



THOMAS AQUINAS COLLEGE NEWSLETTER

FALL 1998

Among National Liberal Arts Colleges

Thomas Aquinas College Ranked No. 3 "Best Value"

The U.S. News & World Report publication, *America's Best Colleges, 1999*, has ranked Thomas Aquinas College as the **3rd Best Value** among the nation's liberal arts colleges. To determine the Best Value rankings, U.S. News & World Report uses an equation that relates a school's quality ranking to its cost — covering tuition, room and board, fees, and personal expenses — once financial aid is taken into account. "The higher the quality and the lower the cost, the better the value," say the editors.



Thomas Aquinas College is the only Catholic liberal arts college to make the list. It ranked above other California colleges such as Pomona and Claremont McKenna (which tied for 13th), as well as eastern schools such as Amherst and Swarthmore.

U.S. News & World Report also ranked Thomas Aquinas College as **Number One** in schools with the highest proportion of classes under 20 students. Committed to a unique curriculum based on reading original texts known as the "Great Books" and using the Socratic method of instruction in small, vigorous seminars, Thomas

Aquinas College is the only ranked college with 100% of its classes that small.

The College's Number Three "Best Value" ranking is the highest ranking the College has received since U.S. News & World Report first began making such rankings in the 1996-97 academic year. (The College was ranked 15th last year, and 12th the year before).

The ranking comports with other rankings by other publications in recent years. For example, *Money Magazine* puts the College in its "Top Rated" in the West class and 7th among religious colleges and universities nationwide. *Barron's* lists the College in its 300 "Best Buys in College Education," and *National Review* declares the College to be "one of America's 50 top liberal arts schools."

Of Top 100 Colleges and Universities

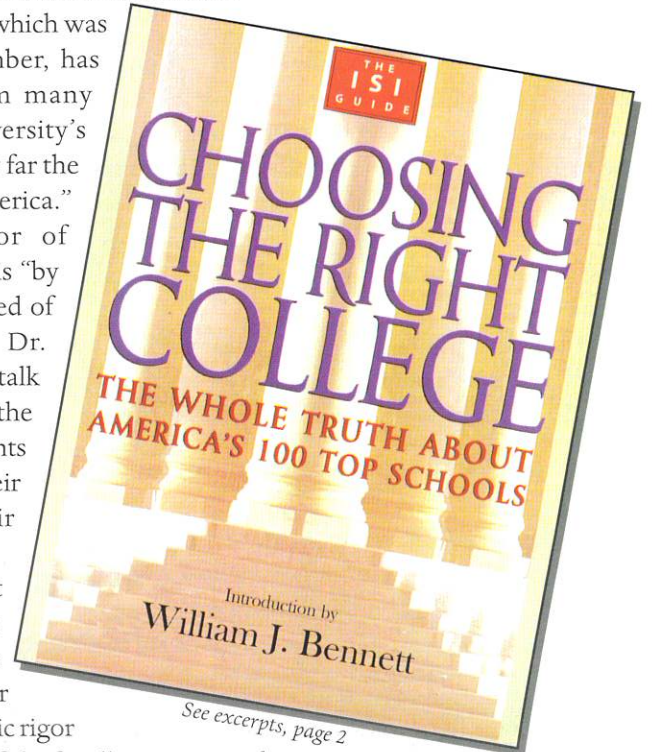
Thomas Aquinas College Soars While Others Decline

The Intercollegiate Studies Institute has published a book, *Choosing The Right College - The Whole Truth About America's 100 Top Schools*, which chronicles the virtues and vices of America's top 100 colleges and universities. Former Secretary of Education, William J. Bennett, describes the book in its Introduction, as "Authoritative, current, and extremely well-written . . . it is one of those rare books that cuts through the information glut to the heart of the matter."

The 700-page survey, which was just published in September, has drawn high praise from many quarters. Stanford University's Thomas Sowell calls it "by far the best college guide in America." John Silber, Chancellor of Boston University, says it is "by far the most factually based of any I have seen." And Dr. Laura Schlessinger, radio talk show host, recommends the guide as "a must for parents who care more about their kids' integrity than their credentials."

While the report amounts to an indictment of many of our nation's prestigious Colleges for failing to maintain academic rigor and moral clarity, a handful of colleges received high praise. The five-page profile on Thomas Aquinas College is one of the most flattering in the entire book. The authors write: "With its 'Great Books' program, the Thomas Aquinas curriculum is virtually unparalleled for providing its students with a rigorous liberal arts education." It continues: "And because the school has a deeply religious character, students quickly discover that faith and knowledge are inextricably related." "By any standard, the curriculum is rigorous and impressive," the Guide says.

The Guide is published by William B. Eerdmans Publishing Company and can be obtained from ISI at a discounted price of \$18.00 by calling (800) 526-7022.



See excerpts, page 2

College Exceeds Five-Year / \$25 Million Campaign Goal

"They said it couldn't be done!"

When President Thomas Dillon told the Board of Governors that he wanted to raise \$25 million dollars in five years to mark the 25th Anniversary of the founding of Thomas Aquinas College, a stunned Board of Governors responded: "How?" Meeting the goal would mean nearly tripling the rate of past gifts, a very tall order.

But the Board soon recovered from the shock and not only met but surpassed that goal, ultimately raising more than \$27 million in gifts and pledges. Its efforts put the College on its most secure financial footing ever.

The prayers, sacrifices and hard work of thousands have gone into this success, names too numerous to mention in this space. But any story of this tremendously successful campaign must mention a few of our mainstays, foremost among them Sir Daniel Donohue and Miss Rosemary Donohue and the Dan Murphy Foundation, whose \$5 million pledge to the College's endowment is the largest gift the College has ever received. What is more, the Dan Murphy Foundation backed up its pledge by providing five percent of the outstanding pledge for the Donohue Scholarship fund each year.

Other top gifts were received from: The Fritz B. Burns Foundation (construction of Serra Hall); the Andersen Foundation (scholarships); Harry & Jean Browne (library, landscaping, scholarships, and endowment); Jim & Judy Barrett (scholarships); Francis J. Montgomery (scholarships); and Thomas J. Sullivan (unrestricted). Major support for our endowment came from William E. Simon, William Hannon, Catherine Rottier and the late Henry Salvatori, as well as from Jack & June Heffernan, Robert Monahan, James & Joelle Conn, Walter & Donna Conn, and the Fletcher Jones and William Randolph Hearst Foundations.

In every campaign, a principal concern is maintaining the efforts already started while attempting new initiatives. Our scholarship and operating fund was maintained by generous gifts from the Helen V. Brach Foundation, the Lynde and Harry Bradley Foundation, Frank Brucker, Mrs. George Caldwell, the Jerome and Elvira

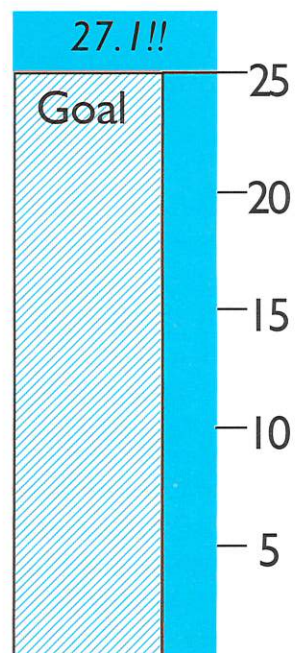
Doolan Foundation, the late Rev. James F. Foley, John & Barbara Friedrich, James & Claudia Holman, the Jaquelin Hume Foundation, Carl & Margaret Karcher, the Henry Luce Foundation, Ed & Betty Martin, the Odell Fund, the John M. Olin Foundation, the Ralph M. Parsons Foundation, the Effie Quay Trust, and Henry and Wendy Teichert, as well as bequests from Michael Carver, Dr. Paul Gaebelein, Robert E. Hannah and Adeline P. McDonough.

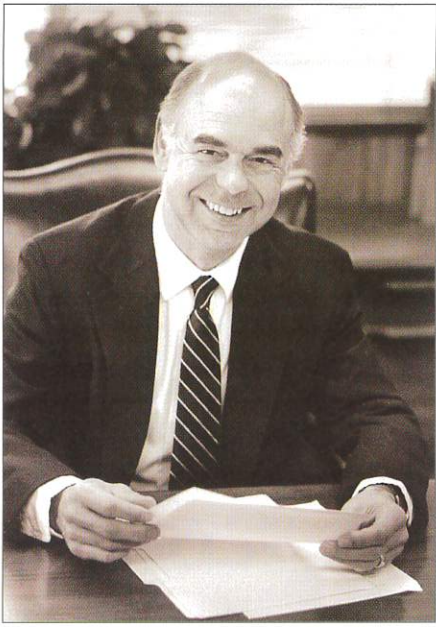
A main thrust of the campaign was to add new buildings. Gifts from the Dan Murphy Foundation, as well as the Conrad N. Hilton Foundation, and the E.L. Wiegand Foundation, helped complete and furnish St. Bernardine of Siena Library.

