

Oral History Interview with Pat Crowley
Conducted by Bridget Brownlow on March 23, 2011
Transcribed by Alison Froese-Stoddard

- BB: Ok, so today is the 23rd of March, 2011, and its Bridget Brownlow interviewing Pat Crowley about his experiences as a student at Saint Mary's. Hello, Pat. Thanks very much for agreeing to meet with me.
- PC: Ok.
- BB: I'd like to get started with asking you for your place of birth and your educational experience. Sorry, your educational history.
- PC: Ok. I was born in Saint John's Newfoundland, February 21, 1950. I came here to Saint Mary's in September 1968.
- BB: September '68, so you were 18.
- PC: 18.
- BB: And why did you choose Saint Mary's?
- PC: Oh, that's an easy one. I was, for some reason, my parents wanted to get me in a strict environment, whatever. Anyways, I was accepted at St. FX first, and then my father, who was from Ireland, he went to the Jesuits in Ireland.... I went to Jesuits in St. John's, and he just said one day, he said, Look. I think let's apply to Saint Mary's because that's a Jesuit school, you're going to the Jesuits now, and I had great respect for the Jesuits, at Saint Mary's. And back in those days in St. John's, the Catholic kids went to St. FX or Saint Mary's, or Saint Francis at that time, same time also. And the Catholic girls went to Mount St. Vincent. Protestants went to Acadia or Mount Allison.
- BB: So there was no Catholic university in Newfoundland?
- PC: No, there was Memorial. I think my mom, they wanted to send me to a smaller university. So anyways, when he wrote the application letter to Saint Mary's, a personal letter came back from Kevin Cleary.
- BB: Really?
- PC: It's a funny story, actually. Kevin was the registrar at the time and my father was a family doctor in St. John's and was looking after his parents. And he knew the family well. So he said, when he got this personal letter, he said, oh, that's settled. That's where you're going, to Saint Mary's, because I know this family and this and that.. And anyway, when I came up with my father, and the first person we met up with was Mr. Cleary, and his office at the back there, and at that time, there was a big mound of dirt you could see

from his office, and that was the football stadium being built. They were just starting that then. And so the funny story is that Kevin – we became friends after that. And his – the day we got married, his wife was having her last baby, their sixth child, the same day. So they couldn't come to the wedding. What happened was, when I went onto the Board, the Board of Governors, that is, as alumni rep, he was already on as alumni rep. And I said, now, Mr. Cleary, what do I do? Do I have to introduce myself or something, He said, "Now listen. I looked after you your first day at Saint Mary's, I'm going to look after you your first day on the Board." So anyways, the fun thing, what really makes this story come around, is my daughter when she was doing her practice teaching. She was at school and she was talking about Mr. Cleary who was her teacher, so my wife said ask him if his birthday is December 16, 1972, and she said why? She came back, and yup. It was Mr. Cleary's son. The whole thing came full circle. My daughter learning her teaching career from his son.

So that's a little Saint Mary's story, but that's how I ended up coming, and that was 1968. And at that time, what we called the old residence, which was the wing of McNally, the North Wing, was still in operation. The dining hall for the first term was still in the McNally building and...

BB: Where was the dining hall?

PC: Fourth floor. The top floor.

BB: Was it? Ok.

PC: It wasn't the McNally then, it was just the Admin building. The main building. I was the first one in the low-rise, I was the first one in high-rise one, which is Rice now, and then – this was my second term in my first year, so January '69, they opened up the dining hall.

BB: Right, ok. So the actual cafeteria. There must have been a kitchen up there in McNally then.

PC: Oh yeah, the top floor. See, you have to remember that there were two residences. The Jesuits were there also on the South wing.

BB: Right. Jesuits were the South Wing.

PC: So when I have alumni come into the office and they say, like, were there that many Jesuits here? Well, number one, you have to remember is that the Jesuits weren't bunked 2 or 3 to a room, they got their own room, and they would have their own private bathroom and shower, and they had a little study. Because one of the old yearbooks has the architectural plans, and they had a common room on every floor, they had their own

chapel, they had their own dining hall, so it was pretty easy to fill that out. But still, back in the mid to late 70s there was still 25-30 Jesuits.

BB: Really!

PC: Yeah. I'll bring you...

BB: Still living over there!

PC: Yeah. And teaching.

BB: Well, I know some of them, I guess, I would have seen through the other oral histories, Larry Murphy, and...

