

Bulletin of Information

2010-2011

THOMAS AQUINAS COLLEGE

Founded in 1971, Thomas Aquinas College is an independent, co-educational Catholic college controlled solely by its Board of Governors. It has the approbation of the Archdiocese of Los Angeles.

Thomas Aquinas College does not discriminate on the basis of race, color, non-disqualifying physical handicap, or national or ethnic origin in the administration of its educational and admission policies, financial aid programs, and athletic and other College-administered programs.

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THOMAS AQUINAS COLLEGE



2010 - 2011 Academic Calendar

August 19, Thur.	Residence halls open for freshmen
August 20, Fri.	Freshman Orientation begins
August 21, Sat.	Residence halls open for returning students
August 23, Mon.	Convocation Day – Junior, Senior seminars begin
August 24, Tues.	First semester tutorials begin
October 11, Mon.	Columbus Day – no classes
October 19-21, Tue.-Thur.	Don Rags – evening classes only
November 1, Mon.	Feast of All Saints – no classes
November 24, Wed.	Thanksgiving recess begins after classes
November 29, Mon.	Classes resume
December 8, Wed.	Feast of the Immaculate Conception – no classes
December 11-17, Sat.-Fri.	First semester examination week
December 17, Fri.	First semester ends
December 18-January 9	Christmas vacation
January 10, 2011, Mon.	Second semester classes begin
January 28, Fri.	Feast of St. Thomas – no classes
February 14, Mon.	Presidents' Day – no classes
March 1-3, Tues.-Thurs.	Don Rags – evening classes only
April 20, Wed.	Easter recess begins after classes
April 28, Thur.	Classes resume
May 7-13, Sat.-Fri.	Second semester examination week
May 13, Fri.	Second semester ends
May 14, Sat.	Commencement

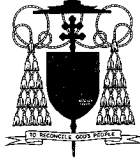
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THOMAS AQUINAS COLLEGE



His Eminence, Cardinal Roger Mahony
Archbishop of Los Angeles

July 20, 2005

With a view to canon 803, § 1, which stipulates that a Catholic school is understood as one which ecclesiastical authority recognizes as such through a written document, I hereby confirm the statement of my predecessor, Archbishop Timothy Manning, in a letter dated 20 September 1971, that Thomas Aquinas College was founded within the confines of this Archdiocese with his specific approval.

As the present Archbishop of Los Angeles, I wish to grant my continuing approval for Thomas Aquinas College to function as a Catholic School with all of the canonical rights and obligations.

Archbishop of Los Angeles

Thomas Aquinas College exists to assist those who wish to seek the truth, especially that Truth Who will set them free (cf. John 8:31-32). This freedom is best pursued when its seekers, remaining “within the confines of the truth and the common good” (*Ex Corde Ecclesiae*, n. 12), are not subject to coercion in their pursuit of the Truth. The College’s understanding of the relationship between freedom and truth should be understood in light of the College’s founding document, *A Proposal for the Fulfillment of Catholic Liberal Education*, available from the Admissions Office upon request.

St. Thomas, Our Patron

Our Patron, St. Thomas Aquinas, born near Naples, Italy, in 1225, and educated in the Dominican Order in Paris and Cologne, devoted his life to the knowledge of God. He taught at the great medieval University of Paris and at Naples, was engaged in all the major theological controversies of his day, and wrote works on every part of philosophy and theology. He died in 1274, was canonized in 1323, and in 1567 was proclaimed a Doctor of the Universal Church.

In him is the consummate union of sanctity and intellect. His achievements in philosophy and theology were so profound and permanent that he has long been recognized as the patron of all Catholic education. He has received the title of Angelic Doctor, not only because of his astounding purity, but because his wisdom surpasses, so to speak, that of mere men. St. Thomas was, in the words of his teacher St. Albert the Great, “the flower and glory of the world.”

“So heartily do we approve the great praises accorded this most divine of geniuses,” wrote Pope Pius XI in *Studiorum Ducem*, “that we think Thomas should be called not merely the Angelic Doctor but the Common or Universal Doctor of the Church, for the Church has made his doctrine her own.” No other mind in Christendom has been given such distinction.

The aim of Catholic liberal education is the union of human wisdom and divine truth. The College turns to St. Thomas for help and inspiration not only because our age lacks a sense of the pe-



St. Thomas Aquinas

THOMAS AQUINAS COLLEGE

renial and the true, but also because men today are impatient to take on all questions no matter how deep and complex. “Do not try to plunge immediately into the ocean of learning,” St. Thomas advised a student Brother, “but go by way of little streams; for difficult things are more easily mastered once you have overcome the easier ones.” The “little streams,” the liberal arts, are crucial in the Thomas Aquinas College curriculum.



The College

Thomas Aquinas College is devoted to scholarship in the Catholic tradition. The tradition takes its life from the perennial philosophy, sacred theology, and the *magisterium* of the Church. Rather than compromise the tradition, Thomas Aquinas College meets the secular challenge to Christian wisdom by offering an education that is carefully grounded in the fundamentals of that wisdom and thorough in the development of its parts. Reading the greatest works in this tradition and examining them closely; working in small seminars, tutorials, and laboratories; aiming at the intellectual life instead of at activism; believing that education is not an experiment and that teaching without claim to the truth is both empty and arrogant; giving the entire effort of the faculty to teaching: these things make Thomas Aquinas College unique.

Although the character of the College is distinct, its objectives are universal. Man by nature desires to know. To remain igno-



rant is beneath his dignity. Socrates meant no exaggeration when he said, "The unexamined life is not worth living."

Knowledge begins in wonder about the true and the good and in fear of error and evil. The search for knowledge is not a luxury but a necessity. Knowledge is the basis for responsible choice, the sole means to true freedom.

It is the truth that makes men free and nothing else. Learning apart from growth in the truth has neither meaning nor value. As food nourishes the body that it might live, education nourishes the soul that man might live fully. Yet truth is difficult to attain, though it stands before our eyes to be seen and speaks constantly to our minds. It is easy to ask in despair, "What is truth?" This mentality is especially pronounced in our age. We prefer to master nature rather than learn from her; we desire power not wisdom. But power without wisdom is folly, and progress without truth builds a fool's paradise.

The questions that men face today are at bottom those belonging to every age. The answers are found in the perennial wisdom that has been discovered gradually and at great pains. This is a precious deposit of truth, a pearl of great price. It is valuable not as a memento of the past, but as a timeless source of intellectual nourishment. It is the basis of hope for the future.

Through faith we know, however, that man's future is supernatural. Man's destiny transcends the objectives of this world. Christ is the truth, revelation tells us, and it is in the wisdom of His words that men are made truly free. The truth we glean from nature is truth seen through a mirror darkly compared to the Light from above. The Christian orders his mind and soul to supernatural truth; Christian liberal education has divine wisdom as its ultimate objective.

Education at Thomas Aquinas College

Men do not create truth; they discover it. Nature loves to hide. She shows herself only to the docile and industrious, and then only when they are responsive to her manner of revelation. The object and the method of education are not arbitrary. For this reason, the curriculum of Thomas Aquinas College is basically the same for all.

The curriculum comprehends the materials that constitute the major subjects of liberal education in a way that illumines their meaning and shows their relevance to one another. It stresses the principles that are fundamental to all learning: “The beginning is the most important part of the work.”

Order of Learning

Experience leads to art and art to science. This natural order of learning roots all knowledge in the comprehensible reality that all men share. It proceeds through the liberal arts—grammar, rhetoric, logic, arithmetic, geometry, astronomy, and music—which arise as human constructs by which men seek to give order and expression to the reality they experience. Here too the best works of literary art (poetry, drama, epic, history, and so forth) prepare and dispose the learner for the more difficult and ultimate things. Similarly, the experimental and mathematical sciences are very useful in leading the student



toward an understanding of nature through the theoretical models they postulate. By way of the arts, the student is led to the sciences of philosophy and theology, where he comes to understand reality in terms of its own principles and causes.

Great Books

Fittingly, the materials used are the great books, the original works of the greatest minds in our tradition, both ancient and modern. Certain among them are emphasized in the formation of the students—for example, the writings of Plato and Aristotle in philosophy and those of St. Augustine and St. Thomas in theology. Since Thomas Aquinas College is explicitly a Catholic college, Sacred Scripture and the magisterium of the Church are understood to be the most important sources of enlightenment.

It is appropriate that each of the tutors of the College (as the teachers are known) be able to guide the students in all of the different parts of the curriculum because these parts converge on theological wisdom. The unity and intrinsic order of the divisions of learning must be evident above all. Only when the tutor himself is competent in all the liberal arts, in modern experimental science, in philosophy and theology, will he be able to show this integration. This is demanding but crucial.

Liberal education is equally demanding for the student. The student does his own understanding and reasoning. He is the primary agent in his education; he is led from the known to the unknown only by means of words and other signs. Rather than passively receiving knowledge, the student must strive to apprehend the concepts signified by the teacher's words and to perceive the relationships that are pointed out to him. If he fails to see for himself, he fails to learn.

Tutorial Method

Learning is best achieved with small groups of students, where the tutor has the opportunity to determine what each understands at any given time and every student has ample occasion to express himself and to make his difficulties known. Teaching demands a meeting of the minds. The setting is personal.

EDUCATION

The pedagogical method is tutorial. Each student is expected to be well prepared in order to take the initiative in the discussions at any time. He is constantly questioned by his tutors and fellow students, and in this way, through the vigorous exercise and application of his new learning, he will make these disciplines his own. His interest is not superficial erudition. Rather, for education to occur, the disciplines must become his own habits of thought. They must become the man.

These habits of thought do not make the liberally educated man an expert in any given field, but they ground him in what is basic and provide him with the principles to judge specialized knowledge giving him the best preparation for specialization. The specialist cannot properly say what he knows if his knowledge lacks breadth.



THOMAS AQUINAS COLLEGE



Curriculum

The liberal arts are first in the order of learning. The objects of these seven arts are constructed within the intellect, not outside, as are the objects of the technical arts. The carpenter's house, the health of the doctor's patient, and the republic fashioned by the statesman all exist apart from the mind; the objects of the liberal arts do not. The principles proper to these arts are formally studied in tutorials.

Three of these arts, grammar, rhetoric, and logic (the trivium), concern themselves with the ways in which we naturally order our thoughts and express that order in speech. Hence these arts are concerned with words and the various forms of verbal expression such as sentences and their grammatical parts, the various forms of logical argument, and so forth.

The four remaining liberal arts, the quadrivium, (arithmetic, geometry, astronomy, and music) are all mathematical and concern themselves not with the tools of thought itself, but with things which come first in the order of contemplative learning. Mathematics — etymologically the “learnable things” — has long been understood as essential to the early part of a philosophical education. As they discover the beautiful intelligibility of mathematical beings, students are also led to cultivate intellectual discipline, a sense of wonder, and a character predisposed to the love of order and beauty.

Language Tutorial (Two Years)

Syntax, or the relations of grammar, are the mental constructs closest to words themselves. Latin is the means through which the rules for this art become explicit. It is a highly inflected language, illustrative of the nature of grammar. Often one comes to under-

stand his own tongue best through the study of a foreign language; by comparison and contrast, moreover, he sees what is common between them and essential to language itself. A knowledge of Latin for the study of theology, philosophy, and the classics is itself worthwhile.

Logic Tutorial

(One Year)

The art of grammar is a means of signifying concepts and the relations of reason. The ultimate work of reason is to produce proofs or arguments, and these are of two kinds: those calculated to persuade and those meant for philosophic or scientific demonstration. The art of rhetoric treats the first, and logic or dialectic the second. “Rhetoric,” says Aristotle, “is a counterpart of dialectic.” These are coordinate but contrasting arts and are naturally and profitably studied together. The Logic Tutorial lasts through the freshman year and, together with grammar in the Language Tutorial, completes the trivium.

Since language and logic extend to all subject matters, they represent the necessary and universal instruments of all science. In this way the trivium, logic especially, stands as the first and introductory part of the philosophy sequence.

Mathematics Tutorial

(Four Years)

The four remaining liberal arts (the quadrivium) are mathematical in character. Two — geometry and arithmetic — are pure mathematics, while in astronomy and music one discovers the mathematical beauty and order of the cosmos and the human soul. In astronomy students witness the role of artfulness in human contemplation as they examine the great astronomers’ application of geometry to the heavenly motions. In music, likewise, students discover and contemplate the wonderful, moving patterns of numbers and ratios in both the soul and in physical sounds themselves.

The Mathematics Tutorial, which includes the study of pure mathematics (beginning with the *Elements* of Euclid) and the study of astronomy (beginning with the *Almagest* of Ptolemy), follows

the developments of these parts of the quadrivium up to modern times. The writings of Copernicus, Einstein, Descartes, Lobachevski, and other such masters make up the sources. Here one sees the “modern mind” evolve.

Music Tutorial

(One Year)

The remaining part of the quadrivium is studied separately. The philosophers of antiquity recognized the hearing and making of great music — especially vocal music — as a necessary part of the acquisition of good character and an important preparation for a well grounded study of ethics. The theoretical study of music follows this preparation; through it one discovers the inner mathematical structure of music and what may be called its audible syntax, and music’s power to manifest beauty and move the heart is explained. Like the arts of the trivium, music also has its own special notation, which must be learned as well. Because of music’s kinship with moral philosophy, these are studied together in the junior year.

