing the mind’s aspiration toward fathoming the hidden side of cosmic nature. Let’s think a third time, think about that literal journey toward the stars which is one of the potent guiding myths of our time.

I call it a myth because although its actual accomplishment is centuries away, and although it is perhaps indeed impossible of feasible accomplishment—I mean a journey beyond our solar system to even the nearest star—it dwells among us in vivid form. Not only in movies and fantasies and science fiction, but in the reports of UFO’s. The searching of the skies for signs of intelligence, indeed the reports by some of having been taken aboard spaceships. The great psychologist Carl Jung was right, I believe, in thinking that these reports of visitors from space are simply a modern version of the ancient stories of gods and goddesses coming down from the heavens to help us mortals. Beings from the skies, eerily different from us, superior intelligences

yet benevolent, not human yet human-like, watching us from afar, come, perhaps, to help us in our time of troubles. Only this time they come in spaceships.

Consider the project of a space flight, for a moment, as a deeply human aspiration; and let us read that aspiration. William James once said, when asked to define “liberal” in the phrase “liberal education,” that liberal was the opposite of literal. The genius of *homo sapiens*, we remarked earlier, lies in that gift of seeing beyond the literal, of divining the invisible through the visible.

I want to think of that starward journey, then, as a symbol: a symbol of an ancient story, told in many forms, that though we are earth-born, we do not wholly belong here, that we are not at home on the earth, that our destiny does not lie in being good animals but in freeing ourselves from the earth. Like Abraham, we have all heard—perhaps many times—a call to leave the land of our birth. The space-flight presents a *literal* fulfillment of that call. How to read it at a deeper level: how to make that ascent?

Our corrigible knowledge—corrigible at least in its formulations—is the aspiration to, is the partial embodiment of, a wisdom, an understanding of the whole truth. But we all know that that whole truth transcends immeasurably what we yet know or can hope to know. Indeed we cannot rule out the possibility that some of that truth lies beyond our natural capacity to know it at all (as Kierkegaard muses in the *Philosophical Fragments*). Perhaps some crucial part of that whole truth—the truth of the whole of everything that is—can only be announced to us, can only be revealed to us.

Here is Albert Einstein writing in his late years:

Humanity has every reason to place the proclaimers of high moral standards and values about the discoverers of objective truth. What humanity owes to personalities like Buddha, Moses, and Jesus ranks for me higher than all the achievements of the enquiring and constructive mind.

Note that he opposes the “proclaimers” of religious standards and values to the “discoverers” of objective i.e. confirmable truth. Some of the things we need to know in order to fulfill our journey can only be told

to us. We have to believe, in order finally to understand.

Whom shall we believe? Well, I can't go into that here, except to say that it had better be someone who is absolutely trustworthy, someone who is, so to speak, truth incarnate. Only such a one can speak

the truth that will free us from the earth.

You are, we are, by destiny, by aspiration, by grace, extra-terrestrials. Your true home is far from here and your life will be lost, if it remains earthbound. So keep your eyes on the stars—bon voyage—and a safe homecoming.

* * * * *

ALL SOULS MASS HOMILY

November 4, 1993

by

Fr. Nicholas Ayo

In the university world much is being written about the political implications of the curriculum. No ethnic group wishes to be excluded from entrance into higher education. They wish, moreover, that their world be included in the subject matter of that education. Some educators speak of pressure to be politically correct in the choice of syllabus as well as in the interpretation of historical events. In political life there are various kinds of affirmative action to ensure equal access to the good life. We are suspicious that some folks are excluded because of their race, color, sex, or religion. In the church world there is a concern for ecumenical relationships with all religions that seek the truth about God.

With all this concern that no one be excluded, that the intellectual agenda include all peoples, that political life enfranchise everyone, that social life empower women, that ecclesial life preach equality, it is yet God above who remains the one who is most inclusive. All people are God's children; all people are loved by God; all people are intended by God to see God's face in all eternity. Indeed, it is in death, and in the honoring of the dead who go before us, that we touch on a unity of people that is worthy of God's infinite understanding and overwhelming love. In God's mind and heart there is no distinction of persons. We will not be concerned about the color, race, sex, or creed of those in heaven's embrace.

The things of time that seem so crucial to our importance will then seem trivial in the face of the glory of God hidden in each human being and now reflected in their very particular happiness.

If we now on earth worry about not being exclusive, we equally worry about being too inclusive. The umbrella of Catholicism, however, is very broad. Revelation would be a shelter for everyone in some way. It includes saints on the far right and on the far left, dovish conscientious objectors and hawkish super patriots, freedom of conscience and the objectivity of law, a church of laity and of hierarchy, a paradox of multiple tensions which allows the truth to survive because it is not amputated when inconvenient or aggravating. Wide as the umbrella of a universal or catholic church might be in theory, there remains a fear that freedom of mind and will is hard to handle.

Notre Dame is to be a university. Its characteristic mission is to be a Catholic university, even though no one has an unfailing blueprint showing how that will be accomplished. Surely there must be Catholics, but of what kind and in what numbers? Who decides who is Catholic? Truth in advertising demands that a label mean something as to content. Surely one can judge too broadly. Can one judge too narrowly? Who will say they know who is close to God? Or, who is holy? Or, who

stands in the truth? Have we understood what is being said by those we spontaneously reject? We are to be generous in our acceptance of all persons of good will, and yet we are to be courageous in our convictions. We are to be humble and obedient, and yet willing to dream and ready to risk. We are not sure how to be inclusive in universal friendship and yet exclusive when necessary to be true to our selves.

We will not solve all these issues in our prayers today. What we do celebrate in this Eucharist is that God is big, very big, that God's love poured out in Jesus Christ is extreme. God's love includes explicitly the sinner, the repentant thief, and those who even unrepentant may harbor a goodness not for us to assess. We remember today the communion of all the saints, the great company of the human family that has gone into death and thus into eternal life. We know that their differences were reconciled.

We say that one should speak no evil of the dead. Not only can they not answer our charges, but their case is heard now not from the outside, from ambiguous appearance and uncertain words, but from the inside. They are known in all their hidden yearnings and unconscious goodness. They are seen in full truth and with full mercy by an infinite love and light, the living God of all the philosophers, all the theologians, and all the mystics. We need not judge; we cannot judge; indeed, we dare not judge. We are freed from the burden of judging others. Thus our task in this moment is simple. We are asked to celebrate the fulfillment of their life and of God's love. We hope that our lives here and now in this world of the living are equally touched by God's love, even though we may disagree and even though we may not fully see what God is doing in others, let alone in ourselves.

THE EXTRATERRESTRIAL LIFE DEBATE AND EARLY NINETEENTH-CENTURY RELIGION

by

Michael J. Crowe

Introductory Note: Since beginning research on the history of ideas of extraterrestrial life about two decades ago, I have given a variety of talks on this subject. Of these, the one that seems to me to be most interesting and most adaptable to different audiences, and that best encapsulates some of the conclusions I drew from this research, is the talk given below. It has never before been published. Its flexibility is suggested by the fact that I first presented it at a history of science colloquium at the University of Toronto, later gave it at a seminary in Dublin, at King's College in London, at the University of Kent in Canterbury, and at a Notre Dame's Library gathering. The version presented below is without detailed references. Should anyone wish such references, these can easily be recovered from my *Extraterrestrial Life Debate 1750-1900: The Idea of a Plurality of Worlds from Kant to Lowell* (Cambridge: Cambridge Univ. Press, 1986). MJC

Before recounting this story, I shall preview three conclusions that I shall draw from it. The first concerns the famous event known as the "Great Moon Hoax." In brief, what happened was that in 1835 a New York newspaper created a sensation by publishing a series of articles reporting the discovery of intelligent beings on the moon. My first

conclusion will be that this publication was not a hoax. In this regard, I shall urge that its author, Richard Adams Locke, needs to be taken far more seriously than is done by most authors who have discussed his so-called "Moon Hoax." My second conclusion relates to whether extraterrestrials have visited the earth and also to the possible effects that

would result from the discovery of evidence of the existence of extraterrestrials. My thesis will be that an invasion by extraterrestrials has in one sense long been under way and that the effects of this invasion can be uncovered by careful historical study. My third conclusion consists of a recommendation concerning the present phase of the extraterrestrial life debate, including its religious aspects. My recommendation, although expressed in only four words, is quite radical—at least, relatively few participants in the present debate seem to be following it.

It is a widespread assumption of the twentieth century that the debate about extraterrestrial life began in this century. This assumption is demonstrably false. For example, the majority of the main Enlightenment intellectuals included extraterrestrials in their writings. One striking example of this is the astronomer Sir William Herschel, whose enthusiasm for extraterrestrials was so intense that in a 1795 paper he advocated life on the sun. Moreover, Herschel's unpublished manuscripts suggest that during the period in which he was becoming internationally famous for his discovery of the planet Uranus, Herschel was convinced that he was on the track of an even more striking discovery: the detection of lunar life. In fact, Herschel's unpublished lunar notebooks record observations of forests, roads, cities, and circuses on the moon. It is testimony to Herschel's integrity that he never published these observations because he did not feel that his observational evidence was as yet satisfactory. Comparable restraint was not shown by two German astronomers, Schröter and Gruithuisen, both of whom did publish observational claims for lunar life. Schröter reported industrial smoke whereas Gruithuisen cited buildings, roads, and even a temple on the moon.

Many religious writers of the eighteenth century saw the existence of extraterrestrials as evidence of God's generosity and omnipotence. This was also true of Thomas Paine, who, nonetheless, created an immense controversy when in his 1794 book *The Age of Reason*, Part I, he employed extraterrestrials in an attack on Christianity. In that book, Paine recounts his religious development, stressing the influence of astronomy on it. Paine attributes his early interest in that subject to lectures he had heard

by James Ferguson, a popularizer of astronomy, who blended religion with astronomy by means of the idea that a good and generous God must have populated the moon and planets. When Paine confronted Christianity with this astronomical claim, he became a deist, that is, a person accepting a remote, impersonal God, but denying such central Christian doctrines as Christ's incarnation and redemption. In his *Age of Reason*, Paine argues that although the existence of intelligent life only on the earth is not a specific Christian doctrine, it is nonetheless "so worked up therewith from . . . the story of Eve and the apple, and the counterpart of that story—the death of the Son of God, that to believe otherwise . . . renders the Christian system of faith at once little and ridiculous. . . ." Paine presses the same point in even stronger language by writing:

From whence . . . could arise the . . . strange conceit that the Almighty . . . should . . . come to die in our world because, they say, one man and one woman had eaten an apple! And, on the other hand, are we to suppose that every world in the boundless creation had an Eve, an apple, a serpent, and a redeemer? In this case, the person who is irreverently called the Son of God, and sometimes God himself, would have nothing else to do than to travel from world to world, in an endless succession of death, with scarcely a momentary interval of life.

Paine's conclusion was stark: either reject belief in extraterrestrial life—a doctrine that he claimed had been established by astronomy—or reject Christianity.

