

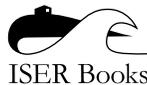
CREATING A UNIVERSITY

The Newfoundland Experience

EDITED BY

Stephen Harold Riggins and Roberta Buchanan

Foreword by Dr. Noreen Golfman, Provost and Vice-President (Academic)



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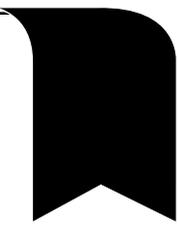
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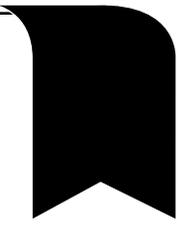


Aerial view of the campus in the early 1970s showing the temporary buildings. (Photo from *Celebrate Memorial: A Pictorial History of Memorial University of Newfoundland*, originals held at Memorial University Library Archives and Special Collections.)

Foreword

Dr. Noreen Golfman

Provost and Vice-President (Academic), Memorial University



My own experience of Memorial is both similar to and different from many of the authors in this collection of essays. In 1984 I was an Assistant Professor in a tenure-track position at the University of Maine in Orono when my then husband, Ronald Rompkey, was informed about an unusually large number of positions opening up in the Memorial University English Department to accommodate an expected surge in enrolment. Ron, who sadly passed away a couple of years ago, was born in St. John's, did his undergraduate degree in English at Memorial, and had accompanied me to Maine via Alberta without any immediate employment prospects. I was the one with the working visa. He was (merely) a spouse, albeit one with a University of London PhD, a hard-working scholar who did most of the research and a lot of the writing for his acclaimed biography of Sir Wilfred Grenfell when we lived in Orono. But by the time his former mentor and supervisor and head of the English Department, Dr. Patrick O'Flaherty, called to urge him to apply, Ron was pretty keen to respond. "I have a wife who is on a tenure-track here in Maine," Ron informed Pat. "Sure, that's fine, b'y," Pat replied, "tell her to apply, too." And so I did.

And so here I am, some 34 years later, writing the Foreword to this lovely collection of memories about the early decades of the Newfoundland experiment in post-secondary education. Ron would have loved to have contributed to this collection, I am sure, and I have thought about him on almost every page. Editors and authors Stephen Riggins and Roberta Buchanan have done a very fine job of herding some stray cats to produce a largely affectionate social history of Memorial's evolution from a twinkle in Premier Joey Smallwood's eye to a full-born institution, albeit one in a near-constant state of growth and change. Roughly, the period covered in this collection spans 1949 to the early 1990s, from the birth of the university through an Act of legislation to its emergence as a comprehensive institution with more bricks and mortar than even

Joey himself likely ever imagined.

The authors included in this volume — professors and partners of professors — were all part of the noble experiment of establishing a university in and for Newfoundland and Labrador. Some seemed to understand, however vaguely, that they were partaking of something new and exciting. Others were just grateful to have a job offer, even in a place they could neither pronounce nor recognize on a map. Almost all were from away — mostly from the United Kingdom and a few from the United States. All were young, open to new adventure, and grateful for professional employment. What emerges from their accounts all these years later is a shared set of themes having to do with the unknown: both the town of St. John's, especially for those from away, and the generally unscripted, unbaked idea of a university they would help to realize.

Encountering this new land and this fledgling project posed unique challenges. The essays collected in this volume are all deeply personal reflections. For those of us who have been acquainted with many of the authors in this collection it is comforting to hear their voices on these pages, and, in some cases, even to get to know them a bit better. In his candid memoir, new Physics hire Chung-Won Cho, conspicuously the only person around at the time of non-European origin, notes, “there were some faculty members whose views on the future of the institution were stifflingly parochial and provincial. . . . Nine years of being Canadians did not seem to heal the strong resentment by some citizens against Confederation with Canada.” Sandra Djwa vividly remembers the English Department head, the Englishman E.R. Seary, as a “caricature of an absent-minded professor, wearing a mouldy and decrepit gown, much in need of repair.” Elsewhere Neil V. Rosenberg reflects on the huge influence of renowned American scholar Herbert Halpert on his own career in the Folklore Department. Rosenberg recalls what has become a fond and time-honoured cliché in these parts — that is, Halpert telling his townie students who thought folklore only existed around the bay that “St. John's is the biggest outport.” I especially enjoy the drollery of the Medical School's Brian Payton, who describes the application process in the late sixties, when the university started to expand with gusto: “I sent a letter expressing interest in 1968, and was interviewed in late May 1969,” he observes. “I awoke to see snow falling outside my window.” Having shown his wife some photos he had

