

**“The Best of Both Worlds”: A History of King’s College as a Catholic,
Post-Secondary Institution in Ontario**

by

Mark John Santandrea

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Abstract

This thesis examines the history of King's College as a Catholic post-secondary institution in Ontario. The study is chronologically organized according to the administrative terms of the College's Principals. A detailed account of the College's struggle to balance the demands of academic responsibilities, economic viability, and religious affiliation is provided. By examining the tensions between these three demands, the study concludes that the identity of King's is intimately linked to the Principals' decisions to increase emphasis upon one, or two of these demands at the expense of the other.

Sources for the study were primarily found in the King's College archives. Supplementary information about the history of King's was collected through oral interviews. Due to an absence of secondary literature about the history of Catholic colleges and universities in Ontario, this study appeals to the documented history of similar institutions in the United States for a structural framework. Applying this interpretative framework to the primary sources provided a substantial foundation for the study of King's College.

Keywords: Post-secondary education, Roman Catholic Schools, King's College, The University of Western Ontario.

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Chapter I
Introduction
Purpose of the Study

In his 1955 essay, “American Catholics and the Intellectual Life,” Monsignor John Tracy Ellis made some very controversial claims about the state of Catholic higher education in the United States. Tracy claimed that Catholic institutions set low academic standards, were anti-intellectual and employed sub-standard faculty. Thus, Catholics were under-represented in standard academic indices and Catholic schools were far below national norms in the number of graduates that they sent on to graduate school and to careers in scholarship.¹

On September 14, of the same year, in London, Ontario, Christ the King College held its opening ceremonies. Christ the King College, re-named King’s College in 1966, was an all-male, Catholic post-secondary institution, and fell directly into the category of institution that Monsignor Ellis had openly criticized. But were Ellis’ criticisms applicable to King’s? This study examines the history of the College to test the validity of Ellis’ critique. In other words, I examine King’s College as an example of a Catholic post-secondary institution in Ontario to see if it provided an inferior education offered by a second-rate faculty. While the conclusions I reach are based on the case of King’s College and cannot necessarily be generalized to *all* Catholic post-secondary educational institutions in Ontario, my analysis expands our knowledge of the history of tertiary

¹ Phillip Gleason, *Contending with Modernity: Catholic Higher Education in the Twentieth Century* (New York: Oxford University Press, 1995) 289.

Another major purpose of this study is to present an accurate account of the history of King's College from 1955 to 1997. During this period King's faced the challenge of balancing its academic responsibilities with two other significant influences affecting the College and its policy, specifically the Catholic Church and economics. These three influences are inextricably interwoven and balancing them became essential to the very identity and survival of the College. I explore the tension between the academic goals of the College and these other demands. By its very nature King's is a religious institution; it was financed, administered and controlled by the London Diocese at various times throughout its history. At the same time, as an institution of higher learning it must conform to the standards of the academic community. Underlying these demands is the basic need of the College to fund its operation. This constant three-way tension among academic goals, religious character, and funding realities provides the context for this study, because it shapes and molds the identity of King's College.

Several critical questions, then, structure this investigation. How was King's, as a Catholic post-secondary institution, shaped by its administrators, faculty, and students? How did the different visions articulated by faculty, administration, and the student body affect the College's policymakers and their policy decisions? Have the visions of King's changed over the last four decades? What academic, religious, or economic pressures influenced these changes? Finally, are Ellis' criticisms applicable to King's ?

In conducting a study of this type I have made several key assumptions about academics, religion, and economics. First, the task of defining a "good" education is not one which I intend to undertake in this study. However, I have selected certain

characteristics or measures that are commonly used to assess excellence in education. For example, in examining the faculty at King's College I looked at the level of the professor's own education, whether or not he/she was teaching in his/her area of specialty, the amount of research produced and, in the later years, student evaluations of faculty. While a high number of Ph.D.'s on staff who are publishing annually does not necessarily guarantee a "good" education, it is a commonly accepted indicator of academic excellence.

I also investigated the standards imposed on students at the College. Admissions averages, student achievement compared to other affiliates and The University of Western Ontario (with which it is affiliated), and the expectations imposed on students by the faculty are all significant measures of academic quality. While a comparison with post-secondary institutions, both secular and denominational, beyond Western and its constituents would offer a more comprehensive gauge of the College's level of academic excellence, it is beyond the scope of this thesis. Lastly, I considered the quality and nature of the educational programs that King's offered.

A task infinitely more challenging is to attempt to measure the Catholicity of an institution. The question of what makes a college Catholic continues to be a controversial one among many Catholic educators and theologians. In fact, it is a question that the King's College community has struggled with since the late 1960's. Again, I am not attempting to answer this question definitively; I will, however, offer a plausible set of criteria by which the Catholic spirit of an educational institution can be gauged. Although simplistic, counting the number of Catholic administrators, faculty, and students does

provide a measure of sorts of the “Catholicity” of King’s. However, this measure has become more difficult in the modern era because privacy regulations impede access to information regarding employee’s religious affiliation. Furthermore, mere affiliation is not necessarily an accurate measure of the manner in which these individuals practice their faith. Despite these limitations, I have chosen to employ this unit of measure as part of a larger set of criteria. The other criteria include the amount of diocesan control over College policy, the provision of student religious services, the name of the College, the presence of religious symbols, and the prevalence of Catholic thought among students and faculty.

Finally, the economic forces affecting the College are perhaps the easiest pressures to define. This study examines the financial viability of the College by looking at the surplus or deficit that the College operated under and where the financing for the College was obtained.

Need for the Study

Very little research has been done on the history of Catholic post-secondary education in Ontario. The only complete study on the subject is Laurence K. Shook’s book, *Catholic Post-Secondary Education In English-Speaking Canada: A History*.² Published in 1971, Shook’s work provides only a brief account of the origins of every Catholic post-secondary institution in English-speaking Canada. However, this book

² Shook, Laurence K. *Catholic Post-Secondary Education in English Speaking Canada: A History*. Toronto: University of Toronto Press, 1971.

provides an excellent foundation for a thorough investigation of King's. Furthermore, no extensive research has been done on the history of King's College itself. Patrick Phelan published a booklet in 1979, outlining the history of the College.³ This piece offers a primarily descriptive account of events but little analysis. The booklet does not even include a bibliography or footnotes.

Conversely, fairly extensive research on Catholic higher education has been done in the United States. Monsignor Ellis' work is one example of the rich documented history of these institutions. A decade after Ellis' essay was published, Andrew Greely showed that Ellis' data was out-of-date; in fact, it was based on pre-World War II data. So, although Ellis' criticisms were refuted in the United States, they still serve as a starting point for my investigation.

More recently, Phillip Gleason's work, *Contending With Modernity: Catholic Higher Education in the Twentieth Century*, offers a comprehensive historical study of American Catholic universities and colleges in the twentieth century. Gleason's study serves as an excellent reference for a comparison between the American situation and King's College. This becomes even more relevant because several of the College's original administrators received their academic training at the same Catholic universities that Gleason studied. Furthermore, *Contending with Modernity* helps to identify certain important themes in American Catholic higher education, themes which may also appear in the Canadian context.

³ Phelan, Patrick. *Studium et Hospitium: A History of King's College*. London: King's College, 1979.

There are several other accounts of the history of Catholic higher education in the United States. Neil McClusky and Edward J. Power both offer critical appraisals of Catholic higher education from its origins to the 1970's.⁴ Of specific significance to my study are the chapters dealing with the period 1950-1970. These works also offer a framework for examining Catholic universities. Both McClusky and Power focus on the struggle of the Catholic university to maintain its Catholic identity as well as high standards of academic performance.

The literature published most recently primarily treats the issue of academic freedom at the Catholic university. Authors such as George Worgul, John Vigilanti, and Charles Curran have all examined this issue. These authors present a familiar theme, that is, that the problem of academic freedom stems from a Catholic university's struggle to maintain academic standards. The "Catholicity" of a college or university serves only to complicate the issue of the academic freedom of that institution's faculty.

Given the absence of sound historical studies of Catholic post-secondary education in Canada, a history of King's College will make an important contribution to this country's educational history. This study will document the contributions of administrators, clerics, professors and students at King's to the development of the College and its policies. Furthermore, it will demonstrate how these contributions inevitably affected the College's policies and how all of this served to define what it

⁴McClusky, Neil G., S.J. (ed.). The Catholic University: A Modern Appraisal. Indiana: University of Notre Dame Press, 1970 and Power, Edward J. Catholic Higher Education in America: A History. New York: Meredith Corporation, 1972.

meant for King's to be a Catholic college in Ontario. This study will thereby contribute to a more complete documentation of the history of King's College, as well as provide some general insight into Catholic post-secondary education in Ontario and in English-speaking Canada as a whole.

Sources

Primary sources for this thesis come from several key areas.⁵ First, the archives at King's College contain a wealth of policy records, council minutes and data on both faculty and students. As well, the archives contain course calendars, yearbooks, departmental mission statements, and academic reviews. The archives located at the London Diocesan office offer files dealing with the ongoing relationship between the Church and the College, and provide access to the papers of several of the College's original administrators. As King's originated from St. Peter's Seminary, the records kept at the Seminary contain important information about the College's origin.

Supplementary information about the history of King's was collected through oral interviews.⁶ Many of the interview subjects still live in London and surrounding area and were interviewed either at the College itself or, in the case of retired faculty, in their homes, if they preferred. The interviews were approximately one hour in length, tape recorded with the permission of the subject, and transcribed for analysis. The interviews were semi-structured. That is, although I had a list of prepared interview questions I pursued topics or issues that arose during the interview about which the informant

⁵ For a list of sources please see the bibliography.

⁶ For a complete list of people interviewed, see the *Interviews* section in the bibliography.

possessed added insight. In short, although no significant secondary sources exist a wealth of heretofore untapped archival material and oral histories were used in this study. Applying Gleason's interpretative framework to those primary sources allowed me to provide a very substantial foundation for the study of King's College as a Catholic post-secondary educational institution in Ontario. Thus, the study began by reviewing the relevant literature on the subject of Catholic higher education in Canada and the United States. From this initial search, relevant themes were identified and an analytical framework established. Applying this framework an investigation of the archival sources will facilitate the development of the history of King's College. Interviews were used to supplement areas in which there are few sources available.

Organization of the Study

It is challenging to decide whether a study of this type should be organized chronologically or thematically. I had several reasons for selecting a chronological format. Dividing this study into thematic chapters would de-emphasize the extent to which the three key factors of academics, economics, and religion influenced one other. Also, the chronological method facilitates a coherent demonstration of one factor's immediate impact on the other two and therefore allows a much more coherent and less fragmented interpretation of the history of King's College.

In the end, I chose to organize the study chronologically around the terms of office of the Principals of the College. Although this may seem rather mechanical, there are several reasons for this approach. First, Andrew Greely's studies of Catholic universities

in the United States revealed that “even the most cursory reading of the history of colleges and universities makes it quite clear that the administrative leadership of the school is crucial in its attempts to improve.”⁷ Secondly, upon investigating the history of King’s I have found this claim to be plausible. In fact, each term is unique and reflective of the talents, interests, and visions of the respective Principal. Thus, I have chosen to organize this study around those terms. The final chapter represents a grouping of two tenures into a specific time period that represents similar significant changes in the policies of the College.

The second chapter examines the origins of Christ the King College from an extension of St. Peter’s Seminary to its birth as a small, all male liberal arts college affiliated with The University of Western Ontario. The chapter concentrates on the significant contributions of Monsignor Lester Wemple, the first Dean of the College. Wemple’s tenure lasted from 1955 until 1965, and featured the establishment of strict codes of student behavior and a curriculum anchored solidly in philosophy and religious studies. Wemple struggled, however, to acquire the necessary funding to hire qualified faculty and attract top scholars.

Chapter three concentrates on the transition of Christ the King College to King’s College. The change in name was also representative of significant changes in the policy of the College during that period. The appointment of Fr. Eugene LaRocque to the Dean’s office in 1965, signaled the end of a decade of Wemple leadership. Increased economic pressure combined with changing societal attitudes toward religious instruction forced

⁷Andrew Greely, *The Changing Catholic College* (Chicago: Aldine Publishing Co., 1967) 7.

LaRocque to loosen the College's religious image and consequently the College changed its name to King's.

This trend towards secularization was continued by Dr. Owen Carrigan, the third Principal of the College and also the first lay person to hold the Principal's office. The focus of the College made a decisive switch from its previous emphasis on religion to an accentuation of the academic and economic needs of the College. Chapter four covers the Carrigan era and also discusses one of the most controversial periods in the College's history.

The fifth chapter begins with an investigation of Arnold McKee's short tenure as Principal of King's. It was during McKee's tenure in 1974, that the Provincial government granted full-funding to church-related colleges and universities. This revised system of grants ensured a sound economic foundation for the future of King's.

Consequently, under John Morgan's guidance the College began a formal investigation of its own identity as a Catholic College. Chapter six details King's transition into a fully functioning modern university. When, Dr. P. Mueller, Academic Dean under Dr. Morgan, became Principal in 1987, he faced the challenges of a constantly growing student population and a community still in search of an identity.

The final chapter anticipates a new era in the College's history, with the installation of Dr. G. Killan as the seventh Principal of King's. I will re-visit the criticisms of John Tracy Ellis and determine whether they are valid in the case of King's. The study concludes that the history of King's reveals that the various Deans and Principals of the College struggled to work out the tensions among economic realities,

academic goals and religious character. In the process, the identity and vision of King's are changed. This struggle continues even today.

CHAPTER II

THE ORIGINS OF CHRIST THE KING COLLEGE AND THE WEMPLE DECADE 1955 - 1965: "CHRIST IS THE KING OF EDUCATION"

His excellency Michael Frances Fallon opened St. Peter's Seminary in London, Ontario in September of 1912. The purpose of this institution was to train young Roman Catholic men for the priesthood, and the Seminary remained strictly a theological College until 1926.⁸ The seminarians took their required philosophy courses at Assumption University in Windsor and their other arts courses at The University of Western Ontario. Their registration in these courses was arranged through Brescia College, an all-female Catholic College affiliated with Western. It was not until the opening of the academic year 1939-40 that St. Peter's had its own affiliation agreement with Western.

Seeing a need to provide a Catholic university education to more than just women and priests, the Seminary sought to expand its own academic offerings. This process was accelerated when Assumption University withdrew from its affiliation agreement with Western in 1953 and gained independent university status. Western then initiated discussions between itself and the Seminary about the opening of a subsidiary College that would provide a liberal arts education for Catholic lay men.⁹ Despite financial constraints the Diocese realized that this was an opportunity that had to be seized.

A group of local clerics, headed by London Bishop John C. Cody, began plans for

⁸Lawrence Schook, *A History of Catholic Post-Secondary Education in English Speaking Canada* (Toronto: University of Toronto Press, 1971) 294.

⁹King's College Archives, G. Emmett Cardinal Carter Library, London, Ontario, "Bishop J. C. Cody to Rev. J. B. Fullerton, April 14, 1954, 1.[Hereafter Archives]

a new College. In March of 1954 Cody, along with Monsignors Roney and Mahoney and Fathers McCarthy, Feeney, and Finn determined that a new building ought to be constructed close to Seminary grounds. This new building was to house about one hundred men and was to be the cornerstone of the new College.¹⁰ Interestingly, Cody's initial comments about the nature of the College were rather liberal. He stressed "the necessity of establishing a College under Christian auspices so that Catholic and non-Catholic students could receive training, especially in history and philosophy that were Christian."¹¹ The inference was that the Catholic nature of the College would not only be in the faith of its faculty and students but also within the very nature of the educational experience itself.

Construction of the new building that was to become Christ the King College began in June of 1954 with a scheduled completion date of September, 1955. The Pigott Construction Company of Hamilton was awarded the contract, and completed the building for a final cost of \$1.5 million.¹² O.W. Durdin, solicitor for the Diocese of London, assured the London Free Press in April of 1954 that the undertaking would be feasible from a financial perspective.¹³ The burden of generating this financing was directly on the Diocese. Neither the Federal nor Provincial government would provide any funding to church-related institutions, and Western would provide only moral and academic support. So, the funding initially came from a \$1.1 million dollar loan from the

¹⁰Patrick Phelan, *Studium et Hospitium : A History of King's College* (London: King's College, 1979) 5.

¹¹*Ibid.*, 5.

¹²*Ibid.*, 5.

¹³*The London Free Press* 3 April, 1954, 8.

Bank of Montreal underwritten by the Diocese.

