

CHAPTER 11

THE MIDDLE YEARS IN FREDERICTON: ST. THOMAS 1975-1990

THE NEW PRESIDENCY

The Martin Presidency

The years 1975 to 1990 represented not only St. Thomas University's middle years in Fredericton but also its "Martin Years," the period of the presidency of Rev. (Msgr. from 1985) George Martin. His presidency came as something of a respite from the tumultuous regime of Msgr. Donald Duffie, the president who preceded him at St. Thomas.

Duffie had extracted St. Thomas from its old home in Chatham on the Miramichi and transplanted it to its new existence on the UNB campus in Fredericton, leaving it ten years later still in a relatively chaotic state consisting of recently-constructed buildings, a recently hired and fractious (and increasingly non-Catholic) faculty, an uncertain relationship with UNB, and indeed a tenuous or at least as-yet undefined position within the structure of post-secondary educational institutions in the province. Martin, who was no stranger to St. Thomas's situation, having officially been the university's registrar throughout Duffie's regime, spent the next decade and a half repairing relations with the faculty and embarking on an ambitious plan to carve out a special niche for St. Thomas among the province's other universities by creating new academic programmes. For all his modest assessment of his administrative abilities at the start, he proved to be an astute and talented constructor of a flexible

institutional framework that not only took the university through its “middle period” in Fredericton but provided a basis for the complete modernization that followed under his successor presidents.

Martin used his years of presidency to rebuild, bit by bit, the administrative structure of the entire academic undertaking. As we shall see, his was a pragmatic and consultative, if cautious and even conservative, approach to designing a structure that was supportive yet flexible enough to harness the various energies of the people who taught and administered and counseled at St. Thomas. His first task was to smooth the ruffled **relations between administration and faculty** that his predecessor had created with such apparently insouciant wantonness. His second and third tasks were to turn to the serious but crucial business of **fund-raising** in order to support **new programmes** that could deliver the academic and semi-professional courses that he intuitively understood to be vital for St. Thomas's long-term existence, if not survival. His fourth task was to realize St. Thomas's long-standing commitment to serve the community beyond its students, “**community out-reach**” as it came to be known. And his fifth task, and probably his most difficult, certainly the most elusive, was to enhance St. Thomas's spiritual, **Catholic character**.

Search for a New President

Before he could attend to any of these issues, of course, he had to be given the presidency. It would take a few months. When Duffie, as we saw in the previous chapter, had announced at a meeting of the board of governors' executive committee on November 25, 1974, that he was resigning as president of St. Thomas, following what amounted to a vote of non-confidence in him for his refusal to apply to the AUCC (Association of Universities and Colleges of Canada) for accreditation of the university. It immediately established an entirely new agenda for everyone involved in the future of the university. Executive Committee member Frank Lenihan suggested that first on the list was to arrange a pension for Duffie as retiring president. Lenihan, a chartered accountant from Bathurst, was a recent

addition to the executive committee but a long-time member of the board of governors, indeed one of Duffie's oldest supporters. Duffie had personally brought him to the board for its fateful meeting in September 1962. Lenihan now suggested that "retiring university presidents do in practice receive a pension." In view of Duffie's long service in office at a nominal salary, Lenihan suggested, it was fitting that he be awarded a pension "in line with that granted to other retired university presidents." The committee authorized its chair, Bishop Arthur Gilbert, and its secretary, Fr. George Martin, to draw up such an agreement.

Next on the executive committee's agenda was to start the search for a new president. They established an eight-person search committee composed of the bishop as chair, three members of the board appointed by the chair, two members of faculty (one to be nominated by the senate, one by the general faculty meeting), one student member (to be nominated by the SRC), and one member of the Holy Cross congregation. The date for the release of the news of Duffie's resignation was left in the hands of the bishop, but it was suggested it be as soon as possible. Duffie agreed to continue as acting president until a successor could be found and appointed.

The news of course got out almost immediately. It put the issue of unionization, which as we saw had already been broached by FAUST (the St. Thomas faculty association) and CAUT (its national umbrella organization), in a somewhat different light. Much of its potency had been fueled by the disapproval of Duffie's methods of administration. On December 12th Robert Lake, the current president of FAUST and member of the Psychology department, wrote to the bishop requesting a meeting with him to discuss "faculty organization, the future direction of the university, and other issues."

Meanwhile, the presidential search committee gathered and began its work on January 18, 1975. The committee decided to seek nominations "from the board, the faculty, the heads of departments, the administration, and the student body," nominations that could "be made with or without a supporting

statement and in confidence.” They drew up criteria that stated there was no requirement that a candidate had to be a Roman Catholic priest. “It was,” they said,

the unanimous view of the Committee members that the search should be for the right person, whether he be a member of the clergy or a lay person, although expressions of opinion had been received from various quarters that the President should be a priest.

The number one requirement was that “the candidate must manifest a commitment to Christian education.”

Meanwhile the MPHEC (Maritime Provinces Higher Education Commission) was requesting information from all New Brunswick universities as to their plans for the next five years. They did not hesitate to suggest that in their view senior administrative appointments should be for a term specified at the time of appointment, and that a description of the specific duties and responsibilities of any such office should be written and communicated to the university community and to all future applicants for administration positions. The board's executive committee decided it was an opportune moment to accept these requirements, so they declared them in place at St. Thomas as part of the search for a new president and so notified the search committee.

The search committee's search soon narrowed down to one person: Executive Vice-President Martin. On March 18 the committee sent him a letter asking if he would be willing to let his name stand for nomination for the position of president of the university. Martin replied that he would let his name stand, but with the following qualification:

that I did not seek the position, but would accept it if it were felt by the Search committee and the Faculty that, after all circumstances were considered, I was the best person they could obtain. I do not seek the position because:

- 1) I am not sure that it would not be preferable to look to an academic from outside the University to provide the strong, decisive leadership the University needs;
- 2) I am not sure I could give the strong, decisive leadership needed, and this for two reasons: first, while I know the problems the University faces I am not confident I can solve them [and] second, I was part of the administration team whose administrative achievement has been found wanting;
- 3) I lack part of the academic qualifications that one would normally look for in a new university president, that is, the qualification of an academic degree at the doctoral level.

Given the reservations I have mentioned it is not my intention to solicit from anyone letters of recommendation. If my nomination were to advance to the stage of serious consideration, I should think that it might be wise to solicit an evaluation of my fitness for the office from some of my fellow vice presidents of the Atlantic region. Probably the New Brunswick ones know me best, viz., Dr. Desmond Pacey (UNB), Dr. Helmut Schwegar (Moncton), and Prof. Arthur J. Motyer (Mount A).

Duffie's resignation was finally officially announced at the meeting of the full board on May 12, 1975. He presented his last President's Report. It was an eerie parallel to the first President's Report that he gave thirteen years earlier at the start of his career in the winter of 1962 at St. Thomas, his "requiem" for the old St. Thomas as we called it. At that time he was preparing – although no one else knew it yet – to remove St. Thomas from Chatham to Fredericton. As a sort of final bookend to the library of his presidency, this report also spoke of St. Thomas's special character and all the people who had helped to create it. The Deutsch Commission in 1962, he reported, had placed a value of \$780,000 on its physical plant in Chatham, which equity had increased substantially in value. As for those properties in Chatham, the university had sold some of the lots and conveyed the rest to the diocese of Saint John. The total cost of St. Thomas's new buildings in Fredericton with their furnishings had been some \$3.5 million, which with appreciation was now worth some \$6.1 million. In addition St. Thomas had about \$375,000 in scholarship money, held in trust for that purpose only. In other words, the university was now solvent. He noted the general improvement in faculty over the years. He thanked a long list of people. He particularly acknowledged the debt of gratitude that he and the university owed to the New Brunswick Higher Education Commission and to its successive chairmen, James O'Sullivan and W. J. Thompson. He also thanked the many people who had served on the university's board of governors during his tenure as president. And he sat down. Judge Creaghan speaking for the board then announced

that the Board of Governors record its recognition of Rev. Msgr. Donald C. Duffie, retiring President of St. Thomas University, and the valued contribution he has made to the welfare and progress of the University during the fourteen years in that office, and that the Board extend its gratitude and thanks to him and its best wishes for health and happiness in his new career.

The board noted its approval “enthusiastically by universal applause.” It is probably fair to say that the applause was as much from relief that Duffie was leaving as from genuine appreciation of his contributions to St. Thomas. Yet, in the end, we have to acknowledge that the man always had the institution's best interests at heart. There is no question he wanted to turn St. Thomas into a modern university, and from an outside view he succeeded. The only problem was that he did not possess the knack for dealing with other people, the knack for making other people feel that their concerns are appreciated – the knack that does not convey the impression that one knows best and the sooner other people recognize that fact the better. Duffie had many acquaintances but few friends. His legacy at the university was dubious. When the executive committee of the Board would meet on November 25, 1975, one of the items considered was a letter from the students of Harrington Hall suggesting the university's main administration building be named after Duffie. The members discussed the letter, but decided to take no action “at the present time.” The suggestion never arose again and for the next fifteen years it remained simply “the administration building.” After fifteen years of retirement Duffie died in 1989 at the age of seventy-three.

The New President

Everyone hoped St. Thomas would find a new president who would carry on Duffie's work of modernizing the institution but in a more sensitive, less confrontational manner. And since the presidential search committee had by now finished its work, the bishop could announce a special meeting of the full board in eighteen days' time to deal with its recommendation. Thus, on May 30th at a special meeting of the board in the boardroom of Holy Cross house, Bishop Gilbert presiding, fifteen members of the board heard Franklin Leger, secretary of the search committee, give his final report. There were eighteen nominees for the position and six applicants. The committee held nine meetings.

All members of the committee received copies of the correspondence, nominations, letters from referees, curricula vitae, etc. "After careful consideration" the committee now recommended unanimously to the board the appointment of Fr. George Martin as president of St. Thomas University "for an initial term of five years with renewal for another term if deemed advisable by the Board of Governors and acceptable to the President." St. Thomas had a new president and a new future.

Yet Martin could not have taken over the position of president at a more difficult time. In his favour, he had been intimately connected with the university for longer than any one else. He was born in Chatham. He attended St. Thomas Junior and Senior high schools, and graduated from St. Thomas University in 1945. He was a Catholic priest, ordained in St. Michael's Basilica in May 1949 after his training at Holy Heart Seminary in Halifax. He knew as well as anyone the university's Catholic as well as its Miramichi legacy. As an individual he was widely respected for his honesty and integrity. No one ever thought Fr. Martin did not listen seriously to other people's problems. As we have seen from his private correspondence, he was a modest and cautious man with genuine doubts about his ability to take over the presidency. He was also deeply conservative in his thinking. All of these qualities meant he would be a stabilizing force for St. Thomas in its middle years in Fredericton. Yet, through no fault of his own, the combination of his predecessor's problematic personality, the rapid and extraordinary expansion of the faculty (from about eighteen in 1964 to about sixty-three in 1974, a 350% increase; see Appendix IV at the end of the previous chapter for a listing of the faculty for those years), and its consequent "cosmopolitanization" (since most of the new faculty were "from away") had plunged St. Thomas into a maelstrom. At least it would no longer be a "one man show." The new president had to be consultative. No longer would he be able to hire faculty and pay them what he pleased. No longer would department chairmen and individual faculty members be able to negotiate their own salaries, or threaten to leave if they were not paid more, since there would be a uniform salary scale. No longer would some faculty members be admitted into the university's pension plan while others were not even

told that such a plan existed. But Martin had no problem with being consultative. He had tried to operate that way as Executive Vice-President, even if the president had usually ignored him.

Clearing the Decks: AUCC

Martin, unlike Duffie, had been in favour of applying for membership in AUCC (the Association of Universities and Colleges of Canada), the issue that as we saw had proved to be the straw that had broken the presidential back. The board's executive committee at a meeting on January 30, 1975, passed a motion empowering the new president to take the necessary preliminary steps to attain ordinary membership in AUCC. By June 1, 1976, St. Thomas was ready to make formal application to AUCC for membership. A team from AUCC visited St. Thomas on September 20, 1976. They interviewed members of the faculty and the administration as well as students to determine “whether or not the institution is providing education of university standard.” The president of UNB wrote a letter in support for the application. Afterwards, Martin declared that in his judgment “it was a success.” As expected, St. Thomas became a member of AUCC on November 3, 1976.

Clearing the Decks: Admin

Martin also had to take some practical steps to clear up business at home. First off, the university needed – and Martin wanted – a vice-president to handle its academic affairs. After casting about for someone in whom both he and the faculty had confidence, he finally settled on Win Poole. Poole, as we have seen, also had a long connection with St. Thomas stretching back to Chatham. He had recently left the priesthood for philosophical and personal reasons (he had disagreed with the laicising direction the Church had taken with Vatican II), yet he had retained his religious colleagues' deepest respect. Although he was known for being inflexible in his adherence to certain principles, they were principles of fairness and justice. He agreed to take on the position, at least temporarily for a year

or two until he could see if he could manage the job. The board's executive committee at a meeting on August 22, 1975, accepted Martin's nomination of Poole to be Acting Academic Vice-President. At the same time, the committee accepted Martin's recommendation that Larry Batt be promoted from Assistant Registrar to University Registrar.

Clearing the Decks: Move Again?

On October 17, 1975, people were startled to read in the *Telegraph Journal* a suggestion that UNBSJ, the University of New Brunswick in Saint John, and St. Thomas might switch campuses. St. Thomas had just moved from Chatham to Fredericton eleven years ago. When asked by a reporter for his reaction to the story Martin replied that whatever the origin of the idea it certainly did not come from St. Thomas and that “there were no aspirations within St. Thomas to move to Saint John.” It was suggested that since St. Thomas was situated on land owned by UNB, the proposed “campus swap would centralize UNB and give Saint John an autonomous university,” which might appeal to people in Saint John, some of whom had fought for the establishment of their own university since the early 1960s. Martin reiterated for the paper that there were no such plans at present. The two universities were “federated” in the sense that St. Thomas had an agreement to restrict operations “to teaching Arts and Education” (he chose not to add “and soon Social Work”). If such a campus switch were ever to take place, Martin pointed out that the terms of agreement would certainly have to be “altered to enable St. Thomas to broaden its facilities and course curriculum.” True, John Deutsch, recently retired as president of Queens University, author of the original 1962 Deutsch Commission report, had recently published another report on post-secondary education in New Brunswick in which he had stated vaguely in regard to St. Thomas's possible role in the future development of UNB's Saint John campus that “in some quarters such an arrangement is seen to have certain advantages” and that it was

“something that ought to be looked at.” Indeed, it was that report that had sparked the newspaper story. Martin now expressed the opinion that “it is unlikely to happen.” “St. Thomas,” he declared, “is satisfied with our situation in Fredericton.” He pointed out that St. Thomas was a Catholic university, despite the fact that it accepted students of any denomination and its faculty were not all Catholic. He said the university “would be willing to listen to and discuss any of these matters.” It was, however,

up to the individuals or groups that suggested switching campuses to pursue the matter further. Whether a Catholic university would meet the aspirations of the community of Saint John can only be answered by the people of Saint John.

Martin had not been quite as startled by the idea of switching campuses as other readers of the *Telegraph Journal*. Deutsch visited him in Fredericton the previous summer on July 6 to sound him out about his opinion as to a possible move of St. Thomas to Saint John. “Was it out of the question,” he asked Martin, “and therefore not to be entertained at all? Or is there some merit in the idea and therefore should/might it be considered?” Martin told Deutsch that “we don’t think St. Thomas would be acceptable to Saint John without our becoming secularized, and we don’t want to give up our church-related status. We are, however, willing to listen to and discuss any proposal.” Deutsch, according to Martin's notes of the meeting, then commented

that the proposal was made to his committee and he feels that it ought to be considered – but not by his committee because it is outside his terms of reference. He asked: “would St. Thomas object to that?” My answer was: if in your judgment you feel it ought to be so mentioned then I should have no objection to your doing so. Deutsch then replied “I haven’t made up my mind yet. I would have to investigate further. But you wouldn’t be adverse to that mention being made? It would put the question into active discussion. You don’t think it would hurt St. Thomas?”

Martin noted sagely that

one thing that emerged from the discussion was the fact that there is probably a fairly widely held opinion that the future of St. Thomas is uncertain. Dr. Deutsch himself was concerned that St. Thomas might not survive, a possibility that I mentioned in response to his question as to what future I saw for St. Thomas in Fredericton. Dr. Deutsch was sympathetic to St. Thomas and hopes it does survive, but like me he knows that enrolment is down, that in the 1980s the pool of students finishing high school will shrink, that universities will be hard pressed, and that competition between universities for students will be fierce. Dr. Deutsch also outlined some

ideas about UNBSJ and its future – the kind of thing his committee will probably include in their report: that UNBSJ is not meeting the needs of an urbanizing and industrially active city, that there is an opportunity for growth [in the areas of] part-time courses, para-medical and [other] semi-professional courses [as well as] core subjects in Arts and Science and a mix of community-college kind of courses.

Martin noted that Deutsch concluded that UNBSJ must be

geared to meet needs [that it is] not meeting now. It needs more autonomy, but not separation at this time from UNB.

The meeting with Deutsch left Martin to ponder the question as to whether or not a move to Saint John might be a possible solution to St. Thomas's persistently declining enrollment. In his view, as he had told Deutsch, Saint John would not be happy with a church-related university, but neither would St. Thomas want to become entirely secularized. Yet he wanted to discuss the issue with others. Ten days later, on July 16, in a gesture of conciliation he arranged to meet with his predecessor, Duffie. He reviewed for him his conversation with Deutsch. Duffie agreed that such a move might stir up considerable opposition "among the constituency outside Saint John" and would entail a certain loss of students from other parts of the province. If it did come to a move, St. Thomas would need at least two residences for students from outside Saint John and also a guarantee of a place for Theology and Philosophy in the curriculum in order to maintain its church-relatedness. (St. Thomas was still offering courses in Theology in Fredericton.) Yet, "from a pragmatic point of view," advised Duffie, "I would jump at it, because it would give you security. Nobody is ever going to shut down Saint John even if they have only 200 students." Duffie it seems was beginning to think he should have taken St. Thomas to Saint John instead of Fredericton, which Bishop Leverman as we saw would have loved.

Martin, however, was not inclined to take Duffie's advice. On July 31 Deutsch organized a telephone conversation with Bishop Gilbert, Philip Oland, Frank Lenihan, Duffie and Martin. Deutsch told them that he was planning to mention in his forthcoming report only that the possibility of moving St. Thomas was "something that ought to be looked at," but he would not say even that much if they

had any objections. Martin, speaking for the others, said not only did they have no objections but they felt it might lead to a useful discussion. Thus the phrase “something that ought to be looked at” went into the published Deutsch Committee report that finally appeared in early October.

On the day the *Telegraph Journal* published its story about the possibility of St. Thomas and UNBSJ switching campuses, October 17, Martin received a phone call from the chair of the Saint John Board of Trade as well as its executive secretary, Terry Alderman. Alderman was a former St. Thomas student. The two Saint Johners assured Martin that the board was anxious to have St. Thomas come to the port city. They told Martin they had met earlier with Deutsch and his committee and had raised a number of questions, essentially the same ones Martin and others had been pondering, namely: 1) With decreasing enrolment at St. Thomas, what was its future in Fredericton? 2) How would development of UNBSJ affect St. Thomas? 3) Would it perhaps be in St. Thomas's best interests to move to Saint John to replace UNBSJ? They had already spoken to the bishop to offer their ideas and concerns about the long-term situation.

After the conversation, Martin still concluded that most Saint John people were “backing off in their interest in having St. Thomas move to Saint John.” The proposal “in the Friday papers” had not seemed to cause much of a stir. But people at UNB had taken notice. On the same day, October 17, John Anderson, the new president of UNB, established a committee to study Deutsch's report. One of its tasks was to “explore the possibilities of exchanging properties and jurisdiction with St. Thomas University.”

