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ON NEW RHETORIC,

JOHN HENRY NEWMAN AND THE LANGUAGE OF METAPHORS:

IMPLICATIONS FOR BRANDING HIGHER EDUCATION

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By

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ABSTRACT

ON NEW RHETORIC,

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Dissertation Supervised by Calvin L. Troup, Ph.D.

This project interprets how John Henry Newman’s (1801-1890) system of thought informs the philosophical and theoretical grounds for rhetorical praxis in the marketplace. His seminal lessons in An Essay in Aid of a Grammar of Assent (1870) and The Idea of a University (1873 ed.) demonstrate the metaphoric power of words with regard for diverse modes of epistemology. Newman’s scholarship on the unifying role of imagery grounds his theory of language on three claims: a holistic engagement of knowledge, communicable notions, and formative praxis. These essential principles correspond with fostering identity and promoting a public good. Specifically, Newman’s philosophical perspective and rhetorical strategies apply to critical marketing issues related to branding Catholic liberal arts education by advancing current trends in integrated marketing communication.
The first chapter discusses how Newman’s philosophy of communication responds to the work of his intellectual predecessors spanning classical to new rhetoric. This broad epistemological point of view substantiates the central coordinates for his rhetorical theory based upon the philosophies of history, life, and knowledge. Newman’s heuristic perspective substantiates this project’s interpretation of his theory of language as a model for applying new rhetorical strategies to educational systems. In Chapter two, a historical review of 19th century England and the Oxford Movement characterizes the cultural, political climate of Newman’s day. This chapter identifies diverse philosophical schools of thought in order to understand Newman’s commitments to new rhetoric within the context of liberal education. Chapters three, four, and five develop the subject matter of metaphor while framing key communication concepts. These sections discuss Newman’s philosophical foundations and rhetorical practice for communicating figurative language to promote unification amidst diversity. The central terms and core components of his work are interpreted as underpinning the identity of a Catholic liberal arts university. The final chapter suggests how Newman’s theory of language informs the dominant discourse and modern trends in scholarship relevant to integrated marketing communication. It applies Newman’s model to challenge contemporary branding issues concerning the rhetoric of twenty-first century educational systems.
DEDICATION

To my husband, Timothy
And children, William, Ian, and Erica
Believe in what is good
Persevere each day
And always seek truth
ACKNOWLEDGEMENTS

Without the loving support of my husband, Timothy, this achievement would not have been possible. His patience and kind efforts have sustained me.

To my children, William, Ian, and Erica, who much prefer calling me “Mother” than “Doctor”, I hope my lack of attention has taught you other life lessons that will also help you to accomplish your dreams.

To Hope and Bill, my parents, who have ventured north numerous times rescheduling their own lives to allow me time to study. I am most grateful for your help and the inspiration you continue to provide.

To my professors and peers in the Department of Communication and Rhetorical Studies at Duquesne University, your friendship has provided me with the laughter and reassurance necessary to keep up the good work.

A special thank you to Dr. Calvin Troup for his gentle yet persistent way of challenging my efforts. Your guidance has changed me as a learner, teacher, and scholar.

And to my extended family and friends, your constant encouragement and generosity have contributed to successfully completing this project. These words of heartfelt gratitude remain insufficient for recognizing the important role each of you provided in helping me to reach this goal; please know that you were often my light in the darkness.
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INTRODUCTION

This inquiry into the scholarship of John Henry Newman focuses upon his contributions to philosophical and theoretical rhetoric. An interpretive approach frames the project and facilitates an exegesis whose purpose is to identify new rhetorical foundations that direct integrated marketing communication (also referred to as IMC) on the subject of Catholic liberal arts education. Newman’s *An Essay in Aid of a Grammar of Assent* (1870) and *The Idea of a University* (1873 ed.) provide the grounds for interpreting his system of thought. This project focuses on how Newman’s scholarship elucidates the intersection of rhetoric and education. It recognizes contemporary work in the field of communication that promotes the identity of liberal arts education. While marketing theory and branding strategies aim to produce an image that sells, their concept of the liberal arts often represent a direct challenge to conveying foundational beliefs and values. Newman’s heuristic perspective responds to these obstacles by fostering an identification process with educational ideals, rather than focusing upon business objectives. This project seeks to recover rhetorical lessons from the past by analyzing Newman’s theoretical contributions. Its implications are understood as providing insight into the discipline of communication and rhetorical studies.

This approach fosters intersubjective linguistic practices that require critical reflection and articulation of intrinsic values. Newman’s unifying perspective directs a process of intellectual cultivation within a dynamic context of human (i.e. historical, political, logical, and moral) experience. His work supports a rhetorical approach that is
philosophically grounded. In each text this 19th century rhetorician works with the power of language to address social issues in an effectively persuasive manner; it is inclusive of theory, practical applications, and ideals.

Newman’s scholarship unites an ongoing pursuit of truth and liberal knowledge with subjective and social development. In Grammar, he provides an analysis of how and why one can hold to principles and beliefs in life experiences by way of language. This event emphasizes the role of reason and an understanding of common sense. From a rhetorical perspective, Idea addresses the principles and praxis of liberal education within the context of concrete reality. In both texts, Newman demonstrates the capacity of language as creative, descriptive, inventive, and vital; a medium for persuading an audience to the value of knowledge. This point of view is differentiated from predominant scientific, utilitarian, and liberal thought of his day which favors objective logic and rationalism, instead his rhetoric appeals to natural human elements: intellect, will, and emotion to form a system of thought.

Few scholars have explicitly traced Newman’s work within the field of communication. The literature of Harrold (1945), J. Coulson (1970), Booth (1974), Britt (1989), Jost (1989), Magill (1993), and Whalen (1994) have made significant contributions to the rhetorical nature of An Essay in Aid of a Grammar of Assent and The Idea of a University. In these publications Newman demonstrates mutual regard for reason, logic, and the whole man. His theory of language emerges from a philosophy of history, life, and knowledge to substantiate intellectual cultivation. For our

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1 Both Walter Jost (1989) and John Britt (1989) have established Newman as a practicing rhetorician though most noted for his theological and literary contributions.

2 Britt identifies Newman’s use of rhetoric as responsive to diverse audience of “believers” in God as well as those who are “antagonistic” and “defensive” (129).
consideration, this project explicitly demonstrates how Newman engenders a rhetoric that demonstrates three integrative claims: a holistic engagement of knowledge, communicable notions, and formative praxis.

*An Essay in Aid of a Grammar of Assent* provides a foundation for Newman’s philosophical rhetoric and concept of praxis in which he demonstrates his theory of knowledge. This text includes the use of rational and imaginative justification to illustrate how a broad epistemology substantiates the power of language. Newman’s use of metaphor in *Grammar* describes personal, reflective, and formative modes of thought to ground knowledge; it also suggests topics for applying metaphoricity and identification to human experience. Thought, word, and action represent a communicative event which embraces both formal logic and informal reasoning. He describes how inquiry and argument manage language so as to arrive at its rhetorical end – truth. In particular his theory of metaphor reclaims the use of figurative language and its imagery as necessary to attaining real knowledge of an idea; it corresponds with an audience’s experience to encourage real assent involving the intellect, will, and emotion.³

Newman’s use of figurative language places importance upon the role of metaphor as a persuasive device for generating message meaning that promotes shared understanding and a life of action (Faber (1933); McGrath (1951); Holloway (1953). In addition to demonstrating the metaphoric power of words in relation to education, Newman engages social and cultural belief systems by appealing to a common understanding within changing reality. His theory of language and habits of persuasion exemplify new rhetoric with. This perspective applies to contemporary integrated

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marketing communication, so as to promote shared meaning while supporting commitment to Catholic liberal arts education.

*The Idea of a University* reflects upon the philosophical principles and practice of liberal arts education. Although the 1873 edition appears twenty-one years after its original form, it demonstrates Newman’s comprehensive efforts to convey the meaning of a liberal education. In it he emphasizes how intellectual development constitutes more than the transmission of information or logical arguments; instead he articulates a personal-political engagement that affirms the whole person within the context of community. Newman applies his philosophical perspective to higher education in order to promote the meaning and value of knowledge. An intersubjective experience characterizes this affective form of rhetoric; it relates to collective action, shaping reality, and transforming ideas by way of critical reflection so as to cultivate formative praxis. Newman’s methods of persuasion in *Idea* are attentive to the historical situation and manner of reasoning. His vision of the liberal arts and treatise on higher education identify fundamental issues regarding the nature, purpose, and role of the university. He describes seven principle ideals that include: raising the intellectual tone of society; cultivating the public mind; purifying the national taste; supplying true principles to popular enthusiasm; giving enlargement and sobriety to the ideas of the age; facilitating the exercise of political power; and refining the intercourse of private life (*Idea* 134).

Conversations concerning the rhetorical nature of Newman’s philosophy of education emerge in the work of Jost (1989), Harrold (1945), Culler (1955), Fey (1976), Ferreira (1980), Magill (1993), and Coulson (1970; 1891); each scholar offers historically situated interpretations of Newman’s concept on knowledge and learning.
Their scholarship also attends to his commitment to the philosophical nature of rhetoric and evidence of its praxis as cultivated in the faculties of art. In *Idea of a University*, Newman characterizes the social and Christian foundations of education as essentially a rhetorical practice. This perspective includes key terms and metaphoric language to underpin the identity of a Catholic liberal arts university. His language reflects a highly political embodiment of ideas to mutually cultivate the individual and society. With references to the intellectual traditions of Bacon, Hume, Hobbes, and Locke, Newman’s writing challenges word usage to convey eternal, universal, and determinate truths.

Building upon the concept of identification found in Newman’s *Idea of a University*, this dissertation considers how a rhetorical perspective can possibly inform contemporary integrated marketing communication. By applying Newman’s sense of priority to the purpose of liberal arts education, branding strategies can effectively support the rich identity of Catholic Education. His rhetorical methods exhibit an authentic praxis that suggest implications for IMC to generate intersubjective communication that demonstrates the personally transformative power of shared knowledge. This approach challenges both the form and content of contemporary marketing strategies to support mutually beneficial practices.

addressing the philosophical state of liberal arts. It recognizes conflicting perspectives on the value of education in American culture. This project finds Newman’s concept of the university as outlining distinctively relevant ends for modern liberal education: the study and interrelatedness of numerous disciplines; the development of secular and sacred knowledge; and the cultivation of internal goods. In particular, it focuses upon the intersection of principles of education and rhetorical practice which frames Newman’s heuristic perspective.

Examples from *An Essay in Aid of a Grammar of Assent* and *The Idea of a University* exemplify his theory of metaphor. Each piece demonstrates his craftsmanship as a rhetorician whose figurative language bridges the persuasive gap between the ecclesiastic and scholastic epistemological experience. The variable strength of appeal depends upon issues of identity linked to complex modes of reasoning, as well as communicating a common reality. An imaginative interpretation of knowledge suggests ways of promoting identification inclusive of new rhetorical strategies. Thus, Newman’s metaphoric theory and practice of figurative language offers a way to affect a system of thought that promotes unification. He interprets human nature’s capacity to communicate as a transformative event whereby identification transcends a natural state of division. His three rhetorical claims address these critical social and educational issues that promote difference and competition.

Newman’s rhetorical perspective suggests implications for the practice of integrated marketing communication as referenced in the work of Coulson-Thomas (1983), Shultz, Hatch, and Larsen (2009), Gregory (1999), Balmer and Greyser (2003), Morgan (2006), and Keller (2003). Despite a larger body of IMC scholarship in
organizational and business communication, an insignificant amount of evidence in the field of communication and rhetorical studies explicitly utilize Newman’s rhetorical theory. This project is unique in its focus to effectively transform IMC strategies for marketing higher education in relation to Newman’s contributions. Thus, the essential work of Shultz and Shultz (2004) on integrated marketing communication is adopted in this project as it corresponds with Newman’s ethical standards. Their theory defines the term integrated marketing communication from a philosophical and discursive approach, rather than its plural form (i.e. integrated marketing communications) which references technology and a variety of message sending tactics. Consequently, this approach advances Newman’s view of communication as an intersubjective, rhetorical praxis.

On the topic of marketing liberal arts education Kotler and Fox (1985), Kirp (2003), and Bok (2003) describe contemporary challenges related to advertising Catholic identity as well as liberal education. Their literature addresses the problems related to leveraging brand equity which influence consumer beliefs, as well as the ability of brands to carry cultural meaning. This project recognizes the dominant perspectives in contemporary advertising as well as the prevalent challenges opposed to Newman’s rhetorical practice.

Situated in the traditions of persuasive language and higher education, this study reflects upon the principles of language associated with his scholarship and concludes with how figurative language promotes an authentic branding of higher education. New rhetoric highlights the use of language to bridge the persuasive gap between language and human affairs. His linguistic approach engages man as a language, symbol user whose
understanding propels action as it cultivates intellectual development. Newman’s work exemplifies how new rhetoric influences human thought, words, and actions.

This project unfolds with the first chapter, “Newman’s Philosophy of Communication” discussing how Newman’s philosophy of communication responds to the work of his intellectual predecessors spanning classical to new rhetoric. This broad epistemological point of view substantiates the central coordinates for his rhetorical theory by building upon the philosophies of history, life, and knowledge. It serves as the foundation for interpreting Newman’s theory of language as a rhetorical practice that promotes real illumination. His definition of rhetoric implies a system of thought dependent upon a holistic engagement of knowledge that redefines communicable notions and cultivates formative praxis. The second chapter, “Newman’s Moment” provides a historical review of 19th century England and the Oxford Movement to characterize the cultural, political climate of his day. This chapter identifies diverse philosophical schools of thought which challenged methods for interpreting the legitimacy of knowledge. To understand Newman’s commitments to new rhetoric, the historical circumstances are recognized as contributing to his theory of language. In particular, social, political, and religious conflict influence the rhetoric of a post-enlightened age. Newman’s response to this scholastic and ecclesiastic reality demonstrates a new epistemology within the context of liberal education.

The third chapter, “Newman on the Language of Knowledge” references An Essay in Aid of a Grammar of Assent, it offers philosophical and practical evidence to support Newman’s three principle claims of rhetorical theory: a holistic engagement of knowledge, communicable notions, and formative praxis. The significance of each key
concept builds upon the other to exemplify his understanding of language as a process of truth discovery. In *Grammar*, he demonstrates how sacred and secular knowledge substantiate new rhetorical practices as cultivating habits of mind. Newman suggests two primary topics for developing rhetorical strategies that enhance communication: metaphoricity and personal identification. The fourth chapter, “Newman on Figurative Language” discusses Newman’s rhetorical practice in *Grammar* and *Idea* in order to identify his theory of metaphor. It exemplifies how figurative language bridges the persuasive gap prevalent in human affairs. Newman’s concept of metaphoricity provides an analysis of the living power of language and is further understood in relation to the contemporary scholarship of Ricoeur (1974, 1975, 1976), Goodman (1946/1983), and Black (1975, 1983). Newman’s philosophy of communication cultivates social cohesion by preserving and creating meaning; it also correlates with Kenneth Burke’s Identification Theory to promote the principle of unification.

Chapter five, “Rhetoric and Catholic Education” offers an interpretive study of metaphoric themes located in *The Idea of a University* which outlines evidence of Newman’s philosophy of education in relation to rhetoric. Key metaphors include cultivation and powers of language to support a unifying perspective of education’s role within normative society. This chapter contends that Newman redefines significant terms and three core concepts to underpin the identity of a Catholic liberal arts university; an educational system which promotes the progress of civilization and Christianity amidst diversity. The final chapter, “Applying Newman’s Theory to IMC” culminates with the objectives of this dissertation. It suggests how Newman’s theory of language informs the dominant discourse and modern trends in scholarship concerning integrated marketing
communication. It utilizes Newman’s model to challenge contemporary issues relevant to the branding of twenty-first century institutions. By synthesizing his philosophy of communication and principles of education, rhetorical praxis promotes marketing the identity of a Catholic liberal arts university.

This project articulates the philosophical interests and humanistic values of those dedicated to the praxis of rhetoric and educational ideals. It represents a quest for promoting meaningful communication and commitment to liberal arts education. For those experiencing the challenges and ongoing efforts to communicate identity and promote identification, this research offers both the groundwork and new direction to structure integrated marketing campaigns for advertising higher education. Essentially, new rhetoric connects contemporary integrated marketing communication with Newman’s system of thought to advocate the vitality of Catholic liberal arts education which continues to play a significant moral, ethical, and intellectual role in history.
Chapter 1: Newman’s Philosophy of Communication

This first chapter discusses how John Henry Newman’s rhetorical perspective affirms the philosophically grounded scholarship of his intellectual predecessors by reclaiming three major themes spanning classical to new rhetoric. Newman’s broad epistemological understanding builds upon a philosophy of tradition, realism, and human thought to substantiate the grounds for a modern understanding of new rhetorical practices. Contextualized within a historical continuum, Newman’s scholarship offers a comprehensive model based upon these central coordinates, essential principles, and key metaphors to demonstrate the relationship between communication and a liberal education. This evidence serves as the foundation for interpreting his theory of language as a rhetorical practice that promotes real illumination.

In An Essay in Aid of a Grammar of Assent (1870) and The Idea of a University (1873 ed.), Newman frames his understanding of rhetorical theory within a broad epistemological scope to guide intellectual progress; he works with three philosophical coordinates: history, life, and knowledge to promote a heuristic view. This perspective demonstrates a high regard for cultivating the whole person; it implies a system of thought dependent upon a holistic engagement of knowledge that redefines communicable notions (Grammar 258; Idea 257) and cultivates formative praxis. Newman’s concept of knowledge includes the beliefs, tradition, and culture of a people formed by the whole course of its history. Situated within concrete reality, his rhetorical

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4 Newman first published the Preface and Discourse I-V in 1852 titled Discourses on the Scope and Nature of University Education. In 1859 eight discourses were published under the title The Scope and Nature of University Education. In 1873 the first “definitive” (Svaglic XIV) edition of The Idea of a University was published.
theory integrates logic and reason, as well as secular and sacred language to enrich communicable notions. This process of communication promotes personal development and the progress of human affairs. From a theoretical perspective his rhetoric represents a system of thought whereby language unites all matters of human existence (i.e. inquiry, argument, and action). This orientation directs human growth and a formative praxis; the communication of knowledge functions as a means for social enlightenment. Newman’s theory of language provides the discipline of communication and rhetorical studies with a unifying perspective relevant to the marketplace.

**A Study in Communication**

*An Essay in Aid of a Grammar of Assent and Idea of a University* reveal Newman’s arguments for this new rhetorical perspective. Each text includes a scholarly engagement of philosophical and theoretical language in relation to human affairs. As a process of intellectual development, new rhetoric relates to how the mind “elicits one complex act both of inference and of assent” so as to hear, know, and follow truth (*Grammar* 484-5). Newman utilizes words so as to cultivate the formation of a disciplined mind by bearing upon its thoughts. His communicative process exemplifies the intersection of inquiry, argument, and action whereby ideas reshape reality. In response to ongoing, conventional, public problems in communication, Newman contributes to a long line of scholarship promoting human development in response to the philosophical forces of utilitarianism, liberalism, empiricism, rationalism, and secularism.² In response to this expanding epistemology, his theory of language focuses

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² Culler (1956) identifies Newman’s educational ideals as responsive to the historical and political issues of his day.
upon the unifying role of knowledge upon humanity: “We are in a world of facts, and we use them. . . . We are conscious of the objects of external nature, and we reflect and act upon them, and this consciousness, reflection and action we call our rational nature” (Grammar 339). Idea and Grammar each provide insight into the philosophical principles and theoretical practices of a shift from classical to new rhetorical practices so as to facilitate effective communication.

As a theorist, Newman recognizes the “technical apparatus of words and propositions” (Grammar 346) as secondary to the meaning that is communicated: “Great as are the services of language in enabling us to extend the range of our inferences, to test their validity, and to communicate them to others, still the mind itself is more versatile and vigorous than any of its works, of which language is one. . .” (346). By affirming both formal and informal thought as substantiating rhetorical theory, Newman claims humanistic principles in regards to language (Idea 111). He references the philosophical concepts of history, life, and knowledge to counter the damaging effects of rationalistic thought. Each text contributes to this new epistemological view of communication which fosters truthful information, right values, and an authentic interpretation of human nature under the guidance of reason.

As a common faculty and operative principle in the world, Newman recognizes the role of reason to direct human agency. It often requires no external authority, exists independent of proofs, and exhibits high standards of morality in daily life without recourse to formal logic. He differentiates this process of reasoning by engaging the concrete messiness of real life and emphasizes how human experience influences
knowledge as a process of communication.\textsuperscript{6} Emerging from the philosophical foundations of history, life, and knowledge, Newman’s scholarship expands upon the living power of language to engage reality.\textsuperscript{7} From this perspective, he interprets epistemology as an inclusive system that illuminates human reason by practicing personal reflection to arrive at truth. New rhetoric demonstrates a communicative power through its terms and notions in the name of human progress and cultivation. As an extension of classical ideals, Newman’s language contextualizes knowledge within the whole mystery of humanity, both sacred and secular.

He provides key metaphors to expand upon the meaning of communication as a “circle of knowledge” (\textit{Grammar} 32; \textit{Idea} 55) or “true enlargement of mind” (\textit{Idea} 103). This coincides with his interpretation of the term liberal to mean “[a] habit of mind is formed which lasts through life, of which the attributes are, freedom, equitableness, calmness, moderation, and wisdom. . .” (\textit{Idea} 76). Newman describes the central function of rhetoric as communicating a process of illumination which represents the highest state of critical thinking to which human nature can intellectually aspire. He favors working with arguments that extend beyond an accumulation of information and which “a generation frivolous, narrow-minded, and resourceless are in need of hearing” (110). He asserts human faculties: of intellect to recognize truth, of language to express it, and of human nature to act upon knowledge.\textsuperscript{8} The impetus for these commitments comes from Newman’s own embrace of both secular and the sacred mysteries which he believes to be thoroughly holistic.

\begin{footnotesize}
\begin{enumerate}
\item In \textit{Idea}, Newman consistently applies fundamental, practical, and actual principles to frame his objectives for education (8-9).
\item Weaver (1953) interprets traditional rhetoric as directing the good, creating unity of beliefs, and exhibiting dominion, power, and progress.
\item \textit{Idea} p. 174
\end{enumerate}
\end{footnotesize}
The Idea of a University and An Essay in Aid of a Grammar of Assent represent exemplars for interpreting the purview of new rhetoric; Newman’s literature extends matters of classical rhetoric to integrate the challenges of a new epistemology in relation to human experience. He describes how the classical elements of rhetoric remain essential and directed toward good; the canons of grammar support language, socio-political knowledge, and all matters of truth, formal and informal. As a self professed Aristotelian, Newman agrees with Aristotle’s observation that “they who contemplate a few things have no difficulty in deciding” (Idea 58). He also maintains the function of rhetoric to apprehend parts in relation to the whole: “we assent to the whole syllogism and to its component parts” (Grammar 175). In Grammar, Newman describes how this acquisition of knowledge depends upon human reason, not logic to substantiate beliefs (i.e. certitude and assent). His inquiry into what warrants truth extends beyond universal, formal and inferential reasoning of the scientific. Posthumously characterized as a rhetorician, Newman pursues truth finding and communicating a personal, practical experience of life. He responds to the intellectual tensions existing between sacred and secular knowledge as evidenced in the political, philosophical, and cultural thought of the nineteenth century.

Restated for our understanding, Newman’s theory of language makes three distinctive claims by which communication shapes reality with: 1) a holistic engagement of knowledge, 2) communicable notions, and 3) formative praxis within daily, concrete

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9 In Idea, Newman references Aristotle’s treatise on Rhetoric to reference that “the very essence of the Art lie in the precise recognition of a hearer” (311).
10 Whalen p.180 examines Newman’s concept that “. . . unreal does not mean untrue”.
existence. His habits of persuasion and philosophical rhetoric warrant an integrated system of thought that embraces both formal and informal reasoning. He applies this model to higher education so as to promote the meaning and value of knowledge as it:

“... give[s] us in great measure our morality, our politics, our social code, our art of life. They supply the elements of public opinion, the watchwords of patriotism, these standards of thought and action; they are our mutual understandings, our channels of sympathy, our means of cooperation, and the bond of our civil union.”

(Grammar 52)

Newman’s Idea of a University works within an epistemological scope of philosophical history, life, and knowledge to address human affairs. Its scholarly intent aims to realize matters of truth both natural and supernatural; its high regard for cultivating the whole person supersedes all secular and moral sciences. Building upon the ethics and ideology of tradition as well as extrinsic reality, Newman’s rhetorical theory struggles with the problem of communicating truth in thought, word, and action.

This shift in rhetorical focus corresponds with a changing cultural reality; it responds to scientific discovery, anti-intellectual shifts, and the diverse philosophical thought. Newman’s reflective use of language highlights shifts in classical rhetoric as substantial changes in thought prevail. He attends to the embedded nature of humanity which defines and re-defines rhetoric in connection with popular methods of philosophy (i.e. liberalism, skepticism, empiricism). In response to the prevalence of logical systems, Newman’s philosophical scope of rhetoric encompasses human attitudes, cultural reality, and the “accepted values of divergent forms that relate to knowledge and...

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12 Idea p. 197
13 Houghton (1957) situates Newman’s habits of mind and scholarship within Victorian socio-political reality.
experience” (McKeon 195). This perspective informs the development of a new epistemology that expands upon traditional rhetoric.\textsuperscript{14}

Newman’s understanding of the function of language is reflective of Cicero’s concept of eloquence to promote the “development of man” (\textit{Idea} 212). As a rhetorician, he upholds a speaker’s duty to have something to say and to know how to say it. In Discourse IX, Duties of the Church Towards Knowledge, he includes the personal elements of thought and language as necessary components for a one’s ability to arrive at true meaning as well as to value the experience; in this way knowledge is imbued with practical virtue, moral standards, and ethical action. This requires an engagement of all knowledge pertaining to subject matters visible and invisible.\textsuperscript{15}

“... all knowledge is cultivated for secular objects or for eternal; that if it is directed to secular objects, it is called Useful Knowledge, if to eternal, Religious or Christian Knowledge; - in consequence, that if, as I have allowed, this Liberal Knowledge does not benefit the body or estate, it ought to benefit the soul... [otherwise] it cannot be a good at all...” (87)

Situated within concrete reality, Newman’s rhetorical theory integrates mental abstractions with symbolic language to enrich communicable notions that illuminate the inner man, social relationships, and human affairs (\textit{Grammar} 258; \textit{Idea} 257).

His rhetoric substantiates the intrinsic powers of humanity, specifically the will, emotion, and intellect. Newman’s concept of the ratiocinative represents a natural human faculty for discerning matters of truth; it “[enables] man to see the ultimate result of a complicated problem in a moment, it takes years for him to embrace it as a truth, and to

\textsuperscript{14} McKeon (1987) attributes the developments of rhetoric in connection with methods of philosophy by which each influences the other (64). The concepts of problem, purpose, and use are considered central.

\textsuperscript{15} \textit{Idea} p.177
recognize it as an item in the circle of his knowledge” (Grammar 161-162). The personal faculties of common sense, prudent judgment, and the ratiocinative provide modes of reasoning to arrive at true knowledge. Newman consistently includes both secular and sacred matters to articulate a comprehensive view of human experience in the world, thus drawing upon human nature’s ability to apprehend and assent to the indeterminate.

From a theoretical perspective his rhetoric represents a system of thought whereby language seeks to expose all matters of existence. Language functions as a horizon for interpretation; it expresses an individual’s experience of relationships with nature, humanity, and God. This personal orientation directs the persuasive appeal towards human growth and a formative praxis.16 The communication of knowledge functions as a process of enlargement it requires: “the mind’s energetic and simultaneous action upon and towards and among those new ideas, which are rushing in upon it. It is the action of a formative power, . . . making the objects of our knowledge subjectively our own . . .” (Idea 101). Thus, Newman’s methods of inquiry, argument, and action employ pragmatic strategies to justify truths both abstract and concrete in everyday reality.

Grounded in the classical rhetorical lessons of Aristotle and Cicero, influenced by history and his teacher, Richard Whately, Newman’s rhetoric distinguishes itself from the Greek art of persuasion. While exhibiting mastery of linguistic theory to direct language, his scholarship integrates issues of personal, social, and historical relevancy. This Newmanian perspective highlights the complex and transcendental dimensions of human

16 Jost(1989) focuses upon Newman’s persuasive style as attentive to the rhetorical nature of humanity by mutually contextualizing reason, logic, and the whole man.
nature’s keen faculty of reason.\textsuperscript{17} His theory of language addresses a highly contentious human experience of reality in need of unification. Sensitive to the philosophical traditions of history, life, and knowledge, Newman challenges word usage to convey truth. In relation to the use of metaphor, the role of rhetoric aims to unify differences and tensions that exist between logic and reason.\textsuperscript{18} By expanding upon traditional rhetoric, Newman exemplifies methods for communicating substantiated knowledge; this shift in attention integrates a secular and sacred world view.

**A New Epistemological System**

Traditionally, the persuasive nature of rhetoric directs the role of knowledge to effect changes in social and cultural development. Following the Enlightenment period, the proliferation of scientific knowledge significantly influences the emergence of new systems of thought, modern language studies, and contemporary methods of communication. In accord with these philosophical developments, Newman expands upon classical rhetoric by differentiating the process of knowledge and applying diverse modes of epistemology. His heuristic point of view rests upon a philosophy of history, life, and knowledge to substantiate \textit{illumination}. The aim of rhetoric thus extends beyond persuasion alone to cultivate habits of mind and action. This shift directs attention from civic grammar, aesthetics, and logic, to characterize an intrinsic rhetorical relationship

\textsuperscript{17} Newman’s philosophical foundations relate to “the individual self not the autonomous rational individual of the Enlightenment but a being defined by a moral and religious dimension” (Rule 191).

\textsuperscript{18} Coulson (1970) offers an account of Newman’s language, specifically in relation to his use of metaphor to reflect a highly political embodiment of social ideas. His writing also challenges word usage to convey personal truths specifically in relation to his use of metaphor.
between one’s knowledge and the power of language as a new epistemology. Both Grammar and Idea reveal Newman’s understanding of this system of thought to promote the cultivation of thoughts, words, and actions. Particular attention is placed upon how language affects “insight into the fertile developments of the mind” (Idea 176) which Newman interprets as promoting clarity of thought. Meaningful language manifests human nature through its philosophical engagement of history, life, and knowledge.

Inclusive of Aristotelian methods of normative rhetoric, Newman accommodates audience appeal with realms of nomos (i.e. cultural and moral truth) and physis (i.e. nature and reality). He does this by qualifying language with an appreciation for the notions and sensibility of his audience by attending to rhetoric’s form and substance. Newman’s scholarship discusses how rhetorical strategies appeal to logic, as well as the mind’s capacity to reason. A rich sense of humanity permeates the eloquent structure of both Grammar and Idea whereby his rhetorical theory and figurative language communicates its philosophical foundations.

During the 19th century, the advancement of human intellect directs new perspectives for society to interpret reality. Where logical necessity, universality, and empiricism exert influence, practical reason, beliefs, and values also hold epistemological sway. Newman’s rhetorical perspective redefines an age inundated with scientific information by integrating language with an appeal to its symbolic nature. He philosophically repositions the logic of empirical rhetoric to include sensibility and common usage, popular inferential techniques that communicate credibility and cultivate

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19 Newman interprets the pursuit of truth as a personal experience. This process is differentiated from popular scientific, utilitarian, and liberal thought to consubstantiate objective logic and human reason (Boekraad 1955).

20 “. . . rhetoric is necessarily implicated by the available forms and subjects of inquiry. It is implied by the limit conditions for demonstrative analytic and totalizing dialectic” (Farrell 48).
human development. This knowledge acts as a force to promote order between secular and sacred reality:

“If then the power of speech is a gift as great as any that can be named,—if the origin of language is by many philosophers even considered to be nothing short of divine,—if by means of words the secrets of the heart are brought to light, pain of soul is relieved, hidden grief is carried off, sympathy conveyed, counsel imparted, experience recorded, and wisdom perpetuated,. . . the many are drawn up into unity, national character is fixed, a people speaks, the past and the future, the East and West are brought into communication with each other . . .” (Idea 221)

Newman’s argument for communicating ideas prevails upon human reasoning to foster intellectual culture and development of the whole person. He applies both reason and logical intelligence to rhetoric in order to move an audience in thought, expression, and action; this new epistemology characterizes a significant shift in rhetoric as different from traditional rhetoric.

The distinguishing characteristics of this new epistemological system are identified in relation to an audience’s knowledge and beliefs.21 Newman’s scholarship exemplifies how rational information no longer primarily substantiates effective expression. Instead, he attests to the human principle of vitality and reason in matters of truth. Newman writes, “. . . that, instead of saying, as logicians say, that the two men differ only in number, we ought, I repeat, rather to say that they differ from each other in all that they are, in identity, incommunicability, in personality” (Grammar 275). This perspective subverts the role of rationale “as a mechanism, deprived of humanity and

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21 This new perspective in logic and philosophy relates to reason and rationale; its scope is inclusive of a pluralistic reality that mutually requires scientific and humanistic justification (Perelman 1979).
insensible to the reactions of the cultural milieu,” reason relies upon prudent judgment and common sense (Perelman 1979, 118). Working within a new epistemology, the concepts of progress and development originate within human nature and consequently clarify logical coherence. Newman’s commitment to personal and objective reality informs a new epistemological perspective so that these two divergent modes of thinking complement each other. Reason and logic are mutually supportive, inspiring practical responsibility (e.g. inquiry, argument, and action) based upon a holistic engagement of knowledge, communicable notions, and formative praxis.

Newman’s rhetoric demonstrates Aristotelian theory of argumentation in pursuit of truth recognition, yet uniquely personal, practical, and ethical in its reasoning. Based upon an understanding of Greek authority, He writes:

“It would indeed have been unworthy a genius so curious, so penetrating, so fertile, so analytical as Aristotle’s, to have laid it down that everything on the face of the earth could be accounted for by the material sciences, without the hypothesis of moral agents. It is incredible that in the investigation of physical results he could ignore so influential a being as man, or forget that, not only brute force and elemental movement, but knowledge also is power.” (*Idea* 40)

Situated within liberal education, the cultivation of human intellect represents Newman’s integrated understanding of the power of knowledge to inform responsible action. It also informs rhetorical principles which in turn challenge common notions. The mind’s cognitive and imaginative ability to recognize both natural and divine reality reveal what is *extraordinary* and *supernatural* in reality (*Grammar* 422; 431). This point of view communicates authentic human experience whereby the *immeasurable* effects of agency
discover the truths of a visible and invisible world exemplified in history that witness to
general laws of nature (*Grammar* 70).

Newman’s epistemological system engages an integrative perspective that relies
upon objective decision-making, *a priori* principles, and universal applications, whereby
reconciled matters of fact find their proof in formative praxis. For Newman, *certitude*
provides a standard of measure; it represents the intellectual laws of human intuition and
a genuine form of knowledge (337). Likewise, the pursuit of knowledge is approached
reflectively, critically, and truthfully. Based upon a comprehensive appreciation for
human reasoning, implications allow for the *a priori* principle in an argument to validate
the certainty of inferential knowledge. This recourse to natural intuition supports
intellectual form (336). Newman’s epistemological system recognizes all sciences to
promote intellectual development:

> “I lay it down that all knowledge forms one whole, because its subject-matter is
> one; for the universe in its length and breadth is so intimately knit together, that
> we cannot separate off portion from portion, and operation from operation,
> except by mental abstraction; and then again, as to its Creator, . . .” (*Idea* 38)

Consequently, Newman’s perspective applies an integrated approach to substantiate truth
value. The philosophical scholarship of his intellectual predecessors manifests just how
human nature relates to the symbolic truth value of words. Historically, language usage
refers to the role of *paideia* whose focus rests upon developing human faculties; it also
describes an educational process that directs formative praxis. *Paideia* inculcates social
identity within an academic framework; it reflects both the knowledge and ethical
standards of society. Over time *paideia* has evolved with shifting socio-cultural trends,
exhibiting diverse qualities. Today, philosophical paideia continues to provide direction for 21st century education in human development.