snapped when he came for his interview, she wanted to know “why all the children were wearing parkas!” There is a lot of this sort of thing here, as is to be expected. Freshly hired outsiders from New York, the American Midwest, Scotland, and England well remember being surprised by the inhospitable weather, but also by the lack of infrastructure, unpaved roads, and far too modest accommodations. As French professor Tony Chadwick notes, “[w]hat little I knew of the province was restricted to the stamps I had collected as a child.” Indeed, as a young stamp collector Chadwick was already well ahead of most of the newcomers who did not yet have a clue about their new-found-land.

Offsetting the strangeness, even the alienation, of such newness and unsettling weather was the opportunity to build something new, literally from the ground up. Many of these essays recall the excitement of setting a curriculum in place, of teaching for the first time, becoming a colleague, educating a whole new generation of Newfoundlanders who were hungry for knowledge and inspiration, watching buildings rise up from the rocky soil — creating something out of nothing. And not to be ignored is the recurring observance of the beauty of the landscape, the intense pleasure of berry-picking or of walking by the sea, so close and so cold. For almost all of these newcomers St. John’s was, as it remains for us all, maddeningly paradoxical, at once annoying and gorgeously irresistible. For most, it quickly became home.

Creating a University is a labour of love, to be sure. Reading it, anyone already familiar with even a little of the history of Memorial or with favourite stories passed around at dinner parties through the years will likely bathe in a great warm wash of nostalgia. Anyone unfamiliar with any of the above should nonetheless delight in the drawing of a vivid portrait of early university life. The Memorial University enacted by a famously uncompromising Premier emerges here as a character in its own right, an awkward, hopeful personality with raw, innocent charm and much potential. It is easy to say that Memorial has come a long way since those early days in the twentieth century. True, one or two of those paper-thin “temporary” buildings described in these pages still dot the campus like menacing reminders of our ongoing infrastructure challenges. But Memorial now occupies an expansive piece of property in the centre of the city, straddles a busy, divided highway, and is, at the time of this writing, witnessing the construction of a massive

state-of-the-art Core Sciences Facility that will change, well, just about everything.

Nostalgic reminiscences can lead to melancholy, and I would be remiss if I did not acknowledge a bittersweet pleasure in reading through the essays in this collection. That is the inevitable effect of comparing then and now. Although in their introductory essay Riggins and Buchanan describe the Memorial of 1990 as a “multiversity,” a term made famous by former University of California at Berkeley President Clark Kerr to describe a large, modern, complex, and multi-faceted institution, it is not even close to the sprawling, research-intensive university of 2018. As I said at the outset, I came to Memorial in 1984. For more than three decades I have been witness and party to its evolution. Much of that growth and change has been necessary and fruitful. I firmly believe this university is one of the absolutely best things Joey Smallwood ever did and the province should be consistently proud of the contributions its graduates have made to the social and economic well-being of its people and beyond. But among other attributes, what goes missing in the multiversity of the twenty-first century is that strong sense of community captured in the essays here. When Memorial was still raw and open to its own experimentation, people were more intimate with each other, consciously committed to building an intellectual project for the future. It is not that the times were perfect, but they were certainly not preoccupied with the deadening instrumentality of modern institutional life. They were idealistic and expectant, growing something of which they would be proud. I can hear that pride between many of the lines in these essays. It is heartening.

There isn't an essay in this collection from which I have not learned something either about the university's origins or the person recollecting them or both. But I would be remiss if I did not point the reader to the piece that arguably inspired the title of this collection, a masterfully written slice of autobiography, social history, and witty reportage. “The Creation of the Memorial University of Newfoundland” by David G. Pitt is a brilliant, often hilarious account of the author's fateful return to the province from which he had cheerfully exiled himself. There was no resisting the last living Father of Confederation, however, and before he could even think of refusing Joey's direct offer, Pitt was leaving the University of Toronto to help set up the English Department at Memorial.