Grants for the new science building, Albertus Magnus Hall, were received from Dr. & Mrs. William W. Smith, Henry & Carol Zeiter, and the Weingart Foundation. A grant toward a new women's dormitory came from Virginia Piper. Gifts for the chapel and library were received from Nicholas Bez and from William & Joan Clark.

A specially gratifying aspect of the campaign was the contribution of our alumni, who are now making their way in the world. Some 603 alumni participated in the campaign and contributed \$633,694.

Words cannot adequately express our gratitude to all those who have given of their substance so that students may receive a genuine education in timeless truth. As a special thank-you, Christmas Midnight Mass will be offered this year in the College Chapel for the intentions of all those whose generosity went to make the 25th Anniversary Campaign such a success.





President Thomas E. Dillon

\$27 Million in Five Years

“Without you, we would never have made it.”

From the Desk of the President

I can't tell you how thankful I am to all of you who helped make our Five-Year/\$25 million Campaign a success. When I had proposed that program back in 1993, I knew I had to trust in God's Providence to see the endeavor through. Never in our history had we undertaken a campaign of such magnitude.

But you came through. Thanks to your generosity, not only were we able to meet our financial aid requirements and increase our endowment, we were also able to complete our library and add a dormitory to our campus. The life of our campus is fundamentally different – and better – today

than it was five years ago when I made that special appeal.

I am profoundly grateful to those of you who stepped forward to make sacrificial commitments to ensure our success. You shall remain in our earnest prayers of thanksgiving for your great generosity.

In this newsletter, you see Thomas Aquinas College's high ratings in highly respected college guides. You read in our last newsletter that we are first in the nation — by a wide margin — in the percentage of graduates who go on to obtain Ph.D.s in the humanities. I have always maintained that as satisfying as such rankings and statistics may be, what really counts is how well we are helping to form the minds and souls of the young people whom God sends our way. It is precisely *here* that I am most proud of the work of this College, because it is here that we are having our greatest success.

Thomas Aquinas College is no longer just a good idea. It has an enviable track record, and it's graduates are clearly a leaven in the Church and in society. To support the College is to support the formation of leaders for future generations— leaders who not only have an intellectual

commitment to truth, but also a commitment of the will to high moral principle and to the lofty ideals which undergird what is best in Western Civilization.

One thing that separates our financial appeals from those of nearly all others is that we have a clear end in sight. We do not think, as a president of a major university once said, that the purpose of a college is “to grow.” Once our campus is built, and once our endowment is funded, we are essentially done.

Our maximum will be about 350 students. That number will allow us to maintain a close community of learning, where all students and faculty can fruitfully interact with each other. But to get there, we still need the following:

- Three more dormitories
- One classroom building
- One science building
- One gymnasium
- One chapel
- One administrative building
- One lecture/concert hall

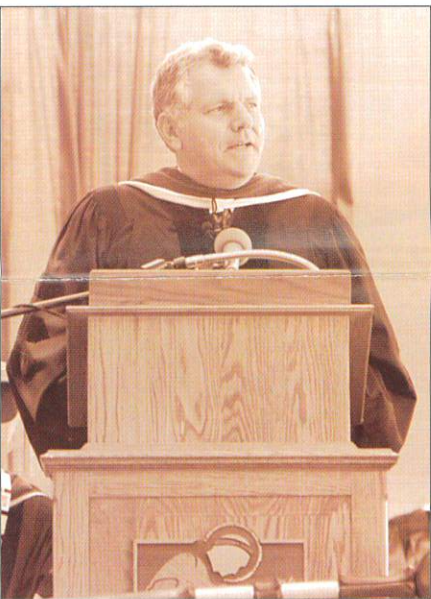
The projected cost for these buildings is about \$25 million. Plus, we need to raise about \$2.5 million each year to fund our financial aid program. As you can see, our work is cut out for us. But really, it's God's work.

I ponder this work as we approach the year 2000 A.D., which has, predictably, gotten the world in a frenzy. The Holy Father has boldly invited us to see in the millennium a call to meditate on the central fact of history: The Incarnation of God in Jesus Christ. We can have no wisdom about the year 2000, except to the extent we see its meaning in Christ.

Thus, as Christians, we look backward and forward through time – backward to that moment when Christ broke into history and gave the universe its ultimate meaning and goodness, and forward to the working out of that moment as Christ draws all things to Himself. It's no surprise, therefore, that our College program looks backward, because that is where we find out how to move forward. The great truths of Revelation, unfolded by the Church over the ages, and amidst the deep and probing thought of the greatest minds of all time, is that by which we can discern the meaning of creation and find all things — even the future — in Christ.

In a particular way, the successful conclusion of our 25th Anniversary Campaign leads us to clearly envision what is next and to contemplate with hope the great tasks which still remain. And the meaning of all this, as well, is to be found in Christ: First, because so many people and organizations have responded in wonderful generosity to build and sustain the College; second, because hundreds of young people each year may develop their minds and hearts to understand the truths about nature, themselves, and God; third, because more and more of those students are going out into the world, to teach, to embrace religious vocations of prayer and service, to raise children, and to be all things to all men for the sake of the Gospel.

Again, to you who have made this possible, I express our profound gratitude. To all, I invite you to join us in this great work. There is no greater or more satisfying endeavor than providing young people with a sure and certain guide of truth, for their good, and the good of all those whose lives they touch.



Former Secretary of Education William J. Bennett speaking at 1994 College commencement

Excerpts from Choosing The Right College on Thomas Aquinas College

On its Curriculum

The [247] students at Thomas Aquinas College don't learn the latest things; instead, they learn the oldest things, and find them to be thoroughly relevant to the concerns of the present. Its “Great Books” curriculum is virtually unparalleled for providing students with a rigorous liberal arts education. And because the school has a deeply religious character, students quickly discover that faith

and knowledge are inextricably related. . . Very few – if any – colleges in the country are founded on such an inspired vision, and even fewer remain so faithful to their founding visions. This college has received a great deal of well-deserved praise. . . The liberal arts are studied not as obstructions to the truth, but as the way to understanding truth.

On its College life

The college demonstrates in its strict rules and adherence to Catholic doctrine that the learning it offers affects students' social comportment, as well as their intellectual lives. It is largely immune from the controversy and scandal that seem to plague other institutions of higher learning. . . . Organized athletic and musical opportunities are kept to a minimum because of the college's small size and focus on the intellectual life, yet student-initiated sports and musical groups abound. Volleyball, soccer, basketball, and softball are popular, and there is a superlative choir and schola trained in Gregorian chant.

On its Faculty

Thomas Aquinas does not consider its faculty to be “professors” in the literal sense – people whose job it is to dispense their wisdom on students – but “tutors,” men and women who serve to facilitate and guide discussion of the great books. Indeed, the college believes “the true teachers are the great writings in which the tradition lives.”

On its Effect

Unlike at many of the nation's colleges, “many students leave with greater faith” than when they arrived, one professor says. Most students come to Thomas Aquinas because they believe the college can satisfy their love of and desire for the truth. They are seldom disappointed with their choice. “I came here because I wanted to learn how to think,” one student says. “I wanted to learn the best things – things that are worth knowing in themselves.”

From U.S. News & World Report's America's Best Colleges, 1999 ed.