Paine's *Age of Reason* attracted an immense readership both in Britain, where 60,000 copies of it were printed, and in America, where a single Philadelphia bookshop sold over 15,000 copies. It also generated more than fifty published responses, some explicitly opposing Paine's extraterrestrial life attack on Christianity. That many prominent persons sympathized with Paine's argument against Christianity is revealed in many ways, not least, by a letter that former U.S. President John Adams sent to former U.S. President Thomas Jefferson on January 23, 1825, warning his friend that

in hiring faculty for the University of Virginia, he should avoid European professors because "They all believe that great Principle which has produced this boundless universe . . . came down to this little ball, to be spit upon by Jews. And until this awful blasphemy is got rid of, there never will be any liberal science in the world."

That belief in extraterrestrial life could be used not only against but also in support of Christianity is illustrated by Timothy Dwight, President of Yale University from 1795 until his death in 1817. When Dwight became Yale's president, deism was widespread in America; a visitor to Princeton in 1799 found that only a few students "made any pretensions of piety," and Lyman Beecher described Yale as "in a most ungodly state." This situation did not persist; a "Second Great Awakening" soon produced a "revitalized American Protestantism after 1800." At Yale, the leader of this movement was Dwight whose evangelical eloquence had by 1803 transformed Yale into, as Benjamin Silliman put it, "a little temple [in which] prayer and praise seem to be the delight of the greater part of the students." Dwight achieved this effect largely by means of a series of 173 sermons, which he repeated every four years lest any undergraduate miss his message. In these sermons, Dwight not only urged the students to good actions, but also assured them that belief in extraterrestrial life could be reconciled with Christian convictions. For example, in his fifth sermon, Dwight states that God "called into existence . . . the countless multitude of Worlds [which] he stored, and adorned, with a rich and unceasing variety of beauty and magnificence, and with the most suitable means of virtue and happiness." In his next sermon, Dwight calls Yale students to repentance by asking them: "How different will be the appearance, which pride, ambition, and avarice, sloth, lust, and intemperance, will wear in the sight of God, in the sight of the assembled universe. . . ." In his seventh sermon, he asserts that God's omnipotence is revealed in the testimony of the telescopes of the famous astronomer William Herschel that "every star is no other than a Sun. . . surrounded by its own attendant planets. . . ." Concerning the moon, which many astronomical investigations had shown lacks an atmosphere, Dwight proclaims: "it is most

rationally concluded, that intelligent beings in great multitudes inhabit her lucid regions, being probably far better and happier than ourselves."

Dwight was no deist; in one of his sermons, for example, he comments: "Christ is, notwithstanding the sneers of Unitarians, *God and Man*." Late in the series of sermons Dwight turns briefly to the problems raised by Paine's polemics. Dwight states that a rebellion occurred in heaven among the angels and later on earth with Adam. He then suggests: "The first [rebellion] was perpetrated by the highest [i.e., the angels], the second by the lowest [i.e., man] order of intelligent creatures. These two are with high probability the only instances in which the Ruler of all things was disobeyed by his rational subjects." Thus Dwight was declaring that humanity is the only race in the universe that fell into sin and required redemption. This bold response to Paine made for powerful preaching; in fact, Dwight's sermons were so effective that in a number of years as many as a third of all Yale graduates entered the ministry. When these men in time ascended their own pulpits, they no doubt followed Dwight in preaching a Christianity enriched by extraterrestrial beings.

Ideas of extraterrestrial life played an even larger role in the evangelical movement in Scotland where Thomas Chalmers was not only the leading evangelical but also the most prominent Scottish religious figure of his day. Chalmers's rise to fame began with a series of sermons he delivered in Glasgow in 1815. In these sermons, Chalmers mixed evangelical piety with extraterrestrial themes similar to those of Dwight, thereby delighting hundreds who waited hours to experience his eloquence. His sermons, when published as *Astronomical Discourses on the Christian Revelation*, went through dozens of editions in both Britain and America.

Even more successful at combining ideas about extraterrestrial life with religion was another Scotsman, Thomas Dick, who in effect made this concern the core of his career. Dick achieved such success that in 1850 an American journal commented: "Perhaps no foreign writer has been more generally read, on this side of the Atlantic, for the last twenty years, than Dr. Thomas Dick."

From his observatory near Dundee, Dick deluged America with books blending ideas

of extraterrestrial life with various religious themes. He edified readers of his first book, *The Christian Philosopher* (1823), by stating that the wisdom of God is shown by our sun being placed at just such a distance as best to benefit us. Dick hastens, however, to add that the sun's position does not prevent other planets from being happily inhabited by beings appropriately formed for their varying distances from the sun. Denizens of some planets, he speculates, may not even need sleep. We learn from this book that rational beings dwell not only on all the planets but also on the moon and sun. For example, Dick states that God placed within the immense body of the sun "a number of worlds . . . and peopled them with intelligent beings. . . ." Turning to the moon, he mentions reports of lunar volcanoes and suggests: "it would be a far more pleasing idea, and perhaps as nearly corresponding to fact, to suppose that these phenomena are owing to some occasional splendid illuminations, produced by the lunar inhabitants, during their long nights." As evidence that the moon is inhabited Dick mentions "the sublime scenery with which its surface is adorned" and also "the general

beneficence of the Creator, who appears to have left no large portion of the material creation without animated existences. . . ." Moreover, he predicts that "direct proofs" of the moon's habitability will be forthcoming, supplementing this by appendices in which he discusses whether the observations of the astronomers Schröter and Gruithuisen provide such proofs. Dick, moreover, boldly claims that the existence of extraterrestrial life "is more than once asserted in Scripture. . . ."

Dick presents similar ideas in his *Philosophy of Religion* (1826) and his *Philosophy of a Future State* (1828). In the former book, he asserts that "the grand principles of morality . . . are not to be viewed as confined merely to the inhabitants of our globe, but extend to all intelligent beings . . . through the vast universe [in which] *there is but one religion. . . .*" In the latter book, he calculates that 2,400,000,000 inhabited worlds exist in the visible creation. In his *Celestial Scenery* (1836), he provides a table of the population of each planet, including even the ring, and the edge of the ring, of Saturn!

	Square Miles	Population	Solid Contents
Mercury	32,000,000	8,960,000,000	17,157,324,800
Venus	191,131,911	53,500,000,000	248,475,427,200
Mars	55,417,824	15,500,000,000	38,792,000,000
Vesta	229,000	64,000,000	10,035,000
Juno	6,380,000	1,786,000,000	1,515,250,000
Ceres	8,285,580	2,319,962,400	2,242,630,320
Pallas	14,000,000	4,000,000,000	4,900,000,000
Jupiter	24,884,000,000	6,967,520,000,000	368,283,200,000,000
Saturn	19,600,000,000	5,488,000,000,000	261,326,800,000,000
Saturn's outer ring	9,058,803,600	UUUUUUUUUUUUUUUU	
Inner ring	19,791,561,636	8,141,963,826,080	1,442,518,261,800
Edges of the rings	228,077,000	UUUUUUUUUUUUUUUU	
Uranus	3,848,460,000	1,077,568,800,000	22,437,804,620,000
The Moon	15,000,000	4,200,000,000	5,455,000,000
Jupiter's satellites	95,000,000	26,673,000,000	45,693,970,126
Saturn's satellites	197,920,800	55,417,824,000	98,960,400,000
Uranus's satellites	169,646,400	47,500,992,000	84,823,200,000
Amount	78,196,916,781	21,894,974,404,480	654,038,348,119,246

Thomas Dick's Population Figures for the Solar System

We must not dismiss Dick as an uneducated enthusiast, as a fanatic who knew

little astronomy and lacked sufficient sense to control his obviously overly active imagination. Many of his readers took his books very seriously; in fact, he was university trained and based many of his

arguments on passages from the writings of such prominent astronomers as England's William and John Herschel. Dick was so well known in the United States that many prominent Americans came to Dundee to meet the "Christian Philosopher." These visitors included William Lloyd Garrison, Harriet Beecher Stowe, and Ralph Waldo Emerson.

Experts on Ralph Waldo Emerson have long recognized the powerful impact of astronomy on his writings and religious convictions. One example must suffice. As is well known, in September, 1832, Emerson resigned his pastorate because he could not reconcile his religious convictions with those involved in administering the Lord's Supper. Evidences indicate that on 2 June 1832, Emerson first revealed these difficulties to his congregation. Their source appears to lie in a sermon entitled "Astronomy," which Emerson delivered on 27 May 1832. Its theme is set out most concisely in a rhetorical question he entered in his diary on May 23rd; given modern astronomy, he asks, "Who can be a Calvinist or who an Atheist[?]" In his sermon, Emerson urges that modern astronomy modifies and enlarges theological doctrines. For example, he states that the old idea that the earth is the center of the universe may have fitted the Christian notion of atonement, but Copernican astronomy has "made the theological *scheme of Redemption* absolutely incredible." Astronomy has purified the teachings of the New Testament in such a way that God remains, but "no mystic sacrifice, no atoning blood." Our religion, thus purified, could be shared with the denizens of other planets where it "will not teach any expiation by Jesus [nor] any mysterious relation to him." In short, Emerson, as Paine had earlier, decreed that belief in extraterrestrial life entails rejection of some central Christian doctrines.

Other American religious figures of this period were more accommodating; in fact, both Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints, and Mrs. Ellen G. White, the chief prophetess of the Seventh-day Adventists, incorporated ideas on extraterrestrial life into the scriptures they provided their new churches, each of which now numbers in the millions. The widespread enthusiasm for ideas of extraterrestrial life at this time probably contributed to the success of these new denominations.

The final figure I shall discuss is Richard Adams Locke, who is primarily remembered as the author of the so-called "Moon Hoax" of 1835, the facts of which are remarkable. The core of the story is that in 1835 Locke was a writer for the New York *Sun*, then a two year old daily with a circulation of about 8,000. The *Sun's* circulation began to rise dramatically when its August 25 issue carried an article, purportedly reprinted from a supplement to the *Edinburgh Journal of Science*, and with the heading:

GREAT ASTRONOMICAL DISCOVERIES

Lately Made

By Sir John Herschel, LL. D., F. R.

S., & c

At the Cape of Good Hope

It is true that the distinguished astronomer John Herschel was then at the Cape of Good Hope making astronomical observations. On the other hand, no journal with the title *Edinburgh Journal of Science* was being published at that time. The article, which is attributed to a Dr. Andrew Grant, who is billed as Herschel's assistant, begins by a recounting of the pious sentiments with which Herschel carried out his investigations with a "telescope, of vast dimensions, and an entirely new principle. . . ." So powerful was this telescope that its main lens of 24-foot diameter magnified objects 42,000 times and inspired in Herschel, the article notes, "confidence in his ultimate ability to study even the entomology of the moon. . . ." Promises are provided that sections of the article to appear subsequently prove the moon's habitability. This first installment raised the the circulation of the *Sun* to 12,000.

The 26 August installment begins modestly by reports on lunar geology and on a "dark red flower [similar to] the rose-poppo of our sublunar cornfield." But then, states Grant, "our magnifiers blest our panting hopes with specimens of conscious existence." These include brown quadrupeds similar to the terrestrial bison, but having "a fleshy appendage" over their eyes "shaped like the upper front outline of the cap known to the ladies as Mary Queen of Scots cap" and

which was "lifted and lowered by means of the ears." Regarding this, Grant reports: "It immediately occurred to the acute mind of Dr. Herschel, that this was a providential contrivance to protect the eyes of the animal from the great extremes of light and darkness to which all the inhabitants of our side of the moon are periodically subjected." They then discover an animal of "bluish lead-color, about the size of a goat, with a head and beard like him, and a single horn. . . ." They also find some birds and are on the track of lunar fish when the moon sinks from view, ending this installment. That issue soon sold 19,260 copies, giving the *Sun* the largest circulation of any newspaper on earth.