Bishop Cody initiated a massive campaign to canvass local businesses and a private drive among Catholics of “more than average means.” This campaign resulted in an additional contribution of \$243,000. Furthermore, The Bank of Montreal made a significant donation of \$50,000 and an additional \$45,000 was granted to the College by the Joseph Morrow Foundation of Toronto.¹⁴ The land upon which the College was to be built was donated to the Diocese by St. Peter’s, resulting in a considerable savings. The Seminary, however, may have had another reason for donating the land. Both Bishop Cody and Father Lester A. Wemple expressed concern over the possibility of a road’s construction through St. Peter’s grounds. Cody commented in a letter to Father J.B. Fullerton of Toronto, “It is worthy of mention that the building of the Arts College would also prevent the cutting up of the Seminary Campus by an unsightly road project mooted already in some none-too-friendly quarters.”¹⁵

The building itself did not architecturally resemble either St. Peter’s or Brescia. Green Italian marble and Indiana limestone covered the exterior and white oak paneling graced the interior corridors. Initially, the College consisted of 55 double residence rooms, seven classrooms, a library, a dining hall, two recreation rooms and a chapel. The construction of the residences was influenced largely by Western. Monsignor Wemple remarked that Dr. Hall, president of The University of Western Ontario, wanted an additional residence for men attending University.

¹⁴Archives, “His Excellency Bishop J. C. Cody to Rev. J. B. Fullerton, April 14, 1954,” 2.

¹⁵Archives, “Cody to Fullerton”, 4.

There appears to have been some debate about why a new building ought to be built to accommodate Christ the King College when the Ursuline College could easily have housed both institutions. Rev. Lester A. Wemple, who would become the first Dean of Christ the King College, preferred the ample campus of Brescia for the new layman's College.¹⁶ In fact, some questioned the logic of opening a completely separate affiliated Catholic College when Brescia College already existed. A considerable amount of money could be saved by amalgamating the two institutions. Bishop Cody, however, opposed this plan. Proximity to St. Peter's Seminary figured as one of Cody's main reasons for building a new facility. Cody remarked that, "because of the attendance of the seminarians and the necessity of staff going from the Seminary to the new College, the site on the Seminary grounds is more favorable."¹⁷ The Seminary itself was also deemed to be an inappropriate site for the new arts College because Church Canon did not allow students for the priesthood to be united with College students in one institution. Furthermore, Brescia was opposed to sharing its facilities with King's. Brescia felt that its identity as a female Catholic College would be undermined by the presence of a diocesan-sponsored male college. Although the issue of amalgamation was settled temporarily, it would again surface in the years to come.

Bishop Cody's efforts were realized on 14 September, 1955 when he officially opened the College. Approximately 300 people gathered on a sunny Saturday afternoon for a ceremony to formally open and bless Christ the King College. Among the dignitaries

¹⁶Schook, 296.

¹⁷Phelan, 5.

present were London Mayor Ray A. Dennis, London Township Reeve Howard B. Elson, MLA for North Middlesex T.L. Patrick, and U.W.O. President Dr. G.E. Hall. The opening was welcomed with a great deal of enthusiasm and expectation for the future of the College. The *London Free Press* prophetically reported, “The cloudy skies opened wide for the ceremony and a warm sun reflected from the wide windows indicating the bright future of the College.”¹⁸ In the years to come the College would need this divine favor in its struggle to survive.

Rev. Dr. G.B. Phelan was the keynote speaker at the College’s opening ceremonies, and his comments captured the balance that King’s would struggle to maintain. Dr. Phelan, a professor of the Department of Philosophy at St. Michael’s College, Toronto, first summarized Catholic education by simply stating “*Deus scientiarum Dominus est.*” [God is the Lord of Knowledge].¹⁹ Phelan went on to emphasize that it would be an act of “betrayal” to exclude Jesus Christ from any part of education and learning.²⁰ Yet, even with these firm words Phelan foreshadowed the challenge that the College’s administration and faculty would face in the future:

They are conscious of the challenge , which their undertaking presents, to represent the ideals and traditions of Catholic learning and education at their best alongside other and, perhaps, divergent views on the nature, aims and purposes of education.²¹

¹⁸ *London Free Press*, “Christ The King College Opened By Bishop Cody.”

¹⁹ Archives, “Dr. G.B. Phelan: Address to the Opening of Christ the King College, September 14, 1954”, p.3.

²⁰ *Ibid.*, p.4.

²¹ *Ibid.*, p.8.

Before the opening ceremonies had even begun, Bishop Cody was faced with the difficult tasks of finding qualified faculty for the fledgling College, acquiring the necessary funding to build and maintain the school, and determining the type of education and courses it would offer. Initially, to assist him with these tasks, Cody had appointed Rev. T.J. McCarthy as first Dean. However, just prior to the College's opening in 1955 McCarthy was named Bishop of Nelson, B.C. Faced with the realization that King's could not open without a Dean, Cody turned to Father Lester A. Wemple who was teaching philosophy at St. Peter's.

Father Wemple's experience as an educator and his academic qualifications made him an ideal choice for Cody. Wemple had received his B.A. from Western in 1926 and was ordained from St. Peter's Seminary in 1930. After traveling to the Gregorian University in Rome where he earned his Ph.D., Wemple returned to the Seminary where he taught from 1932 to 1955. He would guide King's through its first decade and, in doing so, gain a reputation as a skilled administrator with a talent for recruiting qualified faculty.

The College opened with a full-time faculty of eight priests, all taken from the faculty at St. Peter's, and two laymen. Bishop Cody and Dean Wemple gave a great deal of consideration to selecting the most competent and highly trained teachers for King's. By selecting the faculty from St. Peter's the College could save money. However, Msgr. Wemple's efforts were hampered by the College's lean budget. In response to these limitations, Msgr. Wemple implemented measures to acquire the best qualified faculty that he could afford. Faculty obtained from St. Peter's, including Dean Wemple, were

only paid the salaries of parish priests, which was \$2500 per year.²² By comparison, any lay faculty that was hired would be paid between \$6000-\$8000 per year. Ironically though, the priests who were training at the seminary were not necessarily interested in teaching. Unlike the Ursulines who controlled Brescia College, or the Basilians who staffed Assumption, men at St. Peter's were trained to be parish priests, not educators. In fact, Father LaRocque, now Bishop of Alexandria-Cornwall, chose the seminary specifically to avoid becoming a teacher.²³ LaRocque would not only teach at King's for over ten years but he would also become Dean.

Of the ten initial faculty members, only four held a Ph. D. or Ph. L., and two others had received their M.A.'s. In a further effort to adequately staff the new college, three young priests from St. Peter's were assigned to graduate studies so that they would be able to join the Faculty at King's for the 1956/57 academic year. Rev. Paul Eugene Crunican obtained his M.A. in history and Rev. Stanley Edward McGuire his M.A. in English from the University of Toronto, while Rev. Eugene P. LaRocque obtained his M.A. in French from Laval University. At the administrative level, Rev. John Bensette, M.A. was appointed Registrar and also taught mathematics.

Wemple employed several strategies for acquiring qualified faculty within the College's strict budget limitations. One such strategy was the hiring of young academics and sponsoring their education on the promise that they would return to the College as professors. Fritz Wieden was a German immigrant who had no university degree.

²²His Excellency The Most Reverend Bishop Eugene P. LaRocque, interview by author, 11 August 1997, Windsor, Ontario, transcript, p.5. [hereafter LaRocque Interview]

²³Ibid.

However, he was assigned to teach one section of European History at King's. In return, King's sponsored his courses in English and German, and by 1958 Wieden received his B.A. in Honors English and German from The University of Western Ontario, where he received the Gold Medal for proficiency in his final year.²⁴ As a young scholar, Wieden did not command the same salary as more experienced professors, and thus Wemple was able to provide the College with an outstanding young scholar at a reasonable cost.

Another technique Wemple used was to hire part-time faculty from the community. Mr. A.B. McConnell, an accountant from McManus Motors, was hired to teach a section of Economics 20, and Mrs. Rivait taught German 20. Although neither of these people had university degrees, they did possess specialized knowledge about the subject matter that they were required to teach. Furthermore, their services could be provided at a minimum expense to the College.

Faculty salaries were only one dimension of Dean Wemple's overall scheme of economy. Another example of Wemple's cost saving measures was his decision to bring an order of Dominican nuns from Holland to live at the College and tend to its domestic affairs.

To claim that Dean Wemple had a restrictive budget would be to greatly understate the financial climate at King's in the 1950's and 1960's. During this period church-related colleges and universities in Ontario received only half of the federal grants awarded to non-denominational post-secondary institutions.²⁵ Thus, King's received only

²⁴Archives, Wieden File.

²⁵Until 1966/67, the Federal government provided grants through the Provincial government to Universities.

half of the funding that Western received per student. Furthermore, King's grant was not paid to the College directly but rather sent to the parent institution which then distributed it. With a student enrolment of only 46 in its first year of operation, Wemple was unable to operate the institution in the black and King's finished the year with a two thousand dollar deficit²⁶.

In its second year of operation the College more than doubled its enrolment and by 1957/58 150 full-time students were registered. This meant an increase in tuition fees and a corresponding increase in government funding.²⁷ Supported by these increasing numbers, Christ The King began generating an operating surplus that would reach over two hundred thousand dollars by 1963.

However, the economic consequences of any decision were still given primary consideration in the decision making process. Wemple was forced to find the most economical ways of running the College if it were to remain financially viable. Surplus funds were diverted back to the diocese which applied them against the debt incurred in the construction of the College. Also, by generating surplus income, Wemple was able to remain financially independent from the Diocese. In later years, Wemple was not able to do so and this caused tension between the Diocese, which owned Christ the King, and the Dean who administered it. This tension was potentially serious since if it were to reach significant levels, the Diocese had the power to sell, rent, or close the College altogether. So, without relying heavily on the Diocese for economic support that was critical to the

²⁶ Archives, Financial Records For Christ the King College For the Year ended June 30, 1956.

²⁷ Government grants were given on a per pupil basis, thus more students resulted in a larger grant. There was no change however, in the amount that the College received per student.

maintenance of financial stability, Christ the King had to maintain or increase its student enrolment. Insufficient student enrolment increased pressure on the already strict budget, and the consequences of this to the College would have been terminal.

Aside from his economic and academic responsibilities, Wemple worked diligently to maintain the Catholic nature of Christ The King. Regarded as a very spiritual man by his peers and students, Wemple was constantly concerned with the moral education and formation of young Catholic men.²⁸ In fact Wemple saw this as the primary inspiration for the College. "The foremost motivation and reason for the College is the recognition of the honor and glory of God."²⁹ This "recognition" was made in several ways. Within the academic program Christ the King and St. Peter's offered the largest selection of theology and Christian philosophy courses at the University. Furthermore, students were required to take one of these courses as part of their degree requirements.

The religious formation of students was further reinforced in several ways outside of the classroom. Sunday mass, as well as daily masses, were offered in the chapel and student attendance, although not mandatory, was "strongly encouraged". Non-Catholic residents at Christ the King were asked to pray daily and regularly attend services at their own churches.³⁰ Religious symbols were present throughout the College and Father Wemple, along with the other four priests on faculty, all lived in residence with the students. Students living in residence were bound by moral codes that required them to

²⁸LaRocque Interview, 5.

²⁹Archives, "Directory for students, Christ the King College, 1956/57".

³⁰Archives, "Directory for students, Christ the King College, 1956/57", 1.

act in a manner expected from “Christian and civilized gentlemen.”³¹ This code included such regulations as early curfews, and the banning of women and alcoholic beverages from the College. Any violation of these regulations could result in immediate expulsion from residence.

Students at Christ the King were also required to attend yearly retreats. Always held during the lenten season, the yearly retreat began on a Friday night and lasted until Sunday evening. Students were required to spend this time in reflective thought which was facilitated by seminar sessions during the day. Socializing was to be kept to a minimum and all meals were to be attended by all students. Sunday dinners had a significant purpose outside of the retreat weekend. Dean Wemple would use this opportunity to offer advice on how students could morally improve their lives. Wemple often began his memorable supper talks by stating that he had “three things on my mind.” The topics of these informal lectures included morality, honor, justice, piety, academic performance, laziness, liberty, and the formation of a strong character.

The very nature of education that Monsignor Wemple desired to provide was one in which religion and academics were inseparable. In an *Announcement* designed to recruit prospective students, Wemple stated the purpose of education at Christ the King:

In the College of Christ the King, Christ is the King of Education.
There is no divorce between education and religion; there is no divorce between learning and morality; there is no divorce between the natural and the supernatural; there is no divorce between science and Christ

³¹Ibid., 1.

Who is the Lord of all science.³²

This vision of King's and of Catholic education would dominate the College until Wemple's departure in 1965.

As the student population steadily grew, Wemple continued his attempts to staff the College with qualified faculty. Fathers Crunican, McGuire, and LaRocque all returned to the College with M.A.'s for the beginning of the 1956/57 school year. Five more faculty were added in 1957: Dr. John K. Farrell, (History); Alton Craig, who lived in residence at King's while completing his M.B.A.; Dante Lenardon, M.A. (Romance Languages) who was lured to King's from University College; James Ryan, B.A. (History) and Rev. Graveline, Ph.L. (Philosophy and Theology). Finding qualified faculty was a difficult task for Wemple. Christ the King was a new College that had not yet established an academic reputation. Furthermore, because of its small enrolment, the College was still unable to offer salaries that were competitive with larger universities, nor was it able to provide research grants. To compound the situation, there were very few qualified Catholic faculty in Canada from which faculty could be hired.³³ Consequently the college continued to hire faculty who had completed M.A.'s and encouraged them to complete their Ph.D.'s while working at the College. Alton Craig, for example, was a King's resident who Christ the King had sponsored to attend Business School and return to teach at the College.

In October of 1958 The University of Western Ontario's Enrolment Committee began "a study of future enrolment at the Affiliated Colleges and the impact of any such

³²Archives, "Dear Prospective Student", found in Msgr. Wemple, 1955-1965, 1.

³³Dr. Dante Lenardon, interview by author, 19 August, 1997, London, Ontario, transcript, 4.

increase upon University College.”³⁴ Professor A.B. Conron, Chairman of the Enrolment Committee, submitted his report in the summer of 1959. Conron acknowledged in his *Report* that the affiliates had been very successful in providing residential life and religious atmosphere to Western students. However, the *Report* also lamented that:

Under present conditions, indeed, the Committee feels that the Affiliates’ expanding offerings in Arts in some departments have a diluting influence on the academic excellence which the constituent Faculty of Arts has developed over the years.³⁵

The *Report* recommended that all examinations and papers be set and marked by a committee consisting of members from the constituent and affiliated colleges.

Pseudonyms or symbols would be used to insure student anonymity and a committee would determine final grades. These recommendations were adopted for the 1960/61 school year.

Conron’s comments were condemning. They portrayed Christ the King as being an institution with a poor level of academic quality, an institution with flaws similar to the ones criticized by Msgr. Tracy Ellis. Yet, perhaps his findings were based more on suspicion than on actual fact. By 1960 Christ the King had been open for only four years. Wemple’s plan to attract qualified faculty resulted in the hiring of Dr. Ignatius Adel-Czlowinski and Dr. Sean Finbarr Gallagher in 1959. Furthermore, Dante Lenardon and Rev. Crunican had successfully completed their requirements for their Ph.D.’s. However, Christ the King went further than simply hiring Ph.D.’s to ensure the academic integrity

³⁴ Archives, “Future Enrolment at The Affiliated Colleges”, February 1959, 10.

³⁵ *Ibid.*, 10.

of the College.

The small enrollment of the College also allowed for a personal relationship between the students and faculty. This created an excellent learning environment as small class size allowed for more engaged classroom discussions, and more personal attention to the needs of each student. However, faculty at Christ the King demanded a high academic standard from their students. Bishop Eugene P. LaRocque recalls having to fail a popular Western quarterback who enrolled in a theology course under the mistaken impression that it would be an easy course. LaRocque even failed a nun from Brescia who took his theology course but did not work hard in the course. Both students were able to write supplemental exams and eventually graduate.³⁶ While these are only two examples of standards held by the faculty at Christ the King, they are substantiated by other facts. Christ the King had also established a high standard for admission to the College. Only a small percentage of students entered the College with a lower than 60% average on their grade 13 examinations. While the admissions average had not yet reached the level of University College at Western, it was the highest among the Affiliated Colleges.³⁷

There were also signs of a growing intellectual community at the College. Several student organizations formed, such as the Lingard History Society, a French club, a Philosophy club, a debating society and Dante Lenardon's Circolo Universitario. A weekly student newspaper, *The King's Men*, began publishing accounts of student events and concerns at Christ the King. These organizations symbolized the students'

³⁶LaRocque Interview, 3.