PAYING YOUR WAY

Schools That Offer the Best Value

Rank	School name (State)	% receiving grants based on need	Avg cost after receiving grants based on need	Average discount
43.	Duquesne University (PA)	52%	\$14,705	31%
43.	New York University	59%	\$22,525	28%
43.	University of California-Irvine	11%	\$14,606	34%
46.	George Washington University(DC)	41%	\$18,719	38%
46.	University of California-Davis	18%	\$14,950	34%
46.	Univ. of Missouri-Columbia	4%	\$9,693	43%
49.	Clemson University (SC)	15%	\$11,404	30%
49.	St. Louis University	63%	\$20,103	31%
49.	University of California-Berkeley	21%	\$17,941	23%

National Liberal Arts Colleges

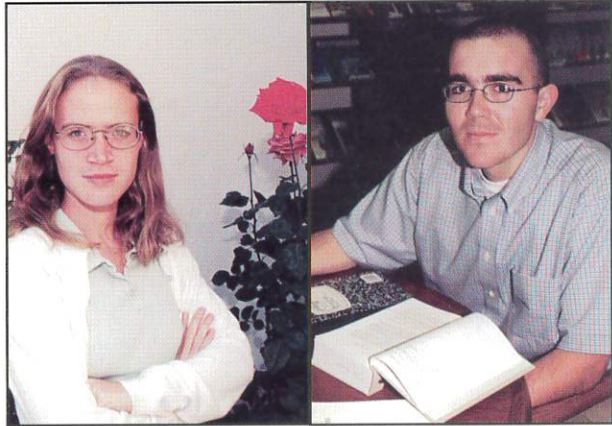
1.	Mount Holyoke College (MA)	74%	\$13,368	56%
1.	Wabash College (IN)	70%	\$10,944	50%
3.	Centre College (KY)	55%	\$11,001	47%
3.	Thomas Aquinas College (CA)	75%	\$11,061	45%
5.	Knox College (IL)	81%	\$12,497	49%
6.	Millsaps College (MS)	66%	\$10,923	46%
6.	Wells College (NY)	80%	\$12,100	51%
8.	Amherst College (MA)	42%	\$14,555	55%
	Swarthmore College (PA)	49%	\$14,898	52%
	University of the South (TN)	40%	\$15,781	50%
	Grinnell College (IA)	60%	\$13,949	42%
	Smith College (MA)	40%	\$13,075	57%
	Earl College (IN)	67%	\$12,848	47%
	Georgetown College (KY)	48%	\$13,475	54%
	Trinity College (CT)	68%	\$13,400	48%
	St. Joseph's College (CA)	53%	\$15,318	51%
	St. Joseph's College (MN)	64%	\$12,571	42%
	St. Mary's College (CA)	58%	\$14,934	45%
	St. John's and Lee University (VA)	22%	\$12,276	48%
	St. Lawrence College (PA)	68%	\$14,388	51%
	Scott College (GA)	68%	\$13,226	44%
	St. Xavier College (OH)	54%	\$14,474	52%
	Western University (TX)	61%	\$12,390	41%
	Washington and Jefferson Col. (PA)	72%	\$13,043	44%
	Wheaton College (IL)	43%	\$11,562	40%
	Wheaton College (MA)	46%	\$12,180	50%
	Wheaton College (PA)	80%	\$14,572	43%
	Wheaton College (IL)	71%	\$13,134	39%
	Carleton College (MN)	53%	\$15,665	44%
	Haverford College (PA)	39%	\$15,360	50%
27.	Illinois Wesleyan University	54%	\$13,546	41%
27.	Smith College (MA)	60%	\$16,536	48%
	Hollins University (VA)	58%	\$12,665	45%
33.	Middlebury College (VT)	38%	\$15,309	50%
33.	Randolph-Macon Woman's College (VA)	63%	\$13,509	44%
33.	Vassar College (NY)	55%	\$16,167	47%
33.	Williams College (MA)	40%	\$16,406	48%
38.	Bryn Mawr College (PA)	55%	\$16,713	47%
38.	Sweet Briar College (VA)	62%	\$13,753	43%
40.	Bucknell University (PA)	43%	\$14,377	50%
40.	Trinity College (CT)	37%	\$14,850	51%
40.	Union College (NY)	56%	\$15,441	49%

METHODOLOGY
 Discount Price: These rankings were based on three variables: 1. Rate of quality to price: A school's quality ranking—its overall score in the America's Best Colleges survey—was divided by the cost to an average student receiving a grant meeting his or her financial need. The higher the ratio of quality to price, the better the value. 2. Percentage of all undergraduates receiving grants meeting financial need during the 1997/98 academic year. 3. The percentage of a school's total costs covered by the average need-based grant to undergraduates.
 Overall rank was determined by comparing the scores achieved by every school in each of the three variables into percentiles. The highest score on each of the variables was valued at 100 percent. The scores for the other schools were then taken as a percentage of this top score. The first variable (the ratio of quality to price) accounted for 60 percent of the overall score, the percentage of all undergraduates receiving grants accounted for 20 percent and the average discount accounted for 15 percent. The weighted percentage scores for each school were totaled. The school with the highest total weighted points became No. 1 in its category. Next in score was converted to a percentile of 100. The scores for the other schools were then converted into a percentage of that achieved by the No. 1 school and ranked in descending order.
 Note: In the case of public institutions, out-of-state tuition and grants meeting need received by out-of-state students in the 1997/98 school year were used.

87 Freshmen – Largest Class in School History

This fall, 87 Freshmen invaded the campus to begin their four-year journey through the College's curriculum. It is the largest class in the history of the school, amounting to more than one-third of the entire student body, and is divided into five sections of about 17 students each. While this size puts a pinch on dorm spacing and classroom availability, "we didn't want to turn away even a single one of these bright promising leaders who so eagerly wanted to attend here," said Tom Susanka, Director of Admissions.

In the short time they have been here, many have come to appreciate the program greatly. Indeed, many came at great sacrifice after having attended college elsewhere previously.



Mary Malsbary

James Hanson

Mary Malsbary, of Springfield, Pennsylvania, had attended a competitive college prep school, a "feeder for Ivy League schools," as she calls it. But she became disenchanted with the atmosphere there: "I hated the mentality of learning for materialistic reasons. I wanted knowledge for its own sake, not because I needed a job." Although she was a gifted athlete, she has found that "learning is more important than running a fast mile." "The education here is worth the sacrifices."

James Hanson of Phoenix, Arizona attended the Summer Great Books Program for High School Students last year, and feared he would never make it here — even though he became a National Merit finalist that next year. "I thought the program was too intense," he said. But in his senior year, he found that the difference was not the difficulty in grasping the material but in merely wanting to learn. James thus entered, and with zeal, not fear: "Here people really want to learn," he exclaims. "Every time I think about it, I'm so amazed and thankful that I'm here."

Michael Kornmeyer, of Nashville, Tennessee, attended three different colleges before coming to TAC. He found a class in one college that was based on the seminar method of instruction, and fell in love with it. "I then looked at the curriculum here, and realized, 'This is exactly what I wanted.'" He hopes to be a teacher himself one day.



Zizi Searles

David Arias

Zizi Searles of Irving, Texas, was initially anxious about some of the rules and regulations after her first visit to the campus. But on reflection, she came to realize, "You need to have this kind of environment. The structure here makes the campus life the most conducive to studying. It dignifies the education." At the same time, she finds the atmosphere here "much more open than what you could find in a typical public school." "It's the only way you could actually learn anything," says Zizi, who hopes to study law and eventually pursue politics.

David Arias, of Manhattan Beach, California, came across TAC on the Internet, and was immediately impressed with the intellectual and spiritual life depicted there. "It looked ideal, far superior to anything I had experienced; the curriculum was spectacular." The most challenging thing for David is "balancing study and work and the great conversations you get into."

Elissa Torretta of Spokane, Washington, was moved to pursue a liberal education after reading C. S. Lewis's *Surprised by Joy*. After attending two years of a Catholic college elsewhere, she found this college to be "just what I was looking for. People do what they do here because they love it. They want learning for its own sake, rather than getting good grades." She thinks it's exactly what Lewis had made her hope for.



Rachel Anderson

Ruth Daly

Rachel Anderson of Bloomington, California, is in a state of shock. "You come out of high school thinking you know everything." Just the opposite is true, Rachel has found. She finds the classes "awesome." "Everyone here becomes responsible for their own education." She says she has a long way to go. "I thought I would find the answers, but I realized I don't know the questions. It's a humbling experience."

Many other Freshmen echo these same sentiments. **Ruth Daly** of Garretson, South Dakota, says, "I like the fact that here I can talk and disagree with someone and remain close friends. **Jonathan Winterburn** of Glenview, Illinois, says, "Even after my visit, everything has far exceeded my expectations — the curriculum and method of teaching cater to a real love of learning." **Luke Reilander** of Pembroke, Ontario loves that "this is just a unique place - one learns how to really think, analyze, how to be a real human being. I'm only now realizing the potential that lies in the classes and in the education, and how much I can gain here."

Rachel still remembers her reaction when she found out she was accepted here. "I was so excited, that I wore my TAC sweatshirt for a week and told everyone, "This is my college!"

**Looking For Bright, Young,
Honorable Employees?**
Consider Thomas Aquinas College Alumni
contact: Andrew Seeley, Career Placement Tutor
Thomas Aquinas College
(805) 525-4417, ext. 416
email: aseeley@thomasaquinas.edu

Dorm Uprising!

Old '100' Dorm makes way for New Women's Residence



West elevation of new women's residence hall

In August, work began to replace one of the original temporary dormitories on the campus with a new dorm. The dorm is needed to accommodate the projected enlarged student population in September, 1999.

The new residence hall will house women and will be used not only during the academic year, but also throughout the summer for retreats, Summer Seminar weekends, and the high school summer programs.

