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No. 7

Address to Graduates, "Jerusalem at the Heart of Athens: The Christian University."

F. E. CROWE

The task assigned me this afternoon is a difficult one. It could be described as the task of being wise. In ancient biblical times there was a professional class of wise men; that is, where one young man might choose fishing as his occupation, and another farming, a third would choose to be a wise man. Some such special class of men is very much needed at this time of year; a university might then draw on their members when it would deliver a last piece of wisdom to its graduates before they go out into the world in independence and self-reliance.

Personally I am going to default on my assignment. I am going to give you, not a final word of wise advice, but a question, one you may ponder as you reflect on your years at Saint Mary's University and look forward to the function you will fulfil in society. It is an obvious question, and it may seem familiar; but it is worth trying to grasp again, for it is deceptively simple in appearance. Your Convocation Program shows degrees or diplomas being granted in arts, science, commerce, education, and engineering. The list illustrates the role a university plays in the complex of activities that belong to civil society, and the contribution you will make to the great enterprise of building the city of man; it is a list of your title-deeds to a professional function on the team that runs the world. But, at the same time I read on page eight of your Academic Calendar for this year the statement that Saint Mary's "is a Christian University." It is committed therefore to building the city of God. And there, I think, we have a question. We can quite easily separate the city of man and the city of God, and set them on opposite sides of a great chasm; but to combine them, as we do when we speak of a Christian University, that presents a problem.

For what has Christianity to do with a University that is so clearly oriented towards the business of running this world? What has religious faith to do with arts and sciences and education? What has the sermon on the mount to do with commerce? What has the gospel to do with engineering? Is the table of logarithms any different

here from the one they use at a secular university? Are the laws of micro and macro-economics affected by the sacramental system of the Church? Is a piece of literature better literature because it is written by a good Christian? What in short has Christianity to do with a University, and how will the Christian character of a University help its graduates to function better in a world of largely secular enterprises?

The question is a real and personal one for me. If you are true graduates of Saint Mary's it will, I think, be real and personal for you. The same Calendar I have already quoted states that it is the objective of Saint Mary's "to induce ... critical thinking" in the student. To think critically is to ask questions. So you have been taught to ask questions, not surely in the irresponsible, destructive manner of a child who dismantles his toy and cannot put it back together again, but in the purposeful manner in which a laboratory expert will analyse a substance, with the responsibility of one who is a warden of truth. After all, two men may ask much the same questions in regard to their wives, but there is a great difference if one asks because he wants to divorce his wife, and the other asks because he wants to establish a happier relationship. We ask about the relationship of Christianity to a university, not as men contemplating a divorce, but as men who chose Saint Mary's because they shared or at least respected her statement of purpose, and would understand the consequences of that choice for their careers in arts or science, commerce, education, or engineering.

Although the question is real and personal for us today, it is also a very old one. It was raised and put on the stage of history a long time ago. It has been there ever since like a planet that has entered our solar system and will not go away. Let me read you a few lines from a work written around the year 200 after Christ:

What has Jerusalem to do with Athens, the Church with the Academy, the Christian with the heretic? ... After Jesus Christ we have no need of speculation, after the

Gospel no need of research (*De praescriptione*, no. 7).

The writer in Tertullian, African rhetorician, lawyer, Christian, apologist, theologian — one of the most brilliant thinkers in the early Church, the creator (it is said) of the language of

western or Latin theology. And he has a very simple answer to our question: he would deny there is such a thing as a Christian University in our sense of the word.

Indeed, as Tertullian asks it, the question is no question at all, but a rhetorical device. He

supplies the answer before we have time to think: Jerusalem, the city of God, has nothing whatever to do with Athens, the city of man's culture and civilization. Faith has nothing to do with arts and science, the gospel has nothing to do with engineering. As for you, if

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A feature of this year's convocation was the graduation of mother and son. Mrs. Leonora Merrigan obtained her M.A. in Honors history on the same occasion as her son Michael obtained his B.A.