³⁷Archives, "King's College, 1962-1963."

contribution to the intellectual life of the College. It was not only the student body that was active in intellectual pursuits but the faculty as well. Beginning in 1958, Msgr. Wemple and the College sponsored an Art Lecture Series. The Art Lecture Series consisted of nine sessions given by art experts from around the world on various aspects of the visual arts. The series was instantly successful and often attracted as many as 200 guests. More importantly it gave the College its first distinctive feature. A great deal of attention, from across Canada, was being drawn to the small liberal arts College affiliated with Western. The Art Series remained a major event at King's for over ten years and made a significant contribution to the culture of Christ the King.³⁸

Despite these signs of intellectual growth, Msgr. Wemple was forced to respond to Conron's *Report*. Four more faculty members were hired in the next two years: Mr. G. Giorgini, French and Italian; Mr. Emil Primorac, Business; Mr. John Snyder, Philosophy; and Mr. Laurier LaPierre, History.³⁹ The hiring of these men may have done little to ease the criticism though, as none of them had a Ph.D. which was looked upon as a requirement for qualified faculty. In another attempt to upgrade the academic qualifications of faculty, Msgr. Wemple continued his program of supporting promising young graduates through graduate school. In return for this subsidy, the graduates promised to return to the College and teach, with pay, for the number of years for which they had been subsidized. Two men who greatly benefitted from this system were Alton Craig and Tom Collins. In fact, after teaching at King's for only one of his promised

³⁸Phelan, 16.

³⁹Archives, "King's College: 1959-1960."

years, Dr. Collins went on to a long career at The University of Western Ontario.⁴⁰

In addition to these attempts to improve the level of faculty qualifications at the College, Wemple recognized that the College library also needed improvement. In fact, in 1958 Christ the King had only a temporary library and Father LaRocque acted as a part-time librarian. In 1959, Peter Mitchell, a graduate of Christ the King College, was hired to build a respectable collection.

Msgr. Wemple's reforms seemed to work. A 1961 article in the *Catholic Register* praised the College's commitment to quality education. The article also noted that over one-third of the faculty were engaged in post-graduate work, to add to mounting numbers of already qualified staff.⁴¹ Furthermore, King's students began receiving top marks in campus-wide examinations. Both Father LaRocque and Dr. John Snyder recall that not only did King's students generally do well on the examinations, prepared and marked campus wide, but King's students would often receive the highest marks in several subjects.⁴² Of the hundreds of students who wrote the 1961 Latin 20 exam only twelve were awarded the grade "A". Of those twelve, ten were students at Christ the King.⁴³ These statistics seemed to support Msgr. Wemple's claim that "Our first job is to make scholars out of high school students, to develop a love of learning."⁴⁴ To further add to the success of the students, Msgr. Wemple added more faculty members who had completed post-graduate work, Rev. Graveline, Ph.L., and Dr. Charles Treacy, Ph.D. in

⁴⁰LaRocque Interview, 4.

⁴¹O'Meara, Mike. "Christ the King gets results, six year record proves its emphasis on quality." in The Catholic Register. May 6, 1961, 5.

⁴²LaRocque Interview, 4 and Dr. John J. Snyder, interview by author, 15 September, 1997, transcript, 3.

⁴³Pheilan, 27.

⁴⁴O'Meara, 5.

1962. These statistics suggested that the academic standards set by Msgr. Wemple were slowly becoming realized.

The religious atmosphere of Christ the King also continued to flourish in the early 1960's. This atmosphere was embodied in the general humanitarian principles that governed the daily operations at Christ the King. A special "Thanksgiving Mass" was held in April of 1961 for all Roman Catholic students beyond high school. Over 200 students attended the celebration in thanksgiving of the 1960/61 academic year.⁴⁵ Also, the College had a policy of taking in five foreign students a year and giving them free room, board and tuition for three years. The College also made an effort to employ faculty of diverse ethnic origins. The faculty of 1961 boasted several eastern European, Irish, and American members.⁴⁶

Msgr. Wemple also continued his quest to make the goal of education the formation of the entire young Catholic citizen. In a bold move, Wemple declared that in selecting candidates for the Dean's Honor list, he would select five men who not only exemplified a love of learning but also a love of God. This was different from the policy of University College where an average of 75% automatically placed a student on the Honor List. In recognition of his efforts as Dean of Christ the King, Msgr. Wemple was invested as a Domestic Prelate of the Church in 1962. Ironically, it was within this religious atmosphere that the seeds of Msgr. Wemple's resignation had grown.

By 1964 there had been several instances of student discontent on the campus of

⁴⁵ Archives, "King's College: 1960-1961".

⁴⁶ O'Meara, 5.

Christ the King. Several students had been banned from residence by Msgr. Wemple who patrolled the residence halls in search of students violating the strict curfew and alcohol regulations. This growing discontent erupted in 1964 when a large number of students decided not to attend the mandatory yearly retreat. A *King's Men* editorial claimed that no amount of "coaxing, cajoling, storming, raging, and policing," could make such "forced" retreats successful.⁴⁷ Msgr. Wemple's response was firm. A list of students who had missed the Saturday evening dinner was posted on the front doors of the College with a note informing them that they were no longer welcome at the College. In his response to the previous editorial comments, Msgr. Wemple replied that some students at Christ the King had "little minds" that made them unfit for a College education.⁴⁸

At the same time as these events occurred, King's began to experience a decline in enrolment. Two hundred and eighty-five full-time students had registered at the College in 1963; this number dropped to 213 in 1964 and further declined to 184 in 1965, the final year of Msgr. Wemple's principalship. Inevitably, the loss of over one hundred students in just two years hurt the College financially. The loss of students resulted in a corresponding loss in tuition fees and a significant drop in the amount of government grants that the College received. In 1964, caught between declining enrolments and the increasing costs of operating a post-secondary institution, Christ the King College operated with a deficit for the first time since its inaugural year. This trend of deficit operation continued in 1965 and began to significantly draw on the College's

⁴⁷ Archives, *The King's Men*, 12 February, 1964, 3.

⁴⁸ Archives, *The King's Men*, 4 March, 1964, 5.

accumulated surplus.⁴⁹

In what would be one of his last famous “supper talks”, Msgr. Wemple lamented the College’s enigmatic situation. He stated that although the college had a wonderful academic year in 1963-64 there was a deficit of over twenty thousand dollars. He concluded that this deficit was the result of a drop in the number of registered students, the corresponding drop in Government grants, and the injustice of Christ the King not being a Government supported College. He further noted that many professors at Christ the King were being offered better salaries at other universities and that some were being lured away.⁵⁰ Faced with these challenging circumstances Msgr. Wemple concluded that it was difficult for a Catholic College to even exist. His final comments summed up his sentiments on the College’s condition:

To live in the midst of good people is easy.

To live in the midst of evil people is hard.

It is not easy to imitate the life of Christ today.⁵¹

In March of 1965, Bishop of London Most Reverend G. Emmett Carter accepted Msgr. Wemple’s fourth letter of resignation, thus ending the first decade of the history of Christ the King College. Msgr. Wemple accepted a promotion to the position as pastor of a parish in St. Mary’s, Ontario in 1966. He later became pastor of the Church of the Holy Name of Mary in Windsor. At The University of Western Ontario’s 1980 Spring Convocation Msgr. Wemple received an Honorary Law degree. He passed away on August 11, 1980 at the age of 75.

⁴⁹Archives, “Christ the King Financial Statements for the years ending June 30,” 1963, 1964, and 1965.

⁵⁰Archives, “Wemple File”.

⁵¹Archives, “Wemple File”.

There is no question that Msgr. Wemple was the founder of Christ the King College. During his ten years as Dean he single-handedly administered the workings of the College and took the College from a small institution with 46 students and 7 faculty members to a respectable College that enrolled over 200 students and employed almost 20 full-time faculty members. Msgr. Wemple provided the college with the solid leadership and vision that the young College required to establish itself. His vision of what a Catholic College ought to be was clear and all of his efforts were directed towards the achievement of that vision.

Christ the King was clearly Catholic in its auspices when Msgr. Wemple left in 1965. It was a place that emphasized the moral formation of young Catholic men as well as academic excellence. The faculty at King's consisted of both priests and laity who were considered to be "good" teachers. The success of King's students on the campus-wide tests offered evidence of this. Yet, while the faculty was most interested in being good teachers they lacked the same devotion to research and publication. Although the majority of faculty members had received an M.A. from a recognized university, the proportion of Ph.D.'s on faculty was only thirty per cent. To his credit, Msgr. Wemple made significant efforts to bolster the level of the College's academic standards and this is exemplified through his program of sending promising young scholars to graduate school in return for years of service as faculty at Christ the King.

Most impressively though, Msgr. Wemple managed to generate an operating surplus every year from 1956 to 1963. Using a variety of money-saving strategies he was able to increase the physical plant, enrolment, and faculty size and qualifications during

his tenure. Bishop Carter's words "Monsignor Wemple's loss will be greatly felt..." were an understatement that succeeding years at Christ the King would reflect.⁵²

⁵² Archives, "Wemple File".

Chapter III

The LaRocque Interlude 1965-1968: The Seeds of Secularization

The vision of Christ the King College as an exclusively male, clerical institution, as concerned with the moral formation of its students as with their intellectual development, was losing favor by 1965. Msgr. Wemple's attitude of *in loco parentis* had created a great deal of resentment among the new breed of student entering University in the 1960's. The educational attitudes and values that dominated the College's first decade were quickly becoming obsolete. It was under this cloud of change and uncertainty that Reverend Eugene P. LaRocque accepted the position as second Dean of Christ the King College.

Reflective of the uncertain climate at the College was the temporary nature of Fr. LaRocque's appointment. Officially, Fr. LaRocque was to serve as Dean for a two-year period. The reasoning for such a temporary appointment was that Bishop Carter wanted a "complete re-examination of the contribution of the Catholic community of London in terms of higher education."⁵³ Some of the questions being asked by the College community related to the role of the College within the University, and the identity of an affiliated college. Bishop Carter was obviously aware of the challenges that the College was facing, most significantly, the mounting debt. Yet Carter himself was not completely satisfied with the ability of the College to produce responsible, Catholic citizens. In a letter to Fr. LaRocque, Carter commented that on a recent visit to the College he felt that the students he met were "extraordinarily ignorant" about Catholicism. Carter further

⁵³Archives, "Statement for the Press. March 29, 1965".

questioned, “Are we not getting through to all these young men?”⁵⁴

To further compound Fr. LaRocque’s concerns was the large administrative vacuum left by the resignation of Msgr. Wemple. LaRocque himself admitted that Wemple was “an authoritarian one-man show.”⁵⁵ In order to adequately cope with the mountain of complex administrative work, Fr. LaRocque established, in November of 1965, a Board of Directors to govern the finances and planning of Christ the King College . The Board was also to advise Brescia College on similar matters. The first Board consisted of eight members: Fr. LaRocque; Very Rev. F. Lavery, Chancellor of the Diocese of London; Rev. M. Victoria, Superior, Brescia College; Capt. J. Jeffrey, Q.C., representative of U.W.O. Board of Governors; Prof. William Kieser, Althouse College; Mr. Isaac Siskind, local business person; Mr. Jack Adams, Vice-President of Emco; Mr. James Hardy; and Miss Irene Page.

To complement the new Board of Directors, Fr. LaRocque also established Christ the King’s first faculty council, known as the “Academic Council”. The Academic Council consisted of the College’s department heads and met regularly to determine and interpret the academic policy of the College.⁵⁶ Several other administrative changes were made and, within the first three months of his tenure, Fr. LaRocque had appointed a new Registrar (Mrs. E.M. Arnold), Comptroller (Mr. J. Melito), Chaplain (Rev. R.A. Graveline), and Dean of Men (the position was left open). With a new administrative structure in place, Fr. LaRocque began tackling some of the most difficult matters facing

⁵⁴Archives, “Bishop Carter to Rev. E. P. LaRocque”, March 9, 1966.

⁵⁵LaRocque Interview, 2.

⁵⁶The Council would later include all full-time faculty members and senior administration.

the College. It would be unfair to claim that Fr. LaRocque desired a change of purpose for Christ the King. However, he may have been forced into it by a larger shift in society's attitude towards Catholicism, and organized religion in general.

The students that reached the universities by the mid-1960's brought with them a new set of values that placed a primary consideration on the individual. R.D. Gidney describes this attitude as:

... a set of values that placed an emphasis on individual fulfilment as defined by the individuals themselves, a conviction that a new world was a-borning with little to learn from the past, a suspicion of existing structures, imposed rules, and traditional authority of all kinds, and an intense romanticism characterized by the belief that if only such fetters could be broken, they would be free to create a brave new world.⁵⁷

In the United States this new attitude was manifested in the student demonstrations at Berkeley. Although nothing as violent took place at Christ the King College, a revolution was under way, and it would permanently transform the identity of the College.

Fr. LaRocque's first goal was to deal with the growing student unrest. In an effort to appease student demands, Fr. LaRocque made several key renovations to Msgr. Wemple's student code of conduct. The residence curfew was lifted and alcoholic beverages were allowed in residence rooms, except on Sundays from 2 to 5 which remained a quiet time when noise and visitors were prohibited. Also, by 1966, Dean LaRocque would completely disassociate himself from student discipline. Instead, he appointed an all-student judicial committee that was to contend with any student violations. Members of the students' council were selected to comprise the Judicial

⁵⁷R.D. Gidney, "Policy, Politics, and Schooling: Ontario Education Since 1945," unpublished manuscript, London, Ontario, p.84.

Committee whose duty it was to handle all student infractions. The Dean, however, maintained an over-riding authority over the Council. Finally, the Dean promised a new attitude would be taken towards the yearly retreat.⁵⁸

The students reacted favorably to the new found “liberalism” of Fr. LaRocque. The *King's Men* claimed that the students were both “amazed and delighted” with the new residence rules.⁵⁹ Yet, these reforms represented a fundamental shift in the purpose and the nature of the College. Msgr. Wemple had deemed these rules of conduct necessary to encourage the moral formation of young Catholic men. By abolishing the rules of conduct the College relinquished its ability to continue this moral formation outside of the classroom. Although attendance at daily mass continued to be strongly encouraged, fewer students attended. The majority of a student’s exposure to Catholicism would now begin to take place within the context of theology courses.

Fr. LaRocque also made several changes in order to improve the economic efficiency of the College’s operation. Working in co-operation with Brescia College a bus service was established between Christ the King, main campus, and Brescia, at no extra cost to the students. Also, to avoid “senseless competition and needless duplication” a common timetable for King’s and Brescia was created. The University timetable included the “x-courses” giving them more exposure and increasing registration in them.⁶⁰ While these measures were beneficial to the College, they were not pressing. The most crucial

⁵⁸ Archives, *The King's Men*, October 5, 1965, 1.

⁵⁹ *Ibid.*, 1.

⁶⁰ King’s College offered specific courses in philosophy and theology that were not offered on Western’s main campus. These courses were indicated by an “x” placed at the end of the course number. They became known as the “x-courses”.

issue was the number of students enrolled at Christ the King. As mentioned in the previous chapter, it was the decrease in enrolment that had placed the College in a precarious financial position. By 1965, the dominant financial problem continued to be the lack of revenue generated by tuition fees and the corresponding government grants. Fr. LaRocque recognized this difficulty and, with the Board, immediately began trying to find ways of increasing enrolment at Christ the King.

The first initiative taken by the Board was to create a Publicity Committee. The Committee consisted of six members of the Board and was to develop and implement a program designed to more effectively promote Christ the King College to high school students considering post-secondary education. In order to assist in developing a promotional program, the Committee decided to hire a "Publicity Man". Based on his experience with similar programs at Guelph and Brock Universities, Mr. B. Corfield, of London was chosen to fill this position. Yet before Corfield could begin to construct a marketing plan, the Board was faced with the challenge of deciding what image of Christ the King College they wanted to promote. The image they would eventually create was one very different from anything that had come before.

The Board almost immediately decided that it would not be to the College's advantage to continue to emphasize its religious nature. Up until this time, many students viewed Christ the King as a junior seminary. In fact, Christ the King College was still affiliated to Western through St. Peter's and all degrees granted by the College, although from Western, were granted through St. Peter's. The Board realized that unless this image were altered the College would not be able to attract enough students to remain a

financially viable institution. So, on February 14, 1966, for the first time in its short history the official promotional policy for Christ the King College excluded the words “religious atmosphere.”⁶¹ The emphasis would now be placed on the benefits that Christ the King had to offer as a small college, namely, smaller class size; more personal contact with a professor; a friendly social environment and the use of the facilities at Western.