Martin also thought his board ought to address the issue. Although he personally thought it “unlikely that a move to Saint John would take place,” he nevertheless felt St. Thomas should address the notion seriously, that it should “be open to every option that exists.” To that end, he proposed to the board at its regular fall meeting on October 19 that it appoint a special committee. The committee, he suggested, should consist of:

- 1) the president
- 2) the vice-president academic
- 3) a representative of the board of governors
- 4) one of the faculty representatives on the board of governors
- 5) a Holy Cross representative
- 6) a student representative

Its terms of reference should be:

- 1) To solicit input in the form of briefs from the academic senate, the faculty, the SRC [Student Representative Council], the Diocesan Senate, and to set a deadline for submissions
- 2) to hold hearings within St. Thomas University as suits its purpose
- 3) to be concerned with the possible relocation of St. Thomas University in Saint John as an autonomous university and with the implications of that relocation as they affect St. Thomas University
- 4) to meet and enter into discussion with the UNB Board Committee on the Deutsch Report
- 5) to enter into consultation with bodies and persons external to St. Thomas (other than those already indicated) e.g., the provincial government, UNBSJ, and the MPHEC.
- 6) to prepare a report, with recommendations, for the next meeting of the Board of Governors

The board accepted Martin's recommendations and set a date for a special meeting to hear the committee's report on January 23, 1976. On October 21, Martin informed senate and faculty of the new committee's competence and pointed out that the matter had arisen entirely from the recent Deutsch Committee report. It was not a recommendation, he declared. It did not originate at St. Thomas. St. Thomas was happy with its situation in Fredericton. It was not likely to move to Saint John and had no aspirations to do so. The university community, he urged, should be "open to discussion" but should know that there was "no groundswell in favour of a move."

The special committee met on November 5, 1975, and elected Martin to be its chair. The other members were Poole (academic vice-president), Creaghan (from the board), Katherine Robinson (from the faculty), Fr. Lou Kingston (from Holy Cross as well as the faculty), and Charles Firlotte (from the SRC). Martin suggested that their present task was to find out how serious the proposal was from the point of view of Saint John, from the point of view of UNB Fredericton, from the point of view of St. Thomas itself, and more important from the point of view of government and the MPHEC. "Our activity," he told the committee, "will influence how others take the proposal." On the other hand, he

mused, “perhaps the best thing for St. Thomas to do is to keep quiet and let others take the initiative.” He pointed out that the origin of the idea lay with the Saint John Board of Trade, but their views “could best be regarded as a long-term proposition and not necessarily an immediate step.”

President Anderson visited Martin on November 7 to inform him that in his view UNB would not be opposed to a transfer. In fact, from the point of view of allowing UNB to consolidate its activities in Fredericton, he said he thought “it would make good sense.” It would reduce the number of campuses in the province from five to four, which in his opinion would appeal to the provincial government as well as the MPHEC. Anderson told Martin he had not yet presented the idea formally but that UNB would want to make a recommendation in the matter “as soon as possible” and would not wait for St. Thomas since “the opportunity to move will never come again.” If St. Thomas did decide to move, Anderson assured Martin, they would have the support of the MPHEC, the government, as well as UNB. UNB was even willing “to set the wheels in motion.” St. Thomas might want to take up to a year to make up its mind, but, he warned Martin, if the situation at UNBSJ improved “they will not need St. Thomas to be successful.”

Martin got the message. “The ball,” he told his special committee, “is now in our court. Any further initiatives will have to come from us.” He reminded them of what it was that Deutsch wanted to see in post-secondary education in Saint John, whether at UNBSJ or at a relocated St. Thomas; in his view, UNBSJ was not meeting the needs of “an urbanizing and industrially active city,” that what was needed there were more part-time courses, a mix of community-college sorts of courses, perhaps para-medical and other semi-professional courses, besides core subjects in arts and science. Obviously if St. Thomas were to move to Saint John it would be expected to embrace such areas, which would of course change its character dramatically.

In the ensuing discussion the question of costs arose. Martin pointed out that if St. Thomas did decide in favour of moving, some things would not involve great additional expense or even the

necessity of securing approval from the MPHEC, such as St. Thomas's continuing-education programme or the planned social work programme. On the other hand, some of the recommendations would be very costly, such as introducing two years of science courses, community-college courses, para-medical courses, and an expanded education programme. Martin informed his committee that he had asked the senate's Academic and Campus Planning Committee to study all the implications of a move to Saint John. He had also asked for the opinions of the students as well as that of the Diocese of Saint John.

Anderson may have thought he spoke for UNB when he had told Martin it would support a campus switch. Yet Martin had pointed out in his newspaper interview, quite correctly, that if such a switch were to take place the terms of the university's charter would certainly have to "be altered to enable St. Thomas to broaden its facilities and course curriculum." St. Thomas when it moved from Chatham to UNB had given up its programme in nursing as well as its earlier right to offer graduate-level programmes. For some at UNB, this was a strong hint of increased competition. It did not take very long for other people at UNB to express their objections. A "junior college" of UNB in Saint John was easier to control than an independent St. Thomas, witness the latter's recent moves to introduce a certificate programme in Social Work to its curriculum which already included BEd (Bachelor of Education) and BT (Bachelor of Teaching) programmes. Thus, UNB's Academic and Campus Planning committee, which had dealt with the Deutsch proposals, recommended a reorganization of the administrative structure of UNBSJ, giving it more autonomy and independence, rather than supporting a move by St. Thomas to Saint John. That was in line with Deutsch's final recommendation that "[UNBSJ] needs more autonomy, but not separation at this time from UNB." Even so, the UNB-ACPC report did not agree with any expansion of programmes and courses on the Saint John campus. The UNB senate established a special committee to canvass the views of senators, the UNB faculty council, and Forbes Elliot, the "principal" of UNBSJ, which was to report directly to the UNB board of

governors, which would then make a final decision for or against any recommendations on the future of UNB Saint John.

Martin had been right all along. When it came right down to it neither university wanted to see St. Thomas move to Saint John. St. Thomas people – faculty, students, administrators – did not wish to lose either the intimate and “religious” (however defined) character of the institution or the library and sports facilities offered on the Fredericton campus. Nor was there much enthusiasm to trade their attractive and traditional Larson buildings for the unappealing “futuristic” buildings on the UNBSJ campus, however spectacular the view from Tucker Park. UNB people in Fredericton did not want to face a new and aggressive competitor (more than it already was) for students in times of declining enrolment. And people at UNBSJ preferred to continue much as they were, with a bit more independence.

Martin received considerable support for his position from St. Thomas graduates, many of whom, ironically, came from the Miramichi. Jane Keenan was one. She wrote Martin on December 7, 1975, from Edmonston having heard him on the radio two days earlier discussing the possibility of St. Thomas's move to Saint John:

Personally I would hate to see St. Thomas leave Fredericton because to me it would no longer be the university I attended. I went to St. Thomas because it was a small Catholic college and yet it was located in the capital city. It offered good courses and was surrounded by UNB which offered interchangeable courses and had a good library. The atmosphere at St. Thomas was friendly and I fear a move might make it lose what makes it unique. If expansion does not go well in Saint John will St. Thomas disappear? I wonder why if UNBSJ is functioning well it [would want] to move, and if it isn't why send St. Thomas there? I feel that by limiting enrollment [by staying] in Fredericton the standards can only be raised. Personally if St. Thomas would have been in Saint John when I went to university I would not have gone there. I realize I am not aware of the financial and expansion possibilities and am only speaking from a personal and not completely informed standpoint. I do however seem quite sure that many of the friends I went to St. Thomas with would feel the same way.

I will end by saying, maybe times have changed and a small friendly atmosphere is not what people want any more. My main fear is that if St. Thomas failed in Saint John it would disappear entirely. Thank you for listening, and wishing you good fortune in whichever decision you and the board of governors come to.

Martin wrote her back: "We are very much interested in your opinion – which incidentally I'm inclined to agree with."

RELATIONS BETWEEN ADMINISTRATION AND FACULTY

The Faculty Association

The first of Martin's immediate general tasks was to gain the trust of the faculty. [See Appendix IV at the end of the previous chapter for a listing of the faculty in 1974-75 and the additions that had been made to it over the years since 1964.] To do so he immediately undertook major changes in the way the university operated. He was willing to give faculty (as well as staff, such as his vice-president and his registrar) more responsibility for decision-making. He welcomed input from the academic senate and treated the members with respect. He willingly attended and listened to discussions in the general faculty meeting. He welcomed faculty representation on the board of governors. And he publicized rather than kept to himself proposed and completed changes that affected the university community.

Early in the year, before Martin assumed the presidency, the bishop met with Lake to discuss the possibility of negotiating a voluntary agreement with FAUST, one that would be binding on both sides and obviating unionization. On March 10, 1975, Gilbert instructed Martin to call a general meeting of all the faculty to discuss the issue of "terms and conditions of employment" and to establish a committee to work out an agreement. On March 19 the faculty at a general meeting voted 25-21 in favor of accepting the university's offer of a legally binding voluntary agreement in the matter of terms and conditions of employment for the faculty. On April 3 they delegated three persons to negotiate for them, and on the following day the board's executive committee appointed the board's three representatives. It was hoped that a draft of an agreement could be reached by the end of May, the day of Martin's appointment as president.

The parties spent a great deal of time attempting to draft a document that might form the basis of a legally binding agreement between the board and the faculty. The board's executive committee, recognizing that FAUST had already entered discussions with CAUT and the lawyers over forming a labour union under the province's labour legislation, informed FAUST that the university could not recognize that organization as the bargaining agent for the faculty. Instead the board suggested that the new president would take the necessary steps "to facilitate the meeting of the salary committee of the Board with the recently appointed three-man faculty committee," referring to the committee set up on April 3.

Thus by the time Martin took over the presidency, it seemed that an agreement might be reached. Serious obstacles remained, however. Terms and conditions of employment still had to be spelled out and ratified by all parties. The issue of unionization hung in the balance. If the university and the faculty were to sort out their past difficulties, namely by agreeing on acceptable standards for essentials such as the hiring process, salaries, promotions, sabbatical leaves, even codes of behaviour, not to mention structures of governance – i.e., the role and authority and membership of the board and its executive committee, of the academic senate, of a faculty council of some sort (as an alternative to FAUST, the faculty association), of the administration of student affairs, and so forth – would they even be able to put a halt to the unionization process? Hearings were already scheduled to begin in the fall of 1975. .

Certification of FAUST as a Labour Union

Hearings by the NB Labour Relations Board concerning the application of St. Thomas's faculty association (FAUST) for certification as the bargaining agent for the faculty could not be postponed. They proceeded throughout the 1975 fall semester and finally concluded the following February. Much of the discussion at the hearings had less to do with whether or not FAUST could represent the faculty

in bargaining for terms and conditions of employment – it had clearly always been the faculty's representative body and with coaching from CAUT was prepared to take on the job – than with who would be included in it and who excluded from it. Were heads of departments “labour” or “management”? Some of the older chairs suggested that they had always acted essentially as managers, deciding management issues under the direction of the president. Some of the newer chairs described their role more as first among equals, deciding things only with a consensus of the other members of the department. Eventually, the Labour Relations board under the direction of lawyer Weldon Graser, decided that chairs of departments (as they had been officially referred to rather than “heads” ever since 1970) were not management but would be *bona fide* members of FAUST as the bargaining unit for the faculty.

The board further ruled that the bargaining unit would only be certified if a majority of the faculty demonstrated by secret ballot that they wished to belong to a labour union and that they wished FAUST to be certified as that union. Shortly after that FAUST met to discuss the vote. The discussion was heated. Some argued that it would create a polarized and confrontational atmosphere at St. Thomas, a division of “we” from “them,” which would be particularly unfortunate given the new president's evident determination to be open, consultative and fair. Besides that, most of those present felt that the notion of “going on strike,” the union's ultimate threat, was antithetical to the nature of an academic community. Some argued that nothing would change with unionization, that so long as everyone remained determined to work collegially confrontation could be avoided, and such a thing as a strike would never happen since the very threat of it would keep everyone working together. Yet others suggested that if being unionized turned out not to work, they could always apply to be de-certified. In the end the vote was taken and a majority voted in favour. For better or for worse, the university now had to bargain with FAUST to achieve fair standards and working conditions for the faculty for the foreseeable future. And bargain they would, every two years or so, generating an ever

thicker contract that would regulate everything from standards for promotion and tenure to allowable vacation days.

On April 20, 1976, in an effort to show its willingness to cooperate with the new faculty union, the board's executive committee approved an official list of thirty-one full-time tenured faculty, including some who had been employed at St. Thomas for several years but had previously not been granted tenure. And on April 28 the executive committee approved a new policy, as proposed by the senate, for the selection and review of departmental chairs by the senate, a policy that immediately resulted in more equitable treatment of departments.

The first collective agreement between the board and FAUST was finally hammered out and approved by FAUST and the board in May, 1977. And, at least for the rest of Martin's tenure as president, the pro side of the unionization argument proved to be right. With good will on both sides, St. Thomas finally settled down to the serious business of doing what it did best: teaching its students to learn. In September 1977 the new Committee on Academic Staff (CAS), the university's Level II committee on tenure and promotions with a membership of six including vice-president Poole (who became its permanent secretary) as provided for in the new contract, began its work adjudicating the recommendations for promotion and tenure from the various departments. Although it took several years to refine the section of the contract that dealt with the committee's work, the work proceeded carefully and without acrimony to make the body one of the university's most important guarantees of the principle of "peer-review" so cherished by academics everywhere. Even the faculty who taught part-time at the university would become certified by the Industrial Relations Board in December 1985 and would subsequently negotiate a contract on April 21, 1986. Under Martin's administration and to everyone's relief, faculty-administration relations were no longer contentious issues at meetings of the board of governors.

Already in 1982 Martin remarked that he felt that in his seven years as president he had

managed to establish good relations between administration and faculty. He actually acknowledged that, despite his earlier reservations, having a faculty union “has not altered that goal and in many ways has perhaps facilitated the process.” During the period of declining enrollments, he wrote, he had adopted “a policy of allowing attrition to work its effects where possible” but “without limiting the needs of the liberal arts programme.” For new programmes such as Social Work, for example, the number of faculty had increased. In his view, “a policy of hire-where-you-must and cut-back-where-you can” was eminently practical as well as academically sound. It kept the faculty reasonably happy, and he maintained it while he was president at St. Thomas.

Administrative Changes

It was also Martin's intention to maintain good relations with the faculty by having a vice-president in whom the faculty had confidence. As we saw, in 1975 Win Poole had been made “acting” academic vice-president. In 1977, having survived two years, he agreed to become the university's official AVP and served as such for a full five-year term until 1982. After that Poole would continue to teach until his retirement in 1991, even serving once more as acting AVP in 1989-1990. He was much admired as a person who represented the best of the old St. Thomas. As his close friend Harry Rigby would write about Poole after his death in 2010,

Win was really a very private person but always straightforward with his opinions. One always knew where one stood in a relationship with Win.... He always held on to his guns in what he genuinely believed to be the correct move. For example Win and I never agreed on the move of St. Thomas from Chatham to Fredericton. To the very end, Win believed that St. Thomas would have prospered in Chatham.

There were many on the Miramichi who would continue to share Poole's belief.

Other administrative improvements Martin made during his second term as president included a study and classification of the university's support staff, which resulted in an improved wage scale and a clearer description for employees of the steps involved in career progress. More important, in 1981

Martin appointed Noel Kinsella, hitherto chair of the Psychology department, to be his “Executive Assistant,” whose duties were to include fund-raising and contract negotiations. Also in 1981, following “appropriate advertising and interviewing procedures,” Martin appointed Clifford Ward, a former bank manager, to be the university's bursar, and Kevin Keoughan its “Director of University Services,” a new position designed to coordinate all the technical services at the university. When Poole completed his term as AVP at the end of June 1982, Bill Spray, out of a sense of duty and possibly against his better judgment since he loved his work in the classroom, took over the AVP position for the next five-year term.

Also in 1982 Martin instituted some changes in the chaplaincy and the registrar's office, appointing Fr. Frank Wagner, of the Holy Cross order, to be the university's chaplain effective July 1, 1982, replacing Fr. Tom Daley; and appointing Daley to be Assistant Registrar. On September 1, when Vince Donovan left for pastoral duties elsewhere, Martin appointed Daley to replace him as Director of Alumni. (Both Wagner and Daley taught part-time in the Religious Studies department.) Mark Giberson, the university's public relations officer since 1976, had announced his decision to pursue further studies, so in 1982 Martin hired as his replacement another former St. Thomas student, Evelyn Russell Sweezey. It was a particularly happy appointment, and Sweezey became virtually indispensable at St. Thomas until her untimely death in 2001, never living to see her sister, Professor Dawn Russell from Dalhousie University, become the university's president in 2011.

Martin's Presidency Reviewed

On October 15, 1983, the board, at Martin's urging, authorized its executive committee to establish a committee to review his second term as president. On November 7, the committee, consisting of the chancellor as chair, one member appointed by senate, one by the faculty, one by the alumni, one by the students (the SRC), and three by the board itself, began work. It is worth repeating

its terms of reference as an indication of how far St. Thomas had come from the days of Msgr. Duffie and Bishop Leverman:

- 1) to describe the type of person required as president, keeping in mind the Catholic character of St. Thomas, its constituency, its past history, and its relationship with UNB;
- 2) to describe the tasks pertaining to the office of the President of St. Thomas University;
- 3) to assess the record of the incumbent during his term of office;
- 4) to recommend to the Board with reasons for or against re-appointment of the incumbent; and
- 5) to inform the incumbent of the recommendation. In the event that the incumbent declines reappointment or that the Review Committee recommends against re-appointment, the review Committee will become a Search Committee.

After careful investigation and long deliberation, the search committee recommended that Martin be asked to serve a third term. He acquiesced, and effective July 1, 1985, was reappointed for a third five-year term.

One of President Martin's central concerns during his third, and last, term concerned improving the workings of the university's administrative mechanism. He valued his administrators – Spray as academic vice-president, Batt as registrar, Kinsella as his executive assistant, Ward as bursar, Swezey as public relations director, Rigby as dean of men, Hazel Lahey as dean of women – as dedicated and responsible officials. And yet he was sensitive to the fact that they were over-burdened. The university had grown rapidly in terms of programmes and faculty and – recently – students as enrolment had finally started to increase. Yet the number of persons managing its vastly increased affairs had barely kept pace. He took to heart the dissatisfaction expressed by some outspoken faculty. In one note he wrote about the “agitation for a second VP and a dean of arts” and wondered whether or not the faculty perhaps thought

that the present administration is not achieving what they think an administration should achieve. They were dissatisfied with the Duffie administration because he was operating a one-man show. [Now] there is a vacuum in many areas of academic administrative decision-making which the faculty has stepped in to fill. The faculty is initiating policies that should be the prerogative of the administration, but there is a vacuum.... A situation seems to be developing. The present administration is not perceived to be moving on various issues and so the faculty are telling us that we need another VP or a Dean of Arts. They might be correct in their perception, or they might simply be frustrated because we have been in decline during eight of

the last nine years.

Expressing his usual caution, he questioned whether or not someone from outside

should be called in to look at our administrative structure and performance. And before taking that decision, do we first need to take a look at that problem ourselves? Unless we can articulate the problem for ourselves we will be unable to do it for an outside consultant.