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Address to Graduates

—Continued from Page 1—

you chose Saint Mary's because it is a Christian University, you cannot relate that Christian character to your degrees and diplomas in the professions of this world. It is true that Tertullian's specific target was philosophy: "It is philosophy," he says, "that supplies the heresies with their equipment... A plague on Aristotle, who taught them dialect, the art which destroys as much as it builds..." (*ibid.*) But the principle at stake is universal; if it is true, it applies as much to engineering in Halifax today as it did to philosophy on the Mediterranean coast of Africa nearly eighteen centuries ago.

Happily for us, Tertullian's view is just one man's opinion. Theologian he may be, and a brilliant one, but his opinion is not a dogma of faith. In fact, in the very same era of history and not too far away on the same Mediterranean seaboard, another great theologian was saying almost the exact opposite; let me quote you a few lines from his works:

The way of truth is therefore one. But into it, as into a perennial river, streams flow from all sides... man is made principally for the knowledge of God; but he also measures land, practises agriculture, and philosophizes; of which pursuits, one conduces to life, another to living well, a third to the study of the things which are capable of demonstration (*Stromata*, Bk. I, ch. 5 & Bk. VI, ch. 8).

The writer now is Clement of Alexandria, called the founder of eastern or Greek theology as Tertullian was founder of western. He too is arguing more expressly about philosophy which, in contrast to Tertullian, he calls "the clear image of truth, a divine gift to the Greeks" (*ibid.*, Bk. I, ch. 2). But Clement too, and even more expressly than Tertullian, has in mind the whole patrimony of the world's culture and civilization; he would feel quite at home were he with us today attending this Convocation. So here we have a question that seemed our own, real and personal to us, and it turns out to have been formulated long ago, with two great theologians taking opposite sides on the relation of Christianity to philosophy and the secular studies of a university.

At this point we may begin to find the question boring. We may wonder how so old a question can be with us still. Was I only setting up a man of straw a moment ago, in order to knock him down more easily later? Or, if it is

really a hard question, how can we be expected to solve it when thinkers of many ages have failed to do so? Or, however real the question remains in theory, in practice Saint Mary's has opted for Clement's side, and we have no longer a live option in the matter.

For the moment I can only ask you to trust me. I believe the question is genuine; I have not just set up a straw man. The question may be old, but it has taken various forms in its history; I did warn you, did I not, that it is deceptively simple in appearance? You are indeed committed, as graduates of Saint Mary's, to the task Clement undertook but you are committed to more: not only to follow Clement, but to understand Tertullian, and see how each fits into the pattern of history. Finally, I expect you to contribute greatly to the solution of the problem. In fact, the opportunity is so great, the challenge so peremptory, that I envy you the exciting possibilities opening before you.

And now perhaps I can do more than merely ask questions; maybe I can pass on to you a bit of wisdom too, not my own, but the wisdom of the Church learning slowly through the ages. I suggest then that we cannot understand the phenomena of Clement and Tertullian if our camera takes only still shots. We need a movie camera. We cannot be content simply to set two polarizing forces in tension with one another, we must rather follow the movement of history and discover the changes in the situation which make both intelligible. The supposition for such a view is, of course, that the Church is a learning Church; she is a student body, not as radical as some student bodies today, and maybe not much more docile, but still slowly and painfully learning her lessons from the unfolding pages of the history.

What I am about to undertake then is a ten-minute survey of the history of the Church's developing attitude to this question from New Testament times to our own. The historians here will shudder at the very idea. They have had sad experience of the theologian's bent for rapid swings through vast periods of history. I can only beg their indulgence. We have had a long afternoon. The graduates are all impatient to rejoin their families and friends. I must therefore ruthlessly oversimplify and try to say in ten minutes what the Church has spent two thousand years learning.