An education in paideia reveals the foundations upon which modern day scholasticism has been built. It corresponds with the values that direct human language and development both in the academy, as well as in society. Historically, paideia has informed the mission of higher education, its relevance in contemporary society remains evident in the epistemological objectives of the liberal arts. The meaning of paideia originates in medieval society (i.e. grammar, logic, and rhetoric) and changes during the Enlightenment, Renaissance and Modern periods. Today, these considerations inform a comprehensive understanding of an expanding curriculum in the university.22

Newman’s awareness of loss of meaning and de-valuation associated with both knowledge and language practice underpins his rhetorical theory. His concept implies a system of thought influencing clarity in thought, expressive language, and effective action to reveal concrete, universal, and eternal truths. Logic, deductive reasoning, and rule governed methods constitute an integral part of his rhetorical theory. It also appeals to human reason by synthesizing knowledge of civilization and Christianity.23 As evidenced in Grammar and Idea, the intersection of human linguistic capacity and an education in liberal arts represents a comprehensive understanding of this epistemological system.

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22 Jaeger (1939) in Paideia The Ideals of Greek Culture
23 Idea p.166
Tradition and a Philosophy of History

Newman’s interpretation of a new epistemology emerges from a philosophy of history. He relies upon sacred and secular traditions to substantiate beliefs related to human nature and authority as historical knowledge. Traditions represent an integrated rhetorical system of secular and sacred truth evident through time and space. References to the truth found in tradition, as well as revelation provide the intellectual grounding for justifying a new epistemological system.

The traditional objectives of persuasive speech remain present in Newman’s scholarship. He exhibits the classical qualities of an organistic approach to rhetoric and is inclusive of functional, scientific form. Each manner of appeal primarily includes the classical elements of ethos, pathos, and logos. An epistemic philosophy validates this process of reasoning; it appeals to all human faculties to formulate objective definitions, characterizations, categorizes, and reasonable implications. As a means of proof, Newman interprets how language directs human inquiry, argument, and action towards transcendent truth. In Idea, he writes, “While the world lasts, will Aristotle’s doctrine on these matters last, for he is the oracle of nature and truth” (83). Through a process of reflection and discovery, human nature engages life. Likewise, Aristotelian rhetoric applies methods of deduction and induction as logical processes for discovering truth in language; for example, the use of enthymemes recognizes that nature exhibits relations that exist between parts and the whole.²⁴ Newman’s appreciation for the lessons of Aristotle are noted in Grammar; “We are bound to give heed to the undemonstrated

sayings and opinions of the experienced and aged, not less than to demonstrations; because, from their having the eye of experience, they behold the principles of things” (334).

Formal logic remains instrumental for properly formulating language. Classical rhetoric accomplishes this by applying all the available means of persuasion including five structural elements: invention, arrangement, style, memory, and delivery. The nature of Newman’s rhetoric exemplifies these Aristotelian structures. In particular, he applies the enthymeme as a sort of syllogism which “proceed[s] from one valid step to the next with precision” (Stumpf 86). His use of syllogism utilizes both abstract and concrete facts to establish propositions that engage cognitive processes by consistently including both secular and sacred matters to articulate a comprehensive view of human experience in the world. The apprehension of propositions includes, “certain ideas existing in our own minds, and not outside of them; sometimes for things simply external to us, brought home to us through experiences and informations we have of them” (Grammar 7). Thus, by drawing upon tradition, human nature’s ability to apprehend, make inferences, and assent are validated while placing attention upon indeterminate language, thus exposing beliefs as reasoned truths.

Newman’s theory of communicable notions promotes applying imagination to language so as to inform the meaning and value of expressions. This linguistic device builds upon personal memory and human experience; it uses metaphors to communicate common expressions of thought in language. Ethical objectives often communicate the Greek idea of good or practical happiness. This form of enthymeme relates to matters of truth emerging from personal memory. Its transformative power promotes catharsis or
A familiarity with classical educational ideals characterizes Newman’s position on ethics and aesthetics as inseparable from the process of human development. Poetry in particular offers its listener an education in both morality and aesthetics stemming from curiosity and a restlessness to explain one’s world beyond the practical, and to free the mind from ignorance. This perspective grounds Newman’s concept for contemporary liberal education; his principles concerning “knowledge of the true” and “good life” originate in the Aristotelian lessons referencing the realm of everyday, common life. Newman’s scholarship emphasizes the need to cultivate “A habit of mind. . .” (*Idea* 76). His interpretation of communicable notions also demonstrates action; it references habits of acting rightly, seeking truth, exhibiting virtue in practice, and exercising practical wisdom, so as to achieve moral goals. This framework for a new epistemological system includes Aristotelian principles and a philosophy of history, yet differentiates the rhetoric as engaging socio-cultural progress.

Building upon the historically rich foundations of classical rhetoric, Newman’s perspective also includes a life-long study of Cicero (106 – 43 B. C. E.). Competent in Latin, he describes Cicero’s lessons as neat, pure, and elegant. In addition to understanding its logic and grammar, he struggles “to know how to turn thoughts and marshal my words” (275), so as “[to express] modern ideas in an ancient tongue” (277). He recognizes how the principles of Latinity give meaning to language; its lessons extend beyond grammar and peculiarities to illuminate ideas. Newman attributes *great utility* to reflectively learning from traditional scholarship, particularly in regards to the elements

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25 From a rhetorical perspective, communication is characterized as a humanistic discipline placing attention upon how cultivation is promoted within a political, dialectical, moral, logical, and artistic context (Gross and Walzer 2000).
26 See Kennedy (1999) for a rhetorical perspective on the development of secular and Christian tradition.
27 *Idea* p. 275
of rhetoric and the intellectual development it inspires.\textsuperscript{28} He writes: “The great moral I would impress upon you is this, that in learning to write Latin, as in all learning, you must not trust to books, but only make use of them. . . ; throw your heart and mind into what you are about . . .” (\textit{Idea} 279).

In addition to prescriptive techniques, Cicero suggests how rhetorical knowledge influences personal beliefs and actions that wield the power to organize political life and transform diverse cultures into a Hellenistic society. He describes heuristics as the process of inventing the best arguments and most effective order by exercising the five canons of rhetoric. Attention to invention, memory, arrangement, style, and delivery aid in the choice of appropriate words essential to structuring rhetoric for political life.

Like Cicero, Newman applies the concept of communicable notions to participating in civil society whereby the effect of his rhetoric translates into a potent force to maintain high standards.\textsuperscript{29} This Ciceronian perspective upholds the duties of the rhetorician to teach and engage their audience on matters of the marketplace, so as to move them towards philosophical wisdom and right action.\textsuperscript{30}

As well as being well versed in Classical rhetorical lessons, Newman is deeply familiar with the work of the founding church fathers. In particular, Augustine (354- 430 A.D.) provides him with lessons on how rhetoric includes the union of both meaning and expression. No longer limited to oral discourse, the definition of rhetoric also refers to public speaking, signs, and the written word. New styles (i.e. preaching) and forms of usage stress wisdom over eloquence and reinforce ancient principles that interpret

\textsuperscript{28} As a manner of understanding this work, Newman diligently recorded “every peculiarity of every individual sentence-the force of particular words, their combination into phrases, the breaking up of a sentence into clauses, and the evasion of its categorical form. . .” as the principles of good Latin.
\textsuperscript{29} Culler (1955) in \textit{The Imperial Intellect} identifies Cicero’s influence upon Newman’s habit of mind.
\textsuperscript{30} Bizzell and Herzberg (1990); Randall Jr. (1926)
language as a means to good judgment and right action. A philosophy of history builds upon the validity of these lessons to interpret the ethical role of technical structure; medieval language demonstrates a moral objective for its audience. Newman affirms an Augustinian sense of duty to impart high moral standards in communication or “some definite spiritual good,” as well as to “aim at imprinting on the heart what will never leave it” (Idea 308). These propositions integrate theology with rhetoric to reveal God’s purpose as good. Newman’s twofold understanding of language transcends the political situation by synthesizing a civil society with Christian beliefs. Communication is thus understood as a medium, a means to an end, which serves to convey the spirit of truth amidst powers of skeptical thought. Augustine’s work supports integrating the ancient pagan rhetorical lessons with responsible methods for developing wisdom and truth. This Christian perspective grounds Newman’s philosophical thought.

Historically, common sense argues for social order and world unity by establishing standards of justice. This understanding of Augustinian teaching is further developed by Saint Thomas Aquinas (1225-1274) who connects the central role of logos not only with how the word communicates concepts of intellect and experience, but with the manifestation of God’s essence in life. By utilizing data of the senses, religious truths are logically proven and known by faith; human reasoning serves as an authentic means of discovery. Likewise, virtue and character development are directed towards civil society while promoting happiness and well-being, preventing evil, and seeking good. This philosophical perspective reconstitutes the bases for human knowledge as inclusive of matters of faith which support the good life. Consequently, the great task of uniting faith and reason, theology and philosophy involves both rational and divine arguments.

31 See a brief description of Augustine’s contributions to philosophical thought in Stumpf (1988).
(i.e. *Summa contra Gentiles*). Newman’s rhetoric works within this tradition. His understanding of Thomistic theory references the application of Scholastic Method as a coherent system of rationalist thought that relies upon strict logical deduction and disputation to penetrate meaning. Newman embraces this integrated concept of knowledge whereby human intellectual development and communication studies inform one another.

During the eleventh and twelfth century, Christianity played an important role in the western medieval world and particularly within the universities. At that time, the liberal arts inquired into the nature of human existence by redefining the role of liberal studies to expand upon “what is good, beautiful, and noble about human existence, and of course the opposite” (Hubbard 191). It challenged the educational objectives of the Trivium and Quadriivium as limiting human development to inquiry of the “substance, quality, or origin” of knowledge. Instead, reason, imagination and intuition were invoked as natural exemplars of knowledge; sensory perception of experience also qualified as a faculty for knowledge. Grounded upon this tradition, liberal arts education promotes a cultivation process to enlarge human nature beyond the limitations of rational thought. On this subject Newman asks:

“Particular sciences are respectively the basis of definite arts, which carry on to results tangible and beneficial the truths which are the subjects of the knowledge attained; what is the Art of this science of sciences? What is the fruit of such a Philosophy? What are we proposing to effect, . . .?” (*Idea* 77)

32 Stumpf (1988) and Roberts (2002) provide additional explanations for philosophical and intellectual developments during the medieval period.
33 Whalen writes that “. . . as an educator [Newman] used man’s natural faculties in a rhetorical way to help overcome the disordered state of man’s intellect” (35).
This mode of thought overflows during the Renaissance period (14th-16th century) and promotes both humanism and cultural development.

Newman also references the work of Francis Bacon (1561 – 1628) whose scholarship pertains to the limitations of science. Bacon argues against the prejudicial role of external engagement as it impedes individual development and the fruits of contemplation. He describes how the various departments of knowledge including science have their proper place and limitations. In *Idea*, Newman reiterates Bacon’s claim that science alone cannot sufficiently provide humanity with a sense of harmony. Instead, diversity in knowledge is necessary for human fulfillment; Newman writes in Discourse VII, Knowledge Viewed in Relation to Professional Skill, that:

“The knowledge derived from them all [e.g. liberal arts studies] will amalgamate, and the habits of a mind versed and practiced in them by turns will join to produce a richer vein of thought and of more general and practical application than can be obtained of any single one . . . .” (*Idea* 133)

This method of inquiry (i.e. observation, experimentation, and classification) unites the science and utility of knowledge with reason and rhetoric to enhance moral being (90). Newman also recognizes that by prejudicing the laws of nature a detrimental effect occurs in science: “. . . the fall of atheistic philosophy in ancient times was a blight upon the hopes of physical science” (169).

From a scientific perspective, Bacon encouraged new methods of inquiry and innovation through the application of inductive methods to support generalizations. Furthermore, he suggested that inquiry devoid of experiments exhibits unwarranted prejudice and complacency. Thus favoring a rigorous scholasticism, these philosophical

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34 *Idea* p. 58
methods demonstrate how rhetoric and good action are justifiably based upon reason. Bacon’s integrated logic “stresses the working of all principle human faculties in the process of communication and transmission – understanding, imagination, the passions and the will” (Liszka 454). Newman himself writes, “the duty and office for Rhetoric is to apply Reason to Imagination for the better moving of the will” (458). He acknowledges the philosophical contributions of the Renaissance when he states that despite “the marvellousness of its disclosures, the utility of its acquisitions, and the talent of its masters, still it will not avail in the event, to detrude classical literature and the studies connected with it from the place which they have held in all ages in education” (Idea 198). Likewise, he applies the philosophical methods of rhetoric to include informal inference in order to mediate both the meaning and value of knowledge in the interest of promoting human development.

Beginning in the 16th century, the ideals of progress reorient philosophical perspectives. The literary contributions of Hobbes, Locke, Hume, and Kant are referenced by Newman concerning their interpretation of cultivation as a means for salvation. At a time when science dominated the age of Enlightenment, social thought was characterized as pre-industrial or mechanized. Knowledge was primarily associated with secular power while devaluing culture as a commodity. This era exhibits an obsession with the correctness of semantics, grammar, and pronunciation. Newman notes that the philosophical contributions of Hobbes and Hume are of unsatisfactory repute, simply a disgrace due to their skeptical contempt for ecclesiastic authority (Idea 239).

Thomas Hobbes’s scholarship (1588 – 1679) represents the philosophy of a nominalist

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35 Liszka (2000) discusses the historical basis of division in logic. He contextualizes the philosophical lines regarding the relationship between logic and rhetoric from Aristotle to contemporary communication scholars. Bacon represents both a humanist and integrated perspective (pp.454-463).
who prejudices both empirical and deterministic beliefs. Concerned with how a political, religious society was moving in regards to knowledge and authority, he promotes the principles of state legislative powers. His book *Leviathan* expounds upon highly rational arguments to structure a social contract. It exhibits a combination of classical rhetorical theory and a scientific persuasion. His rhetoric of sovereignty culminates as a nominal perspective and practice. From a materialistic interpretation of human nature, Hobbes formulates a highly systematic political philosophy to exercise the power of language without recourse to ancient authority or tradition. Newman interprets Hobbes as “an opponent of Revealed Truth” (*Idea* 359); one who disregards the rich philosophical traditions of past scholarship.

English philosophy informs Newman’s a social and political interpretation of life, yet it lacks a perspective of truth unique to Christianity. In particular, it conflicts with Catholic thought on matters of human nature concerning the way to *truth and morality* (237). Such is the relevancy of John Locke’s (1632 – 1704) scholarship whose empirical lessons not only recognize the role of human reason and logical proofs, but he extends this argument to address human nature’s knowledge of a reality that exists beyond formulations or demonstration. Human reason comprehends connections that exist without applying syllogistic methods. While Locke’s philosophy critiques the lack of particularities to support metaphysical truths, his argument for rhetorical agency and moral behavior remain dependent upon rational decision-making. Newman writes that “[Locke] scorns the idea of any education of the intellect . . .” (120) that does not provide

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36 Roberts (2002) historically contextualizes the philosophical thought of John Lock within an understanding of developments in knowledge.
37 Cronin p.4 and *Idea* p.238 expand upon Locke’s philosophical thought as it interprets the role of knowledge in relation to rhetoric.
for utility. Thus, Locke’s work interprets language as interfering with communication; he looks to uniformity of ideas and common elements to unite humanity.

In addition to recognizing the inherent properties of semantics and grammar to structure language, Locke’s theory of knowledge asserts that the mind is more certain than matter. His understanding of thought characterizes the mental processes of thinking, perception, and usage necessary for knowledge. Newman recognizes in Locke’s scholarship how the faculties of human nature exhibit a capacity for knowledge, the universality of subjective sensation, and ability to posit philosophical ideas. Newman writes that he agrees with “much in [Locke’s] remarks upon reasoning and proof . . .” but “his words go beyond the occasion, and contradict” lacking a love for the truth (Idea 155). Instead, Locke emphasizes how the mind is autonomous; consequently language reflects ideas that develop from sensation, not necessarily from reality. Thus, meaning intrinsically subsists in the private individual. At this point in history, the study of human nature and the mind forms an essential part of the search for knowledge.

Consequently, Locke proposes the semantic principal: human nature shares ideas, but ambiguous words and rhetoric befuddle the understanding. Likewise, this understanding directs the necessity of communicable notions to promote understanding with effective language. The publication of dictionaries and grammar books aim to fix language and purify it, revealing the essential truths of human experience. This rhetoric builds upon the traditional principles of nature to inform public law and promote truth through social contract while relying upon reason and proof.\(^{38}\) Despite their differences, Newman’s work recognizes Locke’s argument for logical evidence as a part of philosophical history while substantiating diverse modes of epistemology in

\(^{38}\) Grammar p. 155
“[Locke] tells us that belief, grounded on sufficient probabilities . . . border near on certainty . . .” (Grammar 309).

Realism and a Philosophy of Life

Newman frames his understanding of rhetorical theory within the scope of philosophy inquiring into the reality of human affairs. He interprets the work of Jean Jacques Rousseau (1712 – 1778) “as classical” promoting a culture of sensibility, sentiment, and passion that recognizes the capacity of human nature as good. Situated in the 18th century Romantic Movement, Rousseau favors reform and revolutions as necessary for progress of the common good. His theory of morality attacks Enlightenment’s appeal to scientific reason and utility, instead he grounds the concept of sovereignty with the intent that laws support a just society as well as the ideals of freedom, citizenship, and common well-being. His philosophical perspective of life critiques the anti-intellectual effects of Enlightenment while promoting a new political, social paradigm that transforms western culture with the expansion of public education; it cultivates the natural character of man with a focus upon dignity, self-expression, and individual freedom. This scholarship reflects both the humanistic and realistic perspectives of Newman’s “circle of knowledge” (Idea 323), whereby a philosophy of life integrates human experience: sacred and secular, Christianity and civilization.

Newman’s point of view runs counter to the work of David Hume (1711 – 1776) whom he regards as “most low-minded of speculators” (30). Hume’s scholarship reflects a strong empirical and rationalistic prejudice that questions the very existence of supernatural reality. He asserts that the laws of nature are demonstrated in experience.
which alone can verify fallible or uniform existence. Newman writes that Hume claims that “the phenomena of the material are insufficient for the full exhibition of the Divine Attributes . . .” (Idea 31). For Hume the vivacity of an idea or sensation correlates with particular reality, as opposed to intuitive knowledge. He finds that both the socially enlightened ought and that which is natural inform the science of human existence; Hume’s philosophical inquiry into human understanding relies upon empirical principles. His skeptical response to human nature places primary emphasis on scientific method while distrusting reason and its power, whereas Newman aims to subvert logic by recognizing reason’s credibility. Likewise, Newman writes that Hume’s philosophy offers no warrant for the evidence of miracles; it is viewed as insufficient for not accounting for the existence of God or Revealed Truth (Grammar 78; Idea 359). Instead, Newman interprets a philosophy of life as engaging the reality of an invisible world with humanistic concepts to promote the good life. In the realm of Romantic rhetoric, new concepts favoring well being counter an overemphasis on scientific reason by building upon philosophical foundations that relate to common human experience to form prudent judgment.

Thought and a Philosophy of Knowledge

During this era of science and rationality, Immanuel Kant (1724 – 1804) also qualifies human knowledge as twofold, inclusive of experience and cognitive faculties. This philosophical insight into realism focuses upon the role of values, attitudes, and

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39 Cronin p.7 and Randall (1976) each discuss Hume’s interpretation of the division between logic and human reason.
language. In *Critique of Pure Reason*, Kant notes how human insight and experience provide the grounds for epistemological understanding; knowledge of reality is shaped by a symbolic, cognitive, lived experience. These modern assumptions substantiate Newman’s epistemic rhetoric. He describes the role of common sense as personal, subjective, and an example of good reasoning that may denounce traditional interpretations of facts (*Grammar* 366), while acting as the great discoverers of principles (374). This perspective supports the truth value associated with beliefs that do not necessarily require common measure or a system of causes, formal or effective.

“They have not arguments, not grounds, they see the truth, but they do not know how they see it; and if at any time they attempt to prove it, it is as much a matter of experiment with them, as if they had to find a road to a distant mountain, which they see with the eye; and they get entangled, embarrassed, and perchance overthrown in the superfluous endeavor.” (374)

This concept of common sense is highly reflective. Newman associates it with the practice of seclusion and quiet (*Idea* XL), speculation, and the principle of external engagement (XLI) to promote formative praxis as an illumination process that appeals to common measures (i.e. rules, boundaries, public opinion). He writes in *Idea* that common sense acts as “the best instruments of mental cultivation and the best guarantees for intellectual progress” (197). A philosophy of knowledge recognizes that the distinctive human mind exhibits unique power and habits; Newman describes “a sanative and restorative character, and which brings all its parts and functions together into one

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40 From the perspective of communication studies, the roots of rhetorical tradition include a long history of epistemological influences. Royer (1991) attributes Kant’s work as monumental “with his notion that people are not passive receptors of sense data, but rather active participants in the formation of knowledge (284).
whole. . .” (Grammar 341). The mind’s keen faculty for comprehending matters of complexity highlights Newman’s use of the term ratiocinative, it “enables a man to see the ultimate result of a complicated problem in a moment, it takes years for him to embrace it as a truth, and to recognize it as an item in the circle of his knowledge” (Grammar 161-162).

To understand a proof based upon beliefs as opposed to objective knowledge results in two significantly divergent processes for arriving at truth. The actions of the mind including common sense and the ratiocinative faculty provide natural modes of reasoning to form knowledge. Additionally, human emotion and imagination encourage beliefs. This perspective informs Newman’s meaning of a holistic engagement of knowledge which corresponds to all intellectual matters: “If to blot out man’s agency is to deface the book of knowledge . . . .” (Idea 45). For Newman equilibrium between all the sciences fosters a greater sense of order to life.

Historically, Richard Whately (1787 - 1863) represents the final influential contributor to Newman’s philosophical and theoretical understanding of rhetoric. In 1826, with Newman’s participation, Whately published Elements of Logic and the following year, Elements of Rhetoric (1827) was printed. Both works contribute to rhetorical form in the 19th century. Logic concerns the utility and limitations of rhetoric and serves as an improved edition of Aristotle’s work. In it the elements of human logic are applied to modern branches of science and art. Whately describes how mental faculties exhibit correct or good reasoning to make sense of words based upon common use or knowledge: “An act of apprehension expressed in language is called a term” and an argument references “an act of reasoning” (Elements of Logic 65). Whereas, Rhetoric
is concerned with the formal, systemic conditions of communication, *Logic* focuses upon perceptible characteristics. Rhetorical limitations reference the presence of ambiguity in language which potentially creates fallacy, error, obscurity, or a defective expression, as opposed to logical conclusions.

In response to claims of solipsism, Whatley’s *Elements of Rhetoric* discusses how logic directs the communicative event by appropriate means of reasonable or rational thinking. He also considers any artifact that reflects contrivance, dishonesty, or delusion as belonging to the province of rhetoric. To surpass issues of censorship, he grounds this rhetoric in scientific knowledge and the study of logic in order to counter skeptical arguments. As an art form, rhetoric requires investigation or argument to establish fairness; as an offshoot of logic, it involves reasoning and justification. Rhetoric proceeds as a logical process of investigation, endeavoring to discover truth, and convey this truth to others as an “art of reasoning” (*Elements of Rhetoric* 13). A philosophical understanding of knowledge exemplifies the art of influencing the will of another and reflects the influential power of language. By legitimately exercising both the art and science of rhetoric, Whately distinguishes the rhetor from the sophist as one who holistically engages knowledge.\(^4\)

This rise of rationalism and subversion of the humanities to science combine to illicit Newman’s position on the role of knowledge in language. He describes how a word has the power to convey information to the imagination, as well as to influence feelings without providing unnecessary fiction. Rather, Newman interprets the justifiable need to apply both scientific principles and art with qualified human standards, so as to practice with fidelity discovery of the truth.

\(^4\) Also see this project’s treatment of Whately in Chapter 2, section An Epistemological Divide in Rhetoric.
This philosophical exegesis culminates with Newman’s epistemological interpretation of rhetoric which demonstrates “the importance of grounding theory in local conditions and is wary of the potential tyranny of universalizing perspective” (J. Campbell 291). Considered an “early critic of science”, he promotes a rhetoric that attests to conventional wisdom rather than objective science, whereby the role of practical reason is interpreted as *a priori*, not requiring syllogistic proof. His perspective frames the unifying effect of certain, basic beliefs, and attitudes in society that reorientate an audience to the diverse aspects of reality as significantly cultural, political, public, and personal. Building upon the epistemological foundations of theology, science, and literature, Newman’s rhetorical aim in *Idea* includes the production of “. . . more intelligent members of society by fostering cultivation of mind, formation of the intellect, and intellectual culture” (*Idea* 8). This process of illumination informs human nature of the different attributes of truth present in Christianity as well as in civilization.

In 1851, Newman inquires into how to conceptually organize a Catholic university in Ireland. His argument challenges a system of education, authoritative structures, and socio-political ideals. With an emphasis on the learning process as illumination, Newman expands upon subject matter to promote the liberal arts. Instead of a utilitarian approach to study, he describes a university education as forming a “habit of mind . . . which the attributes are freedom, equitableness, calmness, moderation, and wisdom” (76). This process cultivates human faculties of intellect, emotion, and will; the

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42 “The distinguishing mark of neo-classical rhetorical theory is its commitment to rhetoric as civic or practical reason” (291) writes J.A. Campbell (1998) who traces the origins of this shift in thought to the nineteenth century.
true value of knowledge is first and foremost its own reward, while “virtue lies altogether in the action” (Idea 79).

Newman writes that the pursuit of a liberal education involves the “exercises of mind, of reason, and of reflection” (80); its purpose is broad constituting the whole person. Human understanding directs the values, normative standards, and cultural traditions of society at large. This perspective not only substantiates human reason, it also qualifies intellectual development. Human inquiry promotes an educational process that is simultaneously secular and eternal promoting both a social and moral good (87). Human mentality is enlightened which Newman describes as “a formative power . . . a making the objects of our knowledge subjectively our own . . . (101).

Consequently, Newman supports an education in universal knowledge while arguing the process for inculcating illuminative reason as “the highest state to which nature can aspire” (104). This engagement of ideas through reason promotes true knowledge. Newman does not equate a liberal education with a means to a particularly useful end; instead, cultivating the intellect fosters insight, “a talent for speculation and original inquiry” (123). His interpretation affirms Locke’s proper understanding of utility “to mean, not what is simply good, but what tends to good, or is the instrument of good . . . ” (124). Newman conveys this thought when he writes that the “training of the intellect, which is best for the individual himself, best enables him to discharge his duties to society” (134). In The Idea of a University he directly challenges society’s understanding of higher education’s role as it identifies goals for “raising the intellectual tone of society, cultivating the public mind, purifying the national taste, supplying true principles to popular enthusiasm and fixed aims to popular aspiration, giving enlargement
and sobriety to the ideas of the age . . .” (*Idea* 134). This process of ‘illumination’, ‘the enlargement of the mind’, directs right reason to foster the historical development of society.

**Newmanian Rhetoric**

The 1800's continued to witness major developments in rhetorical tradition. As cultural beings, humanity’s capacity to lend significance to words transformed social reality. Likewise, Newman’s changing concept of the university challenged a redescription of reality to include integrated knowledge of man, nature, and God. Both the natural and supernatural experiences of humanity expanded upon the epistemological ground of history, life, and knowledge extending outside of logic to influence common understanding. It connects with social reality and reflects values, beliefs, and ideas, whereby the nature of philosophical thought substantiates the intellectual powers of human nature. Newman’s rhetoric engages the knowledge of all subject matter with mutual respect for the communicative role of individual reason and objective rationale to promote human progress.

Historically, skeptics have debated the capacity of rhetoric for truth telling as incommunicable. Plagued with a pervasive sense of distance, conundrums, and contradictions, skepticism describes a distinctive philosophical point of view. This mode of thought often subverts communicative ideals with barriers to truth, circumstances lacking consensus, and inconclusive connections. Newman seeks to bridge human affairs with a sense of credibility emerging from a philosophy of history, life, and knowledge. Based upon this scope he authentically communicates a genuine reality that evades
logical understanding. This system of thought builds upon human reason and philosophical ground to substantiate knowledge. His contributions to intellectual truth reflect a circle of meaning relating to a multiple traditions in Western philosophy to claim rhetoric’s domain in inquiry, argument, and action. In particular, he affirms the personal and practical experience of reality. For more than twenty years, he works on the nature and purpose of *Grammar of Assent* exploring the ways of persuasion in relation to intellect:

“Logic makes but a sorry rhetoric with the multitude. . . . Logicians are more set upon concluding rightly, than on drawing right conclusions. They cannot see the end for the process. . . . After all, man is not a reasoning animal; he is a seeing, feeling, contemplating, acting animal.” (91)

Newman’s rhetorical theory is understood in relation to a world view primarily shaped by human experience. His perspective engages logic and philosophy; it remains attentive to both reason and rational, and works within a scientific and cultural milieu. 43

Newman distinguishes why language once predominately guided by techniques and eloquence necessitates a new epistemology attentive to humanistic dimensions of intellect, emotion, and will. He interprets how cultivation of mind promotes formative praxis. 44 Building upon a broad philosophical understanding, Newman’s theory of language directs the problem of communicating matters of truth in human affairs. 45 Consequently, a new rhetorical perspective emerges within the larger philosophical enterprise of promoting good by reasonable and rational means. Logic, deductive

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43 The work of C. Perelman in *Justice* (1967) traces the historical interpretations of justification based upon formal and informal logic. It is associated with ought, commandment, social contract, custom, Divine will, rule law, natural law and the universal.

44 *Idea* p.197

45 *Idea* p.177
reasoning, and rule governed methods remain an integral part of his rhetorical theory to engage all subject matter—nature, man, and God.\textsuperscript{46} Whereby, a language deprived of humanity and insensible to the reactions of a socio-cultural milieu also requires human reason.

As a personalist in an era of scientific progress, Newman is never satisfied with epistemological questions that emphasize rationalism over Aristotelian values of nature and truth: “great truths, practical or ethical, float on the surface of society, admitted by all, valued by few. . . (Grammar 74). His philosophical assertions and theoretical methods appeal to the imagination, commonplace, analogy, and probable.\textsuperscript{47} He employs language familiar to his audience so as to confront a growing scientific materialism and mechanistic rationalism.\textsuperscript{48}

\textbf{On New Rhetoric and the Use of Language}

This Newmanian perspective substantiates the nature of new rhetoric which essentially integrates: reason and rationale, law and public opinion, conformity and individual character, as well as objective coherence and social circumstances. He describes how reason and rational play different complementary roles to mutually support each other. His approach to new rhetoric balances all human faculties through an integrative approach to language which exhibits both logic and reason.

Humanity’s ability to will and act independent of the visible world underpins new epistemological suppositions. This mode of discourse synthesizes subjective knowledge

\textsuperscript{46} Idea p. 166
\textsuperscript{47} W. Jost (1989) and D. Whalen (1994) critique Newman’s use of figurative language in his corpus.
and intellectual development reflecting a philosophy of history, life, and knowledge; whereby, practical reasoning employs faculties of mind and permeates human experience to validate great discoveries. Thus, concrete and abstract knowledge form a language of possibilities that acts as a force for human development. Its social character transcends conventions challenging ordinary existence to higher standards of behavior, moral conduct.\textsuperscript{49} Emerging from a unified system of history, life, and knowledge, new rhetoric speaks from the \textit{cumulation of probabilities} to constitute reality (Grammar 288).

This new epistemology harmonizes knowledge of a natural and supernatural world. Its rhetoric advocates individual sensibility inclusive of pragmatic notions and a formative life of action. Its words represent both concrete and abstract notions to transcend ordinary experience, as well as influence intellectual and moral development; whereby, the personal nature of language often communicates hidden truth associated with the principles of imagination.

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. . . such knowledge is not a mere extrinsic or accidental advantage, which is ours today and another’s tomorrow, which may be got from a book, and easily forgotten again, which we can command or communicate at our pleasure, which we can borrow for the occasion, carry about in our hand, and take into the market, it is acquired illumination, it is a habit, a personal possession, and an inward endowment.” (Idea 85)
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New rhetoric recognizes the interdependence of meaning, conditions that govern it, imagery, and the problems of word usage. From both an objective and personal approach, new rhetoric integrates modes of practicality and utility in reasoning.

\textsuperscript{49} Levine (1968) expounds upon Newman’s use of the imagination and art to extend his rhetorical argument so as to bridge aspects of the real and unreal (165).
The purpose of language is directed towards action whereby words become reality; it personally prepares minds for achieving moral and intellectual excellence so as to affect the whole man. New rhetoric effectively fosters a personal, intellectual, and moral development of character. It requires more than objective persuasion, but a sensory experience, full engagement. Communication requires connecting philosophical principles with habits of mind. It appeals to common sense, substance, and depth not found in the reductive methods of rationalism. A socially embodied language effectively communicates multiple sources of understanding whereby human agency re-imagines the limits of rhetoric.

Language functions as a horizon for interpretation; it expresses an individual’s experience of human relationships with nature, man, and God. This personal orientation directs the persuasive appeal towards human growth. Newman’s central coordinates for his rhetorical theory builds upon the philosophies of history, life, and knowledge. This comprehensive system of new epistemology informs the communicative event. As evidenced in *An Essay in Aid of a Grammar of Assent* and *The Idea of a University*, the intersection of human linguistic capacity and an education in liberal arts offers a heuristic perspective. And it substantiates this project’s interpretation of his theory of language as a model for applying new rhetorical strategies to educational systems.
Chapter 2: Newman’s Moment

A historical review of 19th century England and the Oxford Movement characterizes the dominant socio-cultural trends in thought to which Newman responds. This chapter identifies diverse philosophical schools of thought which challenged methods for interpreting the legitimacy of knowledge. To understand Newman’s commitments to new rhetoric this project recognizes the historical circumstances of his day as contributing to his theory of language. In particular, social, political, and religious conflict characterize the rhetoric of a post-enlightened age. Inquiry into this scholastic and ecclesiastic reality reveals the influence of scientific discovery, empirical traditions, as well as anti-intellectual shifts. Newman’s response to this scholastic and ecclesiastic reality demonstrates a new epistemology within the context of liberal education.

This chapter elucidates how Newman’s epistemological perspective integrates a logical perspective with a unified approach inclusive of diverse modes of philosophical thought and practice to inform human development. At this time the effects of empirical tradition permeate society with nominalist tendencies raising doubt within academic institutions, challenging traditional beliefs, and restructuring cultural norms. Where matters of truth are debated, a new epistemology asserts the role of human intuition and personal experience. Newman’s rhetoric substantiates human reason and logic as a basis

50 Newman uses the term tradition(s) consistently in Idea and Grammar to reference a broad system of thought including the “great outlines” of knowledge (Idea 49) that bear upon reality. Traditions influence the individual, civilized society and nations by influencing the “enlargement of mind, cultivation of intellect, [and] refining the feelings” (Idea 193). In Grammar he describes its meaning as providing tacit understanding, common measure, or reasonableness. Newman regards tradition though unauthenticated as a verifiable source of moral truth. His holistic perspective differentiates the role of Christian tradition as revealed truth whose word extends to “every part of the world” (Grammar 466).

51 A Victorian Frame of Mind provides a detailed account of the Newman’s socio-political reality in relation to the philosophical thought and prominent thinkers of his day (Houghton 1957).
for knowledge. By interpreting the historical significance of *An Essay in Aid of a Grammar of Assent* and *The Idea of a University*, this chapter proceeds with an analysis of his intellectual thought to address the problem of communicating human experience. The following exegesis illuminates rhetorical praxis within everyday reality as it articulates the distinctive nature of his theory of language.