In his president's report to the board on May 12, 1985, Martin pointed out that St. Thomas was "unique in many ways" and that one of those ways was "the small number of administrators and managers" employed and "the relatively small space allocated to administration." He pointed out that one of the reasons for this was of course that St. Thomas did not need all of the same infrastructure as that of other universities of comparable size. St. Thomas shared portions of the UNB physical plant and bought various services from them. Unlike other universities, Martin reminded his board, St. Thomas did not have its own library, bookstore, heating plant, arena, gymnasium, physical-science laboratories, or maintenance building. St. Thomas purchased services from UNB's Physical Plant such as maintenance, security, grounds-keeping, and snow removal. Another reason was that on the academic side St. Thomas had relatively few programmes of study, since the areas of instruction it could offer students was limited to arts, education and social work, all at the undergraduate level. And yet, the workload placed on the shoulders of the university's relatively small staff had become heavier than was acceptable. Martin had received "on more than one occasion" recommendations for a detailed study of the St. Thomas administrative structure, "preferably by an outside agent." He had not yet acted on those recommendations, but he now informed the board that he intended "to address this subject" with his senior administrators during the summer and "may have a recommendation to bring to the Board in the next term."

Martin attempted to discuss the problem, but as usual was extremely reluctant simply to add more administrators, such as a vice-president for financial matters, a vice-president for administrative affairs, or a dean of faculty. When, in 1987, Spray's first term as academic vice-president came to an

end, still nothing substantial had been decided. For Spray it had been a stressful five years with far too much to do. He, too, had concluded that the office of the AVP needed a dedicated administrative and financial vice-president and dean of arts to share the workload. While the president's executive assistant, Kinsella, was theoretically there to help with some of the work and at first had indeed done such things as negotiating the contract and salary raises with the faculty union, in fact he had become almost totally involved in fund-raising activity. Spray had been tasked with doing things such as counseling students on probation, counseling other students about careers, supervising support staff, negotiating the contract with the faculty union, even overseeing the enforcement of parking regulations, in addition to more purely academic matters such as sitting on the committee dealing with tenure and promotions and on the committee on appointments to faculty. The committee that recommended his reappointment on his suggestion therefore also recommended a review of the functions of the academic vice-president "with a view to assigning some of them to another person or persons." Spray accepted reappointment and Martin authorized at least a partial review of the position, as a result of which some of the AVP's former duties such as counseling, physical maintenance, telephone usage, parking, and other day-to-day details of general administration, were reassigned to other persons. With his usual perspicacity, Martin expressed the opinion that

to some extent the personality of the occupant of an office like Vice-President determines what he shall devote himself to. To a greater extent, in a situation such as ours where the administration is lean, the activities of a senior administrator will be drawn to areas where a need is not being met. Thus, it is difficult to set down on paper an all-inclusive list of duties. Suffice it to say that both the Vice-President and I are conscious of the importance of the Vice-President not taking on too much, and we are in general agreement about the office.

Still, there was a pervasive sense of over-load. The re-assignments essentially constituted only a rearrangement of duties among present staff. Yet Martin remained reluctant to add more senior administrators. (A "Vice-President for Administration and Finance" would be appointed after 1990 under Martin's more efficiency-minded successor president, and a "Dean of Faculty" appointed in 2009

under his successor's successor.) Martin was obviously aware of the need for a larger administrative structure at St. Thomas, but his over-riding concern was not to over-spend the budget. Student enrolment might finally be rising, but would it last? In the end that fiscal caution trumped all other concerns.

Programme Reviews

Then there were hidden administrative costs. In theory, a university's academic offerings should be regularly examined and kept up to date. In practice, doing so takes a large amount of time and real money. Professors have to take time from their teaching and research to review and justify what they and their colleagues do. Outside experts have to be paid to adjudicate those reviews. In 1984 the MPHEC introduced a plan for reviewing academic programmes being taught in the region's universities. The first department at St. Thomas to be reviewed was Philosophy. Other departments were scheduled to follow annually until all had been reviewed and the process would start over. Preparing for its review by appointed outside reviewers took a lot of time for the small Philosophy faculty cohort. It involved a re-examination of the department's programme, an on-site visit by a committee made up of outside academic experts, and discussions with other faculty and with Philosophy students. Over the next few years, however, the reviews became a regular item of business for all departments and programme directors, and although they caused a lot of grouching among faculty who would rather be spending time on their teaching and research, in each case it had an undeniably healthy effect. The review process forced teachers to re-evaluate – and re-value – their courses and programmes in the light of outside standards. But it did cost money.

Faculty Pension Review

Money concerns were at the heart of another issue involving the faculty. From the time of

certification of FAUST, the faculty had joined a pension plan known as TIAA-CREF. It was a defined-contribution scheme whereby with each bi-weekly pay-cheque 5% of the faculty member's basic pay was put into the plan, matched by an equal additional amount (later increased to 8%) from the university. The beauty of the plan was its portability: any professor who moved to another university with the same TIAA-CREF scheme took along his or her accrued contributions. The problem of the plan was its US provenance. Although several Canadian universities were members of the plan, along with nearly all American universities, in 1988 the Canadian government indicated that the plan would lose its status as a "registered plan," i.e., would lose its tax deductibility, a large consideration. TIAA-CREF refused to accept the various changes being requested by the Canadian federal (and provincial) government, changes that had to do with the minimum percentage of investments that the government wished to keep in Canada, meaning in Canadian corporations. In the end, the university had to switch to a Canadian pension plan. At that time the members of the faculty union discussed the merits and demerits of switching from a defined-contribution plan (whereby the contribution was set or "defined" but the accumulating amounts, invested, remained the property of the individual contributor) and a defined-benefit plan (such as that at UNB or the provincial government whereby final pensions were defined as a percentage of final salary rather than a share of the pot, where the individual "owned" only his or her own past contributions and thus were not portable; under such a plan, if one changed jobs, one could take along only one's own contributions, without the university's contributions or the accumulated interest). The arguments for a defined-contribution plan finally won out and members' contributions to TIAA-CREF were turned over to a registered Canadian carrier. (Events would prove the wisdom of the choice after 1992, when UNB was forced to leave the government pension plan but unwisely continued to invest in a defined-benefit plan, which with the downturn of the market and declining faculty complement after 2000 would throw the viability of the UNB plan into serious jeopardy). Martin, who like many priests was less concerned about pensions than his mostly-secular,

mostly-married faculty, was nevertheless concerned about their concerns and supported the search for a new pension scheme, and he guaranteed the university's continuing contribution.

RECRUITMENT, FUND-RAISING, & FACILITIES

Initiatives Needed

Martin showed himself capable of smoothing out the troubled relations with the faculty, despite the fact that at the start he had not been particularly enamoured of the idea of its unionization. Nevertheless, he himself was also a teacher, having taught courses in linguistics in the English Lit department for many years. As a teacher, he understood the importance of enlarging the academic framework so as to accommodate new courses and new teaching methods. The initiative for such a development had to come primarily from the faculty themselves, and he encouraged it. Indeed, over the course of his presidency, St. Thomas saw the introduction of more academic programmes than at any other period of its history. Yet these programmes cost money. Finding the funding, a task he decidedly did not enjoy, came to occupy much of his time and attention. In 1975, when he took over as president, the university's primary source of revenue – its students – was an endangered species, since student enrolment was falling. The government gave the university an annual grant to cover operating costs, most of which went to faculty salaries, but it was based directly on the number of students who registered each fall. The tuition fees that students paid covered only a small percentage of operating costs. It was a balancing act. Falling income from declining enrolment meant less money, and although new programmes might attract new students and thus more money, new programmes invariably cost money. More effort had to be put into student recruitment.

Recruitment Efforts

Enrolment at St. Thomas, after falling for the first three years of his presidency, in 1978 was

down by only 2.6% over the previous year, which was less than at other Atlantic universities. Might the programme initiatives be having an effect? The university had implemented a certificate programme in Social Work in 1975. It had proven to have a salutary appeal for students and in 1977 had been expanded to a major within the regular arts programme. Martin, cautious as ever, warned everyone that St. Thomas could “take very little comfort” in the fact, since it was the “seventh consecutive year” in which St. Thomas had “sustained a decrease in the number of full-time students enrolled.” What made things especially difficult for St. Thomas, said Martin, was the fact that St. Thomas's only major faculty was arts. “When it is in decline, the University is in decline.”

Martin himself had taken a direct hand in recruitment efforts. On January 1, 1976, he drafted a letter for the priests of the Saint John diocese asking for their help. New Year's day, he wrote his fellow priests, was a good day for beginning a task. His task was to increase enrolment at St. Thomas, and he wanted to enlist their help. He filled them in on the situation. Enrolment had been declining drastically at St. Thomas over the last few years, from 1,095 in 1972 to 778 at present, a decrease of 29%. The reasons for the decline were multiple and complex, he wrote, but the experts seemed to agree that the present adverse economic conditions had made students more and more “job-conscious.” Those universities with facilities for preparing students for specific jobs were doing well. Those who did not were “losing ground.” The BA programme, he wrote, “is one of the least immediately connected to job preparation,” yet it was the only programme St. Thomas had, besides the BEd programme. What he was asking the priests in the diocese to do was to steer toward St. Thomas any young people they knew who were interested in the arts. He thought that many Catholic boys and girls enrolled in BA degree programmes at other universities, including secular ones, “would be better off at a place like St. Thomas where there is an opportunity to explore the faith-dimension of their lives both in the classroom and in the chapel.” He enclosed copies of a St. Thomas brochure, which he hoped would be of interest to them, and adding: “Our fees are moderate, in fact both room-and-board and tuition fees are

the lowest in the Maritimes. We may be able to help some of your youngsters.”

Besides writing personal letters to priests for their help in recruiting students, Martin was spending carefully and saving wherever he could to keep the university functioning. He was trying to find ways to secure more money for its present programmes and was willing to invest in new programmes to attract more students in the future, but there too he recognized the danger of arousing UNB's opposition by the perceived competition – as we shall see below when we examine the new programmes in detail. Any new programmes would have to be introduced with careful planning and utmost diplomacy.

Others at St. Thomas were also working on student recruitment. At a special meeting of the board on January 23, 1976, called to discuss the report of the “Saint John” committee that we considered above, vice-president Poole reported that a joint board-senate committee on student recruitment had met on January 20 and had made a recommendation to appoint a full-time public relations officer for the University “to serve in such areas as public relations, recruitment, awards and information.” Although it was not on the agenda, board members recommended in principle that the university hire such an officer “because of its urgency.” Later that year, at the board's regular spring meeting in May, Martin reported on other initiatives the university was pursuing, which might have a positive if indirect effect on enrolment, including special free series of films that had been put on during the year by the History department, and a guest lecture series aimed at students, faculty and the general public. Such things he felt “should be looked upon as an obligation of the University to the community in which we live.” The board authorized its executive committee to proceed with hiring a public relations officer as had been discussed at the January meeting so as to have someone in place by the following September “for at least a probationary period of one year.” An advertisement for a Director of Public Relations was sent out to New Brunswick and Nova Scotia newspapers. Ninety persons applied for the position, including twenty-five former students. On August 30th, 1976, Martin

hired one of them, Mark Giberson, a student from Maine who had just graduated from St. Thomas and, particularly with his work in the Student Union, knew the place intimately. In his first year as director of PR for the university, Giberson would visit eighty-two high schools in New Brunswick as well as some schools in Maine and Quebec, talking up the advantages of attending a small, liberal arts university with a friendly atmosphere, a religious sensitivity, and first-class programmes. Applications more than doubled. Martin was pleased, and Giberson's position was renewed, although enrolment in the upper years continued to decline.

He need not have worried. After 1980 St. Thomas's enrolment climbed steadily, to over 1,000 in 1982 for the first time since 1972, to 1,200 in 1983, to 1,300 in 1987. By then, thanks to successful fund-raising and a growing endowment, the university was able to award an increasing number of scholarships to attract students. In 1987, 193 students (44 in their first year) were receiving scholarships or merit awards for a total value of \$218,450. As an indication of the increasing academic quality of its students, in the same year several graduating students received awards to continue graduate studies. And although enrolment fell somewhat in 1988-1989, which naturally alarmed Martin and others, that decline proved to be temporary in a long and steady rise that would take it above 2,000 in the 1990s and even head towards 3,000 after the year 2000, when the university would decide to limit enrolment to 2,800.

But in 1979, things were worrisome. The initiatives had cost money and low enrolments had put a hole in the budget. When Martin presented the university's accounts to the board at its May meeting that year he reported that the university was carrying a deficit amounting to somewhat more than \$48,000. He expected to have a similar deficit for the following academic year ending in 1980. He advised the board that the university should increase its student fees, including those for room and board. In addition to that, they would have to increase the "differential fees" for foreign students to \$750, something actually recommended by the government.

Martin was so discouraged by the low enrolment and the financial deficit that he thought perhaps it was time for him to leave. In a despondent letter dated May 28, 1979, following the board meeting, he wrote the bishop to advise him that "it would be wise to begin thinking of a suitable person to succeed me as president of St. Thomas University when my present term expires June 30, 1980." He continued:

Putting aside all false modesty, I must say that it is my considered opinion that I have not been a particularly good president from a positive point of view. From a negative point of view I have perhaps been adequate: I have kept the ship going; I have managed to assuage faculty hurts so that things are fairly peaceful. But as far as positive leadership is concerned I have not accomplished very much. For instance I have not given positive leadership in those areas which are vital to the health of the university, viz., 1) intellectual excellence – I have done nothing to raise the intellectual level at St. Thomas; 2) enrolment: I have been unable to meet the enrolment crisis; 3) public spokesman: I have not been sought out by the community (business, government, education) to speak or act in the larger community – I have not made the kind of impression upon the public that a president could be expected to make; 4) fund raising: I have simply neglected this entire area.

The problem that needs to be addressed now is where we can find a candidate who can do a better job than I am doing. There must be some around, but if we don't look we will never find one.... I am willing to resign whenever it is convenient for the Board to have me resign. This is not a letter of resignation, but of intent. I don't want to embarrass you and the Board by resigning now, but for the good of the University I think this matter of the presidency should be given some thought this summer.

It is not surprising that Martin was discouraged. By 1979 enrolment had fallen by 30% since 1971. It was cold comfort to know that enrolment had fallen at all Maritime universities and across Canada as well, or that it was falling less precipitously at St. Thomas than elsewhere. At UNB over the same period, for example, enrolment had fallen by 50%. But UNB was the provincial university. The government itself presumably would always come to its rescue. St. Thomas's position as an independent, post-secondary educational institution was less secure.

The university's problems had persisted and Martin was discouraged. But not Bishop Gilbert, who did not even consider asking him to resign. Nearly everyone at St. Thomas, including the board and the faculty as well as those in its wider community, considered that Martin's first term as president had been a success – certainly in comparison to what had preceded him. He was invited to serve a

second term, extending to 1985, and although initially reluctant he accepted the invitation and the responsibility.

And then finally things started looking up. In October 1980 Martin was able to report that full-time enrollment was up almost 6% over the previous year – not a lot, but it was the first enrollment increase in nine years. The new Social Work programme appeared to be having a positive effect. The MPHEC had finally approved the creation of a proper, stand-alone BSW (Bachelor of Social Work) degree. Recruiters for St. Thomas had reported that when they were visiting schools, potential students showed particular interest in the Social Work programme. And the following year, 1981, St. Thomas experienced an even more dramatic increase, some 23% of the full-time students (to 903) and 42% of the part-time students (to 228). Martin was pleased but still cautious. It was “not prudent” to make projections based on the “dramatic increase of one year.” School enrollments, he reminded everyone, were down in the high schools and graduating classes would be smaller in 1982 than they were in 1981.

Research Grants & Fund-Raising

Meanwhile, the university had been actively looking for research money. Martin had been pleased to note that in 1977-78 it had received more research money than ever before. A number of faculty members that year had received a number of individual grants from the Canada Council and the National Research Council, and the university itself had received a general research grant of \$6,200 from SSHRC (the Social Sciences and Humanities Research Council), which had allowed smaller, discretionary grants for individual faculty's research projects. In 1978 the university received a \$20,000 grant from the federal government under the Canada Works programme to set up a “New Brunswick Research and Resource Centre.” Also in 1978, Ted Daigle of the Romance Languages department secured a \$20,000 grant for bursaries for students taking French Immersion. By 1981 the university's general research grant from SSHRC for the academic year had reached \$8,017, and for the first time it

had qualified for an NSERC (Natural Sciences and Engineering Research Council) research grant of \$26,000.

The research grants were undeniably important, but they only just covered the cost of the projects they were designed for. The university had to raise funds for its general operations. Although he had always been especially careful with the university's funds and, furthermore, had refused to consider mortgaging its buildings, Martin was not himself particularly good at raising money – the job of a modern university president. Yet he was willing to support those who were. He discovered that Noel Kinsella, chair of the Psychology department, had a particular talent in that regard, and in 1981, as mentioned above, he appointed him “Executive Assistant to the President” as the university's chief fund-raiser. Kinsella's job description was “to assist the president in all aspects of his office,” and in particular:

- 1) Faculty Research and Development Activities
- 2) Fund Raising
- 3) Collective Bargaining
- 4) Support Staff, and
- 5) New Initiatives in Programming.

Martin had already been working in these directions. Now he and Kinsella completed a market survey of the feasibility of launching a major fund-raising campaign. The “indicators” were positive, and a three-year campaign was launched at the end of January 1982 in which “everyone connected with the University” was asked to contribute. The campaign got off to a good start. By October that year a million dollars had been pledged. In addition, enrollment for the first time had surpassed 1,000, and the university finally had a small operating surplus.

Martin had made a good choice in Kinsella. As different as night and day in personalities, together they made a good pair in assuring St. Thomas's future. Martin looked after the running of the university and, throughout the remainder of his presidency, gave Kinsella the freedom to develop initiatives to improve facilities, establish new programmes, endow research chairs and, crucially, to

find the funding for them. All these would improve the status of St. Thomas and consolidate its independent position among Maritime and Canadian universities.

Improved Facilities

By 1981 Martin was worrying about St. Thomas's buildings and facilities. Not that the five handsome Larson & Larson buildings were wearing out. Indeed, they had proven to be well-built and durable. But the university had grown substantially in numbers of faculty and students, which meant the buildings had become severely over-crowded. Basement storage rooms in the women's residence, Vanier Hall, had been converted into windowless faculty offices. Some student residences in Harrington Hall had been turned into temporary faculty offices. A student lounge in the basement of Casey Hall had been eliminated and divided up by temporary partitions into more (windowless) faculty offices. Part-time faculty had no office space and were forced to consult with their students in open and noisy hallways. The Registrar Larry Batt was finding it a challenge at the start of each term to find classrooms for all the new courses, often having to limit course enrolments because of lack of space, or allow classes to be held in the late afternoons or evenings, or in the auditorium in Casey Hall, which of course limited its use for the drama programme and special presentations. It was not a comfortable situation, but constructing an entirely new building was out of the question because of cost, even if the new fund-raising campaigns were successful.

On Kinsella's suggestion, on December 21, 1981, Martin forwarded an application to the MPHEC for approval of a request for a capital grant from the province of \$980,000 for renovations to Edmund Casey Hall, including an extension for some new faculty offices and classrooms. The MPHEC, however, did not like some of the suggested renovations and it proposed alternatives, including converting some residence space in Holy Cross House to academic use. The commission sent Larry Durling, its director of Financial Planning, to "explore alternative measures." Durling ended up

approving the plans for the Casey Hall extension and renovations and suggested undertaking a new funding project to renovate Holy Cross house. (In an interesting turn of fate, Durling would join St. Thomas's administration in 1991 and become the university's financial guru as its Vice-President for Finance and Administration.)

After some consultation with the faculty over the exterior design of the Casey Hall extension, Martin on grounds of cost rejected the idea of attempting to make it architecturally sympathetic to the original Larson & Larson building. Once he had the funds, he contracted the local engineering firm ADI to design and build it as economically as possible. Although from the outside it was a disappointing mismatch with the original structure when it was finally opened in the fall of 1985, the addition of about ten thousand square feet indeed provided much-needed new space for offices and classrooms,.