The hundreds who waited in the streets for the August 28 issue had their hopes fulfilled by reports on animals rivaling the earlier unicorn and on some winged beardless bipeds named "vespertilio-homo." These bat-beings are of two sexes and stand about four feet high and are described as rational because they were seen engaged in conversations. Later magnificent churches are sighted as well as Jupiter and Saturn, but Herschel's calculations are deleted as too complex "for popular comprehension." These articles were immediately published as a booklet, 60,000 copies of which were soon sold. Lithographs showing the lunarians were also sold to the public (see picture).



Contemporary Lithograph of Locke's Lunarians

The most remarkable fact about these articles is that their claims were almost universally accepted, even by rival newspapers. For example, the *Daily Advertiser* proclaimed: "No article, we believe, has appeared for years, that will command so general a perusal and publication. Sir John has added a stock of knowledge to the present age that will immortalize his name. . . ." According to contemporary reports, some "grave religious journals made the discovery a subject for pointed homilies. . .," and women in Springfield, Massachusetts set up a fund to send missionaries to the moon. It was also reported that "Yale College was alive with staunch supporters. The literati—students

and professors, doctors in divinity and law . . . looked daily for the arrival of the New York mail. . . . Nobody entertained a doubt as to the truth of the story." Edgar Allen Poe stated concerning Locke's publication: "Not one person in ten discredited it. . . . A grave professor of mathematics in a Virginia college told me seriously that he had *no doubt* of the truth of the whole affair." Locke himself broke the bubble by telling a reporter from another newspaper that asked to reprint the article: "Don't print it right away. I wrote it myself."

It is now time to present my evidence that Locke's famous "Moon Hoax" was *not* a hoax. This evidence consists in Locke's explicit statement that what he had written

was *satire*, a satire that alas failed to find an appropriate audience. In editing an 1852 edition of Locke's articles, William Griggs stressed this point:

... we have the assurance of the author, in a letter published some years since, in the *New World*, that it was written expressly to satirize the unwarranted and extravagant anticipations upon this subject, that had been first excited by a prurient coterie of German astronomers, and then aggravated almost to the point of lunacy itself ... by the religious-scientific rhapsodies of Dr. Dick. At that time the astronomical works of this author enjoyed a degree of popularity ... almost unexampled in the history of scientific literature.

Griggs added in regard to Dick that

it would be difficult to name a writer who, with sincere piety, much information, and the best intentions, has done greater injury, at once, to the cause of rational religion and inductive science, by the fanatical, fanciful, and illegitimate manner in which he has attempted to force each into the service of the other. ...

That Locke intended to write satire is, moreover, clear from the content of his articles, at least if they are read by persons possessing a knowledge of the very satirizable writings of Thomas Dick.

Efforts to explain the acceptance of the incredible claims in these articles as a result of Locke's skill in writing a semi-technical account miss the point. The main reason why thousands of Americans believed these fantastic fictions is that for a number of decades they had been prepared for them by the preachings and proclamations of such authors as Paine, Dwight, Chalmers, Emerson, Dick, and others. As one author put it in 1852: "The soil had been thoroughly ploughed, harrowed and manured in the mental fields of our wiser people, and the seed of farmer Locke bore fruit a hundred fold."

Interest in Locke's moonlings spread far beyond the United States; for example, French, German, Italian, and Spanish translations were published, some, such as

the Italian edition, containing elaborate illustrations. I hope at some future time to investigate these translations and the reactions to them and also to look further into Locke's career. I have become convinced that he was a remarkable showman whose commitment to satire may even yet be underestimated. For example, it is a standard part of the retellings of the moon hoax story that appear every few years that Locke had studied at the University of Cambridge. Some years ago I investigated whether Cambridge has records of his attendance—and was not terribly surprised to find that it does not. And I suspect that some of the quotations from other newspapers that various authors as well as myself have cited were in fact fabricated by Locke and published in the *Sun*, from which they have been carefully if uncritically quoted.

Before telling this story, I promised to provide evidence not only that the "Moon Hoax" was not a hoax but also that "in one sense an invasion by extraterrestrials has long been under way and that the effects of this invasion can be determined by careful historical study." Although neither this presentation nor my *Extraterrestrial Life Debate* contains any claims concerning the existence of extraterrestrial beings, the story just recounted is filled with evidence that an invasion of the earth by extraterrestrials has *in one sense* long been under way. Although the moon and Mars are now known to be as barren as giant bricks, moonlings and Martians for dozens of decades have danced in our minds. Moreover, numerous authors, including Paine, Dwight, Chalmers, Dick, Smith, White, and Emerson altered their religious views, albeit in very different ways, in response to them. The point I am suggesting can be seen by contrasting my book with two other types of books that discuss extraterrestrial life themes. One type of book is devoted to speculating on how our ideas would be altered by the discovery of direct evidence of extraterrestrials. The other type of book, frequently written in a sensationalist manner, presents claims that extraterrestrials have made religious revelations, helped build the pyramids, or provided secrets for securing precious metals. In contrast to these two types of books, a central goal of my book is to make two parallel but quite different claims: first, that since the early eighteenth century, most persons have assumed that satisfactory

evidence for extraterrestrials is already available and, second, that this conviction has deeply influenced Western thought. This talk, and my book to a far fuller extent, are filled with evidence of these effects. We have, for example, seen the dramatic, albeit very different, effects such ideas had on the religious views of Paine, Adams, Dwight, Chalmers, Dick, Smith, White, and Emerson. And in my book, I present evidence that indicates that interest in extraterrestrials played a crucial role, not in the erection of the pyramids but in the establishment or refurbishing of six major astronomical observatories, including the Cambridge, Lick, and Lowell observatories. Moreover, a dozen or more popularizers of astronomy were fully aware that the extraterrestrials who appeared so prominently in their writings were putting gold into their pockets. In short, the invasion of the extraterrestrials has *in this sense* been long under way and most recently has been extended to our movie and television screens. For example, E.T., whom some have seen as a Christ figure, and Darth Vader, who can

easily be understood as a devil surrogate, influence our thought in ways that, I suspect, we have not yet fully understood and to a degree that certainly needs analysis.

My third conclusion is simultaneously directed against the claims of such different authors as Paine and Emerson, on the one hand, and Dwight and Dick, on the other. I have tried to suggest that both these groups suffered from the same problem. Both speculated excessively and arrogantly about the universe and God's actions in it. In doing this, they went far beyond any evidence then available and left themselves open to satire, an opportunity that Locke swiftly seized. Both groups would have been wise to have followed a suggestion made in 1765 by John Wesley, the founder of Methodism. Writing in a spirit of Christian humility, Wesley wisely urged some contemporaries caught up in the eighteenth-century enthusiasm for extraterrestrials: "Be not so positive. . . ." This radical recommendation, I suggest, is one that bears repeating in the present phase of the extraterrestrial life debate.

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WILLIS NUTTING ON THE LOSS, GAIN, AND NATURE OF FAITH

(Professor John Lyon, formerly of the PLS faculty, released to *Programma* a personal letter Willis Nutting wrote him on April 24, 1966. Professor Nicgorski has edited the letter for its appearance here.)

. . . But this thing is happening in all Catholic colleges—Notre Dame and even St. John's, Collegeville—the students are being less swayed or formed by their environment and demand to be given personal conviction in some way before they will continue to practice their religion. Father Godfrey Diekmann was talking about it here just last month. It is estimated that about twenty percent of the students simply pull away from the Faith. In some ways I think this is a healthier condition than the old one. A kind of polarization is happening. You are either a Catholic from intense personal conviction or you are not one at all. That large middle ground of conventional Christianity is fast disappearing. I know that it is very painful to

see one whom you love apparently drifting away, but that could happen also at Notre Dame or St. John's. And a coming back could happen at a state school or in later years. A few years ago I would have said that a genuinely Catholic environment . . . would be almost certain to bring a man back, but now I don't know. The Spirit works as He wishes, and it doesn't seem so certain now as it did that we can fix things so that He will come at our bidding. I think that very early environmental training may have more influence on a whole life than any environment during adolescence can have. And of course prayer does a lot. Just how much, considering human freedom, I don't know.

With regard to faith, perhaps I can give a proposition of what it seems to me to be, and then we can discuss it. . . .

As I see it, there is both an absolute element and a calculation of probability. Faith is certainly not the end term of a demonstrative argument, nor does it come as a result of a final clinching bit of inductive evidence. As the theologians say, it is a gift of God, not a logical triumph. It is an insight, a *seeing* that comes, sometimes out of a clear sky and sometimes after long seeking. But when it comes, everything looks different. There is no more evidence, no more argument than there was before, but all the evidence and all the arguments seem

valid, whereas they didn't before. When you believe through faith, your belief doesn't just hang there. There is a *because* in it, and that *because* is all that evidence and those arguments that formerly didn't seem to lead to that conclusion. Here is the calculus of probability. What didn't seem to lead to a probability before now seems to do so, and you can "back up" your faith with reasons. It isn't something irrational, but you didn't get it from reasoning. I think this is the reason why most apologetic argument seems so ineffective. It has validity as a support for faith, but it doesn't seem significant to the one who doesn't believe.

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THE EDWARD J. CRONIN AWARD WINNING ESSAY

BEAUTIFUL EVIL, PASSIONATE REASON: THE MUSICAL EXPRESSIVENESS OF MOZART'S *MAGIC FLUTE*

by

Catherine Hechmer

When endeavoring to tell a story through art, the artist faces the challenge of clearly distinguishing between good and evil without compromising the beauty of the composition itself. In film or theatre, the villain is often physically unattractive, has a menacing voice, or reveals his or her evil nature through actions, all without weakening the quality of the work. In opera, however, music is the major vehicle for expression; costume, setting, even dialogue, play only secondary roles. The beauty of the music must not be sacrificed to the end of character development, or the genius of the portrayal will be diminished. Mozart achieves that unequivocal genius in the *Magic Flute*, a work in which there exists little ambiguity as to who are the "good" and the "bad" guys; a work in which the music never once, even at the opera's most evil moments, loses its brilliance or its beauty.

The most obvious contrast that develops in the work is between Sarastro and the Queen of the Night. Sarastro embodies

wisdom, truth, virtue and all that is good. The queen is self-seeking, unenlightened and enslaved to her passions, the epitome of evil. Interestingly, at the beginning of the opera, we are lead to believe exactly the opposite. The Queen of the Night has been the victim of a great injustice: the abduction of her only daughter by the cruel Sarastro. Not until the second to last scene of Act One does Sarastro make his first appearance, and only then do we learn for certain that Pamina was kidnapped for her own good. Long before, however, in the Queen's first aria, the musical groundwork is laid that reveals her true nature.

