

Oral History Interview with Dr. Terry Murphy
Conducted by Bridget Brownlow on September 22, 2011
Transcribed by Alison Froese-Stoddard, August 2013

BB: Today is the twenty second day of September, 2011. It's Bridget Brownlow interviewing Dr. Terry Murphy. Hello, nice to have you here!

TM: Glad to be here.

BB: Maybe you could tell me your first memories of being a student here at Saint Mary's – What the campus was like, what do you remember?

TM: Well, I remember being excited, thinking I was all grown up. And being quite stimulated and excited by the whole experience. But I remember the campus being small. And I think the student population than St. Pat's High. And yet we were all suddenly college boys. I thought that that was a big leap forward. It was a welcoming, convivial environment, but I do remember the initiation culture, which was pretty brutal. I mean, not just for me – but fortunately it didn't involve binge drinking which has been a problem recently, but you've got to remember, this was an all-male setting with a very strong sports culture. So there was some public humiliation, which was just good fun, but you know, being told to go up to women on the street and propose marriage to them, things like that. But also a lot of physical demands, like push-ups, running around the track... I survived it well enough, but when I think back, it was over the top and probably really difficult for some of the new students.

BB: For sure. And what year was that again?

TM: 1965. I know I don't look that old...

BB: No, you definitely don't look that old. Shocking.

TM: So that's the first weeks, if that's what you are focusing on...

BB: Anything else that comes to mind from those first years in regard to... let's say, the protest culture.

TM: Oh, we're jumping ahead to the last year. It was the age of civil rights protest, and the anti-Viet Nam campaign, and I would say that the protest culture here was pretty mild. I mean, it was a conservative college, by and large, with a pretty strong disciplinarian environment. So we weren't behaving like Ryerson, or Columbia, you know. But there was, you know, a lot of very engaged students, especially in politics, and I can remember there being a... not in my first year, but sometime during my time here, there was a lunchtime lecture series that was called something like the Bear Pit. And I can remember a particular Gavin

Boyd that was a professor in political science, who was reputed anyway to have a background in Australian intelligence – I don't know whether that was true or not – but he wrote a book on China and Southeast Asia, I think and he was quite conservative, and a great supporter of the war. I remember him being confronted at the Burke lecture theatre when he was giving his lectures. It wasn't so much demonstrations or vandalism, but pretty strongly expressed views, and confrontations over things like that.

Civil rights – I mean, people were attuned to Martin Luther King, and Southern Christian movement, but I don't remember anything particular around that. It was a very white campus, that's for sure. Some African-Americans on the basketball team, as usual, and some Caribbean students, but race wasn't a big issue – and Viet Nam was a bigger issue than civil rights. That's my recollection, anyway.

BB: Right. And that certainly matches with the documentation.

TM: More in the Journal about that.

BB: Was the Journal... what are some of your memories around the Journal?

TM: That it was fairly high quality. And there was both the Journal and the photo club, located on the third floor of the McNally building, and the Faculty advisor for the photo club was a Chemistry professor with the name Sabine. Allen Sabine. And he was a very accomplished amateur photographer. Keith Vaughan is sort of in this tradition, right? So there was this independent club, and they would provide their photographs for the yearbook, which I edited one year, much to my disgrace... and also to the journal. And there was some degree of tension between the yearbook staff and the Journal staff, and the photo club because everybody was a law unto themselves. But the Journal had both locally written articles, and - I just had a memory that I'll come back to... Both locally written articles and there was a wire service, I don't know if that's still active, Canadian Student Press or something...

BB: It was huge in the Journals I've read...

TM: And it was very good, and they used to send somebody down to give workshops to the local campus newspaper staff. The memory that just occurred to me, because there was this stuff in the Journal about it, was that Rocky Jones gave one of these talks. And of course, he was one of the leaders of the great Ryerson project with the computer – oh you don't know about that? See, George Williams... Ryerson, I'm sorry, I shouldn't have said Ryerson. It was Concordia.

BB: Concordia. Tell me about that.

TM: At St. George there was a protest that was partly about race, I think – we'd have to go back in the history, but it was in the days of computer cards that stored data, and as I recall, they

threw them from an upper story window out onto the street and destroyed all kinds of records, and so on. I forget the story. But Rocky Jones was even as a student – he was at Dal Law School when he came to speak here, but he had become famous at Concordia. St. George... So I remember, the question of Black Power and so on, being an issue, at least when he was on campus talking about it. Sometime around that period, Stokely Carmichael visited Rocky and others in Halifax. And some of these stories – Jim Walker, who was white, but a historian of Caribbean migration – He was here a couple of years ago sponsored by the Metropolis Centre of Atlantic Canadian Studies. June Morris is a good friend of his. But he was driving Stokely Carmichael around. Anyway, I'm rambling.

