

St. Joseph Commons Dedicated - May 23, 1979

St. Joseph Commons is a large, gleaming, white-stuccoed structure, roofed in red tile, with many large windows taking advantage of the splendid views of the mountains and valleys. With a total cost of about three and one half million dollars, the building houses not only the dining hall, student lounge, and study areas within its 20,000 square feet, but also for the next few years, the library and chapel. Its only external adornment is a Della Robbia-like sculpture of the Virgin and Child



Ron Seba photo



Thomas Aquinas College NEWSLETTER

SUMMER 1979

10000 N. Ojai Rd., Santa Paula, California 93060



DEDICATION DAY

On a bright spring day designed for the occasion, the first permanent building of Thomas Aquinas College was dedicated to St. Joseph, patron of families and protector of Christian institutions.

The most Reverend Thaddeus Shubsda, D.D, Auxiliary Bishop of Los Angeles, presided over the day's ceremonies representing Cardinal Timothy Manning, Archbishop of Los Angeles. It was on the lawn next to the Hacienda that the dedicatory Mass was concelebrated by Bishop Shubsda, and Archbishop Nicholas T. Elko of Cincinnati, a longtime supporter of the College and member of its Board of Visitors.

After the Mass and homily, in which the Archbishop said that the Church's authority "means that we are guided by Christ, not by ourselves" and that "reliance upon God — as authoritatively expressed in the Catholic Church — is a resolution for the troubles of life," visitors, clergy, and the College community walked in procession up the hill to the new building.

Senior Mark Barrett said the building would be devoted to the purposes of "friendship and charity, essential to a Christian institution" and spoke fondly of the Commons' patron, the "just and happy" St. Joseph, whose intercession for the success of the College had been sought in student novenas.

After Bishop Shubsda blessed the building, the 250 guests entered the lofty dining hall whose clerestory windows illumine the redwood ceiling supported by dark wooden beams reinforced with ornamental iron.

Luncheon speakers included Brother T. Mel Anderson, F.S.C., (full text on page 2), Dr. Herbert Ratner (see page 6), and Archbishop Elko. The Archbishop echoed

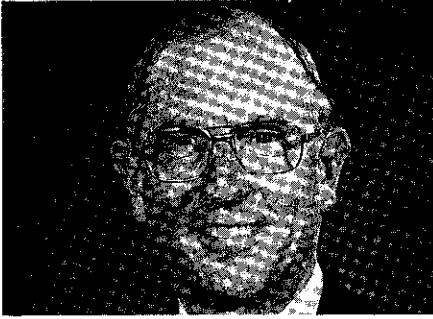
Brother Mel's concern for the "softening up" of Catholic teaching. "Indirection is bad," said His Excellency, "I have a right to know the correct way to live in order to meet my God." He also predicted that His Holiness John Paul II would "tramp upon" irreverence and lack of devotion within the Church.



Patty Ford photo

Archbishop Elko, Father McGovern, Monsignor Gallagher, Bishop Shubsda, and Father Wolfe blessed the new building.

FULL TEXT OF BROTHER MEL ANDERSON'S DEDICATION ADDRESS



Brother Mel Anderson, FSC is President of Saint Mary's College in Northern California

Your excellencies, Clergy, Sisters, my confrere Dr. McArthur, faculty, staff, students, parents, and friends of Thomas Aquinas College:

How refreshing it is to discover an association of convinced and enlightened men and women, willing to lay their futures, their fortunes, their very lives on the line because they are intensely concerned about freedom.

We often hear the word freedom and corollary phrases, such as the free society, the free man, free enterprise, the free spirit — we hear all these banded about in the press and the political-economic marketplace. The ring of authentic freedom has too often been drowned in a cacophony of vested interests, political manipulation and intellectual impoverishment. Freedom rhetoric runs through the media as freely as wine coursed down the gutters of Parisian streets in Dicken's *Tale of Two Cities*, helter-skelter, the spirit diffused because the structure containing it had broken apart.

You at Thomas Aquinas College have made a commitment to dedicate yourselves to creating and preserving freedom in its most radical dwelling-place. You are characterized by apostolic zeal and Pauline daring. You have, in a sense, thrown caution to the winds. You walk, with Jesus Himself, on a sea tossed by the storms of scepticism, secularism, and scientism.

You have boldly declared that your Roman Catholic Christianity is not compartmentalized in a Sunday box or confined to the practice of a quaint moral rectitude. You have dared to say that your Christianity matters in every facet of life, even the life of the student as student, of scholar as scholar, to a college as college. Now that, to some, or even many of your academic colleagues is a "bit much." Speaking with certitude about anything will merit your dismissal as being narrow, closed, inhibiting, reactionary, or politely stated: conservative.

"What is truth? Who possesses it?" they ask, echoing Pilate's scepticism. Have you never heard of motherhood and Academic Freedom? You offer, as Christopher Derrick observed, "Liberal education as if truth mattered," as if Christ and the Church He

founded as guarantor of the faithful transmission and interpretation of His "Good News" were to be taken seriously. You offer a stumbling block and folly.

