SHAPING A FUTURE

THE FOUNDING OF THE UNIVERSITY OF NEW ENGLAND

by

Eleanor H. Haney


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This history is dedicated to the many Trustees who have given their time and their support to St. Francis College and the University of New England through good times and bad.

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ELEANOR H. HANEY

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CHAPTER 1

Introduction: Along the Saco

> *These salt-water rivers [of Maine]. . . are the drowned valleys in which grass and trees grew in a geologic yesterday. . . . And. . . in my mind's eye these coastal forms merge and blend in a shifting, kaleidoscopic pattern in which there is no finality. . . —earth becoming fluid as the sea itself.*[1]
>
> *RACHEL CARSON*

The Saco River falls, swirls, and flows diagonally through Southern Maine from the White Mountains to the Atlantic Ocean. It glides over clean sand and smooth planes of rock, then breaks into sparkling white water as it jumps and eddies around boulders. Its clear, shallow water mirrors clouds, trees, fields, and villages on its way to the sea.

Deer and fox come to drink its water; heron and racoon fish along its banks. Canoeists savor its quiet and pastoral setting with its occasional stretches of rapids.

The river's course periodically has been dammed, especially down toward the ocean, for the textile mills that were erected in the Nineteenth Century. The mills brought prosperity to some, both hope and bondage to others, fundamental change to the landscape, and some of the pollution to the river and to the ocean.

Between the mills and the ocean lie six miles of broad river, salt marsh, sand beach, and natural harbors. Ecologists speak of such tidal areas as the sources of life. Certainly this stretch of the Saco has been abundant in natural forms of life and generative of human wellbeing. Indigenous people lived along its banks, members of a Wabenaki confederacy similar to that

of the Iroquois.[2] Later, Europeans settled along its banks, and unable to live at peace with the "People of the Dawn," destroyed them. Nevertheless, the Saco continued to flow; and industry, fishing, farming, and tourism have flourished.

Six miles inland, Yankee settlers established the twin towns of Biddeford and Saco. In the Nineteenth Century, they dammed the River and erected the mills—huge, bare, brick, prison-like structures—to meet the demands of a growing population.

In the last quarter of that Century, thousands of men and women from Quebec Province in Canada made their way to towns along the Saco as well as to other mill towns throughout Maine and the rest of New England. These *Québécois* established their own French-Canadian settlements among the Irish Catholic and Yankee ones and set up their own educational, political, religious, and service institutions. In the 1930's, on the same spot where the Wabenaki had camped, Franciscans from Montreal established a high school and junior college—a *collège séraphique*, as it was called—to prepare young Franco-American descendants of the *Québécois* for the priesthood.

The Franciscans named their *collège séraphique* St. Francis College in honor of the founder of their order, St. Francis of Assisi, who would have been at home among the birds and animals of the Saco.

In 1953, the Franciscans changed the college from a seminary preparatory school to a four-year private liberal arts college to prepare young Catholic men to take their place in the dominant society. For several years the college prospered and grew. Then, once again, the need changed. In the early 1970's, enrollments decreased, and small private liberal arts colleges throughout the Northeast began to close. Burdened doubly by declining enrollments and a huge debt, engendered in part by years of growth, St. Francis College also faced closing.

But many of the people at the College—in the administration and student body and on the faculty, staff, and board of trustees—refused to close without a major struggle to survive and succeed. After a searching analysis of what had to happen, the College made two critical decisions. It redefined its mission around its programs in the biological sciences, human services, and business administration and away from the liberal arts. And it engaged a financial consultant, Jack Ketchum, to help solve its financial problems.

As the Quebecois were beginning to make their way to Biddeford, a young Missourian named Andrew Taylor Still was

pursuing exciting discoveries about the body's healing processes. Disturbed both by the state of medicine at the time – its understanding of the disease and treatment – and by some of the practices he saw doctors engaged in, Still experimented with alternatives and began to develop his own procedures and theories. He was particularly skeptical of the reliance on the various drugs of the day to heal, as if the body were totally passive and dependent on outside forces. He made a thorough study of anatomy and experimented with touching and manipulating various parts of the body, particularly along the spine. More of his patients improved and improved more quickly than was expected.

As Still articulated the principles underlying his practice, two in particular emerged as central. One was that the body was a partner in its own healing. A second was that the proper functioning of the musculosketal system was key to the health of the whole person. A disturbance in that system affected the other systems, and healing in that system brought healing to the others. From the importance of the skeleton, Still named his approach Osteopathy.[3]

The people Still healed believed in him, and his reputation spread. Many other doctors, however, were skeptical, and the medical establishment of his day denied him room to teach. In 1892, Still founded his own medical school in Kirksville, Missouri, and in accordance with long-held convictions, opened it to both women and men without regard to racial background. From then, until the early 1970's, osteopathic physicians fought for survival and legitimacy. As the Franco-Americans in Biddeford, they too had to establish their own colleges and professional organizations if they, their beliefs, and their practices were to survive.

