



# Newsletter

St. Thomas More College & Newman Alumni

Volume 8 Number 1

May 1988

## This fall unveils most promising Thomas More program

By J. Hanrahan, CSB

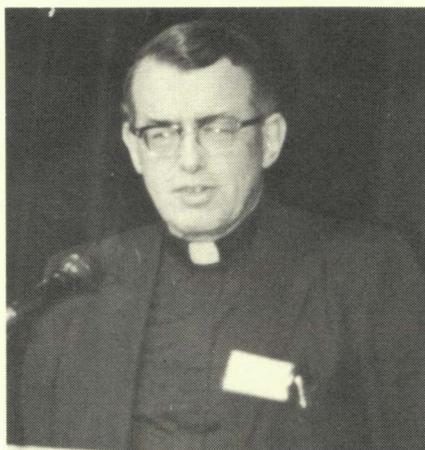
One of the characteristics of STM over the years has been the way it has been able to offer to students opportunities to find coherence and direction in their studies. Such opportunities, so often vividly recalled by alumni, are of vital importance if the College is to give to its students a chance for a truly Catholic and a truly human education.

### Larger canvass demands changes today

When the College was smaller such opportunities could be found largely in the informal aspects of College life, in chance conversations with priests and professors in the cafeteria, in casual discussions arising from the development of the liturgical year or the drama or events of the day, as well as in the more academic contacts with professors in classroom or office. As the College has grown, with over 1,100 students registered and over 3,000 enrolled in our classes, the informal opportunities have tended to become less available. STM is still a friendly place, but it is a bigger place. We need to find new ways to offer students the same sort of opportunities. With this in mind the College has established the Thomas More program.

### Here we see flexibility and guiding stars

The Thomas More program is a co-ordinated first-year program in the humanities and social sciences offered by the College within the general program in Arts and Sciences in the university. Registration in the program is limited to 105 students. It will begin in September, 1988, for students taking first-year in STM, and will provide a unique opportunity for students who



Father James Hanrahan, C.S.B.  
STM President

follow it.

One of the main problems students face in entering university is the bewildering effect of taking a number of seemingly unrelated courses. This is one result of the highly specialized character of university studies. The Thomas More program is intended to help overcome this.

The program is based on one of the fundamental differences between the university's structure, which is built up of specialized departments, and the College's structure which brings members of several departments into a close working relationship. The faculty in the Thomas More program come from English, history, philosophy, political studies and religious studies. They will work together to teach their first-year courses in a special, co-ordinated way. They see their subjects not as isolated fields of knowledge but as different ways of seeing the same fundamental truths.

### Many new advantages shine forth

Students who enrol in the Thomas More program will take at least three of the classes offered in the program; they may take their other classes within the program or from any other departments in St. Thomas More College or the university. There will be three sections of first-year English offered in the program, two sections of STM philosophy and one section in history, political studies and religious studies. Students enrolled in the program will choose one of the English and two of the other courses. Besides the regular classes there will also be weekly workshops to provide help in skills needed in university. The program is compatible with almost any major in Arts and Science.

It is our hope that the Thomas More program will give students a beginning in their university studies that will help them integrate whatever else they may take. In it they will find correlations among the different fields of study that would tend to slide by unnoticed without such a program. They will come to know our faculty better, in a more personal way.

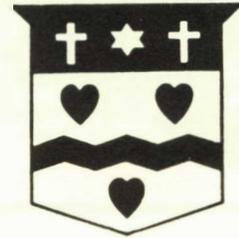
### Our patron would adopt this program

All of this is closely related to the sort of Christian humanism of which our patron was himself an illustrious example. We often tend to think of St. Thomas More primarily in religious and political terms. These terms are true enough. More was certainly a statesman; in this capacity he rose to the position of Lord Chancellor of England, second only to the king. His loyalty to the church, however, prevented him from supporting Henry VIII's break with the pope, and he found himself in trouble.