Thomas Aquinas College is revolutionary, and revolutionaries are unsettling. You profess that a student is not the best judge of his or her curriculum. You have integrated a curriculum forming a naturally ordered whole. You read the original works of the most influential and creative observers of the nature of things. All of your instructors are expected to teach any part of the curriculum. You profess an intrinsic relationship among knowledge, freedom, and virtue, and your teachers witness to this reality in their own lives. The Christian student, you unabashedly declare, because of his or her faith, can be liberally educated in the most perfect and complete way. There are no departments, no department chairpersons, no textbooks, no lectures, no coaches, no won-loss records, no jocks. What in the world do you expect to do for homecoming in 1999?

You have dared to be different, different because of a vision, an idea, a concept that transcends the pragmatic and merely humanistic, which inspires students and instructors alike to reach beyond their grasp, which allows no assumption to remain unexamined, no life to be lived in a complacent intellectual cocoon.

You stand apart from almost all of the Nation's higher education establishment, even those also professing to be Catholic, and yet your dedication to the pursuit of truth, to the quintessential elements of the examined life, to the transcendence of being, your profound reverence before the Divine mysteries and the freedom and dignity of man understood in light of the Incarnation, presents you with a unique, most difficult, and radically profound challenge.

If you walk with Jesus, and teach as Jesus taught, we may all rejoice to see that day when an incisive Christian learning has spread through the world of academe. The road to religious, intellectual and moral freedom is often traveled on ambiguous ground, but we are reminded that Jesus Himself often made demands of his disciples in an aura of ambiguity.

"Lord," Philip said, "show us the Father, and we shall be satisfied." Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip?"

What means, what tactic, what subtle finesse will encourage others to discover in their own minds and hearts the authentic Christian freedom of mind and spirit you so happily enjoy? I dare not propose a specific blueprint for action, but merely suggest that you proceed in a way you know so well. Hear your critics and detractors with the patience of Job and respond, even to the most inane objection, with that clarity and charity which has become the hallmark of your professional and contemplative lives.

As academic revolutionaries, as signs of contradiction, as apostles of truth, your challenge lies not only in your ability to enlighten, to persuade, and to inspire, but also in the development of an acute sensitivity to any anxiety, anger, or intellectual confusion the strength of your logic and the dedication of your lives may evoke.

As president of a relatively small Roman Catholic College which this week will complete 116 years of academic life, I can openly declare that Saint Mary's College needs a vibrant, articulate, sensitive and enduring Thomas Aquinas College. All of higher education in America, Catholic, independent, and public needs Thomas Aquinas College.

Our own diversity at Saint Mary's mirrors, to some extent, the disintegrative effects which scepticism, humanism, specialization, careerism, scientism, athleticism and the like have had on the American collegiate enterprise. From time to time I have come to identify with the Christians in the Roman Colosseum as I have faced within the confines of my own campus the demagogic lions intent on substituting liberal politics for liberal education.

Fortunately, the two-edged sword of spirit and truth has hit its mark. The action of the Holy Spirit has been evident in significant ways. The profoundly thoughtful structure of the Thomas Aquinas program embodies a central idea which proclaims to the world that liberal arts, that philosophy, that theology, that the formation of the Christian community is crucial to its ultimate happiness and salvation.

The stature of your difference from most American higher education is the measure of your importance to all of us. Not only is the intellectual focus of Thomas Aquinas College a source of encouragement and inspiration, but moreso is the realization that faculty and students are together living examples of the "becoming" of those ideals. The dedication of the commons and these grounds today is a magnificent tribute to the leadership and courage of President Ronald McArthur, to the loyal and patient support of Marilyn McArthur, and to the steadfast determination of the pioneer faculty, all of whom have heard the Lord's voice urging them to launch into the deep.

You have been summoned to walk with Jesus on the high road from wonder to wisdom. The route you have chosen is not an easy one, for there will undoubtedly be dark nights — made even darker by criticism or indifference from within the Church. But you can rejoice in the gift of hope. Have courage, fear not, for Jesus has overcome the world and darkness and death, for Jesus walks in freedom and truth.

For copies of this speech or a list of available reprints on liberal education, return the enclosed envelope.

EINSTEIN'S FAME AND AMERICAN VALUES

Dr. Ronald Richard has degrees in Physics, Aeronautics and Astronautics, and Astronomy. He has been a tutor at the College since 1976. Here he considers Einstein as a contemporary celebrity.

Seldom in the history of man has a scientist received the general acclaim Albert Einstein did, and still does. While still alive his figure was included among the six hundred "great men of the ages" carved into the walls of New York's Riverside Church — the only living man so honored. And now that he is dead, his reputation, if anything, is growing. Newspapers and magazines this year have been filled with articles celebrating the hundredth anniversary of his birth. *Time magazine*, for example, featured Einstein on the cover of its February 19th issue, the fourth time it has done so, and said the following in its cover story: "Scientists share that adulation, for Einstein was the most eminent of them in this century and, in the eyes of some, the greatest scientist of all time." It is hard to conceive of anyone receiving greater praise.

But, just how well deserved is this praise? The question, "Was Einstein the greatest scientist ever?" is indeed a very interesting one. Just as interesting, and even more important in its implication, is the question "How would one go about answering such a question?" Consideration of this question can tell us much about humans in general, and contemporary American society in particular.