Philosophy Tutorial

(Three Years)

Philosophy begins with what is best known and most known to us, namely, the sensible world. This is the subject of the second year tutorial. Texts of primary significance include the writings of the pre-Socratics, the *Physics* and the treatise *On the Soul* by Aristotle. The questions in these texts are reconsidered as they appear in the study of mathematical physics in the Mathematics Tutorial, and as they arise in the various experimental science laboratory discussions.

Moral philosophy, which follows, concerns human action. This study depends upon natural philosophy, and, like it, deals with objects we directly experience—but they are less intelligible, because of their contingent character. For this reason it requires more experience. Aristotle’s *Ethics* and *Politics* are of particular interest. The contrasts of modern moral and political thought are carefully studied.

Metaphysics or natural theology, which also depends upon natural philosophy, treats of divine things and is studied in the senior year. These are the richest objects of the intellect, but the most difficult for us to know. Supernatural reality is demonstrated through natural philosophy and is understood by analogy to natural things. Though these divine things are remote from us, they are the most worthy of our efforts to know them.

Theology Tutorial

(Four Years)

St. Thomas points out that “almost all of philosophy is directed toward the knowledge of God, and that is why metaphysics, which deals with divine things, is the last part of philosophy to be learned.” Philosophy brings us naturally to sacred theology, which elevates and illuminates our minds with regard to the Supreme Being. Philosophy also supplies naturally knowable truths that serve as principles by which revealed truth may be more fully understood—it is the handmaiden to theology. The intellectual aspirations that liberal education pursues carry the believer naturally to sacred theology and find their fulfillment in that subject. Sacred Scripture occupies the first year, the Fathers of the Church are studied in the second, and the last two years focus on the principal doctrines and mysteries of the faith—studied chiefly through the writings of St. Thomas Aquinas.



The Place of the Liberal Arts in the Curriculum

In recent times, liberal education has usually been identified with the liberal arts, but traditionally they are distinguished. "Liberal education" names the whole procedure of the philosophic life, including the study of wisdom itself; "liberal arts," on the other hand, properly names seven introductory disciplines which, though intrinsically of lesser philosophic interest, are "certain ways by which the lively soul enters into the secrets of philosophy" (Hugh of St. Victor).

Both the trivium and the quadrivium of the liberal arts are intrinsically ordered toward science and philosophy. As already mentioned, the trivium provides the universal instruments of all scientific demonstration. The quadrivium, too, moves in the same direction. Pure mathematics is an art, inasmuch as the subject matter is constructed in the imagination, but it is also a science, insofar as the mental constructs are not arbitrary; rather, they are constructed according to the nature of quantity. For example, the equilateral triangle that is constructed in the first proposition of Euclid's Elements is discovered, not invented. The mathematical sciences are the clearest and most accessible, and thus supply the logician with the readiest paradigm of scientific demonstration. They prepare the student for more difficult sciences and furnish him with rigorous knowledge that may be used to express the order found in non-mathematical objects, as in astronomy and music.

Philosophy is divided broadly into speculative and practical or moral philosophy. Speculative philosophy is interested in nature and its causes. Moral philosophy, on the other hand, is concerned with right reason as it applies to our active life, that is, as it regulates the life of the passions and appetites, which move us. Astronomy and music take up these broadly divided parts of philosophy in an extrinsic way. They recognize an order in the cosmos and in the movements of men's feelings, and this order is expressed in the light of mathematical principles. It remains for philosophy to account for these things in terms of the intrinsic natural and moral principles.

Natural Science Tutorial

(Four Years)

Two kinds of experience form the basis for natural science. One is the spontaneous, inescapable experience common to all men, which produces a certain, but somewhat indistinct and general, knowledge of nature. It is here that natural science begins. The Treatises on natural philosophy view nature in the light of this experience. But most of the differences among natural things require a more particular experience.

Experimentation seeks such experience. It submits objects to close observation, alters them in order to turn up distinguishing characteristics, and measures their response to its questioning. Such experimentation, if it is scientific and not merely random, occurs in a context of a theory about the natural world, or else grows out of questions which arise from some view of the world already possessed.

Mathematics has also played a role in theories about the natural world since the time of Ptolemy and Archimedes. In the modern era, experimental science has striven to be as mathematical as possible. This is understandable, since mathematics gives a kind of intelligibility to the world, and the human mind, while capable of grasping certain general truths about nature without such theories, is unable to understand the finer details on the basis of observation alone. The mathematical approach to nature is seriously limited, however, in that it does not attain the natural as such. Accordingly, the mathematical approach to science (whether modern or ancient) must be balanced with studies which concern the proper principles of natural things. In part, this balance is achieved through the philosophy tutorials. General inquiries of this sort are also appropriately carried out within the Science Tutorial, as the students are led to reflect on particular theories.

In the first year, therefore, experimental biology is approached through natural history — that is, through the observation of living things as they are actually living and functioning in their natural environment. Knowledge of the living gives us our primary insight into the sphere of the non-living. After a brief consideration of the theory of measurement, chemistry is taken up next, leading to the classical atomic theory. In subsequent years, rational mechanics,

optics, electromagnetism and relativity theory are studied. Texts by such scientists as Linnaeus, Lavoisier, Galilee, Newton, Huygens, Faraday, and Maxwell are supplemented by laboratory sessions. The Science Tutorial is coordinated with the progress of the Philosophy and Mathematics Tutorials.

Seminar

(Four Years)

A variety of topics make up the Seminar. There are many works of literature that contribute to the intellectual life, not in purely intellectual terms, but by an appeal to the imagination or by moving the affections. At the same time, these works often present or imply important “world views” in a way that is often more accessible to the young than are works of pure philosophy. There are other works worthy of study. History, as well as fiction, supplies the student with valuable experience not available to him in his own life. Many philosophical and theological works of primary historical importance are also included in the reading program. Writings such as these make up the materials used in Seminar discussions. In these discussions, the students are largely responsible for conducting the discourse along relevant lines. Evening scheduling permits discussions to continue beyond the usual class period if need be.

The Seminar is also coordinated with other parts of the curriculum. For example, the works of poetry read for the Seminar are discussed in relation to grammar, rhetoric, and logic, since poetry, too, is a mode of discourse and type of argument. Other readings are related to logic and philosophy. The histories used in the Seminar give rise to questions about the nature of historical knowledge. Similar questions may be asked about the social sciences, instances of which are also read in the Seminar. The philosophical and theological poetry or literature read is, of course, pertinent to the Philosophy and Theology Tutorials.

History and Social Science

The uniform curriculum of Thomas Aquinas College does not include distinct parts devoted to history and the social sciences. When one considers that these subjects are often prominent in

contemporary humanities programs, this fact may be puzzling.

No college can claim to complete a student's education, nor should it claim to teach all things. It ought to assert that it will teach him what is first and fundamental. Histories by such writers as Herodotus, Thucydides, Plutarch, Gibbon, and Tocqueville are read. However, the discussions they provoke are not limited merely to an interest in historical fact. These discussions, for example, may involve an analysis of the assumptions used by the writer in establishing and evaluating historical events. The value of reading history will always depend upon the quality of the reader's general understanding of reality. History itself will not make a well-ordered mind, but the cultivated intellect will profit greatly from the study of history.



Readings

(Year and Course)

The following is a list of works read in whole or in part in the curriculum of Thomas Aquinas College. They are not all of equal weight. Some are regarded as masterworks, while others serve as sources of opinions that either lead students to the truth or make the truth more evident by opposition to it.

Freshman Year

Seminar

Homer	<i>Iliad, Odyssey</i>
Plato	<i>Ion, Republic, Symposium</i>
Aeschylus	<i>Agamemnon, Choephoroe, Eumenides</i>
Sophocles	<i>Oedipus Rex, Oedipus at Colonus, Antigone</i>
Herodotus	<i>Histories</i>
Aristotle	<i>Poetics, Rhetoric</i>
Plutarch	<i>Lives (Lycurgus, Pericles, Alcibiades, Aristides, Alexander)</i>
Euripides	<i>Hippolytus</i>
Thucydides	<i>History of the Peloponnesian War</i>
Aristophanes	<i>The Birds, The Clouds</i>

Language

Wheelock	<i>Latin: An Introductory Course Based on Ancient Authors</i>
Nesfield	<i>Aids to the Study and Composition of English</i>

Mathematics

Euclid	<i>Elements</i>
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Natural Science

Aristotle	<i>Parts of Animals</i>
DeKoninck	<i>The Lifeless World of Biology</i>
Fabre	<i>Souvenirs Entomologiques</i>
Galen	<i>On the Natural Faculties</i>

THOMAS AQUINAS COLLEGE

Harvey	<i>On the Motion of the Heart and Blood, On Animal Generation</i>
Linnaeus	<i>Systema Naturae</i>
Pascal	<i>On the Equilibrium of Liquids</i>
Archimedes	<i>On Floating Bodies</i>
Mendel	<i>Plant Hybridization</i>

*Scientific papers of Driesch, Gould and Marler,
Tinbergen, Goethe, Virchow, von Frisch, et alia*

Measurements Manual

Philosophy

Plato	<i>Meno, Protagoras, Gorgias, Apology, Crito, Phaedo</i>
Porphyry	<i>On the Predicaments (Isagoge)</i>
Aristotle	<i>Categories, On Interpretation, Prior Analytics, Posterior Analytics, Topics</i>
St. Thomas Aquinas	<i>Proem to the Posterior Analytics</i>

Theology

The Holy Bible

Sophomore Year

Seminar

Virgil	<i>Aeneid</i>
Lucretius	<i>On the Nature of Things</i>
Cicero	<i>Offices</i>
Livy	<i>Ab Urbe Conditia</i>
Plutarch	<i>Lives (Romulus, Numa, Fabius, Caesar, Coriolanus, Cato the Younger, Brutus)</i>
Tacitus	<i>Annals</i>
Epictetus	<i>Manual</i>
St. Augustine	<i>Confessions, On the Teacher</i>
Boethius	<i>Consolation of Philosophy</i>
Dante	<i>Divine Comedy</i>
Chaucer	<i>Canterbury Tales</i>
Spenser	<i>Faerie Queen</i>
St. Thomas Aquinas	<i>On the Teacher</i>

CURRICULUM

Language

Wheelock	<i>Latin: An Introductory Course Based on Ancient Authors</i>
Martin of Denmark	<i>Tractas De Modis Significandi</i>
Horace, Cicero	<i>Selections</i>
St. Thomas Aquinas	<i>Selections</i>
	<i>Canon of the Mass</i>

Mathematics

Plato	<i>Timaeus</i>
Ptolemy	<i>Almagest</i>
Copernicus	<i>Revolutions of the Heavenly Spheres</i>
Apollonius	<i>On Conic Sections</i>
Kepler	<i>Epitome of Copernican Astronomy, Astronomia Nova</i>
Archimedes	<i>On Conoids and Spheroids</i>

Natural Science

Aristotle	<i>On Generation and Corruption</i>
St. Thomas Aquinas	<i>On the Principles of Nature, On the Combination of the Elements</i>
Lavoisier	<i>Elements of Chemistry</i>
Avogadro	<i>Masses and Proportions of Elementary Molecules</i>
Dalton	<i>Proportion of Gases in the Atmosphere</i>
Gay-Lussac	<i>Combination of Gaseous Substances</i>
Pascal	<i>Treatise on the Weight of the Mass of Air</i>

Scientific papers of Berthollet, Couper, Lavoisier, Mendeleev, Richter, Wollaston, Cannizzaro, et alia

Atomic Theory Manual

Philosophy

Pre-Socratic Philosophers	<i>Fragments</i>
Aristotle	<i>Physics, De Anima</i>

Theology

St. Augustine	<i>On Christian Doctrine, On the Spirit and the Letter, On Nature and Grace, On the Predestination of the Saints, On the Gift of Perseverance, City of God</i>
St. Athanasius	<i>On the Incarnation</i>
Gaunilo	<i>On Behalf of the Fool</i>
St. Anselm	<i>Proslogion, Reply to Gaunilo</i>
St. John Damascene	<i>An Exact Exposition of the Orthodox Faith</i>

Junior Year

Seminar

Cervantes	<i>Don Quixote</i>
St. Thomas Aquinas	<i>On Kingship, On Government</i>
Machiavelli	<i>The Prince, Discourses</i>
Bacon	<i>The Great Instauration, Novum Organum</i>
Shakespeare	<i>Julius Caesar, King Richard the Second, King Henry the Fourth: Part One, Hamlet, King Lear, Othello, Macbeth, Twelfth Night, The Tempest, Sonnets</i>
Descartes	<i>Discourse on Method, Meditations, Rules for the Direction of the Mind</i>
Pascal	<i>Pensées</i>
Hobbes	<i>Leviathan</i>
Locke	<i>Essay Concerning Human Understanding, Second Essay on Civil Government</i>
Berkeley	<i>Treatise Concerning Human Understanding</i>
Hume	<i>An Enquiry Concerning Human Understanding</i>
Swift	<i>Gulliver's Travels</i>
Milton	<i>Paradise Lost</i>
Gibbon	<i>Decline and Fall of the Roman Empire</i>
Corneille	<i>Le Cid</i>

CURRICULUM

Racine	<i>Phaedre</i>
Rousseau	<i>Social Contract, Discourse on the Origin of Inequality</i>
Spinoza	<i>Theologico-Political Treatise</i>
Hamilton, Madison, Jay	<i>Federalist Papers</i>
Kant	<i>Critique of Pure Reason</i>
Leibniz	<i>Discourse on Metaphysics</i>

Articles of Confederation

Declaration of Independence

U.S. Constitution

Lincoln-Douglas Debates

Music

Plato	<i>Timaeus</i>
Boethius	<i>On Music</i>
Mozart	<i>Sonatas</i>
Gustin	<i>Tonality</i>