The first thing the Christians learned under this heading was to cherish the Kingdom of God and other-worldly values, above anything on earth. That

much is clear. Their chief business was not in university or market place or conquering army or imperial court; it was in the Father's house, concerned with the Father's business. They were to keep minds and hearts turned toward the Lord Jesus, and wait for his coming in the clouds with power and majesty. As a result of this emphasis, they were simply not interested in this world, in its culture and civilization, its arts and sciences, its commerce and government, its loves and wars and games and amusements. There was a whole great world of humanism at their doorstep, but they had forsaken the world. They lived an idyllic existence in their own little paradise at Jerusalem; as Luke the historian reconstructs the scene: "All whose faith had drawn them together held everything in common... With one mind they kept up their daily attendance at the temple, and breaking bread in private houses, shared their meals with unaffected joy..." (Acts 2:44-46). Even their ethic was strongly other-worldly. Paul the Apostle, writing around the year 56, is emphatic on that: "The time we live in will not last long. While it lasts, married men should be as if they had nothing to grieve them... buyers must not count on keeping what they buy... For the whole frame of this world is passing away" (I Cor 7:29-31).

I called this existence idyllic. It is stretching the use of the word a bit to apply it to an urban setting, but otherwise it is a useful label; it suggests the peace and contentment, something of the withdrawal from harsh reality, that we associate with the pastoral character of an idyll. It was in fact too idyllic to last. That is not to condemn the positive values it enshrines; it is merely to recognize its deficiencies; it is onesided; it is indeed a retreat from reality; it includes a wide measure of oversight. The early Christians were not wrong in the value they set on the Lord Jesus and on the life to come. Our faith today rests on their experience of the risen Lord as on a rock: "... if Christ was not raised, then our gospel is null and void, and so is your faith; and we turn out to be lying witnesses for God" (I Cor 15:14-15). But they were so preoccupied with the life to come as to pay little attention to the life they had. They were not wrong in holding fast to their other-worldly faith, or preferring it to a humanism entirely of this world; but they had not yet learned to combine the two, to live in the world and share the world's values, while yet setting those values in their true perspective in relation to the eternal.

The next step then was for the Church to turn towards the world. The causes of this shift in attitude are complex. Partly it was the delay in the return of the Lord

which taught and prepared them to settle in for a longer stay in the world than they had at first expected. Partly it may have been simply the spontaneous force of reflection on the Christian mysteries and the implications of words of the Lord recorded in their memories but not fully understood. The immediate occasion seems to have been a persecution that drove the Christians out among the Gentiles and trained them to adapt themselves to Gentile ways. At any rate the Church went out into the world; it was a fateful movement; it would accelerate till the next swing of the pendulum long afterwards towards the close of the middle ages. The trend is already observable in the New Testament itself, but we have only the beginning there of over a thousand years of history as the Church moved to establish herself and assume a place in the world.

Here the opposition of Tertullian and Clement begins to make sense and fit into a moving pattern. Tertullian represents loyalty to the values of the Jerusalem community; Clement represents the dynamism of progress. Tertullian is with us still and, please God, on his positive side will be with us always; but on his negative side he is his own best refutation: the very culture he repudiated helped make him the theologian he was. In any case the swing of the pendulum was with Clement. The cumulative trend of the next twelve or

thirteen centuries was simply a working out of his principles on the Church in the world of man.

Politically you could trace the story from the time of the apologists in the second century: they issued a plea to the Roman emperors for mere tolerance, just for the right really to live as second-class citizens. But a hundred and fifty years later the emperor himself joins the new religion and gives it favored status in the empire. At the end of the fourth century another emperor makes Christianity the established religion and outlaws paganism. Around the year 800 the Pope is crowning the head of the Holy Roman Empire in Rome, and in another three centuries we have the situation of the middle ages described by Yves Congar: Europe is one vast monastery in which the Pope rules as abbot.

The cultural trend is parallel to the political. The movement initiated by Clement began by borrowing from the culture of the Greeks; it ended with the Church pretty much in full control of all culture and civilization. Not only higher culture — literature, music, painting, sculpture, architecture, the grammar and logic and philosophy of the schools — but the various facets of everyday life, everything from forge to bakery, from commerce to war, all were subordinated to the Church and expected to serve her purpose.