Osteopathic philosophy, as well as social marginality, led many osteopathic physicians to practice in rural areas, and many made their way to New England. In early years of the Twentieth Century, an osteopathic medical school had opened in Boston, but it had closed in 1942.[4] Without a school to serve the region, fewer and fewer younger women and men returned there from studies elsewhere to replace the older physicians already serving in the area. Deeply concerned about this situation, Dr. Robert R. Brown, an osteopathic physician in the Boston area, tried unsuccessfully for a number of years to remedy it. Finally, in 1971, he sent a letter to all the D. O.'s in New England, inviting them to a meeting to consider

the situation and explore possible remedies. At that April 28 meeting was born the New England Foundation for Osteopathic Medicine, NEFOM, whose mission it was to establish a college of osteopathic medicine in the region.[5]

At that point, the two stories come together. It seemed to NEFOM representatives that St. Francis College might be an appropriate home for a college of osteopathic medicine. An agreement was made between the College and NEFOM on May 8, 1975, and both parties began the ardous task of surviving and building at the same time. Finances alone posed almost insurmountable obstacles. In addition, both the osteopathic school and the undergraduate school had to fight difficult accreditation battles. Simultaneously, each had to develop programs consistent with its own values and attractive to students.

St. Francis College and the College of Osteopathic Medicine also agreed to become two colleges within a university, not simply two institutions contracting with each other for certain services. Legally, the University of New England came into existence in 1978. Experientially, the University is still becoming. It has survived; and out of difficult, often painful, conflicts and decisions, it has developed a distinctive program and an identity. Now, a decade later, it stands at another critical juncture: examining its origins, the decisions that have brought it to this stage, and the issues it now faces, it has an opportunity to clarify, test, and strengthen its identity, program, and direction.

This book is the story of the founding of the University of New England. It is the story of two quite different institutions who had to learn to live and work together. It is also the story of two institutions that are significantly similar. Both have been committed to healing, and to an increasingly holistic understanding of healing. Both have had a sense of being called—of a vocation to serve others and to share their particular values and insights. And both have been marginal to the dominant culture; the Franco-Americans and Franciscans have lived within and under a dominant Yankee establishment and the osteopathic physicians within and under a dominant allopathic, or medical, establishment.

The story examines those differences and similarities and explores their potential for the future. As environmental awareness and care have helped to enhance the Saco River's beauty and generativity, so perhaps attention to the legacy

borne by the University of New England can uncover other resources of healing and renewal.

The story can also be read, although this was not the perspective chosen for telling it here, as part of the history of higher education in the 1970's in this country. Small colleges were closing right and left in that decade; this is the story of one that did not close. The story of its survival and transformation can contribute not only to the history of that period in higher education but also to our understanding of how to build for the future. Those who are interested in that history will find a record here.

1. Rachel Carson, *The Edge of the Sea* (New York: Mentor, New American Library, 1959), pp. 44, 215.
2. Tradition has a Native People known as the Sokokis, or Sikokis, along the Saco, with their summer camping grounds where the campus of the University of New England now stands. That tradition has been disputed by those who hold that the Sokokis were much farther west, along the Connecticut River, and that the Pigwacket lived around the Presumpscot River and *upper* Saco. So perhaps the Sokokis did come in summers to the lower part of the River. Both the Sokokis and the Pigwacket were Abenaki, or Wabenaki, "those living at the sunrise." For a discussion of the dispute, please see, Gordon M. Day, "Identity of the Sokokis," *Ethnohistory*, v. 12, #3 (Summer, 1965), pp. 237–249, and Bruce G. Trigger, ed., *Handbook of North American Indians: Northeast*, v. 15 (Washington: Smithsonian, 1978), articles on the "Western Abenaki" (which includes the Sokokis) and the "Eastern Abenaki" (which includes the Pigwacket).
3. Norman Gevitz, *The D. O.'s: Osteopathic Medicine in America* (Baltimore: Johns Hopkins University Press, 1982), p. 18.
4. Robert R. Brown, D.O., "A History of Osteopathic Education in New England," unpublished, p. 1.
5. Taped Interview with Dr. Robert R. Brown.

CHAPTER 2

Saint Francis College

Father Arthur had a dream. His dream was to take this community of young Franco-Americans, extend this little Canada, and make it something.