Mathematics

Viete	<i>Standard Enumeration of Geometric Results, Introduction to the Analytic Art</i>
Descartes	<i>Geometry</i>
Archimedes	<i>Quadrature of the Parabola</i>

Mathematical works of Hippocrates, Archimedes, Cavalieri, Pascal, Leibniz, Bernoulli, Newton, Berkeley, Balzano, et alia

Natural Science

Descartes	<i>Principles of Philosophy</i>
Galileo	<i>Two New Sciences</i>
Newton	<i>Mathematical Principles of Natural Philosophy</i>

Philosophy

Aristotle	<i>Nicomachean Ethics, Politics</i>
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Theology

St. Thomas Aquinas

*Summa Theologiae: On Sacred Doctrine,
On God, On Law*

Senior Year

Seminar

Tolstoy

War and Peace

Smith

Wealth of Nations

Kant

*Groundwork for the Metaphysics of
Morals*

Goethe

Faust

Hegel

*Phenomenology of Mind, Philosophy of
History*

Flaubert

Three Tales

Marx

*Capital, Communist Manifesto,
Economic and Philosophical
Manuscripts, German Ideology*

Melville

Billy Budd

Willa Cather

My Antonia

Engels

*Quantity and Quality, Negation of the
Negation*

Darwin

Origin of Species

Nietzsche

*Beyond Good and Evil, Use and Abuse of
History*

Twain

Huckleberry Finn

Austen

Emma

Freud

General Introduction to Psychoanalysis

Jung

Analytical Psychology

Newman

Development of Christian Doctrine

Kierkegaard

*Fear and Trembling, Philosophical
Fragments*

Dostoyevski

Brothers Karamazov

Eliot

Journey of the Magi, The Waste Land

St. Pius X

Pascendi Dominici Gregis

Leo XIII

Aeterni Patris, Rerum Novarum

Pius XI

Quadragesimo Anno

Pius XII

Humani Generis

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Second Vatican Council	<i>Lumen Gentium</i>
Plato	<i>Phaedrus</i>
Tocqueville	<i>Democracy in America, The Old Regime and the French Revolution</i>
Husserl	<i>The Idea of Phenomenology</i>
Flannery O'Connor	<i>A Good Man is Hard to Find, The Enduring Chill</i>
St. Thomas Aquinas	<i>The Division and Methods of the Sciences</i>

Mathematics

Pascal	<i>Generation of Conic Sections</i>
Taylor	<i>Integral Calculus</i>
Dedekind	<i>Essay on the Theory of Numbers</i>
Lobachevski	<i>Geometrical Researches on the Theory of Parallels</i>

Natural Science

Einstein	<i>Relativity: The Special and General Theory</i>
Huygens	<i>Treatise on Light</i>
Newton	<i>Optiks</i>
Maxwell	<i>A Treatise on Electricity and Magnetism</i>
Gilbert	<i>De Magnete</i>
Ampere	<i>Papers</i>

Mechanics, Waves, and Optics Manual

Electricity and Magnetism Manual

Philosophy

Aristotle	<i>Physics, Metaphysics</i>
St. Thomas Aquinas	<i>On Being and Essence</i>

Theology

St. Thomas Aquinas	<i>Summa Theologiae: On the Trinity, On the Sacraments, On the Passion of Christ</i>
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Compositions

Writing requires both greater completeness and greater precision than does speech. On the one hand, the writer cannot make assumptions about the unknown reader; on the other hand, his prose must be efficient. The College helps students develop their writing skills through the essays they write periodically each year. Five or six essays are written in both freshman and sophomore years; two lengthier essays are written in junior year. These essays are reviewed carefully by tutors for content as well as for grammar, style, and arrangement and development of ideas. Seniors write a more substantial “Senior Thesis”.

Senior Thesis

The Senior Thesis is an integral part of the curriculum. As compared with the other parts, it requires a greater independence on the part of the student. He frames a question of the sort the authors in the program themselves frame, and, under the direction of a tutor, refines, explores, and answers that question. The student’s answer need not be ultimate, but it must not be superficial or simply the repetition of authority. The thesis is of greater length than the other compositions in the program and is defended before a committee of faculty examiners in a session open to all.

The ability to carry out such an investigation and reasonably to account for and defend its conclusions is an important aim of the program, and a successful Senior Thesis may be seen as a formal and public display that the student has begun to have such an ability in his own right.

The following titles are representative of Senior Theses:

Is Tonal Music Natural?

*The View of Human Nature Underlying the United States
Constitution*

The Role of Suffering in Redemption

A Defense of the Legitimacy of the Calculus

The True Method of Procedure in Biological Science

CURRICULUM

The Effect of Philosophy on Language: A Consideration of the Poetry of T. S. Eliot

A Consideration of the Difficulties of the Special Theory of Relativity

The Difference between Grammar and Logic

Whether the Marital Union Is a Fitting Symbol of the Union of Christ and the Church

The Atomic Theory in View of the Physics of Aristotle

Obedience and Its Relationship to Charity

Whether Men Can Be Good without Grace

A Consideration of the Ways in Which Galileo and Newton Use the Infinite in Understanding Motion

An Analysis and Critique of John Locke's Theory of the End of Government

Why Should Music Be Studied Mathematically?

When Is the Rational Soul Present in Man's Generation?

*The Natural Law in the Declaration of Independence:
A Classical Interpretation*



Senior thesis defense

St. Vincent de Paul Lecture and Concert Series

It is important that students have an opportunity to examine a subject presented in the format of a lecture or concert. These presentations may be directly related to texts and issues studied in the program or they may be natural outgrowths.

Often preceded by a formal dinner in honor of the guest speaker, lectures are always followed by an open-ended discussion permitting careful questioning and detailed answers.

Endowed by Paul and Barbara Henkels, the St. Vincent de Paul Lecture and Concert Series is an integral part of the curriculum. All students and faculty are expected to attend and participate.

The following is a selection of lectures, concerts, and readings given as part of the Lecture Series:

Dr. Mortimer Adler [†] <i>Author, Educator</i>	<i>Great Books, Democracy and Truth</i>
Dr. Michael Behe <i>Lehigh University</i>	<i>Science Stumbles Upon Design</i>
Justice Antonin Scalia <i>U. S. Supreme Court Justice</i>	<i>Interpreting the Constitution</i>
Dr. Alan L. Keyes <i>Author, Presidential Candidate</i>	<i>The Declaration of Independence and the Spirit of American Law</i>
Dr. George Tennyson <i>University of California, Los Angeles</i>	<i>Readings on the Holy Grail: Tennyson, T. S. Eliot, and Charles Williams</i>
Palisades Trio in concert <i>Members of the Los Angeles Philharmonic</i>	<i>Selections from Loeillet, Beethoven, and Tchaikovsky</i>
Fr. Richard John Neuhaus [†] <i>Author, Editor</i>	<i>The Many Meanings of Christian America</i>
Dr. Wilbur Knorr <i>Stanford University</i>	<i>Existence Proofs in Ancient Geometry</i>

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Malcolm Muggeridge [†] <i>Author, BBC Commentator</i>	<i>Crisis of Civilization</i>
Dr. Harry Jaffa <i>Claremont College</i>	<i>The Moral Majority and the Future of American Politics</i>
Philharmonia Trio in concert <i>Members of the Los Angeles Philharmonic</i>	<i>Selections from Bach, Ravel, Francoeur, and Dohnanyi</i>
Dr. Thomas G. West <i>University of Dallas</i>	<i>Thomas Aquinas and Leo Strauss</i>
George Sim Johnson <i>Author</i>	<i>The Death of Darwinism</i>
Geraldine O'Grady and Onagh Keogh <i>Violin Duo</i>	<i>Classical and Irish popular duets</i>
Frank Fowles <i>Rhapsode</i>	<i>The Death of Patroklos, a Recitation from the Iliad</i>
Dr. Hadley Arkes <i>Amherst College</i>	<i>The Novelty of the Tradition</i>
Christopher Derrick [†] <i>British author, Lecturer</i>	<i>C. S. Lewis: A Literary Approach</i>
Dr. Eva T. H. Brann <i>St. John's College (Annapolis)</i>	<i>Plato's Theory of Ideas</i>
Dr. Ralph McNerny [†] <i>University of Notre Dame</i>	<i>On God's Omnipotence</i>
Dr. Richard S. Westfall <i>Indiana University</i>	<i>Order of Composition of Newton's Principia</i>
Erik von Kuehnelt-Leddihn [†] <i>Author, Lecturer</i>	<i>The Islamic World</i>
Dr. Scott Hahn <i>Franciscan University of Steubenville</i>	<i>A Biblical Theology of Natural Law in St. Thomas</i>
Dr. Giuseppe Mazzotta <i>Yale University</i>	<i>The Self in History</i>

Examinations and Grades

Examinations are given periodically during the year. These contribute to an assessment of performance in each subject, but for students who regularly participate in classroom conversations, they are not the principal means of showing progress in the program. By observing contributions to the daily conversations, tutors are well aware of their students' development. Exams may help tutors make better judgements about students and, especially for those students who enter class conversations infrequently, may even provide the primary source of evaluating their understanding of the subject matter. Examinations aid students in measuring their own grasp of the material and provide occasions for them to exercise their knowledge and reasoning power.

Letter grades and academic progress

Since students come to Thomas Aquinas College to attain some share of wisdom, grades ought to be relatively unimportant to them. The principles of wisdom that form the mind and character are much worthier of pursuit than letter grades, which are only signs of progress. Students should orient themselves above all to a love of wisdom; their grades should then take care of themselves. Nevertheless, letter grades are necessary for students who transfer to other schools or who continue with graduate or professional studies.

Grades, though fallible, are also useful measures of a student's progress. The grade for each course is A, B, C, D, or F. "C" represents satisfactory progress. A "C" average is required to graduate. Students whose semester average falls below "C" for a term are notified by the Dean that they are on Academic Probation for the following term. To be taken off Academic Probation, they must attain a "C" average for that term and must also raise their cumulative average to "C". Students whose semester average falls below "C" for two successive terms are dismissed from the program. Since the program is cohesive, each course contributes essentially to it and to the student's growing discernment of the relations among the various arts and sciences. Courses not successfully completed cannot be made up piecemeal; therefore, students receiving an "F" for a course normally are dismissed from the program.

The Don Rags

Twice yearly during the freshman, sophomore, and junior years, each student sits with his tutors and hears their observations on his work. The primary aim of the Don Rag is not, like a report card, to state the degree of a student's mastery of the material. It is, rather, an occasion for offering him specific advice on how to improve his class preparation and participation and to help him advance in the intellectual life. Tutors thus work with the student to enable him to pursue more successfully the wisdom offered by great books.

In the event that a student is in danger of failure in one or more subjects, the Don Rag also may be an opportunity to alert him and to make suggestions for improving his performance. The Don Rag takes place with nearly half the semester still to come and subsequent classroom performance can strongly affect a student's grades. The Don Rag does not, therefore, anticipate infallibly the final grades he might earn.

Writing Preceptorial

During their first week in the College, all freshmen write diagnostic essays. Those freshmen judged by tutors to need additional work in grammar and rhetoric attend the writing preceptorial, a weekly class discussion led by a tutor on the principles of grammar and rhetoric. For the duration of the preceptorial, which runs through most of the first semester, students write no papers for their regular classes; but they do write short essays each week and then meet individually with tutors to discuss them. By the end of the preceptorial, students must achieve a satisfactory level of writing ability.

Algebra Enabling Exam

The Junior Mathematics Tutorial makes use of algebra. Each student must demonstrate a basic proficiency in algebraic operations by passing the Algebra Enabling Examination by the end of the sophomore year; no student will be allowed to continue to the junior year unless he passes the Enabling Examination. The exam is given twice in the freshman year and twice in the sophomore

year and must be taken each time until passed. An optional Algebra Preceptorial is available for students who have difficulty with this examination.

The Degree

Thomas Aquinas College is accredited by the American Academy for Liberal Education and by the Western Association of Schools and Colleges. (See contact information, p. 85.) Graduates are awarded the degree of Bachelor of Arts, having completed the approximate equivalent of 146 semester hours.

The following chart is set out to show the number of hours each course meets per week. Each semester contains 16 weeks of classwork and one week of final examinations.

Course	1 st Year		2 nd Year		3 rd Year		4 th Year		Total
	I	II	I	II	I	II	I	II	
Mathematics	4	4	4	4	3	3	3	3	28
Philosophy	3	3	3	3	3	3	3	3	24
Language	3	3	3	3					12
Theology	3	3	3	3	3	3	3	3	24
Laboratory	3	3	3	3	4	4	4	4	28
Music					2	2			4
Seminar	2	2	2	2	4	4	4	4	24
Senior Thesis								2	2
Hours per Semester	18	18	18	18	19	19	17	19	146

The Library

The College's focus on the perennial questions of the human mind should naturally be reflected in the library, which collects books and resources more or less pertinent to that enterprise. Accordingly, the library is intended to supply what may be necessary or helpful to the students or their tutors in the achievement of their primary educational goal: to acquire the beginnings of wisdom, human and divine, as these are found in great books and original

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St. Bernardine of Siena Library

texts. Since the great books themselves are the textbooks and supply what is needed—and indeed more than can be adequately evaluated on a first reading—in the day-to-day studies of the students, the College discourages students from reading secondary sources and commentaries, which are likely to inhibit a direct and unprejudiced acquaintance with the books they read.