The 13,546 square-foot hall will feature 32 double rooms for 64 women, and will closely resemble Blessed Junipero Serra Hall, which is a dormitory of choice for men students. Two wings of the hall will enclose an entry courtyard. From the courtyard, one will pass through graceful arches into a large common room that will provide a congenial family-like setting for conversation, recreation, dorm parties, nightly rosary, and reading. Dormitory wings in the rear of the building will create a second, smaller courtyard from which inner dorm rooms and two spacious study rooms also receive natural sunlight.

The projected cost of the hall is \$1.8 million. Thanks to the generous donation of Virginia G. Piper, of Scottsdale, Arizona, who has contributed \$200,000 towards the dorm, the College is on the way to raising additional funds toward its completion.



Above left, one section of the old temporary dorm '100' is hauled away. Above right, Board of Governors Chairman, Dr. William Smith & Dr. Dillon turn the first spades for the new dorm.

In Memoriam

Neil D. McCarthy, 81, of Los Angeles, California, died on May 18, 1998. He married Georgette in 1945 and enjoyed 51 years of marriage before her death in 1996 — she was his "first, last and always his mainstay and partner-in-fun." They had nine children and nine grandchildren. He had graduated from Stanford University in 1938, and the University of Southern California School of Law in 1941. After Pearl Harbor was bombed, he enlisted in the Navy and was a PT Boat Captain, doing two tours in the Pacific. After the War, he practiced law until his retirement in 1993. He was a long-time member of St. Paul's Parish in Westwood.

His children said that if they woke up late at night they would find him reading either Augustine's *City of God* or Aquinas' *Summa Theologica*. He championed the rights of the unborn, the elderly and the infirm. He frequently quoted C.S. Lewis saying that "life is a way station on the road to eternity." He and Georgette were early and long-time supporters of the College.

Grace M. Rost, 94, formerly of San Francisco, California, died on June 4, 1998, in Mayville, Wisconsin. She married Arnold Rost on February 29, 1925, in Detroit, Michigan, but later migrated to California where she was a long-time member of St. Gabriel Catholic Church in San Francisco. Survivors include nieces and nephews and other relatives. She was preceded in death by her parents, husband, five brothers and four sisters. Her funeral mass was held on June 8, at St. Andrew's Catholic Church in LeRoy, Wisconsin.

Please Also Remember

Beverly Courante
Pico Rivera, CA

James McFadden
New York, NY

(Publisher, *Human Life Review*)

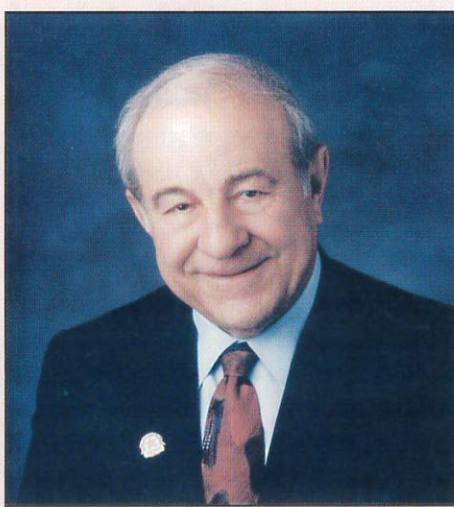
The College Board of Governors, Member in Profile: CARL N. KARCHER

On July 17, 1941, Carl Karcher bought a hot dog cart for \$326 by borrowing \$311 on his 1941 Plymouth. First-day sales totaled \$14.75. Now, more than 57 years later, that hot dog cart has grown to include nearly 4,000 restaurants operating under several branded names worldwide. His Carl's Jr. chain is the second largest fast-food chain in California.

Karcher was born in Upper Sandusky, Ohio, on January 16, 1917, the third of eight children. The grandson of German immigrants, Karcher grew up working on the family farm and was forced to quit schooling after 8th grade to help make ends meet.

When he was 20 years old, he traveled to Anaheim, California, to work at his uncle's feed and seed store. He returned to Ohio the following year, and then back again to California in another year to work and to further his acquaintance with an attractive young business college graduate there, Margaret Heinz, who came from a family of fifteen children.

In 1939, he began work as a bread wrapper for Armstrong Bakery in Los Angeles and was quickly promoted to sales and delivery. That's where he first learned about marketing. It's also where he learned about marriage. He married Margaret later that year on November 30, 1939. Two years later, he bought the hot dog cart, and by 1956, he opened the first Carl's Jr. restaurants, making him the pioneer of the "fast-food" phenomenon, and, later, the Horatio Alger of his day. (He eventually received the award bearing that name).



Carl N. Karcher

The company, now known as CKE Restaurants, has grown through its subsidiaries and franchisees and operates:

- 733 Carl's Jr. quick-service restaurants, including 140 Carl's Jr./Green Burrito dual-brand locations (throughout the West)
- 2,917 Hardees quick-service restaurants, including 99 Carl's Jr./Hardees dual-brand locations (in 39 states and 11 foreign countries)
- 110 Taco Bueno quick-service restaurants (in Texas and Oklahoma)
- 28 Rally's quick-service restaurants (in California and Arizona)

The company employs approximately 62,000 people and had annual system-wide sales in excess of \$1.15 billion in fiscal year 1997, (not including sales for the Hardees chain, which it acquired in July, 1997).

In 1980, Karcher passed the President and Chief Operating Officer title to his brother, Donald F. Karcher. After Donald died of lung cancer in 1992, Carl began to suffer at the hands of other Board members and, in late 1993, was forced out of the active management of the company to serve in an advisory capacity as "Chairman Emeritus" of the Board.

But Karcher counts the blessings of his family more than a string of restaurant chains. Next year, Carl and Margaret will celebrate their 60th wedding anniversary, having produced 12 children, 48 grandchildren, and 21 great-grandchildren — all arising after their first meeting at St. Boniface Catholic Church in Anaheim where they have been parishioners ever since. One of his sons, Jerome, is a priest of the Diocese of Orange.

The Karchers have been well-known and honored for their philanthropy over the years. Karcher's many awards include knighthood in the Order of Malta, the Pope John Paul XXIII Award for "best exemplifying benevolent, philosophical and charitable principles" from the Roman Catholic Federation, "Philanthropist Of The Year Award" from the National Society of Fundraising Executives, the "Americanism Award" from the Boy Scouts of America, and the "Service To Youth Award" from the Boys and Girls Clubs of America.

But among his primary charities is Thomas Aquinas College, where he has been a Board member since 1977 and has served as Chairman of the President's Council from 1983 to the present. The College has presented him with its two highest honors, the Saint Thomas Aquinas Medallion, in 1985, and the Order of St. Albert the Great, in 1998.

Q. When you bought that hot dog cart in 1941, did you ever envision that you would end up with a company that included 4,000 restaurants throughout the world?

No way. I did know that it was a great time to be in that kind of business. Opportunity was there if you were willing to work at it. I had plenty of hard knocks along the way, but I always figured if I kept my nose to the plough and acted with integrity in everything I did, that I could turn a business into something. Plus, I really loved what I was doing. Going to work should be fun, and if you're not having fun at what you're doing, you're not likely to go very far.

Q. You opened Carl's Drive-In Barbeque in 1945. How did that evolve into Carl's Jr.?

The Drive-In was very popular. We had good fast inside dining service, but we had also started experimenting with the "drive-in" concept where "car hostesses" would serve people who preferred to eat in their cars. We featured all different kinds of menu items. We got a flashing neon star that we put on top to bring attention to a menu that was "out of this world." We cooked right out in front where people could see and to show we had nothing to hide.

This went great for about ten years. And then my lease of the property ran out and the owners wouldn't renew it. They wanted to run their own restaurant there instead. But my father-in-law happened to own some property across the street, so in the span of a month, I bought that from him, refurbished the building that was there into a restaurant, and opened up Carl's Drive-In Barbeque right there. Thanks to the loyalty of our customers, we did terrifically well.

But even before that happened, I had been thinking about expanding our restaurant idea elsewhere in Orange County. I was observing that Americans were becoming an on-the-go, hurry-up generation and were eating more and more meals away from home. So a few months after we had moved across the street, in 1956, I began looking for property to open up a couple of little hamburger stands. I wanted the places to be smaller versions of the full-service Carl's Drive-In Barbeque, so I decided to call the mini-restaurants "Carl's Jr."

Of course, when we did this, we were riding a wave of the future, because all across the United States quick-service units were springing up. Ray Kroc started doing this about the same time with McDonald's and he and I never looked back.

Q. What was the difference between you and McDonald's?
McDonald's served a very simple menu — hamburgers, fries, and malts. We specialized in a wide variety of products. We sold everything from the original

standbys of tamales, hot dogs, chili, and hamburgers to pastrami sandwiches, tacos, ham and cheese sandwiches on rye, patty melts, grilled cheese, tuna sandwiches, shrimp baskets, pizza, hand-packed ice-cream, and fish and chips. Our managers had to be short-order cooks. We'd observe our guests very carefully, and if they liked something, we kept it on the menu; if they didn't, we took it off. Ray [Kroc], however, stuck to a very simple theme and it worked very well with him. He basically changed the eating habits of America.

