

PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
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A View from 215

Phil Sloan is teaching in the London Program this spring, so this "View from 215" comes from his substitute, who appreciates more than ever before the dedicated service that Phil and the previous chairs have performed for the department. I would also like to add a special word of thanks to Debbie Kabzinski, who does a magnificent job with much of the administration of the department and who has kept me from any major blunders (thus far).

This spring, the Senior class will be the first to complete the chronologically ordered Seminar list. In previous years, as you recall, the lists were ordered in three cycles from the ancients to the moderns. Three years ago, we decided that students would gain a better sense of the conversation among books and of their historical significance if the books were read in the order in which they were written. The trade-off is that some of the ancient texts that especially reward mature readers, such as *Phaedrus*, must be read early in the sequence. We will let you know the results of our assessment of this innovation.

This spring we are also introducing three new texts: Virginia Woolf's *A Room of One's Own* and *To the Lighthouse* and Ralph Ellison's *Invisible Man*. The inclusion of an additional text by a woman and the first by an Afro-American will strike many as long overdue. Others, however, may wonder whether the fundamental idea of a Great Books canon has been compromised by a principle of affirmative action for under-represented groups. Should not the sole criterion for inclusion into the canon be the greatness of the work itself? If women and non-White authors are to be read, then should they not have to write something comparable to the recognized classics of Plato, Augustine, Aquinas, and Tolstoy?

I do not think that we have to apologize to anyone for adding the books by Woolf and Ellison to our list. *Invisible Man*, for example, won the National Book Award when it was published in 1952. By 1965, a *Book Week* survey of prominent authors, editors, and critics judged it to be the "most distinguished single work" published in the preceding twenty years. By the 1970s there emerged a consensus that it was the best post-WW II novel. In the 1980s leading figures in American letters have compared it favorably with the best work of Faulkner, echoing the following judgment by Jonathan Yardley (1982): "The *Invisible Man* has as much claim to being that mythical, unattainable dream of American literature, 'the great American novel,' as any book in our literature." By 1982 the book had sold out 20 hardcover and 17 Vintage paperback printings; it had been translated into at least 15 languages. Erskine Peters of our English Department notes that no American novel of the 20th century is as comprehensive in its means and its ends. The novel participates in several genres, the romance, the epic, and the picaresque novel. It bridges the gap between the realistic moral novel of the 19th century and the modernist novel of the 20th century.

As outstanding as *Invisible Man* and the Woolf texts are, the motivation for including them was partly representational. Leftist critics commonly maintain that the Great Books canon oppresses minorities and women by perpetuating a legacy of Western male supremacy. There is

often the suggestion that the canon "encodes" an ideology of domination and thus that the liberation of the disadvantaged requires a rejection of the canon. Furthermore, these critics note that Great Books Programs tend to appeal to an elite of students in prestigious universities and that proponents of Great Books programs, like Allan Bloom, ignore the underclass.

I would not be too hasty in dismissing charges such as these. The fact is that few Great Books Programs include texts from the traditions of the East, only two Programs (the last time that I looked) include a work by an Afro-American author, and women authors make up less than 10% of all the authors on Great Books Lists from all Programs. If ideology can be judged by the social position of the authors, almost all of our texts represent the ideology of the ruling class. Finally Great Books Programs do tend to educate elite students, who are comfortable enough to put off their career plans for four years. Very few first generation college students enter Great Books Programs.

In spite of these concessions to our critics, I believe that there is nothing inherently oppressive upholding a canon of texts. A casual survey of Great Books lists belies the accusation that the Tradition speaks with a single, imperious voice. We read Lucretius as well as Plato, Luther as well as Aquinas, Marx as well as Smith, Nietzsche as well as the Gospels. Furthermore, the pedagogy of Great Books programs is designed to empower students through the discussion method. The question is not whether we should have a canon (any teacher who makes up a reading list invokes a canon of some sort), but how we should regard the canon we have inherited and what criteria we should use in revising it. The fact that Afro-Americans and women were denied the education and the opportunity to participate in the mainstream of our culture is shameful, and we must come to terms with this serious limitation in our tradition. Furthermore, the possibility remains that the voices of the oppressed will not be heard even today by an academy, that is still predominantly made up of a privileged, White male elite.

Our failures should never be an excuse to stop trying. If having some canon is inevitable, then we should at least try to include voices once muted. I am not advocating a quota system, but I am recommending that we place a value on diversity. I do not believe that such a value will dilute the curriculum with "trendy lightweights", as William Bennett fears. The pursuit of equity does not have to foreclose the pursuit of excellence. Great Books programs can conserve the Great Tradition even as they promise the alienated and marginalized significant participation in the culture. I believe that with the inclusion of the Woolf and Ellison texts, our Program has taken a small but significant step in the right direction.

I am pleased to be able to announce the appointment of Michael Waldstein to the regular faculty. Michael will be receiving his doctorate in Scripture this Spring from the Harvard Divinity School.

Two books by faculty members are due to appear this spring and may be of interest to you. Dave Schindler is editor of *Catholicism and Secularization in America: Essays on Nature, Grace, and Culture*. This volume includes chapters by Professors Nicgorski, Schindler, and Waldstein. It is available from Our Sunday Visitor, 200 Noll Plaza, Huntingon, IN 46750. Students of Michael Crowe's Natural Science course should find his latest book, *Theories of the World from Antiquity to the Copernican Revolution* familiar reading. It is available for \$5.95 from Dover Publications, Inc., 31 East 2nd Street, Mineola, N.Y. 11501.

Clark Power
Acting Chair

From the Editor's Desk

My letter for this issue consists of two parts. The first presents information about those PLS faculty members who responded to our request for news for *Programma*. The second part is the current Great Books Seminar reading list.

Part One: Faculty News

Fr. Nicholas Ayo has the newly created position of PLS undergraduate advisor. He reports that it has turned out to be as enjoyable as anything he has done in college work. "Not only have I met, even if only briefly, just about every student in all three years of PLS, but I feel I have been able to assist students. From time to time, however, the conversation in my office has been more substantial, and ranged from personal concerns and problems to issues of long-range career and vocation planning." In January, he gave the annual week retreat at Moreau Seminary. In mid-February he assisted with a Pre-Cana retreat at Fatima retreat house, and always comes away touched not only by the beauty of young lives at this moment of commitment, but also by the abiding affection they show for the University of Notre Dame. The PLS retreat will be conducted with the assistance of others on the weekend of March 31st and April 1st. *The Creed as Symbol* is scheduled for paperback release by the University of Notre Dame Press in the Fall of this year. It will at last be available at an affordable price for classroom use. His manuscript on the Lord's Prayer was favorably reviewed for publication, but revisions have delayed its progress through the publication process.

Michael Crowe continues to work on the voluminous correspondence of Sir John Herschel. As part of this project, he recently signed a contract to edit the *Guide* that will accompany University Publications of America's microfilm edition of the Royal Society's collection of Herschel materials. The microfilm will include over ten thousand letters as well as numerous manuscripts and diaries. He presented a paper on Richard Anthony Proctor at the History of Science Society meeting in Gainesville in October and also gave the Society's Committee on Education the first draft of his *The History of Science: An Undergraduate Guide*, a booklet that he had been asked by the committee to prepare.

Kent Emery is in Belgium on leave.

Steve Fallon has received word that his book on *Milton and Seventeenth-Century Philosophy* will be published next year by Cornell University Press. He has recently been elected to a three year term on the executive committee of the Milton Society of America.

Clark Power is organizing an international conference, "Values, Right, and Responsibilities in the International Community: Educating for the New Millennium," to be held at Notre Dame from November 7 to November 10, 1990. Psychologists, Sociologists, Political Scientist, Ethicists, and Educational Researchers from Eastern and Western Europe, The Soviet Union, China, Japan, Latin America, and Africa will be participating in this first of a kind event. Clark is presenting an invited lecture "Moral Education After the Holocaust" to the National Education Association of Teachers (N.E.A.) on March 17 in Washington D.C. This summer he will be teaching a course Moral Psychology and Education.

David Schindler lectured in Rimini, Italy, in August on "Grace and the Form of Nature and Culture," and, following the lecture, did an interview for Italian national television on the theme "The Paradox of the Incarnation"; lectured at Hillsdale College in Michigan in September on whether "the humanities can survive on the modern college campus"; participated in the Ramsey Colloquium on "Theology and the Natural Law," at the Institute on Religion and Public Life, in New York, on October 16; represented the North American **Communio** at the semi-annual meeting of the international board of **Communio**, in Cologne, West Germany, in early December; presented a paper on "The Theology of **Communio**," at the St. Sophia Association in Toronto, on January 23 (on the occasion of the founding of a Ukrainian edition of **Communio**); gave the opening lecture for PLS in the spring semester on "Meaning, Deconstruction, and the Death of God"; debated George Weigel (and Avery Dulles) on the question, "Is there a 'Catholic moment' for the future (in America)?" at the ninth annual workshop for bishops of the United States,

Canada, Central American, The Philippines, and the Caribbean (sponsored by the Pope John XXIII Center), in Dallas on February 8. Finally, Dave was recently awarded a \$10,000 Fellowship Research Grant, in connection with his sabbatical next year, for work on his book on "Rationality and the Task of a Public Theology." (The collection of papers from last May's *Communio* conference is now available)

Phillip Sloan is on leave in London for the semester. He is also teaching our London seminar.