Riverside Church asked each of America's leading scientists to submit a list of the fourteen greatest scientists ever. Einstein's name was the only one to appear on every list. What does this show? Only the fact that his was the name of a scientist that readily came to every scientist's mind at that time. Why was this so? Certainly not because each and every one of them had studied and understood his works. The survey, in fact, took place at a time when only a mere handful of brilliant physicists understood him. His prominence, in fact, was based on hearsay evidence and not on reasoned judgement.

What must one do in order to form a reasoned judgement in this matter? At the very least, one would have to study Einstein's own writings, for textbooks and articles based on his works can only tell us how other people interpreted his works. Not that there is anything wrong with reading historians and commentators. Reading only them, however, is a way fraught with disaster.

Then, having studied Einstein's works, just to be able to answer the simpler question, "Was Einstein the greatest physicist ever?", one would have to read the writings of the most prominent physi-

cists of all times. Or, to make the task as easy as possible, at least study the works of the physicist who held the world of physics spellbound for the two centuries just prior to the arrival of Einstein — Sir Isaac Newton.

Finally, if one really wants to determine whether Einstein was the greatest scientist (physicist or otherwise) ever, one would have to study the writings of *all* the most prominent scientists ever; say, for starters, the fourteen enshrined at Riverside Church. Very few scientists, however, have read the original writings of Einstein; hardly any have also read Newton's works; and, undeniably, none have studied the original works of all scientists who might have a legitimate claim to be the greatest scientist ever.

What is one to make of the reverence given to Einstein not only by scientists, but by people in general? This is probably caused by a tendency to glorify our own times because they are our own. Whether people have always been this way is of no importance right now; the significant thing is that it certainly is the attitude of contemporary America.

This attitude exists, first because the material well-being of the large majority of Americans far surpasses even that of royalty who lived more than about a half-century ago — inside plumbing, central heating and air-conditioning, instantaneous communication across thousands of miles, horseless carriages pulled by the equivalent of hundreds of horses. Hand-in-hand with this well-being is a general attitude that the reason we are better off than our ancestors is that we are better than they — intellectually better, morally better, etc.. This viewpoint certainly makes it easy to accept the idea that our scientists are better than earlier ones. Then, from this position, it is only a small step, rather a large leap, to the one which maintains that this century's greatest scientist is greater than those of all prior centuries.

It exists, also, because discovery itself is so exciting, and discovery of something completely new seems to be the most exciting of all. As an illustration of this point, consider how many people who know little about astronomy, and normally care nothing at all about it, are enthused over the recent pictorial discoveries on Jupiter by the Voyager spacecraft. People are enraptured by things discovered in their own times. So much so, in fact, that earlier discoveries and ideas are being irrationally pushed farther and farther into the background. It little matters whether or not the new discoveries are worth more or less than the older ones. The paramount factor is that they, like this year's automobile models, are the newest ones. In the field of information and knowledge this situation stands out strikingly when we consider that there exists a group of people who make a living by taking advantage of this attitude — the people who bring us the "news."

Finally, the purpose of this article is not to detract from the fame of Einstein. Neither is it to argue that our own age is more parochial in its outlook than were previous ages. After all, Alexander Pope, about two hundred fifty years ago, did write as an epitaph on Newton,

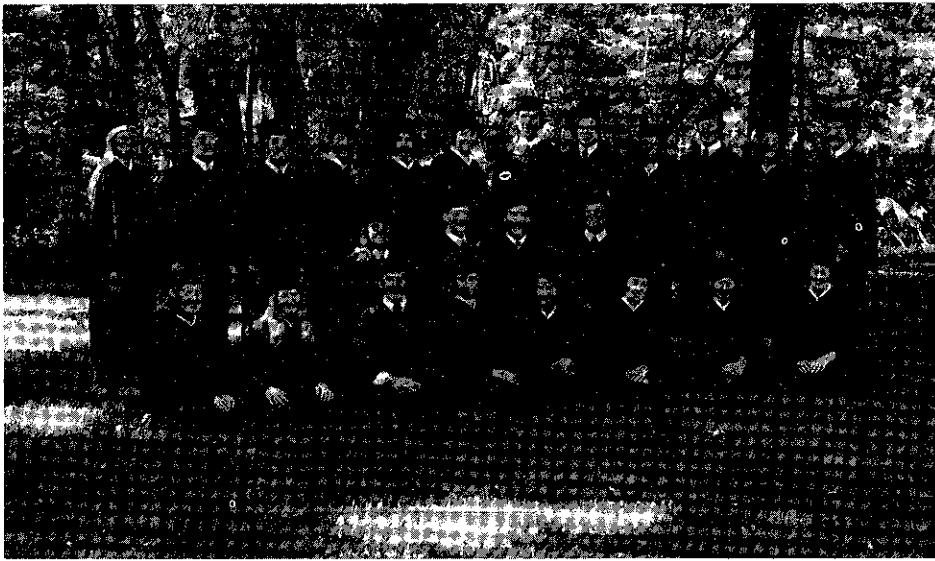
"Nature and Nature's laws lay hid in night:
God said, 'Let Newton Be!' and all was light."