The first of the Queen's two arias occurs when she appears to Tamino to invoke his aid in rescuing Pamina. Except for a brief *largo* interlude in which she recounts Pamina's capture, the tempo of the aria progresses from *allegro maestoso* to a slightly quicker *allegro moderato*. The accelerated tempo is indicative of the Queen's barely-contained desperation. Attempting to

awe him with her powers, the Queen tells Tamino she has chosen him to be Pamina's avenger, and promises him Pamina for a bride if he succeeds. In fact, however, she needs him more than he needs her; she cannot free Pamina herself, which explains the undertones of hysteria. Nearing the end of her plea, the Queen delivers a thirteen measure display of incredible vocal dexterity. No words are articulated during this passage, but it captures perfectly the depth and power of her passion.

The Queen's second aria again is an exhortation, as this time she demands that Pamina kill Sarastro. Again, desperation drives her to near panic, this time at the even faster tempo of *allegro assai*. Pamina begs her mother to take her away, but the queen is overcome by the desire for vengeance against Sarastro, who she feels was unfairly entrusted with the Seven-fold Circle of the Sun by her husband at his death. Once more she demonstrates her powerful ability in two identical phrases of eight measures each, and later in one of eleven bars. Again, as in the first aria, she sings notes only, not words. This is interesting, because it actually is a musical reflection on the true nature of her power. As raw emotion, it is intensely moving and even intimidating. The pureness of the sound, unencumbered by speech, reveals the Queen's essence more clearly than could any words. These passages illuminate the paradox of the Queen's power, and of the power of emotion in general. The passion truly inspires awe, and it gives the Queen a level of influence that no character other than Sarastro truly can rival. Strangely, however, that same passion, because of its intensity, renders the Queen almost impotent. It overtakes her, and leaves her literally inarticulate. Her voice, enslaved to her emotion, seems nearly inhuman. Even Pamina reaches no higher than a "B" in her arias. The Queen hits several "D's," and at one point ends on an "F"! The emotion sweeps her frantically to the very heights, but the absence of words mirrors both the cause of the Queen of the Night's ultimate defeat, and of the invariable triumph of wisdom over unbridled passion. Extreme passion, as personified by the Queen, lacks the two attributes necessary to make it truly powerful: reason and control.

The Queen's flaws contrast sharply with the virtue of Sarastro. He possesses all that she lacks. Like the Queen, Sarastro has two

arias. The first is a hymn to Isis and Osiris at the outset of the initiation of Tamino and Papageno. The second occurs almost directly following the Queen's ultimatum to Pamina, as Sarastro reassures the confused girl. One obvious difference between the musical styles of the Queen's and Sarastro's arias is tempo. Sarastro's first is *adagio*, and the second, at *larghetto*, is even slower. These tempos are perfect for the wise and rational Sarastro. The beauty of his song lies in steadiness and depth. The music pulses with a warm, flowing current. Passion remains, but it is muted and controlled. Sarastro's testament to the power of forgiveness and love engulfs Pamina, and the listener, in a soothing, comforting embrace. His gentleness reveals his strength. Unlike the Queen, Sarastro need not frighten those around him into submission with stunning displays of emotional vocal dexterity. Instead, he persuades by enchantingly calm appeals to intelligence.

Another distinction between the arias of the Queen and Sarastro is their respective lengths. The Queen's last for approximately 182 measures combined and, with the exception of the above mentioned *larghetto* segment, each measure is comprised of four beats. Sarastro's two arias encompass only seventy measures, and have three and two beats per measure respectively. Sarastro says less because, in fact, he does not need to say more. The Queen overpowers her listeners with an avalanche of furiously-paced emotion. Sarastro subtly makes his case on an intellectual level. Sarastro possesses the truth, and the truth persuades on its own merit, not requiring, and even disdaining, embellishment. The complexity results from the seeming simplicity.

Lest, however, this large disparity in number of measures risk giving any advantage to the Queen, the respective difference in *duration* must be noted. Though singing fully one hundred measures less than the Queen, not to mention one to two notes less in each of those bars, Sarastro's arias combined are only twenty seconds shorter than those of the Queen. Mozart allows each aria, deceptively brief as it appears, to penetrate deeply into the mind of the listener. The Queen's arias are such that one is struck more by the sheer intensity of emotion than by the thought being expressed. The passion of Sarastro perhaps

is concentrated, but is relentless nonetheless in its pursuit of its own goal: enlightenment.

The Queen of the Night, as towering a figure as any in the opera, is not presented for our admiration. She is selfish, unenlightened, and, above all, a model of the dangers inherent in being ruled by passion rather than reason. The intensity of her emotional imbalance does more than cause her own downfall, it corrupts the purity of passion itself which, when correctly channelled, results in the beauty of the love between Tamino and Pamina, and in the joy of their quest for wisdom. Sarastro provides the counterweight to the Queen's infection. The Queen's Ladies save Tamino from the physical danger of the serpent's venom. The Queen's magic glockenspiel saves Pamina from physical harm at the hands of Monostatos. But the true and lasting poison is the Queen herself, and thus Sarastro, by offering wisdom and virtue as an antitoxin, emerges as the genuine hero.

In *The Magic Flute*, Mozart takes the common theme of the struggle between

enlightenment and evil and creates a brilliant masterpiece. The challenge of composing music that is at once the embodiment of evil, and yet is sublimely beautiful, sounds as though it were effortless. The queen's arias, though unmistakably those of an evil woman, are fiery, electrifying and glorious. Sarastro's solos, though invocations of reason and understanding, are nonetheless intense, emotional, and passionate in their own right. Exemplified in these two characters, the seeming paradox underscores the entire opera. The fruits of that paradox, even for the untrained ear, are forever fresh and inviting.

Mozart, Wolfgang Amadeus. *The Magic Flute: An Opera in Two Acts* (New York and London: G. Schirmer, 1951).

_____. *The Magic Flute: Highlights*. Wiener Philharmoniker, ADRM, London.

1993 PLS SENIOR ESSAY TITLES

Last Name	First	Title	Director
Alamilla	Ramira	Female Hysteria in the Nineteenth Century: The Function of Hysteria and its Implications in the Late Nineteenth-Century Medical Community in the United States	Cornelius O'Boyle
Barnidge	Edward	Paying Caesar What Belongs to Caesar: The Development of Catholic Democratic Philosophy	Paul Opperman
Beale	Eve	The Enlightenment of Character: Perception and Knowledge in <i>Pride and Prejudice</i>	Amy McCready
Cassidy	Elaine	Moral Education for the At-Risk Youth: A Guiding Light for the Children Growing Up in the Shadows	Clark Power
Crooks	Peggy	Women in Advertising: An Exploration of the Female Image Presented by Advertisers as a Reflection of Societal Attitudes Toward the Modern Women's Movement in America	Nicholas Ayo
Farabaugh	William	Conflict Mediation: An Effective Way to Resolve Conflicts While Revitalizing Community	Amy McCready
Franko	William	The German Writers' Response to the Rise of National Socialism and the Ideal of "The Other Better Germany"	Cornelius O'Boyle
Furey	Jennifer	The Cult of the Two Brigids and the Eternal Feminine in Ancient Ireland	Nicholas Ayo
Griffin	Michael	The Catholic Ethic and the Spirit of Capitalism: Formulating a Judgment on Capitalism in Light of Catholic Social Teaching	Nicholas Ayo
Hall	Christine	St. Julian of Norwich's Showings: A Theology of Love	Nicholas Ayo
Hatty	Christopher	From Archemastrie to Angelology: The Scope of John Dee's Goals and Method	Cornelius O'Boyle
Hechmer	Catherine	To Suck Out All the Marrow of Life: The Resolution of the Tension Between Society and Nature in the Writing of Henry David Thoreau	Amy McCready
Hurt	Eric	Unity in Variety: An Analysis of Frank Lloyd Wright's Principles of Organic Architecture in Theory and Practice	Cornelius O'Boyle
Ketchum	Roy	The Exile and Desire for the City: A Cultural Mythology in <i>La Nave de los Locos</i> by Christina Peri Rossi	Maria Rosa Olivera-Williams
Lynn	Patricia	An Unsung Prophet of the American Constitutional Era: The Evolution of the Political Thought of John Adams and Its Relevance to the Founding of the American Government	Elliot Bartky
Marostica	Molly	Spanish Mysticism of the Sixteenth Century: From Its Roots to Its Manifestations in Art and Literature	Amy McCready
McDonald	Dennis	The Kabbalah of Rabbi Isaac Luria: Transcending Reason in the Apprehension of God	Amy McCready
Milton	Daniel	Paternalism and Anti-Paternalism: Is the State's Intervention into the Life of the Individual Ever Justifiable?	Paul Opperman
Norborg	Christopher	C.S. Lewis and the Conversion Experience	Kent Emery

O'Brien	James	What Did I Do to Be so Black and Blue: The Authenticity and Possibility of African-American Folk Traditions in Ralph Ellison's <i>Invisible Man</i>	Amy McCreedy
Petti	Susan	Toward Salvation and Light for All: Feminist Interpretation of the Bible	Nicholas Ayo
Powell	David	Herman Melville's Ishmael: Both With Equal Eye	Amy McCreedy
Radich	Paul	The Fire Within	Edward J. Cronin
Ray	Brian	Destruction of the House and Demolition of the Hearth: The Conflict Between Science and Religion in Nishitani Keiji's Religion and Nothingness	Fred Dallmayr
Rogers	Maria	Crafting the Inner Reality: The Grounding of Spiritual Reawakening in the Poetics of Henry David Thoreau's <i>Walden</i>	Henry Weinfield Stephen Fallon
Santicola	Treven	<i>Moby Dick</i> : Living Philosophy	
Scheele	Paul	Continuity and the Set: An Ancient Criticism of the Modern Analysis of Continuity	Paul Opperman
Stone	Jennifer	Rationality Versus Spirituality: The Problem and Solution of Humankind's Wretchedness in Selected Post-Exilic Works of Fyodor Mikhailovich Dostoevsky	David Gasperetti
Sullivan	Courtney	Moral Development, Self-understanding, and Self-esteem: A Psychological Exploration of the Link Between Virtue and Happiness	Clark Power
Sullivan	Tim	An Examination of the Development of Niels Bohr's Model of the Atom	Cornelius O'Boyle
Valle	Anthony	The Cartesian Cogito, Ergo Sum Rethought as Vivo, Ergo Cogito: Nietzsche's Project to Transvalue "Being" and History in his Second Untimely Meditation	Dennis Moran Nicholas Ayo
Verkler	Wendy	Senseless Acts of Beauty	
Zaller	John	A Study of the Development of Thomas Aquinas' Thought Concerning the issue of Nature and Grace	Cornelius O'Boyle

ALUMNAE/I CORNER

REUNION NOTE

The seminar on Ralph Ellison's *Invisible Man* led by Professor Crosson at the Class of 1968 Reunion in June generated sharp debate. Months later, I'm still mulling over our heated exchange on that novel. If you think, "Enough is enough," please bear with me.

The seminar echoed commentary on Ellison published previously in *Programma* in that the suitability of *Invisible Man* as a component of a "Great Books" curriculum became a focal point. Those skeptical of Ellison's accomplishment asked this blunt question: "What real classic was removed from the curriculum in order to insert the politically correct *Invisible Man*?"