Katherine Tillman is on leave this academic year. She will report fully next issue.

Former Faculty: Rev. Gerard Carroll has been named director for the next two years of Notre Dame's program in Angiers, France.

Part Two: The Current Seminar List

Introductory Note: It was recently suggested that graduates would be interested in seeing the current reading list for the PLS Great Books seminars. This suggestion ties in very well with Professor Power's comments in this issue. In perusing the following list, it is well to keep in mind that most but not all the works listed are read in their entirety.

SEMINAR I

Homer, *The Iliad* and *The Odyssey*
 Herodotus, *The Histories*
 Aeschylus, *Agamemnon*, *The Libation Bearers*, and
The Eumenides
 Sophocles, *Oedipus Rex*
 Aristotle, *Poetics*
 Sophocles, *Oedipus at Colonus* and *Antigone*
 Euripides, *Alcestis* and *Medea*
 Thucydides, *Peloponnesian Wars*
 Aristophanes, *Clouds*
 Plato, *Apology*, *Crito*, and *Symposium*

SEMINAR III

Aquinas, *Treatise on Law* and *Treatise on Faith*
 Dante, *Divine Comedy*
 Chaucer, *The Canterbury Tales*
 Petrarch, "Ascent of Mount Ventoux"
 Machiavelli, *The Prince*
 More, *Utopia*
 Luther, "On Christian Freedom"
 Erasmus, *The Praise of Folly*
 Montaigne, *Essays and Selected Writings*
 Teresa of Avila, *The Interior Castle*
 Shakespeare, *The Tempest*
 Cervantes, *Don Quixote*

SEMINAR II

Plato, *Republic* and *Phaedrus*
 Aristotle, *Physics* and *Parts of Animals*
 Lucretius, *The Way Things Are*
 Cicero, *Tusculan Disputations*
 Vergil, *The Aeneid*
 Epictetus, *The Handbook*
 Gregory of Nyssa, *The Life of Moses*
 Augustine, *Confessions*
 Augustine, *The City of God*
 Anselm, *St. Anselm's Proslogion*
 Bonaventure, *The Mind's Road to God*

SEMINAR IV

Bacon, *The New Organon*
 Descartes, *Discourse on Method* and *Meditations on
 First Philosophy*
 Hobbes, *Leviathan*
 Milton, *Samson Agonistes*
 Pascal, *Pensées*
 Leibniz, *Discourse on Metaphysics*
 Swift, *Gulliver's Travels*
 Hume, *An Enquiry Concerning Human Understanding*
 Rousseau, *Second Discourse on the Origins of
 Inequality*
 Smith, *The Wealth of Nations*
 Kant, *Prolegomena to Any Future Metaphysics*
 Mozart, *The Magic Flute*
 Malthus, *Essay on the Principle of Population*
 Austen, *Pride and Prejudice*
 Goethe, *Faust*

SEMINAR V

Confucius, *The Analects*
The Way of Lao Tzu
Bhavadgita
The Teachings of the Compassionate Buddha
Hegel, *Phenomenology of Mind*
Kierkegaard, *Philosophical Fragments*
Newman, *On the Development of Christian Doctrine*
Tocqueville, *Democracy in America*
Melville, *Moby Dick*
Thoreau, *Walden*
Mill, *On Liberty*
Darwin, *The Descent of Man*
Marx, *Capital*
Tolstoy, *War and Peace*

SEMINAR VI

Tolstoy, *War and Peace*
Flaubert, *Madame Bovary*
Nietzsche, *Beyond Good and Evil*
Freud, *Introductory Lectures on Psychoanalysis*
Weber, *The Protestant Ethic and Spirit of Capitalism*
James, *Psychology: The Briefer Course*
Peirce, "The Fixation of Belief," "How to Make Our Ideas Clear," "The Essentials of Pragmatism," and "Abduction and Induction,"
James, "What Pragmatism Means"
Jung, *Two Essays on Analytic Psychology*
Wittgenstein, *On Certainty*
Heidegger, *What is Philosophy?*
Woolf, *A Room of One's Own* and *To the Lighthouse*
Ellison, *Invisible Man*
Dostoyevsky, *The Brothers Karamazov*

With warm thanks to Professor Katherine Tillman and to Father Nicholas Ayo for their valuable and interesting contributions to this issue of *Programma* and to our departmental secretary, Debbie Kabzinski, who played an especially large role in preparing this issue for printing, and with all best wishes to the graduates—

Michael J. Crowe
Editor

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

Faculty Editor

Michael J. Crowe

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**THE IDEA AND THE IMAGE:
NEWMAN'S VISION OF CATHOLIC HIGHER EDUCATION**
by M. Katherine Tillman

**Opening Charge, Program of Liberal Studies
August 30, 1989**



Cardinal Newman

The main purpose of my lecture this evening is to introduce you to John Henry Newman's thought on university education.¹ For those already acquainted with some of Cardinal Newman's ideas, perhaps with that one great *Idea of a University*, I should like to give context to that work within the larger corpus of Newman's educational writings, themselves a fraction of the eighty-some volumes of his written work. I hope too that this talk will serve to dispose you positively toward our common reading and discussion of several of the "Discourses" of Newman's *Idea of a University*, as we join in the Program's bold experiment of an all-department seminar on this celebrated text.

My second purpose this evening is to honor the work and the life of this saintly English scholar as we enter the centennial year of his death in 1890. Universities and churches the world over will celebrate, with conferences, concerts and liturgies, the remarkable integrity of reason and faith in this gentle man of God whose cause for canonization is underway in Rome, and whom many already acclaim as modernity's Doctor of the Church.

For Newman, reason and faith are as happily related as hand in winter is to glove. Newman quotes St. Paul as saying, "We would

not be unclothed but clothed upon, that what is mortal may be swallowed up by life." What Newman wishes to emphasize is that none of Paul's natural gifts or secular education was

¹My sources for this paper, and the best books to read for Newman's thought on university education, are *The Idea of a University* in its Oxford critical edition (1976), edited and superbly introduced by Fr. Ian T. Ker; Newman's *Historical Sketches*, Vol. III; Newman's *Sermons Preached on Various Occasions*; Dwight Culler's *Imperial Intellect* (New Haven, 1955); and the work of Fr. Fergal McGrath, S.J., *Newman's University: Idea and Reality* (London, 1951). Fr. Ker's *John Henry Newman, a Biography* (Oxford, 1989) is the outstanding new resource on Newman's life and thought, though its almost 800 pages make it a bit forbidding to the busy, general reader. For a fine, readable introduction to Newman's thought, watch for *The Achievement of Newman* by Fr. Ker, about to appear from Notre Dame Press.

unlearned when he “learned Christ.” St. Paul, extolled particularly in his characteristic gift of human sympathy, is the subject of two of Cardinal Newman’s eight sermons preached before the Catholic University of Ireland. Listen to Newman on Paul:

His mind was like some instrument of music, harp or viol, the strings of which vibrate, though untouched, by the notes which other instruments give forth, and he was ever, according to his own precept, “rejoicing with them that rejoice, and weeping with them that wept.”

With these words, an image is set forth of one whose very soul resonated with the inmost thoughts and feelings of others. The larger image of the two sermons is an entire portrait painted in words, of a learned, holy and great-hearted man “who felt the whole race of Adam to be existing in himself.” Newman illustrates St. Paul’s learning in Greek letters by pointing out that Paul goes out of his way three times to quote passages therefrom. “He loved poor human nature with a passionate love,” writes Newman, “and the literature of the Greeks was only its expression; and he hung over it tenderly and mournfully, wishing for its regeneration and salvation.”

1. The relation of the idea and the image, of the notional and the real.

Cardinal Newman always taught and preached by means of images, and particularly by means of portraits of individuals. He knew that images impress themselves (“come home to the mind,” he would say) more readily, more “really,” than abstract ideas. So it is not so odd that when we wish to know his view of university education, we should be inclined to look for his presentations of its image as well as for its idea. It was never Newman’s full intention, I should like to argue, that the assemblage of his “Dublin Discourses,” which is what is usually meant by his “idea,” should be taken alone. In Newman’s view, the idea and the image belong together—as I wish to show before proceeding to his educational writings.

An idea or a notion is, for Newman, a mental holding that is abstract and general; an image is a mental holding that is concrete and particular. For example, “sainthood” is an idea, a notion; it is abstract and its meaning is commonly understood. But “St. Paul” is concrete and particular, and impresses me with an image. The image needs the idea, or it is idiosyncratic and senseless; and the idea needs the image, or it is empty and floating.