**The Effects of Enlightenment**

Prior to the nineteenth century, the age of Enlightenment was defined not only by ideas and science; it also included the notion of education as an incomplete process of human development whereby educational programs were limited to fostering rational assent among social classes. The ideas of Enlightenment were interpreted as positively influencing politics and religion with less regard for the problems it created; where rationality provided scientific grounds of justification, human affairs were less likely to rely upon faith and revelation. This intellectual position influenced man’s understanding of himself. With these changes in thought, came a shift in man’s understanding of himself and society.

The power of knowledge redefined reality by effecting cultural systems, religious practices, social classes, and politics. With the proliferation of print media, accessibility to information, and promotion of new ideas emerged a shifting intellectual lifestyle. This new way of thinking exhibited the power to insight despotism, reform, and revolutions. Consequently, an obstacle to moral and spiritual well being was created by the empirical disciplines. This enlightened rationality influenced notions of religious belief, freedom,
race, nation, authority, as well as social and political identity. In addition to the powerful force of logical propositions being created by science, traditional forms of knowledge were abandoned.

Deeply concerned with the loss of belief and the unsettling confidence promoted in an increasingly rationalized world, Newman responds with the need to overcome the demoralizing effects of knowingness.

“. . . beliefs, convictions, certitudes. . . are perhaps as rare as they are powerful. . . they kindle sympathies between man and man, and knit together the innumerable units which constitute a race and nation. They become the principle of its political existence; they impart to it homogeneity of thought and fellowship of purpose.” (Grammar 85-86)

By relying upon formal reason to confirm access to life, skeptical thought abounded; it lacked a sense of intuitive certainty which rationalization could not provide. This predominant epistemological form of intellectual knowingness critiqued human reason and usurped religious truths which fueled the demise of moral and spiritual well being. Newman addresses an audience who favored a secular ignorance of the invisible world, pervasive distrust of non-scientific disciplines, as well as a disparagement of sacred beliefs. Additionally, skeptical thought complicated recognizing faith as a justifiable form of reason. Instead, much of society looked with contempt upon human reason. By relying upon the external world for an understanding of first principles (i.e. moral excellence, wisdom, goodness, and happiness); issues between nature and God were often confused.

Outram (2005) describes the complexity of enlightenment from social, political, cultural, and religious perspectives as promoting both constructive and destructive events during the eighteenth century.
In response to this manner of thought, Newman insists upon practicing watchfulness to address the epistemological obstacles in daily life. He critiques formal logic as inadequate for directing a life of action and instead relies upon intuition and inference. Opportunities for self-deception were created by knowingness to which a constructive skepticism recognized the existence of error as a universal, inevitable truth. Newman describes how human faculties of will, emotion, and intellect provide an authentic, non-rational standard of measure. His concept of personal, responsible reflection counters classical solipsism by advocating the religious tradition of watching and knowing to avoid temptation.53

Newman calls upon the Christian roots of English culture to overcome the influence of a corrosive skepticism with reasonable belief. He asserts that the reasoning process of an intellectual person also relies upon faculties of memory, imagination, and instinct to form convictions. An understanding of propositions relates to both objective reason and personal knowledge; in Idea, Newman writes: “I have now begun the proof of it. I am prepared to maintain that there is a knowledge worth possessing for what it is, not merely for what it does…” (86). This intrinsic quality not only modifies skeptical thought, it also represents a cultivation process as it also influences personal and social development. Newman insists upon the whole man reasoning in relation to the complex realities of life. He offers his audience a more human constitution of existence reflective of the mind’s creative power and unlike an impersonal rationalized form purported by knowingness.

53 This analysis is contextually developed in Outram (2005) “The rise of modern paganism? Religion and the Enlightenment” (pp.109 – 125).
The proof of universal truths was questioned by nominalist, empiricist, and sensist inquiring into what was real. This disposition of intellectual speculation resulted in infidelity to issues concerning God and human experience. Where Victorian perfectionism obscured what was holy and virtuous, it placed primacy upon logic; knowledge of what was true relied upon a dominant recourse to objective standards. The notion of perfection shifted from a sociopolitical culture attentive to moral development to one that prized intellectual excellence whereby matters of the world took precedence over matters of human development. Syllogistic methods and scientific proofs replaced the rich, symbolic meaning of personal propositions.

In light of this philosophical practice, Newman sought to identify the many aspects of perfection: “Everything has its own perfection, be it higher or lower in the scale of things; and the perfection of one is not the perfection of another” (Idea 92). He extended this notion to reference ideals, enlargement of the mind, and concepts of virtue.

In a society where traditional laws and beliefs were challenged by secular, scientific arguments, Newman acknowledges a pervasive sense of doubt and skepticism to which he responds with pragmatic realism: “Conscience is nearer to me than any other means of knowledge” (Grammar 385). He explains why in everyday reality, human intuition provides a sense of certainty upon which to act that probable theory lacks. This keen faculty of mind serves to unite internal and external experiences with both logical knowledge and certainty. His notion of fullness relates to human consciousness as the bases for knowledge of the world. He recognizes that matters of certitude are not reached by formal reason because beliefs are naturally illogical.54

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54 Cronin provides a well structured explanation for Newman’s theory of knowledge (1935).
The philosophical principles of Newman’s rhetoric find their bases not only in ecclesiastic, but scholastic thought as well. Without condemning scientific reason, he aims to correct its exaggerated claims. He provides a sobering perspective of the power of intellect to address reductive methods by attending to the role of moral disposition so as to attain truth. His principles remain committed to human nature’s informal capacity to reason both critically and judiciously. He explains how reason not only leads to knowledge, but also attends to truth in all matters of experience and testimony. Newman’s rhetorical theory suggests why a circle of knowledge directed by human will, emotion, and intellect attains harmony by embracing both an ecclesiastic and scholastic epistemology. Proof resides within the unified claims for a personal engagement of philosophical history, life, and knowledge:

“. . .Conscience has a legitimate place among our mental acts; as really so, as the action of memory, of reasoning, of imagination, or a the sense of the beautiful; that, as there are objects which, when presented to the mind, cause it to feel grief, regret, joy, or desire, . . . which we in consequence call right or wrong. . . .”

(Grammar 102)

His understanding of realism and pragmatism support a unified epistemology while engaging the relevancy of skepticism.

During the early nineteenth century, educational formation remained a privilege for the social elite. For more than two hundred years in England, the religious institutions of Cambridge and Oxford admitted subscribers of the Anglican Church of

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55 In section III, “Newman and Scholasticism” Cronin (pp. 103-105) traces Newman’s scholarship to a long tradition of philosophical thought relating nature and truth. Beginning with Aristotle, Augustine, St. Thomas, he identifies Newman’s commitment to humanity’s ordinary sources of knowledge (i.e. conscience, senses, and reason) over formal logic.
England, including those students preparing for the clergy. Both Universities offered a distinctive general education in preparation for a life of service: law, medicine, religion, and government. Situated within this enlightened society, a group of University students known as the Tractarians embraced a life of fasting, chastity, and celibacy. In regards to secular and everyday matters, they asserted the role of faith or “innumerable acts of assent, which we are incessantly making” (Grammar 157). Initially, their political referendum argued in support of Oxford’s exclusion policies, so as to maintain their unique identity and a curriculum that emphasized theology. This created a controversial position for the place of religion in education and was met by the popular resistance of dissenters who rejected the Protestant Church’s Catholic heritage. A gulf between scholastic and ecclesiastic knowledge characterizes the origins of the Oxford Movement whose educated members sought to recover religious lessons from the past. Under the leadership of Newman, the Tractarians questioned both the authority of the Bishop and that of the Church of England based upon their current relations with the state.

At this time, unrest plagued English academic life with political pressure due to ideological shifts within and socio-political forces from without. Contextualized within a politically Protestant country once affiliated with the one, holy, catholic, and apostolic church, much of the conflict was attributed to Roman Catholics demanding emancipation from state control. This opposition was created in part due to the prejudicial reform of college tuition against non-Protestants. During 1845, Ireland’s population of 8.5 million consisted of seven million Catholics who presently had little opportunity to attend higher education.

56 The Tractarians earned this name by publishing their arguments in Tracts for the Times which “stressed the mystical, supernatural nature of Christianity” in order to distinguish the contemporary practice of Anglicanism from its historical roots in Roman Catholicism (I. Ker 1991).
57 The Oxford Movement began in 1833 with its final convocation in 1844, see Faber 1933 for additional information.
education. Despite the Relief act of 1793 which initially attempted to address this problem by “making it lawful for Catholics to take degrees and hold offices” in the University of Dublin, this remedy proved insufficient to meet the needs of the populace.\(^5^8\) Instead, promises of a mixed education were met with bias and numerous limitations for Catholics in a Protestant state educational system. Additional problems were associated with instructor-student relations, and class size; also, the selection of subjects being taught was greatly criticized.

An emphasis upon the superiority of useful and experimental sciences detracted attention from the cultivation of the immortal being. Rather, scientific knowledge attempted to structure a harmonious system, by subverting human faculties to the development of a practical, mechanistic intellect. On the contrary, Newman proposes that the university should produce “gentlemen” whose character conflicts with the post-enlightened ideals of socio-political progress.\(^5^9\) He offers an alternative perspective inclusive of art, poetics, and symbolic knowledge in response to a pervasive movement away from the foundations of ancient academia to a secular, useful knowledge.

Newman differentiates his intellectual scholarship from the emerging issues, attitudes and practices of 19\(^{th}\) century society particularly in response to the rise of Liberalism within the Anglican Church. Protestant liberal supporters held deeply contrasting views on the place of religion in life. Their anti-dogmatic focus redirected the education of human intellect without regard for revelation or the mysteries of Christianity.\(^6^0\) Newman responds from a conservative point of view voicing concern for

\(^{5^8}\) Culler p.124
\(^{5^9}\) The Imperial Intellect by D. Culler (1955) historically grounds the development of Newman’s educational ideals.
\(^{6^0}\) See Oxford Apostles (1933) by Geoffrey Faber for a detailed account of this historical event.
“the widening gap between sacred and secular domains within Victorian culture” (Goslee 3). This gap is characterized as exhibiting anti-Christian tendencies inclusive of doubt. Newman is concerned with society’s focus upon logical excellence and the de-moralizing effects of empirical science. In conflict with his fellow Tractarian’s beliefs were liberal religious trends that substituted the eternal truths of dogma with subjective religious experience. In *Idea* Newman describes why a predominately Liberal mode of thought fosters a habit of mind that exhibits little reflection. He interprets their assertions as being supported by feeble arguments and beliefs formed by superficial assent. He questions their lack of regard for the philosophy of Aristotle, venerable authority, as well as moral agency to guide the power of knowledge. Instead, Newman appeals to their methods of inquiry and argument to act with “necessity, responsibility, the standard of morals, and nature of virtue” (*Idea* 40).

While favoring a philosophical system that recognizes the contributions of natural and supernatural reality, Newman’s conservative party (i.e. Tories) opposed the anti-dogmatic principles of the Liberal party in the Church of England. Instead of applying logical propositions, he references common sense (i.e. good sense) to demonstrate faculties of the human mind which provide legitimate arguments; he also builds upon history and tradition so as to recognize both the wisdom of ancestors and experience of the individual. In *Idea*, he describes the notion of tradition as *genius loci*, the value of which provides principles for human progress (111).

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61 The work of Goslee (1963) describes the post-enlightenment Victorian age as uniting sacred and secular domains with English Romanticism whereby the ideals and imagination transcend differences to arrive at truth (9).
62 Chapter I “Conservatism” traces this political thought within the context of religion and science. He also relates how a philosophy of history supports a conservative perspective of harmony within the visible and invisible world to establish order. Finally, Kenny (1957) explicates Newman’s style of conservatism.
Newman teaches that the value of tradition lies in its mediated ideas which demonstrate social wisdom, eternal truths, and national character.\textsuperscript{63} He builds upon these philosophical principles which attest to historical lessons in truth and are characterized as necessary or justifiable. The \textit{genius loci} unites individuals in society, despite the forces that cause division. For Newman a philosophy of life does not over simplify the human experience; he interprets the role of social beings as exercising logic and reason.

Despite social tendencies to advocate utilitarianism and materialistic well being, Newman’s rhetoric emphasizes a humanistic experience inclusive of moral truths. His notion of personalism emerges from religious beliefs pertaining to the individuality of the soul as unfathomable, distinct, and not fully understood placing limits upon the influence of empirical reality: “. . . we attain an apprehension of what such things are at other times when we have not experience of them . . . parallel to our actual experiences, . . .” (\textit{Grammar} 23-24). Newman explains that rational language lacks depth and its interpretations of social unity, virtue, and vice are often shallow. A conservative critique of mankind’s development advocates principles of moral excellence, wisdom, goodness, and happiness as characteristics of progress.\textsuperscript{64}

Newman rejects the Liberal party not because it favors rationalism, but that it opposes the notion of reason by ignoring faith and the objects of religious belief. He likens this thinking with the age of barbarism, so badly in need of the rules of religion to order life. Likewise, liberal thought in Newman’s day tended to subvert reason and

\textsuperscript{63} Continuity and the development of ideas as understood in a philosophy of history support Newman’s conservative ideas while extending the power of knowledge (Kenny 58).

\textsuperscript{64} In chapter IV “Liberalism” Kenny discusses why Newman opposed political liberalism and in what ways Newman practices liberal intellectual thought in relation to the revival of Catholicism (140-149).
promote the demise of Christian morality with an emphasis upon formal logic. This enlightened society prized technical progress and passively observed broad ethical truths.

In response, Newman’s rhetoric argues for cultivating habits of mind grounded in the philosophy of history, life, and knowledge. Furthermore, he challenges liberal thought with arguments that integrate formal rationale and personal reason, so that “all knowledge forms one whole” (Idea 38). The dynamics of this concept are explicitly enumerated upon in Idea where he defends the need for a liberal education. Both the nature and utility of learning promote the formation of a unified culture through personal development that is intellectual and moral.

English society witnessed an increasingly anti-intellectual way of thinking that de-personalized actions. Influenced by empirical thought, the concept of perfection was justified by the power of logical, objective science; secular materialism permeated normative behavior. To counter this social response, Newman references the work of Hobbes, Hume, and Bentham but finds their empirical principles opposed to revealed truth. The philosophical work of John Locke (1632-1704) offers grounds for Newman to build upon his understanding of reality. He applies Locke’s scholarship to illuminate practical reality with the mind’s capacity to interpret truth and wisdom. Expanding upon Locke’s liberal beliefs in intellectual integrity, Newman connects this learning process to a broad understanding of human existence, rather than to a particular view of contemporary society. Based upon Locke’s applied principle of utility whereby the notion of good corresponds with appropriate ends and ideals; Newman justifies an intellectual culture as the supreme end of a University education. He develops this point

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65 Also see this project’s treatment of Locke in Chapter One, section Tradition and a Philosophy of History.
of view in *Idea* to oppose the predominately logical, scientific tendencies in society that treats the education of a person as a product.\(^6\) The problem of integrating humanistic and scientific tendencies directed a new rhetorical culture to include empirialistic principles with an appreciation for humanity.

An attention to human experience includes both the subjective individual and objective human nature. This romantic age promoted a self justifying life; an epistemological knowingness created a dangerous mode of thought that recognized human experience, but violated the moral conventions of society. Newman sought to transcend this secular culture with a Christian perspective by describing how human reason guides each person to cultivate thoughts and behavior. This form of “reflexive reason” serves to ground beliefs and to exercise wisdom (Staten 71). Newman references how the imagination and intuition also support acts of faith and good judgment; the faculties of emotion and will although easily corrupted provide one with instinct or the “perception of facts without assignable media of perceiving” (*Grammar* 327). Newman recognizes that the individual intuitive faculties are incomplete in themselves requiring rational regulative structures in society to verify human experience. He suggests that the development of humanity requires an integrated approach to the inward subjective and outward social experience of knowledge.\(^7\)

Historically, educational institutions serve as an instrument for human development. In accord with socio-political cultural change, its curriculum experiences ongoing reform and revision. Efforts to balance these shifts in social thought are evident

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\(^6\) See John Locke’s *Of the Conduct of Understanding* (1706/ 1996).

\(^7\) Staten’s (1979) article, “Newman on Self and Society”, develops the theme of dialectical opposition between the intuitive and rational human experience. He situates the work within Romanticism to promote the cultivation of self and society.
during the Renaissance; Nauert (1995) writes “. . . humanistic studies change from being ends in themselves to being useful means for the discovery and diffusion of this true doctrine. . . humanism became a useful means for the construction and re-establishment of the Catholic faith” (171). The development of a vernacular style witnesses to the progress of humanistic ideals in society which synthesize its values in association with those of scholasticism.

One significant topic of discussion during Newman’s day calls into question the role of a University education and the principles upon which it exists. Conflict surrounds a predominately intellectual nature of education and its “remoteness from the occupations and duties of life” (Conley 2). Likewise, Newman argues for the concept of inutility in addition to religious exclusiveness as substantiating controversial beliefs concerning an English education.\textsuperscript{68} These shifts in scientific and ecclesiastic knowledge characterize a philosophical debate relevant to the English educational system to foster human development as either occupational or in accord with particular forms of belief.

Whalen (1994) describes Newman as a personalist in an era of de-personalization. This is because Newman’s approach to rhetoric mutually contextualizes reason, logic, and the whole man. His holistic perspective integrates language theory and the cultivation of a personal, practical, and ethical life (Jost 1989). For this purpose, Newman is never satisfied with epistemological questions, thus in Grammar he works out rhetorical modes of knowledge that do not rely exclusively upon concrete objective reality. Instead, his reference to memory, reason and imagination offers a way to adequately verify knowledge. His assertions appeal to the commonplace, analogy, and probable so as clarify thoughts. Newman consistently employs expressions familiar to

\textsuperscript{68} Idea p.2
his audience so as to confront the growing scientific materialism and mechanistic rationalism.

This rhetoric is described as appealing to sensibility as well as to principles supporting beliefs. Whelan writes that “... as an educator [Newman] used man’s natural faculties in a rhetorical way to help overcome the disordered state of man’s intellect” (35). Newman applies the art and science of rhetoric to most effectively influence his audience without primarily resorting to formal reasoning, but through imagination and sensibility. His style remains attentive to the sovereignty of ecclesiastic doctrine and morals, classical eloquence, in addition to the cultural practice of manners and courtesy. As a rhetorician, Newman demonstrates responsiveness to the disposition of his audience’s argument. Thus, he guides human development with attention to personalism by referencing natural modes of reasoning as a means to practicing moral and intellectual excellence.

The heart of Newman’s idea of education focuses upon: “... truth as something loved and fought for, something objective in character, but personal in acquisition” (67). True learning and education requires personalism, a discursive mode of engagement that demonstrates a highly personal, oral, and conversational way to communicate. Newman aims to affect the whole man (i.e. personal, intellectual, and moral character) which requires the engagement of human faculties.

His rhetoric appeals to human intuition so as to promote illumination; this approach exhibits practicality and utility in both reasoning and discourse. In Grammar, he redefines the concept of knowledge to include personal thought, word, and action,
whereby “man is a being of progress” (225). The development of human faculties represents an integral event within enlightened English society where scientific theory provides only a sense of probability, yet humanity necessarily acts with certainty and conviction.

“The whole world is brought to our doors every morning, and our judgment is required upon social concerns, books, persons, parties, creeds, national acts, political principles and measures. We have to form our opinion, make our profession, take our side on a hundred matters on which we have but little right to speak at all. But we do speak, and must speak, upon them . . . .” (228)

Newman argues the possibility of truth beyond universal, formal, and inferential reasoning of science, to explain why things which cannot be accounted for in reality does not mean that they are untrue. Furthermore, he pursues truth finding and truth communicating in the personal, practical everyday experiences of life which include educating the intellect.

**Reform in Liberal Arts Education**

Newman’s work focuses upon both the “growth of knowledge” and “the use of those faculties by which knowledge is acquired” (*Grammar* 225). In particular, the principles of a liberal arts education relate to humanity’s experience of life. His purpose

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69 Whalen (1994) writes how Newman’s rhetorical method of engagement aims to educate the whole person in ways of imagination, experience and knowledge. *Grammar* highlights human reason in this pursuit and excellence in rhetorical style to achieve this aim. Formal and informal approaches to rhetoric aim to provide a mode of practicality and utility in reasoning directed toward action (25), so that words become reality. Whalen aims to reveal Newman’s profound rhetorical modes of reasoning which promote a personal means of apprehension and the acquisition of knowledge arriving from certitude and the illative sense.
for a university education describes four broad commitments: to provide a “whole system of thought” (*Idea* 3), to be “founded on truths in the natural order” (4), to promote “the grounds of human reason and wisdom” (6), and to engage matters of “practice and expedience” (6). Thus, he proposes the heuristic nature of education as not fundamentally religious or secular. This perspective challenges the meaning and value of emerging issues, attitudes, and practices in society. His thought transcends the dominant emphasis upon rational knowledge with the revival of past traditions. Based upon an over-arching belief in the order and harmony of the universe, he critiques the “bridge over the widening gap between sacred and secular domains within Victorian culture” (Goslee 3). In particular, his controversial discussions included the purpose of higher education within a progressive age where an emphasis upon intelligence often subverted classical virtue and the cultivation of gentlemen.

Newman aims to reinvigorate institutions as influential bodies of truth whose nature exhibits “physical, metaphysical, historical, and moral” characteristics (*Idea* 39); thus he argues for inclusion rather than exclusion of any subject matter, so as not to unjustly prejudice one source which may convey only partial truth and promote narrow mindedness. These presuppositions ground Newman’s proposal concerning the difference between a dominant Protestant education and his idea of the university in favor of liberal knowledge. This argument includes “a very tangible, real and sufficient end” in support of logical foundations (*Idea* 77). He begins with public opinion by addressing the utility or use value of an education, to which he argues for the effects of cultivation upon the individual and society to bring about “great secular utility, as constituting the best and highest formation of the intellect for social and political life . . .” (*Idea* 163).
opposition to a predominant scientific notion of education, Newman’s University primarily directs the cultivation of an intellectual “habit of mind” and secondly to preparing students in ways of physical labor or for employment. Working within a new epistemology, he interprets knowledge as ‘exercises of mind, of reason, of reflection” (80).

This purpose varies in scope from the objectives of mechanical, technical knowledge to recognizing the reality of an invisible world. Newman analyzes this Christian concept of knowledge at length to differentiate its distinct meaning and value. According to a history of civilization and Christianity, he establishes liberal education as viable and independent of nineteenth century Protestant education. Newman describes why this model includes the pursuits of physical science, for its value and truth. He interprets how new epistemology finds sufficient grounds in itself in the knowledge of civilization and Christianity, so that the cultivation of human nature does not require validation from utilitarian purposes. Whereas matters of fact exact limiting measures to benefit the world, liberal knowledge extends a broad scope to “benefit the soul” whose end is virtue (87).

Liberal knowledge fosters a vivifying principle unfamiliar to classical syllogism or probability. It’s worth is not due to its usefulness, or knowledge, but to “the process of enlightenment” (98). The substance of Newman’s rhetoric redirects ideas of fulfillment and highest standards to include metaphysical reality as a definite means for improving society. According to these principles, a universal education attests to the notion of liberal; it tends to the concept of good\(^70\) which exhibits a paradoxical shift in meaning.

\(^70\) Newman defines ‘good’ as a favorable intrinsic condition (Grammar14). He applies this word more than ninety times in Grammar and over 171 times in Idea to differentiate standards.
Contrary to the philosophical thought of Locke and subsequent beliefs of the age, temporal, mechanical, and physical evidence do not fully substantiate intellectual cultivation, but subserve it. Newman encourages his audience to transcend a secular view of subject-matter, so as to recognize its natural beauty and power.\textsuperscript{71} This shift in meaning no longer references progress as \textit{proficiency}, but a quality gleaned from academic studies to promote human affairs.

Newman describes his own experience in the English University as being engaged with “a series of controversies both domestic and with strangers, and of measures, experimental or definitive, bearing upon it” (\textit{Idea} 1). Following ten years of study, he critiques this education as having little effect upon the cultivation of humanistic principles. Contextualized within 19\textsuperscript{th} century English society, controversy within the Protestant Church provides a platform for Newman to confront the utilitarian assumptions upon which the university interprets its role. He challenges these assumptions exclusively upon a philosophy of education that solely depends upon truths found by human means or in natural order. Instead, Newman introduces the role of wise authority and prudent witness to support the formation of good judgment arising from investigations and experience. This argument validates human reason as it places Protestant beliefs and Catholic authority to the side.\textsuperscript{72}

To justify matters of faith, Newman references the keen human faculties of free will, intellect, and emotion to inform certain knowledge of reality.\textsuperscript{73} He describes in

\textsuperscript{71} The concept of beauty relates to both ideals (i.e. morality) and nature (i.e. physical). It also suggests order and perfection of the intellect (\textit{Idea} 59). Newman stresses the distinction between how it is cultivated and used from the truth of its reality that “aims higher than its own” (93).

\textsuperscript{72} Discourse I, “Introductory”, identifies why a university education in liberal learning is neither fundamentally Protestant or Catholic in principle, but founded on truths in the natural order” (4).

\textsuperscript{73} \textit{Grammar} discusses at length why humans can know truth in matters of belief and nature.
Grammar how people ordinarily reason to discover the truthfulness of what is real. To the contrary, logic interprets the sequence of physical effects. Newman argues that syllogism cannot sufficiently prove natural laws, instead human will predicates the “necessity of the contingent” (Cronin 91). Consequently, scholastic method inadequately proclaims supernatural entities; its limitations coincide with issues of distrust, doubt, and failure.

During the 1800’s, a pervasive shift in commonly held beliefs occurs; rather than objective Church dogma acting as the supreme guide, the subjective religious experience supports a Liberal antidogmatic position on knowledge. In response, Newman’s conservative argument holds to the existence of God in reality and each man’s relationship to Him from a logical, ethical, and practical perspective. Both the visible and invisible world exhibit order, while a system of physical cause and effect subserves ecclesiastic knowledge challenging its credibility due to lack of observable evidence.74 Likewise, Newman observed how the faithful struggled with Church doctrine and the existence of God. According to the Fideist, the reality of the supernatural required an inward experience unrelated to scientific inquiry. Their religious proofs could not be logically ascertained. This perspective grounded belief in God upon the human mind whereby personal reasoning confirmed the reality of the supernatural, while discounting experience and discourse. Thus, Newman responds with a heuristic perspective that requires the whole person to participate. He asserts the need to embrace both civilization and a Christian world so as to substantiate both the intellect and beliefs. This concept of reality challenges a materialistic view built upon the exclusive accuracy of facts; it

74 The Victorian conservative perspective held to the eternal and objective truths of dogma, as distinctive from a subjective, liberal experience. Newman’s conservative views are not to be confused with rigidity; rather they promote development of sacred and secular matters (Kenny30-34).
responds to an Agnostic’s rejection of God, dependent upon a lack of rational grounds and demonstrative evidence.

Despite these epistemological inquires into truth and moral experience, Newman recalls how theology exists as a prevalent subject of thought throughout history. He perceives a resistance to the unification of secular and sacred education as denying a realistic engagement of life. His philosophy of education counters an ignorance of both human nature and revealed truth by encompassing three great subjects: nature, man, and God. To counter the intellectual effects or purely conscious inclinations of Fideism⁷⁵, he builds upon the voice of truth heard in philosophical history, life, and knowledge.

Similarly, agnostic infidelity represented an intellectual challenge dependent upon the phenomena of an external world without recourse to the reality of personal revelation as a common way for obtaining truth.⁷⁶ Newman responds to exaggerated claims of logic as useful, yet lacking the complexity of life or a moral disposition. Instead, he maintains a strong conviction in human reason as representing the noblest faculties of humanity which attend to sense, belief, and conscience as a moral guide (Cronin 101):

“These informations, thus received with a spontaneous assent, constitute the furniture of the mind, and make the difference between its civilized condition and a state of nature. They are its education, as far as general knowledge can so be called; and, though education is discipline as well as learning, still, unless the mind implicitly welcomes the truths, real or ostensible, which education supplies,

⁷⁵ Fideism is an epistemological theory that maintains that faith is independent of and superior to reason.
⁷⁶ Historically, the beliefs of religion have represented a mode of reasoning that formal logic cannot explain. Newman is familiar with the scholarship of Blaise Pascal (1623-1662) who wrote, “The heart has its reasons, which reason does not know at all” (Cronin 19).
it will gain neither formation nor a stimulus for its activity and progress.”

*(Grammar 51)*

Newman claims how a new epistemological system exhibits ecclesiastic and scholastic interdependence which inform social reality. He connects the history of the physical world with Divine purpose (i.e. providence) as promoting the progress of human affairs. With stories from classical Greece through the early empires and Christianity, Newman references a philosophy of history to support his system of thought. From a scholastic approach, Newman asserts that facts concerning the real world correspond with generalizations and immutable laws, while the practice of reflection applies this information to guiding ideas. Consequently, logic and reason contribute to the principles of order and human progress.

**An Epistemological Divide in Rhetoric**

Following the age of Enlightenment, historical movements within English society cultivate scholastic ground for “claims of certainty and security in faith” (Lindley 2008). From an intellectual perspective, empirical data substantiates certitude; social practices apply this knowledge to support a secular notion of unity. In contrast with the sacred, it rejects dogma, tradition, and religious authority. This era exemplifies a widening gulf between ecclesiastic and scientific thought; it demonstrates a serious epistemological divide in society concerning issues of belief versus concepts of probability to which Newman responds in *Grammar*. In this text he calls upon images and the audience’s experience so as to encourage real assent; “[he] metaphorically provides the colorful

77 Newman’s argument contends with St. Augustine whose Christian interpretation of history was “too theological” and parallels that of Friedrich Schlegel (1772-1829) who considers the restoration of man in God’s image to include a naturally scientific character (Kenny 36-38).
images necessary to attain real knowledge of the idea of attaining real knowledge” (46).

By promoting non-rational assent Newman’s scholarship supports personal and religious reason to counter balance the arguments of logical science against individual perception of and trust in dogmatic traditions concerning matters of faith. His work suggests an anti-intellectual position whereby faith and beliefs do not require formal evidence. He “does this by taking up tales, popular accounts, and apt metaphors for the ideas he has first spoken of notionally, in the abstract” (46).

Although not directly referenced in either Idea or Grammar, Newman’s rhetoric on this subject exhibits the influence of Richard Whately (1787-1863). Whately responds to the widening gulf between ecclesiastic and scientific thought in regards to claims that rhetoric’s artifact is empty, bewildering, contrivance, dishonest and delusional. He offers a useful system to surpass censorship by addressing methods of composition, style, and delivery in Elements of Rhetoric (1848/1975). This English rhetorician and logician interprets scientific knowledge as grounds for rhetorical proofs in order to counter the skeptics; he relates rhetoric directly to the departments of knowledge and its principles to reveal truth. As a mentor to Newman at Oriel College, Whately’s scholarship contributes to Newman’s intellectual development, although they eventually take opposing views on the Church of England and the role of education.

Yet, it is Whately who provides a contemporary explanation on how language requires investigation or argument to establish fairness; he interprets art form as an

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78 The discourse between Newman and his colleague, William Froude a devoted empirical scientist, discuss the epistemological divide between issues of cognitive probability and certainty in belief.
79 As a Fellow at Oriel College, Newman wrote public letters to promote the conservative movement in the Church of England against the threats of liberalism and secularism (Coats 175).
80 Newman’s theory of knowledge as analyzed by Cronin (1935) outlines the duality of epistemology as ecclesial and scholarly, implicit and explicit.
81 Also see this project’s treatment of Whately in Chapter 1, section Thought and a Philosophy of Knowledge.
offshoot of logic that involves reasoning and justification. Three elements of logic are described as substantiating the art of reasoning. First, rhetoric proceeds as a logical process of investigation, endeavoring to discover truth and convey this truth to others. Argument exemplifies this perspective; it contains syllogism, examination, principles, and necessary subject matter. Second, the *a priori*, antecedent, forerunner, and *posteriori* proofs perform as modes of reasoning. This argument is inclusive of the element of persuasion to induce cooperation and adherence; it demonstrates the art of influencing the will of another in relation to exhortation and conviction. And third, Whately describes perspicuity as rhetoric’s province: to observe rules of grammar, offer intelligible language, provide sufficient degree of attention and quality, follow Aristotle’s rules, avoid misleading knowledge and aim to be readily understood. By legitimately exercising the art of rhetoric, the rhetorician distinguishes himself from the sophist. Reason thus exemplifies the art and science of this discipline. In relation to these principles, Newman expands upon Whately’s work on the logic of rhetoric in relation to metaphor, composition, and arrangement.

To address the widening gap between scientific and ecclesiastic thought, Newman claims a “whole system of thought” (*Idea 3*). He begins by identifying the ratiocinative in *Grammar* as human nature’s keen faculty of mind to process information; this ability to mentally solve complex problems quickly remains incomplete, requiring ongoing development. Newman writes, “. . . it takes years for [a person] to embrace it as a truth, and to recognize it as an item in the circle of his knowledge (*Grammar* 161-162). The ratiocinative acts as a powerful mode of reasoning, also described as a natural form of inference that promotes action based upon both instinct and logic. Newman interprets the
pursuit of truth as a personal experience differentiated from a scientific system. Situated within a material world, human nature exhibits the will and intellect to act in relation to others. His concept of agency references a natural faculty that responds to varying degrees of knowledge. In Idea, Newman writes:

“I have hitherto been engaged in showing that all the sciences come to us as one, that they all relate to one, and the same integral subject - matter, that each separately is more or less an abstraction, wholly true as an hypothesis, but not wholly trustworthy in the concrete, conversant with relations more than with facts, with principles more than with agents, needing the support and guarantee of its sister sciences, and giving in turn while it takes: - from which it follows that none can safely be omitted, if we would obtain the exactest knowledge possible of things as they are, and that the omission is more or less important, in proportion to the field which each covers, and the depth to which it penetrates, and the order to which it belongs; for its loss is a positive privation of an influence which exerts itself in the correction and completion of the rest.” (45)

This statement describes a general process differentiated from the popular scientific, utilitarian, and liberal thinking of Newman’s day. Counter to objective logic and rationalism, he emphasizes human nature, ethos, reason, and conscience to form a system of thought. In opposition to the Liberal party and its tendencies to exclude both tradition and authority, Newman’s argument for agency relies upon a personal, practical, and ethical system of thought.82

82 Boekraad (1955) explains how Newman interprets the pursuit of truth as a personal experience in relation to others. Whereas, liberalism tended to exclude tradition, authority, and duty, they are essential elements of Newman’s argument for the acquisition of truth.
Whalen (1994) writes that “personalism was an important element of [Newman’s] rhetorical habit of mind” (51). This manner of engagement reflects a Christian tradition which characterizes the person as an individual of substance, intelligence, rational nature, and morality. Newman’s rhetoric exemplifies the qualities of a personalist in his communication of knowledge by integrating the keen intellectual faculties of his listeners; he consistently applies different modes of reasoning and truth telling to promote apprehension. Thus, Newman’s rhetoric expands upon knowledge of a natural and supernatural existence based upon an intersubjective experience. His concern for all matters of truth and detail replicates how “all knowledge forms one whole” system of thought (Idea 38). And his use of vivid imagery and figurative use of language bridges controversial subjects with uncontroversial language to cultivate a new epistemology.

In Grammar, he suggests how and why one can hold to principles and beliefs in life experiences by way of language with mutual regard for logic and reason. Newman perceives rhetoric as essentially educational, a process of language that pursues truth by applying the creative, descriptive, inventive, and vital role of communication to human affairs. His persuasive appeal directs the audience to recognize both the meaning and value of all disciplines of knowledge whereby the substance and form of rhetoric function to produce unity in thought and expression.