To many this has seemed the perfect picture. They have slogans to proclaim it: "The thirteenth the greatest of centuries." "The Faith is Europe, Europe is the Faith." But the slogans are too facile. History does not stand still; not even the

Errol Davison memorial award

In recognition of the late Errol Davison's contributions to education, Saint Mary's University, and the accounting profession, H. R. Doane & Co. has established at the university an annual scholarship, the Errol Davison Memorial Award.

Selected by Saint Mary's commerce faculty and H. R. Doane & Co., the recipient of the award, which provides \$500 per year, will be a SMU student of high academic standing entering his final year in commerce and in need of financial assistance to continue his studies.

A 1937 graduate, Errol Davison was a member of Saint Mary's second class to graduate in commerce. Later a member of the university's board of governors, from which he retired in 1966, Mr. Davison became a chartered accountant after graduating. Recognized as a taxation authority, he became a senior partner in H. R. Doane & Co.

Notice re mailing

Our mailing costs have gone so high we must do something to reduce them. Beginning with the September issue, copies of the Maroon and White will be sent only to those who we have heard from in the past six years. The executive feels that anyone who does not pay his dues for six consecutive years cannot be very interested.

Obituaries

The Alumni Association extends its sympathy to the families of:

Hon. H.P. MacKeen

Mrs. J. MacGregor-Stewart

Michael J. MacDonald

Robert Branch

Harold J. Lynch

John A. Bennett

Richard A. Beaton

Humphrey Power

middle ages had said the last word on the relation of Christianity to the world of man. If we can describe the first state of the Church as idyllic, perhaps we can describe this second state as Utopian. I use the word to indicate a more reflective and systematic effort to build one city of God and man, but also to suggest that the plan was too a priori. Again, there were great positive values embodied in the structure of the middle ages; there was a recognition that the Church belongs in this world, in the market-place as well as in the imperial courts, in the home as well as in the university, in the arts as well as in the sciences. But again I think there was a grave defect; we had still a great deal to learn, and this time it was the legitimate autonomy of the human, the natural, the whole range of human institutions.

What do I mean by that? I mean that things have a value in themselves; human achievements are not merely means to a higher end. The arts do not exist simply to decorate sacred functions. The study of languages and philosophy is not undertaken solely for the exposition of scripture. Secondly, if the world has a value in itself, it also has a measure of autonomy, a limited measure to be sure, but still a measure. That is to say, the multiplication-table is independent of the decrees of an ecumenical council; the problems of astronomy are not solved by looking up the Bible. Not to recognize this is theological imperialism, and no matter how paternal such imperialism is, it does not correspond to the mind and will of God for his creation.

Imperialism leads inevitably to rebellion. Where the first idyllic state at Jerusalem had been disrupted, in part at least, by persecution from without, the second Utopian state of the middle ages was overthrown by rebellion from within. I do not mean just the religious rebellion of the Reformers, though that may be a related phenomenon. I mean rather the general movement of self-assertion and revolution all along the line. Philosophy refused to be any longer simply the handmaid of theology; the arts asserted their independence of sacred functions, to develop rather according to their own inner dynamic; nations repudiated the hegemony of a sacred ruler in Rome. It is a rebellion of the whole phalanx of this world's values.

It has not been easy for us to learn the lesson of this rebellion. We were reactionary; as Tertullian was a reactionary in the patristic age, so there has been a series of reactionaries for five or six centuries of the modern era. It is a long story and a sad one, and I need not go through it. In any case I think we have finally learned the lesson.

With the Second Vatican Council we turned back to the world and took a tentative step again towards it. The longest, the most unexpected, and to my mind the most important document of that Council is called *The Pastoral Constitution on the Church in the Modern World*; it deals with society, with marriage and the family, with economic and social life, with the political community. You might say it deals by implication with arts and sciences, education, commerce and engineering. And now the attitude is not reactionary; it is positive. The Church opens her heart to the good in the world; she would join forces with it in humility. The very beginning of the document is significant: "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed nothing genuinely human fails to raise an echo in their hearts."