The Social Work department had hoped to occupy the new offices in the Casey Hall extension, pointing out that much of the reason for the need for new space was due to the increased enrolment produced by the university's new Social Work programme. But their plans ran into opposition from the long-established St. Thomas tradition of assigning vacant offices according to seniority. The tradition had resulted in the unique attribute that departments at St. Thomas, unlike at most other universities (including UNB), did not have their own particular buildings or sections of buildings. Thus, St. Thomas faculty offices being assigned by seniority had no relationship to discipline, so that a History professor's office, for example, might be situated between that of a Psychology professor and a Religious Studies professor. Although some found it inefficient in carrying on department business, it did make for a less discipline-bound and more cohesive faculty as a whole. In the event, tradition ruled and the new Casey Hall offices were doled out by seniority lottery.

In the end the Social Work department had its way, too, when renovations to the Holy Cross house were completed, providing fourteen new offices, four new classrooms, and five secretarial

offices where they could all move into close proximity to one another. Those renovations would also house the “Third-Age” centre and the Atlantic Human Rights centre. Furthermore, the former Holy Cross chapel on the main floor was redesigned to become a new meeting room for the university's board of governors, the senate and other official bodies.

The extension to Casey Hall meanwhile had freed up space in the basement of the main building for a computer room, something that had become increasingly needed over the last few years. By 1981 it had become evident that computers were essential for students, faculty and university administrators. It was felt at that time that all university graduates needed to have “a certain minimum understanding of the computer and a capability for its use.” Thus, on November 25, 1981, Martin appointed a Committee on Computer Literacy, which finally recommended that St. Thomas institute a non-compulsory one-semester course in computer use. Martin agreed to implement the recommendation, including the purchase of the necessary equipment. In May 1982 the academic senate approved a new one-semester course to be called Computer Literacy, and Martin applied to the MPHEC for approval of a government grant of \$63,108 to purchase nine computers. The request was granted, the funds eventually appeared, and in April 1983 the university purchased nine top-of-the-line “micro-computers,” as they were called then. Although the desirability of making the Computer Literacy course compulsory for all first-year students had been discussed, space concerns rendered the idea impossible. Until the new computer room became available in the renovated basement of Casey Hall in 1985, the Computer Literacy course had a severely limited enrolment. But Martin was keen to introduce the new technology to students, even if he (and most of the older faculty) personally had little conception of its earth-shaking potential. He purchased two more computers, one for the women's residence and one for the men's, “with the idea,” he noted, “that students not enrolled in a formal computer class might become acquainted/fascinated with micro-computers.” They became enormously popular and initiated the computer revolution at St. Thomas.

Meanwhile UNB had computerized its library catalogue system using the University of Toronto system, first known as UTLAS and subsequently as “Phoenix” when UTLAS died and was reborn. Since 1974 St. Thomas had a representative on the UNB Senate Library committee to oversee and protect its interests there, a faculty member who actually served as chair of that UNB committee from 1980 to 1989. And in 1984 St. Thomas set up two dedicated terminals linked directly to the library, one situated in the hallway of the Administration building open to everyone, and one “mainly for faculty in a controlled environment in Edmund Casey Hall.” It was now possible to connect to the UNB library catalogue “without leaving St. Thomas,” which, Martin remarked, had three advantages: “first, ease of use of library; second, familiarization of students with a quasi-computer terminal; third, the psychological lift of having the terminal on our own turf.” Looking back from the days of laptops and smart phones and wireless networks such discussions are risible. It is hard to recall the thrill of computerization as it made its way into the academic work-space. The IBM salesman, who demonstrated the latest “DisplayWriter,” or computerized typewriter, to faculty and secretaries in Casey Hall room 302 in the fall of 1982, drew gasps of amazement as he demonstrated a search-and-replace operation and the astounding storage-and-retrieval possibilities on the machine's 500-kilobyte memory and twelve-inch floppy disks.

Finances

In response to the university's application for a capital grant of \$980,000, the MPHEC in 1982 recommended to the government that St. Thomas be granted \$500,000. Since there was no promise of further capital grants, additional funds for capital improvements depended on fund-raising campaigns. The first cross-Canada fund-raising campaign by the fall of 1982 raised one million dollars, of which the majority was earmarked for the extension and renovations to Edmund Casey Hall. The final cost estimate for that work was \$1,175,000 when Martin put out the tender calls in April 1984, with a

completion date of July 31, 1985. Renovations to the Holy Cross house were put off pending approval of architectural plans and final allocation of campaign funds, but the planning for that too was in the works. On May 13, 1984, Martin was able to give his board heartening news:

This academic year has been one of the most productive in our recent history inasmuch as we have taught more full-time students (ca. 1,200) than ever before in the history of the Institution. It has been productive as well in the sense that we have made far-reaching decisions about new construction and renovations: new wing, student lounge, and study hall. As well, plans are well underway for chairs in Theology, Gerontology, and Native Studies. As long as our full-time enrollment holds up, these new developments should mean an improved academic situation for the University in years immediately ahead.

With the improved financial situation everyone breathed more easily. Under Kinsella's magic touch, the financial campaign was bringing in ever more money. An investment portfolio from the university was delivered to the Royal Trust Company on September 14, 1984, "to bring [the funds] under productive management." St. Thomas was finally, for the first time in its history, financially sound.

Things were going so well that the board of governors at a special meeting on August 25, 1984, acting on the report of the presidential review committee that as we saw had been set up a year before, reappointed Martin for a third five-year term effective July 1 of the following year. The faculty, who had been widely consulted in the process, and the rest of the university community congratulated him warmly.

Martin told his board at its meeting on May 12 that one of the goals of the current financial campaign was the establishment of research chairs in Native Studies, Gerontology, and Catholic Theology. He reported that the first two chairs, thanks to Kinsella's efforts, were by now completely funded: Native Studies in the amount of \$600,000 and Gerontology in the amount of \$1,000,000. In each case the money had been securely invested. They were currently interviewing candidates for the Native Studies chair and he expected to make an appointment for the following 1985-1986 academic year. The chair in Gerontology, he said, probably would not be filled immediately, although they might

hire a person to do some preparatory organizational work. Funding for the Chair of Theology was not yet complete, indeed it had been disappointing. The Knights of Columbus had contributed almost \$20,000, but so far only \$197,000 of the necessary \$600,000 had been raised.

Fund-raising continued. On May 18, 1986, Martin announced to the board that the campaign had seen another major success. "The experience of campaigning and the response to the solicitation," he said, "indicates to me that this University is perceived as being a permanent, respected institution of our society." And in May of the following year he was able to tell the board that the Theology chair was close to being sufficiently funded. It was to be named in honour of Pope John XXIII. And indeed, finally in April 1988, Martin was able to announce that the chair had finally been fully funded to the amount of \$600,000 and the holder of the chair for its first year would soon be announced.

The good news about fund-raising was tempered, however, when on January 1, 1989, Kinsella announced that he would be leaving St. Thomas for Ottawa to take up a position as associate under-secretary of state for Canada. The following year, on September 12, 1990, he would be appointed to the Canadian Senate representing New Brunswick. Fortunately for the university, Kinsella kept his relationship with St. Thomas alive and close over the coming years, so the university had friends in high places, but Martin had lost a valuable colleague at home. (Kinsella was temporarily replaced as Executive Assistant to the President by Tom Good from the Economics department, who would soon be replaced by Larry Durling, the new Vice-President for Finance and Administration appointed in 1991 by Martin's successor, President Daniel O'Brien.)

Relations with UNB

The original Deutsch Commission's seminal report in 1962, as we saw in Chapter 7, produced the agreement whereby St. Thomas shared some of the campus's academic and physical resources, not only the library but also the infrastructure of roads, water, heat, security and traffic services, the

gymnasium, the student health centre, and the Student Union Building (SUB). It had worked reasonably well, although every now and then there were complaints – either St. Thomas was not receiving the same level of services as UNB, or UNB was not receiving sufficient recompense for the use of those services. Under the arrangement St. Thomas did pay for some services such as water, heat, security and maintenance on a user-pay basis. Other facilities (library, gym and swimming pool, health, psychological counseling) were paid for by means of a “fiscal transfer,” a somewhat arbitrary sum of money that the government turned over directly to UNB from the amount allocated annually to St. Thomas. It was meant to cover “the additional costs that accrue to UNB for having St. Thomas on its campus and utilizing their facilities.” The actual amount was never subject to an accounting, which obviously created friction from time to time, although in fact it was increased more or less in accordance with the increase in the government educational grant. In 1990 the transfer amounted to \$1,140,000.

For these arrangements to work well communications between the two institutions was essential. From his experience, Martin felt that cooperation at the top level was fairly easy to maintain. The senior people in administration at UNB were well aware of the necessary level of sharing. Those “at ground level,” however, were not always so aware, and Martin had to shape them up from time to time. For example, some members of the St. Thomas Student Union had suggested on occasion that they should sell their share as part-owners of the Student Union Building at UNB. They suggested relocating their student offices to spaces in St. Thomas buildings. Martin had always discouraged such talk. The relationship with UNB, he pointed out to the students, was founded on the principle of shared facilities. Expansion rather than “retrenchment” of cooperation with UNB was the way to proceed. He remarked that “it would be easy for us to withdraw into our own little getto – a move that would be counterproductive.”

A further illustration of clouded lines of communication occurred in 1985 and 1986 when a dispute arose between St. Thomas and the UNB law school over grading standards at the two universities. The law school, it appeared, had decided that grading standards at St. Thomas were somewhat lax. As a result, the school unilaterally reduced the GPAs (grade point averages) of St. Thomas applicants in the entry competition. After a strong remonstrance from Martin and his officials and some heated discussions, the UNB law school eventually agreed no longer to discount the GPAs of St. Thomas applicants and adopted a new admissions policy that would use a combination of a student's (undiscounted) GPA and his or her LSAT score. On the recommendation of the two universities' presidents, Martin and Anderson, the universities' two senates endorsed the new policy. As Martin stated at the time, although the dispute had been resolved satisfactorily, the issue illustrated "the need for improved consultative procedures between UNB and St. Thomas," and he remained concerned about "the harm that has been done to the University's reputation."

He decided to take positive steps to enhance its academic reputation. He tasked his academic vice-president with investigating the "charge of grade inflation and low standards at St. Thomas." A "committee on academic standards" compiled a statistical analysis of grades over three separate academic years (1975-76, 1980-81, and 1985-86), and a "curriculum review committee" examined possible weaknesses in the St. Thomas curriculum. In the end, the review did discover some evidence of grade inflation over the years, whereupon the university issued a caution to all faculty to beware of such inflation. There was no evidence, however, to suggest that the situation at St. Thomas was any different from that in the arts programmes at UNB and other universities. (In 1995, under AVP Rick Myers's initiative, the grading scheme at St. Thomas would be re-organized and re-defined in order to better reflect student achievement. His successor AVP, Patrick Malcolmson, in 2005 would implement an even more ambitious scheme that allowed each professor to see how his or her grades compared to his or her colleagues for each individual student, which served to temper the natural urge to award

higher grades. In any case, the specific issue of grade equivalency between St. Thomas and UNB after 1986 never again raised its head.) Martin showed clearly that while he would firmly stand for close and mutually supportive relations with UNB, he was fully prepared to stand up to defend St. Thomas and its reputation and interests.

NEW PROGRAMMES AND INITIATIVES

During the period of declining enrolment in the mid-1970s, Martin had pursued the idea of keeping the university going by introducing new programmes in order to attract more students. With his board behind him, he cautiously but firmly supported those faculty members who came up with ideas for developing new programmes – so long as it did not cost too much money. At the very start of his presidency in the fall of 1975 he had supported the efforts of the members of the senate's curriculum committee to introduce an Interdisciplinary Majors and Honours programme whereby students, with faculty supervision, could devise their own majors and honours programmes. It cost nothing, but by introducing flexibility into the curriculum it proved to be key to a whole series of initiatives throughout St. Thomas's "Martin" years in Fredericton. Some proved to be successful, some not so. But the president could not be faulted for lack of trying.

Social Work

By the time Martin assumed the presidency, the academic senate had already been working on a proposal for a certificate programme in social work. As we saw, it had originally been suggested by board member Philip Oland in 1973. The provincial department of social services had been pressing universities to provide social work programmes for English speakers, whose only option so far was the programme at Dalhousie University in Halifax. A joint board-senate committee at St. Thomas decided on June 4, 1974, that a "certificate programme in Social Work is the field that holds the most promise at

this time.” It should be “designed to up-grade social work practitioners in the field who have no formal training in social work.” At the time, as Executive Vice-President, Martin had expressed the opinion that “if we don’t undertake it someone else will,” and doing so might give St. Thomas “credibility in the public eye ... one of the things that we can point to as illustrating our relevance to the public sector.”

It had always been, after all, a noted characteristic of St. Thomas from its founding to contribute in any way possible to the community. Thus, as soon as he became president, Martin urged the senate to move. He wanted to have a programme of studies ready to be introduced to undergraduates in September 1975. He reiterated his opinion that “if anyone is to mount a degree programme in social work in the English-speaking sector of the Province it should be St. Thomas. And we have told MPHEC this.”

The proposed certificate programme would provide nine one-semester courses in social work spread out over a period of three years in Fredericton or possibly in Saint John or Newcastle. The curriculum of courses was drawn up in consultation with the University of Moncton, which was already providing a certificate course in social work for French-speaking students. Teachers at St. Thomas with social work expertise had joined the faculty starting with Judy Avis in 1974 and Bob Mullaly in 1975. (They were officially attached to the Psychology department until social work became a department in its own right). The certificate programme was introduced as planned in September 1975. With Martin's encouragement, the university secured Dalhousie's agreement to grant course credits towards its own BSW programme to recipients of the St. Thomas Social Work certificate. The university also applied for a planning grant from the federal department of Health and Welfare to study the feasibility of the university's future involvement in social work education. In August 1977 it was awarded a grant of \$5,500.

On November 16, 1976, Martin informed Catherine Wallace, chair of the MPHEC, that

following on the success of its certificate programme St. Thomas was now looking

at the possibility of moving into the field of social work in the near future. Specifically, we are considering the feasibility of offering the Bachelor of Social Work [BSW] degree. It is not at all certain that the interests of the English-speaking population in New Brunswick can be best served by the ... BSW programme at Dalhousie University in Halifax. It may well be that the best interests of the profession and of our students would be served by the provision of a first-degree programme right here in New Brunswick, and should that prove to be so, we think that St. Thomas University with its history of involvement in the social sciences is the institution best suited to undertake that programme. In the light of these considerations, I thought it politic of me to apprise the Commission of our intentions

As a first step towards establishing a BSW degree programme, Martin asked the MPHEC for permission to establish a major in social work for the BA within a new department of "Applied Social Sciences." The MPHEC gave its approval.

Martin was well aware that taking the lead at St. Thomas might upset some people at UNB. The discussion the previous year of whether or not St. Thomas should move to Saint John had already smoked out some latent unhappiness with competition from the upstart university. Some were probably having doubts about the wisdom of Mackay's efforts to bring St. Thomas to UNB in the first place. Martin knew he had to tread carefully, so he kept Anderson at UNB informed about St. Thomas's plans. Anderson in late 1976 told Martin that they had discussed introducing such a programme at UNB but had decided not to go ahead with it and that St. Thomas would have UNB's support. As before, Anderson seems not to have been fully in touch with the general sentiment of his faculty and staff. Martin learned later that many people at UNB had not been pleased with their president's decision to support the development of a social work programme at St. Thomas. But it was too late. St. Thomas had the initiative and Martin pressed his advantage.

After much groundwork, on January 22, 1979, the executive committee of St. Thomas's board of governors finally and officially gave Martin the green light to establish a BSW programme. Following that decision, on January 30 Martin, his Vice-President Win Poole, and Michael Howorth, the newly hired director of the Social Work programme, met with Dr. C. G. Gifford of Dalhousie

University. They gave the following report of their discussion regarding

the implications of our decision for cooperation between St. Thomas and Dal in the delivery of Dal's decentralized programme; and the consensus arrived at seemed to indicate that St. Thomas could develop its own on-campus BSW degree programme, and at the same time cooperate with Dal in the delivery of the decentralized programme outside of Fredericton. In sum, it seems that there is room for both a degree programme in Fredericton and a cooperative effort between St. Thomas and Dalhousie aimed at the practicing professionals in the field. This proposal, in the form of a draft agreement, is now in the hands of each institution.

On February 7 Martin forwarded a copy of the draft agreement to the MPHEC, stating: "It goes without saying that the draft agreement has no validity at this time, but it is an indication of cooperation which is being planned by Dalhousie and St. Thomas."

At a senate meeting on September 4, 1979, Martin set out the details of the proposal, and on October 10 he forwarded to the MPHEC the formal proposal to establish a BSW degree programme at St. Thomas with "a target date of September 1980" for initialization. The MPHEC approved the proposal on March 18, 1980, and in September of that year St. Thomas's Department of Social Work opened for business with Howorth as its chair and a faculty of four: Howorth, Judy Avis, Bob Mullaly – who had been on leave for the past two years completing a PhD at the University of Toronto – and Barb Creaghan. Martin was delighted to be able to announce that the new programme will

add needed variety to the programmes we offer, making St. Thomas more attractive to students. It will also enhance our image as an educational institution that contributes in an important way to the well-being of society.

The four-year programme was designed so that its first year was the same as the first year BA programme with the same required distribution of arts courses. Several second- and third-year BA students in anticipation had already taken some of the required social work courses as part of their major in Applied Social Sciences so were able immediately to enter the second, or even the third year of the programme. The same applied to social workers already holding a BA who were returning to university to complete the BSW as a second degree. After a hectic registration period the department ended up with fifty-five full-time students in first year, twenty-six in second year, and twenty in third

year. The programme was immediately so popular that in that first year, 1980-1981, 30% of the first-year class registered as hopefuls for the BSW. It was decided that henceforth enrolment in each of the second, third and fourth years would be limited to twenty-five.

It had been expected that the first BSW students would graduate in 1982, but already at Fall convocation in October, 1981, the first six students with the help of summer extension courses had completed all degree requirements and received their BSW degrees. Over the following years the BSW would become one of the university's most popular programmes. By 1985 the department had already expanded to six full-time members, one part-time member, and forty-four "practicum instructors" drawn from the many social workers working in government, at the hospital, or elsewhere in the community.

In 1985 a programme within the Social Work department was instituted along the lines of the certificate of social work but designed for Natives who wished to become Drug and Alcohol Counselors. Malcolm Saulis, with an MSW from Wilfred Laurier University, was hired to co-ordinate this special program under the supervision of the chair of the Social Work department. The programme was financed by the federal department of Indian and Northern Affairs and only Native students were involved. It was delivered partly on campus and partly off-campus, extension classes being offered in Newcastle and Fredericton during February, March and April. About sixty students were involved, including some forty who were on campus for an intensive three-week writing course. Most of the students in the programme had some experience as social workers on a reserve. Some had a certificate in social work from St. Thomas. All were working towards a BSW degree.

St. Thomas's social work programme soon achieved national recognition. Following a self-study report, prepared by the chair of the social work department, in the spring of 1986 a team of three outside experts visited the campus and in June recommended accreditation to the CASSW (Canadian Association of Schools of Social Work). Thanks to Martin's foresight, support, and encouragement,

social work by the end of his third term had become a significant and integral part of St. Thomas's educational offering.