From a personal perspective, Newman’s language interprets a subjective engagement of human affairs. In Grammar, he metaphorically describes the role of liberal knowledge as dressing human nature with “rich and living clothing” (52). This

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83 Both Grammar and Idea address a particular audience on practical issues of his day. Newman’s rhetoric has a personal effect. He applies intersubjective modes of reasoning that relate to the “concrete and contingent” circumstances of the day (5). His techniques of persuasion include confronting opposition as well as problems of truth with principles of reasonableness. He understood the significant role of informal inference, interpretation, and induction from particulars as an exercise of personal truth telling (21).
assertion is substantiated by principles that constitute the formation of public opinion and a mutual understanding regarding standards of morality, politics, and human civility in life. A liberal knowledge cultivates these bonds of unity by promoting an intellectual culture. For Newman, the application of logical proofs and propositions remain subservient to promoting human action and reasoning so that the objective principles of liberal knowledge illuminate the mind while directing an engagement with life. Contextualized within an industrial revolution, the transformation of everyday life and the spirit of society are affected. In response, Newman defends the liberal mind by attempting to bridge the gap between science and the humanities.84

Members of Oriel College including Newman responded against the effects of secular materialism in the Anglican Church with a religious orientation to combat these dominant modes reasoning. Whereas the disciplines of science and logic fostered an empirical rhetorical response, the Oxford Movement aimed to cultivate a reflective, watchful conscience unique to the human soul. The Tractarians worked to recover the Church of England’s Catholic origins, particularly as it applied to church authority, religious practices, rituals, and structure of education. This inquiry included matters of social policy and reform were also rooted in its Catholic heritage. The debate began during the first half of the nineteenth century between the Anglican and Roman Catholics.85 It focused upon questions concerning dogma and the alignment of Anglican

84 In this article, Goodheart (1997) interprets Newman’s principles in Discourse V, “Knowledge Its Own End” as it fosters the development of an “interdisciplinary mind-set” (153).
85 The Evangelicals, Catholics, Latitudinarians, and Protestants each interpreted the nature of man and his reasoning ability from different perspectives to form their distinctive beliefs and practices. Newman attests to the particular and concrete human experience in relation to a Divine and Loving God. Whereas some truths were apprehended by reason, other truths remained a mystery (Faber 1933).
scriptural authority with its Roman Catholic foundations. Situated within a scientific epistemological environment the justifiability of religious beliefs was contended.

Newman the ecclesiastic and statesman initially lead the events surrounding the Oxford Movement until his own conversion to Catholicism in 1845. His fellow Tractarians included both clerics and laity who sided with the Anglican Church’s catholic foundations. Initially, they responded to the threats against religious land ownership and properties by denouncing secular appropriation as well as legislating political power over ecclesiastic authority. The Tractarians also sought recovery of traditional liturgical practices and theological origins in the church Fathers. Newman played a pivotal role in the ecclesiastic politics of the Oxford Movement and its spiritual revival of human reason. He provided leadership and intellectual direction for its arguments. By reclaiming the spiritual heritage of early church doctrine, Newman initially sought to renew Anglicanism. He attempted to challenge the Protestant supporter’s ability to accept the full measure of Christianity while preserving the authority of the bishops in the Church of England. Eventually, he rejects the Church and its leadership based upon their interpretation of doctrine. Where English culture overestimated the power of scientific reason putting less confidence in faith or beliefs, Newman sought to reify the rich historical traditions of Christianity.

Essential questions surrounding this conflict asked: How do we arrive at the truths we hold? How do we persuade others to respond or accept these beliefs? Contextualized with in an enlightened and educated society who responded with logical skepticism and doubt, Newman counters with a redefinition of truth. He responds to secular modes of thought by appealing to human intellect, will, and emotion in order to apprehend
ecclesiastic matters of truth. He integrates faith and logic by building upon a philosophy of history, life, and knowledge. 86 Newman and the Tractarians apply the living power of language as an extensive system of thought. This movement not only attempted to synthesize issues of spiritual rival and church politics, faith and reason, but of moral and intellectual excellence as well.

Newman’s Theory of Language

Newman recognizes the obstacles for communicating this new epistemological form including the absence of an adequate vocabulary or appropriate language. Thus, his rhetoric reflects a personal embodiment of social ideas to challenge word usage in its efforts to convey secular and sacred truths. Both the use and meaning of words are communicated within an expanding historical and conceptual environment to address the obstacles present in society. 87 Newman writes:

“And literary men submit themselves to what they find so well provided for them; or, if impatient of conventionalities, and resolved to shake off a yoke which tames them down to the loss of individuality, they adopt no half measures, but indulge in novelties which offend against the genius of the language, and the true canons of taste. Political causes may co-operate in a revolt of this kind; and, as a nation declines in patriotism, so does its language in purity.” (Idea 245)

Furthermore, Newman consistently applies a notion of watching and knowing to rhetoric which he roots in religious tradition. This purpose informs secular experience by

86 Newman works within a liberal arts tradition of thought that sought to unify “man’s nature and his end, the order of the universe, and the mysteries of God and of the divine economy” (Blum 15).
87 A pervading sense of empirical “knowingness” and a formal Victorian concept of perfectionism created a secular and skeptical mode of thought evident in language. In Grammar Newman analyzes a predominant obstacle to moral and metaphysical realms within a post enlightened society as rationality (Miller 2003).
responding to skepticism of beliefs and issues of faith. Thus situated within English culture, he recognizes the ever present temptations to knowingness:

“The consequences will be, that the language in question will tend to lose its nationality – that is, its distinctive character; it will cease to be idiomatic in the sense in which it once was so; and whatever grace or propriety it may retain, it will be comparatively tame and spiritless; or, on the other hand, it will be corrupted by the admixture of foreign elements.” (245)

Newman invigorates language by providing rich interpretations built upon knowledge of civilization and Christianity. This new epistemological approach requires a personal engagement attentive to subjective considerations. As a practical realist, he supports a commitment to the recognition of truth. His interpretation of communicable notions places a focus of attention upon the meaning and values associated with words and in particular to their source. Insisting that both science and revelation are necessary elements of language, he writes:

“It is not asking much to demand for academical discourses a more careful study beforehand, a more accurate conception of the idea which they are to enforce, a more cautious use of words, a more anxious consultation of writers of authority, and somewhat more of philosophical and theological knowledge” (Idea 314-315).

Here Newman reiterates the work of Whately who described rhetoric not as an art of discourse but as a philosophic discipline which requires a mastery of the fundamental laws in order to use language effectively. This perspective recognizes the

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88 Ker (1991) characterizes Newman’s use of language to create the “possibility of the genuinely philosophical” mind “(46) which requires an understanding of reason that extends beyond mere rationalism and empiricism.
interdependence of word meaning, conditions that govern it (i.e. context), imagery, and the problems of word use. He emphasizes the rhetorical role of the individual person as exhibiting both intellectual and moral character, unlike the autonomous rational thinker of the Enlightenment.

Newman appeals to a prevalent Victorian sense of decorum to convert an overtly secular, mechanistic rhetoric by connecting it to a larger system of knowledge. Just as the effects of the industrial revolution were challenging traditional values, skeptical thought was countered by a new epistemology. Proponents like Newman understood how human reason builds upon the principles of human nature raising it to a high moral standard by appealing to philosophical thought that reflects upon history, life, and knowledge.

**Rhetorical Reason and Logic**

In *Grammar* Newman elaborates upon the reasoning power of the individual; its publication correlates with a Romantic view of the insufficiency of logic while emphasizing a personal element for obtaining truth. Science could not provide a sufficient explanation for political existence; its rhetoric struggled to comprehend freedom of speech, public opinion, and individual rights. Rather, rhetorical reason

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89 Richards (1936) New rhetoric interprets a change in theories on language. Loss in meaning, discourse, expression, or communication focuses upon the words themselves. This concept stems from the work of Aristotle and is restated in the words of Whately who writes that rhetoric should “not be taken as an art of discourse but as a philosophic discipline aiming at a mastery of the fundamental laws of the use of language... (7). Instead, new rhetoric recognizes the interdependence of meaning, conditions that govern it (context), imagery, and the problems of word use.

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91 Newman’s scholarship in *Grammar* provides a methodology of rhetorical reason to support its validity in truth finding and telling within a society that overemphasizes the power of science (Tallmon 1995).
cultivates finding truth in the knowledge of history and practical existence to cultivate humanity. Newman writes:

“. . . these and the like considerations are parts of a great complex argument, which so far can be put into propositions, but which, between, and around, and behind these, is implicit and secret, and cannot by any ingenuity be imprisoned in a formula, and packed into a nut-shell.” (Grammar 300)

As a way of legitimizing both reason and imagination, Newman proposes how a holistic engagement of knowledge can transform human nature. Beyond its naïve poetry and subjectivity that focused upon sensation to counter the effects of objectivity, exists the value of art and broad interpretations of humanity (i.e. spiritual self-hood and the individual soul).

Newman challenges this perspective of subjectivity to pursue an understanding of the individual soul within the context of the issues of the day. Consequently, he demonstrates that by reforming the will, human nature can exercise moral duty while building a personal relationship with God and others. With recourse to the persuasive influence of authority and tradition, reason informs individual development. Newman advocates the proper use and training of the intellect, so as to nourish this cultivation process. Both secular and sacred lessons concerning “duty and religion, justice and

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92 Cronin (1935) describes in detail Newman’s theory of Knowledge which aims to bridge the epistemological divide in Victorian society. Grounded upon human intellect, emotion, and will, first principles are not dominated by logic, but relate to a process of conscience and beliefs, as well.

93 Goslee’s argument (1996) interprets the historical reality of England at odds with the Anglican beliefs of Newman who seeks to transcend this post-enlightened Romantic age with “a uniquely dialogic paradigm” (3).

94 Levine in The Boundaries of Fiction explains how the use of fiction in Victorian language substantiates cognitive perception of an invisible world and intuitive self (1968).

95 Idea p. 237
providence” (Idea 195) develop a “habit of mind” by appealing to both the imagination and revelation. 96

Newman describes how the language of imagination references both what is real and notional “by means of the faculty of memory” (Grammar 21). This personal, practical, and ethical way of reasoning refers to a mental act of unconditional apprehension. 97 His meaning of assent includes propositions that communicate notional or real, simple or complex, ideas. He writes: “. . . to assent to it is to acquiesce in it as true” (12); a characteristic which differentiates intrinsic knowledge from empirical facts. Furthermore, Newman differentiates this knowledge as exhibiting “the absence of any condition or reservation of any kind, looking neither before nor behind, as resting in [itself] and being intrinsically complete” (25-26).

An emphasis upon the role of imagination also substantiates knowledge and the pursuit of truth. 98 While the rhetoric of logic alone insufficiently converts human nature; Newman writes, “the heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history and by description. Persons inflame us, voices melt us, looks subdue us, deeds inflame us” (Grammar 90). He applies imagination to promote matters of faith and belief. As an operative principle it not only influences the individual, but society as well. 99 Imagination potentially brings the whole person into activity; the creative power

96 Idea p. 301
97 Ferreira describes how in An Essay in Aid of a Grammar of Assent Newman develops the legitimacy of human reason by qualifying its faculties. He highlights Newman’s attention to human existence, self-will, and conscience. He includes the role of imagination and emotion.
98 Romanticism is characterized by Randall (1936/1976) within the historical context of human development. He identifies its broad individualistic, aesthetic, and poetic influences upon the Victorian age.
99 Grammar p.72
of words are applied to concrete reality while countering pervasive rationalism and mechanistic theories of language.  

All human knowledge, formal and informal, dogmatic and conclusive, coincides with a life made for action. This information acts to motivate human faculties influencing practical behavior and conduct. The imagination serves as a means to clarifying thoughts, exercising expressive language, and actively engaging reality. These habits of mind are directed by moral and common standards whereby truth exists in intellectual discovery and verification. True knowledge proceeds human emotion and affection, the faculty of reason controls imagination, substantiating the grounds of individual intellect. Newman insists that only real ideas lead to action: “... for genuine proof in concrete matter we require an organon more delicate, versatile, and elastic than verbal argumentation” (Grammar 264). Newman’s work continues to offer illumination and insight into human reasoning; by synthesizing an epistemological system of scholastic and ecclesiastic knowledge, his scholarship directs the cultivation of humanity while clarifying the relationship between faith and reason.

Newman claims that truth manifests itself both intrinsically and extrinsically or as a holistic activity. A person’s acceptance of truth requires both moral disposition and intellectual factors to embrace its meaning and value. This cultivation process forms habits of mind contributing to ideas which guide one’s actions in reality. Multiple sources of reason substantiate concrete facts with beliefs to direct this illumination process within a dynamic and complex engagement of life.

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100 Coulson (1981) shows how religion and imagination are related; the language of metaphors expresses beliefs and requires imaginative assent.
101 Grammar p.117
His persuasive style and rhetorical vision address an integrated connection between knowledge and the educational process. Newman’s broad perspective on knowledge struggles to promote human development in relation to contemporary thinking. This unified philosophy includes the central role of balancing ecclesiastic and scholastic knowledge. His rhetorical methods of engagement aim to educate the whole person. Grammar highlights the role of human reason in ways of personal imagination, practical experience, and sacred, secular thought to promote moral and intellectual excellence.

Newman writes in Idea, “Everything has its own perfection, be it higher or lower in the scale of things; and the perfection of one is not the perfection of another. Things animate, inanimate, visible, invisible, all are good in their kind, and have a best of themselves, which is an object of pursuit” (92). By embracing all subject matters, each is recognized for contributing to intellectual excellence and human well being; both moral and empirical knowledge contribute to the political thought and cultural language of society. This wise and diligent cultivation of the intellect rests primarily upon principles of human free will, whereby nature informs life experience. Newman embraces all that is secular and sacred to claim a whole system of thought which integrates utility and progress in relation to moral excellence.

102 Jost (1997) discusses the historical moment of Newman’s work focusing on “the justifiability of religious belief itself” (241). His perspective opens up a discussion on the rhetorical element of knowing a being (242). Additionally, Newman’s argument describes why and how a unified philosophy of logic and mystery informs humanity (243-244).

103 Whalen aims to reveal Newman’s profound rhetorical modes of reasoning. This includes identifying his rhetorical habits of mind to promote personal means of apprehension and the acquisition of knowledge arriving from human conscience (i.e. certitude and the illative sense). He references logic, commonsense, and how the mind builds propositions. The possibility of truth extends beyond universal, formal and inferential reasoning of the scientific, “. . . unreal does not mean untrue” (180).
Chapter 3: Newman on the Language of Knowledge

*An Essay in Aid of a Grammar of Assent* provides philosophical and practical evidence to support Newman’s theory of language as a process of truth discovery. This chapter considers his metaphoric interpretation of fostering “habits of mind” as a cultivation process. In this text, each of the three rhetorical claims emerge. First, a holistic engagement of knowledge favors a personal and experiential means of comprehending three great subjects: man, nature, and God. Second, he demonstrates communicable notions as the capacity of language to communicate a dynamic epistemological perspective inclusive of sacred and secular reality. And third, Newman’s system of thought offers insight into formative praxis as a personal, intersubjective experience by means of differentiation, so as to illuminate both concrete and contingent reality.

From an interpretive approach, the lessons in *Grammar* discuss why and how the terms knowledge and language represent meaningful communication and value in human affairs by justifying the truth value of beliefs. Newman suggests two primary topics for developing rhetorical strategies: metaphoricity and personal identification both of which enhance communication. *Grammar* describes the metaphor as an essential element of language that directs human understanding towards an intrinsic and extrinsic pursuit of truth. Furthermore, a process of personal identification interprets a world of facts and fiction to form complex ideas in support of intellectual development.

*An Essay in Aid of a Grammar of Assent* outlines Newman’s understanding of human reason as a credible principle for engaging life and promoting moral action. The
keen mental faculties of memory, imagination, and knowledge are described as substantiating assent, or the apprehension of propositions. Newman describes how each of these distinctive modes of thought direct and act upon truth in language. His point of view reflects an educational process indicative of formative praxis whereby real life propositions inform experience and actions. Newman writes:

“It will be our wisdom to avail ourselves of language, as far as it will go, but to aim mainly by means of it to stimulate, in those to whom we address ourselves, mode of thinking and trains of thought similar to our own, leading them on by their own independent action, not by any syllogistic compulsion.” (Grammar 302)

Thus, Newman advocates the power of words to integrate objective truth with personal beliefs and reason.

Fact and Fiction

Familiar with the claims that rhetoric suggests an empty, bewilderung, dishonest, and delusional artifact, Newman argues for its truth function. As a student at Oriel College, his intellectual formation corresponds with the work of Whately who directs a useful system of logic and rhetoric to surpass censorship.\(^{104}\) By legitimately exercising the art and science of rhetoric, science itself is divested of useless language. Whately’s system integrates the classical elements of rhetoric in order to reestablish logic in proofs and arguments with natural modes of reasoning.

*An Essay in Aid of a Grammar of Assent* extends Whately’s scholarship on the subject of reason to address the function of common language as a horizon for

\(^{104}\) See this projects treatment of Whately in Chapter 1, section Tradition and a Philosophy of History and in Chapter 2, section An Epistemological Divide in Rhetoric.
interpreting truth matters in life. Newman’s focus shifts to illuminate the audience’s rhetorical experience of scholastic and ecclesiastic reality. This orientation directs both a personal and social appeal towards human growth.\textsuperscript{105} In this text, Newman’s rhetorical theory builds upon the philosophies of knowledge, life, and history to form a comprehensive system of civic and Christian epistemology. His definition of rhetoric implies a circle of knowledge that exhibits clarity in thought, expressive language, and effective action in order to reveal concrete, universal, and eternal truths. He describes the mind’s ability to comprehend a broader system of thought and engagement with reality.\textsuperscript{106} Newman’s argument supports both the justification of moral beliefs as well as objective rationale to suggest an integrative method for arriving at truth that includes three distinctive claims: a holistic engagement of knowledge, communicable notions, and formative praxis.\textsuperscript{107}

The following analysis supports Newman’s commitments for utilizing the role of rhetorical fact and fiction as presented in \textit{An Essay in Aid of a Grammar of Assent}. He explains how and why language mediates principles and beliefs in life experience by way objective logic and subjective reason to promote the development of man. This interpretation of the function of language and value of knowledge directly relates to its effect upon the human intellect: “the progress of which man’s nature is capable is a development, not a destruction of its original state . . .” (\textit{Grammar} 390). To repudiate skepticism of religious faith, Newman argues for holding right beliefs that build upon

\textsuperscript{105} Newman describes the effects of “formative ideas” (61) as consciously developing intuitive powers to differentiate phenomena of sense, imagination, and intellect. Each experience forms an individual’s knowledge of reality.

\textsuperscript{106} Newman details in “Chapter VI Complex Assent” how language and thought are easily flawed, thus requiring ongoing efforts to arrive at a personal understanding of truth (195).

\textsuperscript{107} Newman’s reference to the “real or concrete is not restricted to physical phenomena. . . it includes the data of our bodily senses. . . [and] mental sensations. . . (Jost 67).
sufficient, probable reason as well as mental cogency.\textsuperscript{108} Counter to the abstract (i.e. scientific, mechanistic, and logical) and impersonal language of his day, he validates the legitimacy of practical and personal matters with the intellectual evidence of Christianity. Rather than being “diluted or starved into abstract notions” (29), Newman’s perspective synthesizes human experience (e.g. fact and fiction) to express fullness of meaning.

Natural human faculties not only translate life experiences into knowledge, the mind’s imagination also challenges the boundaries of everyday reality. Newman describes the practical ends of a liberal education as forming character, “. . . impressions lead to action, and that reasonings lead from it” (92). Whereas the spirit of an enlightened society professed an objective reality, Newman’s scholarship advances moral reform and the existence of an invisible world to promote a complex unity.\textsuperscript{109} His appeal to the imagination references terms of art: creativity, invention, discovery, recovery, and innovation. These modes of thinking substantiate good sense; they also suggest knowledge of an ordered world.\textsuperscript{110}

Newman’s theory of communicable notions includes imagination as point of entry for distinguishing the language of faith and belief as credible expressions of knowledge. Additionally, his work on apprehension, unlike comprehension, attends to inquiry into how subject matter substantiates form, rather than emphasizing why. Fiction thus serves as a creative linguistic device that references the faculty of memory. Imagination raises awareness without requiring a strict or measurable logical sequence, while affording an analogical effect. It uses figurative language to communicate common expressions of

\textsuperscript{108} Charles Frederick Harold (1945) traces Newman’s literary contributions in connection with his life.
\textsuperscript{109} Levine discusses in The Boundaries of Fiction (1968) the reasoning of Newman’s argument to synthesize the language of human experience in support of a new epistemological perspective.
\textsuperscript{110} In “Creativity and the Commonplace” McKeon (1987) identifies the origins of rhetoric’s theory in terms of philosophical art.
thought and experience. Its meaning represents both an accumulation and extension of knowledge gained from an active life. This range in meaning allows for contradiction and paradox, as well as fosters the unification of minds. He recognizes the dual nature of language to express fact and fiction in order to create a distinctive representation of religious belief, rather than demanding proofs as a sole expression of truth in reality.  

Newman’s use of imagination demonstrates the living power of language, capable of touching the heart. This intersubjective experience references familiarity grounded upon a personal experience to promote intrinsic development in relation to the communicative event:

“First comes knowledge, then a view, then reasoning, then belief. This is why science has so little of a religious tendency; deductions have not power of persuasion. The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description.” (Grammar 89-90)

Furthermore, he describes how this figurative form of language reveals matters of truth originating from personal memory. As a means of rational appeal, its proposition engages human thought, emotion, imagination, and memory. As a form of syllogism, it also encourages logical identification with beliefs, as well as to standards of certitude. The enthymeme also speaks to the role of art in classical rhetoric to imitate life by influencing cognitive values and emotions which arouse catharsis or human

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111 The dual nature of language supports the ways in which Newman explains the connection between religious imagination and the theological intellect. Both the interpretation and conceptualization of communicate beliefs responds to humanities need to reflect upon how and why we know what we know. (Coulson 1981)

112 ‘Heart’ is referenced over thirty times in Grammar to exemplify Newman’s personal approach to communication.
development. Historically, virtue and truth remain central to its persuasive message acting as a means to counter human vice.

In *Grammar*, Newman addresses the problem of integrating the knowledge claims of objective science with the creativity of human reason by synthesizing facts and values into a justifiable whole. This ordered reality exhibits intellectual form consisting of understanding, sensuous intuition, temporal experience, and judgment. Thus, the mind substantiates common language with a lived historical reality reflective of both human values and objective science. In an enlightened age, Newman prioritizes the role of imagination as primary for holding beliefs. As a subtle mode of reasoning, the imagination serves as a “complex, holistic, interpretation of intellect, emotions, and will” (Ferreira 130). He validates the language of science and reason with an expansive education in grammar that includes both logic and imagination. In a civilized society the development of human faculties cultivates the whole man (*Grammar* 391).

Newman demonstrates a lack of satisfaction with epistemological questions; in *Grammar*, he demonstrates how human reason, rather than logic substantiates the power of beliefs. Credibility relates to the imagination, commonplace, analogy, and probable to “co-exist in the same mind” (*Grammar* 32). This position confronts the growing dependency upon abstract scientific facts and rational mental acts. Instead, he writes how human nature is more fully affected by the imagination, than the concrete, to influence personal development and society (*Grammar*72); “[p]ersons influence us, voices melt us,

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113 Aristotle writes in *Poetics* that language in particular the tragedy imitates life bringing about emotions and the opportunity for catharsis (1449b 25).
114 In “The Grammar of the Heart: Newman on Faith and Imagination” (Magill 1993), Ferreira interprets the role of imagination as *critical* for religious certitude and a way of *reorienting vision* (italized in original document).
looks subdue us, deeds inflame us... no man will be a martyr for a conclusion” (Grammar 89-90).

Newman accounts for different perceptions of reality by attending to qualities of contingency, probability, and determinacy to promote illumination. These rhetorical modes of reasoning promote personal means of apprehension and the acquisition of knowledge. As a common human experience, an imaginative approach to rhetoric promotes practicality and utility in reasoning. Newman directs the application of right reason in rhetorical and probable matters toward action, so that words become reality. He writes, “A Literature, when it is formed, is a national and historical fact; it is a matter of the past and the present, and can be as little ignored as the present, as little undone as the past” (Idea 230). This concept of language includes the beliefs, tradition, and culture of a people formed by the whole course of its history. Thus, the primary use of analogy serves as a means of invention, it includes non-intellectual factors to order life by “influencing the imagination and thus the whole emotional and affective side of [human] nature” (Cronin 123). Newman emphasizes how human nature responds to credible matters whether abstract or concrete in form to direct everyday experiences.

Situated within everyday reality, Newman’s rhetorical theory integrates mental abstractions with communicable notions to reveal the inner man, social relationships, and human affairs (Grammar 258; Idea 257). His theory attends to the intrinsic powers of humanity – intellect, will, and emotion to substantiate the persuasive value of rhetoric (i.e. logos, pathos, and ethos). Newman’s concept of the term ratiocinative recognizes

115 Whalen aims to reveal Newman’s profound rhetorical modes of reasoning in Grammar. This includes identifying his rhetorical habits of mind to promote a personal means of apprehension and the acquisition of knowledge. He points to the commonality of this human experience to provide evidence of what is real. 116 Newman’s theory of knowledge as explained by Cronin directs all understanding toward a practical life of action (1935).
this element of rhetoric. Ratiocinative represents human nature’s cognitive faculty for discerning matters of truth; it “[enables] man to see the ultimate result of a complicated problem in a moment, [although] it takes years for him to embrace it as a truth, and to recognize it as an item in the circle of his knowledge” (Grammar 161-162). Common sense, conscience, and the ratiocinative each direct natural modes of reasoning, instinct, and inference so as to arrive at knowledge of reality while cultivating the humanity of man. Differentiated from dominant trends in logical, secular, scientific thought in 19th century, Newman promotes the life of a socio-political being defined by moral and religious dimensions.

His methods of inquiry and argument employ both rules and pragmatic strategies to justify truths. By substantiating three knowledge principles, apprehension is humanized. One, the whole mind reasons in its acquisition of truth. Newman writes, “. . . man is not a reasoning animal; he is a seeing, feeling contemplating, acting animal. He is influenced by what is direct and precise” (Grammar 91). Two, he asserts that life is made for action and writes, “If we insist on proofs for everything, we shall never come to action: to act you must assume, and that assumption is faith” (92). This action embodies, expresses, or performs depth of meaning. The final principle treats reason as it actually occurs in reality. In Grammar he writes, “Abstract argument is always dangerous, . . . I prefer to go by facts” (153). Each principle supports the common human experience of using inferential, personal, and historical elements though indeterminate to comprehend universal truths.

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117 See this project’s treatment of ratiocinative in Chapter 2, section An Epistemological Divide in Rhetoric
118 Merrigan describes Newman’s theology of religious imagination as an integral aspect of socio-political existence to inform beliefs and actions (2009).
119 Cardinal Newman: His Theory of Knowledge provides a detailed description of these pragmatic principles in relation to human nature’s pursuit of truth (Cronin 1935).
Likewise, Newman’s use of syllogism utilizes abstract terms (i.e. notional, general, and non-existing), as well as concrete knowledge to establish propositions and engage cognitive processes. He consistently includes both scholastic and ecclesiastic matters to articulate a comprehensive view of human experience in the world. Thus drawing upon humanity’s mental ability to raise doubt, infer, or assent to the indeterminate while seeking to expose all matters through language. These methods of argument appeal to his audience by deftly linking modes of reasoning with language (Jost 16; 141).

Newman’s contribution to the 19th century art of fiction builds upon the power of knowledge as a natural holistic engagement whereby certain mental acts of assent transcend logic; human reason exhibits unconditional acceptance (i.e assent) of a proposition. His treatment of the imagination includes this complex unity between: mystery and reality, visible and invisible, abstract and concrete. As a form of enthymeme, it speaks of invisible, personal matters of belief. Thus, he argues against the singular benefits of rationalism while simultaneously exhibiting the important role of identifying particulars drawn from experience. 120

Human faculties of emotion and imagination not only encourage identification with beliefs, but also inform logical skepticism as well. Whately, whose influence upon Newman’s scholarship references the utility and limitations of logic, also provides the groundwork for a new epistemology by applying elements of logic to the branches of science and art. Whately writes that for a person “To reason is to draw logical

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120 Chapter III “Newman and the Threat of Experience” (Levine 1968) aims to offer a secular interpretation
conclusions” (210). In addition to technical and learned language, human mental faculties (i.e. reason, imagination, and memory) make sense of words and transfer knowledge based upon common use, notion, or understanding; his scholarship affirms the mind’s ability to perceive order in reality.

In Grammar, the two seemingly irreconcilable worlds of science and religion challenge an integrated way of thinking to substantiate all matters of truth in knowledge. This system of thought includes a Christian understanding of nature and purpose. Holloway writes that Newman “believed that reality is a great ordered system with the creator as its apex” (159). To counter a polarized concept of everyday existence and Christian tradition, Newman describes how these polemic elements can be brought together within a new epistemology. In response to existing ambiguity and indifference, he works to integrate natural and supernatural reality within a theory of communication. Newman claims that a complex order consists of a variety of truths; some supported by logical proofs and others by mental acts of assent so as to illuminate ideas. To understand reality from a single point of view or mode of thought promotes an incomplete system of deficient knowledge.

“... truth there is, and attainable it is but that its rays stream in upon us through the medium of our moral as well as our intellectual being; and that in consequence that perception of its first principles which is natural to us is enfeebled, obstructed, perverted, by allurements of sense and the supremacy of self; and, on the other hand, quickened by aspirations after the supernatural; so that at length

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121 Found in G. Bentham Outline of a New System of Logic with a Critical Examination of Dr. Whately’s “Elements of Logic” (1827/1990)
two characters of mind are brought into shape, and two standards and systems of thought, - each logical, yet contradictory of each other, . . . ” (Grammar 304)

Knowledge expressed in proofs and in metaphor constitutes a differentiated system of truths giving order to distinctive functions and meaningful relations. To claim certain knowledge in matters intellectual and metaphysical relies upon the justification of propositions which Newman bases upon imagination and rational processes. His method draws upon universal design and human activity; the faculties of intellect and conscience (i.e. a natural mode of reasoning, instinct, inference) ground both objective and certain knowledge. Whereas a natural ability to know things the way they are runs counter to empirical thought in an age where “the scientific method is the paradigm of all knowing” (Fey 132), Newman advocates a dualistic perspective.

Allowing for the possibility of error, Newman contends that the mind’s capacity to apprehend both objective and real knowledge directs human progress despite evidence of fallibility. Applicable to matters of secular knowledge and faith formation, cognitive development involves both implicit and explicit experience, as well as discovery and reflection. Newman claims that this integrated experience represents the metaphoric enlargement of man. It requires the human elements of internal and external sensory perception to obtain knowledge. As an insightful method for discovering truth, Newman explains why a new epistemology supports a unified approach to human progress.

To Know

Newman’s system of thought extends the boundaries of science, observation and verifiable knowledge in order to include the natural principles of life; coming to know this involves an “open mind” which contemplates both the civilized and Christian structure of reality. By engaging all subject matters, the intellect recognizes both notional and real truths of human existence: philosophy teaches the common experience of humanity; theology teaches revelation; and science teaches the nature of measurable, empirical data. Although Newman utilizes the function of theoretical knowledge, he prioritizes the role of experience and action as fundamental to human development.

Grammar explains how a person’s character formation and conviction result from unconditional assent, as well as complex intellectual activity. 124 A holistic engagement of knowledge supports a system of thought where a grammar of logic and natural mental acts including the imagination coincide. 125 Newman describes how the “development of man’s whole nature” (Grammar 391) engages a reasoning process by way of complex intellectual activity which he names the illatative sense. In Grammar, he also refers to this reasoning power as “a transcendent logic” (209):

“It is not common sense alone, . . . though still distinct from the mere apprehension of a scientific argument . . . , but the true healthy action of our ratiocinative powers, an action more subtle and more comprehensive than the mere appreciation of a syllogistic argument.” (309-310)

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124 Newman’s argument argues against historical, philosophical precedent set by Locke’s principles of knowledge, Cartesian thought, and skeptical influence (Fey 90-172).
125 The poets and theologians of post-enlightenment struggled with bridging the language of invention within a culture whose priority was logical justification (Coulson 1981).
Coulson writes that “Certitude then does not come under the reasoning faculty; but under the imagination” (59). Lacking proofs or rules, the imagination provides verification where objective notions only suggest probabilities. Newman distinguishes how simple reason and the senses often pervert conviction because temporal experience lacks the effect of endurance. Situated within a cultural change that favors scholastic epistemological views, a shift from sacred to secular perspectives affects a crisis in faith. So as to foster the accessibility of communicable notions, Newman builds upon a personal, cognitive, and rational intellect to validate concepts of human beliefs that foster a virtuous culture.\textsuperscript{126} This way of knowing coincides with Christian tradition; it advocates the relationship between stewards of objective truth and character witnesses of certain truth.

Booth’s (1974) analysis of Grammar reiterates how “the process of inquiry through discourse” engages both reason and value, while emphasizing that “whatever imposes belief without personal engagement becomes inferior to whatever makes mutual exchange more likely” (137). He concludes that rhetoric of assent or unconditional apprehension, does lead, generally but firmly, to important political conclusions. Some beliefs are conservative, others revolutionary and each constitutes the “very conditions for fulfilling man’s life as we have defined it. . . .” (201, footnote 32). Similarly, on the issue of apprehension as belief or probability, Lindley (2008) concludes that Grammar provides a descriptive response for cultivating the ground that promotes “claims of certainty and security in faith” (39). In regards to the role of knowledge, Newman writes that it:

“... give[s] us in great measure our morality, our politics, our social code, our art of life. They supply the elements of public opinion, the watchwords of patriotism, these standards of thought and action; they are our mutual understandings, our channels of sympathy, our means of cooperation, and the bond of our civil union.”

(Grammar 52)

Newman’s humanistic principles of reason transcend an emphasis upon objective logic to differentiate his theory of knowledge by engaging all mental processes, directing life towards action, and applying it to concrete reality.¹²⁷

Within a cultural milieu prevalent with skepticism and dissent, a natural way for resolving this conflict relied upon natural human instinct, conscience, or reason to justify convictions. Newman’s interpretation of human capacity to assent demonstrates absolute acceptance of a proposition.¹²⁸ This intrinsic event substantiates personal reasoning, instinctive conscience, and reflective judgment which act to synthesize a sense of order in life. The unconditional apprehension of beliefs provides grounds for human reason to respond in life with conviction: it means “not only to believe, but also to know what he is doing when he believes” (Harrold 145).

From a practical point of view, the meaning of assent describes an unqualified acceptance of a proposition. It references modes of the mind: apprehension, conscience, and reasoning, in conjunction with personal will power, to influence conviction. Newman writes that assent is: “the absence of any condition or reservation of any kind, looking neither before nor behind, as resting in [itself] and being intrinsically complete” (Grammar 25-26). Furthermore, apprehension is understood by way of experience or

¹²⁷ Cronin (1935) expands upon Newman’s three guiding principles as does Charles Harrold (1945) in Chapter VI “Logical Cogency of Faith”.
¹²⁸ Newman’s concept of assent explains the justification of religious beliefs (Harrold 118-162).
images. Newman “does this by taking up tales, popular accounts, and apt metaphors for the ideas he has first spoken of notionally, in the abstract” (Lindley 46). Extending into the realm of personal, particular experience, this concept substantiates formative praxis as it demonstrates human commitment and conviction.