PROF. NORMAN BEAUPRÉ '64[1]

With the opening of the railroad between Canada and New England, *Québécois*—French-speaking people of Quebec Province—streamed into the United States. They were farm families whose land had given out; they were sons and daughters who did not inherit the land and left seeking their fortune or at least a means of survival. They came down to the lumber camps of Northern Maine and to the mills of Southern Maine and New England.

From the 1870's through the 1900's, 350,000 *Québécois* poured into New England and settled there. Fifteen thousand settled in Biddeford, Maine, to work in the mills on the Saco.[2] They settled together creating their own communities—little Canadas—to support and care for one another, to nurture their spirit, and to preserve their heritage.

They came into a culture that was dominated by Protestants and Yankees. The York Mill, the Laconia Mills, the Saco Water Power Company, and the Pepperell Mills were owned by Yankee capitalists; and often the same names appeared on several Boards of Directors simultaneously.[3] The public schools were operated by English-speaking, Protestant administrators, boards, and teachers and served to reflect and perpetuate that culture. The dominant religious institution was Protestant Con-

gregationalism, and the political ethos was equally Protestant and Yankee.

In addition, they had to negotiate an often hostile Irish Catholic subculture and hierarchy, already established throughout Maine. They were, nevertheless, able to establish their own French-speaking parishes.

By 1890, the French-speaking settlers comprised the majority of residents in Biddeford, and by 1930 they had become 75% of the population. In 1910 they elected their first French speaking mayor. Numerical strength did not, however, mean power or prosperity. Biddeford was a mill town, and power remained with the owners and the Yankee residents. By 1910, the French-speaking employees comprised 78% of the city's blue collar workers.[4] Most of the men worked in the mills. Some worked on the railroads and others at laboring jobs in the area. A few were professional people – teachers, doctors, priests. The majority of those came to Biddeford as professionals, though, of course, some moved upward socially and economically once they had settled in Biddeford. Most of the women were homemakers, and many were also mill workers along with their husbands, brothers, and fathers. The children worked in the mills too. "My grandfather began working in the mill when he was nine," recalled Norman Beaupré, now on the faculty of the University of New England. Unable to reach the machinery, children stood on boxes and worked the 12-hour day, along with the adults.

Jobs at the mills were gender-related:

> Women worked the looms and carding and filling machines. They kept a close watch on moving threads, replaced bobbins and made quick ties when threads broke. This was physically-taxing work which required constant alertness. The men performed the heavier labor including preparing the machines, pushing cotton filled carts from room to room, and general maintenance work.[5]

The pay was low and both age and gender-related. In 1912, at a similar mill in Lawrence, Massachusetts, for instance, men received an average of $0.179 an hour for a total of $10.28 for a 56.5 hour week. Women received an average of $0.147 an hour for a total of $7.67 for a 52.2 hour week. And children received an average of $0.15 an hour for a total of $6.02 for a 51/52 hour week. (The figures reflect combined totals of

hourly and piecework). At that time, a man's suit cost $10, a cotton dress $3, and milk 8¢ a quart.[6]

Those wages were so low that workers struck that year to try to prevent their wages from being reduced even further. During the same period, wages for mill workers in Biddeford were 5–10% lower.

The work was monotonous, difficult, and dangerous. "Most of the accidents were caused by getting fingers, hands, and pieces of clothing in the plant machinery's exposed wheels and gears." The working conditions were bad; the air was filled with humidity and lint, lighting was dim, the noise was constant, and treatment of the workers depended on the whim and temperaments of the bosses. This was true for everyone, but particularly for the children. At times, "the situation became so bad that the adult workers...called meetings to check reports of child abuse by plant supervisors."[7] Aware of the inequities of such a system, some observed as they heard church bells signalling the time to work: "the bells of the rich call the poor to work."[8]

Few French residents owned property, and many lived in company-owned tenements, rat-infested, hot in the summer, and cold in the winter.

Such working and living conditions meant that disease was more prevalent among the Franco-Americans than among the rest of the town. Smallpox, measles, scarlet fever, cholera, and diphtheria on occasion swept through the families.

Under such conditions, education was an ambiguous luxury. Many children spoke little English, and their parents were reluctant to entrust them to the alien and often hostile environment. Also, as indicated above, the children contributed wages necessary for a family's survival.