To complement these subtle changes the Board proposed a change in the name of the College. Although many rumors persisted that the Dean was upset by inter-faculty sports headlines that implied that Christ the King was defeated by Huron College, the actual rationale was far more practical. The change of name was intended to reflect the new image of the College and suggest that King’s was not a seminary but rather a University College for men. Several names were suggested. London College, Cody College, and King’s College were the most popular. After being debated by the Board of Directors it was recommended that the name be changed to King’s College. After writing to King’s Colleges in Toronto and Halifax to ensure that there would be no objections, Bishop Carter approved the name change. Beginning in September of 1966 the small, Catholic University College on Epworth Avenue would be called King’s College.

Fr. LaRocque also made several significant changes in an attempt to improve the academic levels at King’s. Most importantly, Fr. LaRocque managed to negotiate a re-affiliation agreement between Western and St. Peter’s. This repatriation of the affiliation agreement meant that beginning in September of 1967 King’s College would be directly

⁶¹Board of Directors for Christ the King College, *Minutes*, 14 February, 1966, Archives, G. Emmett Cardinal Carter Library, King’s College, London, Ontario, 2. [Hereafter Minutes]

affiliated with Western and that the College's students would be granted their degrees directly from the University. In turn, St. Peter's would become the department of Pre-Theology of King's College.⁶² Fr. LaRocque explained that this reform was part of his attempt to give the College a new status and to double enrolment by 1968:

Many graduates, both Catholic and Protestant, do not like to receive their degrees through St. Peter's when they had nothing to do with the seminary during their university career and did not study Theology. We are trying to expand the College's appeal and feel that the direct affiliation agreement will help.⁶³

Once these structural changes had been made Fr. LaRocque and the Board of Directors turned their attention to the quality of faculty at King's. The Board discerned that a well qualified faculty was required to attract more students. In response to this reality the Board made two initiatives. First, the official policy of the College would now allow for a small minority of non-Catholic faculty.⁶⁴ This considerably increased the pool of potential faculty that the College could hire from. Now, the best professor could be hired even if she/he was not Catholic.

The second major reform made by Fr. LaRocque was an attempt to establish some wage parity between the professors at King's and the other academic post-secondary institutions in Ontario. This was in response to the reality that a competitive salary would have to be offered in order to attract qualified faculty, and to maintain the faculty that already taught at King's. So, after negotiations between Dean LaRocque, the Board, the

⁶²Archives, "An agreement between King's (Christ the King) College and St. Peter's Seminary" 30 June, 1966.

⁶³Archives, "News Copy from Christ the King, 18 March, 1966."

⁶⁴Minutes, 18 August 1966.

Academic Council, and the Diocese, it was agreed that wage parity with Western would become policy for King's Faculty beginning in September of 1967.⁶⁵

After only one year as Dean, Fr. LaRocque had made several significant changes in an attempt to attract more students to King's College. Yet, despite all of his attempts the College still faced many difficult challenges. Despite the newly implemented system of wage parity, King's experienced an exodus of qualified faculty from 1966 to 1967 to other post-secondary institutions. The departures of Dr. William Stockdale, Dr. Thomas Collins, Dr. Sean Finbar Gallagher, Dr. Adel, and Dr. Fritz Wieden caused a great deal of alarm amongst students and remaining faculty. Ironically, both Collins and Wieden were benefactors of Msgr. Wemple's program of paying for students graduate work. The departure of five professors all with Ph.D.'s took its toll on the small faculty of King's. Fearful that this "brain drain" could result in a complete intellectual exodus and the eventual closing of the College, students' council president F.H. Peters implored Bishop Carter to take immediate action against such events.⁶⁶ Furthermore, as part of his plea, Peters suggested that Bishop Carter remove Fr. LaRocque as Principal, claiming "He is a symbol of the status quo, of carrying on from year to year without any certain commitment to the long term future of this College. He seems to be the caretaker of a dying institution, the captain of a sinking ship."⁶⁷

In reality, the existence of King's College had been in jeopardy from the time that

⁶⁵Minutes, 27 January 1967.

⁶⁶Archives, "F.H. Peters to Most Rev. G.E. Carter," 11 January 1968, 2.

⁶⁷Ibid., 2.

Fr. LaRocque had been appointed Dean in 1965.⁶⁸ In a sense, he had been put in charge of a sinking ship. The largest crack in the hull was the mounting debt and the College's inability to reduce it. Despite all of the attempts made by the Board and Fr. LaRocque to increase enrolment, no increase had occurred. The College needed just under three hundred students to enrol in order to break even but had only 184 in 1965/66 and 231 in 1966/67. This combined with the lack of government support to put the college into a precarious financial position. Fr. LaRocque understood this and told the Board that, without an increase in government funding, all denominational colleges in Ontario would disappear by 1970.⁶⁹ As King's entered the late 1960's even more pressure was put on the budget. Extra funds were needed in order to implement the wage parity policy and there was increasing pressure for more library space to house the College's growing collection, which in itself required additional funding.

There is also evidence that there was a general dissatisfaction in the intellectual community with small denominational Colleges. In a debate held at Western on the issue of denominational Colleges, Dr. Laurier LaPierre claimed that they were excellent "boarding houses" but served no other purpose.⁷⁰ At the same debate, Dr. Thomas Collins said that the purpose of a university education was not moral refinement but rather intellectual development. Ironically, LaPierre was a professor at King's who was fired by Msgr. Wemple and Collins was also a former King's faculty member who had left the

⁶⁸Fr. LaRocque changed the title of Dean of the College to Principal in 1967 in order to avoid confusion with the title and position of Dean of Men.

⁶⁹Minutes, 19 October 1966.

⁷⁰The Gazette, 3 February 1967, 16.

College only a year earlier. A further challenge to the existence of King's was a study by Western examining its "tri-arts" college system in order to eliminate duplication and split courses.⁷¹

The most critical threat to the existence of the College was Bishop Carter's growing dissatisfaction with having to support the College's mounting debt. In a letter to John Price, President of King's College Students' Council in 1966, Bishop Carter questioned the value of the diocese pouring increasing amounts of money into King's.⁷² Carter went on to question the maturity and Catholic values of the student body, stating that his last visit to the College was less than reassuring. The students themselves were also dissatisfied with the operation of the College. Although Fr. LaRocque had made many concessions on the strict code of student conduct at King's, the students once again began protesting the "open house" rules. The issue at hand was that students were not allowed to entertain women or family in their residence rooms between 2 and 5 on Sundays. The issue was brought before the Board in November of 1967 but the students request was denied on the grounds that the time period in question was to be reserved for serious studying.

The dawn of the new year, 1968, found King's College at the most critical point in its short history. Quality faculty were leaving the College at an alarming rate, students were once again agitated about the strict rules of conduct, and low enrolments had placed Dean LaRocque in a paralyzing financial position. In a desperate attempt to find a

⁷¹Claire Balfour, "UWO to alter its tri-arts college system to eliminate duplication, split courses." in The London Free Press, 8 October 1966.

⁷²Archives, "Bishop Carter to John Price," 26 July 1966.

solution, Fr. LaRocque engaged Western in negotiations to have the department of social welfare brought to King's. Unfortunately, Fr. LaRocque would not see the fruit of these negotiations during his tenure. With the very survival of the College in jeopardy discussions about the religious nature of King's were neglected. Although Fr. LaRocque and Bishop Carter were aware that the religious nature of King's was changing, their attention was mainly focused on the economic survival of the College. This trend of inadvertently neglecting the "Catholicity" of King's would irreversibly change its identity.

In October of 1967 Fr. LaRocque's worst fears materialized. Notwithstanding all of his efforts to save the College, he, along with Chairman of the Board Bill Tillman, was informed by Bishop Carter that King's College would be closed. Believing that there was still a need for the strong philosophical and theological courses that King's taught, Fr. LaRocque began exploring a series of options to keep King's alive. Fr. LaRocque pursued negotiations with Brescia for a joint affiliation or to have King's philosophy courses taught on Brescia grounds, but none of these plans were successful.⁷³ News of the rumored closing and negotiations with Brescia and Western quickly circulated and an emergency meeting of the Board was called on January 22, 1968 to officially discuss the issue. With the projection of financial deficits suggesting that the life-expectancy of the College would be less than ten years, the Diocese and the Board began negotiations to sell the King's College property to Western.⁷⁴

⁷³LaRocque Interview, 6.

⁷⁴Minutes, 22 January 1968, 1.

Response to this news was inclement. Fearing that they would become viewed as second class citizens by the main campus, the student body posted signs at the College saying “The King is dead” and threatened a student strike. Such revolutionary actions were quickly quashed when students were informed that any participation in such events would result in suspension or expulsion.⁷⁵ However, in response to the uncertainty of the College’s future student council elections were postponed. Faculty also expressed grave concern over their future as professors and the embarrassing manner in which they were informed of the negotiations. Faculty were shocked to learn that Western’s offer to buy King’s was being considered a fortunate event.⁷⁶

Beginning in January of 1968, the Board of Directors for King’s College began negotiations with the Senate of The University of Western Ontario to create a “new status” for King’s. The “new status” entailed the sale of the physical properties of King’s College to the University. The status of King’s faculty and students remained uncertain. There were some suggestions that the faculty would be given a block of offices on the main campus and be incorporated into Western’s philosophy and religious studies departments. Another scenario had the Diocese constructing a new, smaller campus adjacent to the Brescia College property. Students of King’s would be absorbed into the Western student body and be registered at Western, while their spiritual needs would be administered to by the Newman Club and the University Parish. Yet another scenario had Western purchasing only 70 per cent of the College and leaving the remaining 30 per cent

⁷⁵ Archives, “Dr. William Tillman to Fred Peters,” January 16, 1968.

⁷⁶ Minutes, 22 January 1968, 1.

for King's students.

With the end of the 1967/68 academic year rapidly approaching, the Board found it imperative to resolve the negotiations as soon as possible. In fact a sense of urgency dominated the discussions, causing one Board member to state, "if we don't sell now to the U.W.O., they will not want the building at any further date."⁷⁷ Despite this sense of urgency, a quick resolution was not reached. By April of 1968, the Board of Directors decided that because no agreement had been reached with Western, King's would remain at its current location for the 1968/69 school year. The King was still alive.

Amidst all of the uncertainty surrounding the future of the College, the turbulent events had taken their toll on Fr. LaRocque who was asked to resign his post as Principal. A committee had been appointed to select a new principal, and despite the uncertainty, the search continued. Quietly, on February 5, 1968 King's College appointed Fr. LaRocque's successor, Dr. Owen Carrigan. Although Roman Catholic, Carrigan was a layman, and in fact the first lay Principal of any Roman Catholic College in Canada. Carrigan also possessed a Ph.D. in History and was an accomplished researcher. He was appointed for a five-year term and along with his responsibilities as Principal, Dr. Carrigan was to be a full professor in the Department of History. With the College temporarily remaining at its current location, Dr. Carrigan began preparations for the upcoming academic year.

The King's College that Fr. LaRocque left in 1968 was a much different institution from the one he had inherited. Responding to the changing societal values

⁷⁷Minutes, 5 February 1968, 2.

about religious education, Fr. LaRocque made changes to the structure of the College in an attempt to make it viable. In the process, however, he altered the College's identity. A new name, a new affiliation agreement, a Board of Directors, preliminary negotiations for a Department of Social Welfare, and an Academic Council remain his legacy to the College. These changes transformed King's identity as a place of religious formation and formed the basis of its role as part of a modern university. However, if King's was to make the transition from a traditional Catholic College to a constituent part of a modern university it would not be under the leadership of Fr. LaRocque.

Chapter IV

Dr. Owen Carrigan 1968-1971: A Reaching Out

Dr. Owen Carrigan began his tenure as third Principal of King's College under less than favorable circumstances. He had inherited an institution whose very existence, to say the least, was in jeopardy. Yet his appointment was viewed with a great amount of optimism. Fr. LaRocque commented that Carrigan's enthusiasm, energy, and commitment were exactly what the College needed to survive.⁷⁸ Although the College was not yet dead, Carrigan was faced with the daunting task of resurrecting it from financial bankruptcy. Carrigan brought with him a fresh new approach to the administration of a Catholic university. Himself a Catholic, Carrigan held strong convictions about the relationship between academics and religion: "I don't think that there is anything intrinsic about the aims and objectives of Catholic education that necessarily are incompatible with having a first-class academic institution."⁷⁹ It was clear that under Carrigan's leadership King's would have a new identity. Religion and academics would no longer be inseparable. In fact, as a layman, Carrigan embodied this new dualistic vision of King's College.

Carrigan had a broad-based plan to contend with all of the challenges that the College was facing at the same time. His belief was that the problems were all integrated, directly related to one another, and that they had to be attacked on several fronts. Furthermore, Carrigan recognized that certain solutions to old challenges could create

⁷⁸Minutes, 13 May, 1968, 3.

⁷⁹ Dr. Owen Carrigan, interview by author, 27 September, 1997, Halifax, Nova Scotia, transcript, 1.

new ones. With this analysis in mind Carrigan planned to specifically make changes in five areas. Most importantly, he believed that the College desperately needed to increase its enrollment if it were to survive financially. This was to be done in several ways. First, a solid recruitment program was needed to spread the word about what the College had to offer potential students. Secondly, a better academic program had to be offered. This program included expanded course offerings and an increase in the number of Ph.D.'s on faculty.

Carrigan was also aware that the projected increase in enrollment would place considerable strain on the current physical plant. He immediately began an inventory of the available classroom space and the maximum student capacity of the College's existing facilities with a view to expanding the physical plant.⁸⁰ To accommodate this expansion, Carrigan envisioned the College undertaking a broad fund-raising campaign. Overall, the plan seemed rather grandiose for an institution on the verge of closure. However, Carrigan wasted little time in putting his plan into action.

In April of 1968, while Fr. LaRocque was still Principal and Carrigan was Principal-designate, they petitioned the University Senate to have a Department of Social Welfare established at King's. King's had been teaching a Philosophy of Social Work course since 1962, and had many alumni who had gone on to graduate degrees in the profession.⁸¹ King's also possessed a strong selection of courses related to the Social Work profession such as psychology, sociology, philosophy, and religious studies.

⁸⁰ Archives, "King's College 1968-1969, Inventory of Physical Plant.", 1.

⁸¹ Archives, "Dr. O. Carrigan and Rev. E. P. LaRocque to Dr. D.C. Williams," 11 April 1968.

Furthermore, the value of social justice is a very strong theme in the Catholic faith, making King's College a natural venue for such a program.

Upon taking office, Carrigan pursued this matter diligently. A Social Welfare Program would give the College another avenue through which it could expand enrollments. A professional school located at King's would also give the College its own academic identity on the University campus. Carrigan hoped that, at some point in the future, King's would be as well known for its Department of Social Welfare as Brescia was for its Home Economics program. Although he faced a great deal of resistance from some members of the University Senate, in March of 1969 Carrigan was given approval to establish a School of Social Work at King's.⁸² Under the leadership of Dr. Arden Melzer, the program officially opened in September of 1970, with 19 full-time students, and 275 other students enrolled in options within the program.

As Carrigan anticipated, new challenges would be created when old problems were solved, and the School of Social Work was no exception. The Board of Directors was aware that enrollment in such a program would be largely female.⁸³ Thus, if King's wanted such a program established it would have to accept female students. This presented several problems. First, King's was, and had always intended to be, an all-male institution and Brescia was to accommodate the Catholic female students. By allowing female students to enrol, King's would put itself in direct competition with Brescia. In fact, this was such a concern for Brescia that Fr. LaRocque had promised that King's

⁸²Carrigan Interview, 3.

⁸³Minutes, 9 September, 1968, 8.

would not become co-educational under his tenure.⁸⁴

Carrigan was not, however, bound to the promises made by Fr. LaRocque. Carrigan believed that the co-educational issue was far more significant than the limited number of female students who would enrol in the Social Welfare program. He considered that the time for single-sex education had passed, and that a more relevant higher educational experience for students was in a co-educational environment.⁸⁵ Thus, by making King's co-educational, the College would be offering a more relevant higher education that would inevitably attract more students. It was clear that if King's was to achieve the significant increase in enrollment that Carrigan had envisioned then it would have to tap into this pool of potential students.

