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JOHN HENRY NEWMAN

The Idea of a University

JOHN HENRY NEWMAN'S *The Idea of a University* is among the most famous attempts to define a liberal arts education. Originally written in 1852 in response to a papal proposal for a Roman Catholic university in Ireland, *The Idea of a University* served as an intellectual manifesto for Catholics, who had long been an oppressed minority in the British Isles. Full emancipation occurred for them only in 1829; prior to that date, Catholics had been denied political rights in England and Ireland as well as admission to the great British universities, Oxford and Cambridge.

Newman (1801–90), a well-known Anglican priest who had converted to the Roman church, wrote *The Idea of a University* to explore what a Catholic university would be like — how it might merge religious and secular concerns. He was also responding to a world growing ever more secular in its interests, more scientific in its methods, more utilitarian in its philosophy. Revolutions in technology and industrial organization seemed to be reshaping every human endeavor, including the university.

Newman had reservations about these changes, many of which we take for granted today, such as the division of universities into various “schools” (arts, sciences, professional schools), the selection by students of their own programs of study, and the establishment of areas of specialization (what we would call majors). His aim in this essay is to defend the value of learning for its own sake.

The Idea of a University is an example of deliberative rhetoric: Newman is both recommending and defending the proposal for a Catholic university. He faces both an entrenched Anglican tradition and a scholarly community leaning in the direction of what is today called secular humanism. The following excerpts from this book-length work do not focus on religious issues, however. Instead, they explain several of Newman's goals for the liberal arts university.

—J.R.

DISCOURSE V KNOWLEDGE ITS OWN END

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I have said that all branches of knowledge are connected together, because the subject-matter of knowledge is intimately united in itself, as being the acts and the work of the Creator. Hence it is that the Sciences, into which our knowledge may be said to be cast, have multiplied bearings one on another, and an internal sympathy, and admit, or rather demand, comparison and adjustment. They complete, correct, balance each other. This consideration, if well-founded, must be taken into account, not only as regards the attainment of

truth, which is their common end, but as regards the influence which they exercise upon those whose education consists in the study of them. I have said already, that to give undue prominence to one is to be unjust to another: to neglect or supersede these is to divert those from their proper object. It is to unsettle the boundary lines between science and science, to disturb their action, to destroy the harmony which binds them together. Such a proceeding will have a corresponding effect when introduced into a place of education. There is no science but tells a different tale, when viewed as a portion of a whole, from what it is likely to suggest when taken by itself, without the safeguard, as I may call it, of others.

Let me make use of an illustration. In the combination of colors, very different effects are produced by a difference in their selection and juxtaposition; red, green, and white, change their shades, according to the contrast to which they are submitted. And, in like manner, the drift and meaning of a branch of knowledge varies with the company in which it is introduced to the student. If his reading is confined simply to one subject, however such division of labor may favor the advancement of a particular pursuit, a point into which I do not here enter, certainly it has a tendency to contract his mind. If it is incorporated with others, it depends on those others as to the kind of influence which it exerts upon him. Thus the Classics, which in England are the means of refining the taste, have in France subserved the spread of revolutionary and detestable doctrines. In Metaphysics, again, Butler's *Analogy of Religion** which has had so much to do with the conversion to the Catholic faith of members of the University of Oxford, appeared to Pitt* and others, who had received a different training, to operate only in the direction of infidelity. And so again, Watson, Bishop of Llandaff,* as I think he tells us in the narrative of his life, felt the science of Mathematics to indispose the mind to religious belief, while others see in its investigations the best parallel, and thereby defense, of the Christian Mysteries. In like manner, I suppose, Arcesilas* would not have handled logic as Aristotle, nor Aristotle have criticized poets as Plato, yet reasoning and poetry are subject to scientific rules.

It is a great point then to enlarge the range of studies which a University professes, even for the sake of the students; and, though they cannot pursue every subject which is open to them, they will be the gainers by living among those and under those who represent the whole circle. This I conceive to be the advantage of a seat of universal learning, considered as a place of education. An assemblage of learned men, zealous for their own sciences, and rivals of each other, are brought, by familiar intercourse and for the sake of intellectual

Butler's Analogy of Religion: a defense of Christian revelation (1736) by Joseph Butler (1692-1752)

Pitt: William Pitt (1706-78), British parliamentarian and orator

Watson, Bishop of Llandaff: Richard Watson (1737-1816), a professor of chemistry and divinity