This is not to say that the Church had previously despised the human; it is not to say that we now approve of all the elements in the rebellion of humanism. But I do think we have in this document a humbler attitude, a greater respect for the value of the human in God's plan, the abandonment of ecclesiastical imperialism over the human, the recognition of its limited but legitimate area of autonomy, and most of all a desire to cooperate with the world of man for his own best interests.

To desire cooperation and to implement the desire are two different things, and I would say that the implementation is your task, that of the new generation of Christian scholars and professional men and women. Vatican II did not give us a new way of life to replace the ancient or the medieval; it simply liberated us from undue attachment to a way that is now gone. I have not given you a blueprint on the way of the future, but simply tried to give you a better perspective on the past, to see it as movement, as the learning process in which the Church is involved. I have not therefore answered the question with which I began this talk, how to build Jerusalem at the asert of Athens. It really was a question and not just a rhetorical device; it remains a question for me; I pass it on to you of the next generation.

You yourself then will have to build the new city of God and man. It will not be a Jerusalem indifferent to the world of man. It will not be an Athens indifferent to the plan of God. It will not be the medieval domination of all areas by the Church. Nor will it be the subsequent rebellion of the world of man

against all that the Church stood for. It will be your own way, your own post-modern way, to be found with patience and reflection, maybe not without prayer and fasting. And when you have discovered what it is to be the Church in the post-modern world, you will have found also what it is to be a Christian University, and what it means to a career in arts, science, education, commerce, or engineering, to graduate from a Christian University. It is a tremendous challenge, a fascinating task, a most excellent opportunity. — I run out of adjectives; let me simply say in biblical language that it is your *kairos*.

My concluding word is one of great personal hope and optimism. I think the ideas are at hand that are the tools with which to build the new Christian University. We have discovered, for example, that universities are not mainly books and courses, but people; and people are existentially involved in hopes and fears, in sin and grace and forgiveness, in resolution and serenity. Besides the cold austerity of

mathematics, there is the warm subjectivity of the mathematician. A proof for the existence of God is not just an exercise in philosophy, it is also a personal journey of the philosopher himself. Moreover, people live by meaning, and meaning expands enormously from level to level, as when biology is put in the context of the human, and the human in the context of a destiny to be more than human. Finally, it is fundamentally values that are the basis of meaning. Universities once tried to be value-free, but the attempt was a contradiction in itself; to choose to be value-free is to make that your value and is so doing to have chosen an inferior value. It is in the values it seeks and creates and criticizes and establishes, perhaps more in them than in any other way, that a university is Christian.

But that will be a new chapter in the history of the Christian University; it will be today's graduates, you who have today received your degrees from Saint Mary's University, you are the ones who will write it.



Robert Shaw, C.A., our new Alumni president

Presidents message

To those of you who attended our annual meeting this year I will take this opportunity to renew our acquaintance; to those of you whom I have not had the occasion to meet, let me introduce myself: My name is Robert Shaw, a Commerce graduate of rather recent vintage as Alumni Presidents go — 1968. I am a practising chartered accountant, married and have one child. I believe that will suffice in that area.

I would like to congratulate the newly elected members of our Alumni Executive. I am sure they will all work as a team to help provide an interesting and varied series of programs for our members.

An alumni, it must be remembered, is not the most cohesive of social groups. Its far-flung membership spans more than geography and age but also entire generations, with all the differences, interests, beliefs and ambitions which differ by individual. We have only one dependable common denominator, our attendance at Saint Mary's. (I will not say University as College and High School are also inclusive of our group).

My challenge, together with the executive, will be to meet the needs of this varied group in a manner which will not merely perpetuate it solely as a body without purpose, but rather to perpetuate it in a manner which will exhibit our collective feelings towards our Alma Mater. Such feelings must be expressed on all matters that attract our attention, be it approval or disapproval. From our exterior position I hope the alumni will be able to continue to draw on the talents of its members to support the University, each to the extent of his or her ability.

The future of this group is in a state of general flux at the present. It could weld a stable continuing body of active and participating members or it could exist in

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Marriages

Frank Joseph Vorstermans married the former Wendy Marie Pottie in St. Thomas Aquinas Church. Mrs. Vorstermans is a graduate of the Halifax Infirmary School of Medical Technology.

