

CHAPTER 3

ST. THOMAS COLLEGE: THE GOOD YEARS, 1923-1945

St. Thomas Stays Open

In 1923, revenues at St. Thomas were declining in tandem with the wider post-war economic recession in the Miramichi area and indeed throughout the Maritimes. People were leaving the area to find jobs elsewhere. The recession had played an indirect role in the departure of the Basilians from the college in May of that year after thirteen years of service. Many regretted their departure, but the diocese had simply been unable to pay them what they had requested to staff the college. Bishop Patrice Chiasson was faced with a painful decision. Should he try to keep the college open, or close it down? If it was to stay open, should it retain its new Basilian name, or revert to its original name of St. Michael's?

He consulted his priests. In spite of the gloomy economic situation, their support for St. Thomas, the name and the institution, was firm. Chiasson decided to keep it open, at least for the time being. For faculty he would use his anglophone diocesan priests as well as any lay teachers he could find. Deciding to keep the college open, however, was easy compared to solving its perennial problems: finding money to pay its running costs and qualified staff to teach its courses.

St. Thomas under New Management

Chiasson's first task was to find a new rector for St. Thomas, someone who could show leadership and would have the respect of the staff. He chose Fr. Raymond Hawkes as the college's tenth rector.

Hawkes, forty-six, was a native of Chatham. He was educated in the Chatham schools and received his BA from St. Francis Xavier University [StFX] in 1898. He studied for his ordination at the Grand Séminaire in Montreal.

Hawkes was an outspoken supporter of the farming industry. At StFX, influenced by a priest named Fr. Jimmy Tompkins, he became a believer in co-operatives and credit unions. As a priest in the Escuminac Mission, he helped to establish the Hardwick Agricultural Society to assist local farmers and even served as its first president. He was a strong supporter of St. Thomas College and the Basilians since the day they arrived in Chatham. As we saw in the previous chapter, shortly after the college opened in 1910, he arrived at the Chatham wharf with barrels of potatoes, turnips, cabbages and carrots donated by his Bartibog parishioners for the college's students and staff. After the disastrous fire of 1919, he played an important role in the fund-raising drive that resulted in the construction of the new college building in 1920. Now he was given the responsibility of keeping the college alive. As well as serving as rector he was also expected to teach French and Religious Knowledge in both the arts and the High School programmes.

To assist Hawkes the bishop appointed Fr. John Keane to the new post of vice-rector. Keane earned a teacher's licence at Harkins Academy in Newcastle and taught there until 1910 when he, too, attended StFX in Nova Scotia. For three years in a row he won the gold medal for the highest standing in his class, and he was the class valedictorian when he graduated in 1913. Like Hawkes, he was also deeply influenced by Fr. Tompkins and became active in promoting not only the cooperative movement but adult education as well. He returned to the Miramichi in 1915 to become Principal of Harkins Academy. In 1919, he entered the seminary in Halifax. In 1923 when the bishop chose him to be St. Thomas's vice-rector he had just recently been ordained.

Keane with his extraordinary intellectual breadth was assigned to teach Classics, English, German, History, Mathematics and Science. For the next fifteen years he became one of the college's

most popular teachers. He could “preach, lecture, sing or recite beautiful poetry.” He was also in demand outside the college as a public speaker as well as a performer in plays and concerts. Fr. Bernard Broderick, a student at St. Thomas in 1928-29, in a personal interview remembered Keane as follows:

Fr. Keane was a bit of an eccentric, who loved English, and especially Shakespeare, and he taught you a love of literature. He could recite much of Shakespeare’s works. He’d get you to read or carry out these parts.... I remember reading *Julius Caesar*, various parts, and so on and so forth. Literature was his great love, and I think one of the things I got out of it was perhaps a love for poetry, literature and knowledge. The little bit of knowledge I have about Shakespeare certainly came from Fr. Keane. He created a love for those things.

Dan O’Keefe, who graduated in 1937, in another personal interview described Keane as “a large man with a big Roman nose and a very good voice. He was an excellent teacher and the intellectual current of the school ... like an Oxford Don.”

These two remarkable men, Hawkes and Keane, set their stamp on St. Thomas College over the following years. In spite of the college's straitened circumstances they managed to gather to the college an outstanding teaching staff.

The college reopened on September 5, 1923 with a staff of fourteen: seven priests and seven lay teachers. Ninety-three boarding students and ninety-one day students were enrolled, for a total of one hundred eighty-four students, the largest number since the College was founded.

Economic Conditions in the Maritimes

This happy state of enrolment at St. Thomas belied the rough economic times in the region. In the 1920s, the Maritimes as a whole was in serious economic decline. Pundits joked that the depression in the 'thirties did not affect the Maritimes because it was already depressed so no one noticed any difference. At the local level, Chatham fared particularly badly. Although by the end of the previous century it had become one of the province's largest towns, its economy was based on timber, and with the world-wide recession both before and after World War I the markets for lumber were severely

depressed. Timber exports dried up. The two large sawmills in Chatham itself and the dozen or more smaller mills along the river nearby were hit hard. The market for pulp was also depressed, particularly as efficient European pulp-producing countries such as Finland entered the market. The town had a large pulp mill, but production dropped with decreased demand. When the mill workers had gone on strike in 1909 the mill closed, opened briefly the following year, but a few years later closed for good along with the lumber mills. Manufacturers in the region sold out or went bankrupt. Maritimers left the area in large numbers. Hundreds if not thousands of men all along the Mirimichi were out of work.

Even as the world economy recovered in the 1920s, political conditions did not favour the economy in the Maritimes. Economic power in Canada had become concentrated in fewer hands, mostly in Ontario. The numbers of farms in the region continued their century-long decline, despite the efforts of some local organizations such as the United Farmers of New Brunswick and the cooperative movement to counter the trend. In industry, the provincial governments in New Brunswick and Nova Scotia were more interested in supporting centralized pulp and paper and steel industries than traditional industries such as the timber trade and farming. Large and more efficient pulp mills did appear in Dalhousie and Edmunston, with the result that the population shifted to those areas of New Brunswick, while overall population growth in the province in the 1920s and 1930s stagnated. The population of the town of Chatham in 1911 was 6,446; by 1931 it had dropped to 4,017. The forest and farm industries in places like Chatham and Newcastle, starved of investment, declined. Such general economic starvation obviously weakened the possibilities of support for the development of Chatham's St. Thomas College.

Yet, in retrospect, perhaps it was precisely these tough times that instilled a powerful sense of support for the college through the lean years among its faculty, its students, and especially the English-speaking Catholics, not only on the Miramichi but throughout the province. In later years the children of many of those who had left to seek jobs elsewhere, brought up with tales of Maritime life and

keeping alive ties to grandparents who had stayed behind, would return to attend St. Thomas. The intense student involvement in college life that we saw under the leadership of the Basilian Fathers continued as their legacy. Former students from the 1930s and 1940s and later stress such involvement as the great strength of St. Thomas College.

The College Faculty

From the 1920s through the 1950s, priests or priests-in-training comprised the overwhelming majority of the faculty at St. Thomas. Most taught in both the high school programme and the liberal arts college programme as it continued to develop. Most taught four or five classes a day in two or three different subjects, in addition to their other tasks. Some stayed for only a year or two before returning to parish work, but others remained on faculty for many years. We would judge them to be poorly-paid and greatly overworked, but they were obviously dedicated to the task of providing educational opportunities for Catholic boys who could not afford to go away to college. Their reward came in turning out men who were strengthened in their faith and at the same time equipped to enter the modern world. St. Thomas graduates became not only priests but also doctors, lawyers, teachers, businessmen, and civil servants.

Fr. François Daigle was one such faculty member. Born in St-Louis-de-Kent in 1882 and educated at the Collège Saint-Joseph in Memramcook, he studied for the priesthood in Montreal and went on to Rome to the College of the Propagation of the Faith where he earned a doctorate in Theology. Before his appointment to St. Thomas College in 1923 he served in a number of parishes in the diocese. At St. Thomas he taught Classics, Philosophy, French, Mathematics, Science, and Religious Knowledge. In 1933 he was appointed Vicar-General of the Diocese and remain on faculty until 1937. In that year he was awarded an honorary doctorate from his alma mater, Collège Saint-Joseph, and in the same year was transferred to the newly created Archdiocese of Moncton to assist its

first archbishop, Louis-Joseph-Arthur Melanson. In 1942 Daigle would be appointed Vicar-General of the Moncton Archdiocese, and in 1950 St. Thomas would also award him an honorary doctorate. One of his students at St. Thomas in 1928-29 was Bernard Broderick. In an interview, Broderick remembers that the students called Daigle “Pete. Just Pete. I don’t know why he got that name, but he taught French. He was a lovely, good, saintly man. I have good memories of those years.” O’Keefe in another interview remembered how Daigle gave him a non-credit course in Italian “simply because I was interested.”

Fr. James Hill also joined the staff in 1923 to teach English and History. Born in Chatham (although some sources say Bay-du-Vin), he was educated in public schools in Chatham and then at St. Thomas, where he was an outstanding student and even taught in the Preparatory programme. He went to Laval University to study Theology and entered the Grand Séminaire in Montreal. He was ordained to the priesthood in Chatham by the Apostolic Delegate on June 24, 1923, just before his appointment to the St. Thomas staff at the age of twenty-five. In addition to his teaching duties, Hill was made Prefect of Discipline. Four years later, in 1927, following the death of Rector Hawkes, he would become St. Thomas's eleventh rector, a position he would hold for the next eighteen years until 1945.

Several other priests also joined the college's faculty in 1923. Fr. B. J. Murdock, formerly wartime chaplain and an author, had studied at St. Dunstan's University (upgraded from college status in 1914) in Charlottetown before also going to the Grand Séminaire in Montreal. At St. Thomas he taught English, History and Religious Knowledge on a part-time basis for several years before returning to parish work. Murdock was considered somewhat eccentric. His war-time experiences as a padre in the front lines in France had affected him deeply, and he spent much of his time alone in a cabin out in the woods where he wrote a number of books about his experiences. And Fr. E. Wallace, who was a student at St. Michael’s Academy in Chatham before going on to seminary, taught

Philosophy and Religious Knowledge part-time for three years. His students remembered him as a “quiet, soft spoken man,” “thoughtful” and “studious,” but also a bit of an eccentric, noted especially for his disorderly office. And a certain Fr. J. Godbout taught Liturgical Music and directed the college choir.

Not all the faculty were priests. A number of lay faculty had always been required to fill out the college curriculum. Thus, several laymen were hired in 1923 to teach in the Commercial and Preparatory programmes. A certain A. Robichaud taught mathematics and science in St. Thomas's High School programme. The lay teachers carried as heavy a teaching load as the priests, often helping out with sports, drama and other student activities. Most of them moved on after a year or two to teach in provincial schools, which paid higher salaries. Not all the lay hirings were successful. In his first year Rector Hawkes had to dismiss, for unnamed reasons, three of the lay faculty.

Changes to Staff

A major expansion of the full-time staff occurred the following year, 1924. Charles O’Hanley, for example, though not yet a priest, was among those who joined the faculty. A native of Hillsborough, NB, he studied at St. Thomas, completed his BA at St. Dunstan’s in PEI in 1922, and after that taught high school in Bathurst. He took over Daigle's History and English classes in the arts programme and some classes in the Preparatory programme. After two years, in 1926, he left St. Thomas to attend Holy Heart Seminary in Halifax, but following completion of his studies and his ordination in 1930, he returned to St. Thomas to teach Classics, English, History and Mathematics. Fr. O’Hanley remained on faculty for many years. In 1941 he would become Dean of Studies. In 1945 he would become St. Thomas's twelfth rector, although he would serve as such for only three years, resigning as we shall see later in unhappy circumstances. Msgr. George Martin, a former student, in a personal interview described O’Hanley as follows:

A powerfully built man, he seemed to have great strength and great energy – that deep down kind of energy that only a few men seem to have. He was an excellent math teacher: meticulously exact, well prepared, and patient. He was always cheerful in the classroom, always even tempered. I can't remember ever having seen him become angry in the classroom.

George Harrington, another lay teacher and future priest, joined the faculty with O'Hanley in 1924 at the age of eighteen. Born at Loggieville in 1906, he entered St. Thomas as a ninth-grade student. He taught in the Preparatory programme before entering seminary, like O'Hanley, in 1926. After his ordination in 1931, again like O'Hanley, he returned to teach at St. Thomas.