*Continued on page 2.*

**ST. THOMAS MORE COLLEGE - NEWMAN ALUMNI ASSOCIATION**

1437 College Drive  
Saskatoon, Saskatchewan  
S7N 0W6



**DIRECTOR** - Rev. W.O. Regan, C.S.B.  
**PRESIDENT** - Bill Powalinski  
**1st VICE-PRESIDENT** - Mrs. Sylvia Regnier  
**2nd VICE-PRESIDENT** - Jerome Konecsni  
**TREASURER** - Claude Lang  
**SECRETARY** - Mrs. Lisa Holst  
**MEMBER AT LARGE** - Mr. Brent Gough  
**MEMBER AT LARGE** - Dennis Dorgan

## St. Thomas More College mourns loss of fervent, brilliant alumnus

*By J. Hanrahan, CSB*

Everyone connected with St. Thomas More College was saddened when John Stack, chairman of the Board of Governors, died on December 1, 1987. He was 50 years of age and had learned less than three months earlier that he had cancer of the pancreas.

John Stack had been associated with STM and the University of Saskatchewan for more than 30 years. He came as a student from Meadow Lake, and graduated in Arts in 1958 and in Law in 1961. Thus his time as a student included the years in which the new building replaced the "little white house." During his student days he was prominent in the Newman drama under the direction of both Fathers O'Donnell and Montague.

### **We miss his many gifts and contributions**

Named as a member of the College Corporation on January 8, 1968, John was elected as a member of the College Council at the same meeting. When, under the new Act of 1972, the College Council became the Board of Governors, he was



*John Stack*

elected as chairman on September 23, 1972. He has served as chairman of both Board and Corporation since that time. His contributions over the years could only be measured by the wisdom he brought to

is inspired by his catholicism, his social concerns and his educational views.

### **We'll keep you informed**

I am sure that alumni who recall what they gained from their years at STM will recognize in the establishment of the Thomas More program a development that is in accord with the tradition of the College. At this stage it is still in an initial, small-scale, almost experimental form. It will need to feel its way and to grow. In later issues of the newsletter I will try to keep you up to date with the way it works out.

every issue, the patience and humility that he so often displayed, his generosity and his dedication to the College and its fundamental purposes.

An outstanding lawyer, John was also prominent in the business world as a member of the Board of the Bank of Canada. His contributions to the University of Saskatchewan were significant both as a part-time professor in the College of Law and as a legal advisor. He served the church in many other ways besides his work for this College, perhaps most notably as chairman of the Board of St. Ann's Home.

**Mass for John Stack  
Saturday, December 5, 1987  
St. Thomas More College**

### **Prayers of the Faithful**

John's love is law: For the College of Law: professors, fellow students, his graduating class of 1961, for the members and staff of his law firm McKercher, McKercher, Stack, Korchin and Laing, for barristers and justices, for plaintiffs and defendants — for pursuit of justice, we pray to the Lord.

John's love is learning and ideas: for the University of Saskatchewan: students, support staff, librarians, teachers, researchers and administrators — for pursuit of truth, we pray to the Lord.

For the University of Saskatchewan — in its search, through Issues and Options, to serve better the people of Saskatchewan, we pray to the Lord.

John's love is his Catholic faith: for the church in Meadow Lake and in Saskatoon, for the Knights of Columbus, for St. Anne's

*Continued from page 1.*

Famous for his wit, he joked even on his way to the scaffold where he was decapitated in 1535. He was canonized as a martyr in 1935, and one year later was chosen as the patron of St. Thomas More College.

All of that is true, but it is far from the whole story. More was one of the great Christian humanists of his time, dedicated to the ideal of uniting faith and learning. He was also a family man who stressed, in a way unusual in his time, the education of his daughters. The Thomas More program

## Report from the Alumni Executive

The alumni executive has decided to implement the recommendation received at the general meeting of October 26, 1987. The first major recommendation is to institute a membership fee for alumni members. The executive has set this fee at \$10. The major purpose of the fee is to establish a working base for the association. Presently St. Thomas More College spends more money on alumni operation than it collects in donations. This is not a good situation since one of the primary functions of an alumni association is to be of financial support to the alma mater.