The query surprised me. Teaching the Ellison book periodically over the past twenty years had convinced me of its "greatness." The novel revealed its political, sociological and psychological depth most lucidly in 1987, when I did a stint as a Fulbright professor in Damascus, Syria.

Amnesty International has classified the regime of Syria's President Hafez al-Assad as one of the most repressive in the world. Assad has maintained power for two decades by ruling with an iron fist. His ubiquitous secret police incarcerate citizens without trial and, as a matter of course, torture prisoners. Teaching in Syria required the utmost discretion. A visiting professor had to determine how he or she might speak about social and political issues relevant to the lives of Syrian students without offending the secret police, who had representatives in every lecture hall and seminar room. Too direct an approach might get responsive students thrown into prison—and the professor deported.

In this delicate situation, the brilliance of Ralph Ellison's narrative became exceedingly clear. Many of my students devoured *Invisible Man*. Not only had they grown to adulthood under a dictatorship, they labored within a corrupt academic system where "wasta" (what we call "connections"), not academic excellence, determined one's fate. These students knew very well what invisibility meant. They incisively discussed and wrote about the misadventures of

Ellison's narrator, fully aware that, even on the higher frequencies, this anti-hero's alienation spoke to their own. They always made sure to emphasize the American setting of Ellison's novel. That context served as their shield. No government censor would muffle social criticism of the "capitalist, imperialist beast," the United States. Although Ellison's story addresses principles which extend beyond national borders, Syrian authorities found in it only a condemnation of racism in America. Cogent Syrian students, however, discovered in Ellison's images and symbols a code with which to identify and attack repression in their country. *Invisible Man* traveled very well.

Another American book (part of a course in nineteenth century literature) provoked strong response from students in the Levant. Many Syrian young women found *The Scarlet Letter* totally engaging. Hester Prynne's religious predicament reflected an important dimension of their own lives. Although the Syrian government, officially non-sectarian, imposes no rule of religion on women, as does, for example, the theocracy in Saudi Arabia, a significant segment of Syria's Muslim community has elected to live within the dictates of conservative Islam. Consequently, a professor looking out at hundreds of students in a lecture hall at Damascus University will see women (who comprise half the college population) clad in sundry fashions, from faded jeans and sweat shirts—to floor length gray robes and closely fitted head pieces covering all of the hair in the manner of a nun's habit. Women in the latter group are said to be wearing "modest dress." Their clothing nearly exactly matches the attire Hawthorne ascribes to Hester Prynne, minus, of course, the embroidered red "A."

The Scarlet Letter, then, in its representation of Puritan statutory clothing, mirrors the Islamic dress code of many Syrian women. In a similar fashion, Hester's dark features reflect the very countenance of the typical Syrian woman. In fact, Hawthorne attributes to Hester's alluring beauty an "oriental" quality. Finally,

in Hester's quiet rebellion, more than a few Syrian women find an expression of their own simmering anger at the strictures of patriarchy.

Ultimately, Hester's scarlet letter distorted her identity in the same manner the

blackness of Ellison's invisible man cloaked his individuality. Unfortunately, the situation of each of these protagonists elicits intense recognition by readers across the centuries and the globe.

Michael Daher '68

ON RETURNING - NOVEMBER 1992

The seminar table in O'Shaughnessy provides us with tradition, history, remembrance. Across its steady surface we face one another, almost two decades removed from Notre Dame. We are now world warriors, skeptics of true heart, come once again to do battle with words and thoughts, with logic and belief. The creases we discover in each other's faces mirror our own, those which we often choose not to see. Shortly those lines fade away, after the first hello's, the warm embraces. We catch the cadence of voices heard only in memory these twenty years. The clarity of Notre Dame autumns rises in us and we once again sit to discuss a book around a seminar table.

I study the faces surrounding me, caught by an awareness of being together again. The seconds and minutes, clicking away in their even, atomic predictability, have brought us through years of growth and changes, yet we sit as if we had all just come from a cup of coffee at the pay cafe. My mind conjures stories of those gaping years. The strength and sadness in each person's eyes shouts their tale. In a roundabout fashion, I listen through the discussion of Cardinal Newman and uncover the traces of histories, snippets of lives, delivered to the table, like confessional fruit. It always was, and continues to be, impossible to share one's thoughts in this way and not one's soul.

We have climbed through almost 20 years, grappling our lives toward the sharply shutting door of the millennium. Our Aristotle and A.J. Ayer, Shakespeare and Bacon, live somewhere within us; our own private cache, like surgeons' tools, here bright, assertive, questioning; there, quiet and coaxing. Whether we have kept these

tools sharp and clear depends on us. The whetstones of parenthood and profession may have sharpened our tools to a glistening edge or have ground them into nothing. As we sit around the seminar table, the small voices of those tools call out to us, rising to the surface again, glistening in their rebirth.

Finally, there is Dr. Cronin. Not our guru, but a guide; laughing, joking, challenging, provoking. Piercing eyes, framed by the snow-white eyebrows, seek us out. He tosses out demanding questions, disguised in humor. Not asking us to be right, nor to be wrong, but to think. He jousts us into tight dialogue corners of our own making. We jab back, climb the wall, dispute, support our arguments, look about the room for help, just as we always had. Surely, he is our magnet for this seminar, and although he knows it, would prefer that it be Newman. Or any book.

"Listen to this prose!" he exhorts, inviting us into his love affair with the words and the language and the sentence. He slips into reading aloud. And finally I realize the simplicity and strength of what has brought us all back. Back from Kansas and Connecticut, Missouri and Illinois. Back across the miles and the years. Back with the baggage and the weight of having passed from youth to middle age.

Part of the reason is Notre Dame. Part is the nostalgia and the campus and the autumn. Part is Cronin and GP. But there is something more elemental and infinitely more important.

It is us, the people and the books; together.

Bill Bosch '74

ALUMNAE/I NEWS

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

Class of 1954

(Class Correspondent: Jim Skeese, 6396
Jeff St., San Diego, CA 92115-6709)

David Kelker was a member of a great books program here, and is interested in continuing in one in the Texas area. Please call if you have any advice or information. David's number is (214) 250-3382.

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)

Added by PLS Office:

James Carroll is in the Foreign Service Office of the U.S. Information Agency. He is finishing up a 31-year diplomatic career as the Public Affairs Officer at the U.S. Embassy in Guatemala, and has served in Uruguay, Chile, Vietnam, Paraguay, Mexico, India, and Colombia. His new address is 2838 Flagmaker Drive, Falls Church, VA 22042.

William A. Sigler is a marketing manager for ABT Associates. He retired from the Foreign Service, and was a fund raiser for the Salesians of Don Bosco until 1987. He says, "The PLS (GP) really did prepare us for anything!" His address is 4312 Lorene Lane, Annandale, VA 22003, and phone, (703) 978-0027.

Class of 1960

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

Class of 1962

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

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, 5008 West Connie Drive,
Muncie, IN 47304)

Class of 1970

(Class Correspondent: William F. Maloney,
M.D., P.O. Box 8835, Rancho Santa Fe, CA
92067-8835)

It was wonderful hearing from several classmates in response to my initial solicitation for class news.

Gerald Burns can currently be reached at RR #1, Box 358A, Fitzwilliam, New Hampshire 03447. Gerry taught English and American Studies at Wesleyan University in Connecticut for eight years. He then traveled to the Philippines on a Fulbright Scholarship, during which time he published a book of lectures and essays entitled, *Presenting America: Encountering the Philippines*. Gerry is presently an Associate Professor of English and Humanities at Franklin Pierce College in New Hampshire. A recent book that Gerry recommends, *Nobody Nowhere*, by Donna Williams, is the autobiography of an autistic person. Gerald Neske is practicing law with his wife, Isabella Garofola, in Bridgeton, New Jersey. Gerald also serves as Municipal

Court Judge for the city of Bridgeton. Gerald and Isabella have two children: Matthew, age 8 and Laura, age 5. When not litigating or being a dad, Gerald says, "Gardening consumes my life!"

Rich Meehan and his wife Kathy had their fifth child, Richard John, who was born in November, 1991. Their oldest son, Michael, graduated from the University of Hartford in May, 1993 and is planning to go on to law school, and no doubt, join Rich in his Bridgeport, CT law firm. Brian is a sophomore at Salve Regina University in Newport, where he's on the Dean's list. He also plays varsity basketball. Danny, 14, is a freshman at Notre Dame High School in Shelton (and no doubt, inherits a lot of used high-top converse from his older brothers!) Rich's law practice is keeping him very busy. His work is divided between criminal defense and plaintiff's personal injury work. I spent a lot of time with Rich and Kathy at our 20th reunion in June, 1990.

Jim McConn is back home in Houston with his wife, Cathy. They were expecting their seventh child when I received his letter in February, 1993. Their three sons and three daughters range in age from 5 to 19. Their 19 year old son, Chris, is a sophomore at Notre Dame majoring in American Studies. He and Cathy are active in the Gabriel Project, which assists expecting mothers in need. Professionally, Jim is a senior litigation partner in civil trial law with emphasis in medical malpractice defense in the managed care sector. He also handles architecture and engineering liability cases. He says that his General Program education is still of tremendous value to him, both personally and professionally. (I couldn't agree more.)

A personal note on my experience at the 1990 reunion: It was wonderful to see old classmates. In particular, those from GP. We were all very anxious to see how class radical, Phil Welchman, had turned out. Well, he didn't arrive in a three piece chalk-striped suit, and he still had

some views from the "fringe" during our GP alumni seminar session, but I think it's safe to say Phil has comfortably joined the mainstream.

I am living in San Diego, California practicing ophthalmic surgery. My practice consists primarily of cataract and refractive surgery. No doubt, due to my GP experience, I was recently appointed Editor of our ophthalmology journal, and spend at least half my time writing and lecturing. This has given me the wonderful opportunity to travel to a total of 47 countries thus far with my work. My daughters, Danielle, 17, and Alexandra, 14, visited Notre Dame with me for the first time last August, on what had to be the most beautiful fall day I've ever seen. Needless to say, they are both intent on attending ND and, interestingly, majoring in the Program of Liberal Studies. Danielle is always reminding me of my favorite quotation from Mark Twain, "Never let your training interfere with your education." She claims she has heard me recite that quotation so many times that she feels compelled to follow my footsteps in the Program of Liberal Studies . . . well, we'll see—I certainly hope so!

I want to mention a program of audiotapes presented by the "Superstar Teachers" selected from university faculty from around the country. I have listened to several of these courses and they are almost universally superb. Give them a call for their catalog at 1-800-832-2412. My personal favorites: "The Mind of the Enlightenment" by Alan Kors, "The Great Minds of the Western Intellectual Tradition" (a 57 lecture series, it was superb), "The Mind of the Enlightenment" by Alan Kors, and "Shakespeare and the variety of Human Experience" by Peter Saccio. Personally, I listen to these in my car or while walking along the beach with my golden retriever, "Riley." I hope you give these courses a try. I think you will enjoy them.

Keep your letters coming. You can send them to my home address at P.O. Box

8835, Rancho Santa Fe, CA 92067. My office phone number is 619/941-1400, and office fax number is 619/941-9643. My home phone and fax number are the same: 619/756-3166.

William F. Maloney, M.D.