Q. How did your business grow over the years?

One by one, we started acquiring new quick-service stands around Southern California, and we would identify our restaurants with the neon Star, which we personalized by putting a smiling face on him and a hamburger in one hand with a shake in the other. We started becoming a familiar face in the crowd. We were the first to institute the "drive-through" service window, which became hugely successful. We experimented with different concepts, some of which succeeded, some of which failed miserably, like when we tried to convert our restaurants to "Whistle Stops" based on the American railroad theme. But we kept learning from our mistakes. This was a booming time for all fast-food restaurants, and we were doing all we could to stay with it. Basically, we stuck with the Carl's Jr. model, where we emphasized fast quality food with friendly, talented service. And this worked very well for us. In about 1968, we really took off.

Q. To what do you credit the growth of your company?

First to our good Lord. He gave me the wisdom to do what was right and the character to work hard to get it. Next, I have always put a premium on quality food with friendly service. Let me repeat: Quality food/friendly service. We knew if we treated people right, they would come back for more. I also learned to trust my own gut instincts, and not a bunch of highly-paid consultants. I never really went wrong with my gut. Plus, we paid our managers very well and offered them benefits that were unheard of in the industry. I knew we had to do this if we wanted sharp, competent, loyal people around. It made a huge difference for us. We'd never be better than our team.

Q. What role did your faith play in your business?

For the past 50 years, I have risen nearly every morning to attend the early mass at St. Boniface Church. I tried to live my life according to the prayer of St. Francis of Assisi, and I would begin my work day repeating it. I knew that if I didn't rely on our Good Lord for help, I'd never make it. He has never let me down, even during some particularly dark times.

Q. You have 12 children, 48 grandchildren, and 21 great-grandchildren. How did you juggle the demands of family life and business over the years?

I was home for family dinner every night at 4:30. We'd eat and pray the rosary together. I might have to go back to work afterwards, but Margaret thought it was critical that we center our time this way, and I think she was right. Our house was always filled with the shouts and laughter of children. I never missed a single birthday, Baptism, First Communion, Confirmation, school play, sports activity or any other important event in the life of my children. We always found time for family vacations. No matter how busy I might have been trying to keep the business afloat, I knew that nothing was more important than keeping the 'family business' afloat first.

Q. A lot of people have commented on the sexually-loaded advertising that Carl's Jr. has engaged in lately. Does that bother you and are you able to do anything about it?

I have lost a great deal of sleep over this. It bothers me greatly. I receive a great many letters about this. My hands are completely tied in the matter since I was forced into an "advisory" capacity five years ago. I have objected earnestly and repeatedly, but have been largely ignored. I understand, however, that things may be changing soon.

Q. You left formal schooling after 8th grade, but now you've helped establish a College. What is it about Thomas Aquinas College that has generated your interest and support.

I could tell when I first heard about it in the 1970s, that it was something that was vital for the future of our Church and Society. We need leaders, and I could tell that this College was the sort of place where leaders would be generated. It would take time, but it would happen — like a mustard seed that, as Our Lord, says, will sprout into something very large.

Q. What do you think are some of the greatest challenges the College is going to face over the years.

Financial, primarily. The school needs money to survive and to get built. It will have no problem getting good students, and as long as it stays true to the vision set forth in its founding document, God will continue to bless it with growth.

Q. You've been very generous to many charities and religious organizations over the years. How is it that you have come to be so generous to Thomas Aquinas College?

Again, it's the vision of the school. Few things are more important than developing good, smart, responsible Catholic citizens for the future. It's one of the only places in the country, I think, where those sorts of qualities are being developed.



Alumni Profiles

Caregiver for the Disabled



Maureen Gahan & Friends

"I put great stock in the mystery of life. Doing this sort of work allows me to see the great mysteries of creation, and I find it a great privilege to be doing what I'm doing."

For the past 15 years, Maureen Gahan, ('76*), has cared for the "mysteries of life" – people, young and old, who suffer from profound physical, mental and social disabilities. She is Director of the Community Living Services Program for Stone Belt Arc, a large social services agency located in south central Indiana.

From a central office located on the campus of Indiana University in Bloomington, Gahan supervises 150 staff employees and 100 volunteers who work in 50 residential locations throughout a four-county area. The organiza-

tion was founded by parents who wanted to provide a better alternative for care of disabled family members than that offered in state-run institutions.

One of her locations is a group home for medically-fragile children who have a variety of physical and mental disabilities. Another is a group home for older children who have severe behavioral problems. Most of them have lived "a veritable Hell on Earth," having been exposed to a life of physical and/or sexual abuse.

She tries to integrate these children into the community by placing them in schools and churches, and helping them get jobs as well. "The group homes have a very spiritual effect on the community," she says. "Someone might not be able to get you your hamburger as fast as you'd like, but there's something infinitely better about letting them try to serve you than hiding them off in the hills of Indiana. Most people, I think, come to recognize the value of that."

She also supervises "respite" services for families who need training or assistance in caring for disabled members who require specialized medical care, such as the insertion of feeding tubes or other medication. Once, when she couldn't find a home that had suitable living arrangements for disabled clients, she arranged to build them their own. "We sat down with a napkin one day and drew our model 'barrier-free' home." That design turned, eventually, into nine homes.

Gahan stumbled into this work 15 years ago, when she had decided not to do the dissertation that was standing in the way of her Ph.D. at Indiana University in the History and Philosophy of Science. She wanted "hands-on" work and had a knack for working in special education. "I liked working with the forgotten ones," she says. She stuck with it and last July became director of the program.

In spite of the seemingly hopeless conditions she encounters, Gahan is inspired and energized by her work. "You can always see the mystery and presence of God in their lives and the healing power of grace, especially in the bleakest moments. You can't imagine how beautiful that can be."

Gahan is completing a Masters Degree in Marriage and Family Therapy Pastoral Counseling at nearby Christian Theological Seminary. "Much of what I do is in creating communities and this degree is helping me see how best to do that here. I don't want to be your average social worker with a psychology degree."

But it was her experience at the College for which she is most grateful. "TAC showed me how to make meaning out of life on a profoundly spiritual level. It taught me how to think, to analyze, to articulate my ideas and persuade others of them. I feel a debt of gratitude I can never repay."

No doubt Gahan's clients would say the same of her.

University Professor



Sean & Christel Kelsey & Family

Socrates had the streets of Athens to discourse on philosophy. Sean Kelsey, ('92*), has the campus of the University of California at Los Angeles (UCLA).

Kelsey has had an astonishing rise since his graduation from the College slightly more than six years ago. His outstanding academic record and performance on the Graduate Record Exam got him admitted to one of the most prestigious graduate programs in the nation, Princeton University, where his area of specialization was in Ancient Philosophy.

While at Princeton, Kelsey compiled a record of outstanding achievement. He was a Graduate Fellow with the National Science Foundation from 1992 to 1995 and obtained a Princeton University Graduate Fellowship from 1995 to 1997. These awards were pre-saged by winning a Younger Scholar Summer Fellowship from the National Endowment for the Humani-

ties in 1991, the summer before he graduated from the College. He is fluent in Greek, Latin, and French, too.

He obtained his doctorate in philosophy from Princeton in 1997 and wrote his dissertation on "Causation in Plato and Aristotle." His thesis advisor, Dr. John Cooper, called it "an outstanding, profound, and original discussion of important and difficult texts" and predicted that it would be "a truly significant improvement in our understanding" of ancient philosophy.

"TAC greatly helped me at Princeton," Kelsey said. "For one, it helped me think things through as I never had. I had never really raised interesting questions, and it was an intellectual awakening for me. Second, it taught me how to read texts critically and clearly and figure out what the author was saying. This sort of analytical thinking was particularly helpful to me."

Dr. Cooper echoed the same: "I have had few graduate students as able as Sean to identify for themselves what they had to learn and then learn it efficiently and well. In Sean, Thomas Aquinas College has produced a remarkable young scholar and teacher as well as a fine human being."

Upon graduating from Princeton, Kelsey was hired for a tenure-track position teaching in the Program of Classical Studies at Iowa State University. While there, he was one of five chosen from a field of 40 to participate in a symposium at the Pacific Division of the American Philosophical Association – an accomplishment of distinction for a newly-degreed Ph.D. He drew

the praise of his mentor, Dr. Joseph Kupfer, who calls him "a thoughtful, incisive thinker" who "showed students what wrestling with a difficult text was all about."