Fr. James Dunn, another much-admired teacher, also became a member of the full-time staff in 1924. He became particularly active in the college's sports programme. In 1930 he took over responsibility for the Commercial programme. In 1932 he commanded the COTC (Cadet Corps) and organized a college drum and bugle band. In 1934, as we shall see, Dunn became one of the five Incorporators and member of the new board when St. Thomas was incorporated as a university. In 1936 he took on the duties of parish priest in Loggieville but continued to teach Religious Knowledge in St. Thomas's preparatory, high school, and arts programmes on a part-time basis.

Other lay teachers who joined the St. Thomas faculty in the 1920s included James Edward Butler, a native of Newcastle, who also taught in the Preparatory programme for two years before going on to the University of Toronto to get his BA. In the 1950's he returned to St. Thomas to teach History. His former students remember him fondly as a teacher of great character.

Don Jackson, an engineering graduate from McGill University, was also hired in 1924. He taught mathematics and science in the preparatory and arts programmes.

A number of the teaching priests at St. Thomas did obtain masters degrees, but only a few earned doctorates. Finances did not allow long periods of study. As an indication of the breadth required of the college's teachers, those who went to graduate school usually took courses in new fields in order to be able to offer new courses in addition to their old ones when they returned. For example,

in the 1940s Fr. Henry McGrath was sent to Fordham University in New York to take graduate courses in science so he could teach upper level science courses for nursing students. While at Fordham he asked to be allowed to study for a doctorate in chemistry. The vice-rector at the time, Fr. Arthur Scott, informed McGrath that he did not need the PhD as he had done all the coursework that was necessary to be able to teach undergraduate science courses. This seems a bit unfair, since Scott himself had recently completed his Theology doctorate in Rome in 1939, but McGrath was needed on the staff back at St. Thomas.

College Facilities

By the time of the departure of the Basilians the facilities for sports and recreation at St. Thomas needed upgrading. In May, 1924, an announcement appeared that a gymnasium would be built during the summer. Money had been unavailable earlier, but now that numbers had increased, Rector Hawkes was determined to use them to construct sufficient recreational facilities to keep students occupied in their spare time during the winter. Special events raised money to pay the costs of construction, including a “monster” picnic and bazaar on Dominion Day. The notice appearing in the newspapers on May 24 read:

Don't think of going out of town on Dominion Day;
Why? The C.W.L. are holding
a GRAND PICNIC AND BAZAAR
in the
Exhibition Building
In Aid of the College Gymnasium Fund.
Country Store -- A Novel Feature
Sumptuous Meals Served

On June 16 another notice appeared:

Gymnasium for
St. Thomas College
These are the Facts
St. Thomas has no place for indoor

recreation. It is a hardship for the
boys in winter and bad weather.
For their Health and Happiness there
a Gymnasium must be provided.
Hence the Picnic and Bazaar on Dominion Day

The picnic, according to newspaper reports, was a great success. People came from all over the county, including Newcastle and Bathurst. About a thousand people were served a mid-day dinner and an evening supper. There were two baseball games, track and field events, games of chance, bowling alleys, fortune tellers, band music and all sorts of activities for young and old.

It is not clear how much money was actually raised, but it was not enough to pay for a gymnasium. Nevertheless plans for its construction went ahead while other fund-raising events were scheduled. By September 10, 1924, work was being “rushed to completion.” The building was to be forty by fifty feet with a trussed roof and was to contain a basketball floor, hand-ball alleys, and “the usual gymnastic apparatus.” Instead of being “rushed to completion” as promised, however, construction progressed slowly as the money only trickled in. Various church organizations helped. Early in December a “Jam and Pickle Shower” was held to hurry the project along, organized by Mrs. C. P. Hickey (the druggist's wife) and the Catholic Women’s League, a strong supporter of the college throughout the years the college was in Chatham. Lots of people attended the shower. For sale were about one hundred donated bottles of jam and pickles. There was music, recitations, and readings. It was not enough, however, and by mid-December the gym was still not ready. Thanks to special collections over the holidays it was finally opened when students returned after Christmas.

Even with the new gym, however, there was no room on campus large enough to hold a large audience, so graduation exercises throughout the 1920s continued to be held at the Opera House. Even that venue, as the editor of the *Chatham Gazette* reported for convocation in June 1926, was taxed to the limit in squeezing in the crowd of “relatives, spectators and well wishers.... The growing popularity

of the College under the able administration of the present rector, Rev. R. G. Hawkes, was exemplified by the enthusiasm of those attending.”

The chief speaker at that convocation was the Honourable Pierre Veniot, a member of the Canadian cabinet. He had been the first Acadian and the first Roman Catholic to become premier of the province of New Brunswick. The programme included various student presentations. There were songs by a chorus of ten students, “a salutatory address by Frederick Keenan,” and “a thoughtful and well-prepared essay on the life of D’Arcy McGee by Percy Losier.” Losier went on to medical school and returned to practice in Chatham. He remained a devoted supporter of St. Thomas throughout his life and in 1948 was appointed a member of its board of governors.

Fr. James M. Hill, Eleventh Rector of St. Thomas

On November 3, 1927, Fr. Hawkes died. He had only been rector of the college for four years, and in spite of his ill-health his death came as a shock. Chiasson appointed the young Miramichier Fr. James Hill to take charge on a temporary basis. He had reservations about Hill's suitability for the position on account of his youth (he was only twenty-nine). The bishop wanted to appoint an older priest since, as he wrote, the position called for certain qualifications such as “confidence on the part of parents, influence over students, priestly love and respect which the priest professors must have for their Superior.” In his mind, Hill was young and inexperienced, although he had to admit he kept things running smoothly. Chiasson perused the records of all of his priests and finally decided on the man he wanted to appoint: Fr. John Wheton, an elderly parish priest in Bathurst. On May 12, 1928, Chiasson informed Wheton that, after “careful examination of the qualities of the priests which I might appoint to the position,” there was no one better suited for the position. Since the college would be closed for the summer, the bishop told Wheton to take his time in consideration of the request.

Wheton gave the proposal what he called “long and prayerful consideration.” He decided,

however, that despite his appreciation of the bishop's kind offer he would reluctantly have to refuse. He told the bishop that

after thirty years of pastoral work, probably of little value, I find myself unable to take up a different line of work with any hope of success. The very thought of being in an Institution, in the midst of noisy boys, and at the head of priests who would be my superiors in the work to be done, is something I firmly believe I could never submit to for any length of time.... The main work at St. Thomas is development. It means soliciting, begging, and, my Lord, believe me when I say that I am totally unfit for that. It requires more energy, more zeal, more youthfulness, than I possess.

He went on to say he was happy in his work in Bathurst and was "not big enough to make the sacrifice" of leaving what he was doing to take over St. Thomas, although he would do it in a minute "if I for a moment imagined that I could be a success."

The disappointed bishop had to look elsewhere while he left Hill in charge during the summer. When the college opened in September, 1928, the bishop still had not found a suitable candidate. When everything continued to go well at the college that year, he finally decided to make Hill its permanent rector.

It proved to be a good decision. Hill was a hard worker, competent, and decisive, although like all decisive people he could become abrasive when he came up against other decisive people. Fr. Andrew Lynn McFadden, who would himself become rector of St. Thomas in 1948, taught at the college in the 1930s and remembered Hill well, admiring him for his skills at what today we might call "micromanagement." Hill, wrote McFadden, was "ruthless in his determination that St. Thomas stay open." When money was short he "pulled the switches after breakfast" and in the evenings went about turning off all the lights when the students were in bed. When there were hockey games or skating at the rink, he would be at the door in his black fur coat taking the quarters and dimes from those coming in.

At convocation in June, 1929, Rector Hill reported to a full house at Chatham's Opera House that St. Thomas was making good progress. The college was receiving more applications than it had room to accept. The lengthy ceremony included "vocal selections, demonstrations of physical training,

graphic interpretations of poems, and the reading of a thesis.”

Convocation included the students in the High School and Commercial programmes as well as in the two-year arts programme. Few rural high schools or grammar schools existed in New Brunswick at the time. In order to complete high school, students from rural areas often stayed with relatives in towns or cities where the high schools existed. Others were sent to boarding schools or colleges like St. Thomas, St. Joseph’s or Mount Allison. As a result, in the early years of St. Thomas's existence the number of middle and high school students far outnumbered the “college” (i.e., the arts) students, which helps to explain why it would be several more years before St. Thomas could institute a full, four-year arts programme and divest itself of the secondary programme.

St. Thomas through Students' Eyes

For many of the young college students, boarding at St. Thomas was their first time away from home. It could be a scary experience. Henry McGrath was born at Barnaby River, NB, in 1915. In 1930, he was one of those scared boys who arrived at the doors of St. Thomas for the first time. He would spend over thirty years there, first as student and then as professor. Seventy years later in the year 2000, McGrath in a personal interview remembered his first days there:

I began my trip to St. Thomas in 1930, driving out from Barnaby in a horse and wagon with my trunk tied on back, because my father decided we were not going to drive the car. It was nineteen thirty – Depression – and the car stayed in the garage, and we had three horses at home. He said we can take a horse, but we’re not using the car. And we didn’t. The car wasn’t moved for three or four years.

Drove the horse from Barnaby. I don’t know how far that is, about fifteen or twenty miles. And we drove out to St. Thomas. I remember well the old side door. We stopped there. Father went in and saw Fr. Hill and all the arrangements were made. And so we took the trunk off the back of the wagon and carried it in the side door and left it there, and he turned and went home and I stayed.

Grade nine at St. Thomas! I think of it often, you know. A little country fellow that lived on a farm all his life, fifteen years old, didn’t know a soul there. Didn’t know anybody! I stayed in the dormitory. It was too far from home. I couldn’t go back and forth. And I had an uncle living there in Chatham, but, no my father said, “you’re gonna stay right there.”

I went home for Thanksgiving, I think for a day or two. And then at Christmas and

Easter. I always remember a little episode. It was along about grade ten or eleven. Warren Casey was there from Barnaby, and Hubert Esson, and Fr. Hill said we could go home for Easter, but we couldn't leave until after the last class on Friday. And there was no train because it went in the morning. So we went and asked Fr. Hill. He said no we couldn't go. So, okay, we decided we'd walk. And we walked. Well, we got the train from Chatham to Chatham Junction or Nelson Junction (about four miles) and we got off there. And the road was bad to Barnaby. Just a 'step hole' road we called it, so instead we walked the tracks. We walked the tracks in there, then we separated when we got to Barnaby. Warren went in one direction, Hubert under the bridge and I walked home. And that was another three miles. But you know we were determined to get home.

A former student, Tommy Hughes, in another interview remembered two fellow students named Dan O'Keefe and Paul Lorden as being the "leaders of the school." "Dan always had a crowd around him. He was brilliant. A leader, a good looking guy and popular with everyone." O'Keefe himself, in a personal interview in 2001, reminisced that he had spent six happy years at St. Thomas. He arrived at St. Thomas in 1931 a year after McGrath, like him a boarding student in grade nine. That year there were about fifty boarders and about fifty "townies." Coming from a small country school in Campbellton, O'Keefe was "amazed" at the number of courses taught. He described the layout of the college as follows:

First floor, library and classrooms. There were classrooms on the second floor and the dorms. Third floor had private rooms and the chapel at the end of the hall. There were more private rooms in the addition built on the end. For the first two years I lived in one of the two dormitories. There were twenty-five or thirty students in each dormitory. On the floor below the dormitories were the lockers and the washrooms.

They ate their meals in the refectory on the ground floor. "Priests on one side, students on the other. It wasn't cafeteria style but restaurant style" with their meals served by waiters. "Our beds, laundry and dish-washing was done by women. It was just like living at home." O'Keefe loved the food, "especially the beans and stews." He also received a box of cookies and cakes every week from his mother, which made him "the most popular boy in the College." He reminisced: "When I graduated to the College I had a private room." The rooms were small, being partitioned off within a larger area. Paul Lorden was in the next room, so together he and O'Keefe persuaded the rector to let them take the

partition down between the two rooms. “Then we had a bedroom and a study,” recalled O’Keefe. “I loved it there and found the Christmas holidays too long and couldn’t wait to get back to St. Thomas.”

The days were always busy:

I used to get up early in the mornings to serve mass with the Bishop, then go to breakfast, and then at 8:30 to the study hall for one hour. Classes till noon. Then dinner. Classes. Then sports, study hall, and then supper. Study hall after supper. Prayers. Wash and dress for bed downstairs and then upstairs to bed. The whole student body attended mass in the cathedral on Sunday morning.

He described the college as “half seminary, half college.” He did not find the discipline particularly strict, although students “had to have permission to go downtown and were supposed to have no contact with girls.” They were allowed to go to concerts in town. The only teacher he didn’t like was Fr. McFadden, who taught in the high school and was Prefect of Discipline. He taught History, Religious Education and English. Dan was not impressed with his pronunciation. “It was terrible, especially Greek names.” He

was not like the rest of the faculty. He was all the time sneaking around. He should have been a policeman. He was a policeman basically. Always spying on the students. Still, I didn’t have any animosity towards him.

