

# STM Newsletter

St. Thomas More College & Newman Alumni

Volume 10 Number 1

May 1990

## Dr. John Thompson appointed STM President

*Reprinted from the March 5, 1990  
Prairie Messenger.*

St. Thomas More College has announced the appointment of Dr. John Thompson to the position of President, effective July 1, 1990.

Thompson came here from Los Angeles in 1975 to teach in the Department of Sociology at St. Thomas More College. He is the first lay President in the 54-year history of the Basilian college.

Although prepared to take on the responsibility of President, Thompson was surprised by the appointment. In a recent interview he said he thought his role in the selection process would be to inform the college of his concerns over the direction he thought the college should take. "I did not make it an issue of running for President," he said. "I made it a discussion of the college and thought that was how I was going to serve this project. But I assumed I would not get the job."

Thompson's concerns centre around the tradition of a liberal arts college. In recent years the trend in education has been toward more specialization which, he said, is often to the detriment of the undergraduate student.

"Higher education generally has become so specialized, even at the undergraduate level, that the broader dimension is lost," he said.

"Specialization has led to a tremendous amount of fragmentation and very little sense of community," he continued. "In effect it has reduced education almost to an information exchange. There is no sense that we are really here engaged in the development of a person and the capacities of a person. And that is not about simply learning information. That is about learning how to learn, learning how to be critical; to be able to judge information you are get-



Dr. John Thompson

ting to be able to recognize the philosophical implications of the models you are being given."

Thompson said the most important aspect of his new role as President is to ensure that the liberal arts focus of the college be strengthened and renewed. The nine-tenths of the student population who do not go on to further education, he said, should be given the education to become

good citizens who can participate effectively in the society in which they live.

His role in this process as President, Thompson said, is to foster an environment where this can take place.

Another important role, Thompson said, will be to promote the value of what is offered at the college to parents and potential students. "I consider it to be a privilege to do that," he said, "because I think we have a lot to offer."

"I am deeply honored by the confidence placed in me by this appointment," Thompson continued. "I have worked hard in the college over the years so I think I have a good sense of how the college works. I know it is a huge job but I believe in the potential of this college."

Because of the nature of his new role as President Thompson will have to give up teaching for at least two years. "We have a lot of work to do outside the college so I am prepared to do that," he said. But it is a personal sacrifice for him. "I love to teach," he said. "I get personally great pleasure from students learning and the excitement of that. But the faculty and students are the heart of the college and the President has to help make sure the environment works so they can carry on."

St. Thomas More College is federated with the University of Saskatchewan. It has a student enrolment of over 1,000 with a faculty of 45.

## President voices his views on education

In the last several years we have experienced increased financial problems, problems in the making for some time. A number of factors contribute to our financial difficulties, not the least of which has been the lower levels of government funding. Nor are we alone in such financial squeezes; the University of Saskatchewan

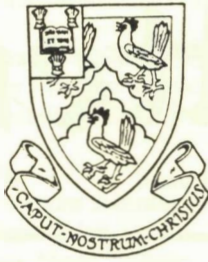
and the University of Regina, as well as St. Peter's College, Campion College and Luther College have experienced reduced funding.

The University of Regina has already incurred an operating debt, and this year for the first time, the University of Saskatchewan will operate at a deficit. The Sas-



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

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katchewan trend is mirrored not only in other provinces, but in other western countries. Governments everywhere find themselves beset by economic woes and claim they can afford no additional money for higher education. Higher education, despite increasing demand by citizens for participation, receives a smaller portion of overall government budgets, a portion which fails even to keep abreast of inflation. Most agree that the government spending levels for higher education of the 1960s and early 1970s are gone.

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A second priority is a community of faith. Chaplaincy plays a leading role in this effort. *Chaplaincy at Saint Thomas More College: A Vision for the Future* involved Chaplaincy more directly in the core of the college's mission and work, and involves the STM community, within and without the college, in Chaplaincy. The Pastoral Community Council proposed in the report will increase the conversation so necessary to sustain an engaged and shared life of faith in the context of student development and learning. The many ministries within the faith community of the college — from liturgy and music and Newman to the prayer group and discussion groups and participation on the Pastoral Council — provide a setting for the education of lay Catholics as parish leaders.