PC: Well, my first year here the president was still a Jesuit. Labelle.

BB: Labelle, ok. Right.

PC: And there were a lot of Jesuit professors here. And when I say there were 25 to 30 Jesuits, they weren't like old, retired Jesuits...

BB: They were active.

PC: They were active, PhDs, full-fledged professors. And also, the old timers will tell you, when the high school was here, there were more Jesuits here. Because they had what they called Jesuit Scholastics that were teaching high school.

BB: Right, right. Interesting. And so did you come here with your father to see the campus before...

PC: No, no. No it was the first time.

BB: So what do you remember from your arrival here.

PC: Well, I just, we just asked the hotel how to get to Saint Mary's, they told us, and we walked down, and I was amazed but by father just left me on my own for registration and that. Funny thing is, in registration, I was nervous, didn't know anybody, and then I heard a voice, and it was one of the priests, one of the Jesuits from my high school who just got transferred into Saint Mary's.

BB: And what was his name?

PC: Father Conlin. And he was our guidance counsellor at my high school, he was in, and I think he was guidance counsellor here. And he got transferred in from Gonzaga. And then, getting into residence, I think the big thing was, I was meeting people from everywhere. Like, growing up in St. John's, it's an island, you don't get to see too many

people. My roommate was a black guy from Newark New Jersey, who came up here to play basketball.

BB: Right.

PC: And of course, in Newfoundland, we... There is no black population. So this was all new to me. There was an awful lot of Americans here at that time, for various reasons. Number one, the Vietnam War was on, so there were a lot of student deferrals to get away from the draft, but a lot of them had just come from Vietnam also, so. But the big thing about the Americans that people fail to realize, is that this was a cheap Jesuit education.

BB: Right.

PC: I get this a lot, when I go down to New England states and the older alumni, they'll tell you, Saint Mary's, as a Jesuit university – there are certain standards and requirements at Jesuit universities has to have. So a degree from Saint Mary's was equal to a degree from Gonzaga, or Georgetown, or Boston College, or Holy Cross, same thing. Because they had those certain standards, like the Sacred Heart Convent schools do, they had certain standards you have to abide by. So for Catholic families in New England, this was a cheap Jesuit education. And it was a good degree to go back to the United States with, it was a degree from a Jesuit University.

BB: Right. That's interesting.

PC: People don't realize that, that the big role that the Jesuits played here.

BB: That's right, that's very important. That's a very important observation.

PC: And not only in... they had leeway. You know, the student didn't have money to make it, they'd fund it.

BB: Wow. Ok, so you were... so there you had Father Conlin saying hi to you...

PC: And then two, three days before graduation, they turned co-ed. That was the other thing. But there was only... you'd have to check the records, but I think that there were only four or five girls that registered. The first year.

BB: In '68.

PC: '68, yes.

BB: So you arrived right at the same time they were...

PC: Went co-ed. Now. The other thing is, is that Sacred Heart had a junior college then, and Mount Saint Vincent was the university. They – the girls from those universities would

come down to Saint Mary's to take classes at Saint Mary's. Now, you knew who the Sacred Heart girls were because of the school uniforms they had to wear. But the girls from... when you saw girls around campus – I shouldn't say girls, I should say co-eds – you didn't know if they were secretaries, or from The Mount, or wherever because there were so few of them.

BB: Right, right.

PC: And the next year they came in droves, of course. But the first year...

BB: In '69...

PC: In '68 there were none...

BB: So you noticed a big difference.

PC: Oh, yeah.

BB: Ok.

PC: And I found out the reason why, because I can remember asking Kevin Cleary this just before he died, about a year or so before he died, and I said, "What was the reason why they turned co-ed?" And he said that the reason was, they knew they were going to go co-ed, but the president of Mount Saint Vincent said at the time, she said, "If you go co-ed now, you'll ruin my registration." This was back, say, in the winter of '68, you'll ruin my registration. So when they announced it, they announced it just before it happened, and then I can get prepared for '69/'70. Announce it now, because as you know, universities in winter are planning for their September registration.

BB: That was Catherine Wallace.

PC: Yeah. Probably yeah. Mother Wallace. So she said, you've ruined our registration, I know it's coming, but give me 18 months instead of, you know, 6 months.

BB: Did you, Part of my study is looking at this series of failed negotiations between Saint Mary's and The Mount. Were you aware of any of these...

PC: No.