Nonetheless, when asked, those who remained in Biddeford indicated that they preferred life in the mills to the farms in Quebec. At least, there was income. There was also

> time to rest, play, sing and dance....work in the mills was much easier and more profitable than on a Quebec farm, where child labor was even more common...[9]

In addition to economic adversity, Franco-Americans had to contend with a prevailing ethos that tended to stereotype them negatively, assumed they should be assimilated, and yet periodically sought to destroy them. Caricatured as less

intelligent and dirty, they were blamed for smallpox epidemics. They were referred to as the "Chinese of the Eastern States," another group subjected to racial and economic prejudice and discrimination.[10]

The Ku Klux Klan was active in Maine in the 1920's and reinforced and enflamed anti-Catholic and anti-French sentiments:

> This is not an Italian nation, this is not an Irish nation, and this is not a Catholic nation, it has always been and always will be a Protestant nation.[11]

They urged that " 'the foreign-born and those that swear allegiance to foreign potentates. . .[be] banished from our midst.' "

Within such a context, the church played an enormously important role in the lives of the French-speaking residents. It was the center of and the authority for enabling its people to walk a tenuous path of separation, protest, and accommodation, or *la survivance*—survival.

The church made this path possible in several ways. It offered a positive cultural and spiritual identity to people who had little outside confirmation of their worth and humanity. Prayer and ceremony, instruction and language drew the people into their own cultural identity and heritage, laden with personal and group meaning and value. Confession and Mass, baptism, confirmation, marriage, celebration of holidays, and funerals all reflected and kept alive a Quebec French faith, a language, a culture, and an identity. Further, the pastor ministered to the souls and bodies of his parishoners, serving as

> lawyer, teacher, social worker, architect, contractor, financier, banker, family and marriage counselor, labor mediator, [and] job placement director as well as spiritual advisor.[12]

As child labor laws began to be enforced, more Franco-American children were attending public schools and learning English, being exposed to an Anglicized culture, and being denied their own French heritage. Similarly the French newspaper in Biddeford, *La Justice*, was complaining of adults who were ignoring the language. The survival of the community meant not only protection from outside threats but also from the temptations from within.

Father Arthur Decary came to St. Andre's Parish as these developments were occurring. Pastor from 1920–1950, he

perceived the continuing need for social and welfare services at best precariously and often grudgingly provided by the dominant culture; he yearned for his parishoners to exercise more leadership than they had within the community and in the wider culture; and he envisioned a community proud and strong in its social-religious identity.

Arthur Decary and his brother Zenon had grown up in a wealthy Montreal family. Both had become priests and had come to Biddeford as missionaries to the transplanted French-Canadian community. Both men were deeply loved and revered by their parishoners, and Father Zenon was regarded as a healer.

In order to embody his dreams and concerns, Father Arthur Decary drew upon family financial resources as well as contributions. With those, he established a child care center for working mothers, he built a new elementary school, he built a convent for teachers, and he built a presbytery for priests. But he was not done: he helped to establish an orphanage – Stella Maris, star of the sea; St. Andre's Home – a home for unwed mothers; Notre Dame Hospital; Marie Joseph Academy for young women; and St. Francis College for young men.

The institutions provided necessary services of health, education, and welfare. In addition, they all also helped to transmit a French-Quebec Catholic heritage and language. Together, they were a source of support and a protection for people caught in the ambiguous and often devious promise of the United States as a land of opportunity.

Collège Séraphique

In 1932, to help carry out his dream, Father Arthur Decary turned to Canada, specifically to a Franciscan Order whose headquarters were also in Montreal.[14] The geographical jurisdiction of the Franciscans from Montreal extended through eastern New England to Cape Cod in this country.

The Franciscans in turn requested formal permission from the Bishop of Maine and, once it was granted, sent Father Justinian Mercier to Biddeford. Father Justinian had established the Franciscans in several areas in Quebec and had also founded there a *Collège Séraphique* – a preparatory school for seminarians. According to Father George Marcil, a historian

of the college, Father Justinian was a "natural leader, an eloquent writer and preacher."[15]

Decary had purchased a cottage on the bank of the Saco River in 1933 as the residence of the friars. During that first year, they cleared land and worked on their house. They said Mass in a chapel in the house, preached regularly in local churches, and served as chaplains in the other institutions of the parish. They also preached, led retreats, raised money for continuing their work, and taught throughout the state and region – and annually blessed automobiles. In the newspaper clippings of those years, interspersed throughout the reports of numerous Franciscan activities, is a regular item mentioning an annual blessing of automobiles.

The Franciscans were a mendicant order; they begged for what they needed to sustain themselves. Several people interviewed for the book recalled taking food to the friars. Lucienne Metayer, for instance, a resident of Biddeford and a secretary at the College for nineteen years, remembered her mother's "going to the grocery and buying a basket of groceries for us and some for the friars, and they always said what they missed most was salt. People didn't give them salt."[16]

Quickly entering into the life of the parish and sharing with the Decary brothers the responsibilities of ministry, the Friars began to prepare for a *Collège Séraphique*. The college was to be a six-year institution – four years of high school and two of college. It was for young men, primarily for those entering the priesthood; following their education in Biddeford, they would travel to Quebec to complete their seminary training. The college would also, however, provide a foundation for those who wished to pursue other professional careers, particularly legal and medical ones.