BB: No, that's fascinating. That really helps, to know what kind of lectures or talks were taking place, because the evidence is supportive of what you said, that it was very mild protest culture here. Can you help me understand how the Jesuits may have looked at the protest culture?

TM: Probably with some caution. I mean, not undue alarm. But a measure of caution because campuses were in an uproar elsewhere, and I think probably any university administration would be a little anxious in case there would be similar incidents. They didn't have much to worry about, and I don't think they worried about it too much. If they did, I wasn't aware of it.

BB: And what were you wearing to class, in the years you were here? I'm really interested in that.

TM: Ties and jackets.

BB: And jackets?

TM: Oh yeah. Absolutely required. There used to be some comedians who would come from the residences with a tie and no shirt – maybe an undershirt, but a tie and jacket, but the strict rule is that you had to have a tie and a jacket – they didn't say anything about a shirt! And Father O'Donnell, this is going back many years, he taught me Latin, and he was in his final years as a teacher when I was here. But he'd been the Dean for many. And he was nicknamed "Bucky" because if he caught you anywhere other than the gym corridor without a tie on, he'd fine you a dollar. So he was known as Bucky O'Donnell.

BB: So your timeline here – started at '65, till '68. By '68, had there been a change?

TM: Not in the dress code. You know, the basement corridor in McNally Main was the gym corridor. The gym is where McNally East was, below the church. Which meant that you could hear basketballs bouncing during Mass. And the area where the print shop was the locker room. And day students had lockers – it was a bit like high school. And we all had jackets in those lockers – would come to school, and take our winter clothing off, and put

our coats and ties on, but you couldn't leave that corridor without your tie on, or you were disciplined. And you know – it wasn't so bad.

BB: Something nice about a uniform, sometimes.

TM: And there wasn't an official uniform, but a lot of the guys did wear their own blazers with Saint Mary's crests on them as a matter of choice, but it wasn't a prescribed uniform. But it created kind of a business like environment in class. And it was a bit of a male culture, and that reinforced that, in a funny way. The business dress.

BB: Absolutely. In one of the Journal articles, it described Saint Mary's student attire as akin to British grammar school.

TM: Yeah well, that would be a bit of an exaggeration, since British grammar school would have the actual uniforms and a school tie, there was a Saint Mary's tie - as there is now – but that wasn't required. And we certainly didn't wear short pants with our jackets. Or beanies.

BB: Let's look now at secularization. I'm interested in any thoughts or connections you might have between Vatican II and secularization at Saint Mary's.

TM: Hmm. That's a good historical question that I should work on some time. I think Vatican II seemed hugely revolutionary at the time. While other campuses were promoting Marxist-Leninist views, process and culture - radical politics were much more defined than here – there was, within the limits of progressive Catholicism, a tremendous sense of liberation and change and innovation and modernization. So it created a much more open atmosphere. And I think, at least indirectly, that culture that came out of Vatican II which was really more liberal minded than I think current Catholicism is, in a way, probably served to phase out the mentality that had lasted for more than a century at least, of separate religio-ethnic institutions to protect the integrity and the persistence of Catholic observance and Catholic belief. There was much less fear of openness to the rest of the world, and that was largely the message of Vatican II, that they were updating the openness to the secular world, and certainly to other faiths at least, other Christian denominations. So I think it was a mindset that contributed – I don't think that there was a cause and effect link in the sense that you could trace it in documentary terms, or directives from one Church authority to another, but the mindset changed dramatically.

BB: That's interesting. Now would you have been aware as a student at the time that the period that you were a student there were intense negotiations between Saint Mary's and The Mount... Would you have been aware of any of that?

TM: Yeah, we probably were misinformed, but we heard lots of rumours, lots of talk about it, yeah. And part of it was the move to admit women to Saint Mary's was perceived by the

Mount – or we perceived the Mount to perceive that as a threat, and I think they probably did. What was really going on in confidential negotiations, we had no clue. We realized it was an issue, it was all tied up whether women would be admitted to the regular programming at Saint Mary's.

BB: And now, would that have been, if you can recollect in your first couple of years – would that have been on your radar, or would that have been more towards the end of your time...