The mental acts by which we apprehend ideas and the mental acts by which we apprehend images Newman also distinguishes, as some of the seniors may remember from our sophomore reading of a portion of Newman’s 1870 *Essay in Aid of a Grammar of Assent*. The two ways in which we understand and interpret statements or propositions Newman called “notional” and “real.” Notional apprehension is the way in which ideas and systems of ideas attach to the mind, so to speak; it is the medium of the general and the common. Real apprehension, on the other hand, is the uniquely individual relation of the mind to the singular, external realities which the terms of a proposition represent; it is the personal and direct mode in which particular things, individuals and persons compel the imagination and remain in memory. Notional apprehension is limited because it stays on the surface of reality and never really penetrates to the particular individuals of lived experience. But real apprehension is also limited because, by itself, it cannot stand back and, in largeness of view, see or communicate an idea.

Notional and real apprehension, in their most complete operation, work together and can be expressed simultaneously by the same mental act, as when a learned theologian prays to a personal God, or when a professor of science intends by an experiment to enunciate it as an individual project in the laboratory, and also as generalized into a law of nature. “All things are parts of a whole and must be done on an idea,” Newman writes. But “real apprehension has the precedence, as being the scope and end and the test of the notional.”

In the *Grammar of Assent*, Newman distinguished between these two modes of rational apprehension, the conceptual and the imaginative, because he was concerned with showing the limitations of exclusively notional assent and of exclusively real assent in matters of religious faith. Assent that is only notional is conceptual and content-oriented with no living faith in a personal God; assent that is only imaginative tends toward excesses of emotion, even superstition, and has no concern for doctrine or dogma. Newman’s intention was never to make rivals of notional and real assent, but to describe their integration and synthesis in the mature and plenary act of

intelligent religious faith.

Newman's personal faith was deeply Trinitarian and Incarnational, rooted in the theology of the Fathers of the Church. Accordingly, God's Idea is understood as spoken or expressed eternally in God's Word, the Logos. Through and in the Logos all things come to be, made in the image and likeness of God. And the Logos was made flesh, self-given to the concrete, historical world and the bodily senses, in Jesus Christ. In Christ, the Idea and the Image of God are one. With the whole of creation, humans bear in their being, through conscience, the Image of the Creator; in the body of Christ, they bear in their souls, through baptism, the Image of Christ. Through the working of the Spirit, that Image of God in us can come to mirror ever more perfectly the eternal Logos of God in Christ. The idea and the image belong together. Newman writes: "It is the Image of Him who fulfils the one great need of human nature, the Healer of its wounds, the Physician of the soul, this Image it is which both creates faith, and then rewards it. . . . [T]his central Image [is] the vivifying idea both of the Christian body and of individuals in it. . . ."



Newman as a Young Man

What I mean to say with all of this is that Newman's philosophical and theological reflections, indeed his very faith, were grounded in the principle of the profound relation of the idea and the image. We should certainly expect the same, by antecedent probability, of his educational theory.

Only in the Christ, the Logos of God, do the idea and the image coincide in absolute identity. In this broken world, and according to the fractured ways of human understanding, it often takes many ideas—that is, many notions, aspects and views of a thing—to give us an understanding and grasp of the thing in even a limited way. Too, it often takes many images to realize or bring home to the mind one single idea. Throughout his educational writings, Newman presents not only the idea of a university under a multitude of aspects, but also compelling images by which his listeners and readers can make real for themselves the idea of a university. Let us now turn to these works.

2. The educational writings.

Included among the educational writings are "The Tamworth Reading Room" Letters of 1841, and, delivered in the same year, the Oxford University sermon on "Wisdom;" his privately published work entitled *My Campaign in Ireland*, his memoranda and documents from the Dublin decade; selections from his *Autobiographical Writings*, his letters and his diaries; and the eight

aforementioned sermons delivered before the Catholic University community. In fact, Newman's full view of university education can be fully understood only in the light of his other major writings, in particular the *Grammar of Assent*, the *Oxford University Sermons* on the relation of reason and faith, and the *Essay on Development* about how a living idea develops through history. In his private journal, Newman wrote significantly: "[F]rom first to last, education, in [the] large sense of the word, has been my line. . . ."

For our purposes this evening, I shall focus upon the three volumes, written for the most part over a three-year period, that Newman himself considered to be his "one work" on university education. First in order of composition were the ten "Dublin Discourses," already mentioned, and their relatively unknown 1852 "Appendix." We know the "Discourses," one of them deleted, as

the first half of the volume, "The Idea of a University: Defined and Illustrated." (The title itself gives another clue that, for Newman, the idea and the image belong together.) The second half of the *Idea*, Newman's "Occasional Lectures and Essays," was composed while he was Rector of the Catholic University and was originally published by him as a second, separate volume. During the same two years when most of these "Occasional Lectures and Essays" were written, 1854-55, Newman was simultaneously composing what is to me his most engaging work on education, the canvas upon which he fills out the image of a university—namely, the twenty lead-essays he wrote for his university's small periodical, *The Catholic University Gazette*. Newman published these essays as a third, separate volume on education, and today they appear in volume three of his little known work *Historical Sketches*. About this volume of the *Gazette* articles, Father Fergal McGrath, in his authoritative work on Newman's university, makes without further comment an insightful observation: "Though far less known than *The Idea of a University*, this collection of essays is of equal, if not greater, value for the full understanding of Newman's educational views." We shall return later to this colorful work.

The "Powerful Lectures of the Very Rev. John Henry Newman, D.D.," as the Dublin press referred to his "Discourses," were delivered in the packed Rotunda at the top of O'Connell St. on five evenings in the early summer of 1852. Five more discourses, not delivered, soon followed in pamphlets published fortnightly. These "Discourses" were Newman's now classic response to the request by Archbishop Paul Cullen of Dublin for a "few lectures on education."

In 1850, a national synod of the Irish Catholic bishops condemned, with Rome's backing, Parliament's bill of 1845 whereby three nondenominational Queen's Colleges were to be established for the young men of Ireland. The banning of all religious instruction, the bishops argued, would leave the predominating population of Roman Catholics (about seven-eighths of five million Irish people) but little better off than before. The only higher education in Ireland had been the University of Dublin with its single college, and for two and a half centuries the men of Trinity College, by virtue of its charter, were required to be practicing Anglicans. After the Relief Act of 1792, Roman Catholic youths were also admitted, but they were excluded from all scholarships and fellowships.

In March of 1851, after the bishops' synod and ensuing appeals by Cullen to a country just recovering from famine, a nationwide collection yielded solid financial support for a proposed Catholic university. The Catholics of England and the United States contributed as well. Just a few years earlier Cullen, then rector of the Irish College of Rome, had met Newman, a new convert from Anglicanism, when Newman was studying in Rome for the Catholic priesthood. So when financial support for the new university seemed assured, it was no surprise that Cullen should write to the distinguished convert, leader of the Oxford Movement and Oriel fellow, for advice and assistance—and for a "few lectures." Despite difficulties and delays for which Cullen was largely responsible, the doors of the Catholic University of Ireland were formally opened in November of 1854, two years after the delivery of the "Discourses," with Newman appointed as Rector or President.

2.1. The idea of a university: defined.

The metaphysical and theological premise of Newman's idea of a university as a center of learning in which are taught all of the interconnected branches of the complete circle of knowledge is simply that the ultimate subject matter of knowledge is the great interconnected whole of God's creation. Because each branch of knowledge is, and is about, an integral part of this larger unity, it completes, corrects and balances every other part. If any province of knowledge is cut short or left out, the others take over and distortingly usurp the missing subject matter. If ethics were to disappear, for example, then law, economics and psychology might move in, divide up and take over the territory proper to ethics alone.

In the early discourses, Newman argues that the very notion or idea of a university includes within its compass the complete circle of knowledge. Theology is a kind of and thus a portion of knowledge; therefore any university worthy of the name must teach theology. The systematic omission of theology, as of any other discipline, prejudices the accuracy and completeness of all our knowledge.

Philosophy, in Newman's sense of the word, enjoys a distinct and privileged perspective as

the architectonic "science of sciences." As if from outside the circle of knowledge, or again, as if the form or soul of the circle, philosophy comprehends the location, limitation, rank and bearing of each discipline in relation to the others and to the whole of knowledge. The true aim of liberal education is the cultivation in university students of a philosophical habit of mind in just this sense of enabling them to "map out the Universe," that is, to see the relative disposition of things and of viewpoints.