According to O’Keefe lots of discussion was always going on at St. Thomas, “most of it spontaneous.” Fr. Keane had organized the Debating Society, “which helped build confidence. Debates took place before the whole school.” O’Keefe was also involved in the Aquinas Literary Society, founded as we saw in the early years at St. Thomas by Denman Coyne. Membership was voluntary:

It had about fifteen to twenty students usually. The students ran it but had a priest monitor. It had an intellectual atmosphere. Anyone entering a meeting during the year would wonder whether he was at a meeting of the League of Nations or a conference on social problems rather than a literary Academy. The Society took on more the aspect of a study club of social and political problems, following the example set by ‘Economic III’, a bi-weekly discussion on the Co-operative Movement. The society met every two weeks or so, in the evenings during study period. There was a constant exchange of ideas there and between classes and in the dorms.

O’Keefe admitted that “sometimes we had to be slapped down because we were getting too big for our breeches.” He and his friends felt they “could change the world and that everyone else was too slow to

catch on.” They were

exposed to all the ideologies of the time. Some found fascism, some communism, some were anti-war, some favoured the Republicans in the Spanish Civil War, some the Communists.

O’Keefe was also involved in a structureless group appropriately named the “Nameless Society.” Its members met at night in a room and talked about anything and everything “and occasionally made their own beer.” The “townies,” according to O’Keefe, were not as involved as the boarding students in such activities. Unlike most of the students at St. Thomas, O’Keefe by his own admission came from a “well-off” family so he did not have to work in the summer, which allowed him to travel a lot and attend political meetings and conferences at various universities.

St. Thomas University Incorporated 1934

The arts programme at St. Thomas, although not yet complete, was obviously the key to the institution's future in New Brunswick. Thus it was in 1934 that Rector Hill took the momentous step of applying to the New Brunswick government to incorporate St. Thomas College as a university, with authority to confer post-secondary degrees.

The application was successful and on March 9, 1934, St. Thomas was officially incorporated as a university. The Act named the new university's five incorporators: “His Excellency The Right Reverend Patrice A. Chiasson, Roman Catholic Bishop of Chatham; and Very Reverend James M. Hill, Reverend John D. Keane, Reverend James E. Dunn, and Reverend John F. Ryan, Roman Catholic Clergymen, now connected as professors and teachers with St. Thomas College at the town of Chatham.” These five persons “and their respective successors in office” were declared to be “a body politic and corporate in deed and in name and shall have succession forever by and under the name of St. Thomas' College.” The Act established the incorporators (and their successors) as “the Board of Governors of the said College” with “power and authority to manage and control all the affairs of the

said College.” The Board at its first meeting, to be called by the bishop, was enjoined to elect “a president, vice-president, secretary and such other officers as may be deemed necessary,” elected from among the Board. The Board could appoint new members, but only to a total of five. Three members of the board would constitute a quorum for the transaction of business. The board had “full power and authority to confer upon properly qualified persons the degree of Bachelor, Master and Doctor in the several arts and faculties in the manner and upon the conditions which may be ordered by the Board of Governors.” Nor was that all. The Act also gave the board the power “to continue, manage, maintain, increase and extend the institution,” and not only in Chatham but also “to found, establish, manage and maintain at Chatham aforesaid, or elsewhere in the Province of New Brunswick such other schools, colleges or educational institutions as may be deemed advisable.”

We have to wonder whether or not Rector Hill and Bishop Chiasson were fully aware of the enormous responsibility the Act bestowed upon them in this relatively isolated corner of the province. The college hitherto consisted of a high school and the first two years of a post-secondary arts programme. Suddenly, the institution was transformed, legally, into a post-secondary institution authorized to offer undergraduate and post-graduate programmes, anywhere in the province.

Bishop Chiasson immediately convened a board meeting of himself and the other four “incorporators.” The new board recognized the bishop as St. Thomas's Chancellor and chairman of the board. Hill was named President (although he preferred to keep the title Rector) and the board's vice-chairman. Fr. Keane was named Vice-President (or as he preferred Vice-Rector), and Fr. Dunn was named the board's Secretary.

St. Thomas's institutional promotion to the rank of university would play a significant role in discussions of its future, not only in Chatham but also in Fredericton and Saint John. It now had a Board of Governors; its head was a president, no longer just a rector. How would the members of its community deal with this sudden grandeur? At the moment, however, there were issues closer to home

that needed addressing.

The obvious first requirement was to add the final years to the BA programme. At the following Convocation, in June 1934 at its usual venue in the town's Opera House, the rector-cum-president Fr. Hill announced that the college in the fall would be offering courses for the third year of arts, with a fourth arts year in the fall of 1935. He was pleased that St. Thomas would now, with respect to granting degrees, be “on a par with all other Maritime institutions of higher learning.” He announced that a new addition had been added to the college building to provide more bedrooms for the growing number of boarding students. Furthermore, he declared, St. Thomas's Commercial program was also going strong, with fifteen graduating students .

Although St. Thomas was now officially a university, it became immediately apparent that the old familiar discourse would continue. Everyone – the bishop, members of the board, teachers, students, townspeople, indeed everyone on the Miramichi – continued to refer to it as St. Thomas College and its president as Rector, and would do so for some time to come.

New staff were added to faculty for the 1934-1935 teaching year, including one Louis Murdock to teach science. Two priests who had earlier gone off for graduate studies returned to teach at the college: Fr. Thomas Barry, who had been attending summer school at Fordham University; and Fr. Lynn McFadden, who had been studying at Columbia University (and who, fourteen years later, would become St. Thomas's thirteenth rector). The next year, 1935, saw the appearance of the first student council, as well as a band under the direction of Fr. Dunn, now University Secretary, who also looked after the Cadet Corps. Thanks to the dedication of its priests, St. Thomas was establishing a solid presence among the Catholic English-speaking population of northern New Brunswick.

St. Thomas and the Wider Community

Hill had a strong sense of service. As well as teaching and looking after the administration of

the college, he was much involved in efforts to improve the well-being of the region's residents. Like several of his fellow priests at St. Thomas, he had studied at St. Francis Xavier University, where he had been deeply influenced by community-minded priests like Fr. Tompkins (as mentioned above), Msgr. "Doc Pat" Nicholson, and Fr. Moses Coady. Hill had a cohort of like-minded priests at St. Thomas, including Raymond Hawkes (until his death in 1927), John Keane, James Dunn, Arthur Scott, Bernard Broderick, Henry McGrath, and Joseph McKinnon. These men stressed the importance of serving the needs of the people and of putting something back into the communities where they worked. They in turn had a powerful influence on their students, among whom was Thomas Whalen, a lawyer and businessman who became mayor of Newcastle in 1936-37. Whalen was founding editor of *Farm and Labour*, a publication for workers that for several years he printed and distributed locally.

Service to the community became a lasting tradition at St. Thomas. Frs. Hill, Keane and McGrath were particularly supportive of the co-operative movement, especially in the northern part of the province. Chiasson gave them his full support. In his yearly address to the residents of his diocese in 1935 he recommended the co-op as "a useful and even necessary organization which calls for your good will." Hill also promoted the formation of fishing associations in the northern part of the province. Laval University in 1937 recognized Hill's community involvement with an Honorary LLD, and in 1939 Hill was elected president of the Northumberland County Credit Union.

New Faculty, Expanded Curriculum

For all his community involvement, Hill's heart was in making St. Thomas a strong and lasting academic institution. In 1935 he recruited for the faculty two young priests, Frs. Arthur Scott and Everett Grant, both former students at St. Thomas, replacing Frs. Barry and McKenna. Scott later, in 1945, would become the vice-rector; in many ways, he became the college's work-horse. He taught courses, coached hockey and basketball, promoted the literary and drama societies, and directed plays.

Msgr. George Martin later in a personal interview remembered him as follows:

Fr. Scott was a man who loved St. Thomas College. He lived for St. Thomas College as completely as any man ever lived for an institution. He planned, he schemed, he begged for her – and I almost believe he would have stolen for her, such was the passionate nature of his love for St. Thomas College.

Fr. Scott was the philosopher par excellence at St. Thomas. He had his [doctoral] degree in Theology, but Philosophy was his forte. He had, I believe, the best mind of [any of] our teachers. He was at once humble and proud. He could become angry very easily. He forgave more easily. He was always giving encouragement. He made the slow student, the awkward student, feel better by a kind word. He was uncompromising in driving the laggard. There was nothing little about Fr. Scott. Every small vindictive feeling was foreign to him. As a man he was big intellectually, morally, and spiritually. Like everything about him his piety was genuine. He was not the kind to parade his virtues, he would rather parade his weaknesses. But he couldn't hide the strong faith he had any more than he could the greatness of heart that was his.

Fr. Scott had a great capacity for work. He taught Metaphysics, Logic, Ethics, Latin and French during my years at St. Thomas. He bullied, pushed, and drove a generation of boys through Latin I and French I. He had a sort of shyness that was admirable. When he wished to call the students' notice to a delicate matter that might embarrass some of the students, he would deliver a little lecture in Latin.

He had an obvious love for truth and its expression – language. He had a raucous voice that was capable of a surprisingly quiet, almost tender tone.

He loved the ministry of the priesthood. He never tired in administering to people. A surprising number of people tortured in mind and soul sought out Fr. Scott to unburden themselves to him. People seemed to sense this. They somehow knew that here was a man of God to whom they could turn for solace, advice and healing.

Fr. Scott's greatest work among students was not done in the classroom. It was in private conversation with students where he won his greatest victories. There is no way of telling how many young people Fr. Scott directed to a better and fuller life. He was above all a man who encouraged young people – a man who instilled confidence where it was wanting, direction where it was lacking, and courage everywhere. Fr. Scott realized the value to a hard-pressed student of a pat on the back.

Fr. Everett Grant was also a fully-committed and popular teacher. He would become Bursar, Faculty Director of Athletics, and Faculty Moderator of the St. Thomas Athletic Association. From 1940 to 1944 he would be elected Secretary-Treasurer of the Maritime Intercollegiate Athletic Union and in 1944 its vice-president.

The academic year 1935-36 was a milestone for St. Thomas, being the year in which fourth year courses were introduced into the BA programme. Previously, arts students had to attend other colleges to finish their degree. Furthermore, plans were afoot to introduce new elective courses “on vital

subjects” into the programme.

At Convocation in June, 1936, the first BAs were awarded to five students: Claude Levesque of Grand Falls, Joseph McKinnon of Douglastown, Bernard McMahon of Loggieville, Raymond McLean of Chatham, and Willard Welton of Black Rock. Three of the five would go on to study at Holy Heart Seminary in Halifax, one would go to law school at UNB. The ceremonies introduced a valedictory address by a graduating student, in addition to the usual speech by a prominent community figure.

When the college opened in the fall of 1936, Rector Hill added more new staff to faculty and as promised a number of new courses to provide a wider selection of electives in the arts curriculum. G. M. McDade, a local lawyer, agreed to offer courses in civil law. Particularly noteworthy in 1936 was the addition to faculty of Fr. George Harrington.

Fr. George Harrington

Harrington had earlier taught at St. Thomas and had recently earned an MA in Sociology at the Catholic University of America in Washington, DC. He returned to St. Thomas where he would teach for the next thirty years, introducing Sociology courses to the curriculum. He also taught Religious Knowledge and Philosophy. In 1945 he would become Registrar and Dean of Studies of St. Thomas, and in 1956 Vice-Rector. He would be one of the few priests to move to Fredericton with St. Thomas in 1964. In that same year he would be awarded an honorary doctorate and would continue to teach part-time for two more years. In 1966 he would become St. Thomas's first Professor Emeritus. (Its second Emeritus would not be awarded until 1998.) Also at that time, at the request of the students, the newly completed men's residence in Fredericton would be named Harrington Hall in his honour, where he would continue to live until he died in 1972. Msgr. Martin remembered his former teacher as “a dynamo of activity” who taught a staggering variety of courses: Cosmology, Rational Psychology, Economics, German, History of Philosophy, Sociology and English Literature, although his graduate

work had been done in Philosophy. According to Martin, Harrington

was a man whose boundless energy, great intellectual curiosity, and quick mind attuned him to the various currents of social and Philosophical thought of the times. He had the easiest manner of teaching of any man I have ever studied under. His courses were not difficult to pass, but to his great credit you learned as much from him as anyone and he had a shaping influence upon everyone who studied under him. He was one of those rare persons who seemed to have no internal conflicts and whose heart and mind were whole in the Gospel sense.