The rest is history, of course, but what an informative, humorous account of that experience this is. Professor Pitt passed away only a little while ago, but it is so especially gratifying to know he composed his essay in time to be included in this collection, obviously keeping his wry sense of humour intact to the end. Pitt lived it all. The early founders who had hired him, such as Presidents “Bertie” Hatcher, A.C. Hunter, and Moses Morgan, were the patriarchal titans of the day. They ran the original Memorial College on Parade Street and set the tone for the foreseeable future. Pitt, who was almost overwhelmed with the challenge thrust upon him at the time, paints these men large and colourfully. One can hear echoes of Jane Austen in the prose, Dr. Johnson, too. Pitt was shrewdly disciplined to have kept detailed diaries of his experience. We are all well rewarded for such diligence. “The Creation of the Memorial University of Newfoundland” is an utterly delicious read of a time we shall not see again.

I am grateful to the editors for managing to achieve this wonderful collection in the first place, and for giving me the opportunity to reflect on the essays that follow. I applaud their persistence: editing a volume of essays is often a tedious task. But I also recognize they share the same fondness for the Newfoundland experiment that was and remains Memorial University.



Students on parade at the opening of the new campus. (Photo from *Celebrate Memorial: A Pictorial History of Memorial University of Newfoundland*, originals held at Memorial University Library Archives and Special Collections.)

Introduction: The “MUNographies”

Roberta Buchanan and Stephen Harold Riggins

1

This is the “Age of the Autobiography.” According to literary scholar Roger J. Porter, “we have made self-revelation endemic to our culture.”¹ Life writings of all kinds pour from the press or are posted on social networks. Memoirs often dominate the bestseller list. There are celebrity memoirs and nobody memoirs; misery memoirs of substance abuse, alcoholism, child abuse; autoethnographies; autopathographies — memoirs about illnesses such as AIDS or cancer; slave narratives and captivity narratives and conversion narratives; “fautobiographies” about invented selves and lives; and, if you get tired of reading words, there are graphic memoirs in pictures. If any reader should become bewildered by this proliferation of life writing, there are an *Encyclopedia of Life Writing* edited by Margaretta Jolly, *Memoir: An Introduction* by G. Thomas Couser, and *Memoir: A History* by Ben Yagoda, as well as scholarly periodicals: *a/b: Auto/Biography Studies* and *Life Writing*. It was only to be expected that academics should jump on the memoir bandwagon.

New subgenres of life writing keep appearing. G. Thomas Couser, who wrote a memoir about his father, invented the term *patriographies* to distinguish “writing the father” as a genre worthy of study.² Perhaps we could coin the term *MUNographies*, memoir writing about Memorial University of Newfoundland, to describe the present book. It started with a little group of pensioners who formed the Memorial University Pensioners’ Association Memoir Group, back in 2003. The idea for the group came from Raoul Andersen, anthropology; Don Steele, biology; and Bill Marshall, medicine.

Roberta Buchanan was interested in the Memoir Group because she had started writing her autobiography some time ago and then it languished in her files. Now that she was retired, perhaps she could finish it at last, she thought. Roberta was always fascinated by autobiographies and diaries. She had taught a course on Writing Our Lives for Memorial University Extension, and also conducted many journal-writing workshops for various different groups — feminists, writers, artists,

poets, gays; and also taught a graduate course in autobiography in the English Department. She wrote an article on “Journal Writing for Writers” for the Writers’ Alliance of Newfoundland and Labrador’s *Resources for Writers*.³ She has been the key organizational leader of the Memoir Group since its inception. She assumed it would be like a writers’ workshop, where we would polish our writing efforts — but she was soon disabused of that notion. Her fellow members had spent a lifetime teaching and marking students’ efforts, and now that they were retired they wanted to enjoy themselves and have a good time! They looked upon the group as an enjoyable social occasion. Two of our members stated they were not at all interested in writing about themselves. Howard Clase wanted to write about his family, and the family of his Finnish wife, Leila, so that his grandchildren would have some knowledge of their roots. Ingeborg Marshall wanted to translate the diary of her German mother, also for her family. Bill Marshall and Brian Payton produced family diaries they wanted to transcribe: Bill had two diaries, one by his father in World War I; and the other a travel journal of his mother who took a trip around the world when she was a young woman. Brian had the post-World War II diary of Christa, his German wife.