In *Grammar*, Newman argues that assent relates to concrete reality, bearing upon action and practice. A rhetoric of assent helps to resolve conflict without requiring logical, abstract demonstration. Instead an appeal to personal reason supports responsible conviction, substantiates religious beliefs, and promotes moral disposition. Whereas, the perception of truth may change based upon the indifference of logic or the ambiguity of human reason, the personal resolve of assent challenges the credibility of superfluous knowledge. In response to this epistemological divide, Newman cultivates the ground for “claims of certainty and security in faith” (Lindley 39). Without denying the validity of abstract, universal logic, he upholds justification of concrete phenomena with the rhetorical end that both scholastic and ecclesiastic knowledge provide truth.

**Ideas**

For Newman, the language of ideas exemplifies a historical concept that takes hold of the human mind and acts as a living force upon everyday reality. This common way of communicating challenges a perspective to balance epistemology with metaphysics. Coulson (1970) describes how Newman’s theory of rhetoric interprets a dual social process of development whereby the indefinable “cannot be confined to one mode of presence” (62). Instead, an extensive purview of ideas connects the philosophical language of history, life and knowledge with human affairs. This point of
view interprets how language transforms ideas into reality by informing thought, words, and actions. Booth (1974) interprets the justifiable grounds for reasonable notions as relating to Plato’s work, “Ideas exist, for him, quite independently of our discovery of them . . . true ideas are not invented by us, but discovered; they have always been lying in wait” (95). Elaborating upon this theory, Newman’s rhetoric maintains the role of personal commitment and intellectual discipline in the discovery process. He recognizes the relationship between phenomenal experience and action, so as to intellectually synthesize a metaphysical and historical approach; both the empirical aspects and moral context of experience are included.

Apprehension of reality involves applying the nature of reflective conscience to test the validity of an idea against history. Merrigan (2009) writes that “for Newman, the experience of one’s inner world is an irreducible source of information and a vital source of knowledge. Along with the data of sense experience, mental impressions constitute the media through which the mind perceives specific objects, distinct from itself” (190). Thus, his concept of ideas builds upon imagination as generative and authentic. This awareness of reality opens new vistas and suggests ways to move forward.129

A word represents an incomplete expression of an idea; it offers descriptive, yet strict definitions, and provides argumentative sequence. But, the logic and language of words often lack the ability to accurately express perception which contributes to socio-political flux. Newman explains how the inadequacy of language to communicate propositions needs to encourage a range of inferences. To perceive a word as convincingly explicit of an implicit cultural sensibility requires less logic; human reason

129 “The Imagination in the Life and Thought of John Henry Newman” (Merrigan 2009) synthesizes Newman’s empirical experience of the world and moral consciousness. This perspective qualifies his use of the imagination “which enables one to apprehend an object in its integrity” (193).
serves as a primary source for authenticating what is real. Specifically, the language of metaphoricity allows for ambiguity and paradox; it tends not reduce questions to statements without a shared sense of resolution. Newman interprets the pursuit of truth as a personal, reflective experience in relation to others; a process of discovery differentiated from popular scientific, utilitarian, and politically liberal thinking of his day. He integrates sacred and secular language in order to communicate ideas which otherwise are interpreted as independently insufficient.

In order to address these issues, Newman invites the transparent quality of metaphor to inform the need for precise interpretations. His system of thought and circle of knowledge do not require logical proofs to reflect human progress; enlargement extends beyond objective intellectual inquiry to include intrinsic powers of instinct, wordless intuition, and inference whereby human experience grounds unproved assertions. Harrold writes, “There can be no doubt that Newman was more concerned with the real, the concrete, than with mere notions or concepts” (133). To express knowledge of experience requires a personal vocabulary whose epistemological value emerges from logical sense and conscious belief; it supplies both vivid details and contrasting thoughts to address the obstacles to truth discovery in conjunction with the inadequacy of words which often relates to their technical and literal meaning.

For Newman, words can potentially transmit real power, authority, and progress in association with humility and simplicity. He interprets a true measure of humanity as rendering the rhetorical force of reason. To cultivate intellectual development, a reflective use of words relates to actual, practical experience whereby all personal knowledge and beliefs inform the rules of action and pragmatic value. Word usage
symbolizes the validity of a new epistemology when promoting a circle of knowledge and system of thought that reveals order within a visible and invisible reality. Newman sums up this position in *Grammar*: “. . . we need the interposition of a Power, greater than human teaching and human argument, to make our beliefs true and our minds one” (369-370).

Creative expressions of beliefs and philosophical notions reference the use of figurative language to perceive the world differently without recourse to empirical demonstration. Newman explains why the use of imagery helps an audience to recognize truth beyond the limits of logic by revealing the vitality and philosophical source of metaphysical knowledge (372). He describes the threat of clear and distinct notions when applied to issues of faith as a “civilized condition” (51); instead he appeals to the deep expressions found in metaphor, symbol, and story to demonstrate the different ways in which the rhetor can draw upon the imagination (and memory) for justifiable knowledge. Newman asserts how the irreducible character of metaphoric language reflects not only the nature of intelligence and instinct, but of faith as well.

Coulson (1981) writes that the “. . . use of metaphor does not demand interpretation or completion, but brings powerfully alive a sense of order, unity, or organism apparently in terms of what it is itself. It creates or expresses a world, it does not point out of itself to another order of situations of which it is the allegory” (26). Metaphoricity differentiates language by creating new meaning rather than relying upon syllogistic usage. Instead, it exemplifies the capacity to communicate a “never-ending interpretation” (151) in addition to its “literary power to rouse the faculties of man to act” (152).
Newman’s application of imagery and metaphor serve to mediate the tension between reason and the senses, the concrete and imagined, as well as facts and beliefs. His use of metaphoric language gives form to a civilized, Christian culture; it confirms a metaphysical perspective with verbal images. Newman describes seeing the whole world witnessing and the church as “the pillar and ground of Truth” (Grammar 145; 165). By applying the persuasive nature of resemblance he demonstrates all matters (i.e. sacred and secular) of truth. His argument supports what is good and real, applying both meaning and value to language.

Newman’s political metaphors are analogous to ideas of change that imitate human life; Vernon writes, “Newman sees in politics a metaphor for the developmental continuity of thought” (514). By placing attention upon the history and structure of ideas, Newman’s idea of politics is also interpreted as synonymous with community or society, complex, embodied, and neither “rationalist nor empiricist nor ideological” (Vernon 516). Thus, the effect of figurative language concerns the whole quality of a concept, not a particular detail which may limit the discussion. Coulson (1981) writes that “the metaphoric form is here inseparable from the reality it renders intelligible” (154). Whereas the use of language often shifts from literal to religious methods of abstraction, each process of reduction proves inadequate for providing sufficient meaning. Newman’s sense of obligation to truth relies upon the human faculties of imagination, reflection, and memory to help resolve a biased dependency upon logical proofs for human progress; he expands upon the definitions and descriptions of terms to promote shared understanding.
Situated within the Oxford Movement and post-enlightenment, Newman’s rhetoric is reflective of the discussions of his day. He identifies with the unique political, secular, empirical, and religious context of his audience to unite knowledge with lived reality. By recognizing the presumptions and beliefs that direct social thought, his methods of identification include the element of agency to “discover and discard” knowledge as a “true way of learning” (Grammar 371). Rather than doubting the possibility of truth in life experiences, the human mind seeks to interpret reality in light of fallacy allowing the truth to develop and occupy personal thought. For Newman a system of thought consists of living people, rituals, and customs; it is not dominated by abstract theory; human nature finds its place within an ordered system particularly in relation to matters of logic and reason (e.g. religious faith).  

Newman’s theory of language addresses the obstacles that epistemological form (i.e. knowingness) places upon matters of personal faith and belief. He proposes a broad understanding of watching and knowing, rooted in religious tradition that informs secular experience and responds to skepticism. Thus situated within English culture Newman confronts the temptation to knowingness by promoting modes of personal reasoning and informal inference on which he writes: “But what logic cannot do, my own common-sense, which cannot express itself in words, does for me, and I am possessed with the most precise, absolute, masterful certitude . . .” (Grammar 292). Each person necessarily practices thinking for one self, thus examining, discovering, and identifying with knowledge of certain truth. Also, by participating in controversy, as Newman did

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130 Holloway explains how Newman’s scholarship addresses issues of personally embracing the truths of the Catholic Church while experiencing his rejection of and upheaval in the Anglican Church.
throughout his life, one’s intellectual and moral development is refined in the public forum.\textsuperscript{131}

Newman describes the intelligent Christian in society as one who is capable of finding significance in all manner of human experience.\textsuperscript{132} This perspective requires personal reflection to affect one’s character development. Newman’s rhetorical methods aim to cultivate human nature through personal commitment. Acts of personal apprehension and assent to propositions dispose a person to live a life of formative praxis. Newman claims that this transformation process requires faith and an openness to revelation in order to balance epistemological thought with personal reflection.

19\textsuperscript{th} century England was one of increasing intellectual de-personalization and skepticism associated with secular materialism. Ideas associated with British industrial power were applied to human development. These notions concerning progress and scientific methods influenced identification with popular assumptions on the topic of human enlargement. Their mechanistic philosophy affected the whole life of man often in favor of rationalistic thought with little regard for theological and metaphysical practices. Rhetoric reflected these shifts in scientific knowledge. It gave new meaning to what benefited mankind (i.e. economy, industry), placing faith in the peace and prosperity of a logical universe, while religious beliefs disintegrated.\textsuperscript{133}

On the contrary, Newman’s approach to communicating human progress relates to intrinsic development. He advocates the authentication of self (i.e. personal,

\textsuperscript{131}\textsuperscript{132}\textsuperscript{133} Edward Kelly provides numerous examples of how Newman’s life illustrated his understanding of the role of individualism within his scholastic and ecclesiastical life (“Identity and Discourse” Magill 1993).\textsuperscript{132} In Chapter 4 “Newman’s Grammar and the Church Today” P. J. Fitz Patrick in Nicholls and Kerr (1991) discusses Newman’s contribution to the way a Christian intellectual life directs the living Church.\textsuperscript{133} The scientific optimism of the nineteenth century as witnessed by industrial achievements and a developing political economy are recognized in historical accounts and philosophical thought (Houghton pp: 27-53).
intellectual, and moral character) by developing a well integrated personality. The inclinations of human nature are to be disciplined in matters intrinsic and extrinsic including “the duties they owe to themselves and to their fellow-creatures . . . .” (Houghton 229). His rhetoric protects the inner, sacred nature of each person while promoting true, outward principles of action. Whereas worldly principles of utility and expediency lacked the language to communicate moral development, identification with the convictions of Christianity challenged standards of practical knowledge. Conflict between the demands of the world and moral modes of thought were grounded upon a sense of religious authority and tradition in order to exhibit responsible action in “battle”. This concern for self-improvement helped to develop the formation of an inner life in relation to the ideals of the time.

Unity in Thought, Word, and Action

Newman claims that the commonality of human experience provides reasonable evidence of what is real building upon a philosophy of history, life, and knowledge. His system of thought and circle of knowledge attends to the cultivation of the mind to produce thinking people whose intellect directs moral actions and ethical achievements in life. A proper training and discipline of the mind fosters the pursuit of truth applicable to character development and apprehension of reality. It informs the distinct principles which guide one’s judgment and actions each day; this process of intellectual enlargement promotes formative praxis.

134 “The Victorian conception of warfare as the main business of man was deeply rooted in the religious…. He is a soldier of Christ….His first objective was to beat down the terrible temptations of worldly and fleshly existence” (Houghton 233).
Newman’s rhetorical theory provides a mode of practicality and utility in reasoning and discourse that is directed toward action, so that words become reality. Houghton writes that “Except for “God,” the most popular word in the English vocabulary must have been “work” (Grammar 242) as it directed commercial society with a sense of meaning in life. This functional concept also influenced a predisposition of duty to God; it informed the “acts and manifestations of self” (181). These events characteristically exercise the unification of spiritual and natural affects upon human relations.

By applying a philosophical perspective to the art and science of rhetoric, a new epistemology effectively influences Newman’s audience without relying primarily upon formal reasoning, but through imagination and sensibility as well. His style remains attentive to the sovereignty of Christian doctrine and morals in addition to integrating a rhetoric of conduct consisting of normative eloquence, manners, and courtesy. As a speaker, Newman engages a heuristic perspective, though not particularly political, party-building, or condescending in communication. His manner of speaking did not change for different occasions. Yet, he demonstrated a responsiveness and sensibility to the disposition of his audience’s argument. Thus, Newman appeals to the mind’s development with attention to personalism as a means to promoting moral and intellectual excellence.

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135 Whalen p.25
136 In Consolation of Rhetoric (Whelan) Newman’s profound rhetorical modes of reasoning are discussed. His rhetorical habits of mind are identified as promoting a personal means of apprehension and the acquisition of knowledge arriving from both certitude and the illative sense. It includes Newman’s grounding in the doctrine of the church fathers and commonsense, reference to logic, and how the mind builds propositions. Characterized as a rhetorician, Newman pursues truth finding and truth communicating (15) in the practical and experiential (183).
Newman’s idea of education not only addresses intellectual development, but matters of the heart, as well: “Newman focused on truth as something loved and fought for, something objective in character, but personal in acquisition” (Whalen 67). True learning and education requires personalism, a discursive mode of engagement; also described as a highly personal, oral, conversational way to communicate (Grammar 37). This term references intrinsic mental acts and personal commonsense while grounding a new epistemology in matters of logic and reason.\textsuperscript{137} Thus, Newman aims to affect the whole man (e.g. personal, intellectual, and moral character) by synthesizing empirical evidence with sensory experience.

Consequently, Newman applies the concept of realism to communication. Rhetorical praxis not only includes an education in morals to affect ones judgment or \textit{phronesis} (347), but it encompasses the contingent and indeterminate facets of life, as well. This practical principle exhibits cumulative excellence based upon a holistic process of right reasoning and obedient action which do justice to meaning (349). The power of language not only communicates through logical persuasion, but with a sense of value discovered in good reason; it interprets knowledge with expression born of imagination, memory, and reflection. This transcendent creative principle expresses both an authentic and artistic use of language whose subject is human experience.\textsuperscript{138}

Much of Newman’s mission during the Oxford Movement\textsuperscript{139} “was to revitalize the symbolic life and ritual of his fellow Anglicans” by way of the imagination (Magill

\textsuperscript{137} See this project’s treatment of personalism in Chapter 2, Newman’s Moment, section The Effects of Enlightenment and in section An Epistemological Divide in Rhetoric.\textsuperscript{138} Philosphic Rhetoric: Newman and Heidegger” by W. Jost in Magill (1993) discusses the theme of knowing in relation to rhetorical principles.\textsuperscript{139} See Chapter 2, Newman’s Moment for this project’s treatment of the Oxford movement beginning in 1833 to its final convocation in 1844. Also, see Faber 1933.
His use of metaphor exemplifies the unconditional nature of religious commitment by adhering to both adequate and legitimate reasoning which differs from rational arguments. Within a given discourse, the nondefinitive aspects of a proposition are crucial to building personal commitment. Newman succinctly describes the problem: “They who have no religious earnestness are at the mercy, day by day, of some new argument or fact, which may overtake them, in favor of one conclusion or the other” (Grammar 420).

Recognizing that knowledge addresses popular, personal, and practical concerns in daily life, Newman emphasizes how a new epistemology enhances confidence while offsetting doubt. His argument bridges a sacred and secular culture; by appealing to religious beliefs, the problems of rational justification are transcended to arrive at the unconditional commitment of the human will. Cogent knowledge and good reason promotes the practice of prudent judgment whereby a person acts with conviction: “the agency then which has kept up and keeps up the general laws of nature . . . must be Mind, and nothing else, and Mind at least as wide and as enduring in its living action, as the immeasurable ages and spaces of the universe on which that agency has left its traces” (70).

Newman substantiates the role of notional and real knowledge as directing apprehension. He is deeply concerned with rational justification and seeks to resolve its place in daily life. His scholarship thus supports the relevancy of multiple forms of knowledge and the necessity of both arguments to affect the human will, particularly in regards to the problem of religious commitment. Building upon human reason and a discourse concerning practical matters, Newman’s rhetoric favors a compatible mode of
formal and informal thinking to arrive at personal conviction. By reflecting upon the dual structure of cultural reality, his arguments embody both social knowledge and religious beliefs to inform the problem of faith. From a philosophical perspective on the nature of man and God, Newman communicates a complex idea in Grammar that relies upon a holistic engagement of knowledge to verify the justifiable grounds of logic and personal certitude: “Christian earnestness may be ruled a perverseness or a delusion; but as long as it exists it will presuppose certitude as the life which is to animate it” (231).

An open disposition helps to guide the interpretation and use of language whose function of truth exists within a heuristic framework of thought, word, and action. By giving structure to methods of reasoning, and faculties of thought, a prevailing sense of Newman’s principle advocating human development (i.e. formative praxis) emerges from his theory of language. In conjunction with communicable notions, the meaning and value of words expressed in verbal arguments, these rhetorical claims serve as a way of uniting an often paradoxical reality. By arguing for a new rhetoric, Newman cultivates habits of mind (i.e. intellect, emotion, and will) and the intersubjective experience.

Newman’s rhetorical method of engagement educates the whole person in ways of imagination, experience, and knowledge. To formatively influence the mind’s moral, imaginative, and intellectual character this requires a rhetorical illumination process whereby the practical, will-related aspects of self are affected. Grammar highlights human reason in this pursuit; it also supports excellence in rhetorical style to achieve this aim. As a realist, Newman’s interpretation of utility is to challenge human reason and rationale; it represents a common way for man to appropriate knowledge of reality.

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140 *Doubt and Religious Commitment* (Ferreira 1980) examines Newman’s treatment of knowledge as influencing religious commitment in a rational world where doubt interferes with belief systems.  
141 The methods exercised in these unique arguments are detailed by Holloway (pp. 192-200).
“Let language have a monopoly of thought; and thought go for only so much as it can show itself to be worth in language. Let every prompting of the intellect be ignored, every momentum of arguments be disowned, which is unprovided with an equivalent wording, as its ticket for sharing in the common search after truth. Let the authority, nature, common-sense, experience, genius, go for nothing.”

*(Grammar 256)*

Unless standards of science and principles of logic are applied to the constructive power of practical reality their function lacks true value. The relevancy of actions and events ultimately speak much louder than words.

Stemming from the work of Aristotle and restating the work of Whately, Newman claims that rhetoric should not be taken purely as an art of discourse but as a philosophic discipline aiming at a mastery of the fundamental laws of language usage to cultivate human development. In *Grammar*, Newman recognizes the interdependence of sacred and secular meaning, the conditions that govern it, and the problems knowledge creates. This unified perspective differentiates new epistemology from the dominant empirical thought of 19th century society. As a way to promote cogent knowledge, Newman argues for adequate and legitimate propositions that challenge human development. Thus, he includes the paradoxical nature of human experience: sacred and secular; persistence and resistance; ambiguity and clarity. The purpose of rhetoric not only educates in ways of justifying religious faith in secular society it also utilizes language

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142 Cameron in Coulson and Allchin (1967) contextualizes the philosophical contributions of empirical thought upon socio-political modes of thought. Its negative influence upon human nature and religious beliefs concerns Newman. His argument aims to “assert what is fundamentally a nondualistic view of human nature” (85).
that gives practical meaning to knowledge. Words represent empirical reality and express habits of mind whose cultivation bridges a polemic world in pursuit of truth.
Chapter 4: Newman on Figurative Language

In response to a predominant functional spirit in 19\textsuperscript{th} century English society, Newman’s rhetoric includes fictitious, stylistic language; human reason and imagination are applied to interpret experience. Despite a cultural emphasis to view life empirically, his use of figurative language favors the faculty of memory and apprehension to ground knowledge (Levine 1968). In an effort to synthesize rational, materialistic thinking with the natural human faculties of faith and reason, Newman’s argument includes the use of analogy as an operative principle to reform socio-political conventions (Levine 1968). His writing challenges word usage, particularly fiction, to convey personal truths that oppose popular secular ideas (Coulson 1970); he uses figurative language to probe the imaginative “powers of the mind from which action proceeds” (Grammar 86).

Reminiscent of Aristotelian traditions as well as Coleridge’s scholarship, Newman applies the persuasive power of metaphor to communicate human experience and influence character development.

The following inquiry argues that Newman’s work significantly contributes to the traditions of rhetoric as he builds upon the classical foundations of enthymeme and also informs the work of contemporary scholars on metaphoricity\textsuperscript{143} in a postmodern era. Examples from Grammar and Idea exemplify Newman’s communicative craftsmanship. His philosophically grounded work demonstrates how figurative language bridges the persuasive gap between scholastic and ecclesiastic epistemologies. He is concerned with promoting the enlargement of thought in a world of facts, pluralities, and transmutations

\textsuperscript{143} This term is found in the work of Kenneth Burke (1931) to reference the theory and practice of metaphor.
where he interprets the lifeless effects of language upon the mind as “dead to the necessity of personal prudence and judgment to qualify and complete their logic” (Grammar 108; 271).

In response to problematic issues concerning the scientific management of communication, Newman describes how and why “[t]he concrete matter of propositions is a constant source of trouble to syllogistic reasoning, as marring the simplicity and perfection of its process” (Grammar 260). This project identifies his theory of metaphor as providing both a substantial and vital philosophical underpinning for contemporary concepts on figurative language to both preserve and create meaning.

His system of thought contends with the predominant effects of logic upon human affairs by applying the living power of words in association with imagination. He interprets a logical monopoly upon thought as having: “drained them of that depth and breadth of associations which constitute their poetry, their rhetoric, and their historical life, to have starved each term down till it has become the ghost of itself . . .” (260). This analysis concludes with implications for utilizing the rhetorical reasoning strategy of identification to support mutual relations, including the interplay of distinctions based upon resemblance, substitution, similarity, deviation, and replacement so as to co-create meaning.

**Definition of Figurative Language**

Much of Newman’s work in Grammar and Idea concerns synthesizing the intellectual capacity of logic and human reason to arrive at truth. His system of thought justifiably expresses true knowledge of the universe. Rather than interpreting language as
a mere stylistic embellishment, he utilizes linguistic form to authenticate human experience and influence development. By organizing two or more terms in relation to each other, figurative language represents a unique conceptual structure. The nature of a metaphor exhibits two fundamental conditions: its diverse components demonstrate common properties as well as communicate a nonliteral or nonsensical relationship. Both message meaning and the persuasive process direct this operative principle to effect the “enlargement of thought” (Grammar 76).

Linguistic expression creates a sense of harmony when despite its application of paradoxical realities the mind integrates the terms of a metaphoric analysis. As an interpretive process, figurative language requires the listener to determine the rhetor’s intent based upon contextual clues. Its effective use demonstrates stylistic structure that communicates as well as organizes human experience. Metaphors exemplify one method for sharing knowledge of the world. In addition to a persuasive use of language, its analogical form promotes learning and problem solving by exploring the nature and function of intellectual concepts to discover vital truths. Newman thus interprets the role of metaphor as bridging ecclesiastic and scholastic knowledge to cultivate humanity.

Metaphoricity builds upon a variety of linguistic patterns to effectively express human experience. This proposition characterizes a flexible and versatile system of language to complement the dual nature of knowledge. Consequently, both logic and reason collaborate to argue the context and intent of the rhetor. Particular attention is placed upon word use to persuasively influence the beliefs and actions of others. As a living, social force, these proofs appeal to human sensibility amidst conflict in

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144 The meaning of metaphor for interpretive scholarship directs the substantiation of message validity as related to its philosophical nature and discussed in Ricoeur’s (1976) Interpretation Theory.
communication. Consequently, comprehension of metaphorical meaning not only fosters individual growth, but human progress, as well by organizing communities and promoting the common good.\(^{145}\)

Newman’s scholarship bears upon a new rhetorical\(^{146}\) approach to metaphorical language by expanding upon classical syllogistic practices to legitimize a modern mode of communication; its broad intellectual trends are reflective of a variety of social, scientific, and cultural disciplines. His inclusion of both probable (i.e. scientific) and certain (i.e. faith based) knowledge aims to reveal truth, by acting upon convictions, values, and beliefs. He interprets language’s generative and transformative power as redirecting an emphasis upon factual knowledge to build upon common ground.

In classical terms, the word rhetoric represents a practical art which Aristotle considers a productive argument in regards to human affairs. He describes how “rhetoric may be defined as the faculty of observing in any given case the available means of persuasion” (Rhetoric, Book I, Chapter 2, 26). Furthermore, a persuasive proposition demonstrates self-evident proof; credibility also relies upon other grounds for truth by appealing to reason, emotion, and personal character. The enthymeme in particular represents evidence of both probable and certain truth.\(^{147}\) As a linguistic form, it communicates all kinds of knowledge whose purpose is theoretical, practical, or productive. Aristotle also places great emphasis upon applying real facts and principles

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\(^{145}\) Contemporary scholarship on the role of metaphor as bridging science and religion is explicitly addressed in Metaphoric Process (Gerhart & Russell 1946) with an introduction by Ricoeur who recognizes the epistemic claims as foundational to the argument. Metaphoricity acknowledges that the refined linguistic approach is often insufficient; “the relationship between science and religion is found, then not in the book of language but at the door of experience” (11).

\(^{146}\) This term is extensively discussed in Chapter One, Newman and Rhetoric, to expand upon the characteristics of a shift in rhetorical practices to engage a dual epistemology that promotes humanity.

\(^{147}\) Conley’s (1990) treatment of rhetoric provides a historical perspective for the foundational elements of a system of knowledge. He provides contextual evidence within each era of development to elaborate upon rhetoric’s role and human progress.
to structure logical arguments; he does this in order to uphold high standards for
governing human relationships as opposed to applying shameful techniques or
amplification which gloss over facts and mislead an audience.\textsuperscript{148} Instead, the proofs of
any argument aim to be rhetorically just, practical, and good, rather than to arouse
emotions that corrupt morals.\textsuperscript{149} The problem of validity is met by providing the
audience with a sense of complicity and facts to consubstantiate knowledge. Its
intersubjective, political roots trace back to classical Greek society where mastering these
rhetorical practices equates moral responsibility and wisdom in civic affairs.\textsuperscript{150}

Two modes of persuasion are identified in Book II Chapter 22 of \textit{Rhetoric}: The
Example and Enthymemes in which Aristotle describes the referential qualities of an
enthymeme as the “substance” of persuasion. Rather than being interpreted as a rigidly
deductive or reductive device, the enthymeme functions as an enduring topic of human
experience. It expresses human reasoning, demonstration, and the rhetorical syllogistic
properties of twenty-eight common topics.\textsuperscript{151} As an expression characterized by
imperfect qualities and missing premises, the enthymeme serves to promote the power of
linguistic ideas. Instead of exclusively relying upon formal logic or universal concepts to
ground the arguments, Aristotle points to how common beliefs, values, and experience
known to his audience facilitate this way of thinking.

Aristotle’s use of topics represents the rhetorical culture or common experience of
society. This “social knowledge” expresses shared traditions, conventions, or

\textsuperscript{148} Aristotle’s theory of civic discourse as translated by Kennedy (2007) focuses upon the power of words
as persuasive. Its framework classifies strategic means of discourse and argument. This highly descriptive
treatment of rhetoric illustrates its complexity.
\textsuperscript{149} The essays contained in Horner and Leff (1995) provide evidence of the development of rhetorical
theory and praxis upon a humanistic society of learners.
\textsuperscript{150} In “Aristotle’s Enthymemes as Tacit Reference” (Gross and Walzer 2000, pp. 93-106), Farrell
\textsuperscript{151} Farrell expands upon the rhetorical nature of enthymeme (Gross and Walzer 2000).
commonplaces (Gross and Walzer 99). Consequently, the enthymeme builds upon culturally embedded and inferentially substantiated reasoning to communicate with a particular audience. Its aesthetic appeal or recognizability depends upon common use and despite its mythical qualities, represents a logical system. Thus, the influential power of the enthymeme’s informal logic expresses everyday language and human experience. This rhetorical technique not only draws upon culture, but according to Aristotle directs moral responsibility and wisdom in civic affairs:

“There is moral character in every speech in which the moral purpose is conspicuous: and maxims always produce this effect, because the utterance of them amounts to a general declaration of moral principles: so that, if the maxims are sound, they display the speaker as a man of sound moral character.” (Rhetoric Book II, Chapter 21, 15)

The use of simile as a type of metaphor in Book III Chapter 4 of Rhetoric demonstrates its linguistic power as a “state of activity” that gives life to the lifeless and serves to verbally transform reality. McKeon (1987) explains how this rhetorical form of reasoning generates the consideration of commonplace themes effecting deliberation or decisions-making, judgment or criticism, and demonstration or exhibition. Metaphoric methods are used in relation to resolving problems concerning both the art and science of discourse, as well as for applying reason to issues of action. Its proper use represents a proportional metaphor that “must always apply reciprocally to either of its co-ordinate terms” (Book III Chapter 4, 15). Newman applies these Aristotelian lessons to an

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152 “Two Systems of Invention” by Warnick analyzes the benefits of applying topics in an argument less responsive to probability (Gross and Walzer 2000). Instead, the construction of premises developed with use of enthymemes substantiates an argument that includes rhetorical inference emerging from cultural embeddedness.
effective use of figurative language, particularly in regards to speaking of things as they are experienced in order to make it known and to influence life.\textsuperscript{153}

In *The Poetics* Aristotle characterizes the role of descriptive terms as ranging from logical, credible argument to fiction. He situates the rhetorical art form of *muthos* as both “myth” and “plot” alongside human experience to inspire discovery of the abstract in reality (Hutton 7). Metaphoric words potentially create a linguistic context and propositional direction based upon topics. As an element of rhetoric, enthymemes represent a philosophical tradition; its figurative language communicates imagery, syllogism, or probabilities applicable to life experience. Situated within an Aristotelian tradition, metaphors primarily function as a means to justify normative political arguments. Where the concepts of demonstration, verification, and justification were exclusively insufficient for addressing cultural and historical developments, similitude and resemblance supported an argument (McKeon141).\textsuperscript{154}

Newman works within this tradition; he relies upon recourse to memory and the imagination to warrant the evidence necessary for linking moral nature with a logical, physical world.\textsuperscript{155} Figurative language encourages his audience to transfer information or supply a missing premise or premises without advancing new claims to truth. In matters of justice, myths are closely connected to identifying “the sources and determinants of

\textsuperscript{153} Newman writes in *Grammar*, “... it is the predicate of the proposition which must be apprehended. In a proposition one term is predicated of another. ... The subject itself need not be apprehended *per se* in order to a genuine assent: for it is the very thing which the predicate has to elucidate. ...” (12).

\textsuperscript{154} The essays contained in McKeon’s *Rhetoric* describe the function of classical grammar in relation to human development. He extends this art and its historical principles to contemporary communication efforts.

\textsuperscript{155} Horner and Leff (1995) outline the multiple interpretations of enthymeme according to various translations of Aristotle’s work while Newman’s treatment of enthymeme primarily focuses upon an imperfect form of syllogism to substantiate an argument.
lines of inference . . .” (McKeon 32).\textsuperscript{156} Over time, rhetoricians like Newman have promoted the unification of wisdom and eloquence to uphold standards for using the commonplace as a form of syllogism and proof.

Aristotle’s central linguistic question remains, how to arrive at truth value? An ordered system of rhetoric affords both the substance and strategies for discovering truth. Newman contextualizes rhetoric within a philosophy of history, life, and an expansive body of knowledge to guide human development. Allowing “for a plurality of kinds of knowledge”, metaphoric language appeals to experience, universals, and the art of rhetoric (Conley 14). These principles of Aristotelian rhetoric ground Newman’s efforts to apply syllogistic methods that foster constructive correctness and conviction. As an art form, his rhetoric aims to influence humanity.

Having translated the first English version of Aristotle’s \textit{Rhetoric}, Hobbes interprets the practice of rhetoric as a threat to social cohesion. Specifically, he responds to a predominant misuse of metaphoric language that favors senseless, ambiguous, and contentious qualities to influence human faculties of imagination and will.\textsuperscript{157} His high empirical standards oppose ecclesiastic knowledge and Revealed Truth (\textit{Idea} 359). So that scientific knowledge, rather than Christianity, orders civilization. Consequently, a pervasive mistrust of the art of rhetoric characterizes seventeenth century English society which considers its primary function as having a demoralizing effect upon human disposition and action. This scientific age not only rethinks the meaning of rhetoric but critiques the value of human knowledge (i.e. philosophical, theoretical, and practical)

\textsuperscript{156} Newman is wary of rhetoric that opens up skeptical thought disparages claims that aim to do justice (\textit{Grammar}278).
\textsuperscript{157} Conley (1990) situates the philosophical thought of seventeenth and eighteenth century scholars who transformed rhetoric.
particularly in regards to production. Situated within an age of political chaos where deceptive rhetoric prevailed, objective standards of decorum provided the motivational influence to effect human behavior. This *managerial* rhetoric directed the development of rationalized thought and a shift in rhetorical perspective that favored self-evident truths.

The practice of new science\(^\text{158}\) during the seventeenth and eighteenth centuries relied heavily upon popular logic and an expanding body of factual knowledge, whereas the neoclassical revitalization movements appealed to the function of imagination as supporting civil life. Consequently, on the subject of figurative language, Locke states that it does not necessitate reflection or thought, instead it represents word games. He describes how a metaphor suggests an idea by referencing unnatural connections and lack of stability. This movement challenges a traditional belief “in the instinct of Civilization and the common sense of Society” (*Idea* 197) to adequately communicate in words human experience. Locke argues that the use of metaphor be differentiated from real knowledge because its mythical qualities are understood as misdirecting intellectual life and civil development within a scientific society whereby “words go beyond the occasion, and contradict . . .” (*Grammar* 155). Although Newman concurs with Locke on issues of “reason and proof” (155), he opposes this view that limits the inferential power of figurative language to bear upon truth discovery.

The work of Samuel Taylor Coleridge (1772-1834) provides insight into the unique role of poetics, differentiating its form, objects, and effects from political rhetoric.

\(^{158}\) Newman responds to the methods of thought induced by new science in *The Idea of a University*. He recognizes the study of human relations from a variety of scientific perspectives: “We may view him in relation to the material elements of his body, or to his mental constitution, or to his household and family, or to the community in which he lives, or to the Being who made him. . . .(36).
His perspective places attention upon human nature as both moral and metaphysical. Contrary to an uncreative, mechanical, or prescriptive interpretation of language, rhetorical expression includes a holistic appreciation of knowledge. This perspective interprets an understanding of human experience with imaginative, symbolic meaning.

As a poet and philosopher, Coleridge’s scholarship represents the foundations of the Romantic Movement in England; it also parallels Newman’s intellectual development. By expressing in everyday language the power of authentic ideas, Coleridge’s poetry reflects the art of conversation; its influential effect emerges from his theory of meaning; he writes that “The imagination actuated by pure reason [is] the whole soul of man in activity” (Richards 184). Whereas ideas are grounded in familiar knowledge or concrete facts of mind, the imagination emerges from natural human reason. Both modes of thought exercise mental faculties to address problems in reality.

Coleridge demonstrates the value of applying knowledge of myth and reason with the use of metaphors. By effectively utilizing common language, he expresses profound images and ideas: “an albatross around one’s neck”; “a sadder and wiser man”; “water, water everywhere, nor any drop to drink” (Richards 1960). His theory of meaning expands upon knowledge to include mythology and facts so as to counter the reductive effects (i.e. failure, frustration, and loss of pleasure) of analytical logic. Instead, human reflection and judgment provide a sense of validity and worth. This method offers an audience a certain rule or pattern for engaging knowledge; it provides a way to interpret

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159 Kenny (1957) notes that there is no evidence that Newman ever read Coleridge, but that their political thought is very similar.