So, to some extent, this placed King's and Brescia in competition for the same group of Catholic students. As a gesture of good will, Carrigan promised that King's would not accept students who tried to directly transfer from Brescia to King's. This was later amended so that a student from Brescia was able to first transfer from Brescia to Western and then to King's. Eventually though, Brescia acquiesced and in January of 1970 permitted the direct transfer of Brescia students to King's. Indeed, the first female graduate of King's, Julie-Ann McCarthy, was a transfer from Brescia. The issue of co-educational education at King's College created a rift between King's and Brescia. This schism manifested itself in the summer of 1969 when the previously common Board of Directors was split between Brescia and King's. Two separate boards were created and

⁸⁴LaRocque Interview, 2.

⁸⁵Carrigan Interview, 6.

they would thereafter meet and function independently of each other.

After only one month as Principal, Dr. Carrigan had made sweeping changes to the nature of the College. With a Department of Social Welfare and female students new members of the College community, a sense of stability, engendered by a more certain enrolment began to surround the College. In response to this new-found security the Board of Directors accepted Carrigan's recommendation that the College remain at its present location. The *Canadian Register* trumpeted, "King's College Saved, becomes co-educational."⁸⁶ Discussions with the University regarding the sale of the College ceased. However, Carrigan and King's were not completely stable; in order to completely secure the future of the College Dr. Carrigan would have to increase enrollments enough to have the College break even financially.

Achieving the necessary increases in enrollment required that Carrigan organize a comprehensive recruitment program. Prior to his arrival, King's carried on only minimal recruitment activities. The publicity man, Bill Corfield, initially hired by the board in 1965, was not retained after 1967 and faculty and students were largely responsible for any high school liaison work. Carrigan decided that all liaison work would become the responsibility of the Registrar's Office. In response to these proposed changes the Registrar, Mrs. E.M. Arnold, tendered her resignation in November of 1968. In a decision that was reminiscent of the dominant style of Msgr. Wemple, Carrigan himself accepted the responsibilities as Registrar until a suitable replacement could be found for Mrs. Arnold.

⁸⁶*Canadian Register*, 5 October 1968, p.5.

Carrigan's plan essentially entailed a reaching out to students that had not been previously recruited by the College. As already mentioned, female students would be recruited starting in 1969. Also, Carrigan and the Board began to allot significant amounts of money toward scholarships to be offered to potential students. For the first time in the College's history, a minimum dollar amount to be spent on scholarships was established. The result was a pronounced increase in scholarships awarded. In contrast to the \$5,742 spent on scholarships in 1969, King's awarded \$11,011 in 1970.⁸⁷ Carrigan also took an innovative approach to the distribution of such funds. He recognized an opportunity among those students that listed King's as their third choice when they applied to universities. Thus, a program was implemented where all students who had listed King's as their third choice were phoned by the Registrar's office and offered scholarships. King's had attempted to tap into yet another group of prospective students.

To complement the College's new broader appeal, King's published an advertisement in *Time Magazine* in 1971. This advertisement which promoted King's as a small, co-educational, liberal arts college, almost immediately attracted interest in King's from students across Canada.⁸⁸ Although this advertisement was at a national level, Carrigan's efforts were concentrated more in Ontario. Pamphlets were produced and mailed to grade 13 students and high school guidance counselors. This mailing was followed by a visit by a team of faculty and students from the College. Armed with colour brochures and a modern visual presentation, Carrigan himself began visiting high schools

⁸⁷Archives, "King's College financial statements for the years ended, June 30, 1969 and June 30 1970."

⁸⁸Minutes, 20 January 1969, 2.

in cities such as Toronto, Hamilton, Windsor, Trenton, and Sudbury. With the College's new visual presentation, potential students were able to see what the College campus physically looked like and what facilities it had to offer. Finally, in 1969 John Campbell was hired as Registrar and by 1970 King's College representatives were visiting twice as many high schools as they had in previous years.⁸⁹

Potential students were now being presented with a vision of King's that was exceptionally different from what it had ever been. King's was now being portrayed as a small college within a relatively larger university. Students were informed that they could come to a first-class university like Western, receive their degree from Western and use Western's facilities while taking advantage of King's small classes and personal atmosphere.⁹⁰ This image of King's as a small liberal arts College is still very much alive in the 1990's. Yet Carrigan was not completely satisfied with what King's had to offer its potential students. Specifically, Carrigan wanted to offer a stronger academic program that featured a faculty who almost exclusively had Ph.D.'s. The establishment of a stronger academic program was the next piece in Carrigan's puzzle.

The reputation that King's College faculty had earned as good teachers was never questioned. Yet, Carrigan had a new vision of what characterized a faculty member of a quality university, which is what he wanted King's to be part of. He believed that even if they were excellent teachers, faculty who had B.A.'s or M.A.'s would not have sufficient background.

⁸⁹Minutes, 23 March 1970, 3.

⁹⁰Carrigan Interview, 6.

You also have the requirement of not only knowing the subject but also the obligation of doing some missionary research, that is what research and publishing is all about, to be in the forefront pushing the frontiers of knowledge and then carrying that research into your classroom for the benefit of the students.⁹¹

This philosophy formed the qualifications that Carrigan desired in acquiring new faculty members. Carrigan worked diligently to attract and maintain faculty who met these standards.

Just as a major recruitment program was needed to attract more students, a similar campaign was launched to attract qualified faculty. Carrigan focused on the advantages of small classes and the opportunities they would provide faculty for interaction with students. Furthermore, faculty members would also experience the benefits of being affiliated with a mainstream university like Western.⁹² More importantly though, in order to be more competitive, King's began a program of steadily increasing faculty salaries. In fact, the amount of the College budget spent on faculty salaries doubled from 1969 to 1970. Among the faculty members hired by Carrigan during his tenure were Dr. Jaroslav Havelka, Dr. J. Goutor, Dr. A. deFabry, Br. E. Miner, Dr. G. Paterson, Dr. A. Koop, Dr. G. Plum, King's alumnus P. Webb, J. Orange, Dr. Aquinas Thomas, and Dr. Arden Melzer. Also, Dr. J. Snyder, who had returned to the College after several years, received his Ph.D. in 1969. By the beginning of the 1969 academic year, King's College was able to boast that 70 to 80 per cent of its faculty possessed Ph.D.'s, compared to the national

⁹¹Carrigan Interview, 2.

⁹²*Ibid.*, 4.

average of 50 per cent.⁹³ This statistic was used by the College's liaison team as a valuable incentive for the recruiting of prospective students.

Other changes were also made to the program at King' College in order to promote the College's academic climate. The Art Lecture Series was continued and was once again being held on College grounds. It was the Religious Studies program though, that saw the most significant changes. In an attempt to expand the courses offered by the Religious Studies and Philosophy departments, Carrigan and the Board proposed a department of Ecumenical Religious Studies that included a Center for Jewish Studies. The creation of a Center of Jewish Studies never materialized, because the conflict in the Middle East at that time diverted many of the funds from Jewish organizations away from the proposed Center to the war effort.

However, other changes were made. Traditional theology and philosophy courses were dropped in favor of more contemporary courses such as Political Philosophy, Social Philosophy and Moral Theology. The rationale behind these changes was to create a course of studies that was more appealing to the changing student interests. Some of the changes proved very successful. Dr. John Snyder began teaching a Theology of Marriage course in 1969 with an enrolment of 80 students. By 1971, the class had become so popular that Dr. Snyder was teaching two sections of the course with a total enrolment of 250 students. There was no building at King's large enough to accommodate these numbers so the course was taught in the auditorium at St. Peter's.⁹⁴ Father Jack

⁹³Minutes, 16 September 1969, 4.

⁹⁴Snyder Interview, 4.

Donohue's course, Contemporary Moral Problems, also experienced similar growth. In fact the Religious Studies courses became so popular that the department was forced to expand.

Almost forgotten in the waves of change occurring at King's in 1969/70 was the students' demand for extended open house hours that had plagued Fr. LaRocque in his last year as Principal. Rather inconspicuously, in December of 1968 the Board of Directors agreed to extend Sunday open house hours on an experimental basis. This decision temporarily put the issue to rest, until 1971 when once again the students demanded a 24 hour open-house rule. After an exhaustive investigation, the students request was denied by the Board. Carrigan himself argued against the proposed 24 hour open house, suggesting that the 24 hour plan would lead to a "flophouse situation."⁹⁵ Another reform increased student involvement in the administration of the College, when the Board of Directors agreed to have one student member. Mr. Paul Werstine was the first student selected to serve on the Board. He would later return to the College as a faculty member in the English department.

All of the reforms designed to increase student enrollment began to achieve their desired result. Enrollment at King's flourished from 263 full-time students in 1968/69 to 440 in 1969/70 and then to 677 in 1970/71.⁹⁶ Even more telling of the success of Carrigan's program was that half of the students registered at King's for the 1970/71 academic year were women. These ballooning statistics left King's literally bulging at the

⁹⁵"Relations Committee Report" in Minutes, 19 April 1971.

⁹⁶These statistics were compiled from Minutes of the respective years, 18 November 1968, 16 October 1969, and 19 October 1970.

seams. New classrooms had to be found, more books had to be purchased and shelved and residences built to accommodate the influx of students. Recognizing that King's physical plant could sustain only 600 students, Carrigan began the final stage of his plan, expansion of the physical plant.

A new residence became necessary when the College became co-educational, because even though Carrigan was prepared to have co-educational classrooms, he was not ready to allow men and women in the same residence. Several inquiries were made by the Board about the property directly across from the College that housed Western's music school. Although Western had planned to move the Music School onto the main campus, the Silverwood building would not be available until sometime after 1971.⁹⁷ So, unable to find a building, the Board agreed to secure a loan and build another residence. A piece of property to the West of the main building was donated to the College by St. Peter's to be the location of several modern "town houses." After a loan of over \$400, 000 was secured from the Central Mortgage and Housing Corporation Ronark construction was contracted to complete the project. The residences were to be ready by September of 1970.

The library was another area of the physical plant that desperately required attention. The Board recognized the need for expanded library facilities in September of 1968 and a fund raising campaign was undertaken to generate capital for the expansion. The Richard Ivey fund donated \$30,000 dollars to the College, which was also able to

⁹⁷Minutes, 22 March 1971, 2.

secure a grant of \$70,000 from the Canada Council.⁹⁸ The new facility was to become a wing on the east side of the main building and have the capacity to house 50,000 volumes. A student lounge and snack bar were created in the rooms previously occupied by the library, giving the students some much needed recreational space. The new library opened in September 1970 along with the new residences. The final addition that Carrigan made to the physical plant was the construction of offices above the boiler room, which were to be used by administration.

These developments, along with the increased enrollments worked to ensure the institutional survival of the College. As a result of the College's pre-occupation with simply surviving financially, religious and spiritual concerns were relegated to a lower level of importance. Contrary to the opinion expressed by Patrick Phelan "... that in the drive for academic excellence and higher enrolment Dr. Carrigan paid slight attention to the religious nature of the College."⁹⁹ Carrigan was not only aware of this nature, but also concerned about it. In a letter to Bishop Carter, Carrigan lamented that there were few religious activities at King's stating, "This is a regrettable situation when one considers the excellent opportunities that an institution like this presents for pastoral work."¹⁰⁰ However, the religious nature of King's was changing significantly.

By 1970 there were only two priests on faculty at King's. Although the needs of the Catholic students at King's were being ministered to by the Holy Spirit parish on the UWO campus, a strong clerical presence no longer existed. This resulted in a sharp

⁹⁸ Archives, "Financial Statements for King's College for the year ended June 30, 1970".

⁹⁹ Phelan, 48.

¹⁰⁰ Archives, "Dr. O. Carrigan to Bishop Carter," 14 May 1969.

decline in the attendance of both faculty and students at daily and weekend mass. Furthermore, in its attempt to broaden its appeal, the College began to recruit non-Catholic faculty and students. Even the Catholic students who came to King's seemed to have little interest in Catholicism. Carrigan observed that these students "... had a different value system and a different attitude towards religion."¹⁰¹ To compound the perceived atmosphere of apathy towards Catholicism, the College chapel was converted into a classroom, the reasoning being that the classroom space was absolutely necessary because of the increased enrollments and insufficient classroom space.

Many of the consequences of expansion were perceived as attacks on the Catholic nature of the College. Non-Catholic students and faculty were recruited, the number of clerics at the College decreased, and the chapel was no longer the center of the College's activities. Yet in order to fully understand these changes they must be viewed within the broader context of King's history. Dr. Carrigan's first priority was to save King's College from being closed down and sold to the University by the Diocese. In order to accomplish this, some sacrifices had to be made. Carrigan was not apathetic toward Catholicism, he had no reason to be, but Catholicism was not his preoccupation. His job was to save the institution, and he did so. King's once again was in the black, having an excess of revenue over expenditure in both 1969/70 and 1970/71.¹⁰² Moreover, this was accomplished despite no increase in government funding.

On 8 September 1970, the Board gave unanimous approval for Dr. Carrigan to

¹⁰¹Carrigan Interview, 7.

¹⁰²Archives, "Financial Statements for King's College for the years ended June 30, 1970 and June 30, 1971".

accept the Presidency of St. Mary's University in Halifax, Nova Scotia. After serving only three years out of the five for which he was hired, Carrigan believed that he had achieved all that he had set out to accomplish. The tenure of Dr. Carrigan represents a fundamental transition for King's away from a traditional Catholic University and towards a modern liberal arts University. As an institution, King's College had survived the turmoil of the late 1960's. Both its financial and academic positions were stronger than they ever had been. However, the old ideology of *in loco parentis* was dead. King's was no longer concerned with the moral formation of young men and its primary focus was no longer Catholicism. In the years that followed Carrigan's departure, King's would struggle with this new identity.

Chapter V

Dr. Arnold F. McKee 1971-1976: A Struggle With Identity

Upon Dr. Carrigan's resignation in September of 1970, the Board of Directors established a Search Committee to find his replacement. The search ended when the Board announced that Dr. Arnold F. McKee would become the fourth Principal of King's College, effective July 1, 1971. McKee brought to the College considerable experience, having taught in New Zealand, England, Australia, and at Notre Dame University in the United States. He was on leave from his position as a professor of economics at Laurentian University to be a director with the Prices and Incomes Commission in Ottawa when he was hired by King's.

By 1971 King's College was a profoundly different university than it had been in 1965. Beginning under Fr. LaRocque and built upon by Dr. Carrigan, a series of changes and improvements had transformed King's into a modern liberal arts university with an enrollment that now made it Western's largest affiliated college. Inevitably, such rapid expansion would experience a curtailment and King's would be forced to come to terms with its new identity. Dr. McKee's tenure is marked by a struggle within the College community over its Catholic identity.

Dr. Carrigan's goal of creating a financially viable institution had been achieved by September of 1971. This is most evident in the request from the Diocese of London for a small loan from the King's College Board of Directors. Only three years earlier, it was Diocesan support that kept the College alive. King's, however, had shown considerable

growth since that time; it had added over \$700,000 of improvements to its plant facilities and boasted a new residence, library and administrative offices. Most remarkably, the College possessed an outside debt of only \$464,000. The fuel that had driven this expansion was an increase of 250% in student enrollment and a corresponding increase in overall revenues of 335%.¹⁰³ Recognizing that the College might not always be in such stable financial condition, the Board established an Endowment Fund of \$200,000 “to provide protection, stability, and liquidity” to the College in the future.¹⁰⁴

Not surprisingly, then, Dr. McKee’s mandate was much different than that of his predecessor. The immediacy of Carrigan’s concern for increasing enrollments had subsided considerably. In fact, Carrigan’s recruitment program had worked so well that an *ad hoc* Committee on the Future Development of King’s College recommended that freshman enrollments actually be *limited* for 1971/72 to 300-325, and overall enrollments be capped at 950-1000 students. Student protest over “open house” regulations had been silenced in the summer of 1971 when the Board wrote a letter to the students’ council denying an extension of any open house hours at the College, citing as their primary reason a conflict in principle between an “open house” and the current teachings and practices of the College’s sponsoring Church.¹⁰⁵ With these two contentious issues temporarily controlled, Dr. McKee stated to the Board of Directors on September 27, 1971 that the College required attention in three areas: respect for religious values; sound academic work; and religious culture. The absence of any mention of financial stability in

¹⁰³ Archives, “John J. Cronin to Rt. Rev. G.E. Carter,” August 23, 1971, 2.

¹⁰⁴ *Ibid.*, 2.

¹⁰⁵ Archives, “John J. Cronin to King’s College Student’s Council”, May 25, 1971.

Dr. McKee's remarks is telling.