We met once a month at lunch time, in the sociable Faculty and Staff Club. The atmosphere was relaxed. Each member of the group read some short piece of writing while the others listened, munching on their sandwiches. As it happened we were all non-Newfoundlanders, so we decided to start by writing about how we came to be at Memorial, which was also a good way of getting to know each other. Then we wrote about other experiences. Some were fixated on a particular period of life: Bill Allderdice wrote about ranching in Montana, and usually brought one of his paintings as an illustration. Raoul Andersen described growing up in a working-class area of Chicago. Bill Marshall wrote about his schoolteachers. Don Steele wrote about his boyhood in Ontario. The interdisciplinary nature of the group made it interesting. Bill Marshall, Brian Payton, and Sharon Buehler were from the Medical School; Howard Clase was a chemist; Chung-Won Cho a physicist; Raoul Andersen an anthropologist; Don Steele a biologist. Ingeborg Marshall was the distinguished historian of the Beothuks. Bill Allderdice was a geographer. Later we were joined by Jo Shawyer, also from Geography; Dorothy Milne, a librarian; Joan Scott, Biology/Women’s

Studies; Kjellrun Hestekin, School of Music; and Tony Chadwick, French. These were the regulars, but others joined from time to time.

The memoirs were so interesting and entertaining that the idea of collecting them into a little book was proposed. But it was not until Stephen Riggins joined the group in 2010 — he was then not retired but was writing a history of the Sociology Department — and offered to become an editor that the book became a serious undertaking. Stephen had already published an autobiography, *The Pleasures of Time: Two Men, a Life*.⁴ We decided to focus on our memories of Memorial University of Newfoundland: the MUNographies. We were all part of an “occupational community” after all, that is, a group of people engaged in the same kind of work, whose identity is drawn from their work.⁵ A general appeal was made to other pensioners to write their recollections of Memorial, and other contributions began to arrive. Contributions were also solicited from a wide range of departments and faculties to give a more balanced view of the rapid development of the university in the previous half-century. Thirteen members of the Memoir Group have contributed to this anthology.

Other Canadian anthologies written by academics about university life have preceded this one: *A Fair Shake: Autobiographical Essays by McGill Women* (1984);⁶ *Echoes in the Halls: An Unofficial History of the University of Alberta* (1999);⁷ *Women in the Academic Tundra: Challenging the Chill* (2002);⁸ *I Remember Laurier: Reflections by Retirees on Life at WLU* (2011);⁹ *Back in the Day 1963 to 2013: The University of Windsor as We Knew It* (2013).¹⁰ There is also an ongoing series of memoirs by historians in the *Canadian Historical Review*, “A Life in History,” which includes two former Memorial University professors, Gregory Kealey and Linda Kealey.¹¹

Stephen and Roberta had different ideas about what their book should be. Roberta envisaged it as an anthology of entertaining pieces about our experiences of the university. She found some of the memoirs in some of the former collections factual but lacking in emotion. Stephen, however, took a more serious view. He more ambitiously envisaged the book as containing a (necessarily piecemeal) history of Memorial told through the various individual chapters. He energetically solicited contributions that would reflect the whole spectrum of departments, faculties, and schools. Some responded; some didn’t. Some promised, but never

delivered. Stephen saw the book as primarily a scholarly work. Some kind of historical context for these piecemeal contributions was needed, and we asked Melvin Baker, historian and archivist, to provide a brief overview of the university from 1949 to 1990, and Newfoundland historian Jeff Webb to write about the university's Extension Service. (This volume excludes Sir Wilfred Grenfell College in Corner Brook, which was established in 1975.)

Stephen wanted solid, well-researched chapters, not short amusing anecdotes. The book reflects both approaches. And Roberta must confess that she was instigated to put more research and thought into the contributions she wrote for the book, which she thinks gave them more depth than the light-hearted off-the-cuff approach she initially took. However, Roberta in her turn would ask "Where is the 'I' in this piece?" After all, it was a book of memoirs. Stephen learned from Roberta that his identification with the cause of feminism was more superficial than he had realized.