160 I.A. Richards (1960) contextualizes the philosophical contributions of Coleridge as significantly contributing to the thought of human development. In particular, it bridges the relationship between ideas and the imagination to accord “their relative ‘worth and dignity’ in the growth of our lives” (184).
experience as well as communicating the power of thought. Metaphorical, allegorical, and symbolic language represents a variety of ways of communicating knowledge.

This interpretive event recognizes the role of reflective inquiry to intellectually translate meaning into reality; without resorting to generalizations, “The true atheist is he whose hands are cauterized with holy things” (Coleridge in Richards 195). Like Newman, Coleridge’s scholarship also suggests the possibility to communicate a stylistic image of things that distinguishes between the facts of scientific discovery and proofs in rhetorical invention. Both scholars recognize the capacity of the human mind to synthesize these techniques in order to address problems of knowledge and human experience.

By promoting inquiry into existence, Coleridge demonstrates a major form of philosophy in which the fundamental concepts of human nature are reconsidered. Based upon humanistic belief in the capacity of the creative mind, this modern perspective includes: applying all five senses to gather information, making just associations, and solving the problems of life. This transcendental view suggests principles that seek the meaning of reality from within (Richards 17). In contrast to Hobbes who limits the capacity of human senses to gather data upon which intelligence is built, Coleridge asserts that the capacity of human senses directly links to the development of mind and spirit. By coordinating the principles of symbolic language with sensory experience, the communicative process generates complex ideas formed from the plurality of knowledge (i.e. sensations, ideas, and abstractions). This changing philosophy influences the meaning and value associated with rhetoric, particularly where it responds to political and
religious problems. Not until the nineteenth century does a shift in emphases upon the aesthetic realm reoccur to direct changes in language. 161

Newman’s Theory and Use of Metaphor

Newman responds by expanding upon the concept of imagination to synthesize empirical data with self evident proofs. His practice reflects Aristotle’s concept of phronesis or practical wisdom. Dissatisfied with an emphasis upon rational thought, Newman recognizes an intrinsic process necessary for the development of individual conviction and conversion: “It is the very law of the human mind in its inquiry after and acquisition of truth to make its advances by a process which consists of many stages, and is circuitous” (Idea 357). While applying the analogy of a locomotive, he argues against the singular benefits of rationalism, entertains paradoxes, and applies nonrealism to reveal the important role of identifying intrinsic principles drawn from experience: “a true conclusion is at length worked out by the cooperation of independent schools and the perseverance of successive generations” (357).

In addition to recognizing the knowledge gained as a nominalist that of the mystic and idealist is also included: “the process is one of not only many stages, but of many minds” (357). By illustrating the concept of locomotion, Newman makes sense of how principles relate to experience; he includes facts while promoting moral reform. His language exhibits a complex unity between science, reason, and revelation. Fiction transforms the rational knowledge of secular society into a more meaningful understanding of personal and particular life experiences in the natural world. Newman

161 “Chapter 11, Neoclassical Rhetoric” (pp.259-289) by Kennedy (1999) elucidates upon the dynamics effecting modern language practices. A broad range of scholarship characterizes changes in understanding particularly in regard to human nature.
symbolically expresses the meaning of this realistic process as relating to how “the passenger should not have embarked at all, if he did not reckon on the chance of a rough sea, of currents, of wind and tide, of rocks and shoals” (358).\textsuperscript{162}

Newman’s attitude towards human experience includes an engagement with the invisible world whereby fiction supports propositional proofs. He writes, “... we are obliged, under circumstances, to bear for a while with what we feel to be error, in consideration of the truth in which it is eventually to issue” (Ideas 357). This idea communicates an awareness of personal conviction in matters of concrete reality and of an invisible world. It also reflects his commitment to both inquiry and moral action by recognizing the role of scientific investigation as well as belief, faith, and values. His rhetorical method of validating the mind’s diverse faculties allows for the freest play of imagination possible; it does justice to the experience by connecting facts with a spiritual world. Fiction opens the imagination to great discoveries while challenging particular circumstances in reality.

Counter to the corrosive force of empiricism, the imagination transcends the limits of convention to find what is trustworthy. Newman’s choice of words creates an opportunity to explore the problems of ordinary existence, human behavior, and social structures. His methods of observation do not directly threaten old values, but consider the cumulative effects so as to apprehend “ultimate completeness” (Levine 173).\textsuperscript{163} Newman’s understanding of metaphor recognizes the persuasive value of fiction to


\textsuperscript{163} An analysis of Newman’s use of Victorian fiction as demonstrated in his many works of scholarship exemplifies the “spirit of the age” (vii). The literature aims to describe ideas, feelings, and attitudes within historical existence with the help of genuinely imaginative language.
influence the intellect, will, and emotions of an audience; his abstract arguments become concrete appeals by comprehensively integrating particular and circumstantial details with a creative imagination.

Newman’s theory of metaphor enriches the meaning of words with form and substance by integrating knowledge of art, science, and revelation. His methods of appeal include making distinctions between ideals and reality where theory becomes plausible and convention no longer limits the imagination; he exemplifies this distinction in reference to eloquence “with respect to those writers who were actuated by the spirit of Infinite Wisdom” (Idea 203). The use of metaphoric language offers subtle qualifications, as it breaks down assertions. Allowing for fiction, a metaphor potentially addresses paradox in order to reveal the full implications of an idea. These imaginative concessions bridge concrete reality with the invisible (i.e. sacred and supernatural) to create a sense of otherworldliness. What was once understood by human reason as independent disciplines of logic and reason are unified into a naturally ordered whole by the imagination: “Great minds need elbow-room” (358).

This ability to both transcend concrete experience and form a harmonized knowledge of a visible and invisible world view requires fidelity to facts, the sensible, and a common life. Newman’s figurative language includes intellectual thought and feelings; both rational and reasonable human nature convey a rich, complex world experience. In addition to communicating empirical data, he includes artistic, abstract rhetorical skills to promote inquiry and the discovery of truth through the imagination with irrational metaphors substantiating a persuasive power.
Historically, the richness of language to enlighten human experience begins with commonplaces. By starting with things known and extending into things possible, these linguistic devices transform formal reality. McKeon writes in *Rhetoric* (1987):

“The commonplaces provide the linkages of communication and the sources of innovation. Discussion and inquiry are possible only when questions are ambiguous, for no problem (except problems of fact) is posed by questions which have a single interpretation and simple univocal answers. An ambiguous question may be interpreted in different ways to constitute different questions about the same concrete but general experience; and those different unambiguous questions are relevant to different aspects of the experience, constitute different facts, and provide different data to be explored and used by different arts and methods.” (50)

Newman’s analogy of locomotion, the passenger, and writer each exemplify topics commonly understood by the audience. Additionally, his attention to arrangement, style, and genre exemplify metaphoric use as a craft to support the redescription of reality.

The rhetorical function of metaphor is exemplified in his use. Newman demonstrates unity in language despite differences between logic and art to support the meaning and value of all knowledge. He applies the power of metaphor to influence truth and action. With a focus upon the symbolic nature and transcendental power of figurative language to induce cooperation, his communicative strategies evidence the use of analogies, similes, and metaphors. In *Grammar* he analyzes how and why one can hold to principles and beliefs in life experiences by way of illustrating human reason and the illative sense. In *Idea*, he describes education as a voice and the principles of liberal education as formative. Each text demonstrates Newman’s ability to exercise language
as a creative, descriptive, inventive, vital medium for persuading an audience to the value of knowledge; his rhetoric exemplifies an appreciation for figurative language as a medium for transforming reality.\textsuperscript{164}

Newman characterizes the inadequacy of predominant logical thought by contrasting the notion of things with a different way of thinking to communicate broad principles. The credible nature of figurative language relates to a mode of inference and associative powers. Expressions concerning a priori knowledge of the universe and propositions of truth are demonstrated in analogy, as well as maxims; “...a different aspect of the physical universe presents itself to the mind” (Grammar 64). This method of thinking draws directly from the personal memory and ratiocinative\textsuperscript{165} powers of his audience; “it excites and stimulates the affections and passions, by bringing facts home to them as motive causes” (10). Ultimately, his aim is to direct this knowledge as promoting moral action in everyday experience.

Newman’s system of language synthesizes multiple kinds of knowledge with depth and clarity; his thought links abstract notions with a literal sense to represent things known. Both the imagination and the intellect offer a “combined view of its separate propositions” (130). An element of personal reasoning in addition to direct experience characterizes the unique meaning of imagination. Science also explains how the distinctive perception of sense phenomena and that of conscious phenomena (e.g.

\textsuperscript{164} Britt (1965) critiques the eloquence of Newman’s scholarship particularly in regard to The Idea of a University and An Essay in Aid of a Grammar of Assent. His treatment of the text identifies the principles, style, and methods of thought (i.e. explicit and implicit) used to influence the reader.\textsuperscript{165} This term references Newman’s interpretation of a natural human capacity to reason (i.e. instinct and commonsense). See this project’s treatment of ratiocinative in Chapter 1 Newman’s Philosophy of Communication and Chapter 3 Newman on Language.
memory and imagination) identify two different types of experience from which formative ideas and action often follow.

**Metaphoricity in Grammar**

*An Essay in Aid of a Grammar of Assent* provides philosophical and rhetorical evidence for using metaphors. The key concepts of human reason and rationale are not only expressed with the help of figurative language, but synthesized in human experience. Newman’s praxis oriented meaning of communication unites and verifies the dual existence of empirical and metaphysical reality. This intrinsic quality substantiates knowledge as a living force. It also recognizes that poetic structure mimics common human experience: “... for intellectual ideas cannot compete in effectiveness with the experience of concrete facts. Various proverbs and maxims sanction me in so speaking, such as, ‘Facts are stubborn things,’ ... ‘Seeing is believing’...” (*Grammar* 10).

Newman’s theory of metaphor discusses matters of opinion and knowledge in relation to the principles that direct life experiences. He describes the power of language as “an ounce of common-sense which goes farther than many cartloads of logic” (295).

The foundations of natural inference are traced back to the scholarship of Aristotle in *Nichomachean Ethics* who writes in Book VI that the relationship between intellect and character supports practical wisdom: “We are bound to give heed to the undemonstrated sayings and opinions of the experienced and aged, not less than to demonstrations; because, from their having the eye of experience, they behold the principles of things” (11). Newman differentiates between the certain truths of divine knowledge and the probable nature of science to guides one’s actions in life. When
arguing the difference between a vital Christian and a nominalist, the distinguishing marks include: reasonable thought, inference, clear and immutable truths, necessity, and hope (Grammar 231). His “. . . analogy between our knowledge matters of this world and matters of the world unseen” bests argues that all types of truth guide human affairs just “as the navigator applies his observations and his charts for the determination of his course” (232). Newman’s commitment to effective communication reflects the dual province of probable and certain knowledge by appealing to the role of intellect and imagination.

Formative moral action also builds upon the dual nature of knowledge whose propositions represent a broad set of values. When speaking about how convictions influence a person’s system of beliefs, Newman emphasizes that to change or abandon one’s faith attests to the complexity of certitude (240). Metaphoric language draws upon imaginative beliefs and formal intellect to affirm social progress; by cultivating a reflective disposition, “we pick our way, slowly perhaps, but surely” through sacred and secular experience so as “to understand and love their objects more perfectly” (242). Newman concludes that the application of human nature’s keen faculties of mind require practice dependent upon following history and learning what tradition has discovered. His philosophical scholarship remains dedicated to cultivating formative praxis with attention to language. He differentiates this process of education in The Idea of a University to identify how different forms of communication influence human development: “The ear of the nation has become accustomed to useful expressions or combinations of words, which otherwise would sound harsh” (244).
Fiction in *Idea*

An interpretive study of metaphoric themes located in *The Idea of a University* conveys the significance of key concepts on liberal education and human progress; Newman’s language situates a personal, practical perspective within the cumulative effects of history, politics, and social reality. His point of view utilizes figurative language to express a praxis oriented meaning; based upon language theory and the function of intellect within normative society, his argument creates a new sense of order. In *The Idea of a University* Newman reconciles rational life with moral action and beliefs particularly in response to the loss of spirit that exists in his day. By integrating knowledge with fiction, he applies the imagination to the facts of ordinary life, so as to create a new reality. Consequently, reflection upon human experience promotes an awareness of the symbolic nature of rhetorical practice; this awareness concerns a formative education in genius, taste, principles, and truth.

His method of using figurative language influences cultural thought as it relates to human nature and social affairs. By applying imaginative language, free play and possibility enter the conversion to challenge normative conventions; Newman, “saw a man’s thoughts and actions as reflections of an inward life [giving] coherence to everything he says and does” (Levine 217). To create a new sense of order, to reconcile a predominately rational world, his language appeals to will power:

“...to withstand the ‘corrosive’ force of human reason, their great triumphs transcended the limitations of their moral conventions. The fictive prose allowed them to explore more fully than any art hitherto the problems of ordinary existence: they could examine the complexities of human behavior and social
organizations without fear of committing themselves to the revolutionary chaos they described; indeed, they could do this while feeling their art was a bulwark against that chaos. They could enter into the minds and hearts of creatures thoroughly flawed and dangerous to the established order; they could observe noncommittally the forces of disorder which threatened all old values; and could demonstrate the corruption of the established order while remaining part of it.” (Levine 194-195)

Newman’s rhetorical claims seek to reconcile these events with moral action and a renewed sense of value in cultural traditions (i.e. Christian and civil).

By inspiring the individual to embrace the demands of experience with responsibility, the practice of right reason exercises legitimate restrain of the self will. Newman figuratively describes this operative principle as that:

“... which may be got up from a book, and easily forgotten again, which we can command or communicate at our pleasure, which we can borrow for the occasion, carry about in our hand, and take into the market; it is an acquired illumination, it is a habit, a personal possession, and an inward endowment.” (Idea 85)

This concept of reason primarily demonstrates an act of volition or ethical character. It exhibits an appreciation of explicit evidence and reference to inferential instincts. His use of fiction brings to life this common experience while not relying upon formal syllogism to inspire human conscience. By linking figurative language with science, Newman highlights a personal, practical element in knowledge by illustrating how the moral and intellectual growth of responsible individuals benefits social affairs. He
communicates the role of logic and reason in order to create a dual sense of order despite the difficulties that exist:

“... imagine a project for organizing a system of scientific teaching, in which the agency of man in the material world cannot allowably be recognized, and may allowably be denied... it is simply impracticable... their regret is the reflection, that domestic feelings and polished manners are best cultivated in the family circle and in good society, in the observance of the sacred ties which unite..., in the correlative claims and duties of citizenship, in the exercise of disinterested loyalty and enlightened patriotism. With this apology, such as it is, they pass over the consideration of the human mind and its powers and works...” (Idea 41)

Moral principles and the province of religion represent a guiding inspiration for personal fiction to effectively promote the human race. The application of figurative language demonstrates the creative powers of the mind; it often promotes unity between methods of thought with word choice to exhibit qualities of passion, humility, and justice.

Newman’s reasoning process appeals to foundations in faith, wisdom, and philosophy. His focus upon the aim and methods of his argument characterize an influential, organic power.166

“Education is a high word; it is the preparation for knowledge, and it is the imparting of knowledge in proportion to that preparation... The best telescope does not dispense with eyes; the printing press or the lecture room will assist us greatly, but we must be true to ourselves, we must be parties in the work. A

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166 An analysis of Newman’s rhetoric by Britt (1965) identifies the methods of thought used to achieve his aim. The focus of this discussion clarifies how state of mind, methods of thought, and principles collaborate to influence the audience.
University is, according to the usual designation, an Alma Mater, knowing her children one by one, not a foundry, or a mint, or a treadmill.” (Idea 109)

Perfection of the intellect for Newman requires a personal learning process attentive to the present, past, and future. This comprehensive perspective exceeds the logic of a visible world; it also imagines, while putting into action the truths of belief and right reason:

“it is almost prophetic from its knowledge of history; it is almost heart-searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness and prejudice; it has almost the repose of faith, because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is it with the eternal order of things and the music of the spheres.” (105)

Metaphoric language communicates a common understanding for cultivating the intellect. It characteristically identifies the key concepts of Newman’s theory of metaphor as imaginative, personal, memory related, and communicating an operative principle.

**A New Rhetorical Practice**

Newman’s use of figurative language places importance upon the role of metaphor as a persuasive device for generating message meaning to promote shared understanding. In addition to demonstrating the metaphorical power of words in relation to knowledge and education, Newman engages the social, cultural, belief systems associated with discourse so as to challenge and change reality. His theory of language and habits of persuasion exemplify new rhetoric by informing communicative praxis whereby the
historical origins of philosophical rhetoric and metaphoric language are applied to human experience. The work of contemporary scholars, Ricoeur (1974, 1975, 1976), Goodman (1946/1983), and Black (1975, 1983) examine the power of metaphor in relation to human affairs. In comparison to Newman’s concept of metaphoricality, they elaborate upon the living power of language. Referencing a single word, phrase or sentence, the metaphor signifies a surplus of meaning (Ricoeur) capable of generating fusion in thought, ideas, and values. Also in relation to this rhetorical devise, Kenneth Burke’s work on identification theory corresponds with Newman’s operative principle for this rhetorical concept. These considerations link figurative language to personal conviction and social cohesion so that the use of metaphor influences the symbolic experience of language to both preserve and create meaning in life experiences.

In relation to Newman’s efforts to solve problems of justifying knowledge, Goodman (1946/1983) suggests how fictive information, also referred to as possible sense data, plays a legitimate role for the “filling in of gaps in actual experience” (50). When methods of logical induction include these elements of imagination, a “whole new possible experience” emerges (53). Newman’s work in Grammar, parallels with Goodman’s philosophy of communication, specifically when addressing distinctive forms of clarification afforded knowledge based upon rational proofs and reasonable confirmation.

Each scholar acknowledges the limitations of empiricism; by applying methods of distanciation and association, figurative language builds upon the principles of common practice, cultural standards, and history to interpret practical reality. The inclusion of imagination or counterfactual information supplements the meaning with diverse modes
of thought.\textsuperscript{167} By building circumstantial relations between statements it solves both epistemological and ontological problems; additionally, these components represent true and false values which function to support the intended principle. Newman’s elements of imagination, memory, personal relevancy, and operative principle are restated in Goodman’s concept of dispositional statements which differentiates the intrinsic nature of things to synthesize meaning despite the possibility of error. In summary, the rhetorical capacity of metaphor as a living power manifests the possibility for association with “no logical restrictions on what will happen” (59).\textsuperscript{168}

Newman’s metaphoric interpretation of the relationship between external and internal phenomena resembles Ricoeur’s (1976) characterization of a metaphor as a single word or statement-word that acts as a figure of speech by virtue of displacement, extension, or substitution. Additionally, this form of language relates to sense and reference, noun and verbs, part and whole, temporal and unfolding horizons, as well as semantics and semiotics. An attention to arrangement, style, and genre exemplifies why metaphors support the “redescription of reality” (68). Ricoeur’s critical analysis demonstrates Newman’s concern for linguistic meaning and historical events.

As a function of mimesis, metaphors have the potential to imitate and relate to another person, event, or thing in numerous contexts. Newman includes imagination, memory, personal elements, and communicating operative principles in order to convey both literal and spiritual meaning. Similarly, Ricoeur’s work discusses how figurative

\textsuperscript{167} Counterfactual conditions as defined by Goodman (1979) serve to clarify the nature of the problem. He writes: “. . . what is in question is a certain kind of connection between the two component sentences; and the truth of statements of this kind—whether they have the form of counterfactual or factual conditions or some other form—depends not upon the truth or falsity of the components but upon whether the intended connection obtains” (5).

\textsuperscript{168} Fact, Fiction, and Forecast (1979) examines the problem of verifying fictive knowledge statements so that “All possible worlds lie within the actual one” (57).
language “depicts the abstract in concrete terms” (Ricoeur 34). This method of discourse potentially imitates what is familiar to the senses and fosters understanding by making evident “something invisible” (34). Additionally, figurative speech potentially elevates human action and language to a nobler standard; as a paradigm of ideology and an expression of thought, it substitutes syllogistic reason with a minds-eye interpretation (51). As a rhetorical practice figures of speech communicate the vivifying qualities of creative, imaginative ideas to foster human development (e.g. volition) and social unity.169

Within the realm of rhetoric, metaphors continue to express intrinsic value along with poetics, the analogy, equivocal terms, and vague definitions. By connecting figurative language with life experiences, contemporary theories on metaphor contribute to message meaning in a postmodern society. Metaphoricity serves as a verbal lens to comprehend self, other, and an alternative reality. Rooted in semantically constituted references to the imagination and imagery, as well as to logical thought, Newman’s idea of figurative language continues to attract the inquiry of diverse fields of study.

Like Newman, Burke recognizes the value of becoming “symbol-wise” which requires critical reflection to direct daily praxis. This operative principle, applies to practical reality guiding intellectual development and human affairs. Based upon man’s natural capacity to communicate (i.e. verbally, extra-verbally, and nonverbally), symbolicity acts as a primary, universal linguistic devise. His premise suggests the importance of being symbol-wise versus symbol foolish through an ongoing practice of critical reflection so as to inform action. Decidedly, critical reflection plays an important

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169 The active, vivifying, and ontological characteristics of the metaphor act as a foundation upon which ideas are to be presented. Ricoeur’s (1975) “vivifying principle is the soul of interpretation” (303). It brings to life message meaning inspiring the listener to think more.
role for promoting an awareness of personal qualities (i.e. human inadequacies), making positive change in the world, and generally encouraging the ability to live life well.

Philosophical ideals challenge human accountability; they inspire a personal sense of duty and responsibility to others. This begins with an understanding of man as a language and symbol-user, capable of cooperating with others. Subsequently, Burke (1969) suggests that a remedy for the “perversion of cooperation” exists within human nature’s capacity for constructive agency (22). He interprets how a linguistic community, systematically shapes the socio-political thought and action of its members. Thus, actual and referential language is understood as the “equipment for living” (in Enoch 275).

This metaphorical process engages Newman’s idea of a dual epistemology that simultaneously distinguishes the meaning between knowledge and understanding. Often inclusive of logic and poetics, the contextual meaning of metaphor symbolically represents both the intellectual and informal knowledge to comprehend reality. Its generative function influences identity and creates an illuminative effect by virtue of displacement, extension, or substitution.

This also corresponds with Black’s scholarship (1975; 1983) which seeks to explain reason in relation to language and philosophical considerations of truth. He addresses the tension that exists between rational argument and good reason. In association with the role of logic and art in language, Black highlights the nature of

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170 Enoch (2004) in “Becoming Symbol-Wise: Kenneth Burke’s Pedagogy of Critical Reflection” describes the objectives of Burke’s grammar in relation to educating a literate community within a postmodern war scenario where the word is formless, promoting confusion, and conflict.

171 Gerhart and Russell in Metaphoric Process (1984), Part 2: New Understandings through Metaphor in chapter Five and Six discuss how a “horizon shift” and growth occur with critical reflection upon the terms of figurative language (126).
metaphor in relation to philosophical traditions. His critical response reiterates Newman’s theory of metaphor by prioritizing the meaning of words in relation to human values. He argues that an instinctive response requires cultivation; furthermore, the manifestation of good reason is often not innate, but acquired by human agency. And it demonstrates an operative principle in the interpretation process whereby the truth claims of figurative language support personal convictions in ordinary life experiences.

In the words of Newman, Black substantiates the role of metaphor as supporting personal commit while resolving the conflict between logic and the poetics:

“... true poetry is a spontaneous outpouring of thought, and therefore belongs to rude as well as to gifted minds, so this unscientific reasoning, being sometimes a natural, uncultivated faculty, sometimes approaching to a gift, sometimes an acquired habit and second nature, has a higher source than logical rule . . . .”

*(Grammar 324)*

This rhetorical practice not only references philosophical traditions, but a natural human condition. Its principles of knowledge represent objective facts, values, and truths, whereby both reason and logic reflect the whole man.

In postmodernity, systemic doubt continues to challenge the rhetorical climate where by the influential power of figurative language often provides good reason and intellectual respectability. Newman’s theory of metaphor bridges the persuasive gap in language today; his scholarship affirms metaphorical concepts which give form to multiple modes of communication while promoting cultural coherence. The metaphor

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173 In *Modern Dogma and the Rhetoric of Assent*, Booth (1974) reflects upon critical contemporary issues surrounding the rhetorical demise of both reason and rationale with prevailing meaninglessness.
represents a “device of the poetic imagination and the rhetorical flourish . . . a conceptual system, in terms of which we both think and act . . .” (Lakoff and Johnson 3).\textsuperscript{174} These figures of speech help us to understand the world in ways that make sense. Linguistic expressions define time and space relationships by signifying and differentiating the content. Likewise, metaphoric patterns promote the lively interaction of human nature and life experiences.

As a rhetorical function, the transformative power of language generates associations based upon memory, norms, customs, ritual, imitation, common assumptions, and replication. This identification process resembles an Aristotelian concept of consubstantiality. Principles of adaption link the rhetor with the audience by referencing socially created laws and truths of the natural world. Aristotle describes its form as referencing “commonplaces” or relating to the knowledge possessed by one’s audience, often in order to induce cooperation. In contemporary terms, identification aims to transcend difference through the “infinite plasticity of language” by appealing to the listener’s sense of humanity (Woodward 31).\textsuperscript{175} The vitality of Newman’s concept of figurative language cultivates social cohesion by preserving and creating meaning. Burke (1950) also differentiates the role of communication as a process of identification:

“We might well keep in mind that a speaker persuades an audience by the use of stylistic identifications; his act of persuasion may be for the purpose of causing the audience to identify itself with the speaker’s interests; and the speaker draws on identification of interests to establish rapport between himself and his

\textsuperscript{174} Developed in Metaphors We Live By (1980)

\textsuperscript{175} Woodward (2003) in The Idea of Identification offers a comprehensive analysis of the historical interpretations of the “reductive, abstractive, metaphorical, analytic, and synthesizing powers of all language” (23). This description of the theory of identification highlights the nature of rhetoric.
audience. So, there is not a chance of our keeping apart the meanings of persuasion, identification (“consubstantiality”), and communication . . . .” (Burke 46)

The use of metaphors substantiates this notion of identification. The poetic construction of figurative language helps to recognize the familiar, provide antithesis, inflame, provoke, as well as encourage reception of message meaning. Figurative language mimics the identification process with its imagery, references to memory, and personal appeals; its effects demonstrate operative principles to compel cooperation.

The transformative power of trope, simile, and analogy each intend to form an alignment between the rhetor and audience. Newman interprets the living power of language as influencing commitments, as well as convictions. Identification theory suggests how a sense of association relates to rhetorically influencing social relationships and attitudes. Ultimately, the knowledge communicated acts as a force of variable strength for interconnectivity by creating a familiar and genuine experience; a particularly difficult task in postmodern society where the prevalence of alienation and violation of public norms often dominate the cultural milieu. Opportunities to identify with another person, value, or cause based upon shared human experience offers a perspective that opens possibilities and creates new boundaries within which a unifying effect may take place.

The strength of appeal depends upon issues of identity, linked to complex systems of human motives, as well as significations outside the immediate context. This broad interpretation of the rhetorical situation aligns with Newman’s heuristic perspective and a dynamic notion of the process of identification. By applying relevant communicative
concepts and new rhetorical strategies, the development of identity and social cohesion are facilitated well beyond ‘creating a shared experience’; personal and political situations which tend to be inherently divisive, uniquely different, and independent, communicate opportunities for unification which support human nature’s need to connect.\textsuperscript{176} From this perspective, an argument is not a duel, but a form of affiliation. The identification event transcends a natural state of division; when applied to issues that promote difference and competition, resolution is possible. Figurative language expresses sympathetic terms which communicate the meaning of solidarity as well as the aesthetic experience consequently promoting the value of catharsis.\textsuperscript{177} This language often relates to real, positive changes in reality whereby modes of identification break cognitive barriers. Thus, metaphoricity communicates both a “guiding idea” and “unitary principle” (Burke). Likewise, it represents Newman’s operative principle whereby the elements of imagery support critical meaning for promoting identification.\textsuperscript{178}

Burke describes this event as symbolic and reflective with its imagery, ritual, and symbolic point of view adding clarity to rhetoric. He writes:

“Identification is affirmed with earnestness precisely because there is division. Identification is compensatory to division. If men were not apart from one another, there would be no need for the rhetorician to proclaim their unity. . . . Identification represents a social act that partially unifies individuals.” (\textit{Rhetoric of Motives} 125)

\textsuperscript{176} Burke (1968) describes identification as a social act that partially unifies individuals through the symbolic action of language.

\textsuperscript{177} Modes of identification receive an in depth consideration in Woodward (2203).

\textsuperscript{178} An extensive amount of literature addresses Kenneth Burke’s work on identification theory. This includes \textit{A Rhetoric of Motives} (1962/1969), \textit{Counter-statement} (1931), and \textit{Language as Symbolic Action} (1968). His scholarship describes the three basic strategies of naming, form, and spiritualization for identification purposes in \textit{A Rhetoric of Motives}. 

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This connection between rhetoric and the identification process is further explained by the basic function of language to persuade through discourse where as the very act of identification demonstrates social aspects. Identification relates to a process of personal genesis and distinction to which memory and imagination contribute. Burke describes this process as a social act that partially unites the individual with another through the symbolic action of language. Communication provides a way to effect social interactions which are inherently divisive, uniquely different, and independent – in need of unification. Newman also recognizes how human faculties (i.e. intellect, will, and emotion) represent both a means and obstacle to truth discovery.

From this perspective, the proofs of an argument provide a form of affiliation which transcends a natural state of division. Burke elaborates on how issues that promote difference and competition can be resolved through critical reflection and patience with the process. When the terms of rhetoric are analyzed for their value and imaginative contemplation critiques word choice, conversations can lead to real, positive changes in reality. A prominent characteristic of new rhetoric is to be symbol wise in language and human relations, so as to bridge the persuasive gap between communication and life.

Newman’s scholarship exemplifies how new rhetoric requires an awareness of terms in order to influence human thought, conduct, and relations. His linguistic approach is to engage man as a language, symbol user whose understanding propels action; language links human knowledge with operative principles, ordered reality, and action. The theory of identification implies how rhetoric can persuade a person only insofar as it speaks his language with gesture, tone, order, image, attitude, and ideas. Newman’s communicable notions build upon elements of imagery for their critical
meaning and sense of priority to promote the development of intellectual and moral life experiences. His methods of identification are substantiated by ritual, history, and traditions that support consubstantiation while appealing to reason, emotion, logic, sentiment, ignorance, and prejudice. This linguistic strategy of consubstantiation extends beyond a deliberate persuasive message to effect attitudes, actions, and social cohesion creating a cluster of values. Thus, an identification process guides human nature to transcend individual concerns and to unite on common ground and shared ideals.

**Bridging Scholastic and Ecclesiastic Reality**

This analysis of the rhetorical power of metaphor includes the interplay of distinctions based upon resemblance, substitution, similarity, deviation, and replacement so as to co-create meaning. Newman’s craftsmanship as a rhetorician exemplifies how figurative language bridges the persuasive gap between knowledge of a civilized and Christian reality. And his concept of identification applies figurative language to cultivate the intellect and promote human agency by appealing to issues of personal understanding based upon logic and reason. His language demonstrates a new rhetorical influence. Rather than emphasizing persuasive techniques, Newman seeks to make ordered sense (i.e. reasonable and rational) of knowledge in thought, word, and action.

This cognitive model draws upon memory, imagination, and personal experience, and operative principles; it applies knowledge to a life of action affecting a personal, social, holistic perspective. It potentially shapes attitudes of conviction and commitment.\(^{179}\) Figurative language often leads to important personal and political

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\(^{179}\) The neo-Aristotelian work of McKeon (1987) and McIntyre (1988; 1999) directs rhetorical reason and rational toward virtue standards for the common good. A system of language principled upon traditional
conclusions with a notion of unity forming between the individual and socio-cultural reality.

Newman’s theory of metaphor promotes the development of personal wisdom, prudent judgment, and intellect from a linguistic perspective of sense making. His concern for cultivating habits of mind and systems of thought relate to an identification process. By fostering individual character development and social cohesiveness, knowledge of a visible and invisible world are revealed. For Newman, a holistic engagement of knowledge builds upon human reason with recourse to logic. It serves as an epistemological foundation for promoting development. This strategy directs the communication of ideals and ethical standards. Newman’s attention to both verbal and symbolic message formation supports the dual nature of human understanding to discriminate between the intellectual discovery of truth and falsehood. The use of imagination challenges the presence of reductive abstract information while critical reflection directs formative praxis; it places attention upon: appreciating difference, investigating choices, applying good judgment, and identifying with the other.

This process of truth discovery culminates not in the knowledge it affords, but in the actions that are performed in life; Newman’s rhetorical theory extends from human thought, to expressive language, and into a life of action. To creatively respond within a rapidly changing world, new rhetoric attempts to solve problems and build interdependence. By applying the unifying function of metaphor, language communicates an ordered reality; it directs innovation and resolution.

methods supports this pursuit. Each scholar suggests how these strategies influence the beliefs and behaviors responsible for social relationships.
Chapter 5: Rhetoric and Education

An interpretive study of metaphoric themes located in The Idea of a University provides evidence for Newman’s philosophy of education in association with the discipline of rhetoric. In response to normative society, he proposes why a liberal arts education promotes human development; his concept takes form in two key metaphors: cultivation and the powers of language. He argues that the liberal arts give voice to the mutually collaborative progress of civilization and Christianity, whereby all subject matter substantiates cultural progress with the secular truths of science and sacred Truths of the supernatural. Additionally, he prioritizes the character development of students in relation to the purpose of a Catholic university to promote a “culture of intellect”.\textsuperscript{180}

By redefining the terms of knowledge and education in the interest of society, Newman’s perspective essentially interprets a rhetorical act. The language of religion and political economy serve as the foundation for intellectual progress, whereby the principles of a liberal arts education promote the enlargement of mind.\textsuperscript{181} Newman’s post-enlightenment response in The Idea of a University defends the preeminent grounds for liberal education amidst an overemphasis upon specialization and a widening gap between science and literature. This chapter identifies three core components in Newman’s scholarship which underpin a Catholic liberal arts university: 1) education is

\textsuperscript{180} This metaphor is used numerous times by Newman in The Idea of a University to describe the end purpose of education. In relation to religious institutions of higher learning both the individual and social identity of the community takes form. He expands upon the benefits of liberal education to promote the distinctive faculties of art (i.e. mind enlargement and illumination).

\textsuperscript{181} Newman discusses the historical development of mankind as orbis terrarum at length in “Christianity and Letters” to support his argument for prioritizing the faculties of art in association with the luminous character of civilization and Christianity (i.e. a natural and supernatural society) to promote a culture of intellect (pp.187 – 201).
essentially rhetorical; 2) an educational system refines the human mind and 3) a university’s means of illumination converge upon the ideas of civilization and Christianity.

Newman’s philosophy of education addresses the problem of guiding social progress in an age of science and religious revival. He builds upon the foundations of classical rhetoric to demonstrate how language serves as the primary instrument for human intellectual and moral development. He describes why the arts promote habits of mind such as “freedom, equitableness, calmness, moderation, and wisdom” (76), whereby a liberal education enables a person to fulfill their potential and responsibilities. Finally, the purpose of a Catholic University provides “the widest and most philosophical systems of intellectual education, from an intimate conviction that Truth is his real ally” (Idea XXXVIII), thus it refines the culture of society by facilitating the collaboration between sacred and secular subject matter.

Newman’s Philosophy of Education

In *The Idea of a University*, Newman’s argument describes a process of individual intellectual development in association with all branches of knowledge and reason “as sure ministers to Faith” (Idea XXXVIII). This purpose directs the principles of a Catholic liberal arts university as both personal and practical. Because the human mind acts on both truth and error, education cultivates the intellect for an active social life. Newman’s philosophy of education illustrates “a unified vision of reality” whereby all the sciences are reflected upon in relation to the nature of life, visible and invisible

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182 In “The Educational Philosophy of Cardinal Newman” Silverman (1969) elaborates upon the traditions found in Newman’s work as well as his redefinition of terms to inform concrete reality.
This general knowledge of all things directs human intellect to exercise wisdom and good judgment. Newman writes that the “... philosophy of Education is founded on truths in the natural order” (4).