In the fifth discourse, the centerpiece of the *Idea*, and in the two following discourses, Newman contrasts competing notions of the purpose of university education with his own. Not the mere acquisition of factual knowledge, "the passive reception of scraps and details," he says, but rather "knowledge impregnated by thought," appropriated and made a personal possession or habit; not useful knowledge in the sense of preparation for a vocation or profession, but rather learning for its own sake, its own enjoyment and reward; not even useful knowledge in the sense of making students better morally or religiously, but simply, directly, and only the cultivation of a healthy and illuminated intellect. Liberal education is a worthy and noble good all by itself, for it fulfills a direct need of our nature. The perfecting of the human intellect is the *raison d'être* of university education in its "bare and necessary idea."

The good of knowledge for its own sake, like all goods, is fecund and prolific. So does Newman reason as he discusses the power and grace that the cultivated intellect brings to every work and occupation it undertakes. Liberal education in this sense is "the great but ordinary means to a great but ordinary end," namely, fitness for the world. In addition to its usefulness to the one who possesses it, university education refines and facilitates our common life by raising the tone of a society and by training good citizens. In Newman's view, this then is the ideal of liberal education in itself, the education of "the gentleman."

In the last two discourses of the *Idea*, Newman shifts into a different register and radically qualifies, without much development, the glorious ideal he has just set forth. The gentleman's education in and by itself, he warns, tends toward the absolutising of reason and culture, and it may well produce a prideful individual who thinks himself self-sufficient and the measure of all things. Knowledge is one thing, virtue and religion another, he had written in an earlier discourse. It would be easier to quarry granite with razor blades or moor a ship with a single thread of silk, he says, than hope to contend with human pride and passions by means of knowledge and reason alone.

In Newman's view, a merely philosophical morality and a religion of reason and culture, provide no checks and balances for the uncontrolled, usurping and bloated intellect that makes itself its own center and feeds on itself as sole arbiter and judge of all things. Newman hints at what is to follow in more developed form in his other educational works when he says, already in the Preface of the *Idea*, that while the essence of the university is the cultivation of intellect, "practically speaking, . . . the Church is necessary for its integrity."

2.2. The idea of a university: illustrated.

The image of the university, necessary for the realization of the idea, calls for a different though clearly related handling of the matter. This, it would seem, Newman fully understood and intended at the time he conceived the "Dublin Discourses." "I am investigating in the abstract," he writes in the "Introductory Discourse"; "for the moment I know nothing, so to say, of history. . . . I am here the advocate and the minister of a certain great principle."

In the *Grammar of Assent*, "making an idea real" is seen to mean the intensification of the idea by means of memory and imagination; "realization" involves taking seriously history, authorities and personal experiences. To make an idea real is to deepen the speculative vision of notional apprehension into a rich and compelling image. "The heart is commonly reached not through reason," Newman writes, "but through the imagination, by means of indirect impressions, by the testimony of facts and events, by history, by descriptions." In his educational writings, Newman uses the simple word "illustrations" to include all of these ways of presenting images of the university and trying to make it real for us. In fact, Newman's illustrations are nearly twice as large in volume as his "idea."

He says that in writing the fifty-seven page "Appendix" of 1852, he is offering "illustrations of the main principles laid down in the foregoing Discourses." Here he cites historical records and

popular sentiments, he quotes from his own sermons and tracts, and he makes extensive use of authorities on university education, past and present.

"The Occasional Lectures and Essays," composed while he was Rector, are yet another attempt to illuminate his idea. In the 1858 Advertisement to this volume, Newman says that he here "pursued the illustration of one and the same important subject matter." In these lectures and essays, he creates delightful dialogues and fictitious letters; he draws from the great literature of the West and the teachings of the saints. He applies his idea to the study of literature and of science, the two great axes of liberal education, and to the practical commitments of the Catholic University: medicine and university preaching.

By means of the concrete applications, the varied voices and rich examples of the "Appendix" and the "Occasional Essays," the idea of a university takes fuller possession of the reader's imagination and begins to live in the understanding. Here is no systematic argument unfolding an idea, but rather an accumulation of facts and authorities, of fictions and applications which, taken altogether, serve to impress and persuade the imagination of the likely cogency of this great idea.

2.3. The "living idea" or image of a university.

What more could Newman add to the idea of a university, now defined and illustrated? What he adds in his final and completing volume of educational writings, put simply, is LIFE. In the volume of *Gazette* articles, which is entitled *The Rise and Progress of Universities*, the essence of a university is no longer "the bare and necessary idea" of the schematized circle of knowledge appropriated by the cultivated mind, but is, rather the living means by which this is accomplished, namely, the personal influence of the teacher. Second, Newman argues that the essence of anything is insufficient for its continuing full existence and well-being, for its "integrity." The integrity of the university consists in discipline. Personal influence and discipline must be conjoined and balanced if the university is to have continuing existence and health. And, third, Newman tells the story of the historical development of the university according to the shifting patterns of these two powers, influence and discipline. Development, discipline and personal influence transform the "bare and necessary idea" into a living and historically contingent idea.

We read the story of the university's birth in Athens and Rome, its survival of war and destruction, its cultivation in the monasteries and its protection by the popes, its maturity in medieval and modern Europe, and its struggle for continued well-being in contemporary England. At first sight, one might even think that Newman's main concern in this work is to present the actual historical development of the university. But Newman was not writing a history any more than he was merely painting pictures; he was trying constructively to make the university real to the minds of his readers.

In *My Campaign in Ireland*, Newman says he wrote the series of *Gazette* articles to give "a phantasia of life" to the idea of a university. This then is the STORY of the organic growth and development of a living idea; it is a work of historical imagination. Not meant to be history in the usual sense of the word, it is perhaps something like the dramatic history of Thucydides, or the creative cultural history of Herodotus, or even like Plato's great story of the Republic: "Come, then," wrote Plato, "let us create a city from the beginning, in our theory."

The *Gazette* articles accomplish their purpose primarily through the vivid portraits of particular individuals and of great cities. Newman invites us to join him in imagination as he paints a composite picture of the wide-eyed "freshman" upon his arrival at Athens.

So now let us fancy our Scythian, or Armenian, or African, or Italian, or Gallic student, after tossing on the Saronic waves, which would be his more ordinary course to Athens, at last casting anchor at Piræus. He is of any condition or rank of life you please, and may be made to order, from a prince to a peasant. . . . Perhaps he is some Cleanthes, who has been a boxer in the public games. . . . Or it is a young man of great promise as an orator. . . . called Cicero. . . . But see where comes from Alexandria (for we need not be very solicitous about anachronisms), a young man . . . [whom] some say is a Christian. . . . Gregory. . . . Or it is one Horace, a youth of low stature and black hair, whose father has given him an education in Rome above his rank in life, and now is sending him to finish it at Athens; he is said to have a turn for poetry.

Our young man searches for lodgings and a teacher, and Newman unfolds the physical loveliness in both nature and art which made this sort of ideal land the special seat of the Muses. Lowly abodes, narrow streets, not a bookstore in sight! "[I]t was what the student gazed on, what he heard, what he caught by the magic of sympathy, not what he read, which was the education furnished by Athens." Leaving the city behind, the young man mounts the Acropolis to the right, or turns to the Areopagus on the left; he studies sculpture at the Parthenon, painting at the temple, drama in the theatre; he turns westward to the Agora and hears Lysias pleading or Demosthenes haranguing; he passes through the city gate to the tombs of the mighty dead, and there is Pericles himself, converting a funeral oration into a philosophical panegyric of the living. This is Athens, the ideal site of the university, and here the student imbibes, Newman writes, "the invisible atmosphere of genius and learns by heart the oral traditions of taste."

At last the student comes to that celebrated Academe, with its groves and statues, and the stream of Cephissus flowing by. But wait, his eye and ear are just now arrested and magnetically drawn by something—someone speaking: it is the great master Plato. Newman writes:

What [the student] sees is a whole, complete in itself, not to be increased by addition, and greater than anything else. It will be a point in the history of his life; a stay for his memory to rest on, a burning thought in his heart, a band of union with men of like mind, ever afterwards. Such is the spell which the living man exerts on his fellows, for good or for evil.

In the *Gazette* essays, Newman places the personality of the great teacher at the birth of the entire university movement. In the "Dublin Discourses," Newman had spoken abstractly of "an intellectual tradition which is independent of particular teachers." But now, of the living image of the university, he writes: "An academical system without the personal influence of teachers upon pupils is an arctic winter; it will create an ice-bound, petrified, cast-iron University, and nothing else." The general principles of any study may be learned at home from books; but the detail, color and tone which bring an idea to life can only be "caught" from those in whom it lives already. No books can get to the minute questions and felt difficulties, the special spirit and delicate peculiarities of its subject in the same and certain way that can come from the sympathy of mind with mind, through the eyes, the accent, the manner, the casual expression and unstudied turns of familiar conversation. "[I]f we wish to become exact and fully furnished in any branch of knowledge which is diversified and complicated, we must consult the living man and listen to his living voice." It is in the assemblage of such great minds—lecturing, discussing, guessing, colliding, one with another—that books themselves are originated and that the great maps of knowledge are created, advanced and passed on. Newman encourages research, writing and publication by university faculty, and their professional activity, such as participation in learned societies and periodic meetings. For in these ways, he says, personal influence extends from the university to the city and across national boundaries. Influence, for Newman, is the direct source of the advancement of knowledge. "It was the action of personality, the intercourse of soul with soul, the play of mind upon mind, it was an admirable spontaneous force, which kept the schools of Athens going, and made the pulses of foreign intellects keep time with hers."