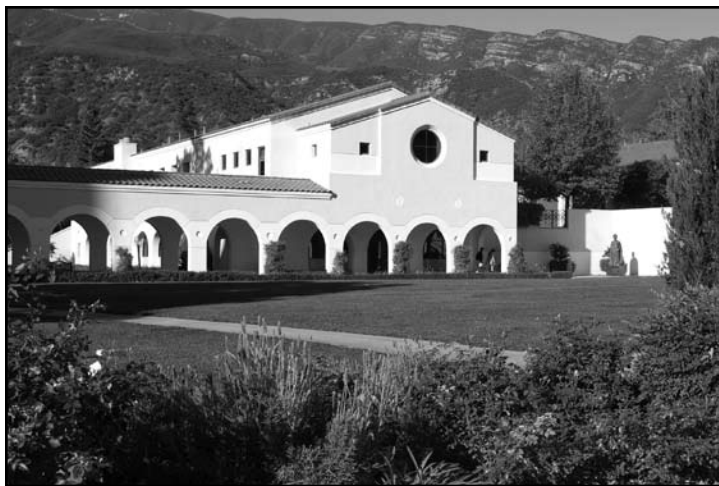
In selecting works to be read and studied in the classroom, then, the College has passed over a great many works which are nevertheless eminently worth reading and should be available to those who are able to study them. In its acquisitions, therefore, the library deliberately builds upon the curriculum. Attention is first given to alternate translations and original-language editions of the works read in the curriculum, as well as other works by the same authors and the best commentaries on them.

The work within the classroom, and the preparation for it, is only a beginning in wisdom. This beginning cannot be greatly developed and extended at the College, but it is the particular concern of the junior papers and the Senior Thesis to develop it as much as possible. This development, and the formation of habits of discernment in choosing what to read, require a selective but fairly extensive library. Further, the rigors of a formal approach to a problem in class often can be suitably complemented with extra-curricular

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reading which is less formal but still intellectually stimulating and important. And, of course, it is also important for students to have now and then the occasion to relax their minds altogether from the rigors of the program through informal reading or listening. Hence the library maintains a fair number of resources, especially fiction, periodicals, and music recordings, for those purposes as well.

Since 1995, the collection has been located in St. Bernardine of Siena Library, an 18,000 square foot facility built, like the rest of the campus, in a modified California-mission style. St. Bernardine's beauty is a fitting complement to the intellectual activity it serves. This building also houses quiet study areas, computers for student use, a fine arts room, and a reading room for the perusal of scholarly and other journals.



St. Albertus Magnus Science Hall

Campus Life

Liberal education seeks to bring the student to think deeply and carefully about the most important questions which men face. A certain degree of separation from the workaday world is necessary. The student does not remove himself because these questions have nothing to do with the world—it is precisely because they belong inescapably to that workaday world that they are important and must be faced. But for learning to take effect and to be thorough, one must pause at length from the distractions of life: “A little learning is a dangerous thing, drink deeply or taste not . . .” The student should attain considerable intellectual maturity during his college years. He should come out as a senior, grown in wisdom, not as a sophomore, a mere “wise fool.” A deep and sustained concentration goes into the process. Education is made up of habits that we need for a whole lifetime. These habits must be well planted, watered, and nourished. They may have to survive many a drought: “A good beginning is more than half of the whole.” This means that



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for the most part students remove themselves from the hurly-burly of metropolitan life for the serenity of the scholarly life.

The concentration required of the student has other implications. He needs time to become knowledgeable, and he must be knowledgeable to act wisely. Student activism for social reforms, however honorable, is not of the essence of liberal education. Reforming society belongs to the entire community, not just to the colleges. A college serves best in this work by educating well.

The location of Thomas Aquinas College is well suited to this education. Situated 65 miles northwest of Los Angeles in a mountain valley at the confluence of Santa Paula Creek and Sisar Canyon Creek, the 131-acre campus is adjacent to the Los Padres National Forest and includes its own beautiful park with streams and ponds. The campus architecture is in the style of the California missions. Red tile roofs, stucco walls, stately arcades, sweeping lawns and lush beds of flowers provide a beautiful setting for the life of learning. Students and faculty gather for meals, lectures, and social events in St. Joseph Commons. A permanent chapel, Our Lady of the Most Holy Trinity Chapel was dedicated in March of 2009. Albertus Magnus Hall, named for the medieval pioneer of science and teacher of St. Thomas Aquinas, provides laboratories and classrooms. St. Augustine Hall is the primary location for seminars and tutorials. With a vaulted 16th century Spanish ceiling and more than 60,000 volumes, St. Bernardine of Siena Library is



a favorite place to study. Six beautiful residence halls provide excellent, strictly single-sex student living accommodations. Outdoor athletic facilities, along with nearby beaches and hiking trails, afford opportunity for exercise in the mild California climate.

Thomas Aquinas College is an independent college for men and women. Though the College is devoted to the great Catholic educational tradition, it is open to all students. Faith is a gift. We rejoice with those who have it and we welcome those without it, believing sincerely that this tradition, elevated through the truths of Christian wisdom, is a benefit to all men.

A close-knit community of students and teachers is highly desirable. This is only possible when the size of the school remains small. Thomas Aquinas College admits 102 freshmen each year and has a maximum student body size of about 350.

Because of its unique character, the College attracts students from all parts of the country, from abroad, and from all parts of society. Despite differences of personality and background, students should have this in common: an honest desire to learn and to live the serious life of scholarship.

This life does not demand genius; it requires the will to learn and to be intellectually thorough and honest. Students are encouraged to aid each other in their education. Mixing the exceptional with the ordinary intellect works for the good of both. Young minds tend toward sophistries in difficult matters. The quick can often be preserved from these by the more deliberate who insist upon a clear and accurate accounting of what is said. Mutual assistance creates an esprit de corps that is wholesome in building character and preparing men for society. Every effort is bent in curricular and campus life toward promoting this spirit. Common rooms exist so that students may continue their scholarly discussions during their free time.



The College Community

A college is more than a community. As the Latin source of the word “college” indicates, it is a “sending together on a mission.” This implies something to be accomplished and the need of working with another to do it. Basically, the association is between teacher and student; all other college relationships refer to this one. St. Thomas likens this relationship to that of a doctor and his patient. The doctor ministers to the patient, not to put health into him, but to help the patient’s body gain health for itself. In the case of teacher and student, the objective is the student’s education, his intellectual development. The nature of this relationship excludes opposition between the parties involved. The community of teachers and students, being unified by a common objective, should be organic. The parts, like the organs of the body, cooperate in the work of the whole. Thomas Aquinas College is deliberately small so that the individual is not lost, and his needs are not ignored.

Social order and the well-being of each student make necessary certain rules governing campus life. The teacher (and the College generally) is naturally an agent of the parents, assisting them to bring the minds and souls of the young to maturity. This is serious work. Conscious of this and aware of the inseparability of the intellectual and moral lives, the College sets rules of conduct becoming to Christians. Time-honored Christian values, not contemporary permissiveness, are the basis for these rules.

Parental Notification

Since the College is an agent of the parents, it routinely informs them of the academic and disciplinary status of their son or daughter, unless the student is of age and self-supporting. A student who fulfills these two conditions must so indicate, or the usual procedures for informing parents will be followed.

Parents and students should be aware of the following:

Students are expected to maintain their own medical insurance while enrolled. Although the College has general liability insurance, it does not provide medical insurance for any injuries which occur at the College or at College-related events, whether to students, their families, or their friends. Nor does it provide stu-



dent medical insurance for illness during periods of enrollment at the College.

The College reserves the right to dismiss a student from the program for using illegal drugs or alcohol on campus. Behavior which may result from serious medical or psychiatric illness and which renders the student unable to pursue his studies, or which represents a danger to the student or to others, or which seriously disrupts the orderly functioning of the College, may cause the student to be subject to involuntary withdrawal. Since misconduct off-campus can harm the reputation of the College, interfere with the climate of learning, and indicate that a student is not suited to the program, such behavior also is subject to disciplinary action.

A student who is expelled may be required to leave the campus immediately. In cases serious enough to warrant expulsion, when circumstances and time permit, the Assistant Dean for Student Affairs will contact the parents or guardians of a student who is not of legal age so that they can arrange suitable travel and accommodation for that student and storage for his possessions.

Attire and Residence

Proper dress is proportionate to the dignity of one's activities; coveralls, for instance, are suited to manual labor but not to

divine worship. Accordingly, more formal dress is worn throughout the week in the chapel, offices, classrooms, laboratories, dining hall, and library, and for formal Friday dinners and Sunday brunch. Women wear skirts or dresses of modest length with modest sleeve and neck lines and street shoes or sandals. Men wear slacks, shirts with collars, and dress shoes or sandals with socks.

Men's and women's residence halls are always off-limits to the opposite sex.

The private possession or use of alcohol is forbidden on campus. Possession or use of illegal drugs or narcotics is strictly forbidden.

The residence halls are locked at 11:00 p.m. Sunday through Thursday and at 1:00 a.m. on Friday and Saturday nights. Students are to be in their residence halls by these times. In special cases students can be admitted later by prior arrangements with the residence hall prefect.

Religious Life

Religious exercises are not required of students, but are an integral part of campus life.

The common good of the College community embraces more than purely academic affairs. Liturgical life is to be fostered. Whatever nourishes the faith belongs to religious education; without strong faith, the best theology is only trivial. The Sacraments, the Mass, and devotional practices are important to Catholic edu-



cation. The College chaplains know the proven spiritual life of the Church and are convinced of its importance.

Three Masses are offered daily in the College chapel, and there are no classes at those times so all may attend. Confessions are heard before and after all liturgical services. Eucharistic adoration is scheduled each day. Morning Prayer, Compline, the Rosary, and other liturgies and private devotions are traditional at the College and are well attended. Religious vocations are fostered and spiritual direction is offered.

Social Life and Athletics

The student activities program complements the academic program of Thomas Aquinas College by providing the recreation so conducive to the successful pursuit of a serious and demanding intellectual life.

Hiking and backpacking trails are readily available in Los Padres National Forest, which borders the campus. The Pacific Ocean is 20 minutes away and provides opportunities for surfing and other water sports at the beach. The harbors at Ventura and Santa Barbara also offer whale watching tours, deep-sea fishing, and excursions to the nearby Channel Islands for diving, snorkeling and sight-seeing. Many cultural and recreational activities are also available and easily accessible in Ventura, Santa Barbara and Los Angeles.

Several formal dances are scheduled each year, with music, entertainment, and refreshments planned entirely by the students. A picnic inaugurates the year's activities in September, and the fall senior-freshman party enables the students to meet one another



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and to discuss the aims of the school and the expectations of the freshmen. The spring picnic is the occasion for an alumni reunion, with seminars for the alumni followed by sports, games, and a barbecue dinner.

Formal dinners are held at Thanksgiving and Christmas and on other occasions throughout the year. Faculty members often entertain students in their homes. At year's end, each class organizes a dinner, brunch, or party for the seniors, who are honored as well at the President's annual dinner.

Movies are scheduled every week on campus throughout the year. Poetry and drama readings, hosted by members of the faculty, and extracurricular seminars are part of the College life.

Athletics include organized intramural basketball, football, and volleyball leagues as well as membership in off-campus city leagues. Students have joined as individuals and have fielded teams in softball, basketball, women's soccer, and volleyball for league play in nearby communities. A tennis court and weight-lifting rooms are also available on campus.



Admissions

Thomas Aquinas College admits only those who intend to enter as freshmen. Though the program of the College belongs essentially to the Catholic tradition, no one is excluded on the basis of religion. It is expected that an applicant will have followed a college preparatory course that includes at least two years of algebra, one year of geometry, and two years of a foreign language. Additional work in mathematics and language study is advised, as well as least two years of natural science. Home educated applicants should also follow these recommendations.

Every applicant must take either the SAT (Collegeboard.com) or the ACT (ACT.org). When requesting scores to be sent to Thomas Aquinas College, use College Board code number 4828 or ACT code number 0425. Canadian students and other foreign students should also take the SAT. Applicants from countries where English is not the first language spoken must submit the results of their efforts on the Test of English as a Foreign Language (TOEFL).

Applicants must also present three letters of reference, including two from teachers in the school last attended.

The Admission Committee is much interested in the student's writing. The application essay questions are designed to allow an applicant to give a full account of himself and his interest in books and the College. The essays can tell the Committee more about many applicants than do the other documents. Applicants are advised to take great care in completing and presenting their essays.

The Admission Committee or the applicant may request an interview. Applicants are encouraged to visit the campus where they may meet with members of the Admission Office, or to meet with representatives from the College who are visiting in the vicin-

ity of the student's home.

The Admission Committee will act upon applications submitted by high school students as early as the first semester of their senior year. A final transcript of high school studies must be submitted as soon as possible after graduation and will complete the application records. Applicants who have undertaken college-level studies elsewhere before applying for admission to Thomas Aquinas College should submit transcripts of these studies as well as their high school transcripts.

Thomas Aquinas College has a rolling admissions policy, which means that applications are considered in the order in which they are received.

A complete application includes an application form, required essays, three reference letters (at least two of which should be from teachers), transcripts of high school studies and, where applicable, college studies, and scores from the ACT or the SAT.

Acceptance remains provisional until after the College has received and reviewed the applicant's signed Payment Plan and Promissory Note, a transcript of grades through the second semester of the senior year in high school and health and registration information.

There is no application fee.