This couplet accurately indicates the general attitude of that time toward Newton, an attitude clearly similar to the one of our own time toward Einstein, and an equally uninformed one. Rather, the intent is to point out that fame, or anything at all based on judgement, must be informed if it is really to be of value. And, the best, if not the only, way to inform ourselves about the past is to study the writings of the greatest men who formed it, and not, as we now do much more than was done in the past, only the summaries and interpretations of their inferiors who came later.



A section of the Thomas Aquinas College choir which sang the dedication Mass on the Hacienda lawn. Pictured in the foreground are junior Marie Moore, seniors Anita Grimm and Maggie Ford, sophomore Michele Grimm, seniors Mary Ann Halpin and Dave Halpin, and sophomore Dave Shaneyfelt.

FIFTH GRADUATING CLASS



Mike Terry photo

The class of 1979 enjoys the dual distinction of being the fifth (and largest) graduating class of the College and the first from the new campus. Standing left to right are: Marguerite Adrienne Ford, Thomas Phillip Ginski, Michael Thomas Grumbine, Benedict Joseph Koller, Patricia Evelyn Grimm, Noreen Marie Barr, Andrew William Zepeda, Michael Andrew Six, Maureen Carol Ivers, David Bartholomew Halpin, Sabrina Elizabeth Ellis, and Mark James Barrett. Kneeling, Mary Stewart DeTar, Sean DeLaire Collins, Donald Joseph Harrahill, and Peter Chadbourne Suhr. Seated, Sara Ann Most, Julie Marie Mills, Patrick Herbert Martin, Anne Marie Arnerich, Anita Louise Grimm, Jean Martine Canning, Marie Ivanka George, and Mary Ann Halpin.

SENIOR SPEAKER REFLECTS ON REALITY

Sometimes it is said that the right way to live is to immerse oneself in the world and to experience it fully by exposing oneself not only to all that is good, but also to all that is evil.

And yet far from this is the manner in which we have spent our lives at Thomas Aquinas College. Here students spend a short time seeking to learn the greatest truths, without hindrance from all of the evils that confront the world. We live in a place surrounded by natural beauty, far different from the unattractiveness that one finds elsewhere. We seek perfection through prayer and the sacraments, but concern ourselves little with the correction of the practical problems of our society. We live in a community where fraternal charity is remarkably abundant, far from the hatred and selfishness that can often be found in the hearts of men.

But have we, then, been wrong to remain so isolated from evils in order to seek that which is good? Have we made ourselves vulnerable to a false impression of reality? Certainly it would be wrong to suppose that we can spend our lives in ignorance of evils without confronting them. Nor, perhaps, can one have but a shallow view of things without experiencing both the good and the bad. Nonetheless, a certain error lurks behind those seemingly harmless words about how one should live. And the danger of this error is perhaps only seen by one who has taken the time to momentarily set himself apart from worldly cares in order to consider the most important truths about God and His Creation. Only thus can one look upon matters of the practical order with a clear understanding and confront them accordingly. And, since the will follows the intellect, only thus can one con-

front things of the practical order with the correct loves and desires.

We have, therefore, not erred in the manner in which we have spent these four years. The time spent at this College has enabled us to obtain some faint glimpse of that toward which all men strive, and that without which all is in vain. Here we have received the assurance that reason lies behind all that exists, and the hope and strength that follows upon that assurance. This is indeed a most necessary prerequisite for confronting those evils which all men recognize. And so now we shall take our places in the world and strive with all of our effort to carry out the will of God. We shall not be ignorant concerning the ends which we seek, and we shall not lack the hope that in the end all evil is as nothing compared to the power and wisdom of God. Nor, finally, will we lack a certain love of the good which can only be achieved by means of its proper apprehension. Toward the accomplishment of the ends which we seek, we ask the blessing of Almighty God, and we rest assured that He Who has carried us this far, will continue to enable us to do His will.

For this great gift, we are most indebted to our parents, many of whom have not themselves received such an opportunity as ours. We are indebted both to our tutors and to all those who have founded and supported this college, not only for their courage and sacrifices which have made it possible, but also and especially for their example. And most of all, we thank Almighty God, Who is the source of all good. To all we promise to nourish the gifts which we have received, and to make good use of them throughout our lives.

PRESIDENT'S CHARGE TO THE GRADUATES

You, the graduating class of 1979 have, because of the sacrifices of your parents, families, and friends, been able to pursue, these last four years, a course of studies which, if you build upon it, will make you wise. You have, also, because you are Catholics, been the beneficiaries of the labors of the Fathers and Doctors of the Church, whose works have illumined the Church and the world when it is willing to listen. You have also studied the works of St. Thomas Aquinas, the Angelic Doctor, whose mind has illumined us more than any other mind save those who wrote the Scriptures. Hence you can become wise not only with the wisdom of the philosophers, but with the wisdom whose principles come from above and are poured out upon us by the Holy Spirit.

You are charged with the task of pursuing the truth, of meditating upon it, and of diffusing it wherever, in His providence, the Lord places you. You are further charged to remain faithful to the teaching Church, to sacrificing your lives for the truth it proclaims, and to give yourselves with such charity, kindness, and good spirits that once again the Church, because of you and those like you, will be the light which illumines all mankind.