A well-read man, he brought to his studies a keen mind and a remarkable memory of almost total recall.

He also became deeply involved in student extra-curricular activities, at times personally financing St.

Thomas delegates to various student conventions. He organized a branch of the CFCC (Canadian

Federation of Catholic Colleges) at St. Thomas and represented the faculty at academic gatherings and

on various committees. After his death in 1972 the following somewhat over-wrought if well-

intentioned poem would appear in the *Alumni Bulletin*:

Rev. Dr. G. J. Harrington: A Tribute

Good God, allow a pilgrim to recall
A man, a priest, a loved one of Your flock
Who in his great devotion gave his all
That he might Your intention grand unlock.

In purpose like a love-inspired swain
Who grants his love for every small request,
To You, in faith, again and yet again
Obedience he gave at Your behest.

Now, Dear Lord, from one who saw his worth,
Who knew him from his dedicated youth
Accept a prayer that there may be no dearth
Of just appreciation of the truth.

In shadows, good: in sunlight, all sublime;
In true, devoted service, all the time.
"Armik"

More Courses, More Students

In 1936, some of the sisters who operated St. Michael's Female Academy began offering classes in art for the students at St. Thomas. In the same year Frs. Scott and Dunn introduced the college's first adult-education courses. The former offered a course in conversational French, the latter a business course, both of which they offered in the evenings in addition to their usual daytime courses. Scott left for Rome the following summer, 1937, to pursue doctoral studies, which he would complete in two years. While he was gone he was replaced by Fr. Raymond Hickey.

Enrolment at the college was up at the opening of the academic year in the fall of 1937. It reflected the college's new faculty and its expanded curriculum. Rector Hill was particularly happy about the increased enrolment in the college's arts programme, a result of having introduced a final year to the BA programme.

Establishment of the *Aquinian*

From the time of St. Thomas's opening in 1910, the Chatham *Gazette* had regularly included a column of news from the college. The editor continued the practice into the 1930s. In 1935, Fr. O'Hanley inspired a group of students in the arts programme to put out a publication on their own called the *Aquinian* in honour of the college's patron saint. The purpose of the publication was "to foster College spirit and to play a part in increasing inter-varsity fellowship." For the first three years it appeared in single-issue magazine format. (For more detailed notes of the articles in these issues, see the Appendix at the end of this chapter.)

The first editor-in-chief was Dan O'Keefe, at that time a third-year arts student. In a personal interview in 2001 he remembered that

these were interesting times. There was the depression. All forms of government from Fascism to Communism as ways to improve the world situation were tossed around and there were debates on war and Pacifism.

O'Keefe as a student was deeply interested in those burning issues, contributing to the discussions by

writing articles for the publication. He laughed about how the magazine acquired its first faculty advisor. He had written something some of the staff found inappropriate. “A palace revolt” occurred, replacing O’Keefe as editor for one issue, while Fr. Grant was appointed to be faculty adviser. Grant, however, reinstated O’Keefe and in the end gave the staff a free hand to write what they wanted.

. Most of the arts students at the time were involved in the *Aquinian*. At first it had three business managers: Dan Riley, a junior year student from Charlottetown; Emmett Maloney, a sophomore from Barachois, Quebec; and John McEvoy a junior from Devon, N.B. There were six associate editors: one senior, one junior, and three sophomores, who looked after literary material, sports, humour and circulation. Three others handled material exchanged with other universities.

The business managers were responsible for raising the money to cover costs. They worked hard, but it proved to be difficult. Eventually they secured paying advertisements from twenty-nine businesses and professionals in the area, but it was only some timely gifts from friends that finally made the publication of the first issue possible. They established an *Aquinian* Fund, to which seventeen individuals, including eleven priests and the premier of the province, A. A. Dysart, contributed.

The first *Aquinian*, appearing in the winter of 1936, sported no less than sixty-six pages. It began with a short history of how St. Thomas had been carrying on the work of education “efficiently and silently” since the days of Bishop Rogers, and proceeded in several articles to discuss contemporary issues of literature, politics, intellectual history, and nationalism. In “What we can learn from Russia,” the editor-in-chief commented (rather naively, considering that the article appeared at the height of Stalin’s purge trials) on what was going on in the USSR, praising that government’s “concern for social justice” and expressing “the hope that that Russians would soon learn that man cannot live without God.” One section was devoted to news of college activities. The issue even published a down-to-earth rant in verse by two inspired students, Emmett Maloney and Robert Power, both of the class of 1938, about the college’s onerous daily schedule:

The Morning Bell

The thing that I do most despise
Is the morning bell, that makes me rise
From out my warm and cozy bed.
Oh! It is then that I see red.

Just when Morpheus holds me best,
I am disturbed from my peaceful rest
By that persistent ringing sound
That makes my head spin round and round.

Now boys, I ask you, one and all
To answer to my urgent call,
And scratch your thick heads to devise
A way to stop that awful noise.

The poem, unfortunately, did nothing to stop the bell.

The second *Aquinian* appeared at the end of the academic year in June 1936. It was an even more ambitious publication, containing 104 pages. It began with a tribute to the college and its professors from the first five recipients of BA degrees. They praised the professors for “their willing assistance, whole-hearted support and constant self-sacrifice, which knows no bounds.” The faculty had “done their utmost by word, deed and example to give that education of mind, heart and body that so singles out the true Christian.” Three of the five went on to seminary after graduation. Indeed, a strong emphasis on service to God and to society is reflected in much that was written at St. Thomas in these early publications. Students from the 1930s, 40s and 50s stress the notion of such service as having been one of the most important things they learned at St. Thomas.

Other articles reflected the gathering war clouds in Europe, as well as general uncertainties and worries. A typical article was entitled “Is Our Civilization Threatened?” It warned of the dangers of Mussolini’s attempt to reconstruct the Roman Empire, the ever-increasing menace of Japan, and the dangers closer to home from “armies of radicals, not only in socialistic and communist circles but armies of free thinkers, free doers and free lovers.”

There were tributes to prominent figures who had recently died, such as Archbishop O'Donnell of Halifax, who had "dedicated himself to the duties of his sacred office with untiring zeal, with a singleness of purpose and with an integrity which commanded the respect of all citizens." There was news of former St. Thomas students, and information about the various college societies and sports.

The *Aquinian's* third issue appeared in December 1936, somewhat thinner than the previous two. Editor O'Keefe issued an appeal to students, telling them that it was their magazine and that its main purpose was to be "a channel for the literary output of the students," and that with their "enthusiastic co-operation" it could result in the magazine becoming a monthly publication.

The issue was imbued with a stirring pacifism. O'Keefe spoke out against the manufacture of arms in Canada since he believed Canada "desires Peace at any cost and not industry at war cost!" He also attacked the American and Canadian press for not reporting in an unbiased way on the Spanish War. Another article pointed out how lucky students were to be born in Canada and not in Europe, considering what was happening in Spain, Germany, France and Russia. Yet another reminded students that Remembrance Day should be "a potent and dire warning" that war solves nothing.

The *Aquinian's* fourth issue in June 1937 included pictures and short biographies of the six new BA graduates of that year, including the *Aquinian's* recent Editor-in-Chief, Dan O'Keefe, and star athletes Merlin Washburn and Cyril McManus; the other three were John McEvoy, Dan Riley, and Gerald Sullivan. The lead article by the graduating editor O'Keefe was a radical piece entitled "The New Social Order of Vocational Groups." It proposed to reorganize the government by giving every group, trade and profession representation in government. Members would be elected not by region but by the group they represented. This was necessary because "democracy, strictly speaking, and as we have it, is a cloak to cover the sins of Capitalism and to protect the interests of the moneyed class. It is economic Liberalism in the political field." O'Keefe, by now no doubt discouraged by the increasingly obvious dictatorial absolutism of each of Stalinism, Fascism, and Nazism despite their stated

ideologies, argued that Karl Marx had failed to understand that “Capitalism and Communism are both of the same blood, two antithetical expressions of the same philosophy.”

The fifth issue of the *Aquinian* appeared in December 1937. The new editor, Robert Power, continued the anti-war, anti-capitalist notions of his predecessor, pointing out that, whoever wins a war, “the anarchy of industrialism will still manage to place a few silver dollars in the pockets of those most congenial of bed-fellows, the Armament Makers.” He also added a cynical note on Canada’s BNA Act, which he termed the To Be or Not to Be Act.

A young priest Henry McGrath, who would soon join the faculty, contributed a populist article entitled “Babes of the Depression.” He pointed to the weakness of the Canadian social system that allowed totalitarian creeds to spread. Yet, he argued, the emergence of such organizations as the “Study Club Movement” provided hope that young people would “not be corrupted by false prophets and revolutionary agitators.”

Utopian articles, as in previous issues, continued to argue for the social benefits of co-operatives. Jack Carvell suggested that cooperatives could produce “a veritable utopia” whereby “Capital will be reduced to its rightful subservient position. Monopoly of profits will be a thing of the past when profit dividends are returned to the people on the basis of their patronage.” Hazen Smith sang the praises of co-operatives and especially credit unions.

Another utopian article took an unusual, rightist approach. Author Joseph McCarthy argued that “corporatism” as a political and economic philosophy would rationally introduce regulations into capitalist society. Relations between employers and workers would be determined by joint committees and disputes thus solved easily. Corporations would have power “freely granted by its members” to regulate trade practices and “competitive methods” and thus “prevent unregulated production, which could ruin the whole industry.” Mistrust for corporatism, he argued, came from “a combination of ignorance and malice” and the mistaken idea that it was associated with Fascism. Those who

misrepresented it were simply “aiding Communists.”

One wide-eyed article mentioned “the wonderful invention television,” which was “still in the experimental stage” and would need “many perfections” before it would become “the pride and enjoyment of the common housewife.”

In publishing this last issue the staff had solicited money from thirty-three business and professionals; another twenty-four individuals had given money to the *Aquinian* Fund. Nevertheless, it ran into financial and staffing troubles. Indeed, the *Aquinian* did not appear for over two years, but in 1940, as we shall see, the college's female students would bring it back to life.

Much of what was written in the *Aquinian* in these issues emphasized service to God and to community. The idea of service, both religious and social, would be something that St. Thomas students of the '30s, '40s and '50s would stress in later years as probably the most important thing they learned at St. Thomas. For its teachers, there is no question that their ministering to their students' academic and spiritual needs required enormous and selfless dedication. But for those who actually ran St. Thomas's affairs, religious service included matters that often bordered on the highly political.

See Change

By the mid 1930's there had been some dissatisfaction concerning the location of the See of the Diocese of Chatham. Chatham had been chosen as the see when the diocese was created for Bishop Rogers in 1860 because, at that time, it was the largest community in the diocese. The population of the Miramichi area had, however, been declining since the turn of the century. In contrast, the northern part of the diocese was growing rapidly, thanks mainly to the construction of new pulp mills there. Furthermore, the Acadian population was increasing more rapidly than that of Anglophones in the diocese. Many Acadians felt strongly that the bishop should move his see from Chatham to Bathurst. Chiasson, being francophone himself, was sympathetic to their desires, which led to his being criticized

for favouritism by some anglophone Catholics in the diocese. The criticism of course was a long-standing reflection of ethnic tensions in northern New Brunswick, but it was exacerbated by the outspoken calls for him to move his official residence to Bathurst.

The dissension within the diocese was felt among all its priests, including those at St. Thomas. It had become apparent in Chiasson's rejection in the spring of 1934 of Rector Hill's invitation to attend graduation exercises at the college and give the closing remarks. Although earlier he had agreed to do so, on June 5, 1934, he wrote Hill to say he had reconsidered, saying "it would not be my place to be there on such an occasion when the people of Chatham, quite naturally, would be attending these exercises." Sadly, he believed he had lost, "if ever I had it, the confidence of the people of Chatham town on matters of education as well as on other things." He referred to a circulated petition, "which you probably know of, as all the priests of the diocese generally know of it, and not only those who had a hand in framing the grievance which it contained or in giving advice in the matter."

The specific grievance against the bishop was that he had replaced the assistant priest at St. Michael's Cathedral in Chatham, Fr. Thomas Barry, with a francophone priest. Barry had been transferred to the faculty at St. Thomas. Side-stepping the real issue, Chiasson informed Hill that "this nomination [of Fr. Barry] was made for the good and benefit, as I thought and still think, of St. Thomas College, an institution of the diocese principally organized by its founder for the education of English-Speaking Catholics of the diocese." Those people of Chatham who had signed the petition had construed his actions as "a bad piece of business." He felt he had lost their confidence in him "as a friend of education" and that his presence at the closing exercises of "an institution established in their midst and more especially for their educational welfare might do more harm than good." Hill replied tersely that he regretted the bishop would not be with them for the closing exercises.