### Please do help! Your aid is urgent!

Secondly, if monies raised by membership fees can cover the basic costs of running an alumni office such as newsletter, mailing, file update, executive director's salary and office supplies, money donated to the alumni association can be used to fund a variety of projects in the College.

Therefore, the alumni association executive is calling on all members to submit

their \$10 annual membership fee as soon as possible. Members donating more than the \$10 membership fee will receive a tax receipt for the portion of the donation above \$10. It is extremely important in this time of continuing financial restraint that STM/Newman alumni contributes to and financially supports the work of St. Thomas More College and the Newman Centre.

### We plan to build Branch Chapters

The second major recommendation that the executive took action on is the establishment of branch associations. A committee is presently working on guidelines and a constitution for branch associations and it is hoped that in the fall of 1988 a few branch associations will be established. Further information on this development will be reported in the fall issue of the *newsletter*.

On a more minor note, alumni and friends of the College in the Saskatoon district should be alerted to a dinner theatre at the Holiday Inn in May. The theatre

group will be our very own Newman Players. We are hoping to reserve one or two nights of the run just for our alumni in the Saskatoon area. Watch your parish bulletin or the Star Phoenix for further information on this fun night.

*STM-Newman alumni executive officers approve program to adopt membership within our association.*

Please indicate that you wish to register by enclosing your \$10 fee or more. Fill out the information below and forward to:

c/o Rev. W.O. Regan, C.S.B.  
STM-Newman Alumni Office  
1437 College Drive  
Saskatoon, SK.  
S7N 0W6

Name \_\_\_\_\_

Street and No. \_\_\_\_\_

Province \_\_\_\_\_ Postal Code \_\_\_\_\_

*Continued from last page*

Senior Citizens Village, for our bishop James — for pursuit of faith in community, we pray to the Lord.

For St. Thomas More College: teachers, classmates, members of the Newman Club, and the graduating class of 1958; for those with whom John spent nearly 20 years on the Board of the College — for a continuing Catholic academic, social and religious presence within the University of Saskatchewan, we pray to the Lord.

John's love is politics: for those engaged in the long hours of organizing political parties, for his fellow members of the Liberal Party, for those who serve as members of parliament and members of legislative assemblies, for members of the Bank of Canada, for citizens — for pursuit of justice and the common good, we pray to the Lord.

John's love is his country: for wise governance, for mutually beneficial relations with other countries, for those who work on railroads and transportation systems that tie this geography and people together into our nation — for Canada, we pray to the Lord.

John's love is his family: for his mother, Bertha Stack, and his deceased father, Ambrose, whom John now joins in heaven, we pray to the Lord.

For his brothers and their families: Jim, Michael and Tom, we pray to the Lord.

For the children of Lorna and John: Caroline, Janice, Jennifer, Marie, Robert and David, we pray to the Lord.

For Lorna, we pray to the Lord.

John's love is the communion of saints:

Thomas More, John Henry Cardinal Newman, Stephen Gradish, Fr. Jack McReavy, William Kurelek, Al Vogt, Michael Keenan, Mrs. Bernadine Bujila, Mike Deutscher whom John now joins — for their memory and vision, for John's in our lives — that their lives and his be not in vain, we pray to the Lord.  
*Read and prepared by Prof. John Thompson.*

## Pro-life plans its strategy

*By Art Babych*

SASKATOON — "In Canada today, the Gospel story is being reenacted in our midst in a dreadful way," says Father Ian Boyd, CSB, provincial secretary of Campaign Life Saskatchewan.

In an opening address to 250 delegates attending a day-long conference Feb. 27 sponsored by Campaign Life Saskatchewan, Father Boyd asserted that "latter-day Herods are still seeking the life of the child."

Christ is the unborn child whose life is threatened, but he's also the one who comes to the aid of the unborn child, he said. "In a sense, our conference represents his attempt to reach out and minister to the unborn child."

The conference was organized to discuss strategy in the wake of the Supreme Court decision Jan. 28 which struck down the abortion law of 1969.