On May 1, 1939, the ground was broken for the new school, and on November 15, St. Francis College opened with fourteen ninth graders.

The cost of attending was $200 a year. The $200 included "board, room, tuition, books, sports equipment, and transportation to and from the railroad station."[17] It covered everything "except laundry" which omission gave the boys "an excuse to send their laundry home and get it back with cookies."[18]

The boys lived in the new building, now a wing of Decary Hall. The basement housed the kitchen and dining room; the first floor held classrooms, a parlour, and offices; the second

floor contained sleeping quarters, each boy "occupying [a] separate bed. . . "; and the third floor held meeting rooms for the Franciscans.

In addition to the school, a large recreation area had been cleared and provision also made for water activities. According to the newspaper, the new school offered "boating, fishing, bathing, sailing, baseball, volleyball, football, tennis, skating and skiing sites," and a hockey rink was being constructed.

A typical day began with Mass at 6:30 and ended with prayers and bed at 9:00. Each day was a rhythm of study, classes, recreation, prayer, and meals. The friars and students worshipped together, played together, and ate together, as well as engaging in more formal educational activities. Several of those interviewed who had attended the high school remembered good food, taking walks with the Fathers, or playing baseball and cheering as a friar smacked the ball and then, gathering up the skirt of his robe, raced around the bases. Once a month, those students "who had been good," were given permission to spend a Saturday afternoon in Biddeford. Although the boys walked an hour each way, the remaining hour or so in town was a special treat.

That first class of fourteen boys studied a strictly liberal arts curriculum. It included religion, French, Latin, English, algebra, general science, physics, music, and chant. Four years later, in the twelfth grade, they studied apologetics, Latin, French, English, history, and trigonometry.

In addition to the regularly scheduled events at the school, students and friars found time for competing with other high schools in athletics, drama, and public speaking. In 1945, they won the state public speaking contests and the drama contests. They also had an orchestra and choir.

The friars kept a record and transcription of the graduating speeches of the first decade and a half of the school. Many of the themes of those speeches concerned events in Catholic history in Canada and the United States. But some also addressed issues in light of Catholic social teaching. The seniors who spoke supported unions; they analyzed papal social encyclicals; and in their speeches, at least, they demonstrated some awareness of the issues that in another decade or so were going to engulf the entire country in consciousness raising, protests, confrontations, civil disobedience, violence, and the rise of justice and peace movements that are continuing today.[19]

Perhaps more than the intellectual stimulation, however, was the inclusion of the young men into the friars' lives and into the Fransciscan ideal of simplicity and ministry. The boys became part of an ongoing community of service and worship as well as education. "We became part of each other's lives," said Father Clarence, recalling his days as a student there. "The ideal wasn't forced on us; it was something we learned by living with it." Similarly, Hervé Poissant, a student there, said, "you picked up the Franciscan ideology. They thought you should let the goodness of nature be reflected in people; they were *good*: they knew how to make people feel good."[20]

The community of students and friars became something of an extended family. It was an authoritarian and very male family, but it was apparently softened by an openness to and love for one another. As a child of 13, Hervé Poissant had been sent to a seminary in Quebec for a year and then to St. Francis. "The seminary in Canada was regimented; you had to be moulded to the Church's expectations. When I came to St. Francis, I felt like a little bird set free." And he added, "we came to love them [the friars] very much."

A Liberal Arts College

The *Collège Séraphique* continued to grow. By 1945-46, the first year with students enrolled in all six classes, the total student population was eighty-eight. By graduation 1950, the enrollment had risen to 115 in the high school and twenty in the junior college.[21]

Although by 1952, the *Collège Séraphique* had graduated young men who became both Franciscan priests and regular diocesean clergy, the Franciscans decided to develop the two senior years of college, in addition to the high school, and transform the institution into a four-year, liberal arts college – still to be known as St. Francis College. Those wishing to enter the priesthood could continue to study there, but its purpose was now much broader – the preparation of young Catholic men to become part of the larger dominant culture:

> The primary aim of the College is the education of the Christian man, who, instructed in the ways of truth, guided by moral conviction and inspired with a spirit of Franciscan optimism, can be prepared for his vocation in life.[22]

La survivance was receding in importance. The Franco-American population was becoming Anglicized.

A number of developments produced this change. Immigration from Quebec had slowed considerably; thus there were fewer opportunities to keep alive or renew contacts with Canada.[23] The separatist movement in Quebec had become very much a secular one, a change which even further lessened contact between people living in Quebec and the emigrés to the United States, for whom the church retained its importance in their lives.