John Allan Dicaire married Linda Ann Fraser in St. Michael's Church, Spryfield on May 15.

Peter Bernd Wenglowski married Linda Carol Foote in Sacred Heart Church, Timberlea on May 7. Mrs. Wenglowski is a graduate of the Children's Hospital School of Nursing.

Kenneth Roy Weston married Margaret Winifred Smith in St. Paul's Church, Dartmouth on May 21.

Kenneth Harold Richards married Simone Richard in St. Theresa's Church, May 8. Mrs. Richards is a graduate of the Dr. George L. Dumont Hospital, Moncton.

Richard John Fraughton married Barbara Helen Jennex in St. Theresa's Church, May 14.

Laurie Joseph Peter Comeau married Martha Elizabeth Taylor in the Church of the Resurrection, Halifax, May 22. Mrs. Comeau is a graduate in Arts and Education of Saint Mary's University.

Carl E. Kelly married Florence Patricia Merlin in St. Mary's Basilica June 5.

Paul G. Hoganson married Carolyn Lee Morash June 4 in Mount St. Vincent University Chapel. Mrs. Hoganson is a graduate of the Victoria General Hospital School of Nursing.

Thomas Smith, B.A. '68, married Rose Marie Forgeron, on May 14 in Mount Saint Vincent University Chapel. Mrs. Smith has a B.A. from Mount Saint Vincent University and a B. Ed. '71 from Saint Mary's University.

Michael Edward de Fontes married Anne Marie MacKenzie in the Convent of the Sacred Heart Chapel. Michael graduated with a B. Comm. in May.

Jack Lynch married Martha Kennedy, a graduate of Mount Saint Vincent.

Twenty years after Graduation (continued from last issue)

Donald Gerard Courtney lives in Halifax. He is Manager of Canada Cement Lafarge Ltd., Brookfield, N.S. He is married to the former Ethel Bird. They have three boys and three girls.

Francis Joseph Laba, B. Comm. '51, lives in Halifax. He is Supervisor of Teachers' Pensions, Dept. of Education, N.S. He is married to the former Gladys Marguerite Melanson. They have three sons. Frank took his B.A. in 1945, his diploma in administration of Business Personnel 1966 and his diploma in Personnel Management (Prov. of N.S.) in 1967.

President's Message

—Continued from Page 3—
the most passive and austere form imaginable. This direction is up to you — the members. One of our important objectives in the coming year will be to attempt to create a rapport with our newer graduates. These members in their ever increasing numbers are our future, and without engendering their interest at this point in time, the benefits that could accrue to our association from an investment in time and effort now, may be gone forever.

I see the year ahead as a busy period as we all adjust to the changing face and texture of the institution in its role in the community and as an expanding center of learning. I challenge all the members of the Association to submit their views and opinions on any matter of concern to them with regard to the University, to our Alumni Office and I promise the Executive will supply the effort to obtain an answer,

organize a program, answer a request or whatever. In any event, a one-way communication network such as you experience from merely reading these paragraphs will never provide the Executive with the feelings of the alumni. Your participation is required.

We will endeavour to communicate with the members at every possible opportunity on the issues facing the University as we observe them. Things will undoubtedly change under the leadership of the soon to be installed President, Dr. D. Owen Carrigan, as a new mind is brought to bear on the problems and challenges of the University. I am sure we will all be interested in watching with anticipation the direction our Alma Mater will take.

May I extend to all our members a relaxing and enjoyable summer with the hope of meeting as many of you as possible in the fall when we resume our functions.

SMU Graduates receive degrees from N.S. TECH

Bachelor of Civil Engineering: Rodney J. Bossy, James L. M. Brooks, Lou M. Dursi, W. Gregory Haverstock, John F. Henman, Ross W. Miller.

Bachelor of Electrical Engineering: Barry J. Drew, Edward W. Leahey, Faramarz Navi, John C. Upton, Wing Tak Ng (Honours).