Only three months into his tenure, Dr. McKee began experiencing the growing pains associated with a larger College and a new Department of Social Welfare. Unfortunately, the administrative structure of the College established by Fr. LaRocque was not able to sustain the pressure of exceptional growth. Primary among these pressures was the growing discontent among faculty members with the distribution of power within the College. Since Carrigan's tenure, the number of faculty at the College had almost doubled and seven more members, including, Dr. L. Fric, Dr. T. Bahcheli, and Dr. J. Schmeiser, were added in 1971. Faculty were concerned that their views on policy issues at the College were not being acknowledged and that they had very few avenues of effective power. McKee was aware of this attitude and commented to the Board on November 15, 1971 that "There appeared to be a growing hardening of attitude amongst faculty respecting the division of effective power at the College."¹⁰⁶

Two other events served to compound McKee's mounting difficulties. In mid-November, the Board and Dr. McKee decided not to renew the contracts of two faculty members. Outraged by this seemingly arbitrary decision, the King's College Faculty Association shocked the College community by passing a vote of no-confidence in the College's Principal, Dr. McKee.¹⁰⁷ In a letter sent to the Board, the Faculty Association asked that a task force be established to examine the structures and functions of the

¹⁰⁶Minutes, November 15, 1971, 1.

¹⁰⁷Lynn Sherval, "King's Principal Gets No Confidence Vote," in *The London Free Press*, December 4, 1971, 5.

College in addition to the reinstatement of one of the terminated faculty.¹⁰⁸ In response, the Board agreed to the establishment of a Task Force with equal Board-student-faculty representation and to the Board's participation in such an investigation. Furthermore, the Board re-affirmed its confidence in Dr. McKee and requested that the non-functioning Faculty Council begin to once again function normally.

Simultaneous with the breakdown of relations between faculty and the College's administration were the mounting problems of maintaining and financing the Social Welfare program. By 1971, total enrollment in the program exceeded 100 students and the department employed five faculty members in addition to a director. Unfortunately, the program was not recognized under the provincial government's existing funding scheme and thus the College received no grants or subsidies for the program. Tuition revenues generated by enrolment in the program covered some of the cost but, in essence, the program was financially dependent on the College for its survival.¹⁰⁹ Ironically, faculty and students within the program wished to be more autonomous and separate from the mainstream of College affairs while still seeking the College's re-affirmation of commitment to the program. In response to these complaints, Dr. McKee solicited the assistance of the Canadian Association of Social Work Schools.

McKee's first three months as Principal were tumultuous. From this conflict an investigation of the College's identity had begun. The first step in this process was taken when the Board of directors and the Faculty Association adopted a "Memorandum of

¹⁰⁸Minutes, 20 December, 1971, 1-2.

¹⁰⁹Archives, "Financial Statements for King's College for the year ended June 30 1971".

Understanding” on 8 February 1972. This document represented a proposed settlement between faculty and administration on the contentious problems that had been plaguing the College community. The document had several key resolutions including the rescinding of the non-confidence vote, and a demand that Faculty Council elect a chairman and resume normal functioning, that all full-time faculty contracts be renewed for 1972/73, and that a task force be established and begin work on February 7th 1972.¹¹⁰

Accordingly, Mr. R. Macaulay was selected Chairman of the Task Force, and was joined by J. Hardy, G. Burns, Fr. P. Crunican, Dr. G. MacWillie, Dr. J. Snyder, Dr. J. Schmeiser, S. Arnsby, P. Simard, J. Donnelly, and G. Commerford. Dr. McKee was not permitted to be a member of the Task Force but was, however, allowed to be an observer with a right to speak. The mandate of the Task Force was “ to examine the structure and government of King’s College, including both the Academic and administrative aspects.”¹¹¹ As the Task Force began its work, yet another inquiry was under way at King’s. In mid-February of 1972, Dr. D. Woodsworth, who was the Director of the School of Social Work at McGill University, visited King’s to study and report on the Social Welfare program. On March 20, a joint committee composed of members from the Board of Directors and Social Welfare Department was established to consider the implementation of the Woodsworth report.

In April of 1972, the Board resolved that a commitment be made to the maintenance of the Social Welfare program until 1975/76 with a full review in 1973/74.

¹¹⁰ Archives, “Memorandum of Understanding”, February 7, 1972.

¹¹¹ Ibid., “Task Force Meetings”, March 3, 1973.

Furthermore, the Social Welfare program was to meet the accreditation standards of the Canadian Association of Schools of Social Work, and thus become an accredited program. Such standards included the changing of the name from the Social Welfare department to the School of Social Work.¹¹² Finally, the Social Work department would be granted a budget of \$140,000 to implement the recommendations. With these problems seemingly resolved, the College was able to invest more energy in resolving its other outstanding issues.

Despite the tremendous amount of bickering that was taking place at the College, its academic programs continued to expand. New courses were being offered in almost all departments and the rejuvenated Faculty Council continued to improve and update these offerings. New courses in history, sociology, and philosophy were all being offered. Under the innovative leadership of Dr. Havelka, the Psychology Department continued to grow and offer courses reflecting new approaches to psychology. In a further effort to strengthen academics at King's, Dr. J. Goutor, Assistant Dean Academic, recommended that a "Select Committee" on Academic Standards be established to investigate "rumblings" from Western about "bird courses" being offered at King's.¹¹³

Faculty also continued to grow, and by the 1974 Academic year Drs. Orange, Paterson, Skinner, Mueller, Killan and Webb (a King's College alumnus) had all joined the faculty. As a whole, the King's faculty was now beginning to make significant contributions to scholarship and to the community. Many of the faculty were engaged in

¹¹²Archives, "Announcement Concerning Social Welfare Program", April 20, 1972.

¹¹³Archives, Memorandum from Assistant Academic Dean to J. J. Donohue, August 11, 1972.

delivering addresses and papers to conferences. More importantly King's began to host academic conferences such as the "Creative Problem Solving Workshop" held in 1974, the "King's Lecture's" in 1975, and later in March of 1976 the conference on "The Catholic College in Modern Society: Retrospect and Prospect". Besides these contributions many faculty were publishing on a consistent basis prompting the alumni newsletter, the *King's Men* to comment, " We have large numbers of active and talented scholars as well as dedicated teachers."¹¹⁴

Furthermore, in April of 1972, an Interim Document on the Conditions of Employment had been ratified by both the Board of Directors and the Faculty Association and a salary offer, in line with that of Western's, was accepted by the King's Faculty. Also, in April of 1972, a Committee on Promotions and Tenure was established by the Faculty Council and recognized by the Board. Finally, faculty at King's gained membership in both the Canadian Association of University Teachers and the Ontario Council of University Faculty Associations. Although these measures helped to ease the pressure, many of the antagonisms had not dissipated. In fact, an anonymous document "Crisis at King's," claimed that "the animosities generated by the dispute were intensely felt and sharply focused."¹¹⁵

The "crisis" also resulted in another significant administrative change. The larger student population, expanding physical plant, and growing faculty made King's too large to be managed by a single Principal. Discussions that began as early as 1965, produced

¹¹⁴ Archives, The Alumni Association of King's College, *The King's Men*, September 1975, 19.

¹¹⁵ Archives, "Crisis at King's", May, 1972.

many suggestions as to the effective distribution of powers that were centralized in the office of the Principal, who until 1972 acted as both Principal and Dean. While the Principal's duties remained largely unaltered, a burden was lifted from the office when the College created two separate Deanships to function co-operatively with the Principal. Dr. J. Goutor was appointed Dean of Academic Affairs, and Dr. G. MacWillie was named the Dean of Student Affairs. These two offices were consolidated in 1975 with the creation of the Office of Academic Dean, for which Dr. J. Morgan was selected. One other significant academic event took place later in McKee's term when a Continuing Education program was established by the College. The program, which was to be run by the former Registrar, Mr. J. Campbell, who relinquished his duties as registrar in favour of the directorship of the Continuing Education program, was another sign of a growing intellectual community. Dr. D. Dutrizac, a King's Alumnus, was appointed Assistant Registrar to fill the vacancy left by Mr. Campbell.

By 1973, it was clear that the majority of the College's energy had been spent sorting through the academic difficulties created by the rapid expansion of the early 1970's. Many members of the College community were confident about the financial stability of the College which had produced a substantial amount of revenue over expenditure in 1970, 1971, and 1972. The endowment fund that the College had created in 1971 was steadily appreciating and College enrollments had leveled off at 750 students. Although King's was still forced to operate on a strict budget, these encouraging statistics had lulled the College into a sense of financial security. Signs that this security was to be threatened became evident in 1972.

At a summer meeting of the Principal's Advisory Committee, the College Registrar, John Campbell, boldly stated: " Since Dr. Carrigan made the decision to move to St. Mary's in the fall of 1970, no one person, or group of people has been sufficiently on top of the more practical side of the King's operation — the business of attracting students to King's and keeping them here."¹¹⁶ He also foreshadowed a significant decrease in enrollment for the College and implored the College community to set aside its differences and co-operate to return stability to King's College. Campbell warned " If we do not smarten up immediately, I would suggest the college has about two years of life left."¹¹⁷

Campbell's predictions seemed to be coming true when in 1973 College enrollment dropped to 700 students. In fact, student enrollments were down at almost every university in Ontario, with Western experiencing an overall drop of 22.4%.¹¹⁸ For King's the drop in enrollment also resulted in a corresponding loss of government grants. This, combined with the increasing costs of maintaining a modern College, resulted in an excess of expenditure over revenue in 1973/74. Because this budgetary deficit was modest it was handled within the resources of the College, namely through the operative reserve which had been specifically created for such occasions. However, projections made by the Board indicated that the problem would grow to an enormous size and be beyond the ability of the College to finance.

In response to the forecast of financial doom, a committee of students, faculty, and

¹¹⁶ Archives, Memorandum from the Registrar to Principal's Advisory Committee, June 16, 1972.

¹¹⁷ *Ibid.*, 2.

¹¹⁸ Archives, "Ontario Universities Application Center Year 5 applications" April 26, 1973.

administration was established to review various proposals pertaining to the long-term future of the College. The committee examined several cost-saving suggestions including an increase in residence fees, a revitalization of the alumni association to appeal for funds, a reduction of the bus service and an increase in faculty teaching loads. One suggestion, though, drew a harsh reaction from faculty and students. The Committee recognized that if the financial situation of the College worsened, Western might be approached to take over the Department of Social Welfare. The rationale for this was simple. Because the Social Welfare Program was not yet accredited, the College was still not receiving any government support for the students enrolled in the program and was thus required to carry the entire burden for the program's \$150,000 budget. By eliminating this burden, the College would be able to balance its budget. Student's reaction to these proposals was nothing short of outrage. The Students' Council wrote an open letter to "All Concerned Members of the King's Community" claiming that these proposals were totally unacceptable and questioning Dr. McKee's compatibility with King's College.¹¹⁹ The College was once again in the midst of controversy.

Fortunately for King's, help would come from the provincial government. On December 19, 1973, the Honorable Jack McNie, Minister of Colleges and Universities, announced a revised operating grants formula for provincially-assisted universities with church-related Colleges. Under this new system of grants, denominational colleges would

¹¹⁹Archives, "Steve Hall-President Student's Council to All Concerned Members of the King's Community," December 10, 1973.

receive funding equal that of provincial universities, subject to certain conditions.¹²⁰ The motion was passed in parliament with little debate; in fact, only five questions were asked of the Minister. One significant distinction that McNie made was that no provision was made for the funding of theological colleges like St. Peter's. The government stipulated that the new funding be based on 1972/73 enrolment figures. After lengthy discussions between Western and the three affiliates regarding a revenue sharing agreement, King's eventually received an annual increase in excess of \$400,000. The battle for equal funding that had begun in the mid 1960's by Fr. LaRocque had been won. Even the Social Work program would begin receiving full funding by 1975/76.

This financial security allowed King's to make many much needed repairs to its aging physical plant. It also allowed the Board to engage Western in serious negotiations for the purchase of the music school property. This property, known as the "Silverwood House" and since renamed Dante Lenardon Hall, would provide relief to the limited existing campus space. The financial security also allowed the King's community to brace itself for the report of the Task Force that was commissioned in 1972 to examine the structure and government of King's College. Although the Task Force made its recommendations to the Board and to the Diocese, a great deal of controversy continued to surround it. Almost a year later, in 1974, some faculty were still unsure as to whether or not the Task Force had reached its conclusions or if those conclusions had been implemented. In fact the Task Force's recommendations were printed in a rather informal

¹²⁰These conditions were: the students had to be registered in the parent university and working toward degrees, other than theology, granted by the parent university and the affiliated college's standards of admission, curriculum, and graduation had to be determined by the parent university.

one-page document that was not widely distributed.¹²¹ One of the more concrete outcomes of the Task Force was the establishment of an Incorporation Committee of the Board of Directors to take up the detailed work that had been delegated to the College in connection with the structure of the College.

The task force also rekindled the sentiments held by many members of the College community since Dr. Carrigan's tenure namely, difficulties and confusion with the College's religious identity. In fact, in November, 1972 Dr. McKee had written to Bishop Carter that "the Catholic life of the College requires considerable amelioration."¹²² Similar to Carrigan's pre-occupation with recruiting, McKee's controversy over academic structures had left the religious nature of the College somewhat neglected. No religious testing was required for students or faculty and Religious Studies courses were not compulsory for any student. This lack of orientation towards Catholic learning had taken its toll on the image of the College. King's had become known for its small, welcoming learning environment and ease of student-faculty contact and not for its religious character. One brief to the Task Force went so far as to observe "there is no longer any recognizable Catholic or Christian dimension present in the subject matter or teaching method."¹²³

Concerned over these developments, Bishop Carter, on March 7, 1974, appointed a committee to investigate. The Commission on the Catholic Character of King's College was charged with helping to determine the Catholic identity of the College for the years to

¹²¹ Archives, "Task Force Recommendations, May 8, 1973".

¹²² Archives, "Dr. A. McKee to Bishop Carter," November 3, 1972.

¹²³ Archives, "Brief to the Task Force" date and author unknown.

come. Chaired by John W. McAuliffe, Vice-President of the University of Windsor, and consisting of two other members, Rev. E. Keane and Rev. E. Malley, the Commission worked quickly and presented its report in the fall of 1974. Essentially, the Commission found that “there is a tendency at King’s College to de-emphasize its Catholic character.” The report further confirmed the concerns of some faculty members when it claimed: “Its public relations work seems to be aimed at playing down its religious character and emphasizing the fact that it is small, personal, friendly, and student centered.”¹²⁴

The Commission went on to suggest that significant improvements could be made to the promotion of Catholic values at the College. For example, with respect to faculty and administration, more Catholics needed to be hired so that control of the College was in the hands of dedicated Catholics. It was also suggested that the Department of Social Welfare ought to operate and offer counseling within the framework of the Roman Catholic Faith. The main recommendation of the Commission, however, was that a strong Chapel and Chaplaincy program become the spiritual center of the College community and that the Bishop make his physical presence felt at the College.¹²⁵

In response to these recommendations, the College almost immediately began discussing renovations and improvements to the Chapel. In May 1976, renovations on a new Chapel had begun and Fr. R. Trojcak, Sr. Pat McCarney, and Fr. Graveline formed a new Chaplaincy team in an attempt to have a more direct impact on the Catholic direction of the College. However, Dr. McKee would not see through the completion of this

¹²⁴ Archives, “Report of the Commission to Study the Catholic Character of King’s College, January, 1975, 3.

¹²⁵ *Ibid.*, 5.

program. In the fall of 1975, Dr. McKee decided not to seek another term as Principal of the College. The Search Committee appointed Dr. J. Morgan, the Academic Dean, as the fifth Principal of King's College, beginning on July 1, 1976.

King's College had now been in existence for over twenty years, yet it continued to struggle with the same problems of academics, religion and economics. The tenure of Dr. McKee witnessed the significant alleviation of the economic pressures that had constantly challenged the College. Although the College would continue to be faced with the challenges of recruiting students and a tight budget, in the years following Dr. McKee's tenure, the equal funding legislation and the growing operative reserve gave the college a degree of financial security that it had never previously experienced. Ironically, Dr. McKee's greatest contribution may have been the constant controversy that plagued his tenure. This turmoil created the conditions that resulted in carefully negotiated terms and conditions documents that protect both faculty and administration. The College community had matured in its search for an identity. King's was now ready for modernity.