Technological and social forces within this country also had an impact. Television brought English and new life-styles and values into the Franco-American community. Changes of industrial patterns and cars, whether blessed or not, brought mobility, new opportunities of affluence, and working with a majority of non-French-speaking associates.

Another kind of reason can be found in the Franciscans themselves, at least in those who came to Biddeford. Many of the people I interviewed spoke of the openness of the Fathers. It was phrased in different ways – they were liberal, not as opposed to conservative, said Jim Pierce, a student at the College in the early '60's, but liberal as open, as opposed to rigid.[24] After Vatican II, for example, according to Hervé Poissant, the Franciscans expanded their activities, but they did not really change. They were open and changing all along. The younger Franciscan faculty, studying and teaching in the mid and late fifties were particularly open to social movements and to the tremendous changes in Catholic theology that in a few years were to shake the Church to its foundations.

The philosophy of the Order itself was conducive to this kind of openness. "We answer to need," said Father Clarence. When the need changed, the Order sought to change.

The Franciscans received a state charter to grant college degrees in 1953. For a few years, they continued the high school also, but in 1958, they began to phase it out. By 1961, the College was solely a four-year post-secondary institution. And in 1966, it was fully accredited by the New England Association of Colleges and Secondary Schools.[25]

Father Frederick Belanger became the first president of the four year college. Described by Marcil as a man of "wit and [speaking] elegant French," he had been the first dean of students, French teacher, hockey coach, and band director for the *Collège Séraphique*.[29]

The College built on but also expanded far beyond the foundation of the *Collège Séraphique*. In 1960, for instance, the curriculum consisted of four divisions—Humanities; Mathematics and the Natural Sciences; Social Science, Education, and Business; and Theology and Philosophy. A student could major in Philosophy, Pre-Seminary Philosophy, English, French, History and Political Science, or Economics. He could also receive a certificate from the state to teach secondary school. The only two departures from a strictly liberal arts curriculum were business and secondary education, and neither of those offered a degree program.

In addition to the formal program of instruction were several extra-curricular opportunities. In 1956, a member of the English faculty, Hugh Hennedy, instituted a student literary magazine, the *Canticle*, the name of which was taken from St. Francis' song of praise to the sun.[27] For over a decade it was a showcase for student talent in poetry, fiction, essays, and occasionally photography. Hennedy also started the Symposium, a formally-organized student group, to explore philosophical issues. To belong, students had to apply and be voted in. They also had to meet certain academic criteria and reflect a "healthy and broad cultural background."[28]

There were also a student newspaper, a choir and glee club, and the Third Order of St. Francis. Unlike the first two Orders (the Franciscans for friars and the Poor Claires for nuns), this was for laymen who sought to "live the Gospel" within families, jobs, and careers.

The faculty had the Crucible, a group that gathered one Sunday a month to hear a paper and, in the words of history professor Jacques Downs, "then tear it apart."[29]

For all the additions, however, the Franciscan and Catholic identity remained strong. Religion and philosophy were dominant disciplines. In the spring semester of 1960, for instance, first year students enrolled in a course on "God the Redeemer," second year students in "Moral Theology," third year students in "Apologetics," and seniors in "God and Creation." There was also a seminar on "the Roman Breviary"—prayers, hymns, and psalms of the canonical hours.

In the evolution from a school for seminary preparation to liberal arts college, the French dimension of its identity continued to lessen. The French language, for instance, became first a required "foreign" language and then one language elective among others.

In 1963, St. Francis College held a symposium (not to be confused with the student discussion group) for the college and the wider community. It addressed issues of "The Christian in the Modern World." It was a major effort by the College to respond to the events of Vatican II, the gathering of Roman Catholic bishops called by Pope John XXIII to explore and make changes in all the major areas of the Church's life. Organized by two lay faculty members, Alfred Poulin and David DeTurk, the symposium examined "ecumenism, the Christian in history, and problems of contemporary literature and modern society." The symposium was well-received, with a total of over one thousand people attending the plenary sessions.

Other symposia followed. This second one, also organized by Poulin and DeTurk, was entitled "The Negro and the American Quest for Identity." The distinguished list of activists and writers that St. Francis College invited and who attended the symposium included The Rev. Martin Luther King Jr., Roy Wilkins, Stokely Carmichael, Dorothy Day, and Leslie Fiedler.

The third symposium treated "The Poor Among Us." The fourth asked "Is Peace Possible?" The symposium on poverty was, appropriately, organized by a Franciscan who had also been a student at the College, Friar Paul Lachance. And the fourth was organized by two students – Jim Ronan and Tom Sheehan.