TM: Towards the end. I was only here three years, remember. In those days, if you had Grade 12 with strong grades, you get a three year BA, right? Which was different from most of Canada which was a British tradition. And there were students, including some of my classmates from high school, that came after grade 11, and did four years of university. But I digress. But in my first year, I don't remember that emerging as an issue and I wouldn't have been as attuned to the student politicians, because you know I was a freshman, and was worried about keeping my scholarship, spent most of my time in the library. I got over that after about a year. (laughs). But I think my first year experience was quite a bit different than year two and three. I emerged, and I was never on the student council that I can remember, but I was active at meetings and the yearbook, and you know...

BB: Various other activities....

TM: Right, I was involved. But I remember the issue of co-education as emerging mostly in my final year.

BB: OK.

TM: I don't know if it emerged on the horizon on my second year, but it was much more prominent than '67, '68.

BB: Yes, it only starts to appear in the Journal really in '67. So what are your memories around that, around talk on campus, your friends...

TM: Well, what I remember is, the division of opinion. Part of the reality, and this doesn't coincide with the division on that issue, but I think one of the salient features in Saint Mary's in those days was the distinction which probably exists in another form now, the distinction between day students and residence students. And the day students were overwhelmingly local kids from St. Pat's and so on. And the residence students, not exclusively, but to a large extent were from out of province, and even out of country, American students, Ontario students... And there were others – I remember having friends from distant Porters Lake who had to live in residence because the commute was too far. And from Cape Breton, and so on. But there was a pretty sharp distinction between the local students and the residence students. And you know... mild tension, I would say. The local students were 'local yokels' and the perception of the residence students were exotic

Americans with all the latest styles and attitudes... So I think among the residence students, there was probably a – this wouldn't have been universal, and this is not a scientific observation – but I think there would have been more opposition to the admission of women from those who lived here because it was an all-embracing culture of a boarding school. And even those who lived here, and the first years who moved off campus – I mean, Saint Mary's was their home in Halifax, and some of them, at least, valued the male camaraderie that seemed to be threatened by the admission of women to the club.

BB: I've heard it described as Notre Dame without the chicks.

TM: Right! (laughs) And I would have thought that – and you and I have talked about this without a tape recorder, that people like Father Hennessey were very supportive of that culture. And probably not very happy about the change.

BB: That's come from other interviews. Yes.

TM: So I would certainly be exaggerating if I said there were lines of division were between residence and day students, but I mentioned that distinction because that was one of the salient realities about coming here as a local student. And then, there was certainly a division of opinion about whether women should be admitted. The majority were in favour, and some of the very articulate student leaders like Bob Chow(?) was certainly campaigning for that. But there were some prominent guys on campus – and I hope I don't get sued for libel saying this – my recollection is that Skip Holler (?) who was very prominent guy. Big man on campus, as we used to say. He opposed it. That's my memory, anyway. Don't sue me, Skip!

BB: He doesn't come through.... There was some opposition that comes out in the Journal and I'd have to go back and look again to see, but that was noted. And say, for instance, Larry Hood was open about his resistance and opposition.

TM: Speaking of Cape Bretoners who live in residence, right?

BB: Right. And this division between day hops and residence students also, I found manifested in areas of other protests that were happening on campus. Residence guys didn't like it when the day guys would protesting against the food because they had to stay and eat it, and the day guys were heading home for supper.

TM: To mother's cooking. Right.

BB: So that's fascinating. So the majority would have been in favour. Did you have a sense of why they were opposed? Just to keep the male sort of 'Notre Dame' kind of

TM: Yeah. Absolutely.

BB: Mike Larson speculated in the interview I did with him that resistance to co-education was... Oh, I'll go back to that. I'm losing my train of thought. So most of this was just to keep this sort of male institution... In what ways would you have seen that manifest itself?

TM: The opinion,? There were very vocal discussions in the common room, and the student centre, and probably in the Journal. We had a lot of conversations, and arguments over coffee.

BB: And we've talked about this elusive protest in the spring of '68.

TM: Spring of '68. I'm at least not sure it took place.

BB: Yes, it definitely took place. Can you tell me about what you do remember about that?

TM: My memories are kind of episodic – I remember students gathering in the gym, and a number of us speaking about the issue and how we had to make our feelings known. And part of what I remember about that, was - and again, I don't want to get sued, but the late Rick Montecello, who was another prominent figure on campus, a guy from the Boston area, who was a mainstay of the drama club, and a very talented actor. But a bit of a wild man, and the kind of personality when there was an opportunity to make a demagogic speech, he wouldn't miss it. And he was on the stage, firing people off for something a little more aggressive than what we had in mind. I remember coming behind him and contradicting him, and being threatened by...