High School Summer Program

High school juniors should consider attending the College's two-week Great Books Summer Program, which offers participants a taste of daily life at the College, in and outside the classrooms. Information on this program is available on the College's website (click on "High School Summer Program") or from the Admissions Office.

Campus Visits

Prospective students should obtain firsthand knowledge of any college they may be considering, but it is especially wise in the case of Thomas Aquinas College because of its unique curriculum and methods. The College strongly advises prospective students to visit for one to three days. Visiting students are given a room in a

residence hall and may take meals in the College dining hall, all without charge.

How to Make Arrangements

Contact the Admissions Office at least two weeks before the preferred dates of your visit. Parents are welcome to visit and can be offered non-residence hall accommodations when available.

Please contact the Admissions Office for information about local hotels and motels.

If traveling by car, there are two ways to come:

(a) Take Highway 101 to Highway 126 (in Ventura) and follow Highway 126 east to the 10th Street exit in Santa Paula. After exiting from Highway 126 turn left and follow 10th Street which becomes Highway 150 for six miles, and turn right into the campus.

(b) Take Highway 5 to Highway 126. Follow Highway 126 west through Fillmore to 10th Street in Santa Paula. Turn right and follow 10th Street which becomes Highway 150 for six miles, and turn right into the campus.

If flying, arrangements can be made (after confirming with the Admission Office the date and time of your flight) to get to the Oxnard Airport (OXR) from the Los Angeles International Airport (LAX) either by plane or bus. A College representative will then provide transportation from the Oxnard Airport to the campus.

Expense will be limited to transportation and a small amount of spending money.

Classroom decorum requires students to dress somewhat formally: modest dresses or skirts for women, slacks and collared shirts for men. Visitors are invited to dress with a touch of formality for class, at weekday meals, in the chapel during liturgies, and at lectures or concerts.

Student Body Profile 2009-2010

Number of students: 345

Men: 160

Women: 185

States represented: 41

Alaska: 1

Arizona: 10

Arkansas: 1

California: 116

Colorado: 3

Connecticut: 2

Florida: 4

Georgia: 4

Hawaii: 1

Idaho: 5

Illinois: 8

Indiana: 2

Iowa: 3

Kansas: 3

Kentucky: 2

Louisiana: 4

Maryland: 3

Massachusetts: 6

Michigan: 10

Minnesota: 4

Mississippi: 1

Missouri: 8

Montana: 4

Nebraska: 2

Nevada: 1

New Hampshire: 1

New Jersey: 2

New Mexico: 5

New York: 4

North Dakota: 1

Ohio: 9

Oklahoma: 5

Oregon: 10

Pennsylvania: 5

Tennessee: 1

Texas: 12

Virginia: 12

Washington: 14

Washington, D.C.: 1

West Virginia: 2

Wisconsin: 16

Wyoming: 1

Foreign countries represented: 7

Argentina: 1

Australia: 1

Belgium: 1

Canada: 21

Alberta: 11

British Columbia: 2

Ontario: 6

Saskatchewan: 2

India: 1

Ireland: 5

South Africa: 1

Students with previous college studies: 13%

Students receiving any financial aid: 79%

Students receiving institutional financial aid: 71%

Students' age range: 17-36

SAT average: 1919

Middle 50%: 1730-2040

ACT average: 27

Fees and Financial Aid

Tuition and Fees

Tuition at Thomas Aquinas College for the 2010-2011 school year is \$22,400 and room and board charges are \$7,400. The total is \$29,800. Tuition, room and board are set annually by the Board of Governors. There are no other fees. A \$250 deposit for freshmen is payable after the student is accepted into the College and must be paid to reserve a place in the freshman class; it is applied to the cost of tuition upon registration. Books and supplies cost approximately \$450 per year. The College is aware of the strain which the cost of college education can place upon a student and his family and makes every effort to be economical.

Financial Aid

The operating cost of the College, on a per student basis, exceeds the cost of tuition, room and board. This difference, along with much of the cost of student financial aid and the funds for capital improvements, must be obtained from private donors and charitable foundations. The College receives no subsidy from Church or state.

Thomas Aquinas College is committed to making its program of Catholic liberal education available to accepted students, regardless of financial need. Through the generosity of its donors, the College is able to offer financial assistance to young men and women who would otherwise be unable to attend. Nevertheless, the financial resources of the College are limited, and financial aid can be offered only on the basis of demonstrated need as determined by the College.

Students and parents are asked to make a maximum effort; they are asked to be as generous as possible when determining

how much they are able to pay toward the cost of tuition, room and board. Many parents consider what they pay toward Catholic education to be a part of their charitable giving. In fact, the Church urges the Christian faithful “to foster Catholic schools by supporting their establishment and their maintenance in proportion to their resources.” (Canon 800.2) If, after assessing his resources, a student finds his financial means insufficient, he may apply to the Financial Aid Office for assistance.

The College makes every attempt to provide financial aid fairly and equitably, but must remain the final judge of what constitutes a “maximum effort” and “demonstrated financial need.” If a student is judged to have financial need, a financial aid package is assembled in this order: **1.** outside grants and scholarships which the student has received or is expected to receive (e.g. local or national scholarships, Pell Grants, state grants, Veterans Administration benefits), **2.** self-help aid in the form of a student loan, **3.** self-help in the form of a Service Scholarship (campus work-study), and **4.** a tuition grant from Thomas Aquinas College.

A prospective student and his family may request a preliminary evaluation of their financial circumstances and an estimate of possible forthcoming financial aid prior to applying for admission to the College. An applicant for admission need not wait for acceptance into the College before applying for financial aid; he is urged to begin an application for financial aid as early as possible.

All financial information is kept separate from the student’s application for admission.

Incoming freshmen must complete their application for financial aid by March 2nd of the preceding school year or within 30 days after acceptance by the Admission Committee, whichever is later.

Continuing students must make application for assistance annually by March 2nd of the preceding school year. Continued eligibility requires students and their families to demonstrate need year by year and to meet their obligations under the previous year’s award.

In order to apply for financial assistance, students must submit the following forms:

- 1.** The Confidential Family Financial Statement (CFFS) must

be submitted to the College's Financial Aid Office.

2. The Free Application for Federal Student Aid (FAFSA) must be submitted directly to the federal processor, who in turn forwards the results to the College electronically (the Title IV code of Thomas Aquinas College is 023580).

3. If a student is a California resident, the College requires that he also apply for a Cal Grant. A Cal Grant pays up to \$9,708 toward a student's cost of attendance. To apply for a Cal Grant, a student must submit a GPA Verification Form to the California Student Aid Commission by March 2nd of the preceding school year as well as a FAFSA to the federal processor by the same date.

4. All financial aid applicants are required to submit federal tax returns and W-2s to the College's Financial Aid Office. In some cases, applicants may be required to submit additional documentation.

The CFFS is available upon request from the College's Financial Aid Office or Admission Office. Alternatively, the CFFS may be downloaded from the College's website, www.thomasaquinas.edu. The FAFSA can be completed on-line at www.fafsa.ed.gov; and the GPA Verification Form can be obtained on-line at www.csac.ca.gov. A more detailed account of the financial aid program of the College is presented in the Financial Aid Handbook, which is available on request. This same information is also available on the College's website. International applicants (from outside the U.S. or Canada) should contact the College for information regarding their requirements.

Discounts and Payment Plans

The College offers three payment plans:

Plan 1, Single-Payment Plan: If a student is not receiving a grant from the College or a Cal Grant, and pays for both semesters by August 1, he will receive an early payment discount of \$500. If payment includes outside scholarships, student loans or campus employment, those items must be paid by the end of the school year or the discount will be charged back to the student's account. If the student is otherwise eligible for a discount, and his payment is received after August 1 but prior to registration day, his discount

will be \$350. If the student withdraws during the first semester, the entire discount will be charged back to his account. If the student withdraws during the second semester, half of the discount will be charged back to his account. If the student is receiving a grant from the College, he may choose Payment Plan 1; there is, however, no discount.

Plan 2, Two-Payment Plan: If the student is not receiving a grant from the College or a Cal Grant, and he pays for each semester by July 1 and December 1 respectively, he will receive an early payment discount of \$300. Half of the discount will be credited to his account each semester. If payment includes outside scholarships, student loans or campus employment, those items must be paid by the end of the school year or the discount will be charged back to his account. If the student withdraws during the semester, the discount for that semester will be charged back to his account. If the student is receiving a grant from the College, he may choose Payment Plan 2; there is, however, no discount.

Plan 3, Ten-Payment Plan: Charges are paid in ten equal monthly installments beginning on July 1. There is no discount given with this payment plan.

Other Expenses

There are other expenses which a student and his family must consider. Books and class supplies purchased from the College's bookstore will cost approximately \$450 each year. Students should anticipate up to \$400 for additional miscellaneous expenses — laundry detergent, toiletries, pocket money, etc. Expenses for medical insurance, clothing, and transportation are variable.

Refunds

If a student withdraws from the College before the end of the semester, tuition, room and board will be prorated on a per diem basis through the day of withdrawal. Refunds will be determined accordingly.

A detailed explanation of the College's refund policy is available from the Business Office and can be found on the College's website.

The College Offices

The administrative offices of the College are open from 8:30 a.m. until 5:00 p.m., Monday through Friday, except on designated holidays.



THOMAS AQUINAS COLLEGE



Upon Graduation

Liberal education aims at making men better rather than at making better products and services. Products and services ought to implement the true ends of man, and their worth is in this necessary work. There is, however, no real separation of the disciplines of liberal education from the knowledge that makes men successful in all parts of society. Indeed, the prospects of the liberally educated man in the world of practical affairs are greatly enhanced by the breadth of judgment and the verbal, mathematical, and logical skills which he acquires from his education.

Nevertheless, graduates of Thomas Aquinas College are often asked somewhat skeptically, “What, exactly, can one *do* with a classical education?” Yet when one considers the College’s alumni and their contributions to the Church and society, it becomes evident that a better question would be: “What, if anything, can the classically educated student *not* do?”

It is neither surprising nor inconsistent that graduates of Thomas Aquinas College are attracted to many and diverse occupations: education, medicine, architecture, law, the priesthood, and religious life, to name a few. We have found that our alumni are very successful in these varied fields precisely because of the strong analytical, communications, and problem-solving skills they have gained from our program of liberal education. They also have earned acceptance into many of the country’s leading graduate and professional schools. A partial list of those schools follows:

- Boston College
- Brown University
- Bryn Mawr College
- Catholic University of America
- Claremont Graduate School
- Columbia University

THOMAS AQUINAS COLLEGE

Cornell University
Dominican School of Philosophy and Theology
Duke University
Georgetown University
Harvard University
Indiana University
International Theological Institute, Austria
Marquette University
Pontificia Università S. Tommaso D'Aquino (The Angelicum), Rome
Pontificum Institutum Biblicum de Urbe (The Biblicum), Rome
Princeton University
Purdue University
Stanford University
Université Laval
University of California, Berkeley
University of California, Los Angeles
University of Chicago
University of Notre Dame
University of St. Thomas
University of Southern California
University of Toronto
University of Virginia
Villanova University

The administration and faculty of the College take an active interest in the future of the graduates. There is a cooperative effort to assist prospective graduates in choosing a career, in gaining admission to and obtaining financial assistance and scholarships for graduate and professional school, and in securing interviews and opportunities for employment. Students have the primary responsibility for planning for their future, and the College's Career Center has a library of graduate and professional school information to help in the process. A Career Counselor provides one-on-one counseling with students in their employment and graduate school searches and arranges career talks throughout the year during which students learn about opportunities in various professions.

UPON GRADUATION

In addition, chaplains schedule discernment evenings throughout the year for those considering a vocation to the priesthood and/or religious life.

The Larger Community

Thomas Aquinas College contributes to the larger community primarily through its graduates as they take their place in the life and work of the Catholic Church and in a secular society in great need of men and women well-formed by Catholic liberal education. Their years at Thomas Aquinas College are helping them carry into practice their desire to serve through their vocations and professions.

The College has also welcomed to the campus many educators from throughout this country and abroad and has served as a model for those working to improve liberal education.

The faculty have been called to a wide variety of educational forums to act as spokesmen for a philosophy



of Catholic liberal education acknowledged as a pattern for the genuine renewal of higher education in America. Recognized for its leadership role in the movement to promote liberal education, Thomas Aquinas College is a charter member of the American Academy for Liberal Education*, an accrediting agency founded to cultivate liberal education throughout the nation. The College plays an active role in the regional accrediting agency, the Western Association of Schools and Colleges*, with a view to insuring the continued possibility of traditional liberal education.

**For contact information, see p. 85.*

Five Years Later: The Class of 2005

Five years since leaving campus, members of the Thomas Aquinas College Class of 2005 can be found in 3 countries and 17 states. Among those for whom information is available, half have pursued either graduate studies or professional education, earning advanced degrees in law, business, medicine, architecture, mathematics, philosophy, and theology. The class boasts among its ranks architects and artists; businessmen and bankers; soldiers and scientists; contractors and educators; those who shape the law, those who practice it, and those who enforce it. Five percent have thus far entered the religious life, and some 60 percent have married. The breadth and depth of their experiences bear a powerful witness not only to the universality of the College's curriculum, but also to the agility of the classically educated mind.



Teaching Faculty

The true teachers of the College are the authors of the Great Books which form the curriculum. More profoundly, the teacher is the Word of God, Christ. The tutors of the College lead students, yet they, too, are disciples. Their example in the beginning is more important than words. It arouses in students the desire for wisdom and induces them to take the first important steps in the intellectual life.