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In "re-visioning" our college, we will have to recover the meaning of an undergraduate liberal arts education for today, which includes the social sciences. Developing undergraduate education with its own objective will mean departing from contemporary assumptions implicit in the practices of educating undergraduates, which evaluate quality education in terms of prestigious graduate institutions and

their agendas, and not in terms appropriate to educating undergraduates for meeting the challenges we face as a society. We must develop and focus on educating undergraduates in their own right. What do we hope for from a student completing an undergraduate degree? What does a student have the right to hope for? What does the church have a right to hope for? And what does society have the right to expect?

a) General education involves much more than skills development and much more than a series of introductions to everything.

b) Graduate education doesn't have to be the model for undergraduate education, and that entails that general education can be interdisciplinary and integrative without ceasing to be *higher* education.

c) General education pursues not only breadth but also depth in its own distinctive objectives.

d) General education can be intellectually and personally challenging and thus promote growth for both faculty and students.

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As a community of learning, we faculty need to imagine new and different ways of engaging in collaborative research. Our college as a federated college offers opportunities for collaborative research with colleagues within our own departments, and between our faculty and members of the corresponding university departments. But the college itself, with its small departments and collegial structure offers us the possibilities of collaborative interdisciplinary research.

Such a model of research has proved fruitful for the Centre of the Study of Co-operatives, with its common focus on issues related to co-operatives, but with the different disciplinary specializations of the faculty members. A major advantage of such research is that it draws members

of faculty together in their shared research concerns, rather than separating us further as we pursue our own individual research interests. Such projects also have greater possibilities for involving students in actual research as part of a team.

A fourth priority is involvement with our constituencies through the Corporation. In order to be more responsive to the active and urgent concerns of those we serve and in order to bring the benefits of higher education and scholarship to our constituencies, the college needs much more conversation with those whom we serve and those whom we represent in our intellectual and religious enterprise as a college.

What I am advocating is a greater voice for our constituencies in the policies of our college. This will mean living with an inevitable tension between the demands and methods of scholarship within academic communities and the practical, immediate and vital concerns of those who constitute the communities whom we serve and who constitute our support. However, such tensions are the stuff both of creative scholarly work and genuine service, obligations which are imbedded in our character as a Catholic liberal arts college serving its constituencies (Phil 2:5-11).

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The issue of accessibility to the university poses significant concerns and opportunities for the college. *Open to the Future*, the Issues and Options' report on Accessibility advocates the removal of quotas, in order that any qualified Saskatchewan student (with a high school average of at least 65%) be able to be admitted to the University of Saskatchewan. As part of that proposal, first-year enrolment in the college of Arts and Science and in the College of Commerce would be expanded by about 500 students, of whom about 400 would be in Arts and Science. An annual increase



in operating budget of \$10-11 million is needed to reduce present overload and to meet increased numbers of students, along with about \$93 million for capital costs for facilities.

Given that STM students are about one-fifth to one-sixth (18.1% for 1987-88) of the total in Arts and Science, we could expect between 67 and 80 additional first-year students to enrol in STM; and that we would teach 75 more STM students and 150 more U of S (non-STM) students in first year. We must begin raising this matter directly with the provincial government now, so that we will be included in any additional funding made available when the present quotas are removed.

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We need to examine carefully the present arrangement of the tuition split between the university and STM. While we receive tuition for those who enrol in the college, the many other non-STM students we teach are no longer directly reflected in our income. Even when the number of those enrolled in the college drops, our faculty still teach larger numbers of students from outside the college. We need a closer relationship between the workload of our faculty and our funding through tuition.

Through the work of the Strategic Planning Committee and Dr. Jim Penna, efforts are being made to plan fund-raising for the college. I am strongly supportive of this initiative. In my view, the next President of the college will have to give fund-raising a high priority, and should expect to spend at least 25% of his time directly involved in this effort. At the same time, any effort to raise funds must be carefully and very hard-headedly planned so that we succeed in the effort and that we build the effort into the regular work of the college and its President. We will need professional advice in developing appropriate strategies. Any effort must be a substantial, long-term effort to insure the present and future financial viability of the college. Any effort must involve the President of the college directly.

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The John Stack Lecture series should also give us additional visibility as a college, addressing issues in ethics within the university community and in the Catholic community in Saskatoon. Again, we will need to take the initiative in making such lectures known widely, with good follow-up coverage.