While at Iowa State, Kelsey applied for another tenure-track position at UCLA, which boasts one of the top ten philosophy departments in the country. UCLA had been looking to fill the position with the right candidate for two years. Kelsey was it. He joined 10 other full-time faculty members in the department.

Currently, he teaches the Beginnings of Western Philosophy (covering the pre-Socratics and some of Plato), as 160 students fill his lecture hall twice a week. He'll soon be teaching an upper division and a graduate course on Plato, as well as an upper division course on the philosophy of religion.

"The students are eager, and I have very positive relationships with the other faculty members," he says. "I'm very happy and lucky to be here."

Kelsey is thankful for the help he gets from his wife, Christel (née Krause), who graduated from the College the year before him. Together they raise three young children, as Christel homeschools the oldest two. They were particularly happy to land at UCLA and be near Christel's family, who live an hour away.

While Socrates lectured in the streets of Athens 400 years before Christ, thanks to Kelsey, Socrates also makes the lecture halls of UCLA. Kelsey thus lives a philosopher's dream.



Top Gun Pilot



Capt. Sam "Boomer" Shaneyfelt

"Captain Shaneyfelt is the instructor every commander wants in his squadron," according to Commander James Mitchell, Lt. Col. USAF. He stands out among his peers "with the ideal combination of superb flying ability, rock solid discipline, and outstanding instructional ability," he stated. "Few aviators this young possess this broad experience and ability to utilize it so effectively."

High praise for someone who wouldn't fit your average liberal arts graduate profile. But for Sam Shaneyfelt, ('86*), such praise has been routine.

In June, Shaneyfelt graduated from the U.S. Air Force's prestigious Weapons School near Las Vegas, Nevada, which is limited to professional officers who demonstrate the highest standards of officership and airmanship – the "Top Guns" as they're frequently referred to. Only about 5% of the Air Force's fighter pilots are good enough to be admitted to, and graduate from, Weapons School.

And for Shaneyfelt, the figures are even more impressive. He flies the fighter that is perhaps most coveted by all fighter pilots, the F-16 "Viper," (often seen in airshows as the "Thunderbirds"). Only one in 100 applicants are selected for pilot training, and less than 10% of those who complete pilot training are assigned the aircraft they want.

"I have to say it was a life-long dream of mine to get to fly that plane," he says. Sometimes, I still can't believe I get to do this for a living. I guess I'd rather be going Mach 2 with my hair on fire than sitting behind a desk somewhere."

But the dream is reality. Upon graduating from Officer Training School in 1989, he was honored to be selected for the Euro NATO Joint Jet Pilot Training program, earning not only his wings, but the F-16. He then completed more training in New Mexico and at Luke AFB in Arizona, where he graduated at the top of his class – just days short of the end of the Gulf War.

Nevertheless, he saw plenty of post-War action, as he was sent to mop up missions in Northern Iraq, helping the Kurds flee from Iraq. From his home base in Spangdahlem, Germany, he also did exercises and airshows all over Europe and Turkey. His flying earned him a 4-ship flight lead and an Instructor position, rare promotions for a pilot in his first operational tour.

In 1994, he returned to Luke AFB as Supervisor of Flying and as Chief of Weapons, and with 7 medals, 4 ribbons, and 10 awards to boot, from the Aerial Achievement Medal to the Humanitarian Service Medal, the "Duke of Nuke" and numerous "Top Guns."

In July, he was assigned to defend the Korean Peninsula with the world-famous Juvats, the 80th Fighter Squadron in Kunsan, Korea. The honor of the appointment, however, is offset by the strain of being forced to leave his wife, Jackie, and their three small children behind for one year. Conditions are too volatile to provide for family safety. He will be allotted one 30-day visit.

Shaneyfelt will tell you that his liberal education has helped him be where he is today. "TAC gave me a foundation which allowed me to seek truth in all things and to come by basic concepts of tactical weaponry and fighter employment more easily. I'm also particularly thankful for obtaining a sound understanding of my faith and a closeness to the sacraments."

This is one pilot who will continue to soar.

Friday Night Lecture Series

The Effect of Music on Character in Plato's *Republic*

Richard Ferrier, Ph.D., has been a Tutor at the College since 1978. His articles have appeared in many national publications. He holds a B.A. from St. John's College — Annapolis, and a Master's and Doctorate from Indiana University, where he was a Danforth Fellow and an Indiana University Fellow. The following is our abridged version of a lecture he gave at the College on May 15, 1998.

"Of all the roads to the soul, none is more open to the soul, for the formation thereof, than that through the ears." When Boethius — the sixth-century philosopher/Roman Senator — said this, he was following a long tradition going back to Socrates declaring that music has an ethical effect, that it forms character, that it is more important than what you hear or see or touch or taste or smell.

This point is in Plato's *Republic*, where Socrates says that music produces a kind of habituation and acclimatization in the soul towards the things that are fair and fine and noble and also a tendency, a habit, of withdrawing oneself from the things that are vile and base and ugly. I'd like to expand on this point, particularly since, I suspect, most people today — especially young people — would dispute it. I think it's fair to say that most people think you can listen to any kind of music without it affecting your character, and without it causing the kinds of things in the soul that Plato is talking about.

The first thing we have to understand in making sense of Plato's point is that our lives are different than those of the Athenians of his day in this important respect: We do not make our own music very much. Most of the time, we merely *listen* to music, and usually it's not *live*.

Socrates and his friends come into the subject of music by discussing poetry in a more general sense, from a criticism of Homer and from a consideration of the gods and the heroes. They distinguish between narrative and imitation. A narrative is typically a description of what happened, while an imitation is the event being acted out. In Homer, of course, you have both, and he's the example that Socrates uses. Sometimes, he says, the poet speaks as though he were the old man, cursing Agamemnon for taking away the girl. But sometimes, he merely describes him. The case he then makes for the moral influence of music, like the case he makes for the moral influence of literature, is by focusing on *imitation*.

Perhaps you think it is of no particular moral consequence whether you listen to The Rolling Stones, or to Johann Sebastian Bach. For the moment, let me grant that. Now consider the difference if you *performed* them. Imagine, in fact, your little sister performing The Stones — and performing them well: "I can't get no . . . SAT-IS-FACTION." Does it strike you as funny? I think so, but why? Because if you *make* the music — if you, as we say, *get into* the music — you enact or imitate something which is not quite you, or at least not what you would like to be, something, in the case of The Stones, say, more brazen. When your little sister *does* The Stones, don't you find it, aside from laughs, well, unbecoming?

Something like this is, I think, what Socrates is talking about when he refers to imitation. Listen to what he says when he's talking about technical things in music, what modes to use, Dorian and Phrygian, for example:

"I don't know the modes, I said, just leave that mode which would appropriately imitate the sound and accents of a man who was courageous in war-like deeds and in every violent work. And who in failure or when going to face wounds or death or falling into some other disaster, in the face of all these things, stands up firmly and patiently against chance."

There are three elements he's referring to: (1) The actual bodily noises, the motions (not the emotions) and sounds of a person in those circumstances, (2) The character of such a person, and (3) The deeds he performs. It's as though he's saying that "the bold and courageous man in such and such a circumstance



Richard Ferrier

would speak like this and move his body like that, and if you were an actor, a good one, you could imitate it." Is that motion, that gesture that you make, is that an imitation of an emotion? I don't think so. It's the gesture you make imitating somebody else who, if he were really feeling those things, would make the same gesture. It is not an imitation of an emotion.

I think Socrates is asserting the same thing about music, that in making the sounds that a man makes when he's in those circumstances, you open the mind or the soul of the hearer to feeling something. It's not that you've imitated a feeling — you haven't even directly produced a feeling. You've produced the sound that someone in those circumstances or thinking those things or feeling those things would make. Music forms the soul not because it stimulates or imitates the passions, but because it is a *motion* that is like the motions of certain kinds of men in certain circumstances.

Music forms the soul not because it stimulates or imitates the passions, but because it is a motion that is like the motions of certain kinds of men in certain circumstances.

Now why should that be so formative of the soul? For the same reason that if you constantly practice the gestures appropriate to certain actions, your body becomes fixed with those gestures. If you constantly grimace, or smile, or frown after years of life, your face acquires wrinkles. The same I think is true in making the sounds appropriate to certain kinds of characters behaving in certain kinds of ways. If you experience them, and especially if you make the sounds, as opposed to just listening to them, then it will change you. You pretend enough times, and you become what you're pretending. It isn't just that habits are formed by doing things again and again, but even by doing false versions of things again and again.