He affirms that life experiences foster learning intellectual matters in conjunction with religious beliefs and human reason; this position favors how human nature’s understanding of a practical best can be transformed to what is actually best (8). Newman applies this concept to the faculties of art, differentiated from Law, Medicine, Mathematics, and Science, which include “the direct subject-matter and the staple of the mental exercises proper to a University” (Idea 187). His vision of the arts extends well beyond the limits of Christian indoctrination or cultivating civil sentiment, instead it fosters both moral and mental development as an outcome of a liberal arts education.

Newman writes that this philosophical perspective forms “a habit of mind that lasts through life” (76) to afford the most diversified powers of mind, reason, and reflection. It cultivates a circle of knowledge whose end promotes both personal character formation, as well as the nature of social matters. In relation to human affairs, the cultivation of intellect directs one’s bearing in life in virtuous ways. This process of enlightenment extends beyond temporal accomplishments; instead its ideal focuses upon perfection of the intellect (105). It works to counter the narrow-mindedness of ignorance and shallowness of limited vision associated with trends in formal logic. Likewise, Newman’s philosophy of education promotes the general cultivation of the mind beyond the expectations of professional skill (121). He differentiates the terms of knowledge

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183 In D. Culler’s The Imperial Intellect, Chapter 9 “The Circle of the Sciences” (173-188), Culler contextualizes the significance of Newman’s translation of University in regards to history and the socio-political reality of his day.
from empirical facts to luminous character and also describes how its value is perceived in life to exemplify the principles of richness and harmony (XLIV).

Newman interprets the task of establishing a university as “[rejoicing] in the widest and most philosophical systems of intellectual education, from an intimate conviction that Truth is his real ally, as it is his profession; and that knowledge and Reason are sure ministers to Faith” (Preface XXXVIII). He does this by providing rhetorical evidence and arguments for prioritizing “nondemonstrable belief in indeterminate matters” (214). His philosophy of education transforms the substance and methods of cultural thought; similarly, it challenges the rhetoric of 19th century education systems to promote all the faculties of art (i.e. literature, law, theology, and sciences) amidst the demands for empirical utility.

For Newman the philosophical significance of education promotes future social progress by cultivating both natural and supernatural order which acts as a foundation for continued existence and change. It not only represents an inherited body of knowledge, but it also embodies certain transcendent values which are to be preserved and transmitted. As a circle of knowledge, education encompasses the history of a culture in order to influence the thought of people who are shaped by them. An education in tradition represents a common way of perceiving how civilization and Christianity are interrelated to form a cultural community; these traditions also provide a vantage point from which to judge the progress or “the course of beneficial change” (Idea 1-2) in society.

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184 Jost (1989) in “Philosophic Rhetoric” expands upon this notion of Newman’s first principles as exhibiting essential human faculties. The language of subjective and social intellectual progress reflects the values of humanity in daily life.
Newman’s use of political metaphors is analogous to ideas of change and continuity relating to social thought (Vernon). His use of the term tradition remains synonymous with a living community; its social practices complex, embodied, and neither exclusively rationalist, empiricist, or ideological. Instead, tradition communicates an idea that is historical as well as present in the lives and language of ordinary people. Newman recognizes the power of tradition to move and direct humanity towards truth, as well as toward creativity and invention (Idea xxvi). Thus, he connects knowledge of tradition with an active imagination, linking the past to future progress by demonstrating how civilization and Christianity bear upon a culture of intellect.

In Newman’s day, there was much intellectual debate and conflict addressing issues related to the truths of science and religion. While it was a time of great scientific discovery, this knowledge often contradicted Divine revelation; Newman responded to this problem with confidence in the faculties of human nature (i.e. logic, faith and reason). His narrative on knowledge transforms individual and social thought with a sense of unity that exists between natural and supernatural truths. The refinement of students to become responsible citizens of the nineteenth century depended upon an education in “intellectual peace” (Culler 251). This process of character formation cultivated harmony of spirit whereby formal knowledge, wisdom, ethics, and morality consubstantiate secular and sacred branches of learning. The high standards of Newman’s “gentleman” aimed to integrate a culture focused upon logic with liberal knowledge in order to form a philosophical habit of mind concerning all matters of ordinary human life.
Newman suggests a comprehensive range of knowledge which integrates scientific-logic with human reason to cultivate the intellect. This perspective contributes to redefining an institutional experience and its system of learning. According to Newman’s model an individual’s intellectual, moral, spiritual, and emotional well being should benefit from a university education. This position directs higher learning to focus upon formative praxis:

“...communication is not the whole of the process. The enlargement consists, not merely in the passive reception into the mind of a number of ideas hitherto unknown to it, but in the mind’s energetic and simultaneous action upon and towards and among those new ideas, which are rushing in upon it. It is the action of a formative power, reducing to order and meaning the matter of our acquirements; it is a making the objects of our knowledge subjectively our own.”

(Idea 101)

Newman’s concept also references how a holistic engagement of knowledge validates the language of faith and reason.

By applying good reason and prudent judgment to concrete reality, the individual acts upon a knowledge of beliefs; these first principles serve as a way of communicating intellectual development:

“Thought and speech are inseparable from each other. Matter and expression are parts of one: style is a thinking out into language . . . [not] mere words; but thoughts expressed in language. Call to mind . . . the meaning of the Greek word which expresses this special prerogative of man over the feeble intelligence of the inferior animals. It is called Logos: what does Logos mean? It stands both for
reason and for speech, and it is difficult to say which it means more properly. It means both at once: why? Because really they cannot be divided, –because they are in a true sense one.” (208)

Rather than interpreting the tension between the historical, scientific, and religious knowledge of this post-enlightened age as problematic, Newman suggests a transformative perspective founded upon the faculties of art and human nature to support cultural progress. This argument explains how educating the whole person mutually benefits a disciplined intellect and cultivated society; additionally, its rhetorical claims suggest contemporary methods for directing educational systems.

Liberal education involves the “exercises of mind, of reason, and of reflection” so as to develop the whole man (Idea 80). Its broad purpose is to cultivate a constituting knowledge whereby intellectual reason guides action. Newman writes that the “idea” itself “must have a substance in it, which has maintained its ground amid these conflicts and changes, which has ever served as a standard to measure things withal, which has passed from mind to mind unchanged” (83). In relation to a university education, this principle of knowledge applies to all the separate sciences, whereby none is prejudiced; it characteristically evidences plurality. Knowledge is defined as useful, intellectual, or reflective; it is simultaneously secular and eternal, both a social and moral good (87).

Human nature applies mind, reason, and reflection in pursuit of knowledge whose truth contributes to moral law and the “good society” (80). Newman’s point of view extends the concept of an autonomous rational individual to include moral and religious dimensions (Rule). His interpretation redefines standards of excellence to reflect the integrity of human faculties in thought, word, and action.
Newman focuses upon how cultivation of a philosophical habit of mind brings distinctive knowledge to individual beliefs and social reality. It contributes to an intellectual comprehension of what is real and true in life. This includes an engaged awareness of political and social obstacles in order to bring illumination to common issues. He interprets the function of a disciplined mind as influencing one’s affections in life, as well as enlightening the efficacy of propositions. Thus, *The Idea of the University* not only directs the development of “gentlemen”, it comments on the history of civilization and Christianity as the grounds for enlargement of the mind.

To promote natural order, Newman emphasizes how all the branches of science bear upon one another, particularly sacred and secular matters. By fostering this larger realm of knowledge, he includes the faculties of art whereby human affairs are interpreted in the light of revelation and history of civilization. According to the foundational branches of knowledge (i.e. the trivium)\(^1\), a liberal education prepares its students for practicing this heuristic perspective of life. It includes the distinctive, common ideas of religious and political associations to guide human life. Newman writes in *The Idea of a University*:

“... that the various branches of science are intimately connected with each other and form one whole, which whole is impaired, and to an extent which it is difficult to limit, by any considerable omission of knowledge, of whatever kind, and that revealed knowledge is very far indeed from an inconsiderable department of knowledge, this I consider undeniable. As the written and unwritten word of God make up Revelation as a whole, and the written, taken by itself, is but a part of the

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\(^1\) Newman identifies the foundations of human intellect in Rhetoric, Grammar, and Logic (i.e. Mathematics and later the sciences) (*Idea* 195).
whole, so in turn Revelation itself may be viewed as one of the constituent parts of human knowledge, considered as a whole, and its omission is the omission of one of those constituent parts.” (Idea 54)

This interpretive scope recognizes how the roots of Christianity and stream of civilization constitute a whole system of thought.

Newman substantiates the grounds of a Catholic liberal arts education as directly contributing to the relationship between political culture and religion, yet not “prejudicial to the interests of Religion” (Idea XLI), but to bestow the advantages of cultivating the mind which benefit the welfare of human affairs. A liberal education promotes correspondence between the sciences, so as not to place the facts of one subject matter above the proper moral bounds of another, whereby each contributes to the circle of knowledge:

“As for the intellect, its exercise happens to be unavoidable, whenever moral impressions are made, from the constitution of the human mind, but it varies in the results of that exercise, in the conclusions which it draws from our impression, according to the peculiarities of the individual.” (Idea 24)

Thus, an engagement of knowledge illuminates a personal understanding of history and life experience.\(^\text{186}\) Newman prioritizes an education in communicable notions which actively values the nature and role of language to substantiate ideas with clarity of expression and concrete applications. He recognizes human nature’s need to be educated in the ways of intelligence, integrity, and discipline; this is accomplished by appealing to

\(^{186}\) James Livingston (Magill 1993) analyzes Newman’s concepts of Christianity and culture to identify an underlying morality which unites the sciences. He maintains, as Newman did, that religion and subject matter can maintain their distinctive nature in the relationship. Despite the threats of secular, humanistic knowledge and a liberal education aim to unite religion with a political economy (100).
all human faculties as a source for educating the mind on the meaning of language as thought, word, and action. His style of teaching exemplifies an organizational method that draws upon the past, present, and future to situate the learner within this comprehensive experience.

Furthermore, the knowledge gained by human reasoning grounds the development of complex ideas with personal awareness; it also relates to conscious belief providing both illumination and intellectual understanding. On the subject of personal knowledge, Newman refers to the building up ideas as forming good judgment, wisdom, and philosophical reach that require self discipline and habit (Idea 115). This knowledge influences objective reality and subsequently transforms human nature; it excites thought in others, consequently altering perception and changing reality. This re-molding effect invigorates both human vitality and social order. Newman interprets the effects of a new epistemological system as cultivating both mind and culture with the rhetorical truths of civilization and Christianity.

Newman comments on the spirit of English rhetoric by saying that “[n]othing is easier than to use the word, and mean nothing by it” (28). His concern for the meaning of terms promotes an understanding of truth matters in relation to human experience. On the subject of religion, he begins with the idea of theology as a natural, universal language whose abstract qualities are to be included with all branches of knowledge and science (31-32). This line of thought counters the prevalence of empiricism with a rhetoric that exhibits rich meaning, expression, and practice. By focusing attention upon the words themselves, Newman builds upon the interdependence of thought, word, and action to suggest the rhetorical nature of education.
Theory of Language

Newman’s thoughts on knowledge shift from deductive, syllogistic, and rule-governed methods, to include the claim that human senses are capable of gathering and conveying truth in reality (e.g. with limitations). By justifying the value of indeterminate language, he builds a case for prioritizing the illuminative relevancy of natural and supernatural knowledge. Both metaphoric language and imagery communicate these principles of language; attention is placed upon proper word use to most accurately express faculties of the mind - intellect, will, and emotion. This connection between apprehending truth and accurately communicating it demonstrates how an idea can both live in the mind, as well as be socially developed.

The powers of language include expressions of understanding ranging from simple to complex, rich to superficial, concrete to abstract, and ambiguous to succinct depending on the correlation between the object itself and the expression of an idea. Thus, language gives form by definition and description to most effectively translate human notions and reality; it possibly connects the empirical facts of civilization to correlate with symbolic sacred expressions. Additionally, the developing nature of knowledge requires a living system of language to provide a broad range of interpretations that allows for collaboration. These methods not only promote self-evident truths, but also encourage the introspection necessary to perceive complex ideas and symbolically communicate them. Newman’s theory of language directs this scope of translation.

187 Jost (1989) in “Thought, Word, and Thing” interprets Newman’s theory of language from a rhetorical perspective. Jost explains how and why Newman extends the classical elements of inquiry and argument to communicate a common knowledge (i.e. empirical as well as intrinsic) of physical, moral, and human sciences (139-169).
The term education implies an *invitation* for students to embrace all the arts and sciences (*Idea* 15). Each branch of knowledge contributes to the development and correction of rationalism in consideration of revealed truths. This concept serves to not only include Theology as a branch of science that informs the intellect, but to treat reason as it occurs in human experience. Whereas the political and religious discussions of Newman’s day threatened to separate Christian principles from empirical studies, his rhetoric on education responds to these trends.188

Newman identifies these epistemological obstacles as grounds for establishing a university which unites the factual nature of science with the vocabulary of Christianity to express moral and metaphysical truths. His idea of a liberal education fosters the powers of language with habits of broad understanding, rooted in secular experience and common religious traditions. Also, situated within the culture of his day, language serves to transcend this epistemological crisis into a culture’s living expression. By building upon a strong intellectual and personal faith formation, expressions of truth counter the threats of skepticism and doubt. This includes acknowledging theology as a branch of learning, whereby faith serves as a natural human principle for intellect and action; both logic and reason direct human affairs. Thus, he prioritizes the need to discipline human faculties (i.e. intellect, will, and feelings) in order to act responsibly. Newman contends that knowledge is to be challenged and tested based upon his “own insistence on the limits of the power of language and the fact that change, of people no less than doctrines or ideas, is a slow, moral growth” (Jost 162).

188 Andrew Miller (2003) provides a comprehensive description of how Victorian perfectionism diminished the value of language with a “brash” knowingness that was problematic. Its effects create a pervasive sense of superficial meaning while fueling skepticism and doubt.
This process of interpreting a circle of knowledge characterizes a new epistemology. The rhetorical strategies which justify both abstract and concrete truths depend upon personal, social, and historical references. In recognizing the consubstantiating nature of subject matter, Newman writes:

“... I observe, then that if you drop any science out of the circle of knowledge, you cannot keep its place vacant for it; that science is forgotten; the other sciences close up, or, in other words they exceed their proper bounds, and intrude where they have no right . . . a science which exceeds its limits falls into error.” (Idea 55)

Language thus functions as a horizon for interpretation; it expresses a holistic engagement of knowledge, clarifies terms, builds upon ideas, and directs the formation of an individual’s experience with nature, humanity, and God (Jost 157). This personal orientation directs the persuasive appeal of language towards recognition and growth (Coulson 25). With its superior standards of truth, a life of action reflects an intellectual knowledge illuminated by secular and sacred subject matter.

Rhetoric encompasses a philosophy of history, life, and knowledge forming a comprehensive system of scholastic and ecclesiastic epistemology. Newman’s reference to rhetoric implies an “oracle of nature and truth” (Idea 83) and a system of thought dependent upon a holistic engagement of knowledge, communicable notions, and formative praxis within daily, concrete existence. Additionally, its meaning and force reflect “the development of the inner man” (212). Language mimics life itself; it changes often in pursuit of perfection, yet its system like form remains intellectual and inclusive
of the “intrinsically rational character” of humanity. Newman theorizes that an education in classical Greek literature promotes this understanding of language as a rhetorical force. Its power transmits the resiliency of humanity in expressions of domination, power, and progress.

“If then the power of speech is a gift as great as any that can be named, . . . by means of words the secrets of the heart are brought to light, pain of soul is relieved, hidden grief is carried off, sympathy conveyed, counsel imparted, experience recorded, and wisdom perpetuated, –if by great authority the many are drawn into unity, national character is fixed, a people speaks, the past and the future, the East and the West are brought into communication with each other, –if such men are, in a word, the spokesmen and prophets of the human family . . . , in proportion as we master it in whatever language, and imbibe its spirit, we shall ourselves become in our own measure the minister of like benefits to others . . . , who are united to us by social ties, and are within the sphere of our personal influence.” (221)

Thus, rhetorical strategies acknowledge how the whole mind reasons; both language and life are directed towards action as the facts of reality substantiate a whole system of thought to benefit the individual and society.

In The Idea of a University Newman describes the task of education as fostering character development. He interprets this end to be more than what was historically regarded as a “gentlemen”; his redefinition promotes the perfection of the intellect (92)

189 “Toward a Philosophic Rhetoric” (Jost 1989) traces Newman’s theory on language as documented in his numerous works with consistency and clarity. His efforts correspond with the problems of communicating knowledge experienced in Victorian society.
190 In Idea (pp. 193-196) Newman details the poets of Greek literature who have influenced rhetorical knowledge and the cultivation of civilization.
which characterizes formative praxis. In accord with revisioning the role of the university, methods of cultivation produce students of real illumination (Idea 103) and a philosophical habit of mind (38). This person demonstrates a wide range of knowledge to transform normative cultural thought that favors mechanistic and materialistic rationale. In response to a pervasive division of labor in society and its encroachment in education, Newman interprets the need to foster general knowledge. He responds to the effects of specialization and fragmentation in thought referred to as “the progressive degeneracy of rhetorical thought in the nineteenth century” (Jost 45). Newman’s university model thus offers an expanded curriculum with a broad scope of knowledge to enhance intellectual training; it represents a philosophical understanding which transcends the practical, technical issues of knowledge to promote the development of intuitive reason or wisdom in life. Unlike the influence of logic or syllogistic thought, human reason promotes a “sensibility about their real relations towards each other” (Idea 102), bearing upon the general culture of society with a unifying effect.

The Role of Liberal Education within Normative Society

Illuminative reason builds upon a philosophy of knowledge integrating an individual and reality. This habit of mind fosters the practice of “freedom from littleness and prejudice” (Idea 105), engendering a moral power applicable to all subject matter; similarly, the end of intellectual learning tends not to restrict meaning rather it enriches comprehension with diverse and complex ideas. Newman writes how this disciplined mode of reasoning informs one’s perception of objective reality to include discernment of sense experience:
“Moreover, it is not often the fortune of any one man to live through an investigation; the process is one of not only many stages, but of many minds. What one begins another finishes; and a true conclusion is at length worked out by the co-operation of independent schools and the perseverance of successive generations.” (Idea 357)

Newman’s approach to solving social problems relies upon these principles to direct an epistemological interpretation of reality to which he applies reason and divine revelation.

This knowledge rests upon a university’s two primary sources of illumination: civilization and Christianity to constitute a liberal arts perspective. By fostering the faculties of art, both personal conviction and commitment to beliefs are understood in relation to action promoting a civilized society which Newman characterizes as:

“A habit of mind is formed which last 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 students.” (Idea 74-75)

Historically, this process of character development equates an intellectual process with social consequences. Newman traces this method of cultural formation as originating in Greek society.

Beginning with the classical Greek work of Plato, the proliferation of culture demonstrates a universal, not a specialized area of knowledge. Aristotle describes knowledge as stemming from curiosity and a restlessness to explain one’s world beyond
the practical, as well as to free the mind from ignorance. He explains in *Nichomachen Ethics* that scientific (i.e. *episteme*) knowledge, art (i.e. *techne*), and practical wisdom (i.e. *phronesis*) are necessary for informing one’s actions (i.e. *praxis*). These traditions in intellectual formation substantiate the foundations of civilization and are recognized by Newman as the genuinely transformative power of educational institutions to promote moral form and character development. A liberal education encompasses a variety of studies which are mutually necessary:

“...to explain and interpret each other. The knowledge derived from them all will amalgamate, and the habits of mind versed and practiced in them by turns will join to produce a richer vein of thought and of more general and practical application than could be obtained of any single one...” (*Idea* 132-133)

Newman’s interpretive response concerns a scholastic and ecclesiastic engagement of knowledge which directs the spirit of his age in ways that most benefit human affairs; in particular, it addresses an ongoing cultivation process to balance empirical and moral truths in reality.

An ecumenical education builds an alliance between the good works of man and teaching all branches of knowledge, practical and sacred. Its historical foundations support Newman’s argument for a university education that transforms the individual and society: “Is not the being of a God reported to us by testimony, handed down by history, inferred by an inductive process, brought home to us by metaphysical necessity, urged on us by the suggestions of our conscience?” (*Idea*19). The purpose of a University education points beyond professional skill and occupational utility to its influence upon human capacity to substantiate intrinsic qualities that benefit human existence (i.e.
principles, virtue, taste, character, behavior, and action). Its effects upon intellectual development are associated with particular qualities of individual character development and a capacity to contribute to ideals.

In the case of most men it makes itself felt in the “good sense, sobriety of thought, reasonableness, candor, self-command, and steadiness of view, which characterize it” (Preface XLIII). Cultivation of the human mind constitutes a core component of a University’s mission; Newman describes how this point of view transcends temporal existence to promote the history of civilization so intimately associated with Christianity (197). Newman writes that the perfection of the intellect, enlargement of mind, and illumination are “. . . the business of a University to make this intellectual culture its direct scope” (94). This philosophical perspective not only characterizes the essential rhetorical nature of education, it also prioritizes cultivating habits of mind with two primary sources of historical knowledge (i.e. civilization and Christianity) to inform reality. Each of these three core components substantiate the meaning of a Catholic liberal arts education as universally accessible and whose aim is to foster individual responsibility and the formation of a critical conscience which contributes to the progress of society.

The pervasive utilitarian thought of English society during the nineteenth century valued scientific accomplishments and the production of human exploits, while it interpreted a man of philosophic habit of lesser consequence. Newman’s idea of a university recognizes the role of useful knowledge with mutual regard for promoting the faculties of art; by unifying memory, imagination, and reason with logic, he interprets how good judgment functions to promote a civilized society. The progress of the individual

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191 *Idea* p.151
and society are viewed as interdependent effects of an essentially rhetorical education which communicates sacred and secular ideals.\textsuperscript{192}

Educational methods for developing mankind remained myopically practical during the 1800’s with little regard for promoting a general culture whose resources prioritized revealed (i.e. Divine, sacred) truths. On the contrary, Newman’s concept for the role of education was to enlarge thinking; he extends the meaning of knowledge beyond its \textit{usefulness} while questioning the value of all branches of knowledge in relation to its effects upon society. He writes:

“We feel our minds to be growing and expanding \textit{then}, when we not only learn, but refer what we learn to what we know already. It is not the mere addition to our knowledge that is the illumination; but the locomotion, the movement onwards, of that mental centre, to which both what we know, and what we are learning, the accumulating mass of our acquirements, gravitates.” (\textit{Idea} 101)

Thus, the ideal of education from Newman’s perspective directs attention beyond a practical preparation to an education in liberal knowledge which affords the highest scope and powers of mind.\textsuperscript{193} Freed from a specialized, singular discipline, man’s capacity for knowing perceives the integrated value of intellectual, emotional, and religious matters; a liberal education builds upon these as first principles. Newman thus redefines education as guiding the whole person in knowledge as \textit{its own end} and for \textit{its own sake}. Its beneficial effects cultivate philosophical thought and intellectual reason in human affairs.

\textsuperscript{192} Jost (1979) in “A Comprehensive View” treats Newman’s principles of education with numerous textual references within a wider scope of his works than addressed in this dissertation to reiterate the consistency and clarity of Newman’s message.

\textsuperscript{193} Culler (1955) in “The Uses of Knowledge” situates Newman’s redefinition of terms within the historical context of his day including Newman’s understanding of classical Greek philosophy and more recent Baconian thought. In particular, Culler traces the meaning of ‘liberal’ to differentiate Newman’s focus upon the value of knowledge and refining the mind (211-226).
Additionally, an individual’s faculties of mind are directed toward action in everyday concrete matters to exhibit praxis.

Another value Newman associates with liberal education involves its effect upon the social and cultural nature of humanity; this process of cultivation promotes practical judgment to influence both a personal and social good. Furthermore, this culture of intellect directs the development between personal conscience and a relationship with others. The purpose of liberal education in his eighth discourse, “Knowledge Viewed in Relation to Religion” recognizes how religion provides the voice of conscience as a force to address the evil (i.e. pride and corruption) that exists in the world. By integrating the knowledge of Christian tradition with that of civilization, intellectual habits of mind transcend the obstacles posed by human nature. Instead, dual illumination guides individual and social progress in the conduct of life with a sense of religious and political truths to inform normative society.

This relationship between scholastic and ecclesiastic subject matter fosters humility and conviction, while it deters pride and doubt; it encourages man “to fulfill his own nature, and then to place nature, fully developed, at the service of God” (Culler 242). The Idea of the University promotes both the ideals and embodiment of a civilized society as recognized in the development of human nature. Newman states that the business of a University is to educate “. . . the intellect to reason well in all matters, to reach out towards truth, and to grasp it.” (Idea 94-95). A liberal institution promotes the formation of the whole man to both know and act in concrete reality. This knowing exceeds a mere knowledge; instead it resolves to demonstrate mutual regard for matters sacred and secular. “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” (Idea 76).

Newman challenges all branches of knowledge to teach the truth: “because the
subject-matter of knowledge is intimately united in itself, as being the acts and the work
of the Creator . . . [have] multiplied bearings on one another. . . . They complete, correct,
balance each other” (75). His concept of the University functions to give form to the
relationship between the civilization and Christianity whereby both intellectual and moral
excellence bear upon human progress. Newman concludes that a liberal education need
not aspire to specialization, but a generalization whose effects are good in itself and
useful to society.

University Identity

The proper function of a university cultivates both the individual growth of
citizens as well as the ideals of society. Its essence and integrity continually evolve in
response to all human faculties and lived reality. Newman writes in the Preface of The
Idea of a University, “The view taken of a University in these Discourses is the
following: –That it is a place of teaching universal knowledge” (XXVII). This implies
that its object is, on the one hand, intellectual, not moral; and, on the other, that it is the
diffusion and extension of knowledge rather than the advancement of science.

The purpose of Newman’s University serves to act on behalf of the welfare of the
individual and society. Its ideals guide the administering authority in appropriate ways to
benefit a modern physical and metaphysical world. By ordering the human mind in
principles philosophical, religious, and civilized, so that all sciences synthesize to inform
a personal, unified practice. This structuring of knowledge influences individual formation by promoting a hierarchy of humanistic characteristics including humility and judgment:

“... when the Church founds a University, she is not cherishing talent, genius, or knowledge, for their own sake, but for the sake of her children, with a view to their spiritual welfare and their religious influence and usefulness, with the object of training them to fill their respective posts in life better, and of making them more intelligent, capable, active members of society.” (Idea XXXIX)

A liberal education includes all branches of knowledge, both good and useful. Newman explains how the meaning of university: “... by its very name professes to teach universal knowledge” (14-15). Thus, the term universal implies by its very nature an inconsistency “with restrictions of any kind” (15). Newman argues for the scope of a liberal arts education to recognize the mutual value of uniting the truth of sacred and secular knowledge. He does this by communicating a real sense of necessity in regards to the intellectual characteristics of teaching “all arts and faculties” (15) by professing universal knowledge which includes toleration of others and their ways.

Newman’s vision of a Catholic liberal arts University primarily describes a place of intellectual cultivation which necessarily includes matters of moral and religious knowledge; individual development culminates to form a culture of intellect that references faith and reason. Based upon the role of holistic knowledge, he argues that a university education not be confined to any one religion, specialized knowledge, or any particular branch of science. Rather, the truths of secular science and Divine revelation

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194 Culler describes how “[t]he university was, or ought to be, the intellectual tribunal of the age. It was the mother of sciences and the arbiter of truth. . . . (251).
coalesce into a unified body of truth to demonstrate an ideal university education. Within the context of English tradition, Newman argues the purpose of institutional existence in response to the dominance of useful knowledge: “It will be said, that there are different kinds of spheres of Knowledge, human, divine, sensible, intellectual, and the like; and that a University certainly takes in all varieties of Knowledge . . .” (19). A liberal education promotes philosophical awareness, it informs ones judgment in all matters, refining the individual mind and cultivating social principles.

In relation to contemporary problems facing the enterprise of education, Dewey (1916) discusses its principles within a democratic society. His large body of scholarship addresses the aims and methods of public education in relation to the theories of knowledge and moral development. He supports the realization of democratic ideals from a purely pragmatic perspective to challenge the intrinsic values of a liberal education. In Idea, Newman predicts this tension:

“There, as far as this objection relates to any supposed opposition between secular science and divine, which is the subject on which I am at present engaged, I made a sufficient answer to it in my foregoing Discourse. In it I said, that, in order to have possession of truth at all, we must have the whole truth; and no one science, no two sciences, no one family of sciences, nay, not even all secular sciences, is the whole truth; that revealed truth enters to a very great extent into the province of science, philosophy, and literature, and that to put it on one side, in compliment to secular science, is simply, under colour of a compliment, to do science a great damage.” (Idea 54)
Other scholars have adopted Newman’s perspective. In 1976 the American Association of Colleges & Universities proposes “reinvigorating” liberal arts education in the “New Academy”. This vision includes all types of education (i.e. 2 year, technical, vocational, and 4 year); its three major goals echo Newman’s focus to cultivate intellectual development, foster civic engagement and social responsibility, and advance integrated learning. Likewise, Oakeshott (1989) expands upon the rhetorical nature of education; he speaks of it as a “conversation” – a metaphor that references a process of development to becoming human. These arguments reiterate Newman’s belief that education is not to be limited to utilitarian purposes.

To the contrary, in *The University in Ruins* Reading (1996) makes the pronouncement that Newman’s concept of the university is no longer relevant in today’s society where research universities dominate; he identifies three primary objections. First, Newman proposes the study and interrelatedness of numerous disciplines which contradicts the model for contemporary research universities. Second, theology is no longer considered by normative society as primary to intellectual development. And third, whereas cultivating the faculties of art and intrinsic goods constituted the enlargement of mind, a modern university education fosters personal career goals and economic growth. Each problematic issue remains as prevalent today, as when Reading wrote it; present reality continues to challenge both the purpose and content of higher education, especially in regard to Newman’s model of a Catholic liberal arts university. Yet, amidst the fragmentation of values and philosophical differences in contemporary culture inquiry into what constitutes a proper educational end remains relevant.
Today, university programs are critiqued in relation to both innovation as well as traditional roots. *The Idea of a University* provides insight as well as renewed attention to a rich legacy of liberal education for the modern student. By applying Newman’s philosophical view to the modern Catholic university, the essence and integrity of an institution’s identity works to exhibit both secular and sacred ideals.195

**Cultivating Humanity**

Newman teaches us that true enlargement of the human mind forms a philosophizing view applicable to diverse subject matter; it encompasses “... luxurious profusion and diversity, from all quarters of the earth, ... and we rejoice in them” (*Idea* 90). An educational process engages the concrete facts of reality with good judgment by appropriating both knowledge and reason. His philosophy of educating the whole person recognizes the need to cultivate all faculties of human nature: logic, reason, and belief. Thus, he emphasizes how the rhetorical nature of education truly communicates duality by uniting both extrinsic (i.e. the individual and society) and intrinsic (i.e. secular and sacred) reality. This system of education necessarily engenders the core components of the University. The language of civilization communicates a sense of responsibility, while the rhetoric of Christianity exhorts moral duty to influence student development. These centres of illumination inform intellectual subject matter, personal values, and social issues. Newman’s *system of thought* builds upon these core components to counter attitudes of skepticism and doubt. He maintains that “the philosophy of Education is founded on truths in the natural order” (*Idea* 4).

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195 Nussbaum (1997) offers a humanistic perspective on transcending the boundaries that continue to threaten liberal education. The author works within the context of predominant democratic ideals of American life to produce citizens of the world by attending to ongoing reform efforts in education.
“Let it be observed, then that the principles on which I would conduct the inquiry are attainable, as I have already implied, by the mere experience of life. They do not come simply of theology; they imply no supernatural discernment; they have no special connexion with Revelation; they almost arise out of the nature of the case; they are dictated even by human prudence and wisdom, though a divine illumination be absent, and they are recognized by common sense, even where self-interest is not present to quicken it; and therefore, though true, and just, and good in themselves. . . .” (Idea 4)

Threats against Newman’s vision of liberal arts education and his treatise on higher education challenge fundamental issues regarding the purpose of the university.

His seven principle ideals continue to invigorate contemporary liberal arts by: raising the intellectual tone of society; cultivating the public mind; purifying the national taste; supplying true principles to popular enthusiasm; giving enlargement and sobriety to the ideas of the age; facilitating the exercise of political power; and refining the intercourse of private life.196 This system of thought suggests how modern education systems can cultivate an intellect that “is almost prophetic from its knowledge of history; it is almost heart-searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness and prejudice. . . so intimate is it with the eternal order of things. . . .” (105). Furthermore, a Catholic university demonstrates “. . . that there are different kinds or spheres of Knowledge, human, divine, sensible, intellectual, and the like; and that a University certainly takes in all varieties of Knowledge . . .” (Idea 18-19). Thus, it occupies a certain order (19); a liberal arts education prioritizes the intersection of historically evident truths, human nature, and

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196 Idea p.105
rhetorical practice. This heuristic point of view frames a way to interpret educational issues which are inherently divisive, different, and independent. Therefore, Newman’s philosophy of education offers a way to affect a system of thought which transcends a natural state of division to foster change in reality.
Chapter 6: Applying Newman’s Theory to IMC

This project culminates by suggesting how Newman’s theory of language informs the dominant discourse and modern trends in scholarship concerning the integrated marketing communication of Catholic education. It utilizes his philosophy of communication to address contemporary issues focusing upon the identity of the twenty-first century university whereby his scholarship directs the epistemological foundations for branding an institution. A Newmanian perspective synthesizes rhetorical praxis as it promotes marketing the identity of liberal arts education. Implications include applying his system of thought to advertisement and public relations in order to affect a public good. This application of Newman’s rhetoric and philosophy of communication cultivates personal conviction and social commitment to the learning process in a postmodern culture.

The practice of integrated marketing communication (also referred to as IMC) essentially represents a value added approach to an organization’s economics, public relations, and advertising. It focuses upon the dominant discourse and the discursive practices of the consumer-market to cultivate relationships while also achieving its business objectives. The concept of integrated marketing communication generally ranges in perspective from academic theory to methods of economic efficiency to various levels of ethical commitment. This project adopts the scholarship of Shultz and Shultz (2004) which demonstrates a Newmanesque approach to facilitate the rhetorical goals of an organization. As a communicative process its foundations are rooted in moral values.

\[197\] The authors in Heath (2001) identify the broad range of perspectives found in integrated marketing communication.
and align with Newman’s use of figurative language to co-create meaning. Additionally, while ‘integrated marketing communications’ is often used (Kotler and Fox (1985); Schultz, Tannenbaum, & Lauterborn (1994); and Heath (2001)) this plural connotation references technology and a variety of modes of message transmission. Instead, Newman’s theory of language decidedly directs this project to take the view of ‘integrated marketing communication’, as an intersubjective, rhetorical praxis which cultivates a public good.

In *The Idea of a University*, Newman proposes a specific Catholic form of university education; his rhetoric directs this institution’s unique identity while providing scholarly insight into synthesizing communication efforts. This integrated approach exercises attentiveness to the cultural discourse, an institution’s identity, and social context, yet its principles remain relevant for contemporary consideration. Despite the plethora of IMC scholarship in organizational and business communication, insignificant amounts of evidence in the field of communication explicitly make a connection to Newman. Thus, this project proposes to apply his theory of language to branding twenty-first century Catholic liberal arts education.