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My hope for St. Thomas More College is of a more collaborative, welcoming and caring college. I have spoken about community as essential to the work of the college. Community is for me a human necessity, neither a kind of add-on nor a warm, fuzzy nostalgia for a past which never was. As a sociologist, I am convinced that without anchoring in community our identities, values and experience of human dignity and agency — already so fragile and broken in modern societies — are like water. As a Catholic Christian, I see myself by baptism as a member of the People of God, struggling to keep alive a sense of God's presence in our world and in our lives. Those of you who know me well know I am no idol worshipper of community. Let me quote Parker Palmer (1987, 20) who echoes my feelings:

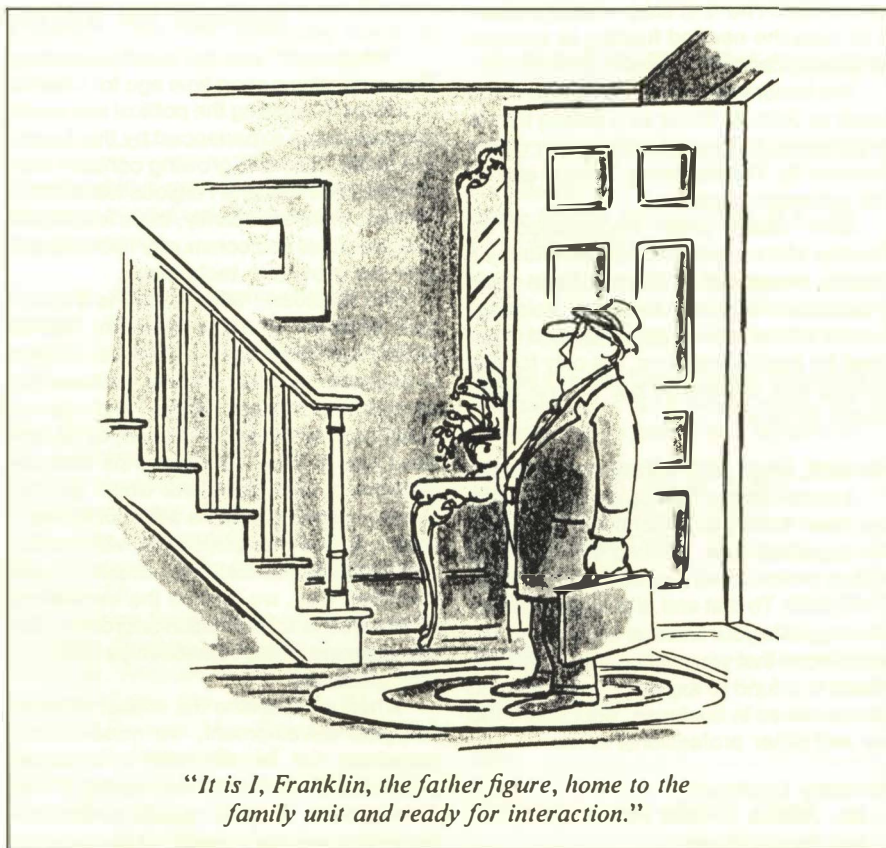
"I learned, of course, that community is vital and important, but it is also terribly difficult work for which we are not well prepared: at least I was not. I learned that the degree to which a person yearns for community is directly related to the dimming of memory of his or her last experience of it.

"I came up with my own definition of community after a year at Pendle Hill: com-

munity is that place where the person you least want to live with always lives. At the end of my second year, I came up with a corollary: when that person moves away, someone else arises immediately to take his or her place."

Students are the reason for this college, in the past and today. Before all else, we are here as a college to insure that they will meet and make the future: their own, that of our church, our province and country, our world. They will carry responsibilities for problems which they have not made, but which threaten their survival on this planet and which make despair seem a reasonable posture. As educators, we must have a sense of stake in their future as our own. This can only be done well through a community which cares.

"And the second kind of love on which this community depends is love of learners, of those we see every day, who stumble and crumble, who wax hot and cold, who sometimes want truth and sometimes evade it at all costs, but who are in our care, and who — for their sake, ours and the world's — deserve all the love that the community of teaching and learning has to offer" (Palmer 1987, p. 24).



# STM launches major program: The John Stack Lectures in Ethics

The age of technology in which we live has given us novel powers which enhance skills and broaden horizons, but powers which through their imprudent use are threatening to undermine those basic ethical beliefs and commitments which are fundamental to our social and spiritual existence. The conflict that exists between striving for higher goals and the means of obtaining those goals creates new challenges for all walks of life. More and more, the need arises to find ways to meet those challenges.

Both St. Thomas More College, as a Catholic college, and the University of Saskatchewan, as institutions of higher learning, attempt daily to balance the need to preserve freedom of enquiry and learning and at the same time foster sound business ethical judgement. The challenge is also upon our institutions to inspire and educate a generation of leaders who will possess the needed ethical and spiritual integrity.