Father Boyd said it is clear the sentiments of Saskatchewan people are overwhelmingly pro-life. He added the abortion issue is the most important issue of our times.

"It will be an issue so serious that the failure to think right about it will disqualify the politician from political support."

He said the efforts of the pro-life community in Saskatchewan to act in a corporate way "will be blessed by almighty God."

"Weak and inarticulate as many of us are, desperate as the situation might seem, we have no reason for discouragement. We believe in God and that is the basis of our confidence," he said.

The conference was divided into three panels and featured speakers from across Canada.

*Reprinted, with permission, from the Prairie Messenger.*

# Real learning is its own greatest reward

By Al Gerwing

Thomas More was, already in his early manhood, popular and loved by Londoners. He was simultaneously a writer and scholar of varied interests, a gifted parent and teacher, the most prominent London citizen and lawyer of his time, first lay chancellor of England and, permeating all, a man of prayer and asceticism.

It is as parent and teacher that he is most appealing.

More educated his family (a clan, really,) first at his home in London near St. Paul's, and later at Chelsea, his acreage along the Thames, just outside the city.

More based his entire "school" on the single theme of the love of God. In Robert Bolt's play, *A Man for All Seasons*, when Meg and Dame Alice visit More in prison and urge him to take the oath King Henry was demanding, Meg says, "Haven't you done as much as God can reasonably want?" More answers, "Well, finally, it isn't a matter of reason; finally, it's a matter of love."

In his preface Bolt says he believes everybody can be bought, if the price is right, and More fascinated him as the one apparent exception.

The urgency of this love led More to *undertake personally the education of his family* so that all of it be "to God-ward," and that, when they came to die, they could do so "full of hope and right merrily."

More has a marvellous passage in his book *Utopia* about the quality of one's dying as the ultimate test of the quality of one's living:

"Those who die unwillingly, the Utopians bury in sorrow and silence; to those who die merrily and full of hope, they erect monuments and speak of their good deeds but of no good deed so much as their merry death."

When we hear from Erasmus how much More valued his own education, we see an added reason why he decided to superintend his family's education personally:

"More avers," writes Erasmus, "that he is indebted to literature both for better health, for the favor and affection he meets from his excellent prince as well as from his compatriots and foreigners, for an increase in wealth, for becoming more agreeable both to himself and friends, more useful to his country and his relatives, more fitted for social life and, lastly, more dear to heaven."

In *Utopia* he wrote of a common life based on religion as a societal ideal and



crowned with intellectual and artistic culture. This is how he constituted his household, where even servants and retainers were part of the family. All shared in daily prayer and Scripture reading and study, "the highest and best learning that anyone can have," says More; all shared in work and in more formal schooling as their abilities allowed.

In More's school, learning was its own reward; it was pleasurable in the present moment. He communicated to his scholars his own zest. If he were away on foreign embassies or at court they must each write him daily of their studies and doings. Each of these letters he read with great excitement and answered, correcting, exhorting and "all with merry wit."

*Continued from previous page.*

Frequently he would set one of his scholars a theme to write and he would straightway sit down and write on the same theme himself. He once wrote a masterly defence on the study of the classics to the University of Oxford, and set his children to translating it.

It was never a case of "You may find this dull and boring now, but some day you'll appreciate it." Making the goal of education the acquisition of wealth and power (which he considered as mainly for showing off or lording it over others) More regarded as a very great evil.

Thus making one's goal in high school or at university the passing of examinations to get good-paying jobs and fringe benefits would be abhorrent to More. His educational aim was to raise up wise, compassionate, concerned men and women and the practical needs of industry, commerce, political life and the professions would be served as a matter of course.

Another plank in More's educational platform was a spirit of industry and the performance of manual labor. All members of his household had garden plots to till and jobs in the stable and menagerie. Daughter Margaret was given charge of his almshouse and foster daughter Margaret Giggs carried alms to the poor of Chelsea, earning More the title "best friend the poor e'er had."

More abhorred idleness. He saw the corrupting influence of idleness among the great numbers of retainers in noble households such as King Henry's and Cardinal Wolsey's. He forbade frivolous pastimes such as dice or cards, although he permitted educational games.