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)

Class of 1973

(Class Correspondents: John Astuno, 1775 Sherman St. #1875, Denver, CO 80203-4316 and John Burkley, 2008 Lane Road, Columbus, OH 43220-3010)

Mel Laracey, who originally earned a law degree from the University of Michigan, portrays the goals of GP well in his return to education. He had a Fulbright Scholarship in Rumania in 1991, and completed his master's at the Kennedy School of Government at Harvard in June, 1993. Mel is currently at the University of Michigan working toward his Ph.D.

Class of 1974

(Class Correspondent: Jan Waltman Hessling, 5231 D Penrith Drive, Durham, NC 27713)

I hope you have all seen elsewhere in this issue Bill Bosch's comments on the mini-seminar/reunion of last November, of which he kindly sent me an advance copy. The thoughtful life we began as students seems to be growing and thriving these many years later. Bill mentioned in his note that he made it back to the campus for this year's Boston College game, and was sitting in the end zone as the winning field goal was scored right in his face. Ouch!

Kate Duffy McDonnell called from the suburbs of Chicago. She's busy with her two boys, aged 3 and 5. She and her husband have bought a vacation home in New Buffalo, Michigan, near the shores of Lake Michigan. She reports that Tom

Franco is now living in London! Her husband met Tom at a business meeting there, and came home with a business card inscribed, "Have you read any Great Books lately?"

Kate and Diane McDonnell Lapelle put their heads together to recall who had attended the Newman seminar, which they organized with Mike Sherrod. If you were there and are not on this list, remember it was over a year ago. Write and identify yourself! Anne Bernard Keller, Bill Bosch, Kevin Bradley, Kate Duffy McDonnell, Betsy Dwyer, George Filipello, Kevin Finan, Terry Gorrell, Joe Griffin, Dan Hartnett, Mike Kwiecien, Kim Magnotta Cunningham, Diane McDonnell Lapelle, Phil McKiernan, Joe O'Connor, A.J. Schwartz, Mike Sherrod, Doug Siddoway, Anne Marie Tentler McGee.

I had a terrific, long phone call from Betsy Dwyer. She is now living outside Norfolk, Arkansas, with her husband of seven years, John Gulley, and 2-year-old Jeremiah. She does freelance social work for social service and health care agencies. Together they operate an Orvis Endorsed fly fishing business on the Norfolk River. They are in a new house with a huge window looking out over the landscape to the river, which sounds idyllic. The new house came to be after they were burned out in a fire in 1992. Betsy says the Newman seminar was a real blessing after that traumatic event.

Father Joe Griffin dropped a note lamenting the change in ND football fortunes with Boston College. He also enjoyed the Newman seminar, and says thanks to the organizers. And may I make a special mention of George Filipello, who, on an ND football weekend, managed to make restaurant arrangements for the entire GP group. He's an attorney in South Bend and obviously knows the right people!

Marc Maurer writes from Baltimore, where he practices law and is the President of the National Federation of the Blind. He addressed the annual meeting of the Federation in Dallas last July, urging a continuing commitment to self-

determination by blind people, especially the "organized Blind" of the Federation. (Thanks for the transcript, Marc). On the domestic front, he was bracing himself to set up the Christmas tree with son David (age 9) and daughter Dianna (age 6).

I have had a busy year, getting a promotion at work at the North Carolina Museum of Art. Now I also administer the program in which I was doing the production work of paintings conservation. My husband received his Ph.D. in Education from the University of North Carolina this month (December). He's been teaching at NC State since August.

Only a few book recommendations this time. From Bill Bosch: *In Another Country* by Susan Kenney and *The Sweet Hereafter* by Russell Banks. For all you parents he suggests *Hipper Than Our Kids* - so *when did we get so square?* I'd like to mention *The Victorians and Their Reading* by Amy Cruse, a surprisingly entertaining book about an enthusiastic culture of readers. A terrific book for adults and children (read it aloud) is *The Children of Green Knowe*, by L.M. Boston.

Remember our twentieth reunion is coming up in June, '94. Bill, Kate, Betsy, Joe, and I are all planning or seriously considering it. How about you? If the enthusiasm of last year's mini-reunion is any indication, the more GPers the merrier, the more interesting, and the more rewarding the trip will be! For starters, Kate invites everyone to her New Buffalo beach house sometime during the weekend, details to be worked out. If you have an idea for an event or activity for our group, please contact me. I'll be in touch with you all later in the Spring, and let you know what, and whom, to expect.

Class of 1977

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

Class of 1979

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

Since I last wrote, a few of our classmates have become fathers. Mindy and Bill Brittan's son, Matthew, was born in Chicago on March 26, '92. Olivia and Bill Baker's daughter, Mary, was born in Washington, D.C. on October 24, '92. A contemporary of Matthew and Mary—Grace Gallogly—was born in New York City on August 11, '92. She is Lise and Mark's second. Fr. Jim McDonald is one of Grace's godfathers. In the fall of '91, Fr. McDonald resumed his formal studies; this time at Catholic University, and this time the subject is law. He lives at Our Lady Queen of the Americas, where he ministers to parishioners, nearly all of whom speak Spanish as their first language.

I prefer not to focus again and again on the same people; so please, drop me a line. In the meantime there's something I've been wondering about:

Doesn't the Program hold, as an article of faith, that its students are capable of understanding any of the matters it presents to them? Don't we also hold that neither youth nor inexperience impede this understanding—that a student, so long as he is "smarter than the average bear," may come to understand something by diligent attention alone? Doesn't it follow that we reject the occasional, condescending assertion that "you'll understand when you're older?" Because I have been so Programmed, it must be with reluctance that I serve up a point which suggests that age or experience *does* yield a measure of understanding which cannot be had by youthful diligence alone. In particular, I refer to a matter which, a few of us have noticed, grows more sensible with each passing year, but which struck us, when we first heard Dr. John Lyon mention it one day long ago, as being—if not just plain silly—then merely playful or irreverent. It appears now to have been intended to provoke real thought and to

make the lasting impression these notes confirm it has made.¹ The news that day had been shock full of one disaster or another, and in class, the talk turned to some aspect of it. Dr. Lyon admitted to having heard nothing about it, and in turn he professed to ignore the daily news entirely, asking something like, "To what possible use could I put such information?"² To a room full of students for whom the daily news was presumed to provide information essential to our being both educated and worthy of the world, Dr. Lyon's position conjured images of an Ivory Tower and an ostrich, its head buried in the sand. But having lived these past few years, neither in the sand, nor in Ivory Towers, a few of us—while not entirely ignoring the daily news—have come to side with Dr. Lyon. In other words, we have come to understand that most of the daily news is good only for generating some of the "small talk" which helps to keep the world, as John Huston once said, "spinning in greased gooves."³

1 "What is most thought provoking in our thought-provoking time is that we are still not thinking." (Martin Heidegger, *What is Called Thinking?* trans. J. Glenn Gray [New York: Harper & Row, 1968]).

2 Extend Dr. Lyon's question to the history component of the Program and it becomes, "Is information in the Program's history texts more useful or valuable than information in the daily news?" I suggest that, rather than being *more*, the information in the texts is likely to be *less* useful or valuable than information in the news. In their wisdom, then, mustn't the professors who assign these texts detect some other feature which makes them worthy of a student's attention, and which saves them from being merely gossip of the ages? Upon sustained reflection, I can detect only one such feature: that the texts are samples of history-done-well. The value of making a few such samples "part of the Program" rests on the premise that our responsibilities and enthusiasms will, sooner or later, require or dispose us to "do" history of our own. A class's experience of these samples fosters the critical sense which its members cannot help but bring to bear when they later do the histories for which they are responsible or about which they are enthusiastic.

3 To conclude his narration of David S. Ward's *Cannery Row* (1982)

Class of 1980

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

Kate Kellenberg works on Capitol Hill as Health Policy Analyst for Senator David Pryor of Arkansas. She represents Senator Pryor in his work on rural health and public health issues, Medicaid and medical education reform. Kate is "Mama" to articulate and lovely daughters: Veronica (age 7) and Olivia Madrigal (age 4).

Class of 1981

(Class Correspondent: Tom Gotuaco, 4475 Callan Boulevard, Daly City, CA 94015)

Paul Riehle is a practicing attorney in downtown San Francisco and a past officer of the Notre Dame Club of the bay area.

Class of 1982

John McCabe is a marketing manager for Hallmark Cards, Inc. He enjoys bicycling, reading, and raising two toddlers with his spouse Mary (class of '81). His current address is 12810 Wedd, Overland Park, KS 66213.

Class of 1983

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

Added by PLS Office:

Friedrich J. von Ryeden is an attorney/business consultant for Deloitte and Touche in Minneapolis. His office address is 400 One Financial Plaza, 120 South Sixth Street, Minneapolis, MN 55402-1844.

Class of 1984

(Class Correspondent: Margaret Smith, 2440 E. Tudor Rd. #941, Anchorage, AK 99507)

Class of 1985

(Class Correspondent: Laurie Denn, 5306 Malibu Drive, Edina, MN 55436)

Dear Friends,

I know that I reminisced a lot when I was collecting this data and it is easy to look at

everyone's "stats" to size up the situation, but I was also touched with the candor with which people responded—there is a genuine desire to keep in touch and I hope that you enjoy this information as much as I did. Remember, to clear up any fables, you have to help me get the facts straight. Please continue to send me information and I will also forward this letter to the *Notre Dame Magazine*. Let's keep everyone who has been touched by our class in our thoughts and prayers for a moment in the next month and thanks to everyone who mailed their bios to me. Keep the information coming.

Best regards,

Laurie Denn

Tony Anderson. In December he finished a doctorate in theology and now he is back to his pastoral circuit of the last year and a half. He alternates between the jungles of eastern Guatemala, the Rockies of northwestern Wyoming, and the cotton fields of Texas. He works a few months in each place. His address is Father Tony Anderson, S.O.L.T., S.T.D. Society of Our Lady of the Most Holy Trinity, P.O. Box 152, Robstown, TX 78380.

Amy Brecount White and Pete White got married a few years after graduation and are expecting their first baby in August! (They have convinced themselves that the baby was conceived the weekend of the miraculous Penn State game, while they were staying with Susie St. Ville and her husband.) Pete is working as a prosecutor in D.C. and he enjoys being in court so often. Amy is working at a Catholic high school in the D.C. area and loves teaching Advanced Placement English and British Literature. They just bought a house and their address is 5755 N. 11th St., Arlington, VA 22205, (703) 237-2515.

John Breen is also getting married—to a woman named Susan. He graduated from Harvard Law School and now practices in Chicago with a large firm. His address is 2252 N. Fremont, Chicago, IL 60614, (W) 312-853-2207 (H) 213-549-3872.

Pat Collins is getting his MA in Theology at Boston College. He was married to Jane Robinson last summer. Their address is 228 Linwood Ave., Newtonville, MA 02160 (617) 244-3593.

Bob Cox is living in Chicago with his wife and two kids. They have a daughter and a young son, Owen, who was born prematurely and has been struggling through many surgeries. Although he is doing much better as each day passes, he is still not out of the woods, and Bob and his wife have had some difficult nights. Bob can be reached at 2800 N. Lake Shore Drive, #2617, Chicago, IL 60657.