## We all can lead the way

In order to meet the critical need for a broader ethical education, St. Thomas More plans to establish a Chair of Ethics on the campus of the University of Saskatchewan. The first step in this process is to raise the needed funding to sponsor an annual Lecture Series in Ethics.

The lecture series will be named in the honor of John A. Stack as a lasting tribute to his work, both as the Chairman of the Board of St. Thomas More College and on the university campus.

John Stack often encouraged St. Thomas More to expand its role in today's society. He felt that St. Thomas More could provide a critical and important voice on current ethical issues. John believed in the need for such a resource, not only for this college and university, but for the community at large.

## Fervent, loyal alumni(ae) come forth!

A committee of friends and associates has been formed to assist the college with this important task. To fund this memorial lecture series, it will be necessary to raise \$150,000. To that end, this letter respectfully requests your financial assistance. We would hope that you might generously contribute to a fund to expand the thinking on ethical issues in business, education, the law and other professional areas.

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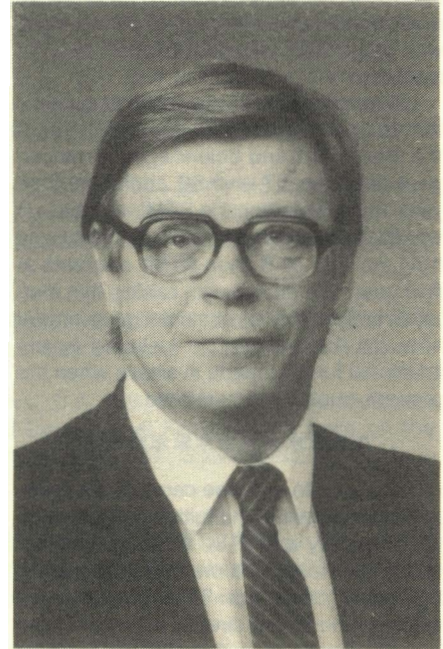
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Mr. Kevin Murphy  
Mr. Tom Stack  
Rev. Peter Swan, C.S.B.



John A. Stack

## STM sponsors lecture series on ethical issues all important in our world

"What now?" was the headline used by *Time* magazine a short time ago for a series of articles discussing the political and social dilemma being experienced by the American public. There is growing concern with political business and religious leadership. Perhaps more importantly, there is concern over individual and community relationships with the growth in technology.

The question "What now?" is a question, whether or not voiced that haunts each of us. Each day we discover a need to examine our interpersonal relationships as members of local, national and international communities. We cannot, as an isolated free thinker, come to grips with the plethora of considerations which go into making correct decisions within these relationships. Our interrelationship with people, our ethics, do not exist in a vacuum. To put it another way, we require the assistance of research and information sources which can examine these relationships and provide guidance.

When we examine the impact of technological development, we must remind ourselves that development is a human process in pursuit of human dignity; in this development, tangible options for the betterment of people's quality of life must be

present.

### First things come first

We have been accustomed to assume that there is a natural relationship between technological advancement and development in the world. Only occasionally do we concern ourselves with the principles that govern the knowledge of people in the creation, sharing and utilization of knowledge. Too often have we concerned ourselves with scientific specialization. Too little have we concerned ourselves with the interrelationship of all things. Our specialized scientific endeavors must be applied to the study of nature's interrelationships.

As the world changes, so does the definition of values and ideology. We are living with a new reality. We are in transit from one ideology to another and many of our ethical dilemmas are a result of this transition.

We sense a transition from individualism to community. We have a growing dissatisfaction with the good life and immediate gratification, "buy now pay later" and the cult of personhood with its selfish view of responsibilities. We sense the special needs of the community. We sense that survival and the self-respect of individuals



in the community depend upon the recognition of these needs. We see the right to survive, to enjoy income, health and other rights integrally related to community.

**We have obligations to observe**

If the community is going to exist which will foster the individual, duties of membership in the community must be addressed How do we define these duties? Who will define them — individuals, governments or whom? How are we going to provide the stimuli to have people think about these duties? More importantly, what facilities are there to help define these duties? Remember, these duties are but an expression of our interrelationship with others, our ethical perspective. Evidence that we need assistance in defining our interrelationship with others, our ethical perspective, our duties in the community, exist.