The fifth Thomas Aquinas Medallion was awarded to the Most Reverend Norman F. McFarland, D.D., J.C.D., Bishop of Reno-Las Vegas. Mr. Thomas P. Sullivan, Chairman of the Board of Governors presented the medallion, struck in silver by Damiano Columbo in Milan on the seventh centenary of St. Thomas Aquinas' death. Mr. Sullivan hailed His Excellency as "a friend of liberal education. He has instructed us in our faith in such a way that we have come to see the power and range of our heritage."

BACCALAUREATE MASS AND COMMENCEMENT

A year which began with the uncertain and unexpected exigencies of moving to the new unfinished site, concluded with the traditional and orderly ceremonies of a Thomas Aquinas College graduation. On the warm sunlit morning of June twenty-third, President Ronald P. McArthur welcomed families and friends of the fifth graduating class:

"We thank you for sending us your sons and daughters, and we hope and pray you will find our own efforts to befit their dignity as Catholics, as citizens of our republic, and as those upon whom God will depend to manifest His truth."

Principal concelebrant of the Baccalaureate Mass was Bishop Norman F. McFarland. Concelebrants were Reverend Monsignor Patrick J. O'Brien and Reverend Monsignor John F. Gallagher. Monsignor O'Brien represented His Eminence Cardinal Timothy Manning, Archbishop of Los Angeles.

The commencement address by Bishop McFarland summoned the graduates to "an uncommon life." He urged them to excel in a world of mediocrity and warned against misunderstood "equality." Noting that Harvard's reinstatement of a traditional "core-curriculum" offered a glimmer of hope that at some future date liberal education might again be the norm rather than the exception, His Excellency added, "But for the time being, you must be regarded as quite unique and different — in the direction of better — and therefore privileged among the men and women who are graduating from the colleges of our country today."

He emphasized that this privilege also involves a duty and responsibility. "May you so live that your differences may be apparent to all, may be respected by all, and may be beneficial to all."

Dr. John W. Neumayr certified to the President that the graduates had "successfully applied themselves to philosophy, theology, mathematics, natural sciences,

the arts of reason, humane letters, and Sacred Scripture and that they have proved themselves well versed in all these studies and in the habits of learning." Dr. McArthur signed the diplomas as the graduates were individually hooded by Senior Tutor Marcus Berquist. Mrs. Jane McClenahan, Registrar, called forward each graduate and ribboned the diploma, which in turn was awarded by Archdiocesan Vicar, Monsignor O'Brien. In his remarks to the graduates, Monsignor exhorted them to be ever close to Jesus because He is the Truth.

Father Thomas A. McGovern blessed the graduates after their traditional singing of "Non Nobis, Domine".



Andrew William Zepeda becomes the ninety-ninth alumnus.

GRADUATES PLAN, STUDY, BEGIN CAREERS

The most popular career goals of the class of 1979 are law and teaching. Dave Halpin, Mark Barrett, and Andy Zepeda join Bill Howard (class of '77) at Notre Dame Law School. Andy was also admitted to doctoral programs in the History of Science at Princeton and Indiana, but opted for law because of his interest in politics.

Ben Koller is headed for Santa Clara Law School, while Noreen Barr plans to travel and study in Europe and do volunteer political work before entering law school the following year. Daniel Grimm, class of '76 has completed his law studies at the University of the Pacific and is preparing for the Bar.

Julie Mills, who had already become a licensed vocational nurse before entering Thomas Aquinas College, plans to enter medical school. Tom Walsh, class of '78, has finished his first year of medical school at the University California at Davis. Jean Canning is entering the field of writing and editing, although she ultimately looks forward to being a Foreign Service Officer with the Department of State. Also interested in editing is Mike Six who will be working with a midwestern book publisher.

As has been true each year, almost a third of the graduates are in demand as teachers in Catholic schools. Joining Claire Kulda, class of '77, Maggie Ford will teach religion and assist student activities at St. Paul's High School in Santa Fe Springs. Patrick Martin and Maureen Ivers will both teach at the elementary school level. Hanna Kern, class of '77 has just completed her M.A. in Catechetics at St. John's University and will be teaching at St. Bonaventure High School in Ventura. Sabrina Ellis will join Amy DeTar and Barbara Wynne, class of '78, teaching seventh, fifth, and third grades respectively at St. Thomas Aquinas School in Ojai. Mary Ann Halpin will be the sixth grade teacher at St. Casimir's in Los

Angeles and Anita Grimm will be at St. Philip's school in Pasadena.

Three days after graduation Patti Grimm became Mrs. Kenneth Kaiser, class of '78. Ken has his M.A. in government from Claremont College. Tom Kaiser, with a permanent teaching assistantship, is working toward a Ph.D. in biology at UCLA. Don Harrahill enters Claremont this fall where Pat Norris, class of '77, continues studies in philosophy.

Sally Most and Marie George are both traveling before going on to careers and graduate school. Marie has settled on the doctoral program in philosophy at Laval University, Quebec, where a virtual colony of Thomas Aquinas College grads has developed.