Barry would remain on the faculty at St. Thomas for two years before leaving for graduate studies, but the issue of the location of the diocesan see did not go away. The bishop's relationship with

the people of Chatham and with St. Thomas over the next few years remained cordial, yet he was evidently increasingly unhappy in Chatham. On July 20, 1938, we find him writing to his colleague the Bishop of Saint John, Patrick Bray, for his views about moving the see of the Chatham diocese to Bathurst. It was, wrote Chiasson, “a delicate question.” Yet he had real concerns. In 1860, Chatham had been the logical place for the diocesan see, “the most thriving, and indeed the only town then in Northern New Brunswick.” Since then, argued the bishop, it had lost its industries and there was “very little prospect of ever getting them back.” Bathurst, in contrast, had two or three large industries, including a pulp and paper mill. Chatham and its vicinity had had a population of about 6,000 in the 1860s; by 1938 it had fallen to between 3000 and 4000, “maybe less.”

The issue was a hot potato for the Saint John bishop. Bray wrote back cautiously on August 4, 1938, saying Chiasson’s arguments seemed logical but he would need more information before he could support or oppose the idea. On August 27, Bray wrote Chiasson again to say that since it did not affect the Diocese of Saint John he would have no objection to changing the See from Chatham to Bathurst. He felt, however, that the change should be decided “on its merits.” The problem, as he saw it, involved conflicting opinions between English-speaking and French-speaking Catholics in the northeastern part of the province. Since his own participation “might prove of great embarrassment” to his own diocese and since many “might react very unfavourably,” he preferred to stay out of the discussion. Bray said he would explain his position more clearly to Chiasson when he saw him.

In the meantime a petition had been sent to Rome – presumably by the bishop, although its author is unclear – asking for the change of the See. What is clear is that none of the anglophone priests in the Chatham Diocese, including those at St. Thomas, were aware of the petition. In another letter to Chiasson, Bray wrote to say that he would be willing to tell Rome of his lack of objection to the change provided there was no mention of him in any decree announcing the change because it would “cause feelings” in his own diocese.

Rome eventually approved the change of See from Chatham to Bathurst. When it was finally made public in the fall of 1938 many on the Miramichi were appalled, including the priests on the staff of St. Thomas. Chiasson immediately moved his residence to Bathurst. A story circulated that he stole away from the town at night, taking the furniture from the bishop's official residence with him. The larger issue of diocesan administration would continue to affect St. Thomas directly and indirectly for the next several decades, yet in a small way the college benefited from the removal of the see. The now-vacant and very handsome Gothic stone building that had been the bishop's official residence could be used as a student residence and a place to house the college's library.

At the Top an Invisible Board

Although since 1934 St. Thomas had a legal board of governors, in practice it never met. It was unnecessary. The rector and his priests ran the college in time-honoured fashion, and they did not need a formal board to make decisions. Once Hill had shown that he was quite able to run the college, Chiasson left matters in his hands. After the removal of the see to Bathurst, however, certain legal changes had to be made to St. Thomas's Act of Incorporation. Thus, in 1939 "the Roman Catholic Bishop of Bathurst," instead as formerly the Bishop of Chatham, was named *ex officio* a member of the Corporation and of its board of governors. At the same time the board was allowed on its own authority to increase its membership from five to any number "not exceeding twenty-five." Although it was not specified in the act, the bishop by tradition continued as St. Thomas's chancellor.

Still, the board did not actually meet. Its first meeting would be held on October 10, 1940, at which time it was optimistically suggested that the board should schedule regular meetings, perhaps a yearly meeting prior to or just following commencement exercises in May. The board would also decide that the matter of increasing the number of members on the board should be done "as soon as convenient." The intentions may have been noble, but in practice Rector Hill had no need of a board to

tell him what to do, or to approve what he had done. Nor did his priests, used to the hierarchical ordering of Church affairs, wish for anything different. It would not be until 1945, under a new rector and a different chancellor, Chiasson's successor in Bathurst, Bishop Camille LeBlanc, that it would finally be found necessary to address the issue of the board's membership.

The First St. Thomas Alumni Reunion

The fondness of the wider community for the college was demonstrated in the spring of 1939 with the first St. Thomas Alumni Reunion. There is little information on who the organizers were, but in May of that year over 200 "Old Boys" gathered on the campus. The majority were from New Brunswick, but many came from across eastern Canada and the United States. They included former students of the high school programme, the commercial programme, and the arts programme, including some recent BA graduates. The reunion began on May 28 at 10 AM with a high mass in St. Michael's Basilica (formerly Cathedral). The celebrants were three priests who had been former students and were now on faculty: Harrington, Grant and Fr. Herbert Reinsborough. The sermon was given by another former student, Fr. F. J. Connors. Fr. Raymond Hickey, also a former student and now a member of faculty, directed the choir. The organist was Don Moar, another former student. The graduating class of 1939 and most of the undergraduates joined the returning alumni for the festivities.

As reported in the local paper, a banquet was held in "the green and gold decorated dining hall of St. Michael's Academy." The main speaker was the rector, Fr. Hill, who spoke about the "rapid growth and the achievements accomplished within the past decade by the College." In his concluding remarks he said "we are depending upon you, members of the Alumni, for your benevolence and loyal support. Together the Alumni and the members of the Faculty can bring to fruition the aim and the objectives which your founder envisioned when he established the College – that of making it the leading educational institution in Eastern Canada." It was a daunting challenge. St. Thomas in 1939

was the smallest and most under-funded college in the province. The enthusiastic alumni agreed to take up the challenge, however, and after the banquet a provincial committee was established, chaired by John P. Barry, MP, with Fr. Grant as Secretary, to prepare plans for forming an alumni association. A second reunion would be held the following year in May, 1940, but by then so many former students would be serving overseas that attendance would be poor and the Alumni Association's activities would be suspended for the duration of the war.

Fire

A few months after the first reunion, St. Thomas suffered a fire in its main building that for a time, as with the previous fire in 1919, seriously threatened its very existence. On October 26, 1939, at two in the afternoon a fire broke out in one wing of the four-storey main building. Fortunately everyone was either outside or in class. Fireman arrived quickly from Chatham and Newcastle but had a difficult time getting ladders up to the top of the roof to fight the flames, which threatened to spread to the rest of the buildings on campus. Two men managed to get to the roof of the building to fight the flames, which had broken through the roof while others carried hoses up the stairs to fight the fire from inside. Most of the beds and desks from the dormitories on the second floor were saved before the fire began to spread.

Fanned by strong winds, the fire broke through the roof then spread its way along the top storey, which contained the private rooms for the staff and the chapel. The firemen poured water on the building for about six hours. Fortunately, they were able to keep it contained to the top floor while "tons and tons of water cascaded down through the rest of the structure." There were no casualties, however, and staff and students were taken into local homes that night. The following day it was determined that the damage to the building, estimated to be in the range of forty to fifty thousand dollars, was so extensive as to require closing the entire building, but at least this time insurance

appeared to be sufficient to pay for most of the repairs. Hill ordered a ten-day vacation for repairs as well as an appeal to the community for additional funds. The ninety boarding students were sent home.

Class resumed on November 7, even though the repairs had not been completed. Some classrooms had been cleaned up, but the stench of smoke was so persistent that classes were held in St. Joseph's School, the Knights of Columbus Hall and the Chatham Natural History Museum. The two dormitories for the boarding students were also not ready, so about forty students were housed in the former bishop's residence and another fifty in the Hôtel Dieu Convent. Even with carpenters working overtime, repairs were not completed until after Christmas, but in January, 1940, staff and students were able to move back in.

Hill took advantage of the reconstruction to make some changes in the building. A new, much larger, and "completely modern" chemistry lab was constructed on the main floor, and the residence section on the second floor was closed off from the administrative offices. The old chemistry lab was turned into a student lounge. The third floor, which had suffered the most damage, now included two new classrooms. A new lighting system was installed throughout the building. In the end, funds for the repairs and renovations were forthcoming and the college returned to an improved situation.

Student Activities

At the student level, extra-curricular life for both the high school and the arts students remained busy throughout the 1930s and 1940s. The college had only a small staff for maintenance and cleaning, so students were called upon from time to time to help out. For example, a big "Spring House-Cleaning" event had taken place on a Saturday in May, 1939. The plan was for the students to spend the day "house-cleaning, tree-planting, grass burning and what-have-you." The high school students "straightened out the baseball diamond and football field." The Freshmen students cleaned the windows. Sophomores planted trees. Juniors and Seniors "repaired and beautified the lawns."

Although the “tree-planting venture” was said to have been “dubious,” since a number of the trees died, everything else was declared a success.

In January, 1940, after the fire, the students put on their first Winter Carnival. It was held in the old skating rink and prizes were awarded for the best costumes. The local paper reported that Margaret Phee won the Carnival Queen contest and was crowned “with the band spilling waves of sound to the ever heart-warming air of 'Let Me Call You Sweetheart'.” Cyril Howard as Daisy Mae won the award for the best costume. There was also a Sadie Hawkins race. Professor Lou Murdock made a film of this first College Carnival, which was shown a few weeks later to “a large number of students.”

St. Patrick’s Day that year fell on Palm Sunday, so the college celebrated both on the same occasion. “The Loyal Sons of Erin” held their meeting on the Saturday evening, followed by two basketball games. A High Mass was held on Sunday morning, celebrated by Fr. McKendy. It was followed by a hockey game between “Talbot’s Hicks” and “Hickey’s Shamrocks.” The Hicks won the match in overtime. The annual St. Patrick’s Day banquet was held in the evening, after which students put on a play called *Barter*, starring student actors Mary MacLean and Don Connolly.

Female Students at St. Thomas

The move to admit female students to St. Thomas in the latter 1930s caused some anxiety on the part of the teaching clergy. The institution had been all-male throughout its history, from the era of St. Michael's in the previous century and throughout its existence as St. Thomas College, ever since the Basilian Fathers. It had been designed and developed by Catholic priests for the education of Catholic boys. But the decision to enhance its status from college to university in 1934 brought in its train the unavoidable consequence that it would have to adapt to the modern, co-educational world. Fortunately, a way to ease into the situation lay at hand. Women were already teaching at St. Michael’s Female Academy, the elementary and secondary school for girls that had emerged in Chatham when St.

Thomas College began. In addition, religious nurses were practicing at the Hôtel Dieu Hospital. Thus, the first women to take courses at St. Thomas College were from St. Michael's, taking courses on a part-time basis as early as 1936. Sister Corcoran and a certain Stella Skidd, both teaching at the Academy, are listed as taking courses at St. Thomas in 1936-37. Sister Corcoran would be awarded a BA in 1944 and a BEd in 1952. Stella Skidd appears to have continued taking courses until 1960, although it is not clear if she was ever awarded a degree. Sister Elizabeth Whalen, also from the St. Michael's teaching staff, began taking courses in 1937 and would eventually receive her BA in 1948 and BEd in 1962, becoming a fixture at St. Thomas throughout the 1960s and 1970s. A certain Sister Breau also began taking courses in 1937 and would continue to do so until 1943, when she she would receive her BA.

By 1938 there were four women enrolled: three nuns -- Sister Nora Troy, Sister Annette Albert, and Sister Marie Harriman – and Jeanne Currie. The latter was the first secular undergraduate woman at St. Thomas, and as such set the coeducational pattern that would continue in the future. The following year, 1939, six women were enrolled at St. Thomas, none of whom belonged to a religious order. The women, of course, were all day students in the arts programme. St. Thomas High School continued to be boys only.

The acceptance of lay women as students, however, does not diminish the significance of the religious women who early accustomed both teachers and students to the presence of female students on campus. In May, 1940, it was a certain Sister Rogers who became the first women to receive a degree from St. Thomas when she completed her MA.

The college's female students soon proved their abilities. At the May, 1941, Convocation an extraordinary first-year arts student, Mary McKinnon, won the Freshman prizes in Mathematics, English, Physics, French, Latin (which she shared with Irving Matchett) and, not surprisingly, Highest Aggregate in First Year. McKinnon also received Honourable mention along with Mary Sullivan for

Religion in Freshman year. Another outstanding first-year female student that year, Carmel Murdock, won Honorable mention in Latin and Physics and Honorable mention for Highest Aggregate in Freshman year.

That fall, in September, 1941, in response to mounting requests from the nurses at Hôtel Dieu and using its authority under the charter, the board introduced a Bachelor of Science in Nursing degree, which substantially increased the number of female students on campus. Students in that program completed two years of mostly science courses at St. Thomas before going on to three more years of study in an accredited nursing institution. At convocation that year, in 1942, Sister Frances Sanford, of the Hôtel Dieu Hospital, won the first BSc Degree in Nursing.