As the ethical foundations of our families have become more and more unstable, we have seen growing complaints that our schools are not inculcating values. With the wane of ethical values, we have seen an attempt to substitute specific rules. We have developed a tremendous affection for games of sport. There we have a factual world of detailed rules and final scores; any dispute can be settled by an instant replay. Even governments have attempted to regulate ethics by implementing conflict-of-interest rules. When most people talk about morals, they are concerned with laws and regulations. The corollary is that if laws do not exist to regulate a particular situation, we assume that it is pretty much every person for himself.

However, ethical questions of what constitutes right and wrong are far more troubling. While we long for a code of rules giving us present and future guidelines, we have begun to realize that only by careful thinking, by scholarship, can we build on our ethical heritage and move forward the development of human dignity.

**John Stack points out the way**

To have a study of ethics named after John stack is most fitting. John was a person who loved his community. He was a person who took pride in the study of the political roots in Canada, in the history of its confederation. He carried this love into current day political involvement. As a lawyer, he loved the law and his ability, through the law, to serve his community.

John's love to STM, the university and for learning began in his student years. It continued and grew throughout his life. His years of service to STM and the university were but a small expression of this love.

John's greatest love was reserved for Lorna and their family, a love which by both giving and receiving resulted in a growth of person that made John the individual he was.

The question "What now?" is a question each of us have to answer. How do we individually and as a community build our ethical decisions?

**Please support our Ethics Lecture Fund**

The need in our community for a facility to examine issues in ethics and to provide for a form for discussion and information is widely recognized. It is not sufficient for our university to provide information as a skill for people to use in their life careers. Our university must provide that ongoing stimuli to help the community to develop the ethical rules necessary for the development of human dignity in people.

It is recognized that what is required at the university is a Chair in Ethics dedicated to the study of ethical issues relating to our interpersonal relations in our community. The John Sack Ethics Lecture Fund, to sponsor an annual lecture series in ethics, is a first step in assisting STM and the university to answer this need.

*The above article was presented by our illustrious alumnus Joseph John Dierker, B.A. '57, LL.B. '60, practising lawyer in Saskatoon.*

Membership in our select club increases, thanks to good, loyal, fervent ones who aid our association

Recently, the following have come forth to register. We invite you also to lend us a helping hand that will be heartily appreciated.

- Ken Beckie, B.Eng. '51
- Dr. E. Philip Gutek, B.A. '63
- Rodger Heidgerken, B.Pharm. '57
- H. James Maher, B.Eng. '33
- Mrs. Jean Nieman-Mills, B.A. '64
- Mrs. Melanie Ramsay (Wickenhauser), B.A. '78
- Mrs. Laurine Redl (Boucher), B.A. '48
- Dr. Brian Slywka, M.D. '66
- Ben A.M. Wittman, B.Ed. '57, B.A. '62
- Miss Iris Gilley, '54, '57, '63, '67
- Christine Ravenis (Mrs. Floyd Olson), '85
- Thomas P. Deis, '38, '47
- Sister Irene Poelzer, '50, '68, '71
- Miss Eileen Millar, '37, '40



"I AM THE LIGHT OF THE WORLD"

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Sister Madge Barton, SOS, B.A. '49  
Fr. John Claffey

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

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

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

Name \_\_\_\_\_  
Street and No. \_\_\_\_\_  
City \_\_\_\_\_  
Province \_\_\_\_\_ Postal Code \_\_\_\_\_

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IT'S NICE TO LEARN JUST WHERE THEY  
ARE AND WHAT DO THEY DO?  
WE BID YOU ALL TO SHARE WITH LOU  
AND SUE AND YES, YOU TOO!

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KARPINKA, Rosalie Anita, B.A. '59, B.Ed. '61. She is teaching at St. Francis High School in Calgary, AB.

SALI, Paula Ethel, B.A. '86. She works with the City Planning Department of North Vancouver, Urban Planning Development.

BERSCHEID, Donna Mae, B.A. '68, LL.B. '71. She is now Mrs. Stinson and is with the Stinson Law Firm in Weyburn, SK. She is also the president of Weyburn's Chamber of Commerce.

PAVO, Barbara Jean, B.Sc. '74. She is now Mrs. Striethorst and serves as captain at the military base at Petawawa, Ont.

PAYDLI, Maureen Mary, B.A. '83. She is now Mrs. Tetzlaff and resides in Estevan, SK. She received her M.A. degree at Minot State University. Her husband is farm director for the CJSL radio station, Estevan.