Mike Fox, Bill Sockey, and Karen Walker have finished course work at Laval. Mike is in his second year teaching philosophy at St. Mary's College. Bill has been appointed Assistant to the Officers at the national headquarters of Catholics United for the Faith, New Rochelle, New York. Karen will be teaching philosophy at Magdalen College. Sean Collins has a teaching assistantship for the doctoral program in the History of Science at the University of Oklahoma. Mona Gahan, class of '76, has completed her doctoral course work in the comparable program at Indiana. Rick Cross has been teaching at Christendom College and Seton High School after completing his M.A. program at Indiana.

Peter Suhr will study real estate management and investment in San Francisco. Nancy Kuss, class of '78, is in a master's program in computer science at UCSD. George Krestyn, class of '76, received his M.S. in computer science at Cal State Northridge and is working at the Jet Propulsion Laboratory, Pasadena.

Jim Montanaro, class of '77, has studied at the Angelicum in Rome and takes first vows for the priesthood this fall.



Bishop McFarland: "different in the direction of better"

Spring Lectures

Christopher Derrick

English author, lecturer, critic, and connoisseur of drinking establishments ("My only real criticism of Thomas Aquinas College is that it is dry."), Christopher Derrick visited the new campus and lectured in mid-March. Armed with favorable reviews of *Escape From Scepticism: Liberal Education as if Truth Mattered* ("By far, my best selling book."), Mr. Derrick was in fine rhetorical form.



While eager to "endorse the basic assumption" of Thomas Aquinas College, which, after all, "inspired *Escape From Scepticism*," he took issue with Professor Russell Kirk's assertion that Thomas Aquinas is "the best College for anyone in America to choose...".

"I deny it flatly," he retorted. "It isn't for *anyone*, but a vocation of the few, what some frankly call 'elitist.'" College Vice-President Peter DeLuca answered that while liberal education has traditionally been for all participating in ruling, a democracy presupposes ruling by the many and consequently liberal education for the many. Should the College try to grow into a large scale institution?



"There might be many such small places," Derrick suggested, "but it would be unfortunate for any to become large. The difference between the community here and at a large school is the difference between a family and a crowd."

Dr. Theodore Young

Dr. Theodore Young, Professor of Philosophy at Michigan's Grand Valley State College spoke on "The Tragedy of George Berkeley."

Berkeley had intended to bring about a reinstatement of Christian and classical realism, but because he began with the principles of the moderns, his effort failed.

He accepted the idea that matter, if there is such a thing, is inert non-sensible stuff, underlying the appearances whose subjectively defined attributes we call real; ordinary perception is illusory sensing of the motion of that matter. Berkeley admired Aristotle's common sense physics, but adopted Newtonian and found himself in a dilemma if there was to be a real world.

Berkeley showed that matter thus understood could add nothing to the understanding. He wanted to show that matter was real as we perceive it (save the common sense view); so he denied the existence of what moderns call matter and posited that ideas alone are real. His notions were discredited and used by Hulme to aid his opponents (the free-thinkers).

Dr. Young has recommended a number of his own students to the College, saying, "If you want to study philosophy, go to Thomas Aquinas College."

Dr. Herbert Ratner

With students informally at his feet and around the floor of the temporary dining room, Dr. Herbert Ratner, editor of *Child and Family* magazine, discussed the Sacred Heart of Jesus. As a medical doctor, he approached the subject by discussing the human heart generally.

He related a number of anecdotes about the placement of the heart in the body as related to its function and its effect on human behavior (caring for infants, for example). He then suggested how these physiological characteristics relate to the doctrine of the Sacred Heart.

The following day, Dr. Ratner told the dedication gathering that the "Great Books" program, pioneered by Robert Hutchins, Mortimer Adler, Stingfellow Barr and others, was a great corrective to the disintegrative influence of specialization in higher education. He insisted, however, that to be genuine liberal education, it requires a unified philosophical and religious outlook.

Copies of Escape from Scepticism are available from the College at \$2.00 per copy. Use the enclosed envelope to place your order.

Phyllis Schlafly

Abraham Lincoln once referred to Harriet Beecher Stowe as "the little lady who started the Civil War." Mrs. Phyllis Schlafly of Alton, Illinois might be accurately described as "the little lady who stopped ERA." When she began the organized opposition to the Equal Rights Amendment, thirty states had already ratified within a year. In the five years since then, five states have ratified, five have rescinded their ratification, and the Constitutional time limit for ratification has expired.



"ERA is the centerpiece of the women's liberation movement."

Mrs. Schlafly spoke to the student body the evening of May thirty-first. As a lawyer, she stressed the necessary legal consequences of ERA because it is a constitutional amendment, not a statute or regulation; and, therefore, not subject to legislative correction or exceptions. Implementation by the federal bureaucracy and courts will have no effect in some areas ("equal pay for equal work" is already the law) and severe effects in others (women in combat, abortion on demand, government child care).



"The ratification vote meant, 'Gentlemen, hats off to the ladies!' in most state legislatures."

The next day, Mrs. Schlafly appeared at a luncheon for Los Angeles area Governors of the College and their guests. She contrasted her experience at Thomas Aquinas College with dozens of campuses nationwide. Not only were the Aquinas students civil and thoughtful rather than riotous and insulting, but "the questions were at least a couple of notches above the ordinary," she remarked.