At the same convocation Jeanne Currie (later Brennan) earned her BA, thus becoming the first woman to earn an undergraduate arts degree from St. Thomas. An enthusiastic reporter for the student newspaper, forgetting about Sister Rogers and her MA two years earlier, or indeed Currie's co-graduand Sister Sanford, wrote that Currie "has the distinction of being the first young lady to join the ranks of the Alumnae of St. Thomas." Nevertheless, she was quite accurate in pointing out that "Jeanne [Currie] is deserving of much praise in that she has pioneered in our Crusade to bring the benefits of higher education to young women so that they can enjoy a fuller life." Meanwhile, the redoubtable Mary McKinnon shone, winning the prizes for second-year Latin, English, French, Sociology, Economics, and Biology (which she shared with Mary Duplessis), as well as highest Aggregate in Sophomore year. At the same time, among the first-year arts students, Helen Grenier won the Latin and English prizes, and Anna Martin the Chemistry prize. (These two also won Honourable mention for ten other prizes.)

By September, 1942, the number of female students at St. Thomas had increased to fourteen. Women were also appearing on faculty. Sister Doran, BSc, St. Thomas's first female teacher, taught science as a replacement for the regular science teacher.

At Convocation in May, 1943, out of ten degrees awarded, six were to women: Sister Mary Donovan received her BA; Sister Breau, Audrey Driscoll, Patricia Druet, Anna Martin and Margaret Smith each received a BSc in Nursing. That same year Mary McKinnon, now a third year student, won the Junior-Senior prizes for Religion and for English, the History of Philosophy prize, and the Philosophy prize, which she shared with Erwin O'Brien. She also received Honorable mention for the Sociology prize, which was won by Anna Martin. That year Audrey Driscoll won the Biology prize, and Sister Breau received Honorable mention for three prizes.

At convocation the following year, 1944, five out of the thirteen BAs were awarded to women, and again the women dominated the prizes. Mary McKinnon finished off her outstanding undergraduate career by winning the Senior year prizes in Economics, Religion, Philosophy, and English, as well as Honorable mention for the Sociology prize and graduating *summa cum laude*. Younger women were picking up her torch. In second year, Raymonde Landry won the prizes for Latin and French, while Mona Hayes won the Biology prize. First-year student Coleen LeBlanc won Honorable mention for prizes in English, French, Biology and Chemistry. Sister Corcoran won Honorable mention for fourth-year English and History of Philosophy, and Mary Sullivan won honorable mention for the Economics prize.

Altogether, the female students at St. Thomas, the "co-eds," were making their presence felt, both in the classroom and in student activities. In January, 1943, they organized a Co-ed Week and the following year a successful social event in February. The paper recorded that there was a (chaperoned) sleigh ride, which had a large turnout, the four engaged sleighs "packed in like sardines in a can" although no one seemed to mind. And in the spring of 1944, the co-eds would form their first basketball team. Their coach, Fr. Arthur Scott, had "put the team through their paces every day and has a crack team. A tough coach, he gets results."

Aquinian Revived

The female students made their presence felt on the revived student newspaper, the *Aquinian*. In September, 1940, Mary Sullivan became Assistant News Editor and was joined on staff by Carmel Murdock and Mary McKinnon. Together they successfully put out the first “co-ed edition” of the paper, which appeared early in 1941. The following year, Mary McKinnon became the paper's new editor. Mary Sullivan was Feature Editor, Helen Grenier the Assistant Feature Editor, and Claire Elhatton an Associate Editor. The *Aquinian* was still having a difficult time with its circulation. It appeared only every three months and readers complained that most of its material was out-of-date. In the April 1942 issue, therefore, Editor McKinnon penned a trenchant editorial. The paper had insufficient funds because students failed to support it. “The paper is yours,” she pronounced. “It is up to you to support it and keep it from going ‘on the rocks.’ Where is your College spirit? Some students have complained that the paper is not worth supporting.” But, wrote McKinnon, it was a bargain at only five cents a copy. She challenged the students to write articles and send them in for publication. “You write the columns if we can’t write to satisfy you.” If anyone “feels they have ability” then they should prove it by sending in an article. “If and when you prove your ability, you will be added to our regular staff.”

Perhaps in response to McKinnon's plea, an amusing article did appear in the paper that year. It reported on a concert at the Opera House by country singer Hank Snow, “The Yodelling Ranger.” It seems that twelve St. Thomas students “of the active type” dressed in “flashy red shirts, and equally flashy handkerchiefs and large sombreros” attended the show and gave Snow “a rousing reception” from front-row seats. Snow, in response, dedicated his “Lunatic Lullaby” to them. After the concert they went to a local restaurant, lit corn cob pipes and “succeeded in laying a fine smoke screen.” Afterwards they retreated to the post office corner “and blended their melodious voices in harmony for the entertainment of the large audience that gathered round.” They were not sure if their efforts were “appreciated to the fullest,” nevertheless they had a fine time and managed to get back into college

without being caught “since they were out past curfew.”

Federation of Catholic College Students

The Federation of Catholic College Students was founded in the Maritime Provinces in 1939 with the purpose of bringing together Catholic students in order to “present their views on important problems.” Fr. George Harrington had become particularly interested in this association and was responsible for promoting it on the St. Thomas campus. Conferences were held in 1940 at St. Dunstan’s University in Charlottetown and in 1941 at St. Francis Xavier University in Antigonish. St. Thomas was chosen as the site for the meeting in November, 1942.

Harrington discussed his plans with the rector, who approved entirely and told him to write the bishop to ask for his support. Harrington invited the bishop to the conference, to “preside” over the opening ceremonies on Saturday evening and to lead a “Pontifical High Mass” on the Sunday. Fr. Hector Daly, S.J., the National Director of the Canadian Catholic Youth Union, was asked to preach at the Mass. Bishop Chiasson, with everything already well-organized, agreed that the planning for the conference should continue. He suggested that war-time issues might arise at the conference but “we will have to deal with them,” and that it would be a good idea “to have [the students] prepared for any eventuality.” He agreed to lead the Pontifical Mass and approved Fr. Daly's giving the sermon.

The Conference was a success, although in the event, Chiasson, whose health was deteriorating, did not attend.

ADS: The Aquinas Debating Society

Other extra-curricular activities filled the students' days. One of the most important was formal debating. While the total St. Thomas student body was small, nevertheless a high percentage of its students became involved in the debates, the high school students mainly as spectators and the arts

students as participants. The faculty supported it because they saw it as an excellent way of “fostering the art of public speaking.” In fact, the Aquinas Debating Society, the ADS, was probably the most important student organization at St. Thomas during its Chatham years. It attracted not only its best academic students but also, presumably because of its great popularity, its best athletes.

In April, 1940, the society joined the Maritime Intercollegiate Debating League. Each year delegates from ADS attended the annual meeting of the League where the topics were set and the yearly schedule set. The first year St. Thomas participated in five major debates against StFX, St. Mary's, MtA and UNB. Many of the topics debated during the war years naturally centered around topics concerning the war and student responsibilities. The topic for debate with UNB in 1942, “The Government Plebiscite is Necessary,” concerned conscription. The St. Thomas debaters presented the affirmative view but lost the debate. The next year the topic for the debate against Acadia, held at St. Michael's Auditorium, was “Resolved that university undergraduates should be encouraged to complete their courses before entering any branch of war service.” That debate the St. Thomas team won.

The war and military service continued as popular topics for debate in the Maritime universities. In 1943 a St. Thomas team defeated St. Mary's by defending the resolution: “Resolved: that compulsory military training for all able-bodied men between the ages of 18 and 45 for one year should be implemented.” That same year saw St. Thomas lose a debate against St. Dunstan's trying to defend the negative side of the resolution: “that the Atom Bomb should be abolished as a legal weapon of war.” The third debate that year against Acadia, in which it was “Resolved that the Western World will in the foreseeable future engage in armed conflict with Russia,” ended in a tie, itself a fitting commentary on the approaching Cold War.

As well as Intercollegiate debates, the ADS met regularly to hold its own debates; even its annual meeting included a debate. In 1942 the topic had been: “Resolved that people who do not exercise their voting privileges should be fined or imprisoned.” The regular meetings included open

forums, mock parliaments and intramural debates.

The activities of the St. Thomas ADS extended well beyond debating. It became the focus for all sorts of meetings, open forums and various types of entertainment. The first open forum of 1940 had been held in St. Michael's Auditorium before a sizable crowd. The topic was: "Educational Reform in the Province of New Brunswick." Three members of the society spoke to get things going and then it was opened up to the audience. It was reckoned a great public success and led to many others. At an open forum in September, 1943, over seventy students attended along with members of faculty and "distinguished invited guests." The society's "Ambassador," Ervine O'Brien, chaired the forum. The topic was "Canada in the Post-War World." The speakers talked about Canada's right to a place of honour for her role in the war, the need for legislation to give farmers a fair wage, and the need to limit the exportation of raw materials in order to support home manufacturing to ward off the sort of depression and bread lines that Canadians had suffered after the First World War. The following year another "animated debate" took place at an open forum dedicated to the topic "Whether or not the Allied Military Government should set up democratic government in liberated countries." The following year, the ADS forum also sparked considerable interest on the topic: "Resolved that Canadians should be compelled to take Military Training after the war."

Intramural debates included topics like: "Resolved that Written Examinations should be abolished in Favour of Oral Examinations," and one that filled the hall in 1944 on the topic of encouraging more co-eds to enrol at St. Thomas. That same year undergraduates Mike McGarrigle, Bill Mahurter, Roy Creamer, and George Martin (future president of St. Thomas) entertained the local Kinsmen Club with a debate on the topic: "Resolved: the socialization of medicine under state control would be beneficial to Canada." The affirmative side was declared the winner. A topic that sparked considerable interest the following year was: "Resolved that Bars be opened to the Public in New Brunswick."

The society's activities also included putting on plays and various other entertainments. In 1945 Fr. Scott directed *Take My Advice*, described in the *Aquinian* as "the most entertaining dramatic comedy ever staged at St. Thomas." It was "superbly acted and the suspense added to the excitement." The talented cast included Bill Mahurter, Roy Creamer, Eleanor Burns, Marie Murphy, Vance Toner, Jerry Maloney, Claire Elhatton and Marion Rockcliffe. The College Glee Club entertained during the first intermission, and members of the ADS put on a short skit during the second.

The high school students at St. Thomas were encouraged to get involved in ADS activities at least in a minor way, and many of those who went on into the arts programme became deeply involved.

St. Thomas and WW II

In the late 1930s, the threat of war permeated discussions throughout Canada and no less at St. Thomas. It was evidenced, as we have seen, in the activities of student organizations such as the Debating Society. The actual outbreak of war in 1939 had galvanized students at St. Thomas as elsewhere. The burning question then was whether or not one should leave college and join the armed forces, or stay and finish one's studies. Friends and relatives and a number of former students did sign up, but throughout the war years the *Aquinian* contained numerous articles and editorials stressing the need for college students to finish their education, since, as they urged, they would be needed as leaders in post-war Canada.

In the April, 1940, issue of the *Aquinian*, the editor had urged the formation of a Canadian Officers' Training Corps (COTC) unit at St. Thomas. The first COTC unit in Canada had been established at McGill University in Montreal as early as 1912. A number of units had been established across Canada during World War I, including a Cadet Corps at St. Thomas College, but it had lapsed in the inter-war years. Shortly after war broke out in 1939 many such units became active again. After the passage of the National Resources Mobilization Act in 1940, which made all young men of draft age

eligible for home defence, the presidents of Canada's universities decided to institute a mandatory form of military training for all physically fit male students. This compulsory training requirement could be fulfilled by enrolment in the COTC "for those possessing leadership qualities." Auxiliary Corps would be set up offering military studies and drill for non-officers. Students who performed their duties satisfactorily while retaining good academic standing in the college would be exempt from call-up until the end of their undergraduate programmes.

Enrolment in one or the other of the St. Thomas Corps was mandatory. As the calendars stated, "students having the necessary qualifications are required to enrol and take an active interest." The first St. Thomas Corps was not actually formed until early 1941. A parade was held that year on Feb. 7, and all students who were physically fit were required to participate. Commander-in-Chief was Fr. (Captain) James Dunn, a WW I veteran.

The Corps assembled five days a week. Its members received lectures in Map Reading, Field Engineering, Military Law, Gas Warfare, and Drill. The St. Thomas unit was a Rifle Company and consisted of two platoons and a company headquarters. The Commanding Officer was 2nd Lieutenant Harold L. Hay. The Non-Commissioned Officers were Maurice Coffey, Stan Clark, Stan Henry, Lorne Grant, Tom White, Everett Gorman, Arthur Harrison, Bill Woods and Jack McCarthy.