BB: Was he pro or con?

TM: Oh, he was just in favour of a protest. (laughs) But he was supporting the idea of co-education, but I think he was more into the rabble-rousing than anything else. And he was a very charismatic character. But I think in my own conservative way, I was getting alarmed that it was going to get out of hand if he got sway of the crowd. I don't think there was as much danger of that as I imagined, but I do remember opposing him from the stage, saying we had to go about this in an orderly fashion. Which puts me right in that character of mild protestors. And then my memory, which I hope isn't invented, was us gathering in the fairly recently built student centre...

BB: When they moved from over... you moved across to here?

TM: I don't think the whole student centre was built, some floors, but again, at the risk of inventing memories, my mental image is being on the first floor, cafeteria setting, not as modern as the current one, but something like that. And the strategy was that we would not go to class. I don't remember any big march – there might have been – but I remember the scene in the student centre. And I thought we had been coached to have our picture taken while we appeared to study. So that we would be seen as very responsible student protestors.

BB: Protesting, yet studying.

TM: ... We weren't going to class, but we were keeping up with our books. My recollection was that there was a Jesuit named Bob McDougall who had a background in communications and PR, who was the one who coached us to do that. He was an interesting character.

BB: Interesting!

TM: And every time I tell this story, I'm afraid that I'm conflating a couple of different memories... I don't know.

BB: You were the only that we've been able to find who can actually cite the story! It's quite interesting, because there's nothing quite else in any of the other available documentation that speaks to this, and I think I know why, I figured out why, but...

TM: Strange. The other memory that I have is of Laurie Smith, the director of student services, or whatever it was called, he had been my vice principal at St. Pat's, and he came here as director of student services. Bob Shaw and I went into his office, and he was talking about how to resolve, get the students back to class, and how do we do this. Of course, Bob and I were both conservative, I had no official position - I was just a buttinsky, I think - but Bob was the president of the student council, so there was a discussion about how to end the strike.

BB: How long would it have gone on for?

TM: Oh, a very short time. A day or two.

BB: Just a day or two.

TM: But soon as it had taken shape, it was then Laurie Smith's job to see how bring it to conclusion. Now I can remember - I shouldn't confess this - being kind of wound up and kind of hyper and talking too much, and Laurie Smith saying, why don't you leave Bob and I alone and... I was politely dismissed. I wouldn't shut up! And I also remember the President, it was Father Labelle, Henry Labelle, talking to the students, I think in the gym. And when I picture it,

BB: You can visualize the gym.

TM: Yeah, I make these things up all the time. I remember sitting in the bleachers telling us in so many words that the Bishop had agreed in principle to make the change. But that we should go back to class and it would take care of itself. And I think that worked.

BB: And that fits with the documentation.

TM: Does it? OK.

BB: It does.

TM: I remember somebody saying, why won't you tell us what's going to happen, because he was being oblique. And I think it was David Biggens, who taught English saying, if you had been listening carefully, he did just tell you what's happening.

BB: Right. Read between the lines.

TM: I think that took us back all to class.

BB: Right, OK. Interesting. Do you recall a professor that was here named Sarabia? S-A-R-A-B-I-A?

TM: Well, there was a Jesuit who was Cuban.

BB: Right. I think we talked about him before.

TM: I'm not sure, I meant to look that up for you, whether that was the same person you were talking about. But it could be.

BB: And the other protest that featured – now, it would have been the year after, 1969 - was –

TM: Keith Sutherland. I remember about that. It was a kind of protest... I went away to graduate school and came back in the spring, and actually taught here, which is a scary thought – after one year of graduate school. So I was still very much in touch with what was going on here.

BB: I forgot to get those details from you again, You went to graduate school - where did you get your graduate and PhD?

TM: Fordham. I didn't do my PhD, but I did do my MA. I started a PhD, and then transferred to Newcastle. Fordham was a Jesuit university in the Bronx. Still is.

BB: Did you enjoy your time there?

TM: Yeah, I did. New York was a bit overwhelming for a local yokel from Halifax to just get off the boat, literally, and being thrown into it. But yeah, it was certainly a big change. Fordham is a good school, huge graduate - contingent of graduate students in theology, as it was called then. That was closely related to the Vatican II, and the excitement...

BB: An exciting time for you to have....