Religious Studies Programme & Chair in Catholic Theology

The Social Work programme was undoubtedly the most successful new programme undertaken at St. Thomas, but it was far from the only one. Shortly after taking over as president, ever mindful of the underlying need for St. Thomas to establish a distinctive religious identity in Fredericton on the UNB campus, Martin tasked Fr. Lou Kingston with reorganizing the department of Theology into a department of Religious Studies. The reorganization required a careful balancing act, owing to the long-standing difficulty of having Theology – that is, the academic treatment of religious faith – incorporated into a secular post-secondary educational curriculum, one acceptable to the secular public authorities. Since the days of Bishop Rogers, St. Michael's/St. Thomas's existence had been founded on the promise of producing a few young men among its graduates for the Catholic clergy. Its theological studies had naturally concentrated on Roman Catholicism. We previously noted some of the objections to the accreditation of Theology courses raised by some UNB faculty during the relocation process in the early 1960s. When St. Thomas finally opened its doors in Fredericton it had to agree that Theology courses would be extra to the BA degree, resulting in the university's internal regulation that Roman Catholic undergraduates were required to take one more course than non-Catholic students for their BA degree (twenty-one instead of twenty full-year course credits), the extra credit being in Theology. The regulation had naturally led to complaints. As we saw, precisely what constituted St. Thomas's special religious character after its appearance on the UNB campus had never been defined. Reflecting these concerns and issues, the final stated purpose of the re-formation of the Religious Studies department was a carefully worded compromise:

to bring to bear on the study of Theology a historical and comparative-religious dimension ...

To remain faithful to our Catholic heritage while at the same time bringing to bear on that heritage the results of the study of History, Anthropology, Psychology, and other behavioral sciences.

Making the changes understandably “generated much study and discussion among the faculty and students.” Indeed, there was considerable controversy, but it was finally completed in time for classes in 1977 under the directorship of Jeff Kay, a scholar with expertise in both Catholic and Protestant theology, who had earned his theology doctorate from Basel University in Switzerland and had taught for six years at Stonehill College, a Catholic college in Easton, Massachusetts. Kay put together a large and interesting department that included not only former members of the Theology department Vince Donovan, Joe Higgins, Arnold Toner and Lou Kingston, but also St. Thomas faculty from outside that department – Allen Bentley from English Lit and Brien Waugh, Frank Cronin, Leo Ferrari and Marc Smith from Philosophy – as well as a moral theologian from the Saint John diocese by the name of Eugene Cooper. The university distributed brochures about the new Religious Studies offerings in the Fredericton area in hopes of attracting more part-time students. In 1978 the department added a fourth member, Thom Parkhill, with a doctorate from McMaster University. An Honours programme was introduced to the department's programme and approved by the MPHEC in 1981.

In his President's Report of December 10, 1981, however, Martin acknowledged that faculty, students and administrators had expressed “considerable concern” that St. Thomas was “not directing enough of its resources and personnel to the study and teaching of Catholic Theology.” He said people had made specific reference to “moral theology, sacred scripture, and ecclesiology as areas that might receive attention,” and he intended to appoint a task force to review the direction of Religious Studies at St. Thomas in view of this concern.

Martin proceeded in his report to set out his view of St. Thomas's mission. St. Thomas, he declared, was “essentially a small, Catholic liberal arts undergraduate college.” He did not foresee any change in the nature of the university “in the foreseeable future.” He hoped to see continued

development in the university's programmes and trusted that it would be “consonant with the general thrust of our mission as a liberal arts college.” Concerning the university’s relationship with the Catholic church, he believed that “it must be maintained if we are to be what we are and if we are to continue to attract the support of the public.” St. Thomas was in the process of launching a major financial campaign in the private sector, and it had been impressed upon those organizing the campaign “that we must sell our differences.” He added:

Aside from the practical reasons for maintaining our Christian character, the Catholic tradition in education is an old one which has its own history and its own riches. Our challenge is to mine the riches of that tradition and build upon its strengths.

The thirteen programmes that had already been added to the curriculum between 1975 and 1981, he said, were “consonant with the university’s mission as a Catholic liberal arts college.” The new areas of study in which he anticipated further development, such as aging and retirement, child welfare, alcohol and drug abuse, native studies, and French Immersion, were similarly consonant with the university's mission and indeed held out the opportunity “for establishing funded chairs.” The challenge in planning for the future, he stated, was “to maintain the integrity of the liberal arts programme while introducing the kind of practical studies that will both support our core curriculum (liberal arts) and attract students to our university.”

Shortly after his report, on January 21, 1982, Martin appointed a Task Force on Religious Studies. Its report, dated May 13th, 1982, included seven recommendations in support of its premise “that St. Thomas university should continue to accord a special place to the Department of Religious Studies.” The central recommendation was the establishment of a Chair of Theology at St. Thomas.

Martin understood the amount of work involved in establishing such a chair, not least of which was raising the money to fund it. As we have seen, under Kinsella's guidance, the fund-raising campaign by 1985 had secured funding for two chairs – Native Studies and Gerontology – but not the Theology chair. Thanks to Kinsella's further efforts, however, at Convocation on May 9, 1988, Martin

was able to announce that funding had finally been secured for the new Pope John XXIII Chair in Theology, which was designed to bring to the university each year an outstanding theology scholar.

Native Studies Programme and Chair in Native Studies

Martin's support for new initiatives were not limited to social work and religious studies. He also turned his attention to building a programme in Indian Studies (as it was then called). Native students from New Brunswick and Nova Scotia “for a very long time” had attended the St. Thomas high school and, from the 1940s on, the college. On January 19, 1977, Martin appointed an “Indian Studies Committee,” chaired by Dick Kennedy and including Herb Goltz, who taught History, and Paul Morrissy, who taught Anthropology, to “study the feasibility of establishing at the University a programme in Indian Studies.” They were asked to study other such programmes in Canada, elaborate a suitable programme for St. Thomas, and investigate sources of outside funding. The committee came up with a proposal for a major in Indian Studies (later called Native Studies), within the existing interdisciplinary framework and involving two new introductory courses in “Indian Studies.” They also proposed a “Summer Bridge” programme to be offered in the summer of 1977 to offer native students some of the study and writing skills they would need to survive at university. Martin personally visited Catherine Wallace, chair of the MPHEC in Halifax, to explain to her that St. Thomas intended not only to introduce to its curriculum two new introductory courses in “Indian Studies” but that “in the foreseeable future” would be seeking MPHEC approval for a entire programme in Indian Studies. On September 21, 1977, he received the MPHEC's approval for St. Thomas to begin offering the two new courses. At the time he remarked that

what we have done, in effect, is to take the first step in inaugurating such a programme. The Indian Studies Committee is still at work elaborating a programme, studying other programmes in Canada, and investigating the possibility of outside funding.

In December 1979 Goltz was appointed director of the programme and published a brochure about it. It

created considerable interest among the local native communities, where he had garnered much support in his search for outside funding. And on the following January 27 on behalf of the university he applied to the Secretary of State for a grant of \$33,500 to fund a visiting professor of Native Studies. On February 14 the Multicultural Directorate approved the application “in principle” under its Visiting Professors programme.

Meanwhile, the “Summer Bridge” programme became more and more popular. In 1981 it enrolled twenty-four. Martin remarked that it was “the best in the six years the course has been in existence.” Forty-five native students were enrolled in full-time studies for the 1981-1982 academic year.

On April 21, 1981, the university submitted an application to the MPHEC for approval to offer a major in Native Studies within the regular arts programme. At the same time it applied to the Secretary of State for a grant from the Multicultural Directorate to hire a visiting professor for the following academic year, 1981-1982. Both applications were approved, and after a search the university hired George Wenzell, a specialist in Indian and Inuit studies, to be the “Visiting Professor of Native Studies” for the academic year 1981-82. Wenzell taught four courses that year: Primitive Society, Native Land Claims, Native People and the Law, and Contemporary Problems of Native People in North America. He also acted as a consultant for the further development of the Native Studies Programme. The following year, 1982-83, the Visiting Professor of Native Studies was Robert Adlam, who taught courses in his specialty and introduced to the curriculum introductory courses in native languages taught by native women: Micmac taught by Mildred Milliea and Maliseet by Marjorie Perley. Since only 80% of Adlam's salary was covered by the Visiting Professors grant, and although the university had applied to the federal government for a continuation of the grant, Martin and Kinsella decided that for the long term St. Thomas must have a fully-funded Chair of Native Studies. They included that as a major part of their on-going fund-raising campaign.

In May 1983 the Native Studies programme came under review. The main question was whether to concentrate on teaching – i.e., developing more courses in Native studies and languages – or to encourage research. This had to be settled soon because plans were in the works for a funded chair in Native Studies. The person who held the chair would ideally do some teaching and some research as well as help develop the programme. It was not clear whether the programme in future would continue to need a full-time director, but until a decision about that had been made Morrissy would continue in the position. The programme, it was noted, was “somewhat trimmed” but still very much alive. Later in the year, in October, Morrissy and Kinsella organized a conference on “Native Cultures of Atlantic Canada” with the noted Walter Currie as principal speaker; other guest speakers included the Lieutenant-Governor George Stanley and Premier Hatfield.

Finally, at the board's annual May meeting in 1985, Martin was able to announce that the fund-raising campaign had raised \$600,000, enough to fund a Chair in Native Studies so that the university could dispense with chasing after grants for Visiting Professors. They were currently interviewing candidates for the Chair, and he expected to be able to make an appointment for the following 1985-1986 academic year. As it turned out, he had jumped the gun. None of the candidates were judged suitable. The selection committee advised, however, that until a suitable candidate could be found, the university should use the funding to “initiate some of the activities of the Chair,” namely hiring a person on a one-year contract to teach in the programme and conduct “outreach activities.” An executive committee would oversee such activities and, in consultation with the president, plan the Chair's future. The director would continue to manage the programme's day-to-day business. In 1985 the programme at St. Thomas, with Morrissy as director, was offering fifteen dedicated courses in Native Studies together with thirteen related courses from other departments.

Martin was beginning to think it unlikely the programme would ever be strong enough to support a full-time linguist. In order to satisfy the programme's language needs he suggested continuing

the practice of hiring native speakers of Micmac and Maliseet on a part-time basis. As for the Native Studies Chair, he was determined to make an appointment for the 1986-1987 academic year. And early in the summer of 1986 the selection committee finally found a suitable candidate – or rather, two candidates. The first appointment to the St. Thomas Chair of Native Studies as announced on July 17, 1986, was a joint appointment. One holder would be Marie Battiste, from Eskasoni, a Mi'kmaq First Nations community on the Bras d'Or Lakes, Cape Breton, Nova Scotia, a specialist in bilingual-bicultural education. The other holder would be Graydon Nicholas, a lawyer (LLB, UNB, 1971) with a masters degree in social work from McMaster University (1974), a native rights specialist, and presently the president of the Union of New Brunswick Indians and their “researcher, policy analyst, and legal adviser.” The two were to combine teaching and research in Native Studies, while helping to develop the programme by “interact[ing] with the Native community in respect to research, public lectures, and communications.”

During the year co-chairs Battiste and Nicholas represented St. Thomas at several national conferences. They invited several speakers to give lectures at the university, and they managed to support some relevant activities in provincial native communities. They also encouraged the teaching of Micmac and Maliseet at St. Thomas, which included instituting a programme to train local fluent Micmac- and Maliseet-speakers in language instruction at the university level. No doubt because of the difficulty inherent in having a bifurcated chair, Martin found the activities of “the Chair” in its first year “somewhat disappointing,” yet he was determined to continue the effort. Two years later it was decided to make a single appointment to the Chair, and on January 1, 1989, the university announced that Nicholas would be appointed Chair of Native Studies for a four year term. With his Maliseet background (he hailed from the Tobique reserve in New Brunswick), his training in social work and the law, his expertise in the field of native rights, as well as his wide contacts in the Native communities he was an ideal fit for St. Thomas. (Unfortunately for the university, though not of course for Nicholas, in

1991 he was appointed to the bench as a provincial court judge and had to give up his chair, although he did continue to teach part-time until 1999 in the university's Native Studies programme. In 2006 his special relationship to St. Thomas would be recognized in his appointment to the university's board of governors. In 2009 he would be awarded the province's highest honour with his appointment as its lieutenant-governor.)

Although the Native Studies programme at St. Thomas encountered some serious administrative problems from time to time, thanks to Martin's early encouragement and strong support throughout his presidency it would eventually develop into a strong, viable Native Studies department.

Writing Programme

Social Work, Religious Studies, and Native Studies were not the only new programmes to emerge under Martin's aegis. He also supported the efforts of two professors in the English Lit department, Jim Reither and Russ Hunt, to put together a compulsory writing programme for first-year students. Everyone teaching at St. Thomas had long bemoaned their students' inadequate writing skills. After long deliberation and preparation, Reither and Hunt gathered together six like-minded professors from other departments – Frank Cronin from Philosophy, Gary Hughes from Psychology, Peter MacDonald from Sociology, Thom Parkhill from Religious Studies, Jon Rahn from French, and Tony Rhineland from History – and beginning in the fall of 1978 with Registrar Batt's help organized eight sections of a special, compulsory “Writing 100” course for first-year students. The programme was quite successful the first year, demonstrating as it did the concerns of faculty in all departments to improve the students' writing skills. Martin himself commented that “it is a first-rate course, perhaps one of the best efforts in the country in meeting students’ needs in respect to writing at a university level.” The programme continued for a few years after that, although eventually it ran into administrative problems as a compulsory programme and in 1985 on the recommendation of the

senate's curriculum committee was dropped. Even so, the programme's legacy lived on, for when it was dropped senate recognized the importance of encouraging St. Thomas students to learn the principles of clear writing and encouraged all departments to ensure that practice in clear expository writing was integrated into all courses.

Drama Programme

Martin also hoped that the Provincial Drama Festival, a noisy affair involving more than 800 high school students from thirty-one schools held on the campus in the summer of 1977, might constitute a stimulus to establishing a proper drama programme at St. Thomas. As we saw in earlier chapters, St. Thomas University had been active in drama for many years. Many of the high school teachers prominent in drama throughout New Brunswick were St. Thomas graduates going back to the 1940s. The more recent graduates had taken part in productions under the inspiring Ted Daigle since 1966 at St. Thomas in Fredericton. So in September 1978 Martin hired a "drama coordinator" by the name of Ilkay Silk, an experienced actress and director who had worked extensively with Theatre New Brunswick. The position, he remarked at the time, "can be seen as deepening our involvement in this area." Silk was to teach a new course entitled Drama Production within the English Lit department and help Daigle with drama productions. Martin approved an expense of \$10,000 from the budget on drama production in 1978-79 and \$7,000 each year after that.

On November 28, 1983, the St. Thomas and wider Fredericton community was shocked to learn of Ted Daigle's sudden death. A talented director and strong supporter of the university's drama programme, widely recognized around the region for his own theatre productions of plays and musicals, he had coached many St. Thomas students who later organized their own productions in New Brunswick schools. He had been a member of the St. Thomas faculty since 1966, and everyone felt his absence deeply. On a motion from the faculty and the senate, the theatre in Casey Hall was named the

Ted Daigle Theatre in his honour.

In 1987 the drama programme had done so well Martin authorized an expensive but much needed new lighting system for the Daigle theatre. Productions, arranged by Ilkay Silk and held in the Casey Hall auditorium, included eight performances of *Godspell*, which involved some forty students, with all performances sold out; six performances of Edward Albee's *The Zoo Story*; and *Crackers*, an evening of drama by Silk's Drama Production students.

French Immersion

Daigle was not only remembered for his dramatic skills. He had also been the moving force behind the creation of the university's widely respected French Immersion programme. As mentioned earlier, in 1978 he had secured a \$20,000 government grant for bursaries for students taking the course, which had attracted not only undergraduates but several civil servants anxious to enhance their bilingual skills. In 1981 Martin told his board that he was anticipating further development of the French Immersion programme. Daigle had proposed to him an idea for extending the language immersion concept by finding bilingual professors at the university who would be willing to offer one or more of their regular courses in French. Unfortunately, Daigle's unexpected death in 1983 put a stop to those plans, testimony perhaps to his irreplaceable pedagogical skills. Yet Martin wanted to continue the initiative. In January 1984 he set up an "Advisory Committee on Teaching in French" to examine how St. Thomas could "best continue to develop the role of French at the University as begun by the pioneering efforts of professors like Dr. Marguerite Michaud and Professor Ted Daigle and which the Commission of Official languages has recognized for its signal importance." Official bilingualism in New Brunswick and Canada, said Martin, had "encouraged St. Thomas to take the lead in the formation of bilingual graduates comfortable in working in both languages and tolerant towards, indeed benefiting from, other Canadian cultures." Because of St. Thomas's commitment to the role of French

at St. Thomas and its experience in French language education, “and the responsibility of leading towards the realization of official bilingualism,” he was announcing the initiation at St. Thomas starting in September 1984 of a pilot project using French as the language of instruction in several regular academic courses. Depending on the results, the university “will consider expansion of the program to additional arts courses and to its professional programs in social work and education.” Unfortunately too few professors were either willing or able to participate in the programme to make it last, the funding for the immersion language courses dried up, and the university had to drop its ambitious plans. But it was not for trying, and not for a lack of support on Martin's part.

NB Resource & Research Centre

In 1978, on the initiative of the Social Sciences department and with a \$20,000 grant from the federal government under the Canada Works programme, the university established the “New Brunswick Research and Resource Centre.” It had a two-fold purpose:

first to provide groups in the community with ready access to information and practical research on New Brunswick; second, to provide a facility for faculty and students to undertake economic and social research to help develop a better understanding of New Brunswick society.

The grant enabled the centre to hire three researchers and a part-time secretary over a thirty-four week period to collect economic and social documents on New Brunswick. It proceeded to collect some 3,000 printed items, including materials on agriculture, forestry, fishing, mining, energy, transportation, labour, manufacturing and construction, as well as on government and social services, especially regarding health, education, and environmental protection. By the end of the thirty-four week period the researchers had annotated, cross-indexed, and cataloged about two-thirds of the material. Over the course of the next few years, labour unions, businesses, special interest groups, the CBC “and two political parties” made use of the centre's resources. In 1984 the centre would put on a conference entitled “Who Runs New Brunswick?” in Casey Hall which Martin would declare “a notable success,

attracting considerable media attention.” [For a list of the conference presenters, see Appendix and the end of this chapter.]

Gerontology Programme and Chair of Gerontology

The fund-raising campaign that Martin and Kinsella had launched in 1982 resulted in the funding of three Chairs at St. Thomas . We have examined the two in Religious and Native Studies. The third was Gerontology. As Martin remarked after a fund-raising dinner, the “Creamer Dinner” held on June 2, 1984, it had been

a resounding success, both financially and from the point of view of public relations. It was a class act through which the University reached a section of society which had never been involved with St. Thomas. Having contributed to St. Thomas university through the Creamer project they now have a relationship with the University.

St. Thomas had already been awarded a grant of \$500,000 by the Secretary of State in support of the Chair of Gerontology. One of the provisions for the grant was that St. Thomas match the grant. By 1984 the university had raised most of their share, with \$300,000 from the Webster Foundation, \$50,000 from the Brofman Foundation, and \$9,000 from others for a total of \$359,000. Martin remarked that that “this million dollar chair” would provide “an unparalleled opportunity for the University to make a real contribution in the area of aging.” Finally, at his annual May board meeting in 1985, he was able to announce that the proposed Chair of Gerontology was completely funded in the amount of one million dollars. While it would probably not be filled for the 1985-1986 year, he reported, some organizational work might be initiated. Martin had set up an advisory committee on gerontology to consider “various models of programmes in gerontology” as well as “the kinds of persons who might be appropriate appointees to the Chair.” The committee included members from St. Thomas, from the New Brunswick Senior Citizens’ Federation, from the Ministry of Health and Community Services, and from the UNB Faculty of Nursing.

The committee decided St. Thomas should “begin small” with regard to initiating a gerontology programme. The university would not fill the chair in 1986-1987 but instead use the interest from the fund to hire a consultant for a period of 22 months

to survey the needs of the aging population in New Brunswick and to make suggestions for five workshops for 1986-87 with specifics as to content and instructors.