YAHOLNITSKY, Sandy Ann, B.A. '67, B.Ed. '80, M.D. '86.

She is now Mrs. Yaholnitsky-Smith residing in Regina, SK., where she works for the Bosco Society aiding disturbed adolescents.

NIEMAN, Jean Lynn, B.A. '64. She is now Mrs. Peter Mills. Both she and her husband are lawyers. They have two daughters, Lisa and Abby, and live in Sacramento, Calif.

HERLE, Wendelin Alex, B.Ed. '51, B.A. '53. He has been serving for years as a member of our STM Corporation and is also Director of Education for the Catholic School District, Regina.

ROLHEISER, Adelle Agnes, B.Ed. '75, B.A. '80, M.Ed. '86. She is teaching at St. Mary's Grade School in Saskatoon.

REGNIER, Robert Henry, B.A. '68, M.Ed. '72. He is professor on the Department of Educational Foundations here on the University Campus. He and his wife, Sylvia Geisler, reside in Saskatoon.

BRITNELL, Sandra Elizabeth, B.A. '65. She is Mrs. Alden Halseth living in Brandon, MAN. She works for Superlative Sales Ltd.

HAMMOND, Kay, B.A. '51. She is Mrs. J. Bernard Feehan. Her husband is the Honorable Mr. Justice. They reside in Edmonton, AB. Kay received her Bachelor of Social Work in '53 and her Masters in '79. At Grant MacEwan Community College, Edmonton, she received an Honorary Dr. of Divinity degree from St. Stephen's United Church College, U of A, Edmonton.



*"Of course, we'd like you to be able to cope with this claustrophobic, over-protective attitude of ours, but you know we'll always be here if you can't."*

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 Eugene D. Tate  
 Michael R. Tobin  
 John R. Thompson

Eleven members to be appointed by the  
 St. Thomas More Students' Association.

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### Members elected by the Faculty- Administration Forum:

Dr. W. B. Denis  
 Dr. P. Kelly

### Members appointed by the St. Thomas More Students' Association

Mr. Denis O'Rielly  
 T.B.A.



*"We stayed together for the children!  
 Are we going to stay together for the  
 grandchildren as well?"*

## Read 'em and weep!

### Shakespeare and His Times:

— Christopher Marlowe made blank verse more vivid (vivid?). His most famous play was *Tambourine*.

### Macbeth:

— The opening scene takes place on a bleak hillside and sets the keynote for uprooted evil.  
 — The drunken porter scene was introduced to show that Macbeth would soon be going through the gates of hell.  
 — Macbeth visits the witches tavern. Macbeth insisted on knowing more, so a character who looked an awful lot like Banquo came up out of the pot.  
 — "Fair is foul and foul is fair,/Stagger through the fog and filthy air."  
 — Three apparitions summoned by the witches were a toad, a cat and a snake.  
 — Ross said, "Maybe our old King sits easier than our new."

### Hamlet:

— Hamlet says to Ophelia, "Get thee to a nunnery"; there she will have to behave!  
 — Hamlet tells the players they won't need to put on a dumb show because Claudius isn't really dumb.  
 — Hamlet didn't kill himself because he couldn't stand the tension that would mount up just before he died.  
 — Hamlet wants the players to act like they never have before, not just to act funny but to act so it will strike one man in the right place.  
 — Hamlet was angry with his mother for associating with Polonius.  
 — "O what a piece of work is man, how infant in faculty . . ."  
 — Hamlet is a storehouse of thought. This is shown when he talked to his father's ghost and then kept everything inside himself.  
 — Hamlet sets a mousetrap to catch the King.  
 — Polonius told Laertes, "Give all men your ears but few your mouth."

### Other poets and writers:

— Wordsworth's poem is a Patriarcal sonnet.  
 — The Knight-at-arms is lonely and dissolute.  
 — The "Elegy" was written during a transition period. Gray was passing through a graveyard thinking of the people below him.  
 — Tennyson's Ulysses believes that it is better for death to try and get him than for him to sit around and wait for it.



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HELP US UPDATE OUR MAILING LIST**

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

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

**MAIL TO:**

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

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

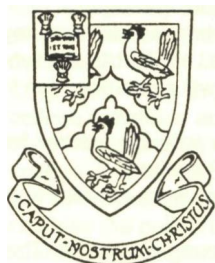
City \_\_\_\_\_ Postal Code \_\_\_\_\_

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

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

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

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



**FIRST PREMIÈRE  
CLASS CLASSE**  
6112  
Saskatoon, SK

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