TM: And a lot of nuns and priests, but a lot of lay students like myself, too. I think there were, if you counted the part-time graduate students, about 150 of us. And there was an entire faculty for the Graduate studies only, and undergraduate theology department at the

downtown campus. There were perhaps a dozen, or 14 professors who did nothing but teach grad students. A big operation.

BB: Wow. Now in the 1969 and '70 yearbooks, Labelle writes his letter to the graduates, and it's very prophetic. I mean, he's referencing Vatican II, he's referencing women coming and everything ... And I've heard in various other interviews that he was really quite traumatized by the amount of backlash. It was really quite difficult for him. Do you remember him, what he was like?

TM: Oh yeah, very gentlemanly, elegant sort of guy. As I recall his discipline was probably philosophy – I don't remember him as a teacher. He was a very thoughtful... you know.... I was going to say, a man's man – but not in the sense of being particularly strong or physically imposing, but well-educated, rather elegant, refined gentleman. That's how I remember him. I remember him being friends with Bob Stanfield, too, who lived in The Oaks in those days, that was his family home in Halifax. I think Labelle used to regularly play crib with him over there.

BB: Really!

TM: So he moved comfortably in those circles. Jesuits were kind of gentleman clerics, anyway. When I went to Fordham, it was the same thing. They were sophisticated, cosmopolitan, almost all of them had at least another language, besides the classical languages, they had years of education, part of it usually in another country or continent. Labelle was very much that type. But not condescending or snobbish. I quite liked him. At least as much as a student would have contact with him.

BB: He was here during a very difficult time.

TM: Yeah. And he met a bit of change in his life too, by getting married. We still joke about Father Labelle's wife... (laughs).

BB: Now, others interviewed have commented on – there was a sense, even before the Jesuits, that the time had come that they could get married, and led to a lot leaving.

TM: Yeah. And a lot of diocesan priests too. It was a very difficult time for the Archbishop because a lot of his clergy was leaving. And he himself was a hugely well-educated and sophisticated person, but I think he had a very difficult time, and I think that Saint Mary's and the unrest about co-education and other things played into that. I'm not sure if he didn't decide that I've had enough of this – the diocese trying to manage his college. It had, over the history of the university it had tensions between the Bishop and the religious orders, like especially the Christian Brothers who came in to run it. Then there was a falling out, and there had been a controversy between the Bishop, I mean Archbishop and the laity over the funding and the money being taken out.

I checked with my sister about the basement churches, and my memory of that was correct. Except the reason I gave – The initial reason, she said, was. There just wasn't enough money. Because Bishop McNally took the money for the college initially. There was only enough money to get started, so they got started and they raised money and completed the projects. But in the middle of that process, he did take money, and that was deeply resented. And my own family was an example – there was a very ambivalent attitude towards the college. On the one hand, resentment that the college had been taken specifically for a South End campus, on the other hand, a lot of pride because this new college was a symbol of the aspirations of the Irish Catholic community who had been overwhelmingly working class. So they had college in a brand spanking new building on a nice campus with . So they were going to either love it or hate it.

BB: Right.

TM: But I think that's part of the broad context – the Bishops tribulations, he had a history of tribulations with previous bishops, and then you know – I don't know what the relationship was between him and the Jesuits was in terms of the contract, and whether there were tensions there – I just don't know.

BB: Studying in the area

TM: And then there were students clamouring for co-education, and perhaps the Sisters of Charity lobbying against it. I think in some ways he just had enough.

BB: And in fact, it's quoted almost exactly from – maybe Larry Murphy, or Stuart, in oral histories from '93 – they said that almost exactly. He'd had enough, he washed his hands of it – I'm not dealing with this university any more. Just can't.

TM: So I don't know if I absorbed that from other conversations, I forget whether it was my own independent impression, but I'll take credit for it.

BB: No of course, it makes sense.

TM: He lived through a period of real crisis. The adjustment, in retrospect - Vatican II seems almost quaint compared to some of the political changes that occurred in the world. And also the religious changes that came with mass immigration and globalization and ... But back in those days it was pretty heavy and both exhilarating and confusing. Rapid change. From a world that seemed not just stable, but almost eternal.

BB: The student perspective of secularization was almost non-existent. There's very little – maybe one or two articles in all those years in the Journal surrounding secularization. Co-education was the big issue – barely no one noticed that the university had gone secular.