In the meantime it would advertise nationally for a candidate for the Chair. The length of term of occupancy would be left open. Meanwhile, the strategy for 1986-1987 was to offer a series of six, full-day seminars organized around relevant topics on aging and the elderly that Irene Leckie, former dean of the UNB School of Nursing, had delineated in her studies. The seminars were open to anyone in the community involved in care for the elderly.

Following extensive interviews, in September 1987 the university made its first appointment to the Chair of Gerontology. It was announced that Gary Kenyon, with an MA from Concordia University and a PhD in Gerontology from the University of British Columbia, had been appointed for a two-year term. He would teach an introductory course in gerontology, carry out research, and organize pertinent activities. Martin claimed that “in Dr. Gary Kenyon we have a director who is known for making himself known in the chief centres of study in Gerontology in North America and in parts of Europe.” And he entrusted Kenyon with developing a programme in gerontology.

Following the social work pattern, Kenyon set up a certificate programme in gerontology as a first step towards establishing a proper department. During his first two years besides teaching he spent much of his time organizing workshops and conferences, as well as finding part-time instructors to offer courses at St. Thomas. In 1989 he helped to establish a “Third Age Centre” in the renovated Holy Cross House, which aimed to give seniors access to the university's resources and “provide a setting where seniors themselves can plan activities and organize programmes to be implemented in their own communities throughout the Province.” It was supported by a grant of nearly \$134,000 from the

“Seniors Independence Programme” of the federal Health and Welfare department. Under Kenyon and his successors, the Chair of Gerontology would be responsible for bringing to St. Thomas national attention as the topic of aging became increasingly recognized as one of Canada's and the world most important concerns.

Women's and Gender Studies

An attempt to create a formal program in Women's Studies was not as successful. Martin's Committee on the Growth and Future of St. Thomas University that he had set up a few years earlier had studied but recommended against adoption of a formal program in Women's Studies. Instead they recommended that Women's Studies be pursued as an interdisciplinary Major under the long-standing interdisciplinary provision. In 1988 Martin appointed Patricia Thornton of the English Lit department, for several years the main voice for establishing a women's studies programme, to be the coordinator of a interdisciplinary programme in women's studies for the academic year 1988-1989. In March of that year Thornton organized a Gender Studies week consisting of a series of events “including lectures by visiting journalists, writers and poets, all organized by women, delivered by women, and calculated to raise the profile of women's studies and place of women in society.” Those who attended judged it a success, and the programme remained an important interdisciplinary majors programme.

Irish Studies

Also in March of 1989, St. Thomas with Martin's encouragement put on a five-day Irish Studies Conference. It included poets, writers, journalists, and even troubadours from all over Canada and from Ireland, who “joined with professors of Irish Studies in Canadian universities to celebrate the occasion.” Stuart Donovan, a recent appointment to the English Lit department and an Irish scholar, organized the event, and it was reckoned a great success. With his expertise, energy and leadership

Donovan created a highly successful interdisciplinary programme in Irish Studies. It is worth quoting his effusive description of the programme as printed in the university calendar:

St. Thomas University has had a long standing spiritual, intellectual and emotional connection with a vital, unique and living Irish cultural tradition.... Today St. Thomas University both acknowledges and honours the sacrifice and contribution of these early Irish migrants through many of its university programmes... [that] highlight the social justice concerns of the Catholic Church and the legacy of Irish priests, nuns and laypeople who historically made up the faculty, administration, student body, and alumni of St. Thomas. The Irish Studies programme seeks to complement the concerns of these programmes while, at the same time, it acknowledges the voices, past and present, of the Irish who first sought to bring this education to their own displaced people as well as to the citizens of the wider world.... [The programme] is designed to provide students with the opportunity to explore the heritage, culture, history, religion, politics, literature, fine art, and film of both the people of Ireland and the communities of its Diaspora.

Russian Studies with UNB

Yet again in 1989, Martin, with his long-standing concern to preserve good relations between St. Thomas and UNB, encouraged discussions about the possible implementation of a joint Russian Studies Programme. Tony Rhineland of the History department for some time had been arguing (unsuccessfully) that St. Thomas should hire a person to teach Russian at St. Thomas for the benefit of Russian History students, particularly those members of the Fredericton Russian Club, a student organization that had been running since 1977. When in 1988 UNB decided to hire a qualified Russian language teacher, it opened up the possibility of establishing a joint programme available to students at both universities. Introductory Russian language courses could bind together a programme of Russian-related courses presently being taught in History at St. Thomas and in Political Science at UNB. In 1989 Alan Reid, a linguist of Russian and Polish languages, began teaching and the joint programme with Reid as director got off the ground. Over the following decade and a half it would attract a number of students from both universities, but with the demise of the USSR in 1991 and the subsequent shift of the world's attention away from Russia to other parts of the world, reflected in the replacement of the History Department's Russian History specialist by an expert in Indian and South Asian history, the

joint Russian Studies programme would disappear.

Criminology

Meanwhile a programme with greater promise was emerging. Following a proposal from the Sociology department and after vetting by various internal and external bodies, with Martin's support the university in 1989 submitted a proposal for a Certificate in Criminology and Social Justice to the MPHEC, along the lines of their social work and gerontology certificate programmes. The target group for the programme were persons working in various aspects of the justice system. The Sociology department at UNB had had an active Criminology programme, but with the retirement and non-replacement of its criminologist it was losing viability. Officials of the province's Policing and Correctional Services wrote in support of the idea, as did the province's Solicitor-General. The MPHEC granted its formal approval in September 1989, and implementation of the certificate programme went forward. Martin approved an advisory board, and the programme was prepared for the fall of 1990. Unfortunately, by that time Martin had retired, yet thanks to his initial encouragement Criminology over the next few years at St. Thomas would develop through an interdisciplinary major into a fully-fledged department.

Human Rights

Martin's Committee on the Growth and Future of St. Thomas University also approved in principle in 1988 the creation of an Atlantic Human Rights Research and Development Centre. Kinsella, who taught courses in Human Rights, was particularly supportive of this initiative. With the securing of a government grant of nearly \$25,000 the university announced the establishment of the centre on December 10, 1988, "on the occasion of the 40th anniversary of the United Nations' Universal Declaration of Human Rights." The centre's aim was to "promote and develop multi-disciplinary

teaching and research in the area of human rights at the regional and international levels.” The primary geographical focus of the centre's research and development activities would be the four Atlantic provinces. The following month, at the start of term in January 1989, it opened its doors in refurbished rooms in Holy Cross house under the direction of Abdul Lodhi. Lodhi, a member of the Sociology department since 1984, had a PhD from the University of Toronto and was a noted specialist and researcher in the field of Human Rights. The following spring Lodhi and his deputy director, Russ McNeilly, won a second grant for a study entitled “Human Rights Priorities in Atlantic Canada.” The centre would continued without pause over the following years, promoting – to quote again from the university calendar –

informed thinking about human rights and their implication for law and society through excellence in analysis and research. In accordance with its objectives, AHRC conducts a wide assortment of activities, including the two annual lectures by distinguished human rights speakers: the Dr. Bernie Vigod Memorial Lecture in Human Rights in the fall semester, and the Dr. Abdul Lodhi Lecture in the winter semester. The Centre conducts an intensive summer course for teachers on teaching for and about human rights.

COMMUNITY OUT-REACH AND PUBLICITY

Seminars

In a sense, all the above new academic programmes and initiatives aimed at extending St. Thomas's expertise to the surrounding community. Martin was also concerned to see the university pursue initiatives that aimed specifically at reaching out to the wider community. In 1978-1979, for example, with his encouragement, St. Thomas participated with the Religious Education office of the Saint John diocese in presenting two one-day seminars on the campus in November 1978 and February 1979. That year it also co-sponsored with the Fredericton public hospital a seminar on “medical & moral problems.” In the following year, 1980, St. Thomas co-sponsored a two-day seminar on palliative care conducted by Dr. Maurice de Wachter from McGill's Centre for the Study of Bio-ethics,

which was attended by physicians, nurses and ministers of religion engaged in the pastoral care of the terminally ill.

The Alumni Association

In another direction, Martin revived the organization of St. Thomas alumni in order to communicate to the graduates what was going on at the new St. Thomas and, perhaps, to attract their offspring as students. The university had rather neglected its alumni since the move to Fredericton. In 1976 Martin put Vince Donovan in charge, and he supervised the drawing up of a new constitution and by-laws and the election of an alumni representative to the board of governors. Donovan reinstated the practice of holding alumni reunions at St. Thomas, which brought to the campus not only recent graduates and also some of the older graduates from the Miramichi, in an effort to heal at least some of the old resentments. In 1977 Donovan and the association's elected president, former student Tony Oreto, organized a "reunion weekend" on October 21 and 22, at which they honoured Fr. Henry McGrath, a former professor at St. Thomas in Chatham and alumni director from 1944 to 1963, and also Laura McCarthy, a former house-keeper also at St. Thomas in Chatham. Each received a special commemorative plaque.

The association from then on regularly arranged reunions and tried to keep members in touch, but it was hard going. In the summer of 1982, Donovan left the university to take up a pastoral position in northern New Brunswick and was replaced as alumni director by Fr. Tom Daley, a part-time instructor in the Religious Studies programme since 1980. 1982 was the start of the national fund-raising campaign, and Martin urged Daley and the association's executive to get the alumni involved in the campaign. The association, in Martin's words, was "not strong ... not educated to giving." He expressed his hope for "the creation of an awareness among the alumni of our need for support."

Continuing Education

In another out-reach initiative, Martin turned to the area of continuing- or adult-education. At the start of his presidency he had noted “a sort of benign neglect” of this area of activity. He thought it was high time to “set our house in order.” Although in October, 1976, he remarked that he was “not convinced that we need a full-time director [of continuing education] and I do not intend to recommend to the Board that we hire such a person,” he was nevertheless convinced that the university should take some initiatives in the field. UNB had recently invited St. Thomas to join them in a joint UNB-St. Thomas Continuing Education programme, and he intended to “pursue the proposal.” Thus, in December 1977 St. Thomas and UNB set up a joint committee to study how the two universities might cooperate in their extension and summer school offerings. St. Thomas agreed to offer five courses, which in the following summer attracted 134 students. During that summer the university also offered some specialized Education courses for teachers in Chatham, and a three-day workshop “for singers, leaders-of-song, and choirs,” a personal initiative of Martin in order to “up-grade church music in the diocese.”

Ever conscious of his Miramichi roots, and remembering the old (unfulfilled) plan to set up a “junior college” in Chatham when the college left for Fredericton, Martin initiated something he called the “Miramichi Plan,” which at one point he called “the most innovative venture in our efforts in continuing education.” The plan was to offer by extension over the next four or five years in the Chatham-Newcastle area a course of studies designed to constitute the first two years of the St. Thomas BA degree course. Students from the Miramichi who completed the course of studies would only have to spend two years in Fredericton to complete a BA. To initiate the programme the university called for twenty faculty to plan the courses that would be offered over a minimum of four years. The continuation of the project would naturally depend on the commitment of the original participants or their replacements so that over those first four years the number of places for students in courses could

be assured. The university would find instructors either from among the regular faculty or from locally available, academically qualified persons. “The plan,” stated Martin, “is bold in its concept and will require a good deal of cooperation and trust on the part of the Miramichi community and the university community.”

Unfortunately, the plan although laudable was too ambitious. Not enough faculty had the time or the inclination to commit to traveling (or moving) to Chatham, and not enough suitable instructors for university level courses existed locally. UNB offered a regular extension programme that was open to any St. Thomas faculty who wished to participate, and there was little point in competing with it. Martin's idea had arisen from his continuing desire to heal the wound caused by St. Thomas's removal from the Miramichi. He finally admitted that the plan was unworkable and he shelved it indefinitely. Thenceforth extended education away from Fredericton in such locations as Chatham or Saint John or Sussex would more realistically be limited to occasional course offerings as the opportunity arose and instructors stepped forward to offer their services.

Public Relations

Then as now, St. Thomas in Fredericton alongside the big provincial university would always have to try harder. As we saw above in the discussion of student recruitment, on January 20, 1976, the board approved the hiring of a full-time public-relations officer for the University “to serve in such areas as public relations, recruitment, awards and information.” The following summer, the appointee, Mark Giberson, did his best to publicize St. Thomas as a small, liberal arts university with “a friendly atmosphere.” The epithet was aimed at anyone who felt university education had become too large and institutional, where students were mere numbers, an ivory tower out of touch with ordinary people. In this vein, Martin in 1980 felt compelled to point out “a situation, not strictly extension, which deserves mention.” That was the willingness that St. Thomas had made its facilities available “to various sectors

of the public.” He listed a number of them. The New Brunswick Community College was presently using eight classrooms at St. Thomas to conduct their second language programmes five nights a week. The Association of Certified General Accountants was holding classes in university classrooms every Saturday morning. The Fredericton Jaycees had held a seminar on “Law Awareness.” St. Dunstan’s Parish had held a workshop at St. Thomas for Catechists. The caucuses of both provincial Conservatives and provincial Liberals had held weekend meetings in its rooms. Those were just a sample in one year of how the public was making use of St. Thomas's facilities. And that, Martin pointed out, did not take account of the regular availability to the public of the chapel for various celebrations. Convinced of the benefits that had accrued to the university by having a public relations officer, when Giberson resigned in 1982, was mentioned above, Martin hired another former St. Thomas student, Evelyn Sweezey, to replace him.

Free lectures for the public were also a means to draw public attention to what was going on at St. Thomas. During the 1983-1984 year, for example, the university put on a noon-hour lecture series, which included topics such as “The Church and the Gay Community,” “The Constitution and Its Effects on Minority Rights,” “The Erosion of the Welfare State in Canada,” “The Treatment of Native Peoples in Central America,” and “The Political Economy of the Arms Race.” The lecturers included such luminaries as Mark MacGuigan, Minister of Justice; Paul Lauzon, folk artist; Allan Moscovitch from the department of Social Work at Carleton University; Mel Watkins, professor of Economics at the University of Toronto; and Alan Borovoy, general counsel of the Canadian Civil Liberties Association. Widely advertised, the lectures drew large and appreciative audiences.

A large publicity campaign was launched in 1985, the university's Diamond Jubilee, seventy-five years since its establishment as St. Thomas College in Chatham in 1910 (and 125 years since its initial founding as St. Michael's Academy). Fr. Theodore Hesburg, president of Notre Dame University, gave the principal address at convocation in May. A fall convocation was held in Chatham, at which

Martin declared that “St. Thomas is prospering in Fredericton, but we cherish our Chatham roots and we want to involve this community in our 75th anniversary.” Martin was just beginning his third term as president. He was justifiably proud of what he had done to make St. Thomas prosper, but he also had lingering memories of earlier days and simpler times at St. Thomas on the Miramichi.

THE CATHOLIC CHARACTER OF ST. THOMAS

The Holy Cross Fathers

The St. Thomas community when it moved to Fredericton in 1964 had high expectations from the appearance of the Holy Cross Fathers on its campus. Its very presence would keep alive the old tradition of St. Thomas being a place to encourage young boys to enter the ministry. It would also allow priest-scholars of the congregation to contribute to the educational curriculum of the university. In short, it would enhance the Catholic character of St. Thomas.

In many ways, the Order's move to Fredericton in 1963 and 1964, as we saw in chapter 9, had paralleled the university's move. Both were entering an unfamiliar and hitherto non-religious campus of the provincial university. Both were housed in attractive newly-built Larsen buildings in close proximity to each other as a community on the upper section of the campus grounds. In the 1970s, as its enrolment declined, St. Thomas's very existence seemed to hang in the balance. Likewise, the numbers of Holy Cross brothers, scholastics, seminarians and priests also declined. Yet whereas the university's trajectory was bottoming out and turning upwards, the order's situation in Fredericton continued downwards. In November 1977 Martin received a formal letter from Fr. Lou Kingston, on faculty but writing as the Assistant Provincial of the Holy Cross Congregation, informing him of the order's inability to continue to maintain its residence on the St. Thomas campus. “Simply stated,” he wrote, “the problem is this: we fear that eventually we will be unable to meet the CMHC mortgage payments on Holy Cross House.” Furthermore, the order was facing “the inevitable attrition” of its

members on staff at St. Thomas. Kingston was concerned that

there will come a time when, barring some totally unforeseen new source of income, our province of Holy Cross will not have the resources to continue to amortize the debt on Holy Cross House.

He stated that the order would recognize the difficulty “as solely our problem if it were not our understanding that if we are forced to default on our mortgage the burden of indebtedness would legally fall upon St. Thomas.” Since the university at present was considering the construction of additional academic space, he felt they were “under an obligation to bring our mutual problem to your attention.” He attached figures of the debt and costs of maintaining their residence and offered to provide additional information if requested. He also wanted a meeting with Martin, at his convenience, to “discuss the future of Holy Cross House.” He hoped to be able to “present suggestions which would lighten the financial burden and make it possible for us to continue to live in Holy Cross House.”

Martin naturally did not want to see Holy Cross house close or the Holy Cross fathers leave St. Thomas. Such a thing would have a direct and negative effect on St. Thomas's “Catholic character.” He was helpless, however, to prevent the disengagement. A few months later, on June 20, 1978, Arnold Toner, another Holy Cross father and faculty member who was also a long-standing member of the St. Thomas board, wrote to inform him about the fateful decision that the order's provincial governing council had taken. Toner had heard from the order's provincial superior Fr. Colin MacKinnon that at a council meeting on June 10 the order had decided that “the ownership of Holy Cross House in Fredericton [would] be transferred to St. Thomas University by early fall.” Toner had been asked to meet with his house committee “to select a date towards which we could plan for the transfer of ownership.” He had done so, and the date of transfer was set for September 1.

Martin was greatly upset at the news. He had been away in Ottawa attending a meeting of the Association of Universities and Colleges of Canada (AUCC) and found Toner's letter on his desk on his return. He told Toner that it had been his understanding that MacKinnon was going to discuss the

proposed transfer with him, Martin. The transfer date had been chosen “without consultation,” and that date might well be too early for “all the formalities required.” There was a lot to be settled if the Holy Cross Fathers were going to leave St. Thomas. The land on which their residence had been built had been leased from UNB by St. Thomas and then been sub-leased to Holy Cross. “Among the things that you would have to do,” he told Toner testily,

are: a) arrange to surrender the sub-lease (if any); b) discover if there is any provision in the lease from UNB to St. Thomas that would effect the proposed surrender of HCH to St. Thomas; and c) obtain a release from your covenant with Central Mortgage and Housing Corp. These formalities may take time. They should probably be investigated soon.

He was off to England in a few days, which made things even more unsettling.

In the event, the legal niceties were ironed out. There was no alternative but to swallow the bitter pill. Martin accepted the decision with good grace, and St. Thomas prepared to take over the house and its mortgage. On November 8, 1978, Martin wrote Frank Wagner, the Superior at Holy Cross house, saying he would recommend to the board of governors that the university, in addition to taking back the lease and assuming the mortgage, pay the Holy Cross order the sum of \$50,000 in consideration of their investment over the years in the House. He added that:

I hardly need mention that in a sense this is only a token payment for all the work and devotion the Holy Cross Fathers have directed to the House itself, not to mention their contribution to the life of the students who have lived there these past fifteen years. I am confident, too, that the Holy Cross Fathers will continue to exercise the same kind of care for the House and the students after the official ownership of the House devolves upon the University. I wish to take the occasion to thank through you the Holy Cross Fathers for the outstanding contribution they have made and are making to St. Thomas University.

On November 20 the board's executive committee approved the take-over and the payment of \$50,000 “in recognition of their investment over the years in Holy Cross House.” The present Holy Cross fathers were invited to remain in the house. As before, the west wing and sections of the east wing of the house would continue “as a residence for some ninety male students—all of whom will be paying rent for the facilities used.”