Teresa DeAngelis Thelander is married to Lars and they live in Sweden. They have a daughter named Linnea, and Teresa teaches English and is studying to gain entrance into medical school there. She is fluent in Swedish. She loves to get mail. Her address is Norrskensbacken 29, 163 56 Stanga, Sweden, telephone: 011-46-836-4559.

Laurie Denn just finished her M.A. in Community Education and Leadership Development from the University of St. Thomas. Laurie works in outreach and marketing for a school district local literacy program. She has a daughter named Catee who is almost five years old and enjoys the company of Matthew Hanrahan. Her address is 5306 Malibu Drive, Edina, MN 55436 (612) 933-1824.

Rob Flynn is a lawyer practicing in New Jersey. His address is 34A Phoenix Ave., Morristown, NJ 07960 (201) 292-4921.

Bill Gehant is an Employee Relations Specialist at the Federal Reserve Bank in Chicago. He just bought a new home and would love some company! He lives at 3821 McCormick Ave., Brookfield, IL 60513; (H) 708-387-2438 (W) 312-322-5223.

Joe Hart lives in New York and works as a securities broker. He is reported to have a copy of the Compassionate Buddha on his desk at all times.

Anna Kim is married to a classicist, Walt Stevenson, who teaches at the University

of Richmond. They have a 3-year old son, Ben.

Jim King was ordained to the priesthood last May and has been serving at Holy Cross Church in Mendota, IL since then. He is in the Diocese of Peoria and he can be reached at Holy Cross Parish, 1010 Jefferson Mendota, IL 61342-9990.

Kathleen Lach-Rowan got married in 1991 to Dan Rowan, a professional piano player. They live in a renovated home in downtown Columbus, Ohio. Kathleen is a Public Funds Officer for Fifth Third Bank and offers credit products, investment services and cash management to government agencies, as well as to the health care and non-profit community. She also keeps fairly busy as an officer in the local ND Alumni Club. Her address is 89 E. Lincoln St., Columbus, OH 43215.

Guy Locksmith is considering going back to school and has been accepted at Cornell University.

Maureen Loiello McElroy and Paul McElroy finally got married! (Sorry about the editorializing.) Maureen received an MA in Developmental Psychology from ND in 1987 and has been working at the National Clearinghouse for Alcohol and Drug Information since then. Paul graduated from the law school at Catholic University in 1988 and is in his fifth year of working with the law firm of Sullivan and Cromwell in Washington, D.C. They were married in 1990. They are enjoying the birth of their first son, Ryan Charles, who was born on March 4, 1993 weighing 10 lbs., 3 oz. Their address is 3705 Williams Ln., Chevy Chase, MD 20815; (301) 657-4305.

Karen McClosky is a self-employed attorney living and working in Boston. She is at 15 Court Square, Suite 1150, Boston, MA 02108-2503. (H) 617-524-4869 (W) 617-723-0630.

Kathy McGarvey Hidy teaches business law at Xavier University part-time and works in a law firm for the other half of her career. She married Rich Hidy after they graduated from Columbia University and they are expecting their first baby in June.

Her address is 9003 Winthrop Ave., Cincinnati, OH 45249; (513) 684-3297.

Mark Melchoir is getting his Ph.D. in Theology at Boston College.

Christian Michener is working on two dissertations for his Ph.D. in Literature and Creative Writing at the University of Missouri-Columbia. He lives there with his wife and son (born 7/16/91); the latter would like to propose *Good Dog, Carl* as an addition to the Great Books list. Anyone traveling I-70 can stop by for free room and board: 705 Independence St., Columbia, MO 65203; (314) 443-7037.

Becky Miklos Cunniff has worked at IBM in Dallas for three years, received a master's in Religion and Culture (Religion & Religious Ed.) from Catholic University in DC, worked as an Office Manager/Editor-Desk-Top Publisher at a small educational publishing company in Cary, NC—and in November she landed in the West Palm area. Now she works for a CPA firm doing desk-top publishing on spreadsheets and legal documents. She has moved so much because she married a domer in 1988. Casey Cunniff was in the class of 1984 and lived in the party house at 801 St. Louis. They met at a kegger in 1988 and did the long distance thing for a time. Casey is Branch Manager of Reliance Insurance Co. in West Palm Beach. They can be reached at 12820 Marsh Pointe Way, palm Beach Gardens, FL 33418; (407) 626-9955.

Kim Pelis is at Johns Hopkins in the History of Medicine Department. She spent last year in Tunisia and Paris and is now back in Baltimore writing her dissertation.

Barb Pitts now lives in Chicago, after having received her law degree, but she can often be found visiting her parents in Ireland.

Mike Richerson lives in Chicago and works in medical sales.

Susie St. Ville welcomes all kinds of house guests! She met her husband Todd Whitmore, at the University of Chicago Divinity School and they were married almost four years ago. Todd now teaches at Notre Dame in the Theology

Department, so they have lived in South Bend for two years. Susie is working on her dissertation in Systematic Theology and hopes to finish by December. They live at 144 W. Pokagon, South Bend, IN 46617, (219) 288-6732.

Jim Silver works with Pete White in the Justice Department in D.C.

Dan Stewart is also a lawyer and practices with a small litigation firm in downtown Albany, NY. He married Wendy a couple of years ago and they are expecting their first baby in July. He wants to name the baby "Ernest," no matter what the sex is, but Wendy feels strongly about that. If they have a boy she wants to name him Patrick, but all Dan thinks of when he hears this name is you-know-who! They are at 1134 South Country Club Drive, Niskayena, NY 12309; (518) 374-3412.

Kate Sullivan Barrett married Matt Barrett last summer and they live in South Bend. After completing her M.Div. from Notre Dame, Kate works for Campus Ministry and Matt is a professor at the Law School. Their address is 425 W. North Shore Drive, South Bend, IN 46617 (219) 237-1981.

Jim Uhl is getting married this month (perhaps as we speak) to a woman named Amy and he is getting his M.Div. in Chicago. He also lives there, but he has been so busy with his wedding plans that he never wrote this information to me.

Tom Wood got his masters in counseling and works as a therapist. He lives at 723 St. Clair Ave., #4, Sheboygan, WI 53081. He has contributed several books to the list which follows this update.

Great Books List

Richard Tarnas, *The Passion of the Western Mind*

all of John Updike's Rabbit Angstrom novels

Tim O'Brien, *Going After Cacciato*

Ken Kesey, *Sometimes a Great Nation*

anything by Toni Morrison

Frederick Busch, "Ralph the Duck"

Joe Dominquez and Vicky Robin, *Your Money or Your Life*

The Hero Within

Susan Howatch, *Glittering Images, Glammers Powers, Ultimate Prizes, Scandalous Risks, Mystical Paths and Absolute Truths*

Kazuo Ishiguru, *Remains of the Day*

Marilynne Robinson, *Housekeeping*

A.S. Byatt, *Possession*

anything by Gabriel Garcia Marquez

anything by Walker Percy, especially *The Moviegoer*

Charlotte Bronte, *Villette*

Alice McDermott, *At Weddings and Wakes*

Jane Smiley, *A Thousand Acres*

Jane Austen, *Persuasion*

Alvarez, *How the Garcia Girls Lost Their Accents*

Class of 1986

(Class Correspondent: Margaret (Neis) Kulis, 529 Michigan Ave, 2W, Evanston, IL 60202)

Added by PLS Office:

Michael Leary is engaged and beginning his first year of law school at N.D. after eleven years in the Marines. His address is 513 W. Jefferson, South Bend, IN 46601

Class of 1987

(Class Correspondent: Terese Heidenwolf, 41 Valley Park South, Bethlehem, PA 18018)

John Cooney writes that he is "still scratching out a living" in the Northwest. In November he ran the New York Marathon and finished in 4:04. His address is 4040 24th Avenue, Forest Grove, OR 97116.

Added by PLS Office:

James E. Carroll is an editor of a computer magazine. His address is 4 F-6, No. 233 Teh-hsing East Road, Taipei, III Taiwan, ROC.

Class of 1988

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

Added by PLS Office:

Chris Stent, reports the birth in March, 1993 of his daughter Emily Grace and his

reception in June, 1993 of an MBA from Northwestern University. He has now taken a position with General Mills in Minneapolis. He can be reached at General Offices, General Mills, Inc., P. O. Box 1113, Minneapolis, MN 55440.

Class of 1989

(Class Correspondent: Coni Rich, 2680
Trader Court, Bldg. 20, South Bend, IN
46628)

Added by PLS Office:

Jennifer Kroll has been accepted to a Ph.D. program at Auburn University. She will be teaching freshman composition (part time) and hopes to get the opportunity to teach a sophomore "great books" core course. This past spring she worked in Boston at the Massachusetts State Department of Public Health doing administrative/computer support work with nurse aides working in nursing homes.

Mark Uba is currently an attorney, and is in his second year as a law clerk to a federal Judge. He married Christine Dombrowski and they moved to Buffalo, New York. Christine is working to obtain her law and master's degree in social work. Their address is 116 Eggert Road, Buffalo, New York 14215.

David Woods continues to serve his country, flying a T-38 jet; his address is 5606 Texoma Dr., Enid, OK 73703-5928. In a recent letter to the office he reports listening to Palestrina and contemplating St. Bonaventure between flights. He will be returning to campus for the five-year reunion this spring.

Class of 1990

(Class Correspondent: Barbara Martin, 2709
Mildred Apt. 3A, Chicago, IL 60614)

Margaret Bilson is working for Consumer Market Analysts as a director of training and recruitment in Troy, MI. Her current address is 36880 Fox Glen, Farmington Hills, MI 48331.

Kerry Costello is now editorial assistant at Northwestern University Press, where she has worked for the past two years. In September, Kerry begins a 15-month

M.S. program in advertising and marketing communications at Northwestern's Medill School of Journalism. You can reach Kerry at 932 Forest Ave., Wilmette, IL 60091.

Christina Fraccalvieri is in law school at Villanova.

Colin Lindahl is finishing up his ROTC commitment in the spring of 1994. He is now on a ship in the Baltic.

Brian Shea received his master's in philosophy from Villanova, and is now teaching freshmen at the university. He has been in touch with Kirby Neal, and Kirby is involved in international affairs. Brian's current address is 723 W. Lancaster Ave., Wayne, PA 19037. (John and I ran into Brian on the steps of the Art Institute of Chicago last May.)

Patrick Tuite is teaching freshmen and sophomore English in a school near Oakland. In addition, he teaches drama, coaches cross-country track, and is hoping to teach a great books seminar for the second year in a row. Patrick is also working toward a master's in drama at San Francisco State. Patrick married Aimee Ringer last October, and they're expecting a baby in early January. He'd love to hear from anybody, and wants advice about relocating (good areas to live anywhere in U.S.). His address is 11 Arbor Dr., Piedmont, CA 94610.

Jackie Uhl is participating in a program called "Teachers for Chicago." She will receive her masters in secondary education and her certification next summer. Last year she taught 7th graders, and this year she takes on 8th graders. She hopes for a speedy resolution of the budget crisis in the Chicago school system. You can write to Jackie at 1433 Winona, Chicago, IL 60640.