BB: This would predate your time, I mean they would have started around '64 or '63.

PC: No, but I do know that when the girls came, or when it went co-ed in '69, half of the residence, half of the low-rise, was women's residence. And they were the real trailblazers, because you have to remember, this university was built for men. So there's all kinds of little things, like if they went to the gym there was no changing rooms. Little

things like that, you know. There was no public washrooms for them. You know? Everything was built for men.

BB: Yeah. I will be interviewing Ann McGillivray...

PC: Yes, she was here when I was here.

BB: Yeah. So she was a residence... don, what do you call a female, don?

PC: Yeah.

BB: Yeah, ok. So she'll have an interesting perspective on that. So what was it like, I mean, obviously it might have been difficult to figure out where the girls were from, there were such few numbers...

PC: There were so few of them. You may have one or two in your class. I think I had one in my class but there was four or five co-eds among all those males... you know. But the big thing for me, like getting back, I remember the excitement of football season.

BB: Yes.

PC: You know back then, kids today, they work three or four jobs just to get through school so they don't go to the games like we did. But Saturday afternoon, that was a big thing to go to the football games, and that was exciting. And the school rivalries between Saint Mary's and St. FX, and the city rivalry between Dal and Saint Mary's were sports, and we went to all the games. That was part of university life. Now granted, we lived in residence, so.. but still, we

BB: You really embraced that.

PC: Yeah, and everything was on campus. Now they didn't have a pub on campus, but the drinking age was 21 then, so you know, if we got any beer in the room, one of the older guys got it for us, but still... There was no pub on campus, you probably couldn't.. everything was done on campus. They had dances on campus, everything was, you know. And you know, if you went to the Halifax shopping centre, that was a bus ride. That was the other end of town.

BB: Right. What was the name of the pub out there that people would go to?

PC: The Green Dory. That was long after I left. Oh yeah, that was long after I left. The big pubs when I was here was the Midtown, the Derby, and the Piccadilly.

BB: Oh yes, the Piccadilly.

PC: And the Lord Nelson. Because it was so close. That was the closest one. But Spring Garden Road was the extent of our... that was it. That was the border. Because we could

walk to Spring Garden Road and back. But if you didn't have a car, you had to take the bus to get out to the shopping centre that was really a big thing. So everything, like I say was on campus.

BB: Now, would you have considered yourself a conservative student when arrived, and... I'm putting that in the context of the hippy days and all that...

PC: Yeah, uh, when I arrived... You know, I was into the rock and roll like everybody was, like I was 14 when the Beatles came out, so that was the age that you started to listen to pop music and things like this, so, but of course... young. We all wanted to grow our hair long, but we weren't allowed. We weren't allowed in high school to grow your hair long, you know, and your parents didn't allow you to grow your hair long. So then when I came home at Christmas, with hair down to here and a moustache, that was... you know, everybody went, what happened to him? Yeah. Maybe the moustache happened the second year, I wasn't old enough to grow one the first year, but the hair was long. And I still get things in my yearbook when people look at it, and they see me with the long hair and the big moustache, they go, wait now, I got a haircut and... But everybody had long hair then. So yeah, that's an interesting, a good point because/...

BB: There was a cultural thing going on.

PC: There's a whole thing, from the time you turned on the television, there was always university demonstrations, especially in the United States, because of the anti-war demonstrations. So you got your left wing, or people who wanted to demonstrate here, they'd demonstrate against anything, because they felt like, we've got to do this too!

BB: Right!

PC: Everybody else is doing it. And at that time, we didn't have Aramark. We had a German guy called Hans Moristat. And he had the catering contract here. So he looked after the food and that. We all that it was great – it was institutional food, it wasn't like your mother's cooking, but it was pretty good. And what happened was, we had this big demonstration, a protest about the quality of the food. And then all the residence kids were looking, going... we're not protesting... it was all the day kids. We couldn't understand, because here we were, a big march against poor Mr. Moristat, and all the people marching went home to mom's cooking. We had to go up, and we felt so sorry for him, and we had to go to supper that night, and we didn't know if he was going to throw something or... But there was no residence students out there protesting. But that was the thing – they'd protest against anything.

BB: (laughing) That's hilarious.

PC: And in my second year, they had a big protest, they had a strike here. And you know what that was about...

BB: That was '69?