Diminished Occupancy of Holy Cross House

The number of religious residents at Holy Cross house continued to decline. Three years later, on November 11, 1981, Fr. James Mulligan, the Provincial Superior of the English Canadian Province of Holy Cross, wrote Martin “to muse a little on the historical relationship between St. Thomas and the Holy Cross Fathers.” He wrote:

From its beginnings in Fredericton, we feel that we have been of great service to St. Thomas. St. Thomas has meant a great deal, as well, to us. Teaching and education on the post-secondary level have been an essential part of our Holy Cross charisma. St. Thomas has been the occasion for us to develop this dimension of our charisma. We feel too that we have been able to contribute significantly to the mission of the Church in New Brunswick through our teaching ministry. We are proud of our presence at St. Thomas. But while we are proud, we are a bit sad that we do not have a half-dozen more CSC’s with the credentials, the zeal and the commitment of a Brien Waugh or Arnold Toner. We are deeply thankful that Arnold and Brien are still able to be present at St. Thomas and exercise their teaching ministry in a most remarkable way. I’m sure that St. Thomas is the better for it. I only wish that we had more Toners and Waughs. I’m sure that St. Thomas would benefit greatly from more priests and religious on the faculty. By this letter, Father George, I only want to assure you that St. Thomas means a lot to our small community. We have absolutely no intention of phasing out our presence there; on the contrary we would love to shore it up. I would very much appreciate it if you would always keep us in mind. Possibly in the not too distant future we will have a CSC religious or two who may be able to be of service to St. Thomas and the Church. It would be good for us, and I’m sure beneficial to St. Thomas, for Holy Cross to continue to have a strong presence on Campus. So thanks much, Father George, for your ear and your support. Please be assured of our continued help and support in the ministry of Catholic post-secondary education.

Mulligan's “little musing” touched an increasingly sore spot in Martin's mind. In the winter of 1984 Wagner, one of the resident Holy Cross fathers, announced that he was leaving the chaplaincy at St. Thomas for a similar position at Brock University. Wagner had been chaplain in 1977-78 and since 1982. Martin wrote Mulligan about Wagner and Eleanor McCloskey, a sister of the Congregation of Notre Dame who had been teaching in the Education department since 1980. Both Wagner and McCloskey had been providing an excellent service at St. Thomas, he wrote. They had been “highly successful in involving students and faculty in their work” and had established a close liaison with the chaplains and counselors at UNB. “St. Thomas, its chapel, and its chaplaincy,” he wrote,

contribute to the Catholic presence on this two-university campus and to the provision of a religious influence in the entire university community. Catholic students and professors of both universities worship in our chapel and utilize the chaplaincy service. Other religious denominations on campus on occasion use our chapel for their worship service, and UNB itself has used our chapel for such things as memorial services. At another level, our chaplaincy is hosting the national conference for the Canadian Catholic Campus Ministry, May 20-25, 1984. The St. Thomas University chaplaincy has for years been a source of strength and support for the national organization.

Mulligan wrote Martin again on March 21, 1984, this time recommending Fr. Don Layden as Wagner's replacement as chaplain at St. Thomas. He also wished "to pose a question to you vis-à-vis the Catholic character of St. Thomas and the future." He reiterated what he had said earlier, that the order valued their presence and participation at St. Thomas, since it was "largely a Maritime community" with "roots and a strong traditions in New Brunswick." They were thankful for their "blessings in the persons of Brien Waugh and Arnold Toner" and the "very capable teaching and ministry they are still able to exercise at St. Thomas." The order, he told Martin, remained eager to find one or two others to join the faculty in the fields of Religious Studies and Theology. In "the next couple of years" he believed he would be able to send two of their younger members "to pursue doctorates in Theology with an eye to shoring up our presence and adding to the Catholic character of St. Thomas." If, on the other hand, there was "no chance of employment" at St. Thomas, Mulligan wrote that he would not do so, since "they can work and minister very well in other places without chancing the degree." He wanted to know Martin's views, which would help them plan the next five years. "A positive welcoming response will make us alter present strategies and prioritize St. Thomas." The order was in the process of purchasing a new residence in downtown Fredericton, which Layden would direct and where he would live with one or two others working in the area. Waugh and Toner would remain at Holy Cross House "since they both love their proximity to St. Thomas and it would be unfair for us to expect them to move now." He hoped that was acceptable, and if so that some new rental agreement at Holy Cross House could be reached since there were only the two of them. Mulligan told

Martin that Toner would be approaching him about the matter.

Martin was pleased. Preserving St. Thomas's Catholic character was paramount. He replied on March 28 that he would be "pleased to accept, with Bishop Gilbert's approval" Layden's appointment as chaplain. He knew Layden and agreed that he "can be expected to do an excellent job as chaplain."

He also wrote about the departing chaplain that:

Fr. Frank Wagner is highly esteemed at the university. He is a great influence for good among the young people and among the faculty. He will be missed. We wish him well. As you probably know from conversations I have had with you, Fr. Toner and Fr. Joe Higgins, among others, the University is committed to maintaining its Catholic character. Part of the effort to maintain that character is the presence of priests and religious in the various parts of the University, the teaching faculty being one of the most important areas. This is not only my personal vision of St. Thomas University but it is one shared by the Bishop, the Board, many faculty members, non-Catholic as well as Catholic. The current Collective Agreement between the University and the faculty union recognizes the special need of St. Thomas university in respect to having priests and religious among faculty, for Article 5.04 provides that "The parties agree that the employer may take steps to hire academically qualified priests and religious in order to promote and maintain the tradition of St. Thomas as a Catholic university."

In the light of this, then, I welcome and applaud the intention expressed in your letter of March 21, 1984, to arrange to have a couple of the young Holy Cross Fathers to pursue doctoral studies in theology with a view to teaching/working at St. Thomas University. You will, of course, want to discuss this matter with your colleagues here at St. Thomas whose advice about specific areas of study might be instructive.

I am personally happy about this initiative and look forward to the continued presence of the Holy Cross Fathers in this institution.

Martin was especially pleased because he was concerned about the "diminished occupancy of Holy Cross House by the Holy Cross Fathers" in the coming academic year. He had already heard rumours about the fathers moving into an off-campus house. He wrote Mulligan that he would "await further details from Fr. Toner" about the proposed use of Holy Cross by the remaining Holy Cross fathers.

A week later he wrote Mulligan again about a concern he had about Layden's availability as chaplain to the university. In conversation with Toner and others, he wrote, some questions had arisen, mostly about how Layden would divide his time between the parish and the university. The main question involved the Sunday eucharistic ministry, which was "a very important aspect of the chaplain's work at the University, since it is here that the academic community as a whole meets and

gets to know its priest.” Martin wanted an assurance that Layden would be there for Sunday mass regularly, and not just sometimes. He understood Layden would not be teaching a credit course in Religious Studies, but would be available, as was Wagner, to teach and organize popular, non-credit courses in such things as bible study, spirituality, and social doctrine. He also wondered about Layden's stipend, would it be divided between parish and university? Martin suggested to Mulligan that he may well have already thought of all these things, but he was raising them now so that they could be discussed with the appropriate people. He also suggested that Toner and Waugh might have some further questions.

Mulligan responded somewhat testily to Martin's letter. Martin, he wrote, had earlier told him he knew Layden well and that he could be expected to do an excellent job as chaplain but then a week later had written “with several questions – questions that leave me with the suspicion that maybe you are not sure that Don will do an excellent job as chaplain.” Mulligan said he knew Martin was concerned that Layden would have the responsibility for a parish along with his role as chaplain of St. Thomas, and that that would be a heavy load. So, in order to clear up some of these questions, he wanted to make several points: Layden would have the Lincoln parish as a special favour to Bishop Gilbert, who wanted him to continue there until he could find someone else to take over the parish. The intention of the order had been for Layden to leave both parishes and concentrate on St. Thomas and the campus ministry. Now, “quite obviously,” if Layden found it impossible to serve both places, the bishop would have to find someone for the parish immediately. Given the situation of “St. Thomas chaplaincy and the parish,” Mulligan's understanding was that Toner and Waugh would be assisting Layden to help him in the sacramental ministry in both places. Others would also help, but if the arrangement proved to be not feasible then Layden would be the first to know and would ask to be relieved of the parish. Layden would also be assisted by Wayne Carter as an apprentice and whose salary would be paid out of Layden's salary. (Carter would become university chaplain in 1986).

Martin responded to Mulligan on April 17 that it had not been his intention to question the substance of the agreement they had entered into about Layden's assuming the chaplaincy, but "only about the how."

The chaplaincy, while important, was not the fundamental problem. Martin was more concerned about the possibility of losing the presence of the Holy Cross fathers altogether from the campus. His concerns deepened when on May 17 he heard from Toner that for the following academic year, 1984-1985, the order's presence at Holy Cross house would be limited to Waugh and Toner himself. They both hoped that this would only be temporary and that others would soon be coming to join them. They were anxious to maintain their presence there in order to "preserve the traditional operation of the house." Toner also said, however, that they had to be realistic. They could not expect to reserve for their exclusive use the large amount of space they presently occupied. He told Martin that, instead of the third floor, which had been reserved for the Holy Cross congregation, they would restrict themselves to three living suites (one of which would be for visitors), the recreation room, the music room – which would become their chapel in the event that the present chapel was assigned to other purposes – and the kitchenette. That would leave empty two suites and two single bedrooms in the east wing of the third floor. He told Martin that they really did not need the chapel but would continue to use it until it was designated for another use. They would maintain the kitchen and the dining facilities. They would, however, expect to continue to have janitor services the same as the building's other occupants. Toner wanted Martin to determine a suitable fee for their rent, and added: "the provincial Administrator is urging us to live as frugally as possible and to continue our allocation to the Province." He said he felt comfortable in bringing these matters up with Martin, knowing from experience his "honesty, cooperation and assistance."

While these discussions were going on, on September 13, 1984, Martin participated in a large delegation to Moncton including the bishop, other members of the board, faculty, and students, to attend the pastoral visit of Pope John Paul II to New Brunswick. In recognition of the visit the

university canceled classes for the day. It was a memorable affair, but it did nothing to solve the deteriorating situation at Holy Cross House. The Holy Cross fathers' presence on the campus was simply fading.

The situation continued without apparent improvement over the next two years, with no word from Mulligan about his two theology students. In the spring of 1986, Toner informed Martin that Waugh was ill and in intensive care at the hospital. It was unlikely that he would be in residence at Holy Cross the following year, unless perhaps "for only an interim period until we find the accommodations he requires." Toner wrote that he found it

painful to see our work at St. Thomas University diminish rather than increase. Moreover, the change in regard to Father Waugh means a change in my situation as well. The Provincial has reminded me, and I agree, that the Holy Cross Fathers cannot retain all the space we have been reserving in this house. The proposal discussed and agreed upon with the Provincial is that we try to retain only my present suite (205), the suite (201) directly across from me, and the little kitchenette which adjoins 205.... I hope that the interests of the University as well as the Holy Cross Community will be honored. Be assured of my best cooperation. – Arnold.

Martin penciled on the letter's margin:

What are we going to do with HCH? The other rooms? The Chapel? The Kitchen? The Library? The rec room? The other suites?

Perhaps, he thought, he could turn the east wing of the Holy Cross House into rooms for girls. That would entail only minor renovations to bedrooms and washrooms. In June he informed Harry Rigby, Dean of Men, that the university was going to convert the east wing to accommodate female students; henceforth only the rooms in the west wing would be available for male students.

New Chancellor for St. Thomas

Also in the spring of 1986, on April 2, Bishop Gilbert retired. As Chancellor he had been Martin's staunchest supporter throughout the latter's presidency. His successor, Bishop Troy, would describe Gilbert as

a very intelligent man... positive and uplifting ... who believed in working collaboratively and sharing responsibilities.... When necessary he could bring people to see his point of view but was not a man to lose his cool.

(After Gilbert died in 1999, Msgr. Brian Sheehan would deliver the eulogy at his funeral, praising him “for bolstering St. Thomas University’s role and identity in higher education” in his years as bishop and university chancellor from 1974 to 1986.)

It was an ironic turn of fate that Gilbert's successor as chancellor of St. Thomas was Bishop Edward Troy. As we saw in chapter 9, Troy as a young man after receiving his doctorate abroad had taught at St. Thomas in Chatham in the early 1960s. Together with Win Poole, Troy had vehemently opposed Duffie's methods of operation as well as his and Bishop Leverman's campaign to relocate the university. As we saw, he had resigned from St. Thomas in protest rather than move with the university to Fredericton. After that he served as a chaplain in the air force, retiring from military service with the rank of Lieutenant-Colonel and returning to diocesan service in Saint John. There he was ordained Coadjutor Bishop in 1984. In 1986 when Gilbert resigned Troy therefore became Bishop of Saint John, which automatically made him Chancellor of his *alma mater*. (He would continue to serve in that capacity until 1997.) In spite of his earlier disagreement with the then-bishop, he had never lost his love for St. Thomas as an institution. An instance of his enthusiastic support, relevant to the present work, was his granting Dr. Spray, on Martin's recommendation, unlimited access to the archives of the Saint John diocese.

At Troy's first St. Thomas convocation over which he presided as Chancellor in May 1986, Martin expressed his pleasure that the academic year had been so successful. He spoke of the 75th anniversary celebrations in Chatham in October together with an alumni reunion which, Martin reported, was a great success. He mentioned the new wing and the renovated area of Casey Hall, which had opened for the first day of classes in September and which Troy as Coadjutor Bishop of Saint John had consecrated on December 9. The four-year fund-raising campaign had been enormously successful

and had provided for several of the university's new programmes. Enrollment had reached an all time high of 1,230, a 400% increase over St. Thomas's initial enrolment of 299 when it had opened its doors in Fredericton in 1964. Martin might have been justified in putting aside any worries about the future of the university. Yet the diminishing clerical presence on campus remained the one discouraging element in the picture.

On July 15, 1986, the board's executive committee met. Among the items on the agenda was the issue of the future of Holy Cross House. Martin informed the committee that the Holy Cross fathers were in effect withdrawing from the House, where they had been in residence since St. Thomas had come to the UNB campus in 1964. They had in 1979 already relinquished ownership of Holy Cross house to the university, and their presence had been diminishing ever since, especially over the last four years. He continued:

Last year only two were in residence. In 1986-87 only one will be there. This means that they will be giving up space such as the chapel, kitchen, library, recreation room, music room, some suites and other rooms. This will mean, among other things, a loss of revenue for the university. Our immediate task is to devise some way to ensure that as much of this abandoned space as possible be turned into revenue-producing space for 1986-87, and that the long-term disposition of the space be studied during the year. I have no solution to propose at this time even in the short-term. In consultation with my colleagues on the scene I shall attempt to come to some short-term solution by August 30, and I shall probably come to the Board seeking approval of some specific action.

Ideas for renovations were abundant. The members of the Social Work department were keen to see the creation of new offices in the building and the downstairs meeting room (formerly the priests' dining room, presently used for senate and board and other meetings) converted to class room space, secularizing the chapel directly above it and convertint it into a proper conference room. But for the time being Martin put off any such plans until the future of Holy Cross was absolutely clear.

In November 1986 Martin wrote Toner despondently that he had tried to enlist Joe Higgins, Toner's fellow Holy Cross father,

as an ally in reversing the decision to withdraw, but it was soon clear early in the conversation

that that hope was vain. The more I think of the withdrawal the more sad I become, and the more I become convinced of the diminished influence of Holy Cross in the city of Fredericton and on campus. Diminished presence means, I am afraid, diminished influence. Holy Cross House gave the Congregation a presence, a location that a house on Grey Street will never give. I would venture to say that the Holy Cross fathers could be in the house in Grey Street for ten years and almost nobody will know they're there. Everyone in Fredericton knew that the Holy Cross priests were in Holy Cross House. They didn't know how many priests were in HCH; they didn't know if it were three or twelve, but they knew they were there. To my mind that presence was worth \$100,000 in public relations, and more in a kind of priestly presence that is not quantifiable. When the withdrawal is complete, and the name of the house changed, as it will be, the visibility that the House gave to the Holy Cross Fathers will be gone. I hope everyone realizes that it was the House, more than anything else, that gave the Holy Cross the high visibility they enjoyed. That visibility will cease. The popular association of Holy Cross Fathers with St. Thomas University ... will largely have gone. Students of course will know that this or that particular Holy Cross priest teaches at St. Thomas but the city folk will not make the connection between Holy Cross Fathers and St. Thomas once the visible sign is gone.

With the Holy Cross priests gone from campus, the Holy Cross Chapel gone, the library gone, a notable Catholic influence will be gone. The students more than anyone will be the losers. The Holy Cross priests will then resemble the lay professors who after their daily classes depart campus and go home to their families. The priests will go home to their community on Grey Street. I suppose it's none of my business, but I can't help but think that the Holy Cross are throwing away a golden opportunity for academic and pastoral work by withdrawing from Holy Cross House. I don't know what they're gaining, but I think I know what they're losing. And what St. Thomas is losing.

Toner had nothing positive to offer Martin. He responded glumly that if Martin had any plans for the Holy Cross chapel he would try immediately to clear out the contents, but in case he still had not decided what to do with it he would like if possible to see it kept available for private devotion for some of the house students, the African priests, and himself. In the course of the year he would also clear out the library. "In any case," he said, "I shall do my utmost to cooperate." (Toner moved out of his rooms in the building in 1990 and took up residence in a suite in Harrington Hall. He retired from teaching at St. Thomas in 1993. He died in 2000.)

End of a Dream

By May 1987 Martin had decided to convert most of the residence rooms in the wings of the Holy Cross house into a second residence for female students. He had still not decided how to utilize

the house's remaining central spaces. The chapel on the upper floor was used only occasionally, and indeed there seemed little point when the larger and more formal chapel at the back of the main administration building, mere steps from Holy Cross house, was always available. The university had agreed to reserve two common rooms for the Holy Cross fathers "as the opportunity arises," but that opportunity shortly ceased to arise. The old dining room was already being used for senate and other meetings, although it was dingy and barely adequate. The university was not actually losing money by keeping the building open. Ever cautious, Martin did not want to spend money on renovations until he had a specific plan, "a plan," he wrote, "of whose rightness I am completely convinced." The real problem it seems was that a comprehensive plan or renovation would put final closure to the original dream of having a "junior seminary" at St. Thomas.

In the fall of 1987 Higgins became the university's new chaplain, serving in that position until 1990, assisted by Sr. McCloskey. A novice also with the Congregation of Notre Dame, Maureen MacIsaac, assisted them on campus. All those in the campus ministry were in "heavy demand," assisting those preparing for marriage, celebrating marriage vows, and dealing with requests from students for further instruction in the faith. But by then the last of the Holy Cross fathers had left the Holy Cross house.

In 1987 Martin fell ill. He recognized that it was time for him to leave St. Thomas. Although he recovered, he remained firm in his decision to retire. The board's executive committee established a timetable for conducting the search for a new president. In November 1988 it circulated proposed criteria for the new president and asked for input from all the university's constituencies. In January 1989 the final version of the criteria was ready for publication. In March and April of 1989 a search committee was established to receive applications. It continued its work until the spring of 1990, finally deciding on a candidate for the position to commence on July 1. Meanwhile Martin fell ill again in the early months of 1990. He was in hospital for a while but recovered. On April 19 he chaired his

last senate meeting and in May of that year his final board meeting. One of his last acts was to authorize the renovation of the central core of the Holy Cross house, creating a classroom, a new conference room, and fourteen new offices including a new Athletics office. Fittingly, in honour of its original purpose and despite his earlier inclination, Martin decided the building should retain “Holy Cross” in its name, although the sign on the front had to be changed from “Holy Cross Fathers” to “Holy Cross House.”