The autobiographies that attract the largest readership tend to be stories about extreme situations or stories by celebrities.¹² Obviously this is a collection of stories about more ordinary lives. The editors shaped these chapters in that we wanted, above all, an accessible book for general readers interested in Newfoundland; and second, a book for readers interested in the history of higher education. The situation in which this book was written naturally resulted in an "organizational saga,"¹³ that is, a book contributing to pride and identity. However, both editors have written chapters rather critical of the university. As editors, we were concerned that our contributors concentrate on the uniqueness of Memorial and Newfoundland rather than the features common with universities in the rest of Canada. But the former also seemed to be what our contributors really wanted to write about. Characteristics of Memorial, such as the rapidly expanding job market in the 1960s, occurred across Canada. But they were more spectacular in St. John's when Newfoundland lacked a degree-granting university until 1949 despite being Britain's first North American colony.

If autobiographical writing is, by definition, "a work of personal justification,"¹⁴ it would have been counterproductive for the editors to have been very controlling. Initially, we let contributors put their careers in perspective as they wanted. However, we did shape the chapters to

some extent if we felt that the authors had made factual errors, were not saying enough about their colleagues, or were too modest about their own achievements. We encouraged contributors to emphasize events before 1990 but let them write about more recent events as long as they were not the major topic in their chapter. Why 1990? By that date Memorial had become the university that it is today, a research-oriented “multiversity.”¹⁵ It was no longer a small provincial institution. In its early years as a university, the faculty at Memorial was international in scope, although the majority of Memorial professors who arrived in the 1960s and 1970s were either American or British. Canadians were less tempted to travel to the eastern extremities of their country. The federal Department of Immigration and Employment, beginning in 1981, required that Canadian universities advertise for Canadian candidates first. Their suitability had to be evaluated before seeking foreign candidates.¹⁶ Consequently, the second generation of professors at Memorial University was quite different from the first.

In the years covered by this volume, primarily 1950 to 1990, few Memorial faculty were Canadians, let alone native-born Newfoundlanders. Only the chapter by F.L. (Lin) Jackson explicitly raises the question of whether being American or British — or even Canadian — was (and still is) a liability for social scientists studying the province’s population. This issue was debated in public in the 1960s because this was the beginning of the social science literature on Newfoundland. The first generation of students writing what are now considered classic studies of outports were PhD students in anthropology and sociology from American and British universities. These young men — Tom Philbrook, John Szwed, Shmuel Ben-Dor, Melvin Firestone, Louis Chiaramonte, James Faris, and Gerald Mars — were at the beginning of their careers.¹⁷ None visited the island prior to arriving for their research. Would Newfoundlanders have come to the same conclusions as they did? Probably not. But one hopes that the reactions of the two groups would not have been completely different. Readers of this volume will occasionally find chapters in which passing remarks by authors exoticize the province. Most of the contributors to this book have now resided in Newfoundland and Labrador for many years. They no longer have these reactions. We thought it was important to record the initial reactions of the come from aways.¹⁸

Most of us had no idea of the complexity of Newfoundland history. We knew about Sir Humphrey Gilbert proclaiming Newfoundland a part of England, and of the fishing admirals, and about Newfoundland being Britain's oldest colony. But we had no idea of the fluctuations of government, of Legislative Assembly, Amalgamated Assembly, the Colonial Office granting Representative Government and Responsible Government, the change from colony to independent Dominion, the humiliating surrender of Responsible Government in return for financial rescue and the appointment of a Commission of Government. And many of us had little or no awareness of the furious debates of the National Convention and the narrow victory of Confederation with Canada in the second referendum of 1948.¹⁹ Some Newfoundlanders looked back with nostalgia to the time when they were the nation of Newfoundland, instead of the weakest "have-not" province of Canada. Jeff Webb comments: "Those who grew up in the self-governing colony felt something had been lost, even as they welcomed the benefits of Confederation, and many newcomers to the island embraced the study of the place as well. It was as if, having relinquished the path towards being a nation state, Newfoundland-born intellectuals now wanted to preserve something of the national ethos."²⁰