The portraits of the Athenian freshman, of Plato and of Athens show but the birthplace, the precarious beginning of the living idea of a university. Like St. Augustine, St. Thomas and Dante before him, Newman understood that the liberal arts, left to themselves, can be both powerful and dangerous. Always seeking balance and wholeness, he understood that the gift of an influential personality, either in popular teachers or talented students, brings with it the equally strong risk of pride of intellect, ambition and the intoxication of applause. Accordingly Newman devotes an entire *Gazette* article to the sobering portrait of the celebrated Abelard.

"Behold, the whole world is gone out after him." Brilliant student and eloquent, attractive teacher, the young Abelard possessed an undisciplined self-will, ambition and contentiousness which, in Newman's view, became his downfall. Newman faults Abelard in his youth for his myopic devotion to the liberal art of logic, that "gladiatorial wisdom" that was at once his greatest accomplishment and also the cause for disrespectful treatment of his teachers and strenuous opposition to the reading of the classics. The young Abelard's impatient refusal to submit his mind and "his one idea" to any author or authority outside himself illustrates the principle of personal

influence run wild. For Newman, the "integrity" of academe demands something more: discipline.

The "integrity" of anything, writes Newman in the *Gazette* articles, following Aristotle, is what enables its continued existence and well-being. We may still be human beings if deprived of air and water, but we will not be human beings for long! The "essence," that is, the definition or idea in itself, of a human being does not include the air we breathe and the water we drink, but these life-sustaining elements are absolutely necessary for the "integrity" of human life, that is, for its completeness and well-being. "Things are not content to be in fact just what we contemplate them in the abstract, and nothing more; they require something more than themselves." At this point it becomes appropriate to speak of Newman's living idea of CATHOLIC higher education.

3. The Catholic university.

The idea of a university-in-itself does not include Catholicism any more than the essence or idea of a human being includes breathing. But the living university, as it has really developed through time and as it ought to be today, is given an added gift of sustenance and well-being by Catholicism, even as air gives vitality to human beings. As Newman sees it, the Church's main practical presence to the Catholic university should be through the university's historical development and particular tradition, and through the university's continuing exercise of discipline—by means of its institutional structures, in its community and liturgical life, and in the individual lives of its members.

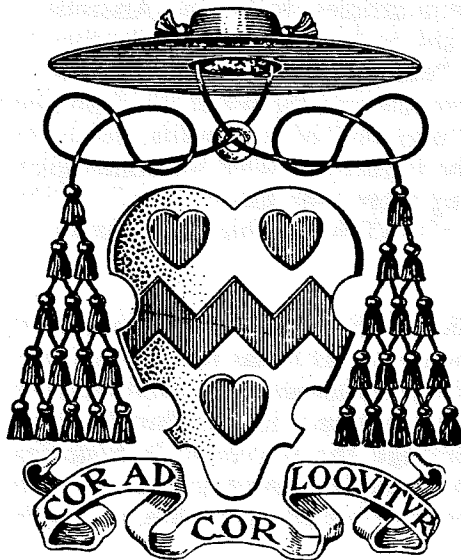
The university's exercise of a balancing discipline in the moral and religious life of its members, Newman represents in the *Gazette* articles by Rome—both ancient, classical Rome and the Roman Catholic Church. "As time has gone on, it has been found out that personal influence does not last for ever. . . . Accordingly, system has of necessity been superadded to individual action; a University has been embodied in a constitution, it has exerted authority, it has been protected by rights and privileges, it has enforced discipline."

Ancient Rome, with its emphasis on the cultivation of civic virtue and its talent for organization, formed a political framework and created establishments which were to last forever. In Rome, the elements of knowledge flourished in the Trivium and the Quadrivium, and the Law of the Empire provided for schools, for the endowment of professors and their chairs in the Capitol. Education was thus assured of protection and propagation, as it tempered political administration, civilized barbarian manners, reconciled uncongenial countries, served the useful arts, developed a system of ethics and framed a code of laws. But Rome, which Newman portrays as beautifully as he did Athens, as "the noblest earthly power that ever was," eventually succumbed—first to the Goth, then the Hun, then the Lombard.

In the midst of centuries-long destruction, Newman points out, it was the Church that preserved the ancient learning: the circle of liberal knowledge, personal influence together with the discipline of authority—by its monasteries and schools, its educated clergy, its evangelizing saints, and its learned and holy popes. Newman's *Gazette* articles on Pope "St. Gregory the Great" and on "The Isles of the North," Brittainia and Hibernia, show how from the 6th to the 8th centuries, Ireland and England were together "the storehouse of the past and the birthplace of the future." The great medieval universities—Christian all, rose out of the ancient culture preserved and spread by the Church. From the time of Charlemagne, and throughout the great period of the Schools, Newman observes, "Christianity which hitherto might be considered as a quality superinduced upon the face of society, now became the element out of which society grew into shape and reached its stature."

For Newman, however, the fruits of the whole tradition of learning, now understood as Christian learning, can be destroyed not only by devastating invasions from the north, but also by the purely literary ideals of the Renaissance, the exclusively scientific ideals of the Enlightenment, and the English utilitarian onslaught of his own day. The portrait of "the gentleman" from the discourses is greatly enlarged and brought to life by the *Gazette* articles—not only in the images of Athens and Rome, but also by the representations of these modern cultural ideals and the individuals who embodied them. They are indeed images or aspects of the essence of a university, but not of its wholeness; or they are images of its essence, but without the fulfillment of conscience in religious faith. The cultivated intellect easily substitutes brilliance or beauty, human law or

expedience for the gentle promptings within. The happiness of "the gentleman" would be complete "were it not for the memento within him that books and gardens do not make a man immortal."



Newman's Coat of Arms

In Newman's living idea of the university, the colleges or residence halls—the small communities of scholars and tutors living together—are the place of moral and religious formation, and thus of discipline and integrity. They take over where the institution of the family leaves off by providing all that is implied in the name of home—a refuge, a shelter, a place of companionship, prayer and instruction, "the shrine of our best affections." Newman writes: "Regularity, rule, respect for others, the eyes of friends and acquaintances, the absence from temptation, external restraints generally, are of first importance in protecting us from ourselves." The three virtues of the Christian student, "faith, chastity and love," are cultivated in these small communities of everyday life and friendship.

By discipline as the corrective and complement of personal influence, then, Newman means not only a life lived within the institutional authority and traditions of the university and the Church, but also the discipline or submission of a regular and ordered personal and social

life, according to the dictates of the Image of God within oneself and others.

Once again it is obvious that Newman's insistence on the unity of balanced principles, here influence and discipline, though "of difficult and rare attainment," is grounded in his theological perspective and personal faith. Only in God are influence and discipline absolutely united, he notes, for God is at once a living, personal Agency and a Rule of right and wrong. Here below, however, the two principles are separated, each with its own function, each necessary to the other. Just as the power of influence can be one-sidedly abused, as illustrated in the portrait of the young Abelard, so can discipline become a distorted end in itself. In an autobiographical vignette, Newman recalls some of the "dry old redtapists" of his student days, for whom law reigned without influence, system without personality, institutional establishment, regularity and tradition exclusively for their own sake.

Thus, primarily by means of living portraits, the *Gazette* articles concretely illustrate Newman's idea of a university in its fullness and integrity: personal and institutional influence in cultivating the free life of the mind, personal and institutional discipline in cultivating the Christian virtues. The developments of history and tradition are used by Newman as both "an adumbration . . . of the pattern of a University" and as "an anticipation of its type." Concluding one illustration, Newman writes:

I take the account given us by Peter of Blois, merely as a specimen of the way in which the present fabric of knowledge was founded and reared, as a picture in miniature of the great medieval revival, whatever becomes of its historical truth. As a mere legend, it is sufficient for my purpose; for historical legends and fictions are made according to what is probable, and after the pattern of precedents.

4. Conclusion.

The argument drawn from Newman's historical imagination is not the comprehensive, theoretical argument of the "Dublin Discourses," but rather the complementary argument of concrete reasoning from antecedent probabilities. Such an argument works something like this: Here is a picture of what the university has been, and what I imagine it to have been, drawing from the instances I have cited, and here is a sketch of the main ways in which it has developed down through the centuries of its tradition. Accordingly, if the university is true to type, and there is no reason to think otherwise, this is what it should look like today.