TM: Yeah, and I don't know how much... I mean I guess the change was incremental, so in the daily life of a student it didn't necessarily make a huge difference. I mean, you didn't have to go to Mass anymore, some people did – but you didn't have to. In the old days, you probably had to say the Rosary at night, too. So there was no supervision of students' religious lives. No prescription about testifying that you believed in this, that or the other thing. So in the daily life of a student it probably didn't make much difference, especially because Jesuit professors stayed. They had dwindled in number by natural attrition, and through the expansion of the college, but they didn't disappear when secularization occurred. People like Father Murphy, the chemist, and Larry Murphy the theologian, stayed on for quite some time.

So I think co-education was a much bigger issue. They weren't identical, but they were linked. And then there would have been negotiations that we weren't privy about the financial aspects. Saint Mary's taking out a mortgage and buying itself from the diocese and... I don't know if the diocese had financial motives for the deal, but I doubt it, in those days. I think the pews were still quite populated. Church collections a lot healthier than they would be now. I don't know. I don't think it was really motivated by a desire to ... Well, properties were sold. The Quinpool center was all diocesan property so...

BB: The Good Shepherd..

TM: Yeah. And the Holy Heart cemetery and I don't know if they were sold because the money was needed or if they were sold because they were so underutilized that they couldn't justify it anymore. Just don't know. There are a lot of things I don't know, you know? (laughs)

BB: But you know a lot, too! Mike Larson - that was one of his points, that the impact of secularization was probably more deeply felt by the greater community than it was..

TM: Yeah, and I think there was backlash. My guess is that some of it would have come from the alumni. When Mike Larson – I'm telling secrets now – when he became Dean, I was in that competition and I was unsuccessful. And I can remember being asked in the interview by Ken Osman - what would I think about the Catholic character. My answer was something like, there was a historical reality, but I thought that previously religious institutions like Saint Mary's had morphed into havens for liberal studies, liberal education and in that way they kind of preserved the tradition. Emphasis on humane studies. I don't think that answer was satisfactory. I think I should have been more attuned to the sentiments of the alumni who were very faithful to the tradition of the Catholic college. They may not have been the most faithful Catholics, but they still liked the tradition, right? And so the admission of women and secularization might have elicited more backlash from alumni than from current students, by far.

BB: Well, that makes sense, doesn't it.

TM: And faculty. You felt a certain ownership, that many of us sacrificed in the first place to build it, and now it appeared to be stripped and probably there wouldn't have been much information about the financial terms of the deal.

BB: And you know, it's so funny how – when I look back, some of the pictures in the yearbooks in '69, '70, those years particularly. There's all kinds of pictures of naked women in there.

TM: I remember....

BB: Yeah, and by today's standards, you wouldn't get away with that today.

TM: Yes, it was post-Catholic, pre-feminism.

BB: Right! That's exactly it! (laughs)

TM: There was a controversy, and I don't think it started at Saint Mary's, but over a special issue – it might have been at Acadia - there was the recent one, you know that “The girls of Saint Mary's”

BB: The calendar.

TM: Right. But this was a special issue of the student newspaper. I think Acadia did it first. Did Saint Mary's imitate it, or just defend the freedom of the press, as it were. But there was a hell of a fuss in the '60s about that.

BB: I'll have to check that out.

TM: Sandra, my wife might remember it. They weren't naked, but they were provocative.

BB: Right. It's quite shocking, and things around alcohol, like you pointed out earlier on, that the amount of drinking and related activities and things going on - by today's standards would never be accepted.

TM: Yeah, and I mean not that there wasn't drinking... I can remember a great controversy about seven women – we would have called them girls then - were expelled. And they had been at a party with Saint Mary's guys who had had an off-campus residence, and it got late, and you know, drinking and partying... They stayed overnight instead of going back to the dorm. And they were actually expelled. And they were known in a way that I'm not particularly proud of – they were known as The Magnificent Seven.

BB: Well, Anne MacGillvery – she said that, it was only 15 years ago that The Mount would even allow your father, your brother, to help you move your bags into... So the strict regulations at The Mount.... Wow.

TM: You didn't get past the door of Everistus Hall, I'll tell you!

BB: Well, I know that we're running short on time, and we could probably talk for much longer, but I'm very grateful for what you've shared. And this is a great contribution.

TM: Well, it's fun to talk about it, but it raises all kinds of questions in my own mind, and frustrations about being unsure of my memories. It makes me want to go back to the sources myself, and get the story straight. And I probably told you all kinds of misleading things.

BB: No, much of what you said is validated by other interviews and documentation. It's very very helpful.

TM: I must get together with Mike Larson to see if between the two of us, we have one brain left.

BB: that's wonderful. Thank you very much.

TM: My pleasure. Thank you for the interest.