**In the Marketplace**

The strategies of integrated marketing communication aim to foster organizational legitimacy within a framework that demonstrates clarity in purpose and practice as it coordinates the words and actions of marketing. In conjunction with methods of advertisement, public relations coordinates efforts to build brand loyalty. It facilitates discourse in order to project an image of integrity. Through advertising this positive
reputation with consumers also creates and communicates an institution’s unique identity. This approach to marketing has emerged over time amidst challenges to provide a public good.

**Philosophical Developments**

As a rhetorical enterprise, marketing builds upon philosophical foundations; it references Aristotelian scholarship which established ethics as the focus of exchange and use value. In *Nichomachean Ethics*, the superior concepts of economics, justice, and fairness constitute the exchange; furthermore, a responsible relationship demonstrates commensurability to support a proper rational for money and self-sufficiency. The meaning of public good emerges in Aristotle’s work as he describes the role of rhetoric as neither to espouse absolute truth or knowledge nor to confirm predetermined conclusions; instead its persuasive nature explores ways of achieving happiness and makes choices that will do good while avoiding harm (Meikle).

This developing market system led to the emergence of capitalism during the Enlightenment. Outlined in the economic philosophy of Adam Smith, *Moral Sentiment* (1759) describes a rhetorical framework for directing mutually agreed upon ethical behavior. Smith interpreted the role of normative market parameters as not only promoting the development of human nature it also facilitated individual economic independence. These market relations fostered: moral excellence, individual enlightenment, common good, and productivity. Amidst the broad implications of economic growth, Smith called for benevolence to regulate human actions.
The effects of capitalism upon social structure are interpreted by Emile Durkheim in *The Division of Labor* (1893). He writes how the role of individuality significantly contributes to the development of civilized communities. A person’s sense of duty and responsibility supports a cultural system of beliefs whereby relational solidarity evidences social equilibrium inclusive of moral economics and material goods. Durkheim upholds humanity’s aim to embody meaningful action while promoting social unity, in spite of the demand for efficiency. In relation to personal happiness, the ramifications of industrialization fueled issues involving moral complexities where mechanistic tendencies challenged social values.

During modernity, the concept of a public good came to the fore of economic thought with public sentiment challenging the predominant belief systems influencing economic exchange. Communication facilitated unification efforts between political, business, and social needs as the prevalence of technology and globalization promoted access to information. This includes expanding upon marketing strategies to redefine the role of advertising and public relations.

The twentieth century marks the emergence of integrated marketing communication with efforts to challenge entrenched corporate practices. Business scholars, Hammer and Champy (2003) introduced the concept of “reengineering” the corporation. Their systematic approach includes visionary principles and functional methods for addressing the whole economic process by specifically emphasizing the three “c”s: customer, competition, and change. This perspective seeks to create real

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198 Ewen in *PR! A Social History of Spin* (1996) analyzes the political and social responses to modern market periods of growth and destitution. He identifies both the popular political and common public range of perspectives on the changing American economic situation throughout the 1900’s. Periods of renewed confidence demonstrate a shared vision with capitalism and public sentiment mutually benefiting.
customer value by reinventing how and why work is done within a two-way communication model. The end business product transcends previous boundaries to direct a value-driven process.  

Marketing communication in a postmodern culture continues to create both a personal and public good in the exchange. This standard of expectation has given rise to corporate social responsibility. Institutions aim to work within a system of beliefs so as to gain customer commitment. This principle transcends profit motivated models in favor of allowing the circular nature of two-way communication to promote a win-win situation. It encourages open relations by demonstrating both moral and tangible methods for creating social harmony.

Contemporary IMC constructively deals with the difficulties associated with the business environment by directing a particular way of thinking, responding, and acting. Building upon socio-political laws and tradition, an institution communicates comprehensive efforts that influence the public good. Specifically, the Shultz and Shultz (2004) model of IMC works with the philosophical standards of Aristotle: “If all communities aim at some good, the state or political community, which is the highest of all and which embraces all the rest, aims at good in a greater degree than [do] others and at the highest good” (in Politics Book I, Chapter I, 1252a).

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199 Hammer and Champy (2003) describe why the innovative thinking of process centered organizations successfully guides the management of goods. In particular, it emphasizes the role of open communication in building positive social relationships. This perspective works with an intellectually directed engagement of the whole exchange process in order to counter the negative effects of task oriented business models. In particular, value for the consumer functions as its common purpose.
Promoting a Public Good

The concept of a public good plays a significant role in history. IMC promotes this idea as it demonstrates communication objectives that appeal to both institutional goals as well as public interests. Philosophically grounded, the term ‘good’ represents both an ideal as well as a commodity. Its origins in the market relate to both the material well being and character development of publics; Aristotle connects its essence with happiness. This point of view serves as a central concept for marketing; Douglas and Isherwood (1979) interpret it as consumption, “an active process in which all the social categories are being continually redefined” (68). Newman’s observations provide a richer meaning for this experience. He writes that “every exercise of nature . . . is good in its place” (Grammar 278). Furthermore, he describes how its manifold effects in natural order provide a sense of purpose (i.e. general laws) and principles (i.e. proof of intelligence) to benefit humanity: “It enables the independent intellects of many, acting and reacting on each other, to bring their collective force to bear upon one and the same subject-matter, or the same question” (278). 200

Newman’s concept of a public good cultivates harmony and is beneficial to human development. His idea of Catholic liberal arts education exemplifies an institution that diffuses knowledge with a commitment to “training [students] to fill their respective posts in life better, and of making them more intelligent, capable, active members of society” (Idea XXXIX). He also recognizes the term ‘good’ as a matter of subsistence, a

200 Both Grammar and Idea contain numerous references to Newman’s concept of the term order. He explains why it represents an essential element of humanity’s ability to perceive a system whose pattern includes duality and truth. The meaning of these patterns relates to its phenomenological function and value; to “fulfill” one’s experience of life. Thus, Newman’s concept of the term good is founded on truths in the natural order. Each cultivates harmony; thereby benefiting society. It gives purpose to thought, words, and actions.
personal characteristic, quality, and social objective. Furthermore, Newman identifies the attributes of good as demonstrating wisdom, truth, justice, love, holiness, and beautifulness. In regards to the usefulness of an education he writes, “... not what is simply good, but what tends to good...” (Idea 124). This philosophical perspective interprets Catholic education as an instrument of intellectual refinement, a system of thought, and a means of good.

Principles of IMC

Likewise, contemporary educational systems invest in communication strategies to promote a perceived good. Shultz and Shultz (2004) outline a value added approach to marcom (i.e. market and communication programs) that highlights: distinguishing characteristics, personal meaning, intellectual understanding, and high regard. They describe how an institution communicates a public good by responding to the customer’s well-being. The qualitative aspects of this relationship evidence socially responsible action. Additionally, two-way communication promotes sense of reciprocity and responsiveness which in turn cultivates a public good. This concept of IMC bears upon the beliefs and values of people shaped by tradition, as well as by change. It exhibits an intellectual response whereby an institution embodies a philosophical system of thought evident in everyday experiences.

Shultz and Shultz (2004) identify and describe eight guiding principles for integrated marketing communication to demonstrate real value in practice, an

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201 Idea p. 47
202 As defined in Shultz and Shultz 2004.
203 In Chapter 13 “Relating IMC Programs to Brand Equity” (299-320) the authors describe in detail the advantages to investing in the development of a brand. It represents a durable good for both the institution and the consumer.
204 Douglas Atkin (2004) suggests that branding should aim to create a shared experience whereby joint responsibility and mutual dependence direct the relationship, creating a sense of solidarity.
organization: 1) needs to be customer centric in its methods, 2) directs marketing from the outside-in, 3) focuses upon the customer’s total marketplace experience of the product or service, 4) generates customer relevancy while also achieving corporate financial goals, 5) emphasizes IMC’s communicative objective to acquire, retain, and migrate customers, 6) recognizes the need to treat customers as investments within a system of measurable returns, 7) cultivates an authentic delivery system within an organization by eliminating distinct “tactical” functions, and 8) brings together traditional methods of communication with innovative functions.

By integrating these activities, IMC creates an effective communication system that benefits the customer, fosters reciprocity, and engenders shared understanding. This objective begins at the hierarchical top of an organization and permeates the work culture, while remaining customer focused. These rhetorical concepts and practices cultivate long term harmonious and beneficial relationships between publics and a marketing organization.205 Likewise, Newman affirms the value of communication as a great gift; he describes how “by means of words the secrets of the heart are brought to light, . . . sympathy conveyed, counsel imparted, experience recorded, and wisdom perpetuated. . . (Idea 220-221). His theory highlights attentiveness to both the form and substance of rhetoric in human affairs.

IMC includes the convergence of practices which aim to successfully ‘brand’ or communicate an institution’s perception of their own service and products. It does this by exemplifying qualities of reciprocity and value in order to influence a customer’s level of commitment to the institution; a sense of worth associated with the brand constitutes

205 The term sustainable has become synonymous in organizational communication with values and vision. It represents a reputation that can remain both relevant as well as viable in the future. Refer to Built to Last by Collins and Porres (1997) and The Sustainability Champion’s Guidebook by Willard (2009).
brand image. Marcom manages an institution’s identity with attention to customer image, so as to form brand equity. Shultz, Tannebaum, and Lauterborn (1994) argue that this shared value experience benefits both the marketer and consumer. By communicating a working concept of reciprocity, marketing strategies demonstrate efforts to actively build relationships between the institution and consumers. This shift away from traditional efforts to maximize business outcomes creates trust; it affirms legitimacy, confirms identity, actualizes vision, and builds commitment. Also, known as the branding phenomenon, marketing and communication programs (i.e. marcom) strategically practice a win-win attitude by creating an institutional culture that promotes loyalty by valuing customer experience.206

Branding relies upon the key roles of advertisement and public relations to direct an orchestrated marketing culture. By aligning habits of thought based upon meaningful relations and value, each department promotes two-way communication.207 The objectives of an institution rely upon each department’s strategies for fostering a sense of reciprocity in the exchange. Public relations (also referenced as PR) deals specifically with publicity to create and build a brand through storytelling, while advertising focuses upon persuasive messages and logical arguments for maintaining a brand’s identity.

The persuasive nature of rhetoric fosters identity and promotes a public good which corresponds with the essential principles of IMC. Ivy Lee, Father of public relations, believed that the primary role of PR was to respond to public opinion and align

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206 “Building and Managing Corporate Brand Equity” by Kevin Keller (in Shultz, Hatch, and Larsen 2009) defines the marketing terms associated with the strategies for creating equity. Numerous references are made to familiar brand names who have successfully achieved the benefits of integrated marketing. Details also include how to design and implement branding strategies (pp.125-137).

207 Leichty and Warner (in Heath 2001) discuss how the collective thoughts of a community play a central role in the communication of meaning amidst diverse perspectives which often challenge an organization’s expression of meaning. A process of recognizing and negotiating the self-interests of publics potentially challenges an organization’s credibility (pp. 61-74).
an institution’s purpose with the public interest. A century later, Grunig (in Heath 2001) describes the function of public relations as building “beneficial and harmonious” relationships with publics. He describes the context as one which constrains or enhances the ability of the organization to effectively meet its mission while challenging its ability to demonstrate ethical practice with “high-quality communication processes” (3). For example, cultivating the concepts of trust and loyalty not only convey significant metaphors, they represent public relation’s primary objectives for practicing involvement, investment, commitment, as well as open and frank communication. These rhetorical practices foster public perception while simultaneously enacting organizational legitimacy. As a function of IMC, PR conducts its operations in relation to the social norms and values of the environment, while its rhetoric legitimizes an organization’s purpose.

Public Relations integrates the philosophical goals of an organization with customer expectations; it forges conclusions and influences action, while identifying, establishing, and maintaining mutually beneficial relationships. This role directs the success of an organization by its ability to communicate with various publics. PR no longer perpetuates a traditional concept that was once elitist, strictly managerial, or anti-democratic department; on the contrary, its rhetorical practices support two-way communication in order to effectively address the needs of a wide audience (i.e. employees, stakeholders, customers, and local community). Weiner (2006) writes that while PR represents an insignificant part of the marketing expenditure, it provides a unique ability to tell an organization’s story credibly and engagingly. Furthermore, he states that it provides an effective marketing and media-communication mix of wisdom,

See the work of Cutlip and Broom (2008; 2009)
argument, and compelling information that is both meaningful and measurable. Thus, as an extension of social benefits, PR fosters credibility and fosters brand loyalty.\textsuperscript{209}

IMC relies upon PR to facilitate communication while substantiating the validity of an organization’s message. Likewise, advertisement serves as a less-personal, promotional channel for changing attitudes, as well as promoting a sense of value associated with its products and services.\textsuperscript{210} In today’s society, public relations remains essential to the success of educational institutions in achieving their identity, image, recruitment, and financial goals. PR functions to address the concerns voiced within the community from an intellectual and intersubjective perspective, providing information and understanding. Newman acknowledges how communicable notions (i.e. knowledge) demonstrate a “direct relation to conduct, and to human life” (\textit{Idea} 94). He applies the knowledge component of metaphorical words to intellectual cultivation whereby its end represents good reason and judgment in matters of human development, while stating “... that Knowledge and Reason are sure ministers to Faith” (XXXVIII). Similarly, discursive practices contribute to the formation of public opinion, by managing information it builds up the status of an institution’s relationships.\textsuperscript{211}

Two-way communication and discursive practices direct methods for building market relationships with publics. This perspective aligns with Newman’s concern for the person and society; he emphasizes the importance of communicating “readily to

\textsuperscript{209} James Hutton (Heath 2001) identifies specific challenges experienced by contemporary public relations departments in regards to coordinating marketing strategies (205-214).
\textsuperscript{210} Coulson-Thomas (1983) differentiates a wide range of terms associated with marketing communication. His treatment provides an overview of how each element contributes to the rhetorical situation, as well as in relation to the total changing dynamics.
\textsuperscript{211} Henderson in “Educational Public Relations” (pp. 535-542) identifies best practices for contemporary institutions to manage community and media relations. She outlines the diverse elements which often require management, as well as the structures that help educators to enhance their public relations (i.e. national School Public Relations Association, Public Relations Society of America, and Council for the Advancement and Support of Education (in Heath 2001).
others” (35). Furthermore, he describes the positive effects of knowledge upon the human mind:

“Possessed of this real illumination, the mind never views any part of the extended subject-matter of knowledge without recollecting that it is but a part, or without the associations which spring from this recollection. It makes ever thing in some sort lead to everything else; it would communicate the image of the whole to every separate portion, till the whole becomes in imagination like a spirit, everywhere pervading and penetrating its component parts, and giving them one definite meaning.” (Idea 103)

Humanity exhibits the capacity to manage multiple forms of knowledge. Thus, an effective model of communication appeals to various sources for information, while maintaining a focus upon its goals.

The rhetorical process of IMC emphasizes the alignment and coordination of its marketing activities around an institution’s identity. The primary role of advertisement is to recognize customer behavior as a given and attempt to reinforce or change attitudes; advertisement appeals to both emotion and reason in order to generate the public’s understanding of an organization’s unique identity. Its credibility status not only relates to the message’s ethical character, but also conveys a sense of obligation, while its practices affirm the cultural norms of society. The message content may contain information or it may strictly reinforce the memories, attitudes, and behavior of its customers. Additionally, it builds upon public awareness and acceptance by suggesting qualities that are credible, as well as fictitious. These messages also manage change; they include the redefinition of key concepts in order to respond to shifting consumer needs
and expectations. The total effect created by advertising correlates with a person’s experience, memory, and intellect to communicate an institution’s purpose. Marketing this identity synthesizes the terms of its existence. Advertisement actively engages communicable notions; it strives to understand and effectively communicate the social context and cultural discourse of its target audience in relation to an institution’s unique identity. This process corresponds with Newman’s perspective that: “We feel our minds to be growing and expanding then, when we not only learn, but refer what we learn to what we know already know” (Idea 101). Advertisement works with associations to have this unifying affect. By applying IMC, marketing, advertising, and public relations departments form a comprehensive rhetorical approach to substantiate an institution’s role in society.

A Heuristic Point of View

From a Newmanesque perspective, IMC challenges responsible use of all communication resources in ways that are value focused, so as to promote a public good. Similarly, this method of education frames an institution’s relationship with the community to foster human development by aligning itself with particular values and activities. From this perspective, marketing communication metaphorically serves as a moral compass; it potentially guides social progress within and without the institution. The branding phenomenon builds upon a commitment to truth in reference to an institution’s identity, cultural discourse, and social context. Within this framework, the concept of a “mutually beneficial” relationship represents a primary obligation of IMC to

212 Numerous contributors to the Handbook of Public Relations (Heath 2001) discuss the rhetorical approach of contemporary public relations as promoting best values, rationale, and ethical perspectives in order to build relations with their communities.
exemplify its principles in word and deed. Two-way, discursive practices include responding ethically and addressing quality of life issues attentive to cultural discourse and social context. Today, the primary function of integrated marketing communication substantiates rhetorical methods that cultivate brand equity.

Newman’s theory of language emphasizes the meaningfulness associated with the spoken word. Its claim may be substantiated by science or reason; according to the ways of human nature, language conveys a measure of trust based upon the strength of “its own expediency” (Idea 8). He describes how the value of instruction extends beyond practical purpose to include “moral value” (Idea 89). Such a commitment earns trust based upon the recognition of both secular and sacred truths.

**Branding Higher Education**

In *The Idea of a University*, Newman writes that a Catholic university’s dual commitment to human development expresses a clear understanding of “purpose in every event” and applies “a standard for every deed” (27). By referencing history, tradition, and cultural experience, he substantiates the meaning of a liberal arts education. This perspective promotes a circular (i.e. holistic; sacred and secular) approach to learning which mutually benefits the individual and society. Newman writes, that the mission of the university is to educate “the intellect to reason well in all matters, to reach out towards truth, and to grasp it” (95). Life experience bears upon this event, cultivating habits of thought, word, and action. Despite the context of higher education continuing to change, human progress directs a sense of purpose and common values which provide standards for communicating a measure of excellence. By exemplifying philosophical thought in practice, authentic branding practices emerge.
Marketing scholars describe the concept of an organization’s image as including “the combined impact made on an observer by all . . . planned and unplanned visual and verbal communications as well as by outside influences” (Gregory 65). Additionally, it represents the sum total effect created by advertising, experience, memory, and information. The image goals of an organization correlate with their mission and purpose; marketing this concept creates public awareness and communicates its role. Consequently, the concept of branding aligns with the value associated with an institution’s image and identity; branding integrates these multiple aspects of an institution to form a unified experience.

This heuristic perspective outlines the measure of excellence an institution works to uphold. The meaning associated with its messages necessarily exercises both personal values and public goodwill by addressing social issues critical to the marketplace.²¹³ Likewise, branding Catholic higher education includes communicating an institution’s central, distinctive characteristics in order to substantiate its image and identity with a reliable degree of continuity. Thus, it’s reputation extends to every aspect of an institution’s affairs while influencing language usage. The branding experience provides tangible and intangible evidence to warrant the quality of trust earned; it also generates customer loyalty and organizational growth. These benefits constitute the unifying power of language, also referred to as brand equity.

According to Newman, a modern Catholic university differentiates itself from other institutions by upholding the values of a liberal education. Its primary function as a contemporary cultural, intellectual, and social experience continues to provide both

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²¹³ Albert and Whetten (in Hatch and Shultz 2004) suggest that these transitions in the identity of an organization create phases for adhering to more normative or utilitarian values (100).
“great utility” and “great moral” (Idea 278). In alignment with Newman’s concerns for secular tendencies, the modern research university essentially appeals to normative and utilitarian principles; its commitments align with a sense of social and functional purpose. With the rise of economic demands and business-oriented management of institutions, the rhetorical force of commercialism often threatens the traditional values of higher education with for profit motives, monetary incentives, and bottom line logistics to challenge the principles of a liberal education. By expanding upon Newman’s dual notion of liberal educational systems, the identity of Catholic higher education integrates both the intellectual and functional well being of a pluralistic society. In accord with the mission of twenty-first century higher education (i.e. public, private, research, liberal, technical, two-year, etc.) the focus upon learning contributes to the formation of the individual and social progress. This educational process includes general and specialized thinking, first hand experiences and philosophical disciplines of study in order to foster life-long learning and the formation of responsible citizens. Likewise, knowledge also cultivates habits of mind to transform society. Newman’s philosophy of education and principles of rhetoric challenge the identity of postmodern educational systems whereby his theory integrates the social context, cultural discourse, and Catholic identity amidst normative tendencies and utilitarian purpose.

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214 In Higher Education Cannot Escape History (1994), Kerr identifies some of the central issues and management challenges faced by educators to achieve their goals amidst modern developments (i.e. technology, globalization, life style changes) in social reality.
Methods of Identification

Newman describes how identity signifies the recognition of peculiarity or acknowledgement of the substance of another. He further describes the concept of identity when he writes in Grammar: “... we think, feel, and act in the home of our own minds; that we have a present sense of good and evil, of a right and a wrong, of a true and a false, of a beautiful and a hideous, however we analyze our ideas of them” (169). In contemporary research, this metaphoric concept expands to include the collective identity of an institution which also results from an identification process. This ability to identify the “likeness, independence or dissimilarity” (257) in one’s own identity and that of another informs not only methods of human thought, but actions as well. Kenneth Burke’s treatment of identification works within the discipline of communication. His scholarship applies to an organization in need of bridging differences primarily attributed to hierarchical structure (e.g. normative in nature) and the division of labor (1969, 1972). With an emphasis upon the rhetorical nature of identification, Burke describes how unlike the persuasive and highly deliberate structure of old rhetoric, new rhetoric effects the listener with methods of identification and subliminal appeals (1967). Additionally, George Cheney (1991) describes how the problem of identity, individual and collective, is often transformed by language. Both schools of thought recognize that by communicating shared knowledge (i.e. similarities and differences) human affairs are mutually implicated resulting in a more meaningful and realistic interpretation. Thus, the identification process serves as a means of socialization (i.e. human development).

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215 Located in Idea p.21 and p.316.
216 See this project’s treatment of Burke’s theory in Chapter 4: Newman on Figurative Language.
217 In Rhetoric in an Organizational Society George Cheney interprets how identity plays a key role in the life of organizations. As a collective identity situated in a modern industrial society, the need to manage
This metaphorical language aligns with Newman’s principles of liberal education to: cultivate intellectual development; foster civic engagement and social responsibility; and advance integrated learning.

Prahalad and Ramaswamy (2004) describe this intersubjective experience as co-creating personal meaning. This personalization event requires individual involvement and attention to the context of the experience, in order to generate a genuine sense of value in the relationship. These events are interpreted as influencing customer commitment and conviction within a competitive market. Likewise, Newman directs the function of language towards truth, an ally of conviction. This foundation for commitment intellectually informs one's knowledge in the ways of discernment and praxis. 218

Burke’s scholarship on identification theory describes three basic strategies for promoting identification (A Rhetoric of Motives 1969): establishing common ground between the individual and organization; applying antithesis so as to differentiate the relationship based upon particular characteristics of identity; and addressing the assumed or transcendent we in order to express notions of general consensus. Cheney (1991) also systematically applies identification methods to influence the qualitative effects of language on identity. He concludes that rationality can overshadow “communicative” form due to both ambiguity in speech and power tendencies (Cheney). The contemporary work of both scholars affirms Newman’s interpretation of the power of language to communicate a broad sense of inclusion, foster unification, and build social cohesion. Accordingly, the moral value of a metaphorical language acknowledges the listener as a

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individual identities remains a key issue. The need to accommodate both is essential to an organization’s success and social harmony.

218 See Idea p. XXXVIII and XLIII.
thinking person and respects human dignity, reason, freedom and responsibility. The claims communicate both reason and logic to provide sufficient evidence. Based upon this work, he describes how the power of rhetorical praxis fosters personal and social identification.

Effective communication requires the application of creative and imaginative thinking to influence meaning. In association with an institution’s purpose, this knowledge substantiates its unique identity and is evidenced in the rhetoric of recruitment and retention. As strategic forms of response, this language addresses competition, competencies, and core values; it also serves as a guide to continuity. The rhetorical elements of recruitment differentiate the institution from alternative options by focusing upon formidable strengths which offer both personal and social worth. This experience integrates abstract and concrete notions in order to attract and retain market consumers.

In order to benefit both the institution and consumers, Kotler and Fox (1985) identify successful strategies for promoting responsive market management which requires communicating a sense of respect. They describe how this rapport translates into the most effective form of advertising and public relations. It recognizes the interdependent nature of relationships, recruitment, and retention to promote commitment. Institutional rhetoric applies these identification methods while appealing to common-sense and human nature. A liberal approach models a Newmanesque perspective to include secular and sacred thought by expanding upon heuristic educational objectives that otherwise create division.
A Newmanian Perspective

Newman’s treatment for fostering mutual understanding remains attentive to human affairs. His work highlights how an institution’s structure builds upon social relationships, knowledge, duty, responsibility, and rationality. While the driving force of branding focuses upon fundamental issues of social context, cultural discourse, and identity. Yet, Newman’s treatise on Catholic liberal arts education challenges the identification process. His ideals, though significantly threatened by the shifting values of a postmodern society, remain relevant: raising the intellectual tone of society; cultivating the public mind; purifying the national taste; supplying true principles to popular enthusiasm; giving enlargement and sobriety to the ideas of the age; facilitating the exercise of political power; and refining the intercourse of private life. 219

Implications for Newman’s system of thought relate to market oriented methods of identification. By synthesizing IMC with his philosophy of communication and principles of education, rhetorical praxis promotes marketing the identity of Catholic liberal arts education.

His perspective informs critical issues in contemporary rhetoric attributed to inauthentic news and deceptive facts in society. Boorstin interprets how pseudo-events and socially exaggerated expectations contribute to the dissolution of intrinsic values (1961/1992). 220 He describes how value-less language transcends life experience to create false reality. Boorstin sums up this shift in common experience from a social

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219 Idea p. 134
220 Boorstin critiques new rhetoric in an Age of Contrivance as creating unreality by going beyond “the limits of reason and moderation” (3). Rather than articulating foundations for truth, it fabricates the experience with false images to suffice promote illusions; Boorstin writes that it blurs knowledge, intentions, and desires as evidenced in the rise of public opinion polls, a pseudo-event (232).
emphasis on “truth” to images that create a “menace of unreality” (240 -241). Where rhetoric perpetuates illusion with ingenuous images, false relations (i.e. synthetic), and over-simplification of issues, a Newmanian approach asserts the function of truth and the reality of ideals; his theory of language challenges the use of language to meet higher standards. Newman’s claims not only facilitate the identity of liberal arts education, but call into question its branding practices.

Newman’s theory of language recognizes how rhetorical practice exhibits a holistic engagement of knowledge by consistently referencing the role of civilization and Christianity. He writes:

“When I speak of Knowledge, I mean something intellectual, something which grasps what it perceives through the senses; something which takes a view of things; which sees more than the sense convey; which reasons upon what it sees, and while it sees; which invests it with an idea. It expresses itself not in a mere enunciation, but with enthymeme: It is of the nature of science from the first, and in this consists its dignity . . . considered irrespectively of its results, is this germ within it of a scientific or a philosophical process.” (Idea 85)

This perspective encourages the use of imagery and metaphoric language to communicate a complex and comprehensive understanding of knowledge that frames one’s view of reality; it underpins meaning, adds depth to understanding, and prefaces enactment.

Likewise, Newman’s concept of communicable notions works with the difference between symbolic and logical reasoning to bridge the persuasive gap in understanding. By including metaphoric insight, reason acts as a powerful force in guiding practical

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221 Deetz, Tracey, and Simpson (2000) discuss in depth the role of culture in an organization’s success; they reference how identification process and strategic methods of management guide this dynamic event.
affairs. Hirsh (1987) argues from a Newmanian perspective when he describes the role of language used in contemporary discourse as referencing common sense, knowledge, and democratic principles to substantiate cultural literacy. Additionally, some common measure finds expression in the reasonableness of metaphors which call upon tradition. He extends his argument to include how fundamental, social information corresponds not only with tacit understanding, but with the ability “to thrive in the modern world” while referencing the “major domains of human activity” (Hirsh xiii). Thus, the challenges faced by contemporary society can find truth, certainty, and meaning in language that communicates shared social values.

Newman describes how the meaning associated with one’s knowledge (or misconceptions) bears upon actions. His concept of communicable notions extends beyond empirical information to recognize existing relations; it also demonstrates a learning process in which “they gain for themselves new ideas and views, fresh matter of thought, and distinct principles for judging and acting day by day” (Idea 110). Language thus reflects both intellectual and social well being; it characterizes an enlargement of mind influencing how one sees the world. This knowledge not only represents truth, it includes notions of mystery, belief, and subject-matter that guide human reason either within utilitarian limits or in pursuit of excellence.

Newman writes that responsible communication not only informs practical judgment, it connects thoughts, words, and actions which influence formative praxis. In

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222 Gareth Morgan (2006) explains why metaphoric perspectives influence organizational life. He details how different styles of thinking respond to the complexities of organizational life. Actions are limited by the insight of specific perspectives (i.e. mechanistic, organic, cognitive, cultural, etc. . .); he writes: “limit your thinking and you will limit your range of action” (340).

223 In Idea p. 95 Newman qualifies intellectual excellence from research and systems whose search for truth includes an end purpose.
relation to relevant situations the practice of communication bears upon human development. He emphasizes this concern for developing “the culture of the intellect” when he writes in Idea:

“. . . the manners and habits of gentlemen; –these can be, and are, acquired in various ways, by good society, by foreign travel, by innate grace and dignity of the Catholic mind; –but the force, the steadiness, the comprehensiveness and the versatility of intellect, the command over our own powers, the instinctive just estimate of things as they pass before us, which sometimes indeed is a natural gift, but commonly is not gained without much effort and the exercise of years.”(XLII)

This knowledge provides individuals with the matter of thought and principles for judging and acting each day.224

Similarly, operative principles underpin the decisions and growth of an institution. IMC works to create a belief system customer’s can trust; consequently, marcom strategies aim to benefit the consumer, build relationships, and inspire loyalty. By gathering accurate information and being responsive to consumer needs, IMC focuses upon communicating matters of truth within practical reality (Schultz, Tannenbaum, and Lauterborn 1994). This perspective requires an organization to exercise critical reflection while putting into practice shared understanding which influences both the cultural values of society as well as the economic goals of the marketplace. Integrated marketing communication contributes to an institution’s embodiment of relevant business principles and moral values with intellectual insight. The collaboration of logic, creativity, and prudent judgment supports the complex nature of institutions in the 21st century. By adopting IMC methods faithful to Newman’s theory of language, an innovative system of

224 From p.110 in Idea
thought provides insight into branding higher education. A Newmanian perspective challenges the rhetorical context of IMC to attend to its use of language particularly in regards to integrating personal and social issues. It potentially affords creating authentic messages that differentiate its marketing, advertising, and public relations efforts.

Newman’s theory of language directs a broad view of reality by uniting philosophical principles into a “whole system of thought” (Idea 3). He recognizes human intellectual capacity to synthesize secular and sacred matters; so as not to produce “a generation frivolous, narrow-minded, and resource less” (110). The knowledge a liberal education offers fosters a sense of conviction; by cultivating the intellect, personal commitment demonstrates both “earnestness and zeal” (3). This perspective finds meaning in the marketplace by engaging reality as a value-added process.\footnote{225} MacIntyre (2009) describes how the modern Catholic university challenges the order of things by interpreting how Christian traditions shape the future, a process which inspires personal conviction and social commitments within the context of life. This perspective includes inquiring into matters of truth and of God relevant to contemporary society.

**Conclusion: Promoting Catholic Liberal Arts Education**

In the twenty-first century, the viability of Catholic institutions has become a topic of academic, as well as financial concern.\footnote{226} This phenomenon occurs amidst social trends that challenge the significance of higher education, while liberal arts education

\footnote{225 The term value-added references contemporary IMC practices as described on pages 1 and 8.}

\footnote{226 See Bok’s *Universities in the Marketplace* (2003) and Kirp’s *Shakespeare, Einstein, and the Bottom Line* (2003) on the subject of marketing strategies in contemporary society.}
struggles to communicate its identity within a dominant secular scientific culture. In 1973 the Carnegie Commission reaffirmed the main purpose of higher education in the United States for its prospective future: to provide for the holistic development of the individual, advance society, enlarge educational opportunities, and to advance learning and wisdom. These objectives correspond with Newman’s philosophy in *The Idea of a University*:

“But education is a higher word; it implies an action upon our mental nature, and the formation of a character; it is something individual and permanent, and is commonly spoken of in connexion with religion and virtue. When, then, we speak of the communication of knowledge as being Education, we thereby really imply that that Knowledge is a state or condition of mind; and since cultivation of mind is surely worth seeking for its own sake, we are thus brought once more to the conclusion, which the word “Liberal” and the word “Philosophy” have already suggested, that there is a Knowledge, which is desirable, though nothing come of it, as being itself a treasure, and a sufficient remuneration of years of labour.” (86)

Today, the primary function of liberal education cultivates the mind of the humanists and the generalists in a postmodern world of specialists; its unifying principles connect knowledge, learning, and human life without giving prejudice to one particular pursuit. Thus, the various disciplines contribute to the living power of language to propel human progress. Robert Hutchins (1936) writes in *The Higher Learning in America*:

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227 In *The Emergence of the American University*, Veysey (1965) analyzes the dominant role politics has played in the establishment of American universities. Conflict has focused upon issues of utility, research, and the status of the humanities or liberal culture.
“The justification for the privileges of universities is not to be found in their capacity to take the sons of the rich and render them harmless to society or to take the sons of the poor and teach them how to make money. It is found in the enduring value of having constantly before our eyes institutions that represent an abiding faith in the highest powers of mankind. The whole world needs this symbol now as never before. It is this symbol that I hope the American universities may become.” (Hutchins 58)

These goals benefit moral character, intellectual balance, and the public good. Likewise, Oakeshott (1989) describes in *The Voice of Liberal Learning* that the learning process most effectively “constitutes being human” whereby intellect and knowledge are authenticated in an active life (5).

Despite Reading’s deep concerns in *The University in Ruins* (1996) who pronounces Newman’s idea of the university as no longer relevant in today’s society, the distinctive ends of liberal education remain socially prevalent: “The campus is a place for concern with values, . . . and the developmental growth of students. . . . The campus is above all a center for learning . . .” (C. Kerr 188). The *Idea of a University* argues the problem of educating humanity in an age of science and religious revival. Newman confronts this situation with the belief in human intellectual development and moral potential. His rhetoric and philosophy of communication direct the identity of Catholic education to cultivate intellectual development, foster civic engagement and social responsibility, and advance integrated learning.

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228 Draft written by Clark Kerr (1994) and restated in *Higher Education Cannot Escape History* (pp. 185-189).
His theory of language significantly contributes to communication studies with direct implications for practicing integrated marketing communication; this model represents a systematic, rhetorical approach for effectively informing contemporary advertising efforts. A Newmanian perspective synthesizes the concepts of new rhetoric with the ongoing mission of Catholic liberal arts education whereby tradition inspires the postmodern methods of integrated marketing communication to cultivate brand equity based upon enduring values. It demonstrates an appreciation of metaphoric appeal for a twenty-first century audience where reason, creative imagination, and personal experience play a significant role.

Newman’s scholarship provides insight into how figurative language and methods of identification can substantiate branding higher education. This discursive experience relates to collective action, shaping reality, and transforming ideas by way of discernment so as to inform deeds. By extending the historical origins, philosophical rhetoric and metaphoric language are applied to concrete experiences, in order to promote shared meaning while fostering commitment to the mission of Catholic liberal arts education.

Finally, this project advocates meaningful communication and a commitment to the liberal arts. It supports the ongoing efforts to communicate identity and foster identification by providing philosophical groundwork and intellectual insight for structuring integrated marketing communication that advertises higher learning. Ultimately, it potentially supports the vitality of Catholic liberal arts education which continues to play a significant moral, ethical, and intellectual role in history.
Citations