Finally, in 1970, a fifth and last "mini-symposium" was held on ecology. It was directed by Dr. Leo Maher, a professor of history.[30]

As the purpose and curriculum of the College changed, the student population grew and also changed. In the school year of 1954/55, the second year of the liberal arts college, forty-eight students were enrolled. By 1959/60, the number of students had reached 152. In 1967, women were fully admitted for the first time. That year, the total enrollment was 554 – 25 women and 529 men. The enrollment continued its upward swing until it reached its height in 1969/70 with 730 students.[31]

According to Father Clarence, the Order did not find it difficult to decide to admit women. It seemed, on the contrary, to be a natural step. The presence of women on campus, nevertheless, dramatically changed the College. According to Ray Kenneally, Education faculty member, "a lot of guys gave the women a very hard time."[32] Jim Pierce, '66, Director of

College Relations and Alumni Director at the time, recalled that "the place was cleaner, our language improved, and I had more of a sense of family."[33] Professor Downs thought that the women were pretty well accepted, perhaps not cheerfully, but in such a small school, "men can't get away with being predatory toward women."

In the early days of its collegiate existence, St. Francis College had attracted young men interested in or willing to pursue a classic liberal arts curriculum with a view toward the priesthood or a secular profession. According to faculty who were teaching at the college then and now, there were a significant number of bright, intellectually lively men. "The students were friendly and bright," observed Joe Mahoney of the English Department.[34] Hugh Hennedy's recollection was similar, though a little more qualified: "Some of the students were bright and lively." As the enrollment grew, however, some felt that quantity was becoming more important than quality.

Student life at the College was similar to student life elsewhere – intellectual and social activities interspersed with occasional pranks. Jim Pierce, a student from 1962–66, recalled a Saturday night during his first year when he and three other students had gathered in a student's room to talk and drink beer together, although at that time alcoholic beverages were not allowed on campus. Pierce opened a window and threw out an empty bottle. As it crashed, he heard a voice out of the darkness, "Nice shot, Pierce!" It was a Franciscan crossing the campus. Pierce immediately "got the whole east wing cleaned up, and when the friar appeared, everyone was at his desk studying."

Jacques Downs recalled walking into his office one day and finding the upside-down face of a student looking at him through the window. Downs' office was on the second floor of Decary Hall; the student's room was on the third floor. On investigating, Downs discovered that the young man was being held by his legs by his friends, presumably until he could enter Downs' office through the window and steal an exam. When the student saw Downs unexpectedly walk into the office, he waved as nonchalantly as he could and was hauled back to the precarious safety of the third floor.

In still another incident, again according to Jacques Downs, a student stole a statue of the virgin from Stella Maris; the next day the head was found in a field, but no body was discovered. Years later, an alumnus told Downs that he and a couple of

other students had taken the statue down to the beach and put it on a boat. They were going to hoist it onto the top of the boat house with a rope but in the process it fell and the head broke off. The rest they threw into the river.

Not every prank was humorous even in retrospect. Roy Wermenchuk, on the maintenance staff, recalled being warned that some students were planning to steal some items from the Athletics Room.[35] He watched the building that night and caught them stealing T-shirts. Wermenchuk had to accuse them, and they denied it. The older man felt very bad about the episode and felt he was put into the position of being the "bad guy."

He also recalled the time when many students wanted to have a dog on campus. The situation became so bad that a law was passed forbidding the students to walk their dogs on the grass. The students were angry and again "I was the bad guy" because he had to enforce the law.

The governance of St. Francis College was authoritarian. Final power and authority were vested in the Franciscan Council in Quebec. The president of the College was always a Franciscan and appointed from Quebec for a three-year term. He was also the head of the Franciscan community in Biddeford. The President had an Administrative Council, composed of key administrators and faculty, appointed from Quebec, that served as a recommending body. Because the Franciscan Council was in Quebec, the Franciscans also instituted a local, lay advisory board to help in the over-all policy and direction of the institution.

On most issues, however, the President had the final authority. "The president had so much power it was frightening," observed Father Clarence, who was himself president of the college. Jacques Downs referred to the president as occasionally a "martinet, who read you the riot act if you didn't go along with" his decisions.

In addition to this formal structure, however, there was an informal one. Faculty, administration, staff, and the rest of the Franciscan community bowled together every Friday night. They gathered at one another's homes for potluck and conversation. Virgina Nelson, whose father coached basketball, recalled having fifty or sixty students at a time over to her house for a cook-out.[35] Martha Masse, a secretary at the college, recalled the annual picnics beyond the tennis courts, by the Saco,

attended by all the employees and their families. Kenneally recalled the many pot-lucks at one faculty house after another.