PC: '69. Fall of '69, and there was a curfew in residence. Ok, for having women in the rooms. And I forget the details, I think it was 10:00 on weeknights, and midnight on weekends, or 1:00 in the morning on weekends or something like that? And then women had to be out of the rooms. And this came into the forefront when the high-rise one came, because there were apartments there. Before it was just rooms, but now you had rooms with kitchens and bathrooms and things like that..

BB: Fancy.

PC: - so you could have parties in a proper apartment. And so then the big protest was that... yeah, I think actually it was a strike, and they wanted to have it 24 hours. I think that's what it was, 24 hours? On the weekends?

BB: So when you say strike, like how do you mean...

PC: They didn't go to class.

BB: (laughs)

PC: And now, Father Labelle was still the president, so he's... the poor Jesuits didn't know how to handle this, because you know... there you had, you had the females in the residence, and I think it did get changed, I think it changed to 24 hours.

BB: Isn't that funny. I just wanted to touch on what you said about... I'd heard from someone that Father Labelle really struggled a lot with student, you know, outrage...

PC: Oh yes, he did.

BB: ...and you know, criticisms and all that.

PC: That's right. Now, I was 19 or 20 years old at that time, but I heard that and you could see it. Like, he was flabbergasted when the student strike went on about the curfews in residence, you know? Because they came from a structured environment, and they weren't faced with this before.

BB: That's right, and I suppose in some of the oral histories that I read at The Mount, the Sisters would have struggled with the same thing.

PC: Exactly. Yeah.

BB: And often, of interest to you, they all made comparisons about what they had at Saint Mary's, they had a better salad bar at Saint Mary's, or a better hours, or... the girls would complain a lot. Yeah.

PC: And we, I can remember my first year, getting on busses to go out to dances out there. Out at The Mount.

BB: Did you really? What was the atmosphere like out there?

PC: Oh, it was great. Get a busload of men from Saint Mary's (laughs) all laid out on the hill. Like, Halifax was pretty big then, you know what I mean by big, it SEEMED big. Yeah, but to get out from Saint Mary's to Mount St. Vincent was quite something. And I can remember the nuns from the Sacred Heart phoning our residence, they needed dates for the convent formals!

BB: Did they really?

PC: Oh yeah, they would phone us.

BB: That's hilarious. So by the time the women arrived in... really arrived in '69, did you notice that really, anything you can remember about that?

PC: Oh yeah, it made a big difference.

BB: Did it?

PC: Oh yeah, See, my first year.... I always think about my four years at Saint Mary's as like, um, as part of the old and part of the new.

BB: Yes, you did...

PC: I caught the tail end of the old school, I caught the tail end of... I didn't live in the old residence, but I had friends that were over there. So I know what those rooms looked like, I was in them. I ate in the old cafeteria, even though it was only for one term, but I was there. The Jesuits, it was the last year of the... old school, of the all-male school, I mean. Your upperclassmen, you hear their stories, of how they had to go to mass every day. And how they had to wear a sports coat and tie to class. And these were guys who were only two or three years ahead of you. I was in the midst of all that change, so the first year, it felt like a small school. And residence was like the low-rise, and a couple of floors of the new, and it felt like a small school, it was all-male, you know you had that... I don't know, macho type thing, where, we're Saint Mary's, the best football team, the best hockey team, we're a bunch of guys, you know. Then the next year we came in, and all these girls were here. And then that whole high-rise was built.

BB: Big changes!

PC: Big population, student population jump in residence. Now, they closed the old residence, but still they filled that whole new one. And took in two houses, A and B houses, of girls. So when you think of that, that was a big change, but I think the biggest change from being in residence was going into the cafeteria every day and seeing all the co-eds. All the women. And having women in your classes. And then all of a sudden, you didn't have to go to Mount St. Vincent or to the Convent to get a date, they're right there, you know what I mean? And then it just snowballed. But it was a big change, and it was a bigger change for the Seniors.

BB: Was it?

PC: Yeah. Because it meant they went through first year, second year, third, and then the last year...

BB: Now this is quite a special interest to me. Now did you know of anyone, a fellow students or faculty or staff who were not supportive of the women coming? Who would have complained about it?

PC: No. No. I'm not saying, not that I can remember. And you can remember, I'm in the residence, so I would have been... and you can remember just about 99.9% of the guys were glad to have women around!

BB: Yes, that's right! And it's interesting that I've heard from other people that in interviews, some of them the women themselves, that they were happy to be here too!