Bachelor of Mechanical Engineering: Victor J. Belliveau, Desire J. Doucette, David Leo MacDonald, James Robert Matthews (Honours).

Bachelor of Architecture: Donald Ross Lohnes.

Bachelor of Mining Engineering: William G. Boutillier, Patrick W. Phelan (Honours).

Bachelor of Metallurgical Engineering: John D. Ward.
Bachelor of Chemical Engineering: Kenneth G. Hamilton, Gerald J. Ternan.
Bachelor of Industrial Engineering: James M. Doyle.

Aluminum Company of Canada Scholarship was awarded to: Wing Tak Ng. Patrick W. Phelan was awarded the International Nickel Company of Canada scholarship and also the Dean Flynn Memorial Prize.

Ten years after Graduation

—Continued from Last Issue—

Donald L. Cullinan lives in St. John, N.B. He has been a partner in a Law firm for the last two years. He obtained his Law degree from U.N.B. in 1964. He did a year of post graduate work at McGill. He is married and has a son. A second child is expected momentarily.

Lloyd C. Doyle lives in Port Hawkesbury, N.S. He is Assistant to Personnel Supervisor. He is married to the former Yvonne Marie Williams. They have two daughters.

Chris Anthony Makhan lives in Oakville, Ont. He is Councillor and Journalism teacher with Oakville Board of Education. He is married to the former Rosemary Brown. He attended Ontario Dept. of Education courses and obtained his Specialist Teachers' Licence. At

present he is taking a course in Human Relations at York University in the evenings.

Robert A. Tumilty lives in Annapolis Royal, N.S. He teaches Algebra and Economics. He is married to the former Karen L. Redden. They have three sons. Bob got his B.Ed. in 1964. This will be his third summer of Block program in Math. at N.S. Teachers' Summer School. He is chairman of Finance Committee St. Louis Church.

Carl H. Wintermeyer lives in Oshawa, Ont. He is Senior Electrical Engineer with General Motors. He is married to the former Heather Marie Laing. They have two sons and a daughter. He is a graduate of N.S. Tech. He was promoted to Dept. Head of Electrical Car Assembly Plant, Oshawa in 1969.

Camp of Champions

By STEVE ARMITAGE

Unlike most University Athletic Departments at this time of year, Saint Mary's does not close up shop during the summer months, but instead opens its facilities and utilizes its manpower in staging the "Camp of Champions."

The brain child of Athletic Director and Camp Coordinator, Bob Hayes, the "Camp of Champions" began eight years ago, with a one week football school. Since that time, basketball

(boys and girls) hockey, figure skating, and a hockey officials school have been added to the program.

In the words of Bob Hayes, "the philosophy behind the schools is not to recruit future stars for our varsity programs but rather to provide basic instruction and fun for as many youngsters as possible during the summer months" . . . Hayes goes on to say . . . "We don't rely on name players in the various sports to provide the instruction. Our philosophy is to use our own highly qualified staff and as many varsity athletes as possible."

Over the past eight years the schools have provided instruction for well over one thousand youngsters from eight to eighteen and this summer will see the largest enrolment ever.

The football school now under the direction of varsity coach Al Keith, will operate from August 16th to 21st.

The basketball camp will again operate under the able direction of Huskies coach Les Goodwin. It will run from August 23rd to 28th.

A girls school has been added for the first time this year under the leadership of Francis Forsyth, from August 16th to 21st.

The highly successful hockey school with varsity coach Bob Boucher, as the head instructor is set to open August 2nd. Four, one week camps are set to go running from Monday to Saturday, winding up August 28th.

In addition the Saint Mary's Arena, will be used for the 2nd annual figure skating school from JUNE 28th to JULY 31st. Five, one week schools are planned with head professional Ann O'Neil in charge.

The rink will be busy during the evening hours with the 2nd annual summer hockey league, under the direction of Huskies star Ed Hebert.

The final activity in the rink will be the 2nd annual hockey officials school under the direction of National Hockey League official, Alf LaJeune.

All camps are fully supervised twenty-four hours a day and those wishing to live in residence for anyone of the camps may do so upon request.