CHAPTER VI
DR. J. MORGAN AND DR. P. MUELLER, 1975-1997: THE BEST OF BOTH
WORLDS

Dr. John D. Morgan's rise to the top of the King's administrative structure was a rapid one. Brought to the College in 1975 to be Academic Dean, Morgan received his doctorate in philosophy from the University of Southern California. He was appointed interim Principal on July 1, 1976 and later was officially installed as the fifth Principal of King's College. He faced the challenge of healing the wounds left by the divisive power struggle that had dominated the College's corridors and meeting rooms in previous years. Morgan was also left the challenge of implementing the recommendations of the committee investigations into the Catholic nature of the College and of rejuvenating the neglected Catholicity of the institution.

On a more concrete level, during Dr. Morgan's tenure, King's would experience a dramatic increase in both full-time and part-time enrollments. During the 1975/76 academic year total enrollments rose from 760 to 848 students and by 1977 King's had registered over 1000 students for the first time in its history. This had created a tremendous amount of stress on buildings that were designed to accommodate a maximum of 400 students. Fortunately, the sale of the Silverwood property to King's was transacted in 1976 and the transfer of ownership was completed by July of 1977. A consultant was hired and significant renovations were made to the buildings. Before King's faculty moved into the building, the College leased the building to the Law

Society of Upper Canada, and was able to generate extra revenue. However, the “mansion”, renamed Dante Lenardon Hall in 1992 in honor of King’s professor Dante Lenardon, was soon completely taken over by King’s and quickly became an essential component of the College’s physical plant.

Dr. Morgan, the Board of Directors, and the Faculty Council also began working on clarifying any questions that continued to exist about the power structure at the College. A constitution for the Faculty Council was written and approved by the Board in the winter of 1977 thus formalizing the academic policymaking role that the Council had already been exercising. Furthermore, a long-standing faculty complaint was remedied when sabbatical leaves were recognized by the Board.

Beginning in 1976, the College community would begin engaging itself in a series of formal investigations about its identity, specifically the role that Catholicism ought to have. In cooperation with Dr. Morgan, the Faculty Council was charged with developing an official philosophy of education for King’s. The faculty also gathered in the spring of 1977 at the Holy Cross Retreat Center for a one-day workshop concerning the future orientation of the College. The result was the first written Philosophy of King’s College that incorporated within it the College’s first mission statement:

As a Christian community of higher learning, King’s has as its goal the academic excellence of its faculty and students in an environment which acknowledges the Christian vision, conveys its teachings, and promotes its values while creating a community that fosters the overall personal growth of its members.¹²⁶

¹²⁶Archives, “Report of the Philosophy Sub-Committee” May 11, 1978.

While this vision re-affirmed the serious commitment of King's to its religious traditions, it also acknowledged the significant contributions that members of other Christian faiths had and would continue to make to the College community.

The College had struggled for many years to build the bridge between academics and religion that Dr. Carrigan had articulated in 1971, but this duality of purpose had finally become entrenched in the philosophy of the College. Specifically, the vision demanded “ that there be a great deal of physical, academic, and spiritual contact between administration, faculty and students.”¹²⁷ The physical and academic contact was facilitated by the small size of King's. However, in the years to come, the College Community would make several attempts to define the abstract notion of spiritual contact. In fact, religion and academics became dominant themes within King's, themes that persist to the present day. Yet, history had shown that these two forces could easily be dwarfed by the imminent importance of financial instability.

By 1978 King's had an enrollment of 1,050 students and employed a faculty of 43 full-time professors. After an exhaustive search, Dr. P. Mueller was appointed Academic Dean to help with the increasingly complex task of administering to the needs of the growing College. Although the purchase of the Silverwood property had eased some of the pressures on the physical plant, the Board also approved the expansion of the library, a student lounge extension and the creation of another snack bar. A debate began about the ideal size that the College ought to aspire to on a permanent basis. While some were not alarmed by the rapid and ongoing expansion of King's, others questioned the merits

¹²⁷Archives, “Principal's Report to the Board of Directors, 1977-1978”, 3.

of these increases suggesting that they might jeopardize the academic excellence and the religious character of the College. Dr. Paul Webb, co-ordinator of the Alumni Association, captured these sentiments when he observed that “yet another fear, and perhaps a more fundamental one, was that increased numbers inevitably would lead to increased secularization as the once-strong Catholic identity faded into a secondary position.”¹²⁸ The debate came to an abrupt completion when enrollment figures for 1978/79 dropped to 971. The *King's Men* accurately expressed the realization of many College community members when it declared, “Declining student numbers means declining revenue, both from fees and from government grants, and in a time of brisk inflation this means quite a scramble to maintain even the standards we have, let alone rising to new heights.”¹²⁹

Dr. Morgan was quick to react. Responsibilities of the Registrar's office were split and two liaison officers were appointed and became responsible for all high school liaison. With this new structure in place, the College was able to visit 75% more high schools during the year. Dr. D. Dutrizac was officially appointed Registrar and John Campbell became the full-time director of the Continuing Education program which continued to grow, offering nineteen courses and registering 440 students. Also in 1979, after ten years of existence, the Social Work program received accreditation from the Canadian Association of Schools of Social Work. Finally, Dr. Morgan's attempts to publicize the College as an excellent conference facility in hopes that the buildings could

¹²⁸ Archives, *The King's Men*, Summer 1979, 6.

¹²⁹ Archives, *The King's Men*, Summer 1979, 6.

be in use year round met with success as, nine groups held conferences at King's during 1978-79.

As the 1970's ended and the new era of the 1980's began, the College found itself financially stable. The decline in enrollments was only temporary and King's once again enrolled over 1000 students. Despite being involved with other post-secondary institutions in Ontario over provincial government's cut-backs to the levels of funding granted to universities, the College was able to continue generating operating surpluses. Moreover, Dr. Morgan had committed the College to a program of academic improvement that flourished. The increased enrollments had allowed King's to raise its acceptance cut-off average to 72%, one per cent higher than main campus.

Furthermore, by 1980/81 King's was able to boast that 81% of faculty possessed a Ph. D. and another 7% were in the final stages of completing their doctorates.¹³⁰ Faculty also continued to research and publish at an exceptional rate. More and more faculty members had received external funding for work in their respective fields of study. An example of this academic excellence was Dr. G. Killan's work, *David Boyle: From Artisan to Archaeologist*. Dr. Killan's work received immediate acclaim, winning the City of Toronto Book Award, the CHA Regional History Certificate of Merit, the Ontario Historical Society's Cruickshank Gold Medal, and the first-ever Floyd S. Chalmers Annual Award for the best book on Ontario history. Dr. Killan was only one example of the many qualified faculty that were now at King's College. Faculty also had a new avenue through which they could more fully participate in the decision making process at

¹³⁰Archives, "Principal's Report to the Board of Directors, 1980-1981", 3.

King's. The College Council was established in September of 1982, and was comprised of representatives from faculty as well as the various levels of administration. The Council met monthly and became responsible for committees on Admissions and Enrolment, Publications, Secondary School Liaison, and Teaching Evaluations.¹³¹

King's faculty members were not alone in their achievements. A strong and developing group of alumni were making their mark in Ontario and Canada. For example, King's alumni were represented by four candidates in the 1981 federal election. Most prominently King's alumna Sheila Copps was elected to Parliament. Since then, she has been a mainstay of the federal Liberal Party including acting as Deputy Prime Minister. The alumni association also endeavored to make a financial contribution to the College by launching its first Alumni Appeal in 1984. Another significant development was the growth of a second generation of King's graduates. Alumni were now sending their own children back to King's thus establishing a King's tradition.

Extra-curricular activities also demonstrated a prospering academic community at King's. Many student clubs and organizations were active, including the J.M.S Careless History Club, which was privileged to have its namesake speak annually at the College. Other conferences, seminars and symposiums became commonplace occurrences. Dr. Morgan facilitated a regular conference on "Children and Death," a conference that has received international attention and has remained a cornerstone of intellectual development at King's.¹³² He continued this effort with a conference on suicide in 1986,

¹³¹ Archives, "Practices of the College Council".

¹³² Dr. Dante Lenardon, interview by author, 23 August, 1997, London, Ontario, transcript, 7.

followed by another on bereavement in 1987. In 1992, Dr. Morgan, who continued to organize the conferences, and King's College would celebrate the Tenth International Conference on Death, Dying, and Bereavement.¹³³ The combination of all of these efforts allowed Dr. Morgan to boast "At one time King's might have been considered the back door to Western or a King's degree might not have been as readily accepted in some of our graduate schools. That simply is no longer the case."¹³⁴

Yet, while financially and academically sound, King's continued to struggle with the role of Catholicism in College life. The Commission on the Catholic character of the College that reported in 1974 had recommended that the College develop a strong department of Philosophy and Religious Studies, demonstrate an ongoing concern for the individual, be frequently visited by the Bishop, and have a prominent Chaplaincy team and chapel. The College made several efforts to comply with these recommendations. First, there was an increase in the number of students enrolling in the Religious Studies courses. The College also sought to find ways of promoting social justice. The School of Social Work was one such avenue, but other services, such as student counseling, also contributed. Although attendance at mass had not significantly declined since the late 1970's, Fr. Trojcek noted that attention at mass was considerably less.¹³⁵

In 1984 the College commissioned the creation of a piece of religious art to be prominently displayed at the College. Mr. Rudolf Torrini's sculpture, "The Risen Christ", was mounted on the wall of the College in November. It represented the reaffirmation of

¹³³ Archives, "News Release: Death Demystified by King's Conference, April 1992".

¹³⁴ Archives, *The King's Herald*, Summer 1983, 7.

¹³⁵ Archives, "Chaplaincy Report, 1983-84", 1.

King's to itself and the community of its Catholic foundations and tradition. Only a year later, King's participated in a study of Catholic universities and colleges of the world. The study, called "The Status of Catholic Education in Canada," was designed to survey Catholic colleges' and universities' understandings of their missions. Dr. Morgan was a member of the Canadian Co-ordinating Committee and also wrote the Committee's final report.¹³⁶ Although the Committee made no specific recommendations to King's, the study facilitated more discussion about the Catholic nature of the College.¹³⁷

Dr. J. Morgan decided not accept another term as Principal in December, 1985. His tenure remains the longest of any Principal in the College's history. During his eleven years as Principal, the College experienced unprecedented growth in the number of students and faculty. The size of the physical plant increased and academic activity was fostered, rising in fact, to an all-time high. Concrete actions were taken in order to once again make the role of religion more obvious. Dr. Morgan continued to teach at King's after his Principalship and today, in 1997, continues to make a significant contribution to the quality of education at King's College.

The Board of Directors' Search Committee for a new Principal, although receiving applications from many candidates, decided not to leave the College campus. Dr. P. Mueller had been teaching at the College since 1971 and had been Academic Dean under Morgan since 1979. He was installed as the sixth Principal of King's in the Summer of 1987. Other significant administrative changes had also taken place at the

¹³⁶ Archives, *The King's Herald*, Summer 1985, 7.

¹³⁷ *Ibid.*, 7.

College. Dr. Joseph Lella came to King's from McGill University to assume the responsibility of Academic Dean. Peter Mitchell retired as head librarian of the College, a post he had held since 1959, and was replaced by Elizabeth Russell. Marilyn Mason was appointed Registrar to replace Dr. Dutrizac who had completed his Ph.D. and joined the College's History department. This combination of new and experienced administrators would lead King's into the 1990's.

Like his predecessor, Dr. Mueller focused the College's energies on academic excellence. Mueller reported to the Board that King's had determined that its academic goal was to "make King's a more complete undergraduate College by introducing, where feasible, distinctive honors programs which reflect the College's Philosophy."¹³⁸

Consequently, a humanistic and values-oriented Honors Sociology program was approved in 1990, followed by Political Science, Economics, and Philosophy in 1991/92 to complement existing Honors programs in History, French and English. Furthermore, Faculty Council proposed that the School of Social Work offer a Masters of Social Work degree. Unfortunately, this proposal was denied by Western's Senate partially due to tightening provincial funding for new graduate programs. King's faculty continued to consistently research and publish. Dr. Lenardon was recognized in 1990 for his contributions to academic excellence when he received Western's Edward G. Pleva Award for teaching excellence, and the Council for the Advancement and Support of Education Canadian Professor of the Year Award.

In order to adequately supplement the growing number of course offerings and

¹³⁸ Archives, "Principal's Report to the Board of Directors, 1989-1990", 4.

lively academic activity at King's, the library continued to increase its holdings, which totaled over 100,000 volumes by 1992. These volumes left the library cramped for space and unable to adequately service the increased circulation of materials. Realizing that "academic excellence and scholarship cannot be maintained without the availability of proper resource materials which must be constantly updated," King's approved the construction of a new, modern library facility.¹³⁹

As a denominational institution, no capital funding was available to the College from either the federal or provincial governments. Therefore, former London South M.P.P. Joan Smith, and former Ontario Premier, the Hon. William G. Davis, headed a campaign to raise \$2 million dollars in support of the new library. Named in Honor of former London Bishop, G. Emmett Cardinal Carter, the 30,000 square foot building was officially opened on September 29, 1995. Two years later, Dr. Mueller proudly reported that "even more than anticipated, the new library has become the center of campus life with about one thousand patrons using its services each school day."¹⁴⁰

The trend of increasing enrollments that King's experienced during the 1980's continued into the 1990's. Despite admissions averages that reached as high as 78% in 1990, the College's enrollment grew to 1750 full time and 450 part-time students by the 1991-92 academic year.¹⁴¹ Retention rates among second and third year students reached record levels and contributed to the flourishing student population. In order to better

¹³⁹ Archives, "Cardinal Carter Library at King's, \$2 million campaign", 5.

¹⁴⁰ Archives, "The Principal's Report For The 1995-96 And 1996-97 Academic Years", 1.

¹⁴¹ The enrolment statistics are contained within, Archives, "The Principal's Report for the 1989-90 Academic Year," and " The Principal's Report for the 1991-92 Academic Year".

service student needs, King's appointed Mr. J. Zucchero as its first full-time academic counsellor. The dramatic increases also prompted the College to undertake another residence expansion. Financially, the booming enrollments had allowed the College to continue to generate operating surpluses throughout the 1980's and early 1990's. Also, the College had begun a "Share the Vision Campaign" in the late 1980's to help generate revenue for College activities. The campaign raised \$2.7 million by 1992, some of which was used to build the new residence complex. On Saturday September 14, 1991 the Alumni Court Residence was officially opened and blessed by Bishop Sherlock and is now home to 123 female residents.

The increased enrolments also generated a second concern. Many members of the College community believed that the large size of the campus was jeopardizing its philosophy. There was a strong desire among many students, faculty, and administration to maintain King's small college tradition with low student-faculty ratios. Also, concern continued to be voiced about the still abstract Catholic identity of the College. Although the academic growth of the College facilitated the creation of several Honors programs at King's, the Religious Studies Department continued to offer only a three-year degree. Fr. Trojcek observed a decline in mass attendance and in the number of students seeking religious counseling.¹⁴² The Chaplaincy, reduced to two members, had become burdened with academic and administrative responsibilities, leaving little time for chaplaincy work.¹⁴³

¹⁴²Archives, "Chaplaincy Report, 1984-85", 1.

¹⁴³Dr. P. Mueller, "A Catholic College: Our Experience at King's," May 1990, 6.

Moreover, the increasing enrolments did not correspond to an increase in the number of Catholic students. By 1988 the College's liaison program was visiting more non-separate high schools than Catholic institutions. Accordingly, more than fifty per cent of the College's students came from non-Catholic high schools. Although similar statistics are not available for faculty, according to Dr. Mueller, faculty were appointed primarily on the basis of academic qualifications and not religious affiliation.¹⁴⁴ Furthermore, Mueller noted that the College's efforts to attract more female members of faculty was also important. Some members of the King's community questioned the ability of an increasingly non-Catholic community to appreciate Catholic values and traditions.

In response to these concerns Dean Lella organized a "Symposium on the Catholic Nature of King's College" which was held in January, 1990. Not satisfied with the results of the symposium, the College community created a Strategic Plan in 1992/93 that included a new vision statement:

King's College is a Catholic university community committed to academic excellence, the holistic development of each member of our community and the advancement of social justice within society.

King's offers a distinctive learning environment that fosters a Christian vision, critical concern, openness, accessibility, and leadership.¹⁴⁵

In sum, the strategic plan emphasized a distinctive Catholic vision for the College while

¹⁴⁴*Ibid.*, 6.