The CFAs (come from aways) who invaded the university arrived in the middle of this intellectual ferment. Some of us owed our jobs to it, hired to do specifically Newfoundland research and contribute to the new interdisciplinary Newfoundland studies. Others performed a species of cultural imperialism. Roberta remembers the English Department teaching the "canon" of "great" literature, almost exclusively the DWEMs (Dead White English Males), with a few Americans thrown in. When a departmental meeting was asked to discuss a proposal for courses in Canadian literature, a British colleague stated, "There is no Canadian literature." It was both an ignorant and an arrogant statement. (He afterwards changed his mind.) Courses in Newfoundland literature were also introduced. We found ourselves in the middle of a post-colonial cultural renaissance.

Memorial University has never been a place for the faint-hearted who want to enjoy balmy weather. Readers will discover that some of our contributors instantly liked Newfoundland. Others warmed to the province more slowly. But as come from aways, almost all of the contributors

to this volume stayed despite some genuine personal hardships caused by living on the very edge of North America, far from everyone they knew. Some contributors discovered the city of St. John's and the university community through non-academic activities: amateur participation in the fine arts and social activism of various sorts; or they discovered a new perspective on their academic discipline by living in a region that is unique and whose history, dialect, arts, and institutions had been poorly documented. In retrospect, how little we CFAs knew about Newfoundland — and Canada — at the time of our arrival is astonishing.

After two introductory survey chapters by Melvin Baker and Jeff Webb, the book is divided into four additional parts: “The Old Parade Street Campus”; “New Developments”; “New Adventures – Arriving”; and “Growing Pains.” Malcolm MacLeod has written an excellent history of Memorial University College: *A Bridge Built Halfway: A History of Memorial University College, 1925–1950*.²¹ But there has been no book-length continuation of the history describing the transformation of the two-year university college to a full-fledged university. Our first section, “The Old Parade Street Campus,” has memoirs from those who taught at the old campus — e.g., physicist Chung-Won Cho — or who were students there, like Sandra (Drodge) Djwa. We also have a chapter about the experience of a young faculty wife in the 1950s: Elizabeth Willmott, partner of the university's only sociologist at the time. This section contains two of our oldest contributors: Norman Brown, who was hired as a one-person Philosophy Department, and David Pitt, the first faculty member hired when Memorial became a degree-granting institution, who had been a student at Memorial University College. Both men have since passed away, Professor Brown in his ninety-second year in 2014 and Professor Pitt in his ninety-seventh year in 2018, which highlights the importance of collecting our MUNographies in an aging demographic. (Other contributors to this volume have also passed away since completing their memoirs.) John Hewson describes the old campus in some detail, as well as his role in the creation of a new Linguistics Department. They were pioneers in creating the new university, and witnessed the move from the old, outdated, and inadequate campus to the newly built one on Elizabeth Avenue.

The next section, “New Developments,” deals with the ferment of expansion and the creation of new departments, schools, and divisions:

Folklore, the School of Business, and the Division of Junior Studies. Three members of the Memoir Group have contributed: Howard Clase on the Botanical Garden; Dorothy Milne on the library; and Don Steele on the establishment of the Bonne Bay Marine Station.

The third section, "New Adventures: Arriving," is perhaps the heart and origin of the book in the Memoir Group: eight of its 10 contributions are from its members. We record the excitement of arriving in St. John's, the problems of dealing with a new culture, and the adventures of our first teaching experiences in the expanding university.

The final section, "Growing Pains," as its title suggests, concerns the challenges faced by a growing institution. Kjellrun Hestekin describes the difficult conditions of the new School of Music; Roberta Buchanan recounts the struggle for equality for faculty women. Steven Wolinetz gives an account of the student strike of 1972 and Lord Taylor's confrontational stance as university President. Joan Scott provides the long view: 50 years as faculty wife, mother, student, graduate, and faculty member.