The faculty of Thomas Aquinas College are experienced with the curriculum and convinced of its effectiveness. They believe that the best education elevates man's soul and that the teacher's worth is in teaching. They believe, finally, that man serves his neighbor best in bearing Christ, the Light of the World.

Michael F. McLean, *President*

B.A., St. Mary's College of California, 1968; Ph.D., University of Notre Dame, 1981; University of Notre Dame Fellow, 1974-75; Fellow in the St. John's College (Santa Fe) Graduate Institute in Liberal Education, Summer, 1975; University of Notre Dame Dissertation Year Fellow, 1977-78; Vice President for Development, Thomas Aquinas College, 1987-1993; Tutor, Thomas Aquinas College, 1978-; Dean, Thomas Aquinas College, 2003-2009; President, 2010-.

Brian T. Kelly, *Dean*

B.A., Thomas Aquinas College, 1988; M.M.S., University of Notre Dame, 1990; Ph.D., University of Notre Dame, 1994; Research Assistant, Jacques Maritain Center, 1989, 1991-1994; Teaching Assistant, University of Notre Dame, 1990-1993; Bradley Fellow, University of Notre Dame, 1989-1994; Tutor, Thomas Aquinas College, 1994-; Dean, 2010-.

John J. Goyette, *Assistant Dean for Student Affairs*

B.A., Thomas Aquinas College, 1990; M.A., The Catholic University of America, 1993; Ph.D., The Catholic University of America, 1998; Johannes Quasten Scholar, The Catholic University of America, 1990-1993; Penfield Fellowship, The Catholic University of America, 1991-1993; John K. Ryan Scholarship, The Catholic University of America, 1993-1994; Lecturer in Philosophy, The Catholic University of America, 1993-1994; Instructor in Philosophy, Sacred Heart Major Seminary (Detroit), 1994-1998, Assistant Professor of Philosophy, 1998-2001, Associate Professor of Philosophy, 2001-2002; Tutor, Thomas Aquinas College, 2002-.

Anthony P. Andres

B.A., Thomas Aquinas College, 1987; Ph.D., Philosophy, University of Notre Dame, 1993; O'Brien Fellowship, University of Notre Dame, 1987-1988; Dissertation Year Fellowship, University of Notre Dame, 1991; Bradley Fellowship, University of Notre Dame, 1991-1993; Faculty, Christendom College, 1993-2007, Chairman, Department of Philosophy, Christendom College, 2002-2004; Tutor, Thomas Aquinas College, 2007-.

David F. Appleby

B.A., University of Utah, magna cum laude, 1981; M.A., University of Virginia, 1985; Ph.D., University of Virginia, 1989; Graduate Fellow, University of Virginia, 1983-1989; Visiting Instructor of Humanities and History, Reed College, 1989-1990; Lecturer in History, University of Virginia, 1990-1991; Assistant (Associate after 1995) Professor of History, United States Naval Academy, 1991-2003; Tutor, Thomas Aquinas College, 2003-.

David R. Arias

B.A., Philosophy, Loyola Marymount University (Los Angeles), 1998; B.A., Theology, Loyola Marymount University (Los Angeles), 1998; M.A., Theology, Loyola Marymount University (Los Angeles), 2001; M.A., Philosophy, University St. Thomas (Houston), 2003; Ph.D. (Cand.), University St Thomas (Houston); Burkitt Crane Graduate Fellow 2001-2005; Jones

FACULTY

Graduate Research Assistantship 2001-2002; Assistant Professor of Philosophy at the University of Houston 2004-2005; Adjunct Professor of the University of Houston, San Jacinto College, and University of St. Thomas (Houston) 2002-2004; Tutor, Thomas Aquinas College, 2005-

Michael A. Augros

B.A., Thomas Aquinas College, 1992; M.A., Boston College, 1993; Ph.D., Boston College, 1995; Bradley Fellow, 1992-1994; Teaching Fellow, Department of Philosophy, Boston College, 1994-1995; Associate Professor of Philosophy, North American campus of the Pontifical University Regina Apostolorum, 1999-2008; Vice-President, Institute for the Study of Nature 2006-; President's Council, The Society for Aristotelian Studies, 2007-; Tutor, Thomas Aquinas College 1995-1998, 2009-.

John Baer

B.A., University of California, Irvine, 1994; M.A., Catholic University of America, 1999; Ph.D. Candidate, Catholic University of America, Lecturer in Philosophy, Catholic University of America, 1999-2001, Richard M. Weaver Fellowship, Intercollegiate Studies Institute, 2000-2001; Tutor, Thomas Aquinas College, 2001-.

Marcus R. Berquist

B.A., College of St. Thomas, 1956; Ph.L., Université Laval (Quebec), 1958; Instructor in Philosophy, St. Mary's College of California, 1959-63; Assistant Professor, Honors Program, University of Santa Clara, 1963-66; Tutor, Integrated Curriculum, St. Mary's College of California, 1966-68; Assistant Professor in Philosophy, University of San Diego, 1968-72; Tutor, Thomas Aquinas College, 1972-.

Steven R. Cain

B.A., Connecticut College, 1987; M.A., Boston College, 1995; Ph.D. Candidate, Boston College; Board of Governors Scholarship, The Catholic University of America, 1992; Peebles and McGuire Fellowship, The Catholic University of America,

THOMAS AQUINAS COLLEGE

1993; Graduate Fellowship, Institute for Medieval Philosophy and Theology, Boston College, 1995; Instructor in Greek and Latin, The Catholic University of America, 1992; Professor, College of Humanities, Legionaries of Christ, 1994-1998; Professor, Center for Higher Studies, Legionaries of Christ, 1997-98; Tutor, Thomas Aquinas College, 1998-.

Sean D. Collins

B.A., Thomas Aquinas College, 1979; M.A., Université Laval, 1982; Ph.D., Université Laval, 1987; Foundation de l'Université Laval Fellow, 1982-1984; Teaching Assistant in Philosophy, Université Laval, 1985-1987; Tutor, St. John's College (Santa Fe), 1987-1994; Tutor, St. John's College Graduate Institute (Santa Fe), 1990, 1992-1993; Tutor, Thomas Aquinas College, 1994-; Registrar, 1999- .

R. Glen Coughlin

B.A., Thomas Aquinas College, 1981; M.A., Université Laval (Quebec), 1982; Ph.D. Université Laval, 1987; Instructor in Humanities, Champlain Regional College (Quebec), 1983-86; Tutor, St. John's College (Santa Fe), 1986-89, leave of absence, 1987-89; Tutor, Graduate Institute of Liberal Education, St. John's College (Santa Fe), Summer, 1988, Visiting Tutor, Summer, 1989; Tutor, Thomas Aquinas College, 1987- ; Dean, Thomas Aquinas College, 1996-2003.

Carol A. Day

B.S., Indiana University, 1973; M.S., University of Michigan, 1975; Ph.D., Indiana University, 1986; Teaching Assistant, Astronomy, University of Michigan, 1974-75; Associate Instructor, Philosophy of Science, Indiana University, 1976-77; Associate Instructor, Mathematics, Indiana University, 1978-81; Research Position in Astronomy, Maria Mitchell Observatory, Nantucket, Mass., Summer, 1972; National Radio Astronomy Observatory, Charlottesville, Va., Summer, 1973, and Sacramento Peak Observatory, Sunspot, N.M., Summer, 1974; Tutor, Thomas Aquinas College, 1981-.

FACULTY

Christopher A. Decaen

B.A., Thomas Aquinas College, 1993; M.A., The Catholic University of America, 1996; Ph.D., The Catholic University of America, 1999; Teaching Assistant, The Catholic University of American, 1997-99; Instructor in Philosophy, Christendom College, 1998-99; Tutor, Thomas Aquinas College, 1999-.

Peter L. DeLuca III

B.S., St. Mary's College of California, 1963; Western Director, Intercollegiate Studies Institute, 1963-65, 1967-69; National Director, Intercollegiate Studies Institute, 1965-66; Assistant to the President, Grant Oil Tool Company, 1966-67; Graduate Studies, University of Southern California, 1967-69; Executive Secretary, Thomas Aquinas College, 1969-71; Vice President, Thomas Aquinas College, 1971-87; Vice President for Development, Thomas Aquinas College, 1993-95; Vice President for Finance and Administration, Thomas Aquinas College, 1995-; Tutor, Thomas Aquinas College, 1971-; Interim President, Thomas Aquinas College, 2009.

Brian P. Dragoo

B.S., University of Arizona, 1993; M.S., University of Arizona, 1995; B.A., Thomas Aquinas College, 2001; Graduate Research Assistant, Geotechnical Laboratory, University of Arizona, 1993-95; Research Assistant, Structures Laboratory, University of Arizona, 1993; Graduate Teaching Assistant, Department of Civil Engineering and Engineering Mechanics, University of Arizona, 1994; Staff Engineer, Geotechnical Engineering, Golder Associates Inc., 1995 - 97; Staff Engineer, Geotechnical Database Manager, Fugro West Inc., 1997 - 98; Computer Network Administrator, Thomas Aquinas College, 1998 - 2004; Tutor, Thomas Aquinas College, 2004-.

Daniel B. Factor

B.A., Thomas Aquinas College, 1998; M.S, University of South Florida; M.A., Catholic University of America, 2006; Honors Fellow, Intercollegiate Studies Institute, 1997-1998; Culverhouse Scholarship, University of South Florida, 2000;

THOMAS AQUINAS COLLEGE

Graduate Teaching Fellowship, University of South Florida, 2000-2002; Tharp Fellowship, University of South Florida, 2001; Lab Instructor, University of South Florida, 2001-2002; Knights of Columbus Fellowship, The Catholic University of America, 2002-2006; Richard M. Weaver Fellow, Intercollegiate Studies Institute, 2006-2007; Adjunct Professor of Philosophy, Christendom College, 2006-2007; John A. Weisz Scholar, Catholic University of America, 2007-2008; Lecturer, School of Philosophy, Catholic University of America, 2007-2008; Tutor, Thomas Aquinas College, 2008-.

Richard D. Ferrier

B.A., St. John's College (Annapolis), 1971; M.A., Indiana University, 1978; Ph.D., Indiana University, 1980; Danforth Fellow, 1971, 1974-78; Indiana University Fellow, 1974-75; Visiting Tutor, St. John's College (Annapolis), 1984-85; Tutor, Thomas Aquinas College, 1978-.

John D. Finley

B.A., Thomas Aquinas College, 1999; M.A., University of Dallas, 2003; Ph.D. (Cand.), University of Dallas; Thomas More Fellowship, 2000-2001; McDermott Grant, 2001-2002; Bowen Fellowship, 2002-2003; Adjunct Instructor, North Lake College, 2002-2004; J.T. Dyson Fellowship, 2003-2004; Adjunct Instructor, University of Dallas, 2004; Tutor, Thomas Aquinas College, 2006-.

Gregory L. Froelich

B.A., Thomas Aquinas College, 1983; M.A., University of Notre Dame, 1985; Ph.D., University of Notre Dame, 1988; Graduate Studies; University of Virginia, 1992-1993; Richard M. Weaver Fellowship, Intercollegiate Studies Institute, 1988; Assistant Professor, Pontifical John Paul II Institute, 1988-1991; Adjunct Assistant Professor, Catholic University of America, 1988-1992; The President's Fellowship, University of Virginia, 1992-1993; Visiting Assistant Professor, University of Alaska Anchorage, 1993-1994; Founder and Instructor, Atheneum School, 1994-2002; Director of Middle and Upper Schools, Pacific Northern

FACULTY

Academy, 2003-2004; Instructor and Curriculum Director, Holy Rosary Academy, 2004-2008; Tutor, Thomas Aquinas College, 2008-.

Joseph P. Hatstrup

B.A. Thomas Aquinas College, 2001; M.A., University of St. Thomas (Houston), 2003; Ph.D. (Cand.), University of St. Thomas (Houston); Jones Graduate Research Fellow; Strake Graduate Research Fellow; Adjunct Professor in Philosophy at the University of Houston – Downtown, 2005; Adjunct Professor in Philosophy at the University of St. Thomas (Houston), 2004 – 2005; Adjunct Professor in Philosophy at Alvin Community College 2003 – 2005; Tutor, Thomas Aquinas College, 2006- .

Thomas J. Kaiser

B.A., Thomas Aquinas College, 1975; C. Phil., University of California, Los Angeles, 1980; Ph.D., University of California, Los Angeles, 1986; Instructor in Philosophy, Niagara University, 1975; California Graduate Fellow, 1977–80, Teaching Assistant 1979, Teaching Associate, 1979–80, Teaching Fellow, 1980–82, Biology, University of California, Los Angeles; Tutor, Thomas Aquinas College, 1982–.

Kevin D. Kolbeck

B.A., Cornell College, 1979; M.M.S., University of Notre Dame, 1981; Ph.D., University of Notre Dame, 1989; Fellow, Hesperis Institute, Mt. Vernon, Iowa, Summer, 1979, Summer, 1980; Graduate Fellow, University of Notre Dame, 1979–83; Tutor, Thomas Aquinas College, 1984– ; Dean, Thomas Aquinas College, 1991–1996.

Jeffrey S. Lehman

B.A. Taylor University, 1994; M.A. Biola University, 1996; M.A. University of Dallas, 1999; Ph.D. University of Dallas, 2002; Braniff Graduate Research Fellow, 1997-1999; Adjunct Tutor, Biola University, 1999-2000; Adjunct Instructor of Philosophy and Theology, Biola University, 1999 – 2005; Tutor, Thomas Aquinas College, 2006-.