His children first learned their Greek letters by shooting at them with bows and arrows. More was severe on laziness, though not harsh. He wrote his children on one occasion that he had indeed spanked them but only with a peacock's feather.

More achieved discipline through example, charm and persuasion. In fact his rebukes were administered with such tenderness that Margaret Giggs said she used to be naughty or negligent from time to time to win such a gentle reproof!

Erasmus writes, "It would be difficult to find a man more fond of children than Thomas More."

More believed in mixing the generations in education as well as in living, the children and the babies with the grown-ups and the old. Education was to be a life-long occupation.

His very young first wife, Jane Colt, was his first pupil, but after her death he

tackled the same job with his new middle-aged wife, Dame Alice. That he taught her to sing and play the flute and see to the smooth running of his school in his absences is a tribute to his skill, for Dame Alice was independent and sharp-tongued.

We tend to think of adult education as a thoroughly modern idea, and are surprised to find the Utopians counting it as an essential ingredient of human happiness. (In fact, Utopia, sometimes sneered at as fantastic poetry, is really an essay in practical politics, economics, social arrangements and religion — and merits our close study.)

More knew he was breaking new ground educationally by offering classical learning to girls as well as to boys, but he didn't for a moment envisage offering Meg and the other girls a different kind of education from his own or his son John's.

Reason was the handmaiden of faith; study was a spiritual weapon fitting one for life and as such was as necessary for girls as for boys. The two Margarets of his school became remarkable scholars in an age when scholarship was entirely a male preserve.

What sort of curriculum did More use? Languages, first Latin, later Greek, along with English and possibly French. Philosophy, mathematics, astronomy, Scripture and the Latin and Greek fathers — and lots of music and drama!

Improvisation must have been a highly developed art in the More household. With witty and spirited conversation and music, it leavened what could otherwise have become an over-serious and perhaps irritable household.

All the great humanists who visted at the Barge and at Chelsea testify to the happy spirit of the school so that More's challenging and demanding curriculum in no way diminished happiness but rather increased it.

Nor did More permit crutches such as summaries, manuals and potted textbooks. Once his children had developed linguistic skill and had learned to think, he led them straight to the Greek and Latin classics.

More hired the best of tutors for his school but did not let the matter rest there. He consulted with them personally and by letter, exhorting them to root out pride, arrogance and vanity — or better still to avoid cultivating them by empty praise.

"Though I prefer learning joined with virtue to all the treasures of kings," he writes to one tutor, "yet renown for learning when it is not united with a good life is nothing else than infamy!"

"On the other hand," he continues, "if a woman (and this I desire, with you as their

teacher, for all my daughters) to eminent virtue should add an outwork of even moderate skill in literature, I think she will have more profit than if she had obtained the riches of Croesus and the beauty of Helen — the reward of wisdom is too solid to be lost like riches or to decay like beauty."

The true value of education for More was therefore the quality of life it offers.

Erasmus describes More's school to the French humanist Bude as follows:

"He has reared his family in excellent studies — a new example but one which is likely to be much imitated unless I am mistaken. They are imbued first with chaste and holy morals and then with polite letters — in this house you will find no one idle, no one busied with feminine trifles. You would say that Plato's Academy had come to life again."

But of course this multiplication of More's school was not to be. The forces of disintegration — absolute kings above the law, selfish and greedy nationalist states, religious fragmentation — not only destroyed More's miniature school but also the larger school of Europe that More, Erasmus and others had been cultivating so painstakingly.

When Henry killed his friend More, says Christopher Hollis, he killed scholarship in England, laughter, justice and holiness.

More's plans and hopes for education, for peace, for a just social and political order, still lie before striving humankind. Fifty years ago G. K. Chesterton wrote this prophecy: "Blessed Thomas More is more important at this moment than at any moment since his death, but he is not quite as important as he will be in a hundred years' time." That was before the Second World War when unreason was threatening the world.

The forces of unreason have gathered momentum since then and we know the significance of Chesterton's statement. We see, too, a growing interest today in More and his writings.