Some European universities are among the few institutions (along with the Icelandic Parliament and the Catholic Church) to have survived since the Middle Ages. Whether in Europe or North America, the modern university is an odd institution. Highly bureaucratized at some level, its decentralized nature makes it a poor model of bureaucracy. The acclaimed scholar of higher education, Burton R. Clark, referred to the university as consisting of "different worlds, small worlds."²² The university attracts and retains some of the most literate people in society and has extensive archives. Yet few of its residents bother to look at the archives. In some ways the university consequently functions as an oral culture with a shallow institutional memory. Everyone is so concerned about the hurly-burly of the immediate future (the next lecture, the next exam, next publication, next meeting, next grant) that they do not have time for the university's past. Almost all students are gone in four years. By the end of 25 or 30 years of teaching, professors may have spent more time with their colleagues than with their (new) spouse. Yet colleagues often know little about each other. As Robert Nisbet pointed out, universities are created to accomplish a task: scholarship and teaching. The resulting community is an afterthought.²³

We don't have a survey to prove it, but we suspect that the sense of community among the MUN faculty has been reduced to the level of a

department or even to a faction within a department. It is clear from some of the chapters in this volume that when Memorial was a small institution, with cramped office space, the faculty seemed to have been more interdependent. Due to administrative shortsightedness we have lost vital spaces for informal socializing such as the Faculty and Staff Club and the cafeteria in the Arts and Administration Building. Another factor contributing to a broader sense of community, according to some of our oldest contributors, is that the professional lives of Memorial University professors were relatively relaxed in the early years until a wave of hyper-professionalism swept North American universities beginning in the mid-1970s when the academic job market shrank. From the 1950s to the mid-1970s faculty members were younger and more energetic, when a completed PhD degree was not a requirement to get a tenure-stream teaching position. To imagine that this volume might substantially change a fragmented academic culture at Memorial is to impute too much power to ideas, a common mistake of intellectuals. Nonetheless, we continue to hope that this volume — a sort of Memorial University family reunion without a drunken uncle — will contribute in some modest way to a stronger sense of local traditions and solidarity. The success of a book of memoirs can be judged by the number of memoirs it provokes among readers. We hope that those who cannot find their own voices in this volume will be encouraged to write their own MUNography.

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Notes

1. Roger J. Porter, "Review of *Burdens of Proof: Faith, Doubt, and Identity in Autobiography*, by Susanna Egan," *a/b: Auto/Biography Studies* 26, no. 2 (2011): 372.
2. Stephen Mansfield, "Fashioning Fathers: An Interview with G. Thomas Couser," *Life Writing* 11, no. 1 (2014): 5.
3. Roberta Buchanan, "Journal Writing for Writers," in Catherine Hogan, Linda Russell, and Janet McNaughton, eds., *Resources for Writers* (St. John's: Writers' Alliance of Newfoundland and Labrador, 1994): 1–4.
4. Stephen Harold Riggins, *The Pleasures of Time: Two Men, a Life* (Toronto: Insomniac Press, 2003).
5. H.L. Goodall, Jr., "Casing the Academy for Community," *Communication Theory* 9, no. 4 (1999): 465–66.
6. Margaret Gillett and Kay Sibbald, eds., *A Fair Shake: Autobiographical Essays by McGill Women* (Montreal: Eden Press, 1984).
7. Mary Spencer, Kay Dier, and Gordon McIntosh, eds., *Echoes in the Halls: An Unofficial History of the University of Alberta*. Association of Professors Emeriti of the University of Alberta (Edmonton: Duval House and University of Alberta Press, 1999).
8. Elena Hannah, Linda Paul, and Swani Vethamany-Globus, eds., *Women in the Academic Tundra: Challenging the Chill* (Montreal and Kingston: McGill-Queen's University Press, 2002).
9. Harold Remus, general ed., Rose Blackmore and Boyd McDonald, eds., *I Remember Laurier: Reflections by Retirees on Life at WLU* (Waterloo, ON: Wilfrid Laurier University Press, 2011).
10. Kathleen McCrone, general ed., Sheila Cameron, Ralph Johnson, Kenneth Pryke, and Lois Smethwick, eds., *Back in the Day 1963 to 2013: The University of Windsor as We Knew It* (Windsor, ON: Black Moss Press, 2013).
11. Gregory Kealey, "Community, Politics, and History: My Life as a Historian," *Canadian Historical Review* 97, no. 3 (2016): 404–25; Linda Kealey, "Activism in Scholarship," *Canadian Historical Review* 95, no. 1 (2014): 78–96.
12. Jeremy D. Popkin, *History, Historians, and Autobiography* (Chicago: University of Chicago Press, 2005), 6.
13. Burton R. Clark, *On Higher Education: Selected Writings, 1956–2006* (Baltimore: Johns Hopkins University Press, 2008), 53.
14. Popkin, *History, Historians, and Autobiography*, 25.
15. A very large university with many component schools, colleges, or divisions and widely diverse functions (*Merriam-Webster Dictionary*, s.v. "multi-university"); proposed by Clark Kerr, "The Idea of a Multiversity," in *The Uses*