PC: Oh, god, yeah.

BB: They quite enjoyed it.

PC: I remember one guy telling me his sister came in the year behind him, you know, came in '69. And he was saying, she can't wait to get here. And all her friends can't wait. Why not? Like all these guys? They came in droves.

BB: (laughs) Did you meet your wife here?

PC: Yeah! She was at the Sacred Heart Convent, and the first dance I ever went to at Saint Mary's, they were in the old gym. And they would have live bands and big dances. And there was a friend of mine from Saint Mary's, or from St. John's, I mean, we went in, and I saw her, and back in Newfoundland in those days, they didn't have grade 12? So a lot of Catholic girls went to Sacred Heart for grade 12 or for high school. So I saw her and asked her for a dance, and she said she went to Sacred Heart Convent. A lot of my sister's friends went there, and I mentioned that, to make small talk, the friends of my sister. One of them happened to be her roommate. And then the next year, getting back to that grade 12 story, my sister went there because she was too young to go to university,

so I'd go down there and visit my sister, and see my wife a lot. My third year, I started dating her.

BB: Ok.

PC: I met her at the first dance I went to.

BB: Isn't that interesting!

PC: She used to come down here quite a bit.

BB: Did she?

PC: The convent girls would come down here quite a bit. And she was from Cuba, and there was a Spanish priest here, who spent time in Cuba during the revolution, and she used to come down here visiting him a lot.

BB: So what brought her down here, this is a bit of a side track, but what brought her from Cuba to Halifax?

PC: She was, her family was supposed to leave, and her brother was.. the military agent changeover, they had to stay, she had her visa, and she had to go to New York to live with an aunt. And her aunt was single and living by herself, working two jobs, and didn't want to leave her by herself in an apartment in Manhattan, so she sent her to boarding school here, which was the Sacred Heart. And there were a lot of Spanish girls there, and then... that's where I met her, and then... That's why I knew the Rojos so well, they were Spanish, friends of this Spanish priest. So there's always a Saint Mary's connection, because when we had our first kid, the Rojos gave us their crib...

BB: Did they really?

PC: And then we had for Natalie, our second, then when Monica who used to teach here started having grandchildren, we had to bring the crib over. So there was always a connection. Something about Saint Mary's.

BB: Yeah!

PC: And where our office is now, a professor lived across the street and she – her daughter went to Sacred Heart, and she got a weekend pass to go to their home. I used to double date with them. Right across the street from where I work now.

BB: Nice!

PC: Yup. Always a connection.

BB: Always a connection, that's right.

PC: So that's how I met her, and then she came to Saint Mary's. We got married at the Sacred Heart, and Father Stewart married us.

BB: Did he really? Wow.

PC: Yeah. And we had our reception here at Saint Mary's. so...there's tons of connections!

BB: Absolutely! Very long, long term connections.

PC: I remember asking Father Stewart to marry us, and we had it at the convent, and we were at the reception, and sack of foods... Yeah.

BB: So is there anything else that you can...

PC: Let me see. The big thing... the one thing I can always remember about Saint Mary's the four years I was here, was not only the change of the female, you know, the co-ed. The other thing was the growth.

BB: That was so significant.

PC: Yeah. Like, people look around at this campus. Just about everything that you see here, with the exception of the Tower, and the library, and the Sobey's building, was built in the four years that I was here.

BB: Right. A tremendous growing...

PC: The seniors, my first year, remember when there was only one building. The science building, when I arrived, was only a year or two old. So when I came, there was the high-rise – wait now, the football stadium was being built for the summer games, or the Canada games. And when I was home in Newfoundland the summer of '69, Trudeau was opening the games, and I thought, oh my god, they finished the stadium. So that was being built. I was the first one in the high-rise one, this building we're sitting in now was only one floor, when I first came and the other four floors were built while I was here. The high-rise 1 was built while I was here, and Loyola was built when I was here. Loyola opened in my fourth year. My last year. So all I can remember is walking through mud, and they used to have wooden sidewalks everywhere. So then, let me see, yeah. The tower, the library, and the Sobey's building, and of course, the Atrium. Other than tha, just about everything else was built when I was here.

BB: Right. Wow. That's just amazing, isn't it.

PC: In four years!

BB: That's.... And another thing-

PC: That's another reason why the Jesuits lost control, because they weren't getting the federal... the federal government was pouring money into universities like crazy in the late '60s and early '70s. And because it was a Jesuit university, the government said, well, we'll give you so much, but you have to go to the Catholic church for the rest. And that's where they gave up the control.