A sensitive reading of poetry and literature, as well as the focused listening to music, can also affect the soul. That's what Boethius was thinking when he says, "The passage through the ears is the most open." When you do those things the right way, you project yourself, you become the character. If you really love a particular expression, and have read it often enough, when the passage comes you glide into it. "This is the good part," you say to yourself. You rehearse the part on your own secret and internal stage. If you like Achilles, then when he considers the lowness and injustice of Agamemnon and says, "You wine sack, with the eyes of a dog and the heart of a deer," you *feel* that within you. But Socrates would say it is not right to often imitate a good man who loses his temper. He says we cannot stop that part of our souls.

Inasmuch as music forms character, can we say (as Boethius does) that music is the route, or the main route, towards the good life? Consider this passage from the *Republic*:

"So, in the name of the Gods, it is as I say: we will never be musical, neither ourselves or those

whom we say we must educate to be guardians, before we recognize the forms of moderation, courage, liberality, magnificence, and all their kin, and again their opposites, everywhere they turn up, and notice that they are in whatever they are in, both themselves and their images, despising them neither in little nor big things but believing they belong to the same art and discipline."

He's saying that music is an *image* of something. There's the liberality of Menelaus in the *Odyssey*, and the courage of Aias, and so on, but those all are said to be *reflections* of courage and liberality themselves. Just as a man would not be literate if he could only read letters in the mirror but he couldn't read the letters themselves when they came before him, so we would not be truly literate musically if we only recognized wit in Odysseus and liberality in Menelaus but didn't see the things themselves. Thus, for musical education to reach its completion, you'll have to grasp what it is to be liberal and moderate, wise, just, and so on.

So don't you have a sort of royal road to the good life? Music is an introduction by habit into the forms of liberality, courage, magnificence, and the like. All good education, therefore, would be cultured and musical. "And our lives would be all sweetness in the sunshine of the Lord," as one of my sentimental hymn favorites has it. We would just move from joy to joy, from flower to flower, of poetry and music, until finally we were wise.

Not quite. The message of the philosopher is strikingly like that of the theologian. We need to turn and be healed, one might almost say, not only, or even chiefly, to be formed. The power by which wisdom is acquired is primarily internal. And that's why music, which has the opposite character — that is, it changes you and turns you from outside — cannot be wisdom. If it habituates you, then it pertains to the realm of becoming and is not wisdom.

For this reason, Socrates rejects the notion that by sweet music and sweet poetry the young may arise to the virtues. He says that something else is needed to convert the soul: Mathematics. For there the soul can find rest and clarity, because Mathematics is wonderful, orderly, and suggests something above it from which it comes. Mathematics can lead to the good since it is free from the corruption of becoming, and at the same time, intelligible, beautiful, and yet not fully sufficient, and so attracts you upwards. Mathematics causes you to say, "I need to make more distinctions beyond the mathematical ones; there must be more principles behind these mathematical ones." Mathematics is a way-station on the path to the good in a way that music can never be.

It's important to note that Socrates' dialogue here takes place in the sea-port of Athens. It was where the Lacedaemonians had sailed when they destroyed the city. The Lacedaemonians were noted for having a community of wives, hostility to private property, harsh training of the young, and a lack of concern for the standard practices of modesty between the sexes. And they also had music. The Lacedaemonians made good rhyming couplets and witticisms, and they were excellent, but modest, musicians.

Socrates and his companions in Athens thought that the Lacedaemonians had something superior in their manliness, their moderation, their courage, their musicalness. But Socrates also observed that the Lacedaemonians, even in victory, could never sustain that virtue. When they left home, when they met something other than their customary lives and harsh, habitual virtues, these men, without mathematics, without philosophy, without perspective, were far from the best, but the worst of the Greeks.

That background, I think, is significant in interpreting this section of the *Republic*, and it's a significant fact in the experience of the West. But it appears to me that the dialogue's teaching on education is that if one cannot rise to the eternal things, to the wonderful things, to the things that transcend decent humane literature, then finally there is no rest, no stability, no security, no firm hold on the Good.



What a Student Needs for Liberal Education

Peter L. DeLuca, III, is one of the founders of the College, having served as a member of the Board of Governors since 1969 and as a tutor since the doors were opened in 1971. He obtained an economics degree from St. Mary's College of California and did graduate work at the University of Southern California. He had also served as western director and national director of the Intercollegiate Studies Institute and as assistant to the president of Grant Oil Tool Co. He currently serves as Vice-President for Finance and Administration of the College. The following is our abridged version of a lecture he gave at the College on September 18, 1998.



Peter L. DeLuca, III

Most people today think of "liberal education" as a kind of cultural enrichment, whereby one becomes acquainted with one's own culture or the cultures of others. To them, the focus of study is on the works and inventions of man, rather than the larger order of which he is a part. There is, however, a better understanding of liberal education.

All education is a preparation for life of some kind. Medical education prepares a physician for a life of healing. A business school prepares one for a life of business. But a "liberal" education — inasmuch as "liberal" refers to liberty or freedom — prepares one for the life of a free citizen. But what is a life of liberty about?

The most common objection to liberal education is that it does not train one for a job or prepare one for a career. There is some truth in this because the life of the free man is not thought to consist in work. We work because we have to — we are not fully free.

But if liberal education is not for work, then it must be for leisure. But should we be educated for leisure? Doesn't that sound shameful? Are not those who spend their time in amusement thought to be wastrels?

The answer is that leisure is distinct from recreation. Recreation is for the sake of work, and work is for the sake of leisure. Leisure is not for the sake of anything else. We are at leisure when we are engaged in activities which are worthwhile in themselves and not undertaken for the sake of some other good. We are at leisure when we pursue the noble and the good, the true and the beautiful.

If liberal education is education for leisure — that is, doing intrinsically worthwhile things — then we need to know what activities are intrinsically worthwhile.

Aristotle points out that all our acts are for the sake of some good. Whatever we do, we do because we think it good and better than the alternative. He adds that some goods are sought for the sake of others and these for yet others. Claiming that this cannot go on forever, he asks: "What is the end of all human action?" He answers: It is happiness.

But, he says, men disagree about what happiness is. Some say it is a life of pleasure, some a life of honor, and some a life of virtue. After arguing that neither pleasure nor honor is the highest good, he concludes that happiness consists in a life of virtue.

This leads him to ask what human virtue is. He claims that each thing has a purpose and that the good of that thing is in fulfilling its purpose. The good of a race horse is in running — its excellence or virtue is in running well. Thus, if we can discover the purpose of man, we can understand what human virtue is.

Since man is a living thing, then the purpose of man is some kind of vital activity. Man has in common with all living things vegetative life, eating and reproduction, and, in common with brute animals, sensation. The life of reason, Aristotle notes, is what distinguishes man. To act well according to reason, he says, will constitute the virtue peculiar to man.

Now, reason has two principal objects: The good and the true. Man aims at what his reason judges to be good and his mind aims at universal truth about the natures and causes of things. Aristotle thus divides the rational faculty into the "practical" and "speculative" intellects.

The practical intellect deliberates about how best to attain the good. We do this with respect to both *making* and *doing*. Art concerns excellence in making, while Prudence concerns excellence in doing. These

are the virtues of the practical intellect: Art and Prudence. But Prudence is higher than Art, since *making* is for the sake of *doing*. Prudence is also needed for each of the moral virtues. The highest virtue of the practical intellect is what Aristotle calls "Political Prudence," because it reasons well about what is good for the State. But the speculative intellect aims at universal truth or scientific knowledge, and the highest, best and most real object of knowledge is God. The virtue of the speculative intellect is "Wisdom," and its object is the contemplation of God.

Thus, the Free Man is one who has the virtues of Political Prudence and Speculative Wisdom. Living according to these virtues is happiness, and that is what liberal education *must* prepare one for.

But are all humans equally apt for liberal education?

Let me postulate that an important precondition

And we should pray especially for humility, because the worst thing that can befall one who studies theology is to confuse himself with the object of his study and become proud.

for liberal education includes a good early education. By practice one can and should enhance one's powers of memory, imagination, and calculation. And moral virtue, too, is important. As Aristotle says, "the man who has been well brought up has or can easily get starting points."

But there is a particular virtue which is specifically needed by the student. Fittingly enough, it is called "Studiousness" — the habit of feeling wonder rightly. Wonder is a natural intellectual desire and its satisfaction involves pleasure. Aristotle begins his *Metaphysics* with the claim, "All men by nature desire to know." In the *Poetics* he says, "To learn gives the liveliest pleasure, not only to philosophers but to men in general."

But in the *Ethics*, he tells us that the "natural and necessary" desires, namely those associated with the pleasures of the table and the couch, are the matter of *temperance*. Studiousness, then, because it involves "natural and necessary" desires, is properly classified under temperance. So, not only is it necessary for the student to be good in general, the student must be temperate in his satisfaction of wonder.

But how can one feel wonder *wrongly*? Isn't knowledge the very good of the soul?