Added by the PLS Office:

Michael Dunn received a temporary certification in Connecticut last summer, he lucked out and was offered a job teaching high school English in Farmington (a suburb of Hartford). He really enjoys teaching and getting to know the students and faculty, but the

work load of a first year teacher takes a while to adjust to, even if accustomed to the PLS workload. His address is 94 Butternut Circle, Wethersfield, CT 06109-4001.

Amber George finished her master's in Intl. Mgmt. and is struggling to find a professional job. Amber was married in November to Christopher Montana. He just finished his MBA-MIM program, and is hoping to hear from a job in San Francisco. Amber still keeps in contact with Professor André Goddu. He is tenured at Stonehill College and will be a visiting professor in Japan for two years. Amber's parents, address is 44102 N. 27th St. W., Lancaster, CA 93536.

John Gleason is an Assistant Human Resources Manager. He works with recruiting, administration of benefits, and employee orientation. His address is 10 B Wolcott Road, Woburn, MA 01801 and phone is (617) 937-9759.

Class of 1991

(Class correspondent: Ann Mariani, 4210 Hickory Hill Blvd., Titusville, FL 32780)

Added by PLS Office:

Danielle Bird is working for Prentice-Hall Computer Publishing in Indianapolis. Danielle is having a hard time readjusting to the USA after being in Cartagena for two years.

Susan Shull is teaching 2nd graders. She wants to go back to get her master's in Liberal Arts or do a Ph.D. in History.

Zaragoza (Zig) Guerra has accepted the position of Assistant Director of Admissions at Massachusetts Institute of Technology in Boston.

Class of 1992

Marshal Armintor is at Rice and says that "everything is going well, . . . but time is just another one of the casualties since I've started grad school; others are sleep, sanity, sunshine, conventional ideas of fun that don't involve poring over 17th century manuscripts about parliamentary corn laws, and so on. But then again, I knew what I was getting into." His

address is 711 Ridgewood #100, Fort Nemes, TX 77651.

Jen Adams is a student at the Parsons School of Design in NYC. She is specializing in Interior design and is studying hard. Her address is 43 West 16 St. #7H, New York, NY 10011.

Jeanne Heffernan Hartman is a student in the M.A. program of the University of Chicago Divinity School. She spent one year living in a community at Amate House and volunteering as a full-time teacher at the Academy of St. Benedict the African on Chicago's south side. Jeannie got married August 20, 1993.

Mel Jiganti is in the Peace Corps. in Thailand. He went to Thailand in February, 1993 and finished his training the end of May, 1993. He is teaching health and nutrition in several schools. Mel's will be there until June 1, 1995, and his address is: Mel R. Jiganti, PCV, Office of Primary Education, Amphur Gap Choeng, Surin 32210, Thailand.

I send you my warm greetings from Santiago, Chile. Life is incredible, and I have 14 more months in this beautiful country. I am enclosing a separate letter sharing with you some of my experiences. However, the purpose of this letter is to seek your financial support for a worthy cause to which I am giving much of my efforts.

I live in a lower-class section of Santiago called Penalolen. 250,000 people make up this "población." Chile's economy is growing, and nicer small houses are gradually replacing the shacks in my neighborhood. However, dozens of families (some on my block) still live in dilapidated shacks with dirt floors.

I have become one of six leaders of a neighborhood organization called "Construyendo Juntos" (which means "Building Together" in Spanish). The idea is simple. **Poor families build houses for each other.** The six of us who are involved in the local parish bring 15 of these dirt-poor families who agree to do the following: 1) help build each other's house; 2) pay one-tenth of the

construction cost of their house; and 3) attend weekly meetings not only to learn construction methods, sanitation procedures and maintenance and upkeep, but also to develop a social and spiritual community.

All labor costs are volunteered (the participants build their homes!). The cost of construction materials will be approximately \$1,500 per home. I have made arrangements for contributions to be made through Notre Dame, and therefore to be tax deductible. Please consider making a contribution. What a joy it will be to a family if you could provide the funds to build a *home* for them (or at least pay for part of the cost). We will buy the materials soon (late November), so funds are urgently needed. However, we would be thrilled to receive a pledge from you of a payment to be made between now and January 31. As a favor to me, if you know someone who is charitably inclined and who you believe would consider making such a contribution, please give them a copy of this letter seeking their help.

Contribution checks should be made payable to "Holy Cross Missions" (and "Karl Roemer's C. Juntos" written on the bottom space) and sent to: Rev. Jim Ferguson, CSC, Holy Cross Mission

Center, P.O. Box 543, Notre Dame IN 46556.

I miss you all. If you're planning on vacationing next summer, think about visiting me and seeing the house you made possible! Thanks.

Appreciatively and with love,

Karl Roemer

Class of 1993

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

Anthony Valle is working part-time as a waiter, reading (non-great books and some great ones), applying to grad schools, and going out with his friends into the wilds of New York City. Anthony is ready and anxious to assume his position as class correspondent.

Added by PLS Office:

Catherine Hechmer is doing one year of volunteer work for the Franciscan Priests of the Atonement. She is working in a substance abuse and rehabilitation center. Her address is 38 Shepard Ave., Sermac Lake, NY 12983.

Jennifer Stone has accepted a position with the Salesians, and will soon be teaching English and math at their vocational high school for boys in Papua, New Guinea. Her address is 1409 Jefferson Avenue, LaPorte, IN 46350.

SUMMER ALUMNI/AE SEMINARS SUMMER, 1994

TO ALL ALUMS:

Once again we are offering a slate of one-week alumni/ae seminars for the summer. Listed below are the dates and brief descriptions of the courses. All but one are taught by regular Program faculty; the exception is the course on *Crime and Punishment, Cruel or Usual: The History and Direction of American Criminal Punishment*, taught by Tom Durkin, a Program alumnus.

The seminars have been notable successes. Professors and students have enjoyed the opportunity to dwell on great books and great ideas at an unhurried pace in beautiful surroundings.

As in the past, housing will be available on campus at a reasonable cost to participants and their families. We will send information on housing and registration to anyone, whether a graduate of the Program or not, who wishes to join one or more of these seminars.

PLS 501. Milton's, *Paradise Lost*

1 credit, Fallon (10-0-1)

8:45-11:00 a.m. MTWTF, 5/30-6/3

We will read and discuss one of the great classics of world literature, John Milton's *Paradise Lost*. Participants will be introduced to philosophical, theological, and historical contexts of the work; at the same time, we will not neglect the poem's astonishing artistic power and breathtaking beauty. Stephen Fallon, a Miltonist and chair of the Program, teaches literature in the Program and in the graduate English program.

PLS 502. St. Bonaventure, *The Journey of the Mind to God*

1 credit, Emery (10-0-1)

7:00-9:15 p.m. MTWTF, 5/30-6/3

The thirteenth-century Christian writer St. Bonaventure has been called one of "the two great lights of the Church" (the other one being Thomas Aquinas). Bonaventure's *Journey of the Mind to God* is one of the classics of the Catholic spiritual tradition. This small but profound book, written in a highly symbolic style, unites intellect and affection, knowledge and piety, philosophy and theology, leading them all to a union with the triune God and Christ crucified. The Seminar will be devoted to a close reading of the *Journey* in the fine translation by Boehner and Brown (Hackett Publishing Co.). We shall also read from Bonaventure's writings

concerning the Trinity, the knowledge of Christ, and the life of St. Francis, which elucidate *The Journey*. Kent Emery, a medievalist, teaches intellectual history and literature in the Program. He also teaches in the graduate program of the Medieval Institute.

PLS 503. *Moral Development Education*

9:00-11:15 a.m. MTWTF, 6/13-6/17

1 credit, Power (10-0-1)

How do we adopt moral norms and values? How can our schools do a better job with the moral education of our children? This seminar will draw from recent work in psychology and educational theory. We will discuss the challenges and opportunities of moral education in the schools. Clark Power, who teaches ethics and social science in the Program, also teaches moral development in the Peace Institute and in the graduate Psychology program.

PLS 504. Plato's *Republic*

1 credit, Bartky (10-0-1)

8:15-10:30 a.m. MTWTF, 6/27-7/1

This seminar will engage students in a dialogue with one of the greatest minds in Western civilization. Plato's influence on philosophy, theology, literature and politics is extraordinary. Participants will give the *Republic* a very close reading. Elliot Bartky, a frequent visitor to the Program, is a political scientist and student of ancient philosophy.

PLS 505. *Crime and Punishment, Cruel or Usual: The History and Direction of American Criminal Punishment.*

1 credit, Durkin (10-0-1)

7:00-9:15 p.m. MTWTF, 7/4-7/8

Sodium pentothal executions, super-max penitentiaries, minimum-mandatory sentencing, and an ever-increasing U.S. prison population are but a few current political issues to be reconciled with the Eighth Amendment's prohibition against cruel and unusual punishment. Where we are going and how we got here are but a few of the questions this seminar will address. Readings will draw from the classics and actual U.S. Supreme Court opinions. Thomas Durkin, a Program alumnus, is a noted criminal defense lawyer and a former Assistant United States Attorney for the Northern District of Illinois.

PLS 506. Teilhard De Chardin, *The Phenomenon of Man*

10:15-1:00 p.m. MTWTF, 7/11-7/15

1 credit, Sloan (10-0-1)

Description: A seminar discussion dealing with the background, the content, and the extensions of the insights expounded in the main book by the Jesuit paleontologist-philosopher whose ideas have affected the course of modern philosophy, science and theology. Effort will be made to utilize this work as a means of understanding the relations of science and religion in the contemporary period. Phillip Sloan teaches in the Natural Science component of the Program and in the graduate program in History and Philosophy of Science.

PLS 507. Newman, *The Idea of a University.*

7:00-9:15 p.m. MTWTF, 7/11-7/15

1 credit, Tillman (10-0-1)

This course will study the nine Discourses of Cardinal Newman's eloquent nineteenth century classic on the essence of, or idea, "university" and its relation to Catholicity. Students are asked to come to the first class prepared to discuss the author's Preface and Introductory Discourse (24 pages in *the Idea of a University*, paperback, University of Notre Dame Press, 1982). Katherine Tillman teaches philosophy in the Program. A Newman scholar, she also teaches in the Theology Department.

PLS 508. Joyce, *Dubliners*

8:15-10:30 a.m. MTWTF, 7/18-7/22

1 credit, Cronin (10-0-1)

As we read and discuss James Joyce's *Dubliners*, we will look for the unifying themes in this famous collection of short stories. An added attraction will be a showing of the movie (directed by the famous John Huston). Edward Cronin, a Joyce scholar, is a founding member of the Program.

PLS 509. Gray and Wordsworth

9:00-11:15 a.m. MTWTF, 8/1-8/5

1 credit, Weinfield (10-0-1)

Thomas Gray (1716-1771), who is usually classified as a pre-Romantic, exerted a profound influence on William Wordsworth (1770-1850), one of the leaders of the Romantic movement in English poetry. Beginning with a close reading of Gray's *Elegy Written in a Country Churchyard*, our focus will be on the paradoxical influence that Gray exerted on Wordsworth. In the process, we will encounter certain questions of literary history and literary theory of enduring significance in the twentieth century. Henry Weinfield is a poet, scholar of the English lyric tradition, and translator of Mallarmé. He teaches literature in the Program.

MANY THANKS TO CONTRIBUTORS

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