Let us give his dear friend Erasmus the last word:

In 1499 he first met the then 22-year-old More and wrote, "What did nature ever create milder, sweeter or happier than the genius of Thomas More."

And in 1535 on learning of More's execution he concludes his lament with the words: "Thomas More, Lord Chancellor of England, whose soul was more pure than any snow, whose genius was such as England never had — yea, and never shall have again, mother of good wits though England be."

*Reprinted, with permission, from the Prairie Messenger.*

---

WHERE ARE THEY NOW?  
AND WHAT DO THEY DO?  
SO NOW PLEASE TELL ME  
AND IT'S I WHO'LL THANK YOU

---

BRYMIRE, Timothy Walter '77, is working on his M.A. degree in Pastoral Studies at St. Paul's University in Ottawa.

MOLLARD, Mary Noreen Pearl, B.Home Ec. '45, lives in Vancouver, B.C.

WELSH, Jennifer Mary '87, captured the highest honours in last spring's graduation exercises, namely Honours in Political Studies, the Copland Prize in Social Studies, the Governor General's Medal as the outstanding student in the College of Arts and Science plus the Father Henry Carr award as STM's top student; and, of course, she is a Rhodes Scholar! Heartiest congratulations. She resides in Regina, Sask.

ALTHOUSE, Victor Frederick '67. His Honour is a member of Parliament in the House of Commons in Ottawa, Ont.

ARCHAMBAULT, Omer Rudolph Joseph '62 and '63, is now a judge operating in the ministry of the Solicitor General. He resides in Prince Albert, Sask.

BAYROCK, Mark '81, was ordained a Catholic priest in '85, Ukrianian Rite. He is stationed in the Eparchy of Edmonton, Alta.

BOYCHUK, Ernest Carl '56 and '58. His Honour is a Member of the Saskatchewan Public Review Commission whose office is in Saskatoon.

BOYLE, James Timothy '70, is now pastor of Saint Catherine's Church stationed in Picture Butte, Alberta, Calgary Diocese.

BREKER, Lawrence Alfred '74, works for Air Canada and resides in Toronto, Ont.

BROCKMAN, Lois Margaret Miss '53, is a member of our St. Thomas More College Corporation and resides in Winnipeg, Man.

BURKE, William Brian '49, received also his B.Agr. degree in '50 and is now supervisor in the Administration of the Edmonton/Estevan Lines, Gulf Canada Resources Incorporated.

BUTTINGER, Steven Alphonse '67, received his B.Ed. degree in '70 and is now principal of St. Dominic's Grade School in Saskatoon. He married Janice Mehr. They have three children, two boys and one girl.

CADRIN, Marie Louise Miss '84, is now a Constable in the Royal Canadian Mounted Police stationed in Gimli, Man.

CHUINARD, Paul Norman '73, received his B.Ed. degree in '78 followed by a B.Sc. Honours in '81 and then his Ph.D. in physics. Dr. Paul is stationed here in Saskatoon.

DUBURT, Joel Rene '68, teaches at St. Joseph's Grade School in Swift Current, Sask.

FAHLMAN, Stanley Kenneth '82, received his D.M. Dental degree in '87. Dr. Stanley lives in Saskatoon.

GORMLEY, Elizabeth Ann '80, earned her M.D. degree in '86 and now practises in St. John's, Nfld.

GRAN, Linda Rae '81, was decorated with her M.D. degree in '86 and is practising in Saskatoon, Sask.

HANSEN, Loretta Marie '80, merited her M.D. degree in '86 and is pursuing her career here in Saskatoon.

HAYNAL, Jocelyn Mae '77, received her B.Ed. degree and her M.D. degree in '86. She is pursuing her career in Humboldt, Sask.

HEGEL, Frank Anton '69, received his B.Ed. degree in '70 plus his M.Ed. degree in '75. He is now an ordained Catholic priest in the Scarboro Missions Society stationed in Chicizo, Peru.

HEFFERNAN, Wendy Maureen '67, is now Mrs. Robert Lorne Veale residing in Hermiston, Oregon.