According to Aristotle, moral virtue lies in a mean between two vices. Of these two vices, one is usually more opposed to the virtue than the other and most people are more naturally inclined to one than to the other. To be virtuous, we must avoid those things to which we are most inclined.

But in the case of the desire for knowledge, we seem to have *two* strong inclinations: Neglect and curiosity. Neglect is a vice that is obvious enough. But the vice of curiosity is another matter. We usually do not think of curiosity as a bad thing, (aside from the old claim that it killed the cat). How can there be an ex-

cess of the desire for truth? As St. Thomas explains: "We must judge differently of the knowledge itself of truth, and of the desire and study in the pursuit of the knowledge of truth. For the knowledge of truth, strictly speaking, is good, but it may be evil accidentally, by reason of some result." What he's saying is that one may seek knowledge from the wrong sources, for the wrong reasons, or at the wrong time.

The good student also needs docility, which, St. Thomas says, is a part of the intellectual virtue of prudence because it concerns attention to particular matters of action over a length of time. Conversely, indocility can be the result of a number of faults, such as pride or the love of honor. But the good student will be ready to hear others, especially the wise, and if someone can refute him, he will rejoice in being saved from error.

There is yet another quality for the good student, one which Aristotle says "is a virtue or implies virtue and is, besides, most necessary with a view to living." This quality is friendship. Aristotle says, "with friends men are more able both to think and to act." He denotes as friends those who are mutually recognized as bearing goodwill and wishing well to each other for the sake of one of the three objects of love: The Good, the Pleasant or the Useful. These three objects make three kinds of friendship, but only the first form makes for a true friendship, for there the friend loves a friend because he is good. And while the friends will also be useful and pleasant to each other, they will be equally lovable because true friendship can exist only between those who are approximate moral and intellectual equals. Above all, their friendship will be characterized by trust.

These same principles apply to the liberal arts college, which is a kind of community.

Aristotle begins his *Politics* by claiming that "every community exists for the sake of some good," and the State, which is the highest community, exists for the sake of the highest good. He further says that friendship and justice "seem to be concerned with the same objects and exhibited between the same persons. For in every community there is thought to be some form of justice and friendship too."

Thus, since every community is a coming together for the sake of some good, which is achievable by common action and not (or not so well) by individual action, each will take a determinate form and have laws or rules which order the members to the good to be achieved. In following the rules, the members will have a kind of justice and in willing the good for each other, a kind of Friendship.

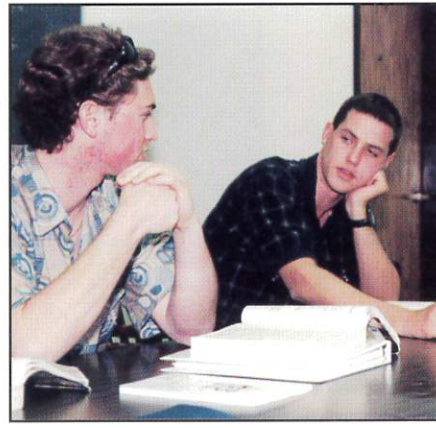
Now a teacher and a student already form a kind of community. And a college of liberal education is a community of a high order, for it is concerned, in a qualified way, with the chief good or happiness. Students wish it for themselves and for each other. They become natural friends, and trust will characterize their relationships.

A Christian liberal education takes these principles one step further. Christian liberal education culminates not in metaphysics, which seeks to know God by reasoning from his creation, but in Sacred Theology, which studies God as he is known by the light of supernatural faith. The Christian scholar also enjoys the virtue of supernatural hope. Here on earth, even with the eyes of faith, we see God "through a glass darkly." Without the hope of seeing Him "then, face to face," the study of theology would be unbearable. Finally, by the supernatural virtue of charity, God has empowered us to love Him and to love all men. Charity can build a stronger community than can ever be founded upon mere friendship.

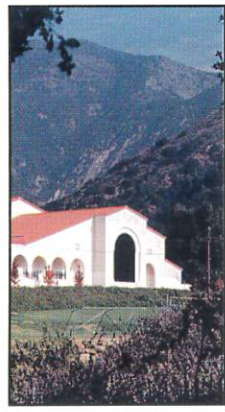
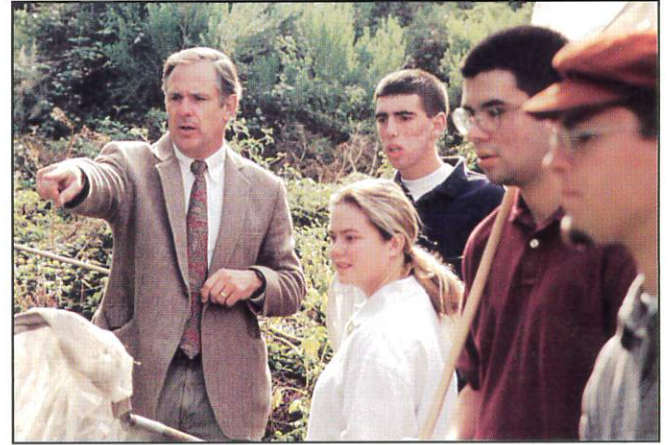
Our College, too, must be based on these same principles. We should strive to live lives of virtue, to be temperate, studious, docile, well-mannered and charitable. We should be friends. And we should pray especially for humility, because the worst thing that can befall one who studies theology is to confuse himself with the object of his study and become proud.



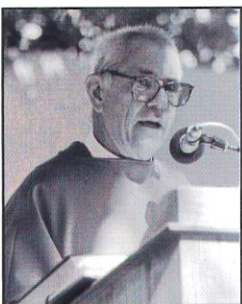
Student Life at a Glance



Clockwise from upper left: Freshmen and Sophomores dance and dine together; Freshmen Earl Williams and Dan Fleury make their points, while Erin Kallock and Brian Morey enjoy the exchange in first year Latin; Dr. Tom Kaiser leads a Freshman Lab expedition; Junior Dom Forte does Face-Painting at the Santa Paula Harvest Festival; the Library; new Tutor Mr. Michael Letteney listens to students; Freshman Sophie Caldera signs in on Convocation Day, while John Clark waits his turn; and finally, basketball remains the most competitive sport on campus.



New to Board of Visitors: Fr. James Schall, Fr. George Rutler, The Honorable Jeremiah Denton

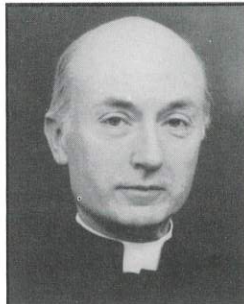


Fr. James Schall, S.J.

The Thomas Aquinas College Board of Governors recently voted to name three distinguished individuals to the College's Board of Visitors: Fr. James Schall, S.J., Fr. George Rutler, and the Hon. Jeremiah Denton.

Fr. Schall is a Professor in the Department of Government at Georgetown University. His numerous books and articles have appeared throughout the country and world, and he currently writes the popular monthly column, "Sense and Nonsense," for Crisis Magazine.

Fr. George Rutler has a weekly program on EWTN, and is the popular author of ten books on theology and the lives of saints. Born and raised an Episcopalian,



Fr. George Rutler

he converted to Catholicism in 1979, and is now a priest of the Archdiocese of New York, at St. Agnes Parish in New York City.

The Hon. Jeremiah Denton, the richly decorated Vietnam prisoner-of-war hero, whose life of imprisonment was documented in his book, *When Hell Was In Session*, went on to become the first Roman Catholic, and the first Republican U.S. senator ever elected from Alabama, where he left a rich legacy of important pro-life, pro-family, and humanitarian aid legislation. The father of seven children, he currently resides in Theodore, Alabama with his wife, Jane.



Hon. Jeremiah Denton

Calendar of Events

- Nov. 20 Friday Night Lecture
The Most Reverend William Murphy
- Dec. 4 Advent Concert
- Dec. 12 Christmas Party
- Dec. 18 Christmas Break begins
- Jan. 11 Classes resume
- Jan. 15 Friday Night Lecture
Dr. Leon Holmes
- Feb. 3 Gala Benefit Concert and Dinner
with Frank Patterson at the
Beverly Wilshire Hotel.

Please call to confirm these dates.

805/525-4417 • FAX 805/525-0620

In This Issue

College Praised by College Guides	1, 2	Carl Karcher	4
\$25M Campaign a Success	1	Alumni Profiles	5
From the President	2	Richard Ferrier Lecture	6
New Dorm Started	3	Peter DeLuca Lecture	7
Largest Class Enrolls	3		



THOMAS AQUINAS COLLEGE

10000 N. OJAI ROAD
SANTA PAULA, CA 93060-9622

ADDRESS SERVICE REQUESTED

Nonprofit Org.
U.S. Postage
PAID
Thomas Aquinas
College

We are on the web at
thomasaquinas.edu