Some students left St. Thomas to join up. They were encouraged to do so by patriotic talks delivered by former students heading overseas such as Air Gunner Tyler Daly and Lt. Don Connolly, who had left St. Thomas after his second year to join the Air Force. Connolly was well known on campus for having been an outstanding student and star athlete, active in debating, drama, and musical concerts. He unfortunately died in a plane crash shortly after going overseas to become St. Thomas's first war casualty.

Short biographies of the class of '42 appeared in the May, 1942, edition of the *Aquinian*. The issue had opened tearfully with a poem written a few years earlier by the recently deceased Connolly:

To Our Graduates, a real success/ Is what we wish to you
And all through life much happiness,/ Whatever you may do.
Tho' some, perhaps may wander far/ And live abroad some day,
Let virtue be your guiding star,/ And not be led astray.
But, don't forget the good old boys/ You met at S.T.C.
Think of the time you shared our joys/ And all was liberty
It's now the trials of life begin;/ A battle you must wage
Against temptation, guilt and sin,/ In this, our modern age.
Fight bravely on with fervent zeal/ To reach the final goal,
For this goal is, as you all feel,/ Salvation of your soul.

There were ten students in the graduating class of 1942. Five joined the armed forces after graduation. In October of that year the first St. Thomas College Roll of Honour appeared in the *Aquinian*. It contained the names of eight former students, including of course the pilot Lt. Don Connolly. Two of the eight had been awarded the Military Medal for bravery. By the end of the War there would be thirty-eight names on the honour roll.

By 1942 the COTC unit at St. Thomas had its own band. In 1943 the unit was reorganized by its commanding officer, Fr. (now Major) Dunn. Another teacher at the college, Camille Gautreau, was second in command. The unit at that time had six officers and one hundred fourteen in the ranks, a large number for the size of the student body. Regular classes at the college were canceled on Saturdays and from 8:00 AM to 5:00 PM the day was devoted to compulsory COTC training. The only complaints were that it left too little time for football.

Throughout the war years, former students returning from overseas would pay visits to the college and give patriotic talks to the students. The question of whether or not to remain at college to finish one's studies remained alive. The *Aquinian* in February, 1942, published a letter from a student opposed to a suggested plan to increase numbers in the armed services by closing down those college facilities not connected with war service, such as arts classes. The writer argued that an arts programme "was the backbone of our smaller Colleges which need to train leaders in education, which is absolutely necessary to direct the numerous activities of society." The plan, to the relief of many, was

never implemented. Nevertheless, students who chose to complete their studies before joining the military occasionally suffered “jibes from the crowd.” Since they were young and healthy, some people felt they should be “over there doing their part.” In another article in the *Aquinian* that same year entitled “Are College Students a ‘Privileged Group’,” we find the writer taking issue with the views of some that college students are “boys who are afraid of being called up for military training in the armed forces.” “If there are no students trained in the higher forms of learning today,” the writer questions,

who is going to guide this world in later times, especially after the war? There is certain to be a period of chaos and depression and people will need someone to hold the reins of democracy. We wonder if those people who today say that we are loafing would be able to carry this country through the times which are to come. Doesn't this country need doctors, dentists and engineers and so forth to carry this war through, and again after this war is won?

Another writer in the *Aquinian* of May 29, 1945, on the eve of the war's end, suggested that those who had continued their studies in college “had to battle with themselves, and the battleground of the soul can be more trying than the battleground of the world.”

After the war the St. Thomas student body naturally included many veterans. In April, 1946, the government abolished compulsory military service in peace-time and established a permanent armed force along with a voluntary reserve, which would include the COTC. Those in the reserves could attend summer camp for four months with free board and clothes and \$3 a day. A COTC unit continued to exist at St. Thomas, but enrolment was voluntary. So few signed up that students from both St. Thomas in Chatham and the Collège du Sacré-Coeur in Bathurst were combined into one unit and the members of the Corps sent to various military establishments for summer training. Some saw it as a good summer job, such as students Dan Hurley and Pat McCluskey, who later served in Korea and in Germany, respectively.

Every winter on January 28 throughout the war years, indeed throughout St. Thomas's existence since 1910, the college celebrated the feast day of its patron saint, St. Thomas Aquinas. The Junior arts class was traditionally responsible for the arrangements for the various events. In 1945, for example, celebrations began with breakfast in the decorated refectory, following which the students, high school as well as arts, paraded to the chapel for High Mass. That year it was celebrated by Fr. McFadden, assisted by Frs. Bernard McMahan and Henry McGrath. McFadden directed the choir. A special lunch was served in the refectory for all students, including the day students, "a rare occasion" for them. Smoking was permitted, and there were "many sick-looking faces from too many cigars" when the dinner was over. The president of the junior class gave a short talk on life at St. Thomas. Each of the graduating seniors was called upon to give a short speech. In the afternoon the students enjoyed a special movie at the Capital Theatre downtown, courtesy of the owner, Mr. Babineau. In the evening the arts students presented a programme for the benefit of the high school students and the students at St. Michael's Academy. The master of ceremonies was Vance Toner and the program included speeches, musical solos, monologues, skits, and a mock radio programme. It ended with a sing-song, which was followed by a hockey game. The college team defeated a team from the Pennfield Air Base. All in all it was a full day. Similar festivities took place each year.

Beneath the Surface

On the surface, as far as St. Thomas's students were concerned, all was well. Extra-curricular activities from debating to newspaper reporting to athletics were exhilarating. Courses were demanding but well taught. Their priest-teachers were obviously deeply committed to shepherding their sometimes unruly flock. Many of the high school students were returning after graduation to enter the ever-expanding arts programme. Former students from that time without exception remember St. Thomas fondly as a nurturing, character-forming place. Yet underneath the surface, or more accurately within

the institution's administrative framework, where the rector and the bishop exercised their responsibilities in running St. Thomas as best they knew how along traditional lines, matters were become increasingly difficult and stressful.

Faculty Salaries

From the start much of the difficulty in running the college was attributable to finances. In the early 1940s, the dozen or so teaching priests at St. Thomas were paid a pittance yet carried, by today's standards, extraordinarily heavy teaching loads. Yet the income from student fees barely covered expenses. When the college was run by the Basilians, the Order had demanded for its teaching priests relatively competitive salaries. The diocese, as we saw, had not been able to afford those salaries, so the Basilians had left St. Thomas in 1923. Bishop Chiasson of Chatham had been able to keep the college running only by bringing in secular and parish priests who worked for practically nothing, finding their reward simply in the joy of teaching and in the sure knowledge they were doing the Lord's work. After the unhappiness in the anglophone community caused by moving his See from Chatham to Bathurst in 1938, Chiasson had understandably left St. Thomas's affairs to its rector.

Patrice Chiasson died suddenly in 1942. He was replaced as Bishop of Bathurst by Camille-André LeBlanc, another Acadian francophone, who would continue to serve in that position until 1969, which would be well after Chatham had been transferred to the Saint John Diocese and St. Thomas College had become St. Thomas University and moved to Fredericton. Although LeBlanc's *kathedra* was in Bathurst in the midst of francophone territory, he accepted his position as chancellor of St. Thomas and indeed remained committed to supervising the college's affairs. It was no doubt his way of proving to his anglophone constituents his even-handed, Christian concern for all the members of his diocese.

LeBlanc was noted, according to his official biography, for his “simplicity and frugality.” In

spite of his personal frugality, however, he was not unmindful of his priests' material needs. In 1943 he informed Rector Hill that he was thinking "these last few days if it would be possible to announce a little surprise to your staff concerning a higher salary." He had just raised the salaries of curates in his diocese to \$200 a year "because they have high Masses very often if not every morning." This was not over-generous, he admitted, since curates elsewhere were paid about \$600 a year, nevertheless it was a raise, and it had led him to think of boosting morale by giving raises to the teaching priests at St. Thomas. For the 1940-1941 academic year the total outlay for the teaching staff at St. Thomas, including lay teachers, had amounted to only \$4,070. LeBlanc now thought he could increase this amount. In his view the rector and the vice-rector should be paid more than the rest of the staff, but as for the priests "a fair salary could be paid to them and I think it would be an impetus to all the professors. Poor humans we are!" LeBlanc was asking for Hill's advice as to what salary scale he might propose. He also asked, incidentally, what he thought of having "Brothers from a Catholic order" brought in as cooks and to "take care of all the work that Sisters would do around the College." The rector was advised to consult with his board before responding, although as the bishop would soon learn the rector preferred to make decisions on his own.

Neither increased salaries nor Brothers to do the cooking were pressing issues in 1943, and it seems both the bishop and the rector were happy to put the matter off for a year. The following year, in June, 1944, we find LeBlanc informing Hill that he had "already forgotten everything about the scale of salaries that your professors are paid." He asked the rector once more to outline for him the various salaries so he could compare it with other institutions. For example, the rector of Saint Dunstan's University in Charlottetown had informed him that priest-professors there were paid \$250 a year, the bursar \$350, and the rector "slightly more," and though he would very much like to raise the salaries of his teachers at Saint Dunstan's to \$350, finances were severely limited. Responding to LeBlanc's query about the St. Dunstan's rector's term of service, the latter replied that he was appointed by his bishop

without any set term.

Hill replied to LeBlanc that salaries at St. Thomas, unlike those at St. Dunstan's, were based on years of service. Those with under five years received \$200 a year. Those with over five years received \$300. Thus Frs. O'Hanley, Harrington, McFadden, Grant, Scott, McKendy and McGrath each received \$300; Fr. McMahon \$200; but Fr. Dunn received \$250. The rector himself received \$500 a year. He assured the bishop that the priests "would welcome any increase in salary that Your Excellency may see fit to decide for them."

There is no record of Hill having consulting his board or indeed any of his priests about salaries or any other administrative matters. In good hierarchical fashion, he took most decisions by himself. A priest teaching at St. Thomas at the time remarked later that Hill was "a very secretive man and kept his own counsel and did not involve the faculty in most decisions." Presumably it was not his inclination to increase the salaries of his faculty. Nevertheless, the bishop decided to take matters into his own hands. Six months later, in December, 1944, LeBlanc announced to Hill that he was raising the salaries of the teaching priests at St. Thomas effective immediately. He informed Hill that the matter had lain on the table too long. He believed that "a sufficient salary must be paid professors because their work is hard and they need those human helps to stir their morale." He had thus prepared a new salary scale, presumably (although he did not say so) to match the salaries paid at the Collège du Sacré-Coeur in Bathurst. Professor-priests at St. Thomas would be paid \$300 per year for the first three years, \$400 per year for the next three years, and \$500 per year thereafter. The rector was to receive \$800 per year. Furthermore, the years to be counted were years in the priesthood not just years in teaching. Indeed, the bishop felt free regularly to transfer priests from the college teaching staff for temporary parish duties. He made also frequent wartime requests for chaplains for the military. For example, in 1943 he informed Hill of a request from the head of the Roman Catholic Chaplaincy Service. He suggested to Hill that he might release Fr. Connors to the army and Fr. Herbert Reinsborough to the Air Force, and

he would send one priest to the college as replacement for the two. The bishop furthermore intended to assign Fr. Lynn McFadden, also teaching at the college, as chaplain to the Hôtel Dieu Hospital in Chatham, although if the rector knew of a retired priest suitable for the job he would concur.

It was the bishop's hope that this new salary scale would "not be too hard on the finances." He also felt that "this announcement will greatly stir up the morale of your professors. Although [morale] is good, a bonus is always welcome." In spite of the increases, such salaries were still paltry compared to those paid to teachers in the public schools, much less in other publicly supported colleges and universities in the Maritimes. Nor was it clear exactly where the extra money was to come from.

Repairs Needed

The rector, Fr. Hill, was not the only one who made decisions on his own without consulting others. The bishop himself set a good example in this regard. Since taking over as chancellor of St. Thomas, he was never sure of Hill's ability to run the college. Unlike his predecessor, Chiasson, LeBlanc took a stronger hand in the college's affairs. His inclination showed, for example, in a letter he wrote to the rector in late 1944, in which he remarked that he had noticed some repairs were needed. The steps to the main college building needed replacing and the front doors painting. He instructed Hill to "go ahead with the necessary expenses." He had not seen the professors' rooms, but if they needed "paint on floors" the rector was also to "put them in good condition." Hill's own room "needs to be renovated in paint," and he should not forget to have "an electric bell or buzzer installed at the front door." If there were any other repairs needed that he had missed, the rector was to use his judgment and go ahead with the work. He concluded the letter: "The College must be attractive although not rich." Hill, brusquely, thanked the bishop for his permission to make repairs. He would attend to them during the summer months. He explained that the large enrolment in the present year meant that every single space was being used, which made it difficult to keep the building in good condition and which

meant that repairs and improvements could only be done in the summer.