HELLMAN, Jerome Ronald William '70, is a graduate engineer and is now Project Manager for Delto Projects Limited in Calgary, Alta.

HERAUF, Herbert Michael '60, is the National Director of Education and Training for chartered accountants and works for the firm Collins-Farrow in Dundas, Ont.

ROKOSH, Linda Marie Wendy '68, is now Mrs. Wilfrid James Hiebert. She received her M.Sc. degree in '71 and her Ph.D. in Toxicology in '86. Dr. Linda Marie lives in Saskatoon.

HINZ, Evelyn Janet Bernadette Miss '61, received her M.A. degree in '67 and is now on the Department of English in the University of Manitoba, Winnipeg.

LAVOIE, Sylvain Hubert '70, joined the Oblate Fathers in '69 and was ordained to the priesthood in the fall of '74. His parish is in Beauval, Sask.

LEIGH, Robert James '51, is president of Decision Processes International (West) Inc., and lives in San Diego, California.

MAHONEY, Margaret Louise Miss '43, is Bishop James Patrick Mahoney's sister. She has worked for years as a social worker on the Family Bureau in Vancouver, B.C. His Excellency, her brother, is our Diocesan Bishop.

MULLIE, Gilbert Joseph '53, is the manager of Manulife Insurance and resides in St. Lambert, Que.

MUZYKA, Andrew '54, is pastor of Saints Peter & Paul Byzantine Catholic Church in Lethbridge, Alta.

HAWROCKI, Orest Joseph '60, is now manager of Trans Canada Pipelines. He resides in Grenfell, Sask.

RENNER, Lex Ellery '75, merited his M.Sc. degree in '78 and his Ph.D. in '82. He teaches at the University of Western Ontario, London.

SCHMITZ, Gerald Joseph Pierre '73, received his M.A. degree in '75 followed by his Ph.D. He is a Research Officer in the Library of Parliament in Ottawa where he serves also as a Political Scientist working for the Research Branch; and furthermore, Dr. Gerald acts as a free-lance writer for our Catholic Diocesan newspaper, a weekly publication, "The Prairie Messenger."

SCHOENAU, Gregory John '67, received his M.Sc. degree in '69 followed by his Ph.D. He teaches on the Mechanical Engineering Department here at the University of Saskatchewan.

SIEMENS, Roger Neil '81, teaches at the Northern Institute of Technology in Prince Albert, Sask.

SPANGHEHL, Werner George '82, received his M.D. degree in '87 and is practising medicine at St. Joseph's Health Centre in Toronto, Ont.

TWIST, David Llewellyn '81, graduated that year with distinction and won the university prize in science. In '86, he gained his M.D. degree. He is practising in Saskatoon.

WICTJOWSKI, Joseph Gordon '55, is married to Emily Ardella. He is chairman of the Board of Governors at the University of Regina.

CAMPBELL, Allison Leah '81, gained her B.Ed. degree in '83 and is now married to Philip Holzer. She teaches at the Comprehensive School in Estevan, Sask.

STOKES, Douglas George '73, received his law degree in '81. He is a member of the Senior council, Alberta Branch of the Wellington Insurance Company in Calgary, Alta.

STOCKS, Janice Margaret Miss '69, is now teaching at Central High School in Esterhazy, Sask.

WEBER, Joanne Catherine Miss '80, received her B.A. Honors in '85 and her B.Ed. in '87. From the U. of Alberta she merited her M.L.S. degree in '84. She is now pursuing an M.A. degree in education for the Hearing Impaired in Washington, D.C. She resides in Wilkie, Sask.

TURGEON, Margo Ann '63, is Mrs. Embury. Her husband, John M., is deceased. Margo is a consultant working for Centax Publishing Co. She resides in Regina, Sask.

## Motion against administrators act of personal violence

By Ernest J. McCullough

The notice of a motion before the university council which would urge the dismissal of all the senior administrators shows that the issues facing the university are serious, indeed.