- of the University (Cambridge, MA: Harvard University Press, 1963).
16. Jeffrey Cormier, *The Canadianization Movement: Emergence, Survival, and Success* (Toronto: University of Toronto Press, 2004), 187.
 17. The research of most of these scholars was published by Memorial’s Institute of Social and Economic Research. See Tom Philbrook, *Fisherman, Logger, Merchant, Miner: Social Change and Industrialism in Three Newfoundland Communities* (St. John’s: ISER Books, 1966); John F. Szwed, *Private Cultures and Public Imagery: Interpersonal Relations in a Newfoundland Peasant Society* (St. John’s: ISER Books, 1966); Shmuel Ben-Dor, *Makkovik: Eskimos and Settlers in a Labrador Community: A Contrastive Study in Adaptation* (St. John’s: ISER Books, 1966); Melvin M. Firestone, *Brothers and Rivals: Patrilocality in Savage Cove* (St. John’s: ISER Books, 1967); Louis Chiamonte, *Craftsmen–Client Contracts: Interpersonal Relations in a Newfoundland Fishing Community* (St. John’s: ISER Books, 1970); James C. Faris, *Cat Harbour: A Newfoundland Fishing Settlement* (St. John’s: ISER Books, 1972). See also Gerald Mars, “An Anthropological Study of Longshoremen and of Industrial Relations in the Port of St. John’s, Newfoundland, Canada,” PhD thesis, Anthropology (University of London, 1972). For more information about the early years of the Institute of Social and Economic Research, see Jeff A. Webb, *Observing the Outports: Describing Newfoundland Culture, 1950–1980* (Toronto: University of Toronto Press, 2016); Stephen Harold Riggins, “Sociology by Anthropologists: A Chapter in the History of an Academic Discipline in Newfoundland during the 1960s,” *Acadiensis* 46, no. 2 (2017): 119–42.
 18. The phrase “come from away” is not in the *Dictionary of Newfoundland English*; “a person who is not from the Atlantic region generally” (*The Canadian Oxford Dictionary*, s.v. “come from away”). Folklorist Neil Rosenberg dates the expression to a joke current in Newfoundland in the early 1970s, when “new faculty members were arriving from all quarters of the globe. ‘You can’t get a job at Memorial,’ the joke-teller would begin, ‘unless you got your CFA.’ Listeners would ask for an explanation of the acronym, which seemed to stand for some kind of academic degree, like ‘Ph.D.’ In a society still used to imposed colonial leadership, ‘come from away’ was self-explanatory” (“A Folklorist’s Exploration of the Revival Metaphor,” Oxford Handbooks Online, Oxford University Press, 2013. DOI:10.1093/oxfordhb/9780199765034.013.005). Now popularized as the title of a hit musical, *Come From Away*, by Irene Sankoff and David Hein (2013), about the American planes redirected to Gander after the 11 September 2001 terrorist attacks on the United States, which closed US airspace and airports for three days.

19. *Encyclopedia of Newfoundland and Labrador*, s.v. "Government," "Confederation."
20. Webb, *Observing the Outports*, 4.
21. Malcolm MacLeod, *A Bridge Built Halfway: A History of Memorial University College, 1925-1950* (Montreal and Kingston: McGill-Queen's University Press, 1990).
22. Clark, *On Higher Education*.
23. Robert Nisbet, *The Degradation of the Academic Dogma: The University in America, 1945-1970* (New York: Basic Books, 1971), 41-59.