The programs are varied and interesting, with all phases of the sport involved, covered extensively by competent staffs. As well as participation in the sport the campers receive, rule instruction, films and lectures.

The Saint Mary's "Camp of Champions", is the only one of its kind in North

Snippets

By M. O'DONNELL, S.J.

An interesting coincidence occurred at this year's Convocation. Mrs. Leonora Merrigan obtained an M.A. in Honors History while her son Michael obtained his B.A.

Michael V. Merrigan Sr. is also in the news. He was named administrative assistant with responsibility for personnel administration and management of campus facilities at Mount St. Vincent University.

It used to be that we commented upon sons or daughters of alumni entering SMU. This year I noticed seven graduating who had at least one parent an alumnus. Michael Simms is the son of Dr. George Simms. He graduated in Science. Christopher Sabean is the son of Al Sabean. He also graduated in Science.

Gordon Mader had the distinction of having a son and a daughter graduate. Susan obtained a B.A. magna cum laude. Douglas obtained a diploma in Engineering with greatest distinction. Genevieve Ann Beck who is the daughter of Ray Beck obtained a Bachelor of Science degree and a diploma in Engineering. Elizabeth A. Kent, B.A. received her B. Ed. cum laude. She is the daughter of Fred Kent.

Recently Brian Flemming went to Washington. He was one of five panellists of leading international lawyers discussing the implications of the recent International Court of Justice decision concerning the Barcelona traction case.

Thomas G. O'Leary, B.A., '69 has been appointed Atlantic Regional Executive Director of the Canadian Council of Christians and Jews.

Mr. Edmund Morris, Interim President of the University has been elected Co-Chairman of the Atlantic Region Board of Directors.

A Medical Research Council Fellowship for advanced training and experience in research in the medical sciences has been awarded to Dr. J. Michael MacSween. Mike will study at the Walter and Eliza Hall Institute of Medical Research, Royal Melbourne Hospital in Melbourne, Australia for one year and then travel to London, Eng., where he will do three months of study on the biochemical aspects of immunology with Dr. I. M. Roittat, the department of immunology, Middlesex Hospital School of Medicine.

America. A credit to the University and certainly a great place to send your boy or girl for a week during the summer.

*****FOR further information on any or all of the schools in the "Camp of Champions" please write or call, the Saint Mary's University, Athletic Department.

SMU Alumni receive degrees from Dalhousie

Master of Arts, Rose Catherine Jenkins (Education), Mary Patricia Loisselle (Sociology). Master of Science, Bora R. Merdsoy (Biology). Master in Business Administration, W. Eric Duggan, Angus Pefhany. Master of Library Service, Peter G. Glenister. Master of Social Work, Ronald Joseph Dunphy, Ronnay Angus Gillis, Anthony G. W. Quick, Frank J. Vorstermans. Bachelor of Laws, Peter R. Covert, Robert C. Murrant, William L. Ryan, William A. Sutherland.

Bachelor of Education, Anne Leone Downey, Heidi Luise Grundke, Paul R. Little, M. Edward A. MacArthur, Alvin J. MacDonald, Ian James MacKenzie, Owen Makoon-Singh, David Wayne Naugler, William A. Tulk.
Doctor of Dental Surgery, David George Manuel.
Doctor of Medicine, Roger M. Flinn, Joseph F. Mossey.

Results of the Ballot

PATRON: Most Reverend James M. Hayes, J.C.D., D.D.

HONORARY PRESIDENT: Dr. D. Owen Carrigan

MODERATOR: M. J. O'Donnell, S.J.

PRESIDENT: Robert Shaw, C.A.

RESIDENT EXECUTIVE MEMBERS FOR 2 YEARS: Terence Donahoe, Kenneth Fellows, William Flinn, Joanne Nugent.

NON-RESIDENT EXECUTIVE MEMBERS FOR 2 YEARS: Dr. John Campbell, James Radford.

ALUMNI REPRESENTATIVES ON BOARD OF GOVERNORS FOR THREE YEARS: Lawrence Hayes, Philip Vaughan.