In the "Dublin Discourses," the idea of a university is like the large and sweeping strokes of a

pencil sketch, showing the outlines of the perfectly proportioned relationships of parts and whole; in the illustrations of the "Appendix" and the "Occasional Essays," Newman adds to that sketch color, dimension and detail; and then, in the *Gazette* articles, the idea of a university is brought to life and set in motion, almost like the protagonist of a great epic in whose living drama we, as Catholic university people, are actors, even as we are readers.

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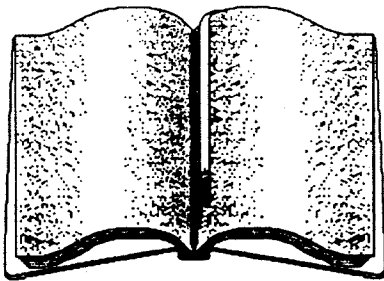
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HOMILY FOR THE ANNUAL PLS MEMORIAL MASS

Presented on November 2, 1990

by Rev. Nicholas Ayo, C.S.C.



In the ancient Celtic calendar year, November 1st marked the beginning of a new year. It began at dawn. October 31st was of course the last day of the year, and it ended at sunset. The long night between the end of summer and the not yet beginning of winter was a time of confusion and chaos. That night was outside of time. There was neither past nor future. The dead were mixed up with the living, for everyone existed all at once. The dead were contemporary; the underworld was set loose; all sense of sequence was suspended, and anything good or bad could happen. Devil's night in Detroit

captures something of this primal danger and fear. This transitional evening was open to lawlessness and disorder. Disintegration and meaninglessness were characteristic. Nothing made any difference, because time was suspended and human purposes were futile. That folklorish night is the predecessor of our Halloween night. The feasts of All Saints and of All Souls were meant to be a religious affirmation that the providence of God is never in eclipse. The eve of All Hallows Day, that is All Saints Day, as November 1st became in the church calendar, was thus called Hallows-eve or Halloween.

All Saints day on Nov. 1st and All Souls day on Nov. 2nd was the church response to a pagan fear. Chaos among the living and the dead was never God's providence. The dead of the past belong to the one church, and they reign in the joy of God in heaven. The church suffering awaits the completion of its seven-storied mountain of inner purgation in order to see and to love God. The church in time and on earth belongs to this communion of saints. The dead are not separate from us nor confused and inter-mingled with us in chaos. They are not a threat to us but a benefaction. What we celebrate in these church days of all saints and all souls is not the spooky fear that the dead and the living are enemies, but the hope and faith that with God there is communion, peace, and final fulfillment. Where they are we will be. The joy of seeing God in each other and each other in God will be ours as it is now theirs.

Our lives have meaning because they consist of a beginning, a middle, and an end. Whatever happens to us contributes to our story in its fullness and significance. The people in our lives, and even the people who preceded us, whose labors in their fruitfulness we enjoy, and whom we may never have known, are part of the meaning of our story. We have hope that our life is not futile because their life has not been futile. Their final end in God gives us hope that we too might achieve the vision of God in all eternity.

In senior seminar we are reading of Captain Ahab and his mad pursuit of the white whale, Moby Dick. Ahab rightly insists that the accidental loss of his leg in a whaling adventure be seen as a meaningful event. He does not, however, await in hope for the explanation of this event in his life. He insists on forcing the issue now. The communion of saints is the faith affirmation that all human events are meaningful in the providence of God. Those who precede us with their life and labor are reminders to us that we follow the same divine story. Where they are we shall be. What they labored to bring about in themselves and in the community are a part of our life and labors. We have received from them and we are now giving to those who will follow us. Today we celebrate those divine and human bonds that are never broken even if out of our sight, and which are woven by the goodness of our life and the grace of God that invites us to accept the community of humankind in the mystery of God who creates us, who gives us the beloved to be born of Mary, who sends the Holy Spirit into our hearts even now that we do not miss the meaning of our lives in the communion of saints in God, what eye has not seen nor ear heard, nor has entered into the heart of human beings what God has prepared unto our fulfillment and beyond our wildest dreams.

Alumnae/i News

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

Class of 1955

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

Class of 1958

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

Added by PLS Office:

William A. Sigler is a Director for Overseas Development Programs. His address is 4312 Lorene Lane, Annandale, VA 22003.

Class of 1960

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

Class of 1963

Congratulations of Mike McCarthy on the publication of his new book, *The Crisis of Philosophy*, which was recently published by the State University of New York Press. Mike is Professor of Philosophy at Vassar College.

Class of 1967

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

Class of 1970

William F. Maloney, M.D. is one of the world's leading ophthalmic surgeons specializing in the field of cataract surgery. He brought a new technique called *phacoemulsification* to San Diego in 1980. He is also a co-author of *Textbook of Phacoemulsification* which is distributed and studied worldwide and is currently being translated into French, German, Japanese, and Chinese. Video tapes, which he has produced for the courses he directs, have been awarded first place for teaching excellence by the American Society for Cataract and Refractive Surgery. In conjunction with the Stanford Research Institute, he and a co-worker have developed the Maloney/Hall Safe Start Surgical Simulator. This uses model eyes and synthetic cataracts for surgeons to practice techniques safely. He began collecting flags from all around the world, while he traveled with teaching. You can see his collection of flags displayed at his home 2020 Ocean Front, Del Mar, CA 92014.

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. #1325, Denver, CO 80203-4316
and John Burkley, 1643 Barrington Road, Columbus, OH 43221)

Added by PLS Office:

Dick Gorman has an 18 month old son, who brings him a lot of joy. His address is 12222 Blue Ridge Extension, Grandview, MO 64030.

Willaim M. Kane is an attorney. His address is P.O. Box 3931, Grand Junction, CO 81502

Class of 1974

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

The response to my first mailing was terrific! This column will be a major update on what we've been doing for the last 15 years.

In general terms, of the 15 respondents and me, there are nine lawyers, 1 stock trader, 1 clinical psychologist, 1 librarian/PR director, 1 journalist/ad-man, 1 full-time parent, 1 priest, and 1 art conservator. Everybody is married except Father Joe Griffin, who wrote, "Polish pope says no!" There are a total of 22 children, from Kim Magnotta Cunningham's 9-year-old Beth to Bruce Fassler's 4-month-old (children's ages as of October.) We've scattered from Newburyport, MA (Steve Boy) to Spokane, WA (Doug Siddoway), although a majority are living in the Midwest. And people are reading some very interesting things. . . .

In individual terms:

Anne Bernard Keller has an MLS from Michigan, 1975. She is now Director of PR for the Public Library of Cincinnati and Hamilton County, with a staff of 10. (The Library system has 41 branches, 750 employees, \$35 + million budget! "Not at all like 'Marion the Librarian!'") Anne married her husband Duane in 1984, and they're happily working on their 60 + year-old home. She also volunteers for the Cincinnati Youth Collaborative, Junior League, and the Fine Arts Fund.

Steve Boy earned a masters in counseling psych. from Boston College, 1986. He is in private practice in Haverhill, MA specializing in geriatrics and substance abuse counseling. He married Theresa Newkirk, a social worker, in 1978, and they have two kids, Natalie, 6, and Stephen Michael, 26 mos. Hobbies include constructing and firing amateur rockets (with FAA clearance!), and restoring his post-Victorian home. "I spend my professional life now back in that damn cave sometimes trying to drag folks into the light. Psychology has been a way for me to be a philosopher in modern times and make a living."

John Boyd is a partner in the law firm of Smith, Somerville & Case, who specialize in product liability. He earned his JD from U. of Maryland, Evening Division. He's been married to Dr. Diana Martinez-Boyd (PhD) 12 years, "no children, 2 dogs." They just bought a home "on the water" in Shady Side, MD as John's an avid sailer/dinghy racer and enjoys all water sports, hunting and fishing.

Rob Carsello is a Double Domer, having his JD from ND. After practicing and teaching law, he has been since 1985 an agent for Northwestern Mutual Life and an investment officer for Robert W. Baird. Look for his article in the March, 1990 issue of *Personal Financial Planning* magazine. Rob and his wife Sheri Palmer live in Evanston, IL. She is an administrator at Northwestern. Rob is a fitness swimmer and is the Administrative VP of Toastmasters of Evanston.

Larry Cima, a trader on the Chicago Board of Trade, has an MBA from Northwestern. He and his wife Patricia have three children, Emmilia, 6, Caitlin, 4, and John, 2.

Bruce Fassler is a city prosecutor in Middletown, OH. He's married, has two daughters ages 7 years and 4 months, and is active in his community as a member of the board of Big Brothers and with Kiwanis.

Tom Franco earned an MAT at Smith College, 1975 and a JD at Fordham, 1984. He is now the president of Broadgate Consultants, Inc., which provides advice to foreign companies seeking access to the capital markets in the US. His wife Janet is VP at Capital Research, a major money management firm. They have two sons, Patrick and Nicholas, and two homes, in Bronxville, NY and Becket, MA.