For the next nineteen years until his death on March 2, 2009, Martin worked for the diocese in Saint John. In gratitude for what he had done for St. Thomas throughout his life, on October 18, 1992, the university renamed its main building, known simply as the Administration Building, George Martin Hall in his lasting honour. In the end, he accomplished much, although he would have liked to accomplish more. After the difficult “Duffie years” he repaired relations with the faculty – consulting them, recognizing their professional requirements, encouraging them to take charge of new academic initiatives. He began the process essential for a modern university of raising money through gifts and grants. He not only supported but actively encouraged the creation and development of new academic and semi-professional programmes, reversing a frightening decline in enrolment. He enhanced the university's outreach in the community, publicizing to the general public what the university could offer besides purely academic courses. And he strove to explain the university's Catholic character. Despite the valuable addition to faculty of some scholar-priests, such as Fr. John Jennings in 1970 (History) and Fr. Marc Smith in 1971 (Philosophy), he had to witness the ebbing of the Catholic presence on campus – courses in Theology giving way to courses in Religious Studies, the diminishing clerical presence on campus symbolized by the Holy Cross Fathers turning over ownership of Holy Cross House to the university and finally leaving it altogether in 1986.

It is said that power corrupts: that even a limited amount produces overconfidence, insensitivity, and a desire to associate with other people with power. If so, Martin was incorruptible, demonstrating

throughout his life a personal humility, a sensitivity to the less fortunate, and a reluctance to hob-nob with VIPs. Although most who knew him regarded him as a cautious and conservative administrator, over the decade and a half of his presidency he produced a remarkable liberalism that gave St. Thomas the academic flexibility to develop into the modern liberal arts university it is today. His presidency was an overall success. The only problem, one to which Martin himself never found a solution, was the question that was posed in a faculty meeting twenty-five years earlier shortly after the institution opened its doors in Fredericton: what makes St. Thomas unique? What justifies, and will continue to justify – in the face of all political pressures to “consolidate” and “make more efficient” post-secondary education in the province – St. Thomas's continued independent existence?

POSTSCRIPT: THE NEXT PRESIDENCY

After a long and careful search, in which all members of the university including faculty and students were much involved, on July 1, 1990, Dr. Daniel O'Brien was sworn in as St. Thomas's next president. His presidency would take St. Thomas through the decade and a half following the Martin years. He was the university's first non-clerical president and would introduce a new efficiency and professionalism to the administration of the university's affairs. He would orchestrate a number of professional and enormously successful fund-raising campaigns. With that efficiency he would consolidate the academic, professional and community gains the university had made under Martin's supervision. He would smooth the difficult process of faculty renewal as the new but now older members from the 1960s and 1970s retired in the 1990s and 2000s and were replaced by younger professionals. He would oversee a dramatic increase in enrolment to more than 2,500, although at a cost: the increase in the size of the faculty complement did not match the increase in enrolment, so the net result was an increase in the size of classes. Yet with the new funds, and understanding as he did the importance of physical appearances, O'Brien embarked on a plan of physical modernization, including

a completely re-built campus with a whole new set of buildings that, with their red brick façades, were reasonably sympathetic to the original Larson & Larson neo-classical set. In short, he would use the institution's basic foundational structure as constructed over the previous century to re-brand St. Thomas as a modern, post-secondary, liberal arts institution of national standing.

While this unquestionably left his successor presidents – Michael Higgins, Dennis Cochrane, Dawn Russell – with a thoroughly modern university, at the same time it increased the ambiguity of its legacy. What did “thoroughly modern” mean in terms of St. Thomas's “Catholic character”? At the very start of its new existence in Fredericton several members of the St. Thomas community, including those who had vigorously supported bringing the university from Chatham to Fredericton, had suggested the need to ensure its future by making it a Catholic college within, not alongside, the University of New Brunswick. Since the president and bishop at the time were firmly opposed to the idea, however, the remaining option was to maintain a separate status and attempt to integrate the two universities' academic offerings. Those attempts had limited success, resulting in an academic competition akin to that seen in the inter-university sports programmes. Former students fondly remember “a small friendly atmosphere,” yet in the real world being small does not always ensure a long life. St. Thomas would have to justify its separate existence on the UNB campus in Fredericton no longer by means of a “Catholic” identity – too long left undefined – but on its attractiveness as a small, good-looking, academically qualified, well-run undergraduate university dedicated to teaching the liberal arts.

In the present work we have attempted to tell the story of how St. Thomas developed as an educational institution, from its birth in 1860 as St. Michael's Academy, through its transformation into St. Thomas College in 1910 and subsequent half-century of ministering to the educational needs of the English-speaking youth on the Miramichi, through its remove from its old home in Chatham to its new one in Fredericton, and how that move affected its institutional character. The story of how St. Thomas

University has managed to maintain its independent existence in a world of professionalization, specialization, government rationalization, globalization and the world wide web belongs to a subsequent volume.

Appendix : Resource and Research Centre Activities

The annual conference sponsored by the University's Resource and Research Centre entitled "Who Runs New Brunswick?" was held in Edmund Casey Hall on February 2-3 (1984). The President claimed it was "a notable success, attracting considerable media attention." Among those who made presentations and participated in panel discussions were professors from STU and UNB, politicians, businessmen, and journalists, including: Garry Allen, Political Science, UNB; Bruce Benton, Economics, UNB; Dalton Camp; Howard Cody, Political Science, STU; Patrick Fitzpatrick, Political Science, UNB; Premier Richard Hatfield; Jennie Hornosty, Sociology, UNB; Don Hoyt, journalist; Russell Hunt, English Literature, STU; Peter MacDonald, Sociology, STU; Gary McCauley, MP; George McClure, Vice-President, McCain Foods Ltd.; Robert Mullaly, Social Work, STU; James Richardson, Sociology, UNB; Allen Sharp, Physics, UNB; Frank Wagner, Chaplain, STU; Elizabeth Weir, NDP; and John White, Noranda Mines Ltd.

Sources

Chapter 1.

For the material in this chapter, extensive use was made of Bishop Rogers's correspondence as well as that of Thomas Francis Barry, Rogers's Chancellor and successor-Bishop of Chatham, as the numerous quoted passages make clear. Much of their correspondence is located in the archives of the Diocese of Saint John [ADSJ]; copies of some of it is located in the relevant funds of the Provincial Archives of New Brunswick [PANB].

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K. Fay Trombley, *Thomas Louis Connolly (1815-1876): The man and his place in secular and ecclesiastical history*. Leuven: Katholieke Universiteit, 1983.

David Adams Richards, *Lord Beaverbrook*, London: Penguin, 2008.

Relevant contemporary accounts in the following newspapers: The *Chatham Gazette* and the *Fredericton Daily Gleaner*. Articles from these and other newspapers can also be found on the microfilms of the "Canadian Library Association Newspaper Microfilm Project", which compiled from the Public Archives of Canada, the New Brunswick Museum, Miss Louise Manny, the Saint John Free Public Library, the Public Archives of New Brunswick, and the Nova Scotia Archives.

Much useful biographical information about people who lived in the Miramichi area can be found in W.D.Hamilton, *Dictionary of Miramichi Biography*, Saint John, 1997.

Other useful biographical information can be found in the Dictionary of Canadian Biography Online:

www.biographi.ca/index-e.html

Chapter 2.

For the material in this chapter, use was made of the written correspondence of Bishop Thomas Francis Barry; Bishop Patrice Alexandre Chiasson; Very Reverend J. M. Filion; Fr. Henry O'Leary; Fr. Frederick Daniel Meader; Fr. Émile Plourde; Fr. William Roach; and Fr. Nicholas Roche, as the numerous quoted passages make clear. Much of their correspondence is located in the archives of the Diocese of Saint John [ADSJ]; copies of some of it is located in the relevant funds of the Provincial Archives of New Brunswick [PANB].

Other sources used were:

James Fraser, *By Force of Circumstance* (Miramichi Press, 1970).

(Fr) B.J. Murdock, *Part Way Through* (Toronto: Mission Press, 1946).

St. Thomas College Calendars (various years).

St. Thomas Yearbook for 1921 and 1922.

(Fr) Émile Plourde, "Report on St. Thomas College" (1917).

Denman Coyne, essays in the *St. Thomas Yearbook* for 1921 and 1922.

Relevant contemporary accounts in the following newspapers: The *World* and The *Chatham Gazette*, Chatham newspapers; The *New Freeman*, a Saint John newspaper; the *Saint John Telegraph*; the

Fredericton Daily Gleaner. Articles from these and other newspapers can also be found on the microfilms of the "Canadian Library Association Newspaper Microfilm Project", which was compiled from the Public Archives of Canada, the Public Archives of New Brunswick, the Nova Scotia Archives, the New Brunswick Museum, and the Saint John Free Public Library.

Much useful biographical information about people who lived in the Miramichi area can be found in W.D.Hamilton, *Dictionary of Miramichi Biography* (Saint John, 1997).

Other useful biographical information can be found in the Dictionary of Canadian Biography Online: www.biographi.ca/index-e.html

Chapter 3.

For the material in this chapter, use was made of the written correspondence of Bishop Patrice Alexandre Chiasson, Fr. James Hill, and Bishop Patrick Bray, as noted in the quoted passages. Much of their correspondence is located in the archives of the Diocese of Saint John [ADSJ]; copies of some of it is located in the relevant funds of the Provincial Archives of New Brunswick [PANB].

Other sources used were:

St. Thomas College Calendars (various years).

The Aquinian 1935-1937 and 1940-1945.

(Fr) B.J. Murdock, *Part Way Through* (Toronto: Mission Press, 1946).

Contemporary accounts in the following newspapers:

The *World*, a Chatham newspaper;

The *Chatham Gazette*;

The *New Freeman*, a Saint John newspaper;

The *Saint John Telegraph*;

The *Fredericton Daily Gleaner*.

-Much useful biographical information about people who lived in the Miramichi area can be found in W.D.Hamilton, *Dictionary of Miramichi Biography*. Saint John, 1997.

-Other useful biographical information can be found in the Dictionary of Canadian Biography Online: www.biographi.ca/index-e.html

Chapter 4.

For the material in this chapter, use was made of the written correspondence of Bishop Patrice Alexandre Chiasson, Bishop Camille LeBlanc, Fr. James Hill, Bishop Patrick Bray, and Fr. Lynn McFadden, as noted in the quoted passages. Much of their correspondence is located in the archives of the Diocese of Saint John [ADSJ]; copies of some of it is located in the relevant funds of the Provincial Archives of New Brunswick [PANB]. Also in the ADSJ is the 1948 Deferrari report, entitled "Report to Bishop Bray on Catholic Higher Education in the Province of New Brunswick."

Other sources used were:

Minutes of the Board of St. Thomas University (various years)

St. Thomas College Calendars (various years)

The Aquinian 1945-1952

Contemporary accounts in the following newspapers:

The *Union Advocate*, a Chatham newspaper
The *Chatham Gazette*
The *New Freeman*, a Saint John newspaper
The *Saint John Telegraph*;
The *Fredericton Daily Gleaner*

Personal interviews with the following persons:

Fr. Henry McGrath
Fr. David Walsh

Much useful biographical information about people who lived in the Miramichi area can be found in W.D.Hamilton, *Dictionary of Miramichi Biography*. Saint John, 1997.

Other useful biographical information can be found in the Dictionary of Canadian Biography Online: www.biographi.ca/index-e.html

Chapter 5.

For the material in this chapter, use was made of the written correspondence of Bishop Camille LeBlanc, Bishop Patrick Bray, Bishop Alfred Leverman, and Fr. Lynn McFadden, as noted in the quoted passages. Much of their correspondence is located in the archives of the Diocese of Saint John [ADSJ]; copies of some of it is located in the relevant funds of the Provincial Archives of New Brunswick [PANB]. Use was also made of Lord Beaverbrook's correspondence [?-also located in PANB?], as well as that of Kay and Leonard O'Brien [also located in PANB?]

Other sources used were:

Minutes of the Board of St. Thomas University, 1948-1955

St. Thomas College Calendars (various years)

The Aquinian 1948-1955

Contemporary accounts in the following newspapers:

The *Union Advocate*, a Chatham newspaper
The *Chatham Gazette*
The *New Freeman*, a Saint John newspaper
The *Saint John Telegraph*
The *Fredericton Daily Gleaner*

Personal interviews with the following persons:

Fr. Henry McGrath
Michael O. Nowlan

David Adams Richards's *Lord Beaverbrook* (Toronto: Penguin Canada, 2008) is a brief and breezy but highly sympathetic summary of "the Beaver's" career as told by a fellow Miramichier.

Much useful biographical information about people who lived in the Miramichi area can be found in W.D.Hamilton, *Dictionary of Miramichi Biography*. Saint John, 1997.

Other useful biographical information can be found in the Dictionary of Canadian Biography Online: www.biographi.ca/index-e.html

Chapter 6.

For the material in this chapter, use was made of the written correspondence of Bishop Camille

LeBlanc, Bishop Alfred Leverman, and Fr. Lynn McFadden, as noted in the quoted passages. Most of their correspondence is located in the archives of the Diocese of Saint John [ADSJ]; copies of some of it is located in the relevant funds of the Provincial Archives of New Brunswick [PANB]. Use was also made of Lord Beaverbrook's correspondence [also located in PANB] and that of Justice Louis McCoskery Ritchie [copies in both ADSJ and PANB].

Other sources used were:

Minutes of the Board of St. Thomas University, 1956-1960

St. Thomas College (or University) Calendars (various years)

The Aquinian 1956-1960

Contemporary accounts in the following newspapers:

The *Union Advocate*, a Chatham newspaper

The *Chatham Gazette*

The *New Freeman*, a Saint John newspaper

The *Saint John Telegraph*

The *Fredericton Daily Gleaner*

Personal interviews with the following:

Fr. Henry McGrath

-Much useful biographical information about people who lived in the Miramichi area can be found in W.D.Hamilton, *Dictionary of Miramichi Biography*. Saint John, 1997.

-Other useful biographical information can be found in the Dictionary of Canadian Biography Online: www.biographi.ca/index-e.html

Chapter 7.

For the material in this chapter, use was made of the written correspondence of Bishop Alfred Leverman, Fr. Lynn McFadden, Msgr. Donald C. Duffie, and Fr. George Martin, as noted in the quoted passages. Much of their correspondence is located in the archives of the Diocese of Saint John [ADSJ]; copies of some of it is located in the relevant funds of the Provincial Archives of New Brunswick [PANB]. Use was also made of Lord Beaverbrook's correspondence and Colin B. Mackay's correspondence, also located in PANB.

Other sources used were:

Minutes of the Board of St. Thomas University, 1960-62.

St. Thomas College Calendars, 1960-62.

The Aquinian 1960-62.

Legislation establishing the Deutsch Commission, 9 May 1961.

Leddy, J. Francis [article on John J. Deutsch, *DCB*]

Leroux, John, *Building a University: The Architecture of UNB* (Fredericton, Goose Lane, 2010).

Symposium on Higher Education re the Deutsch Commission, UNB, 1989.

Ryan, William F., "The University of New Brunswick Faculty of Law,"

University of Toronto Law Journal, 1965, p. 172.

Urquhart, M.C. "John James Deutsch," *The Canadian Encyclopedia*.

Contemporary accounts in the following newspapers:

The *Chatham Gazette*

The Fredericton *Daily Gleaner*
The Saint John *Daily Telegraph*

Personal interviews with the following:
James O'Sullivan, former member of the Deutsch Commission

-Much useful biographical information about people who lived in the Miramichi area can be found in W.D.Hamilton, *Dictionary of Miramichi Biography*. Saint John, 1997.

-Other useful biographical information can be found in the Dictionary of Canadian Biography Online (www.biographi.ca); and *The Canadian Encyclopedia* (www.thecanadianencyclopedia.com)

Chapter 8.

For the material in this chapter, use was made of the written correspondence of Bishop Alfred Leverman, Msgr. Donald C. Duffie, Archbishop Sebastiano Baggio, Justice Louis McC. Ritchie, Dr. Colin B. Mackay, and Fr. George Martin, as noted in the quoted passages. Much of their correspondence is located in the archives of the Diocese of Saint John [ADSJ]; copies of some of it is located in the relevant funds of the Provincial Archives of New Brunswick [PANB]. Colin B. Mackay's correspondence is also located in PANB.

Other sources used were:

Minutes of the Board of St. Thomas University, 1962-63

St. Thomas College Calendars, 1962-63

The Aquinian 1962-63

John Leroux, *Building a University: The Architecture of UNB* (Fredericton, Goose Lane, 2010)

Contemporary accounts in the following newspapers:

The *Chatham Gazette*

The Fredericton *Daily Gleaner*

Personal interviews with the following:
James O'Sullivan, former member of the Deutsch Commission

Professor Francis Cronin

Professor Senator Noel Kinsella

-Much useful biographical information about people who lived in the Miramichi area can be found in W.D.Hamilton, *Dictionary of Miramichi Biography*. Saint John, 1997.

-Other useful biographical information can be found in the Dictionary of Canadian Biography Online (www.biographi.ca); and *The Canadian Encyclopedia* (www.thecanadianencyclopedia.com)

Chapter 9.

For the material in this chapter, use was made of the written correspondence of Bishop Alfred Leverman, Msgr. Donald C. Duffie, Justice Louis Ritchie, and Fr. George Martin, as noted in the quoted passages. Much of their correspondence is located in the archives of the Diocese of Saint John

[ADSJ]; copies of some of it is located in the relevant funds of the Provincial Archives of New Brunswick [PANB].

Other sources used were:

Minutes of the Board of St. Thomas University, 1963.

St. Thomas University Calendars, relevant years.

The Aquinian.

John Leroux, *Building a University: The Architecture of UNB* (Fredericton, Goose Lane, 2010)

Marc Smith, "The Holy Cross Fathers at St. Thomas University", *The New Freeman* 101 (2001).

Contemporary accounts in the following newspapers:

The *Chatham Gazette*

The Fredericton *Daily Gleaner*

The Saint John *Daily Telegraph*

Personal information from the following:

-Professor Allen Bentley

-Professor Senator Noel Kinsella

-Professor Reverend Marc Smith

Chapter 10.

For the material in this chapter, use was made of the written correspondence of Bishop Alfred Leverman, Msgr. Donald C. Duffie, Fr. George Martin, and Bishop Arthur Gilbert, as noted in the quoted passages. Much of their correspondence is located in the archives of the Diocese of Saint John [ADSJ]; copies of some of it is located in the relevant funds of the Provincial Archives of New Brunswick [PANB].

Other sources used were:

Minutes of the Board of Governors of St. Thomas University, 1964-74.

Minutes of the Board's Executive Committee, 1964-1974.

St. Thomas College Calendars, 1964-74.

The Aquinian 1964-74.

St. Thomas University Connections, Fall 2010.

Contemporary accounts in the following newspapers:

The *Chatham Gazette*

The Fredericton *Daily Gleaner*

The Saint John *Daily Telegraph*

Personal information from the following:

-Registrar Lawrence Batt

-Professor Allen Bentley

-Professor Frank Cronin

-Professor Senator Noel Kinsella

-Professor Paul Morrissy

-Professor Reverend Marc Smith

Chapter 11.

For the material in this chapter, use was made of the written correspondence of Msgr. Donald Duffie, Fr. George Martin, and Bishop Arthur Gilbert, as noted in the quoted passages. Much of their correspondence is located in the archives of the Diocese of Saint John [ADSJ].

Other sources used were:

Minutes of the Board of Governors of St. Thomas University, 1975-1990

Minutes of the Board's Executive Committee, 1975-1990.

St. Thomas College Calendars, 1975-1990.

The Aquinian 1975-1990

St. Thomas University Connections, Fall 2010.

Contemporary accounts in the following newspapers:

The Fredericton *Daily Gleaner*

The Saint John Telegraph Journal

Personal information from the following:

-Professor Allen Bentley

-Professor Reverend John Jennings

-Professor Reverend Marc Smith