STUDENT COSTS TO INCREASE

Vice President Peter L. DeLuca announces that in the coming academic year, 1979-1980, tuition charges will be \$3,150; room and board will be \$1,800. Total charges will thus be \$4,950 which will remain below the average for California Catholic colleges and substantially below the average for other private colleges.

The College will still depend upon charitable contributions to cover almost half of the annual cost of educating each student. The huge capital investment required to provide facilities at the new campus must come entirely from contributions, grants, and bequests.

"We realize that payment of the charges for attending Thomas Aquinas College requires a considerable sacrifice on the part of students and their families," says Mr. DeLuca. "We hope that parents see the necessity for such a sacrifice and share our opinion that it is worthwhile.

"We will, of course, continue our program of financial aid on the basis of demonstrated need. When students and their families, despite their best efforts, cannot meet in full the charges, we try to assist through our program of service scholarships, grants, and loans." This program is also supported by contributions.

THOMAS SUSANKA NAMED ADMISSIONS DIRECTOR

President Ronald P. McArthur has appointed Thomas Susanka to succeed Anne Wynne as the new Director of Admissions. Miss Wynne continues to serve as Resident Assistant.

Mr. Susanka, a former student at the College who continued his studies at Portland State University, began admissions work on July 2nd.

After studying at Thomas Aquinas College in 1972 and 1973, Mr. Susanka graduated from Portland State University in 1977. He has completed two years of graduate work in biology and was a teaching assistant in microbiology at Portland State.

The work, Mr. Susanka admits, has been exciting and challenging, and finds that the support and encouragement of the Thomas Aquinas College community has made his new responsibilities enjoyable.

Inquiries about admission to the College continue to come in during the summer months, Mr. Susanka said, as graduated high school students, having had a chance to become acquainted with and perhaps visit the College during their vacations, elect to attend Thomas Aquinas. Other applicants, he said, are students dissatisfied with their experiences at other colleges, and who are able to compare the education offered at Thomas Aquinas to their own school.

While there still is time to complete applications before fall classes begin, prospective students for the 1979-1980 school year are encouraged to contact the Admissions Director as soon as possible.

FACULTY FAREWELLS

Tutors John Schmitt and Molly Gustin, left the College at the end of June.

Mr. Schmitt, headmaster of Thomas More School for twelve years, is establishing a private day school in Lancaster, Massachusetts. With limited resident facilities at a nearby monastery, the school proposes to provide a foundation in Catholic liberal education for grammar and high school students. The three goals of the new academy are basic knowledge, skills of learning (to read, write, listen, speak, converse, develop memory and

imagination), and the habitual vision of greatness to be seen in the classics and the lives of the saints.

He has been at Thomas Aquinas since 1974.

Dr. Gustin has been at the College from 1972-1974 and again 1976-1979; she returns to Portland State University as an Associate Professor of Music for the next two years.

A most distinguished addition to the faculty is Father E. Peter Royal. Father Royal has been a professor of philosophy at Stonehill College in Massachusetts and a professor of theology at the University of St. Thomas in Houston. He is the author of several articles and books, including *Revelation and History: A Theology of the Saving Word* (1977).

Also joining the faculty this fall is Norman DeSilva, a member of the first graduating class (1975) of Thomas Aquinas College. Mr. DeSilva has completed his doctoral studies in philosophy at Laval University where he served as a research assistant. He has been an instructor in logic and world classics seminars at Champlain Regional College in Quebec.

1979 - 1980 Academic Calendar

September 15, Saturday	Residence halls open for students
September 17, Monday	Orientation and Registration
September 18, Tuesday	Classes begin
November 1, Thursday	Academic Holiday - All Saints' Day
November 21, Wednesday	Thanksgiving Recess begins after classes
November 26, Monday	Classes resume
December 8, Saturday	Immaculate Conception
December 21, Friday	Christmas Recess begins after classes
January 7, Monday	Classes resume
January 25, Friday	First semester ends
February 4, Monday	Second semester begins
February 18, Monday	Academic Holiday - Washington's Birthday
March 7, Friday	Academic Holiday - St. Thomas' Day
April 2, Wednesday	Easter Recess begins after classes
April 10, Thursday	Classes Resume
May 15, Thursday	Academic Holiday - Feast of the Ascension
May 26, Monday	Academic Holiday - Memorial Day
June 6, Friday	Second semester ends
June 7, Saturday	Graduation

Quality Furnishings, Artworks Needed

The College is urgently seeking top-quality furniture, rugs, books, recordings, and artworks for St. Joseph Commons and the dormitory lounges.

New or nearly new sofas, easy chairs, office desks, coffee and end tables, lamps, room-size and area rugs, console or component music systems, tapes and recordings, good books and bookcases, ceramic or wood planters, and similar homelike amenities

will be appreciated and well cared for.

Some outstanding works of art have already been donated. Still needed are both indoor and outdoor sculpture; paintings, tapestries; mosaics, ceramics, and glasswork; framed prints, engravings, and photographs. Christian themes, of course, are particularly desirable.

Contact Mr. Peter L. DeLuca to make arrangements for such gifts.