¹⁴⁵Archives, "King's College Strategic Plan", 6.

maintaining tolerance and acceptance of other Christian perspectives. The discussions over the catholicity of King's received specific guidelines when in 1992 Pope John Paul II issued *Ex Corde Ecclesiae: The Apostolic Constitution on Catholic Universities*.¹⁴⁶ This document is binding on all Catholic colleges and universities in the world and is authoritative. It has been the focus of discussions among the senior administrators and Bishops since its publication, and local guidelines ought to be realized before the end of the 1990's.

Yet many members of King's remained dissatisfied with these efforts. A specific area of concern was the College's diminished role in the moral formation of its students. These anxieties were summarized by Dr. Mueller when he stated that: "I am not convinced that our orientation efforts are effective in introducing students to a Catholic institution."¹⁴⁷ Recognizing that more effort needed to be made with regards to the College's identity, the College appointed an Ad Hoc Committee on Structural and Catholic Mandate Issues in 1994. The Report of this committee specifically outlined approaches to enhancing the Catholic nature of the College and a plan for putting these recommendations into practice. Specifically, the report listed the thirteen characteristics that members of a Catholic College community ought to demonstrate. These characteristics were reflective of the struggles that the College had experienced in the past. For example, characteristic thirteen addressed the bureaucratic bickering that occurred during McKee's tenure by stating that members of the King's community ought

¹⁴⁶Pope John Paul II Apostolic Constitution: *Ex Corde Ecclesiae* of the Supreme Pontiff: John Paul II on Catholic Universities (Washington: Office for Publication and Promotion Services, 1992), 3.

¹⁴⁷Mueller, 7.

to “try to ensure that bureaucratic structures serve the common good of the community.”¹⁴⁸ These characteristics were to be implemented by the detailed academic and structural mandates of King’s as outlined in the document providing the College with a clear and concise articulation of its identity. Ironically, despite these efforts to reaffirm the College’s Catholic nature, not one of the “Top Ten Reasons To Attend King’s” published in 1997, is obviously concerned with the spiritual, moral or religious development of students.¹⁴⁹

Unfortunately, in the late 1990’s King’s along with all other post-secondary institutions has been forced to contend with unprecedented reductions in funding. Compounded by the overall decrease in applications the College experienced a deficit for the first time in over two decades. Wage cuts, salary freezes, and faculty reduction through attrition are all being discussed as possible strategies of financial restraint. In the wake of this gloomy forecast, Dr. Mueller announced that after eighteen years as an administrator at King’s he would not seek another term as Principal. The era dominated by Dr. J. Morgan and Dr. P Mueller had come to a close.

The Morgan-Mueller era witnessed the emergence of King’s as an academically respected institution. The number of qualified faculty at the College had increased as had the amount of research and publishing. A new library of over 100,000 volumes contributed to King’s academic respectability. King’s had also experienced

¹⁴⁸ Archives, “Report of the Ad Hoc Committee on Structural and Catholic Mandate Issues, April, 1994,” 2.

¹⁴⁹ “Top Ten Reasons To Attend King’s” was an advertisement published in the *Newsletter of the Diocese of London*, Summer 1997, 6.

unprecedented growth in enrolments and physical plant expansion. This growth resulted in an expanded administrative network of boards, councils, committees and sub-committees. However, it is the College's attempt to reaffirm its Catholic identity that is the most distinctive characteristic of this period. For the first time in its history, the College made an attempt to officially define itself through constitutions, mission statements, mandates, and strategic plans. The intervention of Pope John Paul II has given the College a concrete guideline as to how it will move forward as a Catholic institution. However, with yet another impending financial crisis, history suggests that the pendulum will swing away from the religious nature of King's so that the College can once again focus its energies on financial stability and economic survival.

CHAPTER VII
CONCLUSION: DR. GERALD KILLAN, 1997 AND THE FUTURE OF
KING'S COLLEGE

To assume the challenge of guiding King's into the new millennium, the College community once again looked inward and, in 1997, selected Dr. Gerald Killan as the seventh Principal of King's College. Dr. Killan, who had been on faculty since 1973, had been serving the College as Academic Dean since the departure of Dr. Lella in 1992. To replace Dr. Killan, Dr. J Snyder assumed the responsibilities of the Academic Dean's office after having served on faculty for over thirty years. Unquestionably, the team of Drs. Killan and Snyder possesses a tremendous amount of experience and familiarity with the College. This experience will be increasingly called upon as the College faces its bleakest financial outlook in decades.

Government funding to the College has been reduced by 26% in the last four years, and the current provincial Tory government's agenda of financial cutbacks would indicate that the percentage of reductions will only increase.¹⁵⁰ Furthermore, rising tuition costs and the perceived worthlessness of a University degree have resulted in a decline in the demands for access to Universities. Finally, the rising costs of operating a modern University have placed the College in a difficult financial situation.¹⁵¹ In response to this bleak forecast, the College has established a King's College Foundation which is charged

¹⁵⁰Dr. Gerald Killan, "The Company Is Good And The Cause Is Great," An Address by Gerald Killan on the Occasion of his installation as the seventh Principal of King's College, London, Ontario, November 6, 1997, 3.

¹⁵¹ibid.

with raising funds in order to financially support the College. This development is the result of new efforts on the part of the College's Alumni and Development Officer, Cynthia Loveman. This office has been actively fund-raising and more significance will certainly be placed on its developmental functions as the end of the decade approaches. Academically, the College's faculty continues to successfully research and publish. The 1995-96 course evaluations also demonstrated that King's faculty continue to be regarded by their students as excellent teachers. The results of the 1996 teacher evaluations at King's, allowed the College to boast that 32 of the 49 full-time faculty, and 31 of the 44 part-time faculty were on the Dean's Honour Roll of Teaching Excellence.¹⁵² However, the question remains as to whether or not the College will once again sacrifice its Catholicity to resolve economic concerns.

Dr. Killan indicated that this, in fact, would not be the case. In his installation address, Dr. Killan clearly stated that the College "... must never lose sight of our basic obligations as a Catholic institution of higher learning." He asked: "If Catholic colleges do not teach that tradition in Religious Studies, ethics, philosophy, history, literature, the social sciences, and social work- who will?"¹⁵³ In fact, perpetuating and contributing to the Catholic intellectual tradition is the second obligation of a Catholic College. Furthermore, Dr. Killan intends, as did Msgr. Wemple, to fulfill the first obligation of a Catholic College; the development of the whole person, both spiritual and academic.¹⁵⁴ King's had already taken measures toward the achievement of this goal by introducing a

¹⁵²Archives, "The King's Herald, Winter 1997," 6.

¹⁵³Killan, 3.

¹⁵⁴Ibid.

Honors program in Religious Studies only two years before. Also, the strong presence of Dr. Snyder, who has been an ardent supporter of religious activities at the College for many years, also indicates that the College may focus more attention on its Catholic tradition.

For King's to be successful in the years to come Drs. Killan and Snyder will have to maintain a delicate balance between economics, academics, and religion. The College has survived diversity in the past. Dr. Killan eloquently remarked, "Our future will be a bright one if we dare to be what we claim we are."¹⁵⁵ Yet, it is precisely the struggle of determining "who they are" that has been the major concern of the King's College community throughout its 43 year history.

It has been more than forty years since Msgr. Ellis first published his criticisms of Catholic higher education in the United States. His main concern was the low level of academic achievement that he perceived existed in these institutions. In the case of King's College, however, to solely consider the academic functions of the College is to ignore two other equally significant factors: religion and economic survival. The struggle between these competing forces often resulted in the neglect of one in favor of one or both of the others. Nonetheless, the ultimate result of the struggle was the constant shaping of the College's identity.

This identity was perhaps most distinctive during the tenure of Msgr. Wemple. The College was unquestionably Catholic although Msgr. Wemple was as concerned with academic excellence as he was with the moral formation of the young scholars who

¹⁵⁵Ibid., 6.

attended classes. The faculty were largely clerical and the staff, students, and administration were all active participants in the Catholic faith, a participation that was reinforced by the College's strict codes of conduct and mandatory religious activities. However, the College struggled academically with a faculty, fewer than 50% of whom held Doctorates. No emphasis was placed on research and publishing. Financially, the College managed to survive on a strict budget until its philosophy of *in loco parentis* became outdated and enrollments began to drop. Religious concern gave way to economic imperative.

Realizing that the strict Catholic regulations needed to be relaxed and more students attracted to King's, Fr. LaRocque turned his focus to the mounting debt. A change of name and a re-affiliation with Western signaled a change in the identity of the College. Although not completely neglected, the religious characteristics of King's were relaxed in favor of a more modern vision of an academic institution, less concerned with moral development and increasingly attentive to academic achievement. The creation of a Board of Directors was also a significant development in the College's history. Although not exceptionally active or powerful during Fr. LaRocque's tenure, this group of individuals would become essential to the development of College policy in the years ahead. Thus, a substantial change in who would shape the College's identity had taken place. While Msgr. Wemple was solely in control of King's policymaking, future administrators would be forced to contend with this new administrative body, which became increasingly secular as time passed.

Faced with what appeared to be certain closure, the College would irreversibly

alter its identity between 1968 and 1971. Although he has become somewhat of a controversial figure since his departure from King's, Dr. Owen Carrigan ought to be credited with saving King's institutionally. However, while ensuring that the College would remain financially viable, Dr. Carrigan brought severe ideological change to bear on the identity of King's. Ironically, this was not a conscious decision on Dr. Carrigan's behalf but rather the unanticipated result of an increased emphasis on academics and student recruiting. Many of the trends experienced by American Catholic universities during this period were echoed at King's. Instead of remaining a College heavily committed to philosophy and theology, King's became increasingly specialized with a focus on academic competence in research, publishing, and teaching.¹⁵⁶ King's would no longer emphasize the benefits of a Catholic education. It would focus instead on the positive aspects of being a small, liberal arts college affiliated with Western.

With the College financially stable, Dr. McKee continued to make refinements to the College's vision from 1971 to 1976. An increasingly larger, and more complex institution, King's became infinitely more difficult to administer. Various committees, councils, commissions and individuals demanded more input into the future direction of the College. Yet, when a financial crisis arose later in McKee's term, attention was immediately directed away from religion and given to resolving the economic difficulties.

Academically, King's College matured during the late 1970's through to the early 1990's. Although the faculty became now entrenched in a regimen of research and publishing they continued to be regarded by their students as good teachers. Financially,

¹⁵⁶Gleason, 296.

King's experienced unprecedented growth and financial stability was ensured with the equalization of government grants to denominational colleges and universities. With the urgency of these two factors temporarily in remission by the 1980's, the College community returned its attention to its Catholic tradition. Despite the recommendations of the Diocesan Commission, the Catholic nature of the College was suffering. Mass attendance was at a historic low, College faculty and administration had little or no concern for the moral development of students, only 50% of faculty and students were Catholic, and the Religious Studies department had experienced a significant decline in course enrolments.

King's struggled to determine what a Catholic university was and how it could reaffirm its commitment to its Catholic tradition. Several commissions and investigation produced Catholic mandates that were vague and abstract. Many faculty questioned the ability or desire of a non-Catholic faculty and student body to understand and implement such initiatives. In an attempt to make the commitment to Catholicism more concrete, King's erected a statue of Christ on the front exterior wall of the main building. However, these efforts left many of the College's Catholic supporters unsatisfied.

As 1997 draws to a close, the College finds itself in the midst of another financial crisis. The College's new administrative tandem is faced with the challenge of guiding the College through this difficult time. Although the current circumstances are quite different from those faced by Msgr. Wemple in 1955, the College's essential dilemma remains the same; the institutional demands require immediate attention while ideological questions remain. King's is now a modernized post-secondary institution, yet the

ideological challenges present themselves more imperiously than ever.

If the senior administrators are to ensure the College's institutional future they must find adequate answers to the difficult questions of how to finance the College's operations and how to maintain its academic standards. In the process, Drs. Killan and Snyder must be aware of the fragility of the College's ever-present Catholic tradition or they risk becoming a completely secular institution. They must look to the College's rich history to uncover an ideological rationale for the existence of King's as a Catholic post-secondary institution. What they will find is that the history of King's reveals a legacy of survival achieved by adapting to constantly changing forces. Yet, despite the constant change the commitment of King's students, faculty, and administration to the survival of the College remains unwavering. A clear definition articulated by the College community, that incorporates not only religious ideals, but also academic and financial realities will give King's, as a Catholic college, a distinctive place among other Canadian institutions of higher learning.

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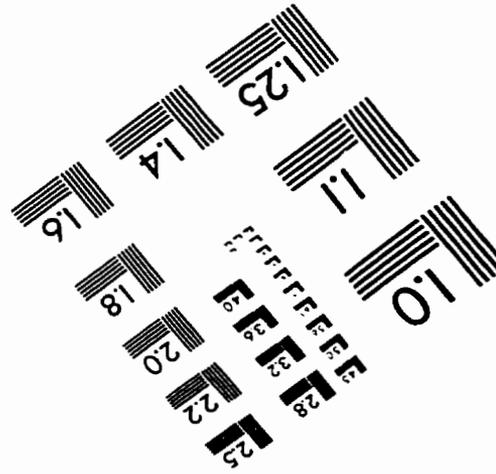
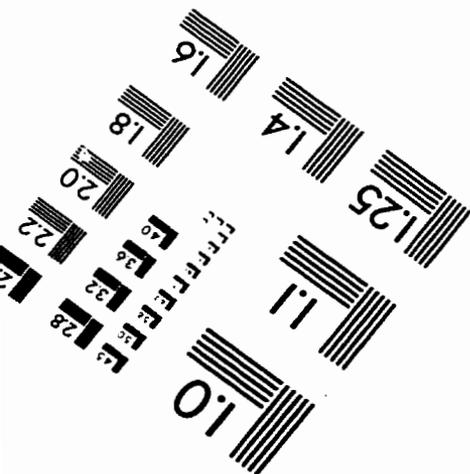
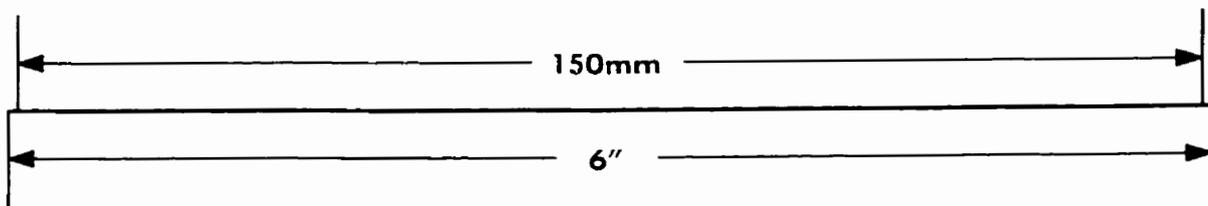
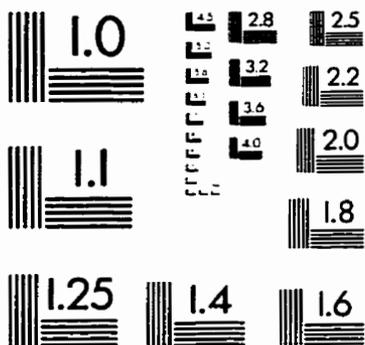
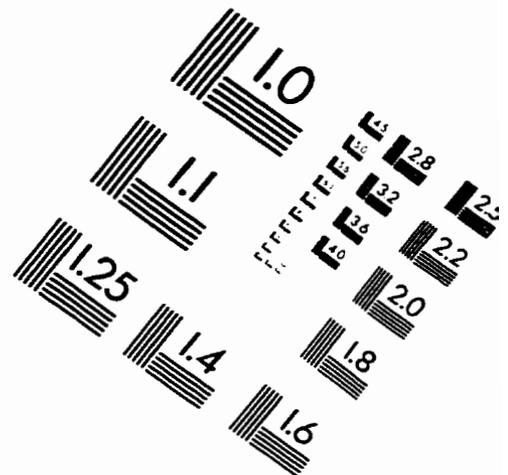
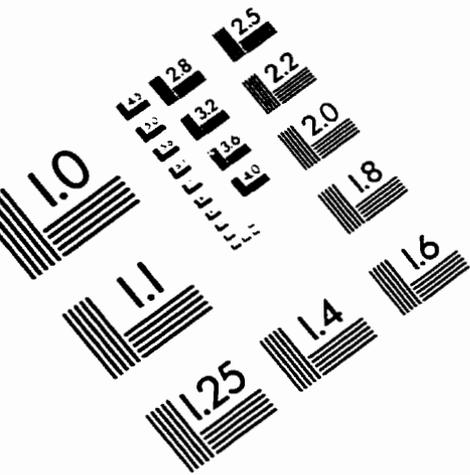
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