Arcesilas: Greek philosopher (c. 316-241 B.C.) who advocated rational skepticism

peace, to adjust together the claims and relations of their respective subjects of investigation. They learn to respect, to consult, to aid each other. Thus is created a pure and clear atmosphere of thought, which the student also breathes, though in his own case he only pursues a few sciences out of the multitude. He profits by an intellectual tradition, which is independent of particular teachers, which guides him in his choice of subjects, and duly interprets for him those which he chooses. He apprehends the great outlines of knowledge, the principles on which it rests, the scale of its parts, its lights and its shades, its great points and its little, as he otherwise cannot apprehend them. Hence it is that his education is called "Liberal." A habit of mind is formed which lasts through life, of which the attributes are, freedom, equitableness, calmness, moderation, and wisdom; or what in a former Discourse I have ventured to call a philosophical habit. This then I would assign as the special fruit of the education furnished at a University, as contrasted with other places of teaching or modes of teaching. This is the main purpose of a University in its treatment of its students.

And now the question is asked me, What is the use of it? and my answer will constitute the main subject of the Discourses which are to follow.

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DISCOURSE VII KNOWLEDGE VIEWED IN RELATION TO PROFESSIONAL SKILL

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But I must bring these extracts to an end. Today I have confined myself to saying that that training of the intellect, which is best for the individual himself, best enables him to discharge his duties to society. The Philosopher, indeed, and the man of the world differ in their very notion, but the methods, by which they are respectively formed, are pretty much the same. The Philosopher has the same command of matters of thought, which the true citizen and gentleman has of matters of business and conduct. If then a practical end must be assigned to a University course, I say it is that of training good members of society. Its art is the art of social life, and its end is fitness for the world. It neither confines its views to particular professions on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art; heroic minds come under no rule; a University is not a birthplace of poets or of immortal authors, of founders of schools, leaders of colonies, or conquerors of nations. It does not promise a generation of Aristotles or Newtons, of Napoleons or Washingtons, of Raphaels or Shakespeares, though such miracles of nature it has before now contained within its precincts. Nor is it content on the other hand with forming the critic or the experimentalist, the economist or the engineer, though such too it includes within its scope. But a University

training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life. It is the education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and to discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with them, how to bear with them. He is at home in any society, he has common ground with every class; he knows when to speak and when to be silent; he is able to converse, he is able to listen; he can ask a question pertinently, and gain a lesson seasonably, when he has nothing to impart himself; he is ever ready yet never in the way; he is a pleasant companion, and a comrade you can depend upon; he knows when to be serious and when to trifle, and he has a sure tact which enables him to trifle with gracefulness and to be serious with effect. He has the repose of a mind which lives in itself, while it lives in the world, and which has resources for its happiness at home when it cannot go abroad. He has a gift which serves him in public, and supports him in retirement, without which good fortune is but vulgar, and which which failure and disappointment have a charm. The art which tends to make a man all this, is in the object which it pursues as useful as the art of wealth or the art of health, though it is less susceptible of method, and less tangible, less certain, less complete in its result.

QUESTIONING THE TEXT

1. Examine the goals Newman explicitly provides for the university in the passage from Discourse VII. Do these goals still seem relevant today? Why, or why not? If you keep a reading log, answer this question there.
2. As you reread Newman's essay, record your reactions to his style in the margins. Does it feel stuffy or solemn? Does it move you or impress you? When you are finished, draw some conclusions from your comments.
3. The introduction emphasizes that Newman's *The Idea of a University* was written in response to changes occurring in the United Kingdom in the nineteenth century. Do any of these changes seem relevant to events in the United States in the twenty-first century?

MAKING CONNECTIONS

4. Would Mike Rose or the students he describes in "Lives on the Bound-ary" (p. 90) fit into the university Newman describes? Write a two- to three-page essay exploring this issue.
5. Compare Newman's ideas about knowledge for its own sake and the more politically driven ideas about the purpose and effects of education in articles by John Tierney (p. 130) and Katha Pollitt (p. 139). How do you think Newman would respond to an article such as Sokolove's, which focuses on the role of sports in the modern university (p. 104)? In a discussion with a group of classmates, analyze how the arguments about the role of the university have changed in the century and a half since Newman was writing.

JOINING THE CONVERSATION

6. Can Newman's concept of *liberal arts* survive in our world today? Does it deserve to? Why, or why not? Write a position paper on this subject.
7. For a national newsmagazine, write an evaluation of American higher education as you imagine Newman might regard it if he were living today. What might he admire? What would he criticize?
8. With a group of classmates, discuss the usefulness of the education you have had in high school and college. Which courses of study seem to have the most direct application to daily life? Which, if any, seem designed primarily as learning for its own sake?