Joe Griffin is on the pastoral team at St. Mary's Parish on the campus of Central Michigan U., after doing his post-graduate theological studies at the Catholic U. of Louvain, Belgium. Current professional interest is education/Faith Formation of adults. For fun he windsurf, skis, etc., and remains an Irish fan.

Dan Hartnett, JD, Loyola of Chicago, served with the Army for three years in Germany, then with the US Justice Dept. prosecuting tax cases until 1986. Now he concentrates his law practice in Chicago in *defense* of criminal and civil income tax controversies! He married Amanda Jones in 1986, and son Arthur is "terribly two."

Kim Magnotta Cunningham recently moved from Michigan City, IN to Elkhart—"a stone's throw from the Golden Dome," with her husband, Mike (ND '73), and two children Beth, 9, and Tony, 5, to whom she devotes her time.

Marc Maurer has been president of the National Federation of the Blind since 1986. He earned his JD at Indiana in 1977 and has been practicing since 1981 in Baltimore, where he lives with his

wife Patricia Schaaf. Among other activities, Marc "likes to discuss the merits of three or four different good red wines . . . worry about the law . . . and walk on a country road on the leaves."

Joe O'Connor is also a lawyer. He and his wife, Sarah, have 2 children, Elizabeth and Bill, and live in Hammond, IN.

A.J. Schwartz got his JD from Kansas in 1977 and now practices business law in Wichita. His wife Jane (everybody remember Jane?) whom he married in 1974, has a BS from Northwestern and MS from K.U. They have three kids, Eric, 9, Al, 7, and Emily, 2. A.J. is another fly fisherman, and does bow hunting for deer.

Mike Sherrod has had a career in publishing and now marketing. He has a Masters in Journalism/Publishing from Missouri at Columbia, and built his own publishing firm, which he has since sold. He is now in marketing for American Airlines in Ft. Worth. He and his wife Melissa have two sons, Colin, 8, and Nicholas, 6. Mike is another fly fisherman, and also collects rare books. He enjoys playing baseball with the boys and they've had their first successful camp-out. They also keep rabbits!

Doug Siddoway earned his JD at Utah in 1978. After several years in NYC, he is now a principal in the firm of Witherspoon, Kelley, Davenport, & Toole of Spokane Seattle. He and his wife Lauri have three boys, Dan, 5, Hank, 3, and Jack, 10 mos. He enjoys fly fishing, cross-country skiing, and reading, and also promotes rock concerts!

Your Reporter has an MA in Art History with Cert. of Advanced Study in Conservation from SUNY-Buffalo, 1984. Since then I've been a paintings conservator at the North Carolina Museum of Art in Raleigh. I married my husband Pete in 1975, in the Log Chapel at ND. He's a PhD candidate in education at UNC-Chapel Hill. I swim for fitness, read about art and murder, and do a lot of cross-stitch. Pete and I haunt the antique shops searching for Mission style furniture we can afford.

The last question I asked, "Have you read any good (or great) books lately?" got many interesting and thoughtful responses. The inquiring spirit of PLS is alive and well!

A "seminar" list:

Storytelling: Faith & Imagination, by William Bausch, "light, lively, enjoyable intro. to much current work on 'right-brain' approaches to 'religious language' and communication" (Joe Griffin)

The Truth Hurts, by Jimmy Piersall (Joe O'Connor)

The Last Lion-Alone, by William Manchester (part 2/3 of his biography of Churchill), "proves there's life after middle age" (Dan Hartnett)

The Holy Man and the Psychiatrist and *Spirit and the Mind*, by Dr. Samuel Sandweiss, "highly readable material from a genuine source" (Rob Carsello)

A Christmas Carol, by Dickens, "a metaphor for psychotherapy . . . it simply portrays much of what life is about" (Steve Boy)

Raintree County, (novel) "a good read" and *The Once and Future Kind*, by T.H. White, "a re-reading is in order about this time of life" (Mike Sherrod)

The Art of Describing, by Svetlana Alpers, "places 17th c. Dutch painting in the cultural context of the scientific revolution" (Jan Waltman Hessling)

Those who wrote, keep us informed. Those who haven't written yet, there's plenty of time before the next issue of *Programma*. Would anyone be interested in being on/ having a mailing list of the whole class? If so, I'll get one out.

Added by PLS Office:

Congratulations to Phil McKiernan, who has been made a member of the firm Hackman, McClarnon, Hulett, and Cracraft in Indianapolis.

Class of 1976

Andy Panelli has a new address: 1353 Logan Court, Sidney, OH 45365; (513)-497-7802.

Class of 1978

Patrick Mannion is turning forests into parking lots and having children. His address is 7665 Hunt Lane, Fayetteville, NY 13066.

Class of 1979

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

Added by PLS Office:

William Britain's address is 559 W. Aldine, Chicago, IL 60657.

Class of 1980

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

Added by PLS Office:

Congratulations to Bob and Lucy Jones on the birth of their daughter Rebecca Marie on September 19, 1989.

Class of 1982

Laurie Tyhsen is a teacher for Trinity School at Greenlawn, and her new address is 809 E. Angela Blvd., South Bend, IN 46617.

John Roda received his JD from Notre Dame in '85, and is a lawyer for Rubin, Quinn, Moss and Heaney in Philadelphia. He had a seminar in his office on 9/11/89 along with Kathy McGarvey et al. on Bloom, *Closing of American Mind*. He also married Ann Cuddy on 10/28/89. His new address is 1565 E. Montgomery Ave., Philadelphia, PA 19125.

Class of 1983

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

Class of 1984

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

Added by Caroline (Masciale) Mulligan

An impromptu reunion was had recently by Larry O'Toole, Joe Morris, Jerry Mulligan, and Caroline Masciale Mulligan when all four met at the Housing Now! rally held in DC in October. At the time Larry was working with the Catholic Worker House in Chicago. Joe had just moved to the DC area after spending some time in Venezuela. Currently Joe is teaching Spanish to students at Gonzaga High School in DC. He is looking for more permanent work in international development. Jerry will finish his masters in social work from Catholic University this summer; he is the parish social ministry coordinator for Catholic Charities in Arlington, VA. Caroline works for Student Affairs at Georgetown University, coordinating support services for disabled students. She is also working (slowly) on a masters in liberal studies from Georgetown (next semester's class is on Herodotus and Thucydides).

John Curran is in the seminary.

Greg Doyle '85 is married to Carrie Burke '86 and is out to sea with the Navy.

Jay Dunlap taught English at Marquette High School for awhile and is now involved in a journalism program at Northwestern. He is also engaged and plans to marry in June.

Ken Harkenrider, confirmed Hoosier, is an elementary school teacher and soccer coach in Fort Wayne, IN. One of his students recently asked Ken if they had cars when Ken was a boy.

Dennis Hefferon is Daddy to Lauren, age 1 and a half. Dennis, Lauren, and Mommy, Lynn Wittenbrink '84, live at the Kent School in Connecticut, where Dennis teaches Greek and Latin.

Sharon Keane, who attended Anne and Joe's beautiful wedding, is based in the DC area. Besides teaching CCD to kindergartners, Sharon is a consultant for the federal government and develops information systems. She rang in the New Year on the 50-yard line at the Orange Bowl in Miami. Sharon welcomes any visitors to DC to call her at work (301-585-8480) or home (703-548-9624).

Martin Lutz was seen at the Notre Dame/U. VA Kick-off Classic at the Meadowlands last August. He is an attorney in DC and is engaged to be married.

Sharon also reports seeing Lou Nanni at the Orange Bowl. Lou lives in Orlando, FL where he coordinates mission work for the diocese. Please write in and tell us more, Lou.

Mike Neus, an attorney with Coudert Brothers' international law firm in New York, will take up residence in Singapore in mid-January. Mike recently became engaged to Karen Ferris, a researcher for CBS—congratulations!

Anne Romanelli wed Joseph Schmitz June 3 in their hometown of Huntington, Long Island. Anne sings in her parish choir and recently sang a solo from Handel's *Messiah* in a Christmas concert. She works as a financial paraplanner for Mutual of New York Financial Services (MONY). Joe is a programmer for financial information.

Michael Schierl is a second-year corporate associate, specializing in mergers and acquisitions, with Dewey, Ballantine, Bushby, Palmer and Wood in New York. It was "love at first sight" for Michael when he met Kessaree Mestprasat in Hong Kong last year. Now the two are engaged to be married and Michael is learning all about Thai/Buddhist wedding customs. Kessaree's Thai family will host an engagement ceremony in Bangkok in February, and the couple plans to marry in May 1991 in Chicago. In the meantime Michael is amassing a dowry to demonstrate his suitability for the match. Best wishes to you both! In his spare time Michael serves on Notre Dame's library council, a Presidential appointment that considers budgeting, operations, and maintenance for the library. Michael reports that Otto Hilbert serves on the Notre Dame's law school advisory committee.