Prof. Michael Hayden has been a voice of sanity throughout the dispute. He calls for an evolutionary model of change in preference to revolution. Most revolutions proceed on the assumption that perceived good ends justify any means. This approach appears to be the philosophy inspiring the motion before council, a motion which promotes a violent solution to the problems.

Violence is not restricted to physical violence. There is an intellectual and spiritual violence in denying open debate, in coming to a meeting with emotionally charged plans of action which will not admit reasoned discussion and in attacking persons without granting them a hearing.

The motion introduced in the university council to dismiss the four senior members of the administration is a public act of procedural violence unprecedented in Canadian academic history. There was a kind of physical violence prior to the meeting in the illegal attempts to stop or impede traffic at entrances to the university.

There was intellectual violence at the meeting in the successful attempt to block council business by an orchestrated adjournment. The adversarial model of industrial dispute entered the university grounds and university council chambers with only murmurs of dissent.

If the senior administrators — Leo Kristjanson, Bruce Schnell, Don Rowlett and Blaine Holmlund — are to be granted a hearing, if they are to meet the charges against them, then the charges should be publicly relayed to members of council and to citizens generally so that these men, all with distinguished careers in university service, may publicly defend themselves.

Members of council need to hear the charges against each of the four and, if they are to vote, they need to hear the defences well. The alternative, an orchestrated vote for dismissal, is morally and perhaps legally unacceptable. If this motion does fall within the purview of the council, then it should be subject to the demands of procedural justice.

The vote by council, if it is to come, should be by secret ballot, free from the pressure of mob assent. A secret vote at least gives each member a freedom of conscience not easily kept in the present emotional atmosphere. A secret ballot is a matter of simple justice.

University council does not, as yet, have the procedural mechanisms of Parliament to assure civilized debate before a vote of non-confidence. In Parliament, a motion of non-confidence has a kind of procedural function which is tied to the party system. University council is not organized on such lines, nor is it a representative system. In the context of the council, a vote of non-confidence is not a challenge to a government; it is an act of personal violence against the senior administrators.

The university is engaged in a significant process of re-evaluation through the Issues and Options program. Every person in the university has had a chance to participate in the evolutionary process of structural change. The motion coming before council, if it succeeds, will wipe out this hopeful development in favor of violent solutions.

The people of Saskatchewan, along with the staff, students and faculty at the university, have much to lose if the events of the past days proceed to the tragic and startling end which appears to face university council now. All citizens should be aware of the issues, the possible actions and their consequences.

*This letter appeared in the April 14, 1988, Saskatoon Star-Phoenix.*

**HAVE YOU MOVED LATELY?  
HELP US UPDATE OUR MAILING LIST**

Are you receiving your Alumni mailing at your proper address? Is a copy still being mailed to your old address or to your parents' home? Are you receiving more than one copy of each mailing at your present address? Inform us!

The only way in which we can keep our mailing list up-to-date is if you keep us informed of any changes in your address. To assist us with the up-dating of our files, please complete the following form and return it promptly. If you have any Alumni friends who do not receive Alumni mail, please forward their names and addresses as well.

**MAIL TO:**  
**S.T.M.-Newman Alumni Association**  
**1437 College Drive**  
**St. Thomas More College**  
**Saskatoon, Saskatchewan**  
**S7N 0W6**

Name \_\_\_\_\_ Address \_\_\_\_\_

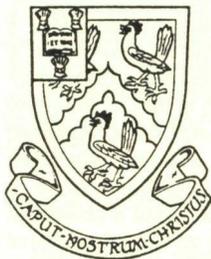
City \_\_\_\_\_ Postal Code \_\_\_\_\_

Place of Business \_\_\_\_\_ Office Phone \_\_\_\_\_

Home Phone \_\_\_\_\_ Previous Address \_\_\_\_\_

Maiden Name \_\_\_\_\_

(Married women, please indicate your husband's full name)



**ST. THOMAS MORE COLLEGE**  
**S.T.M.-NEWMAN ALUMNI ASSOCIATION**  
**1437 COLLEGE DRIVE**  
**SASKATOON, SASKATCHEWAN**  
**S7N 0W6**