BB: That's what was leading them to one of the last questions I have, during the time you were here the University went secular.

PC: Yeah.

BB: So do you remember anything about that?

PC: Oh yeah. Because I had four - ...one...two... three... Three presidents when I was here.

BB: Wow. Right, so you started with Labelle, and then Morris..

PC: Morris was interim. And then Carrigan. Carrigan signed my degree, so he came in. So you did notice it, because the Jesuits still had, not control, but they still had a lot of the senior positions here. Like after Father Labelle left, I think... I still think that, I don't know what they called him then, but the Dean of..., well, Larry Corrigan's position. I still think there was a Jesuit there. But they were on their way out. But there were still Jesuits here right up until after I graduated, but they were gradually going. If they were a professor, they were here as a professor. And that was it. And they started to gradually leave, they would be kept on as chaplain or something like that. But you know, back in the late '70s, early '80s, they were out of their residence there, and they had a place on Wellington Street,...

BB: That's right. Yeah. Which they just sold recently actually ...

PC: Back in the '60s, I think, the biggest Jesuit community in Canada was in Halifax.

BB: Was it really? Wow. I didn't realize that.

PC: The largest English speaking Jesuit community was in Halifax. And it was all because of Saint Mary's. So when they lost... I guess the thing is, they weren't transferring new Jesuits in, the younger Jesuits in. The older ones were retiring. They were at that age. So if they were young enough to stay on as a professor, they would. But if the Jesuits had another university, they would. It was up to the Jesuits, you know, to send them wherever.

BB: Right. They didn't really have control over...

PC: Control over Saint Mary's. But yeah, I noticed a big difference. Because you always saw the priests around, and then they weren't around anymore.

BB: Right. That would be a big difference. And when you reflect on that, do you reflect on that in kind of a sad way that you didn't see them anymore?

PC: Yeah. Look, I had a great respect for the Jesuits. I think they're fabulous, a teaching order, a great teaching order, they've got a great reputation... Like, you look at some of the best universities in the United States, and they're still run by the Jesuits. And they were good, you know. All these war stories you hear about Father Hennessey waiting at the end of the hall, and things like this... Yeah, he was strict, but if a kid got in trouble, he was the first one to help, be there to help. And when I go see the older alumni, they reflect back on the Jesuits more than anything.

BB: They would, wouldn't they. Absolutely.

PC: Yeah. And they were like parents to them. They were strict, there's no doubt about it, they were strict, but they were very very.... And good professors. They were great professors.

BB: Well, that's right. From an educational perspective.

PC: And I still hear some of the old professors, like when I go out to see the alumni, they always ask about the old professors. But the other thing, like when I was mentioning about everything new being built here, Like right now, we're still on the same footprint. I had an alumni come in two years ago, forty years since he had been back to Saint Mary's since he graduated in '69. And he said, he walked onto campus, and he said that it brought back a lot of memories. But he said, all the new buildings, the thing I like, and I said what was there instead of that building? Oh, an old house. So they tore down the old house and built a beautiful building. Oh, what was here? A little patch of woods. So they built a new building. And he said, it's all the same footprint. So I'm still at Saint Mary's.

BB: That's right.

PC: And that's what he liked best about it, you know. And he graduated in '69, that was my first year here. So he had a...

BB: Yeah. A different perspective. Definitely different from yours.

PC: And it was a big change. Not only was there the building, going co-ed, and me, a kid from Newfoundland and St. John's, so isolated, coming here and meeting guys from all over the world. That was exciting, you know.

BB: So the internationalization of our campus has been long term, from your perspective.

PC: Oh my god, yes. I'll tell you a funny story, and maybe I told you this. When I was here, the Chinese students were from Hong Kong. Now they're from all over mainland China.

BB: Right. Yes. yes.

PC: The Americans that were here were coming here were coming, a lot of them, to escape going to Vietnam.

BB: Right.

PC: Now we have an alumni chapter in Hanoi.

BB: Do we really?

PC: Yeah. Forty years.