Michael J. Letteney

B.A., Thomas Aquinas College, 1988; M.A., Philosophy, M.A., History and Philosophy of Science, University of Notre Dame, 1991; Ph.D., University of Notre Dame, 1999; Bradley Fellowship, University of Notre Dame 1990–1993, 1994–96; Assistant Professor of Philosophy, Xavier University, 1996–98; Tutor, Thomas Aquinas College, 1998–.

Ronald P. McArthur

B.A., St. Mary's College of California, 1949; Ph.L., Ph.D., University Laval (Quebec), 1952; Associate Professor of Philosophy, San Francisco College for Women, 1952–58; Professor of Philosophy, St. Mary's College of California, 1958–71; Tutor, Integrated Curriculum, St. Mary's College of California, 1959–71; Tutor, Thomas Aquinas College, 1971–1992, 2002–; President, Thomas Aquinas College, 1971–91.

John W. Neumayr

B.A., 1952, M.A., 1954, University of Notre Dame; Ph.L., Ph.D., Université Laval (Quebec), 1962; Assistant Professor of Philosophy, University of Santa Clara, 1962–66; Tutor, Integrated Curriculum, St. Mary's College of California, 1966–69; Dean, Thomas Aquinas College, 1971–81; Tutor, Thomas Aquinas College, 1971–.

John F. Nieto

B.A., Thomas Aquinas College, 1989; M.A., University of Notre Dame, 1991; Ph.D., University of Notre Dame, 1998; Fellow, National Science Foundation; Tutor, Thomas Aquinas College, 1992–.

Christopher R. Oleson

B.A., University of California, San Diego, 1992; M.A.R., Yale University Divinity School, 1994; M.A., Catholic University of America, 1996; Ph.D., Catholic University of America, 2000; Associate Professor of Philosophy, North American campus of the Pontifical University Regina Apostolorum, 1999–2010; Senior Fellow, Westchester Institute for Ethics and the Human Person, 2000–; Tutor, Thomas Aquinas College, 2010–.

FACULTY

Paul J. O'Reilly

B.A., Thomas Aquinas College, 1984; M.A., Université Laval (Quebec), 1986; Ph.D., Université Laval, 1989; Ancien de Laval Fellowship, 1986–87; F.C.A.R. Fellow, 1986–87; Université Laval; Lecturer in Philosophy, Pontifical Institute, Beaverton, Ore., Summer, 1987; Instructor, Saint Anselm College, 1987–89; Adjunct Lecturer, Thomas More Institute, 1988–89; Tutor, Thomas Aquinas College, 1989–.

Michael J. Paietta

B.A., Thomas Aquinas College, 1983; M.M.S., University of Notre Dame, 1986; Ph.D. Candidate, University of Notre Dame; Editorial Assistant, Medieval Institute, 1984–86; Research Assistant, Ambrosiana Library, 1986–87; Teaching Assistant, 1987–88; Research Assistant, Jacques Maritain Center, University of Notre Dame, 1988–89; Tutor, Thomas Aquinas College, 1989–.

David J. Quackenbush

B.A., Thomas Aquinas College, 1988; M.A., University of Notre Dame, 1990; Ph.D. Candidate, University of Notre Dame; Jacob Javits Fellow, University of Notre Dame, 1989–91; Tutor, Thomas Aquinas College, 1991–.

Ronald J. Richard

B.S., Worcester Polytechnic Institute, 1960; Engineer, Clevite Transistor Corp., 1960–61; M.S., University of Michigan, 1962; Research Engineer, Jet Propulsion Laboratory, 1962–66; M.A., University of California, Los Angeles, 1968; Assistant Professor in Physics, Benedictine College, 1970–76; Ph.D., University of California, Los Angeles, 1975; Tutor, Thomas Aquinas College, 1976–.

Andrew T. Seeley

B.A., Thomas Aquinas College, 1987; M.A. University of Toronto, 1988; M.S.L. Pontifical Institute of Mediaeval Studies, 1992; Ph.D., University of Toronto, 1995; Instructor in Philosophy, The Oratory Philosophy Programme, Toronto, 1989–1991; Tutor, Thomas Aquinas College, 1992–.

Laurence L. Shields

B.A., St. Mary's College of California, 1966; M.A., Princeton University, 1969; Joseph Henry Fellow, Princeton University, 1966–67; N.D.E.A. Graduate Fellow, 1967–70; Instructor, History of Science and Technology, New Jersey Institute of Technology, 1970–72; Tutor, Thomas Aquinas College, 1972–.

Phillip D. Wodzinski

B.A., Xavier University, 1993; M.A., Boston College, 1996; Ph.D., Boston College, 2008; Graduate Fellowship, Institute for the Study of Politics and Religion (Boston College), 1994-98; Teaching Assistant, Boston College, 1998; Summer Reserach Stipend, Olin Foundation, 1998; German Culture Research Scholarship, Goethe-Institut Rothenburg, 1999; Graduate Fellowship, Institute of Medieval Philosophy and Theology (Boston College), 1999-2000; Teaching Fellow, Boston College, 2000-01; Research Assistant, Harvard Medical School, 2001-02; Tutor, Thomas Aquinas College, 2002-.

Karen Zedlick

B.A., Benedictine College, 1983; M.A., University of St. Thomas (Houston), 1986; Ph.D., University of St. Thomas, 1993; Graduate Assistant, University of St. Thomas, 1983–86, 1988; Tutor, Thomas Aquinas College, 1991–.

Officers and Boards

Officers

President

Michael F. McLean, Ph.D.

Dean

Brian T. Kelly, Ph.D.

Vice President for Finance and Administration

Peter L. DeLuca III, B.S.

Vice President for Development & General Counsel

John Q. Masteller, J.D.

Assistant Dean for Student Affairs

John J. Goyette, Ph.D.

Chaplains

Reverend Cornelius Buckley, S.J.

Reverend Paul Raftery, O.P.

Director of Development

Robert A. Bagdazian, B.S., M.S.W.

Director of Gift Planning

Thomas J. Susanka, B.S.

Director of College Relations & Assistant to the President

Anne S. Forsyth, B.A.

Director of Admissions

Jonathan P. Daly, B.A.

Director of Financial Aid

Gregory J. Becher, B.A., B.S.

Business Manager

Michael C. Collins, B.Comm.

Librarian

Viltis A. Jatulis, M.L.S.

Registrar

Sean D. Collins, Ph.D.

Board of Governors

The Board of Governors is a self-perpetuating body of men and women entrusted with the task of supervising, controlling, and managing the affairs of the College in such a way as to achieve its end as outlined in the College's founding document, *A Proposal for the Fulfillment of Catholic Liberal Education*. All authority and responsibility within the College resides with the Board of Governors.

R. James Wensley, *Chairman*

Former CEO of CapStone Turbine Corp., Los Angeles, California

Mark E. Montgomery, *Vice Chairman*

Acting Head, Montgomery Management Co., Beverly Hills, California

Mark A. Belnick, Esq.

Law Offices of Mark A. Belnick, LLC, New York, New York

Marcus R. Berquist

Tutor, Thomas Aquinas College

OFFICERS AND BOARDS

James P. Conn

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Reflections on Liberal Education and the Curriculum

Liberal Education and Freedom

By Rev. Thomas A. McGovern, S.J.

Tutor, Thomas Aquinas College, 1972–1985

Thomas Aquinas College defines itself in terms of liberal education and is concerned exclusively with such education. That phrase itself may suggest different notions to different people, but there is one traditional meaning thereof that the College intends to signify, and to which it adheres when it identifies itself as dedicated to liberal education.

According to this understanding, the term liberal in the context is derived from the Latin adjective *liber* meaning free. Used substantively, *liberi* signifies free men or the sons of free men. Clearly, then, education denominated liberal will be so named because of some connection seen and implied between such education and human freedom. What is here implied by the adjective is, however, not education denominated liberal because it flows from a spirit that is free in the sense of uncommitted, unbound to principle, approving everything and excluding nothing; rather, it refers to its end, or purpose. The kind of education here envisioned is called liberal because it is ordered to freedom as to its goal; it is called liberal, in other words, because its intended effect is the genuinely free person.

Human Freedom: To Be Achieved through Knowledge

In this, our day, we tend to regard freedom as our natural birthright; we see ourselves as born free and this liberty of ours as a heritage to be jealously guarded against restrictions stemming from without—from political systems, for instance, or social struc-

tures. But clearly others, in the past, have seen human freedom in quite another light, not as a natural endowment, but as a great good to be achieved for the individual by his own efforts, and this, at least in part, through his education.

Our Savior Himself appears to have regarded human freedom in this light, as a good to be achieved and to be achieved through knowledge of the truth. Speaking on one occasion in the Temple precincts to those “Jews who believed in Him,” he informed them: “If you remain in the truth, you will be truly my disciples, and the truth will make you free” (John 8:32).

Christ’s words clearly ran counter to their cherished belief that descent from Abraham was their guarantee of freedom. “We are children of Abraham and have never been slaves to any man.” But Our Savior’s words imply that, if a person is to be truly free, more is necessary than birth into a nation called free: freedom is to be acquired, and its acquisition involves some knowledge of the truth He taught.

Relation of the Truth to Freedom

As instances of such, we recall the beatitudes that begin the Sermon on the Mount, and that sermon in its totality. The world hears these precepts and sees them as inhibiting, restrictive, anything but liberating. Yet they are all part of the truth “that will make you free.”

The relation of such truth to freedom begins to emerge when we consider what is actually implied in the notion of a free person. The free man must be understood in opposition to the slave. The latter is other-directed. The free person, then, is the one who is self-directed; he directs his own activities, the course of his own life, and it is precisely this self-direction that calls for some knowledge of the truth. No man can direct himself in the dark. But it is Christ who is “the light of the world.”

But he who knows the teaching of the Word Incarnate knows that his God-given goal in life is membership in the Kingdom of God. He knows the kind of living that is conducive to that end—life in accord with Christian virtue. He knows that freedom implies control over his own lower nature since it is this, rather than any exterior power, that is the enslaving tyrant. He knows, in sum, that

the free man, the happy man, the good man, are all one and the same. In this light he can direct his own steps; he is not the slave of the blind who would lead the blind.

The Kind of Knowledge That Perfects Man

Such knowledge as this would, then, clearly be part of the education of the free man, and a course of liberal studies must include the moral teachings of the Church through which Christ speaks, and the ethics and politics which are the natural counterpart of the same.

Christ's liberating doctrine teaches that man's true end and happiness consist in the beatific vision—face-to-face knowledge of the infinite God. This truth contains implicitly another, namely that the kind of knowledge which does, of itself, perfect man, contributing to human goodness and happiness, is knowledge not of those things that he himself produces and which are, accordingly, less than he is, but of things greater than he.

But, again, the free person, in opposition to the slave, whose activities are for the good of another, is his own man; he devotes himself to what is really for his own good. Supernatural theology, therefore, which studies God and divine things, and metaphysics, which is both its counterpart on the natural plane and necessary for it, will be essential parts of the education of the free man. Nature, too, in the sense of particular principles of motion inherent in created things, the products of the Divine Wisdom that designed them, and beyond the power of man to produce, will engage his attention. There is an order, too, inherent in things as quantified which is also an effect of the Divine Wisdom inherent therein; hence mathematics and geometry, which consider that kind of order, and which, further, are necessary if nature is to be adequately understood, are parts of the education of the free man.

Liberal Education: Basic to the Good Life

The seven liberal arts are "certain ways by which the lively soul enters into the secrets of philosophy" (Hugh of St. Victor). As preparatory, then, to the properly philosophical and theological enterprise, these, too, play their role as parts of the entire program of liberal education.

The above is, in skeleton form, the program for the education called liberal at Thomas Aquinas College and the rationale thereof. Its natural effect, of course, is not good accountants, or good carpenters, or good musicians, but good men. Such education tends to be regarded as impractical, but the fact is that a people cannot long neglect the type of questions it raises and answers except at that people's own peril, for such matters are basic to the good life. More than a decade of experience has confirmed the College in its conviction that such education is indeed beneficial in a deeply human way. Were this land of ours committed to education along these lines, its face would be remarkably changed—in the direction of justice and the other virtues, of general happiness, and, finally, in the direction of true human freedom.

Liberal Education and the Humanities

By Marcus R. Berquist

Tutor, Thomas Aquinas College, 1972–

Most modern educators, devoted as they are to the ideal of academic freedom, maintain that institutions of higher learning may not commit themselves to any particular philosophical tradition. Presumably, this is either because they regard the central philosophical issues as beyond resolution, or because they believe the resolution of those issues is not determinate enough to be the basis for a community of learning. However, although it may disclaim responsibility for the universe at large, a college or university can hardly escape the need to order its own affairs. In particular, it must divide and order its own curriculum, and, in doing so, it must perforce make certain assumptions about the natures of the various disciplines and the matters of which they treat. The educational consequences of these assumptions are seldom remarked.

Our purpose here is to examine a very basic division which is usually taken for granted: the division of the curriculum into the sciences and the humanities. We shall examine and criticize this division, the assumptions which underlie it, and the assumptions which it encourages in those who study within its framework. And since those who make this division clearly identify the humanities with the liberal arts and liberal education, we shall also examine the latter and determine how reasonable this identification is. By way of contrast, our discussion will also include an account of an older tradition on these same matters.

The “Sciences” and the “Humanities”

We begin, then, by asking: Which disciplines are “sciences” and which are “humanities”? And then: By what principle are they divided in this way, and how is that principle currently understood? Roughly, this is the division: philosophy, history, and literature are considered humanities, while physics, chemistry, biology, and the like are considered the sciences. There is dispute about borderline cases, such as the social sciences, but there seems to be widespread agreement about the aforesaid disciplines. This is sufficient for our argument.