Demands on the Priests

The college closed for the summer but the teaching priests rarely had a vacation. In May, 1944, the bishop wrote Fr. Arthur Scott with “only a suggestion and not a command” that “the time has come to plan for your next vacation.” A priest in the northern part of the diocese needed “a rest.” He suggested that Scott take his place during the summer. “If you would like to make a little bit of money here is your chance in the beautiful climate and picturesque Campbellton for next summer. I repeat, it is only a suggestion.” A “suggestion” from the bishop was rarely turned down.

In the summer of 1944, Fr. Henry McGrath, recently ordained, was helping out Msgr. J. J. McLaughlin in Newcastle when LeBlanc told him to report to St. Thomas in September to teach. Msgr. McLaughlin informed the bishop that he needed McGrath's help in Newcastle. Fr. McGrath in a personal interview remembered the situation:

I was late getting there [Newcastle] because I had no one to replace me, and the old Monsignor said: ‘You’re not going to leave me alone?’, and I said well no I guess not. So I stayed and went back and forth, commuted, on the bus. I had no car. There weren’t many cars in ‘44.

He spent a good part of his first teaching year traveling from Chatham to Newcastle and back, helping the Monsignor with his church duties while trying to keep up with his classes.

Fr. John Keane, Vice-Rector of St. Thomas but now serving as the parish priest in Douglastown, was feeling over-worked. The bishop informed him that he would get one of the priests at the college to help him. He wrote to the rector that he should offer Keane a leave of absence for “say three months .. if you could name a priest to take care of [his] parish on Sundays and first Fridays or the Days of Obligation. I know that you are short of priests and you are the only one to tell me what you can do in this case.” Hill was willing to help the bishop, but it must have been difficult to be constantly losing staff and occasionally getting replacements who came and went whenever the bishop requested it. It

also meant more work for those teaching at the college.

After Christmas, 1944, McGrath had to take over another priest's chemistry courses and add those students to his own chemistry class. A year later he was still helping Msgr. McLaughlin in his parish. Scott, who was teaching full-time, was assisting Fr. Ryan every Sunday. The constant demand for the college's priests to help out in the parishes of the diocese meant extra work for every priest at St. Thomas.

Dilemma of Becoming Modern

At the heart of the problem was a serious dilemma. How do you “modernize” the institution to meet the demands of a rapidly changing world while at the same time maintaining the old-fashioned structure and Catholic values that had served the St. Thomas community so well for the last three and a half decades? The dilemma would continue to bedevil the efforts of those who ran the college's affairs for the next decade and a half.

Appendix to Chapter 3

Articles in the *Aquinian*

The editorial in the first issue of the *Aquinian* appearing in the winter of 1936 supported a new trade agreement with the United States, which the editor claimed would greater trade for Canada and especially for the Maritime Provinces.

The major literary article in the Journal was written by Joseph McKinnon. His article concerned the importance of Canadian Literature and how it should be promoted the same as manufacturing and mineral development. He claimed that a nation, if it is to rank as a nation and not be content to be regarded merely as territory for economic exploitation, needs a literature even more than it needs industries – at least large-scale industries. McKinnon argued that nothing can possibly substitute for a national literature. He mentioned Canadian authors Joseph Howe, Thomas Chandler Haliburton, Julia Beckwith Hart, Jacob Baily, Joseph Stansbury, Charles Mair, Sir Gilbert Parker, the Rev. Arthur Eton, Lucy Maude Montgomery, Marshall Saunders, Wilfred Campbell, Thomas Marquis, Stephen Leacock, Charles G. D. Roberts, Mazo de la Roche, Albert Watson, and Bliss Carman. He said some members of the intelligentsia are inclined in casual conversation to speak of being ashamed of the shocking state of Canadian literature, ranking it with the literary production of the Laplanders, claiming it has neither tradition or background, little past, no present to speak of, and a bleak future. Yet, wrote McKinnon, the Toronto Library had in 1934 published a booklet listing 1,100 books published in Canada about Canada in 1934, and all written by Canadians. In his opinion, all that writing “must surely contain a fair amount of what constitutes literature.”

A sarcastic article dealt with party politics, gerrymandering, personal aggrandizement by politicians, senators, and the Senate, “whose members are those who have served the party well and who have now retired from active political life to the 'Chamber of Rest and Sleep' .” The writer complained that “hard work for the party will bring at least a government job. Cabinet positions are the reward to the elected. And enough money, made in government service, will aid greatly towards the purchase of a davenport in the Senate during the pre-election sale.”

A disapproving article dealt with current slang.

An article by Dan O'Keefe, the Editor-in-Chief, concerned the destructive nature of European nationalism. European culture, he wrote, had “within itself the seeds of its own destruction.” There were “two religions calling men – Christianity, the religion of God; and Nationalism, the worship of the State.” The struggle between the two was the cause of the present nationalist movements in Europe: “Fascism, Nazism, and Leninism [*sic*].” O'Keefe placed the blame for the growth of modern nationalism on Cardinal Richelieu, seventeenth century statesman under Louis XIII.

An article by Edgar MacDonald claimed that “Nazism and Fascism have forgotten that man is more than the citizen, humanity more sacred than nationality.” People in Canada, claimed MacDonald, did not share that “narrow, provincial, domineering nationalism of our present civilization.” Instead they stressed a nationalism that looks to “the common good of all.” Our patriotism, he argued, has seen Canada “conquer racial and religious prejudice” and remove “every trace of sectional feeling.”

Another article dealt with John Spalding, founder of Catholic University of America.

In “What we can Learn from Russia,” the editor-in-chief commented rather naively on what was going on in Stalin's USSR, praising that government's “concern for social justice” [ironically the article appeared at the height of Stalin's purge trials], although he did he expresses “the hope that that Russians

would soon learn that man cannot live without God.”

A section entitled “Around the College News” contained notes on plays, debates, lectures, sports, field trips for Biology students, and a meeting to discuss the Italo-Ethiopian War at which students had voted in favour of sanctions against Italy; they also voted for Canada to join an international army should one be needed “to punish the aggressive nation.” In just a few years they would get their wishes.

The issue also contained a proposal entitled “To Our Fellow Canadian Universities” designed to further co-operation and fellowship among universities through the formation of a “National or Canadian Collegiate Press Association,” similar to what existed in the United States.

Emmett Maloney and Robert Power, both of the class of 1938, authored a poem about the college's daily schedule:

The Morning Bell

The thing that I do most despise
Is the morning bell, that makes me rise
From out my warm and cozy bed.
Oh! It is then that I see red.

Just when Morpheus holds me best,
I am disturbed from my peaceful rest
By that persistent ringing sound
That makes my head spin round and round.

Now boys, I ask you, one and all
To answer to my urgent call,
And scratch your thick heads to devise
A way to stop that awful noise

The second *Aquinian* appeared at the end of the academic year in June 1936. It contained 104 pages and began with a tribute to the college and its professors from the first five students to be awarded Bachelor of Arts degrees. Graduates praised the professors for “their willing assistance, whole-hearted support and constant self-sacrifice which knows no bounds.” Their teachers had “done their utmost by word, deed and example to give that education of mind, heart and body that so singles out the true Christian.” Other articles also reflected the uncertainties produced by the turmoil and violence in Europe, which many understood to be leading to war. One article entitled “Is Our Civilization Threatened?” spoke of the dangers of Mussolini’s attempt to reconstruct the Roman Empire and the ever-increasing menace of Japan, as well as dangers closer to home from “armies of radicals, not only in socialistic and communist circles but armies of free thinkers, free doers and free lovers.” Besides articles on astronomy, James Watt, banking, “The Machine Age,” “Socialized Medicine,” and the dangers of government involvement in business, there were tributes to prominent figures who had recently died, such as Archbishop O’Donnell of Halifax, who had “dedicated himself to the duties of his sacred office with untiring zeal and with a singleness of purpose and with an integrity which commanded the respect of all citizens.” Other obituaries concerned King George V, whose “good qualities” were “strengthened by an ardent love of international peace”; and Rudyard Kipling, who had “one of the most amazing careers in English literary history.” The *Aquinian* included news of former students from the 1920’s, fourteen of whom had either completed their studies or were still studying at seminaries. One, a doctor, was continuing his studies on a Rockefeller Scholarship.

Two others had graduated from law schools, one in Quebec and one in New York; two others had graduated from McGill University, one in chemical engineering, the other in science and agriculture. Others were teaching or working in banks. One had joined the RCMP. A lot of coverage was given to the various societies and sports.

The third *Aquinian* appeared in December 1936. The editor Dan O'Keefe complained that not enough material had been handed in. He urged students to submit pieces for publication, hoping that "enthusiastic co-operation would soon result in the magazine becoming a monthly publication." O'Keefe, being a pacifist, spoke out against the manufacture of arms in Canada since he believed Canada "desires Peace at any cost and not industry at war cost!" He also attacked the American and Canadian press for not reporting in an unbiased way on the Spanish War. Another pacifist article concerned the recently constructed Vimy War Memorial, calling it "a silent plea that the people of Canada brush away the black clouds of war now hanging so ominously over the world and hold up for all to see the Torch of Peace which burned so fiercely in the hearts of our fallen Canadian youths." Yet another reminded students that Remembrance Day should be "a potent and dire warning to warring Nations" that war solves nothing. "The losses sustained by both sides are too great to be compensated for by a 'paper victory'." And a third, entitled "How Would You Like--?," pointed out how lucky the students were to be born in Canada and not in Europe, where they would have had to live with what was happening in Spain, Germany, France and Russia. One article dealt with the cooperative movement, claiming that it was "the answer to most of our economic problems." Another dealt briefly with "economics and the Miramichi." The issue ended with the usual notes on societies, sports, and a short section on humour.

The next *Aquinian* appeared in June 1937 and included pictures and short biographies of the six BA graduates of 1937. They included Dan O'Keefe, recently Editor-in-Chief of the *Aquinian*; John McEvoy from South Devon; Cyril McManus, also from South Devon, who had been the "star goalie on the first varsity team to wear the 'Green and Gold'"; Dan Riley from Charlottetown; Gerald Sullivan from Nelson; and Merlin Washburn from Blackville, a star athlete in football, basketball, track and hockey. The lead article by the graduating editor O'Keefe was entitled "The New Social Order of Vocational Groups." It proposed to reorganize the government by giving every group, trade and profession representation in government. This was necessary because "democracy, strictly speaking, and as we have it, is a cloak to cover the sins of Capitalism and to protect the interests of the moneyed class. It is economic Liberalism in the political field." O'Keefe argued that Karl Marx had failed to understand that "Capitalism and Communism are both of the same blood, two antithetical expressions of the same philosophy."

The fifth issue of the *Aquinian* appeared in December 1937. The new editor, Robert Power, pointed out that in war, whoever wins, "the anarchy of industrialism will still manage to place a few silver dollars in the pockets of those most congenial of bed-fellows, the Armament Makers." He also added a note on Canada's BNA Act, which he called the "To Be or Not to Be Act." Fr. Henry McGrath contributed a populist article entitled "Babes of the Depression." He pointed to the weakness of the Canadian social system that allowed totalitarian creeds to spread. The "Study Club Movement" he believed provided hope that young people would "not be corrupted by false prophets and revolutionary agitators." As in previous issues, articles continued to argue for the social benefits of co-operatives. Jack Carvell suggested that cooperatives could produce "a veritable utopia" in which "Capital will be reduced to its rightful subservient position. Monopoly of profits will be a thing of the past when profit dividends are returned to the people on the basis of their patronage." Hazen Smith sang the praises of

co-operatives and especially credit unions. Student author Joseph McCarthy argued for “corporatism” as an economic philosophy that would rationally introduce regulations into capitalist society. Relations between employers and workers would be determined by joint committees and disputes thus solved easily. Corporations would have power “freely granted by its members” to regulate trade practices and “competitive methods” and thus “prevent unregulated production, which could ruin the whole industry.” Mistrust for “Corporatism” came from “a combination of ignorance and malice” and the mistaken idea that it was associated with Fascism. Those who misrepresented it were simply “aiding Communists.” One article mentioned “the wonderful invention television,” which was “still in the experimental stage” and would need “many perfections” before it would become “the pride and enjoyment of the common housewife.”

In publishing this last issue the staff had solicited money from thirty-three business and professionals; another twenty-four individuals had given money to the *Aquinian* Fund.

Sources, Chapter 3

For the material in this chapter, extensive 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].

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