BB: We have an alumni chapter in Hanoi! (laughs)

PC: I was at New York a couple of years ago, and all the New York alumni came out, and one of them was my ex-roommate. And somebody said to him, Mike, why did you come to Saint Mary's? He said, well, I got my draft notice, and Coach Goodwin called me and said if you come out, and play basketball for Saint Mary's, you'll get an education, plus you'll get a student deferment. So he came. And so he said, it was Saint Mary's or Vietnam. And I said, the funny thing is, I just got an email on my blackberry from Terry Murphy, and he just did an alumni reception in Hanoi. And so in forty years, look how the world has changed.

BB: (laughs) That's right!

PC: But getting back to your question, in residence like I said, the Chinese kids were from Hong Kong, we had a lot of Caribbean students, which we still do, but when I was there, there were a lot from Bermuda, which we still do, Trinidad... Not too much from Trinidad anymore. We had a lot of Americans from the eastern seaboard, which we don't have anymore, which I don't understand why, but we did have an awful lot of Americans.

BB: I don't understand why either.

PC: I can't figure that out, because it's still a cheap education here.

BB: That's right. And close.

PC: And close. Very close. Driving distance. And so they came from New England, particularly Boston area. We had a huge population of Boston students.

BB: I noticed that in the yearbooks that...

PC: And that was because of the Jesuits. Father Hennessey was from Boston.

BB: Was he.

PC: And he would go down to recruit at the Boston schools. So there was a connection there that...

BB: Did he have a Boston accent?

PC: Yeah. He came from – he used to come into the rough areas of Boston, and he'd get a lot of kids. And so there was that connection, but the kids in residence, Newfoundland, Ontario, New Brunswick, Cape Breton... but the international kids were always from the Caribbean, Hong Kong, and the eastern United States.

BB: Interesting.

PC: And just about the same islands in the Caribbean that we have now.

BB: Wow, what an exposure.

PC: It was for me. You're meeting kids from Boston, from St. Lucia, from you know, all over. It was really something. Yeah. And we remained friends after all these years.

BB: Isn't that nice.

PC: Yeah. Still kept in touch with them.

BB: I think it underscores even more the relevance of your role as alumni director, you know, that you really had these first hand experiences with people. It's critical.

PC: Yeah. It does help, because even the ones that graduated ahead of me, they can still share stories with me that I can relate to.

BB: As you pointed you, you touched on both worlds. You were here at a time of critical change...

PC: They can talk about Dr. Rojo, and I can say, yes I see him all the time, well how is he? You know, he was responsible for me getting my Science degree and going into Dentistry, and things like that. So you come back and tell them about those stories. And we laugh about Father so and so, and Father so and so... So it is interesting.

BB: You have fabulous..

PC: Like I said, they were four very exciting years. And the things we would do... All the sports teams were winning. You know, we were just cock of the roost. You know? Nobody could beat Saint Mary's.

BB: You know, that's funny. I just met for lunch with students today, and they are soon to be alumni, they graduate this year, and they said that to me, that they liked being from smaller universities, where their sports teams are great. You know they really, that was something that made them very proud.

PC: Yeah, and it draws the student population together, I don't care what you say. It does, you know? Especially the football team because the kids are new. They're just coming. And they need somewhere to go to get to meet people, and when they all go to the games, and paint their faces, have a few beers... That's a bonding thing. And they're new, they're homesick, or whatever, and they come and get involved in that atmosphere and they get... it helps. That's what happened to me. Like I remember Dennis Sayers at the student union, it was only one floor, and there, remember back in the day they had those dayliners?

BB: Yes.

PC: And there was a dayliner going to St. FX for a football game, an exhibition football game. I don't remember how much money, but it was your train ticket and your football ticket. So Dad says I'm going to buy you a ticket to that, and that's where you're going to meet some friends. And I did. He was gone, I went down by myself, I'm on the train, met a whole bunch of guys, marched through downtown Antigonish, from the train station to the football stadium, and "When the Saints Go Marching In", banners and everything... That was so thrilling to me, I can remember. And I still talk to people I met on that train.

BB: Do you really! Wow, your father was very smart, wasn't he.

PC: But you know, I'm still... one just died recently, and I met him on the... and we became good friends.

BB: Isn't that wonderful. Are you the only boy in your family?

PC: Oh no, I'm the eldest of six. There's me, four sisters and a brother.

BB: Wow. So what a wonderful...

PC: I hope I did...

BB: Oh, you did! You gave me some great stuff. Now what I'll do is going through all this, and if –

PC: If something comes up, I'll give you a shout

BB: Just ask me again about a few things. I'm just going to stop the tape.

~~end of interview~~