Now, what is the principle or reason for this division? And why, in particular, is philosophy classed with literature and history rather than with the sciences? Perhaps it would be helpful to examine the term “humanities”: No doubt it is used in a derived and specialized sense here, but if there is any point at all to the naming, it must involve some reference to the primitive meaning. For no matter what we do with the term “humanities,” there is no getting the “human” out of it, so that any intelligible interpretation of the term involves some reference to man and the things of man: the things he does, the things he makes, the things he thinks. Accordingly, it would seem that certain disciplines are named “humanities” because they are about man or are pre-eminently referred to man in some way.

Distinguishing between the Natural and the Human

If this is so, it would seem that a distinction between the natural and the human is crucial here. For science, as understood nowadays, is virtually the same as natural science, while history and literature are concerned with human affairs, and literature is itself a human artifact. So it is likely that the division of the sciences from the humanities is based upon the distinction between the natural and the human. But as regards philosophy, it is more difficult; nevertheless, we do find that those who put philosophy among the humanities tend to regard it as human in the present sense. For example, it is a commonplace that philosophy is an integrating discipline; that is, it puts all the varieties of human experience and knowledge together and determines their overall meaning and significance. Now it becomes quite clear from the literature on the subject that significance, as currently understood, means significance for man. Man and the life of man have become the standpoint from which all things are to be viewed and the principle whereby all studies are to be ordered. Otherwise, it is said, our studies will lack “relevance.” Furthermore, the method of studying philosophy has become increasingly historical in modern times. Research and teaching have turned away from reality itself and its causes and principles and have fixed upon man’s various attempts to understand that reality, and thus upon the variety of philosophical systems which he has produced in the process.

Coming to the heart of our discussion, we also find that the humanities tend to be identified with the liberal arts and with liberal education. We hear frequent statements to the effect that the humanities are the core of liberal education, which suggests that if the humanities are not the whole of education, they are at least that part which makes it liberal. This is not surprising when we reflect upon the typical modern understanding of liberal education. It is said that such an education is directed to freedom, and this freedom is understood as the liberation of man from that which prevents the full expression of his humanity. Thus, it humanizes him inasmuch as it enables him to become himself, and the studies that accomplish this are called “humanities.”

It is rather puzzling, of course, to speak of man becoming himself. There are several ways of understanding this, but what it seems to mean in the present context is that man becomes himself more fully through self-discovery and self-awareness. Since art, literature, history, and philosophy are all expressions of his humanity, he becomes conscious of himself as man through studying them. In this view, then, man is liberated insofar as he is humanized, and he is humanized by becoming conscious of himself through the study of culture. Liberal studies are the same as humane studies.

A sign that we are on the right track is the way in which theology—the study of God—has recently joined the humanities by being transformed into “religious studies.” This is significant, not only because of what goes on under that name, but also because of the name itself. For God is not a religious being—He has no religion. Religion is something that man has, even though a particular religion may be from God. So the focus has shifted from God to man, and whereas theologians used to speak about God, students of religion now discuss the various ways man has thought about God, the “faith experiences” of various communities, and so forth. By this humanistic orientation, it is supposed, religious studies have at long last become liberal.

Anomalies in the Modern Curriculum

It seems, therefore, that certain disciplines are now called “humanities” and are described as liberal because they are supposed to be about man or to center around him in some way. Let

us now examine this.

When we look at what are now classified as sciences and humanities, we immediately perceive certain anomalies. First of all, we find that many philosophers—notably Plato and Aristotle—hold that philosophy is not primarily concerned with man, but with things that are better than man. But the very structure of the modern curriculum rejects this view. By the framework within which we now work, a perennial issue of philosophy has been rather abruptly settled, or there is at least a definite leaning toward a particular settlement.

Secondly, we find that the natural sciences also treat of man, for man is a part of nature. So we might ask why the humanities are not therefore classed as part of natural science. No doubt there is some point in distinguishing between the natural and the human (for everyone does so); however, it is difficult to see how one can appeal to the self-evidence of this distinction in the present case, for everyone likewise agrees that philosophy may properly study the nature of man, and many hold that there is a philosophy of nature as well as of other things.

Thirdly, the traditional liberal arts, which were conceived as an introduction to liberal education, do not favor this way of dividing the curriculum. Logic, for example, which is part of the trivium, is presumably as important to the scientist as it is to the humanist, and perhaps more so. Furthermore, the arts which comprise the quadrivium—geometry and astronomy, arithmetic and music—are all mathematical. (The astronomy and music which are liberal arts explain their subject-matters by mathematical principles exclusively, since such explanations are proportioned to beginners.) There is probably no part of ancient learning more like science as it is now conceived than these, for modern natural science is predominantly mathematical in method. Thus, the view which identifies liberal arts with the humanities cannot claim continuity with the older tradition of liberal education.

Another View of Liberal Education

These difficulties, among others, immediately arise when we accept the modern distinction between the sciences and the humanities. They were not proposed in order to refute conclusively,

but in order to prepare the way for an alternate view of the division and order of liberal studies. This view, of course, is not a new one but goes back, in its essentials, to the best of Greek learning. Our presentation of it will involve a deeper criticism of the modern curriculum and its consequences.

To begin with, we define liberal education as the education of a free man, much as the moderns do, although our understanding of freedom is somewhat different from theirs. A free man is a man who lives for himself in this sense: He realizes within himself the end for which he lives and is joined to it in his own person. He is contrasted with a slave, for the good which the latter realizes by his activity exists in other men or even in other things. Thus, a free man is one whose life has intrinsic meaning, and liberal education will be that which befits such a person and enables him to live in such a way.

Now some would immediately dismiss this distinction between the liberal and servile as something entirely relative to those societies—happily long gone—in which there were masters and slaves. But here we do not mean that sort of slavery, the condition of certain men in certain places at certain times. Rather we are thinking of a universal slavery which oppresses all men, for human nature, as Aristotle says, is in many ways in bondage. For we see that, despite the legal freedom of which we boast, the better part of our lives is taken up with actions which are only necessary; they are not desirable in themselves and are no part of happiness, but are needed for something else. And this something else is all too often no more than simply to continue to exist. Already a third of our lives is taken up with sleep, and if we also subtract the time spent in necessary work or in amusement (which is also necessary in a way), the remainder is precious little and seems hardly enough, in quantity or quality, to justify the trouble of living.

Perhaps the most bitter part of this condition is the bondage of the intelligence, which in spite of being the best and most divine thing in man, spends nearly all its time and effort in caring for the body and has little or nothing for itself. For the proper good of the intelligence is truth and knowledge, but because of the necessities of this mortal life, it is compelled to put aside its quest for wisdom in order to attend to the inferior parts of man. In consequence, life

is not intrinsically worthwhile; we are always preparing to be happy, but we never are happy.

Liberal Education Ordered to the Divine

However, this present life does allow some leisure to some of us, and liberal education seeks to exploit this leisure so that we might achieve as much freedom as possible. Accordingly, it is directed to the kinds of knowledge that human understanding seeks for its own perfection. Thus it is not concerned primarily with practical knowledge—the knowledge of making and doing—for no such knowledge is desirable in itself. If we could have the practical results without the knowledge, we would not bother with the latter; for example, if the sick could get well by themselves, no one would study medicine. We might say, then, that the free man does not desire learning in order to change the world, but sees in learning itself the kind of change that the world needs. While he cannot neglect the necessities of life, he finds his end and freedom in knowledge. And this knowledge is primarily theoretical—that is, it is sought, and is worthy of being sought, for its own sake.

But what is this knowledge which is a free man's happiness? Surely it cannot be a knowledge of things inferior to man. Can it then be a knowledge of man himself and of the various expressions of his humanity? Or does this depend upon another question: Is man the most excellent of all things that are? If he is, we shall have an answer, since the knowledge of man will then be the most excellent and worthwhile knowledge, and the poet's statement will be true: The proper study of mankind is man. For what better use could he make of his life?

On the other hand, if man is not the primary being, but the effect of superior causes and derives all the excellence he possesses from them, he will not achieve happiness through knowledge of himself, but rather through the knowledge of those causes. Liberal education, then, will not be humanistic—it will not be ordered to the human but to the divine. Even though it may humanize man through self-awareness, this will not be the measure of its success. This is Aristotle's argument in the tenth book of the *Nicomachean Ethics*:

But such a life would be too high for man; for it is not insofar as he is man that he will live so, but insofar as something divine is present in him; and by so much as this is superior to our composite nature is its activity superior to that which is the exercise of the other kind of virtue. If reason is divine, then, in comparison with man, the life according to it is divine in comparison with human life. But we must not follow those who advise us, being men, to think of human things, and, being mortal, of mortal things, but must, so far as we can, make ourselves immortal, and strain every nerve to live in accordance with the best thing in us; for even if it be small in bulk, much more does it in power and worth surpass everything.

On these premises, humanistic studies will never be the core of liberal education.

An Orientation to Things Better than Man

The traditional liberal arts are a sign that liberal education was not originally humanistic, but rather followed Aristotle's doctrine. Within the quadrivium especially, we find this doctrine confirmed; for astronomy and music are principal in that division, since geometry is ordered to the former and arithmetic to the latter. Now it is reasonable to suggest that astronomy is a prefiguration of the theoretical sciences generally, where knowledge is the end, since the stars are not things we can do something about—we can only learn about them. And the stars certainly seem to be, and were originally thought to be, of a higher order than man, immortal, and even divine. Furthermore, theoretical studies are ultimately concerned with the order of the universe as a whole, and it is from star-gazing and astronomy that we first begin to apprehend and wonder about that order. And the image of the astronomer, the man who does not see the things at his feet because he is looking up, forcefully suggests that liberal education concerns the things higher than man.

This is perhaps the reason why mechanics, as interesting as it is, is not one of the liberal arts. For in mechanics, geometry is applied to certain problems which are sublunar and on our own

level, so to speak. Thus, it does not express the fundamental orientation of the human mind, which is toward things better than man. Now whether the stars are really as the ancients supposed is not important for this argument; what is important is that they made astronomy rather than mechanics a liberal art.

The science of music, on the other hand, would seem to prefigure the practical or moral sciences, which concern the ordering of man's soul. For inasmuch as music imitates the passions of the soul, the discovery that arithmetic principles may be applied to musical tones suggests that a parallel order exists within the passions themselves. One is thereby led to suppose that the inclinations and affections can be ordered by reason and that it is possible to understand how they ought to be ordered. However, the fact that the science of music is completely theoretical in mode also suggests that the basis of man's moral life is given by nature, rather than instituted by man himself. This runs against the first principle of humanism, that man is the measure of all things, as well as against its corollary, that beauty is only in the eye of the beholder. (Hence the intimate connection that we observe between moral relativism and the denial that there is a natural musical harmony is understandable: The one view is very much akin to the other.)

The Failed Logic of Humanism

If, therefore, man is not the measure of all things, liberal education does not consist primarily of humanistic studies, and philosophy in particular is not rightly classed among the humanities. Rather, as Aristotle argues and the traditional liberal arts suggest, it is concerned principally with things better than man. Now, in conclusion, we are going to take this argument one step further and attack something we conceded beforehand. We said that if man is the highest being of all, then education will primarily be concerned with man. Even as a hypothetical statement, this is not quite true. For even if man is the most excellent of beings, he is still something which comes to be and passes away. Therefore, there must be explanatory causes and principles of man, for we ask the question "Why?" first and foremost in the case of beings which come to be and pass away. And, in point of fact, there is no philosopher, even among those who hold that man is the supreme being, who does

not think that man needs to be explained and who does not look for principles in terms of which to make an explanation.

Now, if these principles are to explain the human, they must be other than human. But also, by our present hypothesis, they would have to be subhuman. Therefore, the human would have to be explained in terms of the subhuman and the rational in terms of the sub-rational, and, furthermore, they would have to be fully explained in such terms. Now what this means is that man could not be, in final analysis, anything essentially better than the non-human and nonrational. This consequence may be gathered from the testimony of the philosophers themselves. For not one of those who attempt to explain human nature in terms of the subhuman has not finally said that man is essentially no different from the rest of things. For example, the atomists, both ancient and modern, hold that higher beings are simply combinations of various simple particles, and not essentially different from or better than those particles or the other things made out of them. We see this also in the evolutionary philosophers. Darwin, for example, holds that the difference between one species and another is at bottom the same sort of difference as that between one variety and another. So the difference between man and horse is in principle the same as the difference between one horse and another. Teilhard de Chardin is a more recent example of this point of view. And, given the premises, this is the only reasonable point of view, for to assume otherwise would be to assume that an effect is more than all its causes put together.

The final outcome of humanism, then, is that we are led to regard the difference between man and the animals (as we ordinarily conceive it) as an illusion. Thus, all the reasons given for the preeminence of humane studies are finally destroyed by the logic of humanism itself. The upshot is that each man orders his education by his own particular taste or by what is currently fashionable, for he can no longer find any reasons for preference in the natures of the objects he studies. The wonder which characterizes the philosopher has been replaced by curiosity.

It would be a mistake, of course, to attribute the mindless disorder of modern education to a bad division of the curriculum. However, those who are attempting to restore some order usually

fail to realize how much a defective understanding of such matters stands in their way. The alternative to such “muddling-through” is a wholehearted return to older traditions of liberal education, particularly as regards the natures of the various disciplines, the order of their importance, and the order in which they are to be learned.

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