PRESIDENT'S MESSAGE

This College has sustained itself through perhaps its most difficult year. The move to our permanent home, accelerated by the circumstances of our previous lease at Calabasas, was both complicated and depressing; and, we thought, might sincerely cripple our efforts. None of our fears for the future of the College were well founded, however, because the students, the tutors, and the staff, cooperating in the face of many difficulties, brought about a deeper sense of unity within the whole community, and this caused us not only to survive but to renew our purposes with deeper conviction.

We are now established on a very beautiful and promising site; we have begun the construction of our permanent campus; and we look forward, God willing, to educating many more of those young people whom the Lord directs our way.

We, all of us here at the College, again thank all of you who, through your prayer, concern, and tangible support, have made our efforts thus far a singular success. We ask you to continue to help in any way you can, for we have a formidable task before us, though now with a permanent location and the beginning of a beautiful campus to sustain us.

Ronald P. McArthur
President

Dan Murphy Foundation

Major Grant for Independence Fund

Thomas Aquinas College has been awarded a \$100,000 building fund grant by the Dan Murphy Foundation of Los Angeles. The award will pay for a portion of the College's first permanent building, the newly completed St. Joseph Commons.

In making the award, Foundation President Daniel Donohue stated, "Thomas Aquinas College in spite of its very modest beginnings has done a super job in trying to establish a first class Catholic college."

A plaque in the new building will commemorate that the grant is given in memory of the late Countess Bernardine Murphy Donohue who believed deeply in the cause of Catholic education.

Dr. Ronald P. McArthur, President of the College, acknowledged the gift by saying, "The fact that Thomas Aquinas College is able to educate students and have an impact beyond its own confines is due to the generosity of individuals like Daniel Donohue and foundations like the Dan Murphy Foundation."

Additional grants of \$5,000 from the William Randolph Hearst Foundation of San Francisco and \$2,000 from the Seth Sprague Educational Foundation of New York were announced by Dennis Koller, Assistant to the President of Thomas Aquinas College.

The Independence Fund is a comprehensive five-year financial plan to build the basic campus according to the architectural master plan, provide operating expenses during the five years, fund the student scholarship plan, and begin an endowment fund to provide for future needs. All College fund-raising efforts, with the President's Council playing a key role, are incorporated in this fund.

The total Independence Fund goal of \$16.2 million has been reduced by the \$2.6 million donated to initiate the fund,

leaving \$13.4 million needed to complete the work so generously begun.

The Independence Fund brochure details the categories and forms of gifts which may be made to sustain this effort. Every gift is important and *planned giving* is the key to its success.

Independence is the theme because classical liberal education, the education of the free man, is viewed with hostility by federal bureaucrats seeking to direct every aspect of our lives. Federal aid means that when Catholic doctrine and morality (in admissions, hiring, campus conduct, course content) conflict with federal regulations, the regulations rule. Thomas Aquinas College cannot accept such unconscionable compulsion and, hence, will not accept the so-called aid which brings it about.

The College also remains independent of the prevailing university orthodoxy of disjointed electives, academic anarchy, and underlying scepticism. At the commencement, Bishop McFarland stated, "That the pursuit of and reverence for truth in itself as the first good from which all other goods logically flow, is a concept apparently unrecognized by most institutions of higher learning today can only mean that these institutions have lost their very reason for being, their only legitimate claim to existence." By contrast Brother Mel Anderson told the dedication audience, "All of higher education in America, Catholic, independent, and public needs Thomas Aquinas College."

Hence the Independence Fund.

For an Independence Fund brochure to help you establish a goal of planned giving, check the Independence Fund box on the enclosed envelope.

IN MEMORIAM



Major General Elias C. Townsend
Requiescat In Pace

The College community mourns the passing of Major General Elias C. Townsend, a member of the Thomas Aquinas College Board of Governors since 1974. He is survived by his wife of 35 years, Zelle Wade Townsend.

General Townsend attended the Georgia Military College and graduated from the University of Georgia in 1934. He entered the United States Army as a private in 1935 and rose through the ranks to major general. During World War II at the age of 31, he became one of the youngest division chiefs of staff in the army. He participated in combat in Italy, France, and Germany.

He served on the faculties of the Armed Forces Staff College, the U.S. Army Command and General Staff College, and is the author of *Risks: The Key to Combat Intelligence*.

Other major assignments held by General Townsend were:

- Office of the Secretary of Defense, International Security Affairs, and White House Liaison. He was the principal action officer in the establishment of the Inter-American Defense College in Washington, D.C.
- Operations Chief, Second Army, during the Cuban Missile Crisis.
- Commanding General of the Army Intelligence Command and the Counterintelligence Corps.
- Secretary of the Army General Staff in Washington.
- Chief of Staff to General Creighton Abrams in Viet Nam.

After his retirement in 1970, General Townsend was involved in the business world as a real estate developer and consultant, and on the lecture circuit as a speaker on world affairs.

In lieu of other expressions of sympathy, Mrs. Townsend requests that memorial gifts be made to Thomas Aquinas College. A scholarship loan fund is being established in the General's name.

General Townsend had said of himself, "It was my good fortune to learn early in life that true education consists of knowing, understanding, and living by; i.e., in harmony with, God's universal laws, physical, spiritual, and moral."