Sandy Spencer married Dave Howland July 22 in Purcellville, Virginia. Since graduation Sandy has worked for the EPA. As an environmental protection specialist, Sandy brings multinational, polluting corporations to their knees. Husband Dave also works for the federal government and is an avid follower of Calvin and Hobbes. They live in Centreville, VA.

Rumor (by way of Mike Neus) has it that Tom Vasatka works for Liz Claiborne in New York. Tom, is that true?

Class of 1985

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

Added by PLS Office:

John Breen is an attorney for Sidley & Austin in Chicago, IL. From 9/88 to 9/89 he was the clerk for Judge Boyce F. Martin, Jr. in the U.S. Sixth Circuit Court of Appeals. His address is 506 W. Deming #3-E, Chicago, IL 60614.

Kathleen Lach is a private banking officer for Fifth Third Bank. She is involved with Junior League and Notre Dame Clubs of Columbus. Her address is 2427 Tremont Rd., Columbus, OH 43221.

Kathleen McGarvey Hidy is a law clerk for a federal district judge. She married in September to Richard Hidy. Their address is 12123 F Sycamore Terrace Drive, Cincinnati, OH 45249.

Class of 1986

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

Mike Bolger: Colleen McCloskey saw Mike at review classes for the bar. He passed the bar (as did Colleen), and he now works for the Cook County States Attorney.

Erin Buckley/Jerry Bradley: Erin and Jerry are engaged!! They will be married in summer of 1990. They are both working at law firms.

Tom Considine: Will be graduating from MBA school at Northwestern. He spent some time in Holland on his MBA works. Wants to work in Chicago after graduating.

Dierdre Erbacher Price: Dierdre was married about a year ago. She works in advertising or PR in New York. At the last sighting, Dierdre was blonde.

Beth Fenner: Beth moved to New York. She works for *Money* magazine. She is a reporter for the "Money Helps" column. (Yes, her name is there in small print, I checked). The column Beth works on is like the "Dear Abbey" of financial affairs, and it is well known for its sarcasm. Beth enjoys NYC, but still pines away for graduate school in English Literature (some day!!).

Katie Fogle: Katie is in France (I think). She's is working on her PhD in History and Philosophy of Science.

Dan Grudy: Dan is either at Berkeley doing theological studies or in Chile.

Carolyn Hagan: Carolyn is in NYC. She was working at *Glamour* magazine, but she has recently moved to *Self*. She works in the editorial department. Carolyn's address: 349 E. 49th St. Apt. 6P, New York, NY 10017 (212) 750-0145.

Caroline Hogan: Caroline is still at Covenant House. It's a social service organization based in NY which helps runaways. She is also going to Columbia University for her masters in Social Work. Needless to say, Caroline is *very* busy, and her friends in NY need to make appointments with her. 11 West 17th St. Apt., New York, NY 10011 (212) 463-7517.

Kate Hebert: Kate is in graduate school at Indiana University—I'm not sure what field. She is getting married in June. 714 N. Park, Bloomington, IN 47408.

Liz Kenney: Liz received her MA in education from the University of Chicago. She now teaches high school English, American Lit, and freshman in the Chicago suburbs. She also lives with two philosophy geeks who constantly remind her of PLS. 1220 W. Columbia Ave. #1,

Chicago, IL 60626 (312) 465-4454.

Meg Koreman: Megan is working on her PhD at Berkeley in Intellectual History. She is studying France's underground movement during World War II. She will be taking comprehensive exams soon. Good luck! 2555 Virginia #209, Berkeley, CA 94709.

Charles Kromkowski: Charles is engaged! We demand details!!

John Mangan: Graduated from Law school—Now works in Buffalo NY.

Jerry McCafferty: Jerry is in her 3rd year of Law School at Georgetown. She has a grant for next fall to start a program for legal advocacy for the homeless in Denver. 219 1/2 11th St. SE, Washington, DC 20003.

Colleen McClosky: Colleen graduated from law school in May. She now works for a law firm in downtown Chicago. She works in securities and aviation. She says to Carolyn H. "Are you spacey?" She also notes that senior essay was worse than taking the bar! She has bought a condo on Chicago's lakefront—the address is: 505 N. Lake Shore Drive, #2604, Chicago, IL 60611 (312-) 527-2043.

John Mooney: John moved to NY in the fall—he's in love. He is working in publicity at Dell books. (718) 855-6204.

Kevin Quinn: Kevin graduated from law school. He now works in Ohio for a law firm.

Sean Reardon: Sean is teaching physics at a Quaker school in NJ (near Philly). He has been spotted recently in NYC. He is considering graduate school. 412 N. Washington, Moorestown, NJ 08057.

John Tallarida: John worked for Chubb in St. Louis, but is now in Chicago working for Alexander and Alexander, an insurance company. He is working in consulting/sales for banks and stockbrokers. 1314 W. Wrightwood, 3F, Chicago, IL 60614.

Thanks to everyone for the information—please update your address with me or the PLS office. People have been asking me about some of the "missing persons"

Added by PLS Office:

Cecilia L. Smith is a lawyer working in Oradell, NJ, she thought she would never finish law school. Her new address is 222 Kinderkamack Road, Apt. E, Oradell, NJ 07649.

Class of 1987

(Class Correspondent: Terese Heidenwolf, 843 Mandy Lane, Camp Hill, PA 17011)

Nick Moore is a graduate student and teaching assistant in philosophy at the University of Texas at Austin. His address is 710B East 44th Street, Austin, TX 78751, Phone (512) 451-9683. He asks Mr. Luepke, Mr. Kraiss, and Mr. Mysogland to call or write him.

Added by PLS Office:

John Cooney is a backhoe operator for Culvert Excavation Co. He climbed to the top of Mt. Hood in July. His address is 4040 24th Ave., Forest Grove, OR 97116.

Bill Karais is a third year law student at Boston University. He just published an article concerning rights of developmentally disabled for the American Journal of Law & Medicine. His address is 48 Claymoss Road, Brighton, MA 02135.

Gregory Leon Tuel is a Peace Corps Volunteer in Paraguay, South America. He is helping the 438-member community of Isla Alta to help itself while working alongside the Paraguayan Nat. Service of Environmental Sanitation. His new address is Voluntario del Cuerpode Paz, Mbuyapey, Dpto. Paraguari, Paraguay, South America.

Class of 1988

(Class Correspondent: Michele Martin, Theology Department, University of Notre Dame, Notre Dame, IN 46556)

Gabrielle Arrieh is half way through law school at Georgetown and loves Washington, D.C. She is interested in corporate, real estate, and banking law and is writing an article for the law review on banking regulation. Her address in D.C. is 1201 S. Courthouse Rd. #530, Arlington, VA 22204, and ph: (703) 486-0530. Gabrielle plans to spend the summer working for two firms in Dallas where her address will be: 4103 Esters Rd., Irving, TX 75038; (214) 252-4630.

Charles Buckley is also in Washington, D.C. (from the grapevine).

Chris Dillon is doing his James Bond work in Boston with the Air Force. (A word to the wise: don't ask him what he does because if he tells you, he'll have to kill you. . . .) Chris is living

about a block from Walden Pond on Longfellow Rd.—true to the PLS philosophy. His address is 35 Longfellow Rd., Concord, MA 01742.

Rob Lewis is also in Washington, D.C. (from the grapevine).

Michele Martin is at Notre Dame working on her degree in Theology. Send any information about yourself or others in our class to Michele in care of the Theology Department as she is the class of '88 correspondent.

Added by PLS Office:

Timothy Gianotti is a graduate student. He just returned from his Fulbright year in Amman, Jordan, and is now studying for his M.A. and Ph.D. at the University of Toronto. His field is Islamic Philosophy, and is working under the direction of Dr. Michael Marmura. His new address is 500 Clinton St., Toronto, Ontario M6G 2Z4, Canada.

Class of 1989

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

Added by PLS Office:

Desmond Curran is currently a law student at Notre Dame. He would love to hear what everyone is doing. He will try to write back as well as a first year law student can. His address is 1419 N. Oak Hill Drive, South Bend, IN 46637.

James Harrington is still hanging out at Notre Dame. His address is Campus View Apts., 54585 Irish Way Apt. 302, South Bend, IN 46637.

Patricia Oakes is a student, but she didn't say where. Her address is 1930 New Hampshire Ave. N.W. Apt. 43, Washington, DC 20009.

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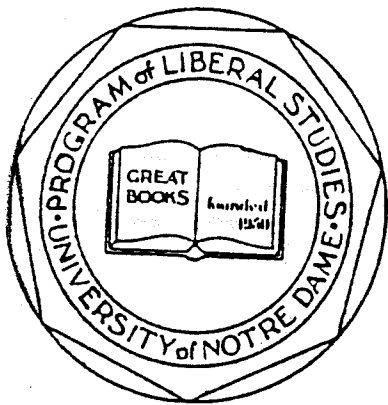
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