Nearly everyone interviewed who was at the College in the early and mid '60's spoke of the sense of family or community that existed then. "One of the intangible attractions of the place that has kept me here is the friendliness," said Downs. "I used to come to work singing," said Kenneally; "there was a sense of purpose and of liking each other." "The sense of community" was one of the reasons he came, Mahoney contributed. Wermenchuk recalled taking some of the Franciscans and faculty fishing, also of working late one night to lay a drain pipe in the ball field and then relaxing with a six-pack out on the field as Franciscans, watching from a window, cheered the workers on.

This kind of closeness and informality enabled individuals to speak about and try to influence decisions. Kenneally summed up his perception of the way the informal and formal structure worked: "Generally speaking, while the president had the last word, still he listened to a lot of people before he made his decision." Downs' summary was less genial: "Then [in the early '60's] decisions were made by the Franciscans with the lay faculty protesting." And he continued, "They pretty much let me have my way, though sometimes we locked horns...Hugh [Hennedy] and the president ended up in shouting matches."

One of the people, according to many who were interviewed, who personified much of the ethos and spirit of Saint Francis College in the 50's and 60's was a lay person, William "Bill" Sutton. Although not an orphan, he went to Stella Maris as a child and then to Saint Francis. He taught math, French, and chemistry in the high school. He was dean of men, business manager, bookstore manager, maintenance director, and mail carrier in the liberal arts college until his death in 1983.

According to his widow, Georgette Sutton, he was dedicated to the College and loved the people there.[37] He went to work when he was sick and on weekends, and he stayed late into the evenings. He often returned at midnight or later to check on something or to ensure that everyone was safe. He was regarded as strict, but he was genuinely respected. He bailed a student out of jail who had stolen a fire-engine. Jim Pierce said he "saved a lot of St. Francis kids," including himself. When he was a sophomore, Sutton asked him to become a proctor (a resident head). Pierce was "shocked, I didn't think I had that

kind of respect from the administration." He thought Sutton was going on instinct rather than evidence. Pierce felt it was a turning point in his life.

With the growth of the College, the physical plant increased also. New land and Stella Maris, formerly an orphanage, were bought in 1962. Frederick Hall and three dormitories – Assisi, Padua, and Siena – were built. In 1969, the housing park and a coed dorm were also erected.

Finances were always tight at the college. In only one year – 1948 – the college was not in debt.[38] Income for operating the college came from student fees, preaching and teaching by the Friars, fund-raising events, and gifts by the Decary brothers. Father Clarence estimated that the Decarys contributed $1000 a year to the College while they were living.

Wives of faculty members and women in Biddeford organized the Guild of St. Francis to help support the college.[39] The Guild sponsored card parties, bingo nights, and antique fairs. They started the annual Thanksgiving dinner for all students. They also made cakes for birthdays, sewed draperies for the dorms, and sponsored dances and banquets for the seniors. With their funds, they bought eye glasses for students, furniture for lounges, and provided emergency loans for those in need.

Expenses were less than they would have been at a comparable secular college because the Franciscans did not draw salaries. Also, according to Downs, salary decisions for the lay faculty and staff were influenced in part by the number of children on hand – the more children the higher the salary. But regardless of how they were figured, salaries were low. There was no endowment, and the Franciscans did not have the capital to support an institution in affluence. That idea indeed was a contradiction of basic Franciscan beliefs.

But, as the college grew and more lay faculty were hired, there were more full salaries to pay. The change of purpose and quantitative growth brought, therefore, unanticipated and major new expenses.

To meet those expenses, the Franciscans took out loans, borrowed from the government, and turned to fund drives for contributions beyond what whist and bingo could bring in. The fund drives, however, were apparently not tremendously successful. Once, as a major drive was planned to start, some of the friars and students held a demonstration in downtown Biddeford. The demonstration protested an American Catholic

Bishop's statement that stipulated that young Catholic men could not refuse to be drafted for reasons of conscience. The leader of the fund drive had a son in Vietnam. According to Downs, the demonstration killed the fund drive. On another occasion, the friars turned to professional fund-raisers, but their high-powered approach did not work in Maine. Deficits continued to grow, and a few people were becoming alarmed.

The Shaking of the Foundations

In the margin of a set of Minutes of the Faculty Senate for October 6, 1968, Professor Downs noted:

> . . . too many changes; we should live with the system another year, anyway. Change has been demoralizing.

Those comments were to prove uncannily prophetic.

The next few years, from 1968–1974, tested every resource of St. Francis College. The tests were so severe that they became a rite of passage from one stage to another. Or, to use the imagery consistent with the traditions of the College, in the course of meeting the challenges of those years, the College underwent a death and resurrection.

In those six years, the College initiated changes that challenged its identity and mission. The Franciscans in Montreal decided to withdraw from the administration and control of the College.[40] This decision was a two-fold one—to separate the College from the Religious Community and to turn its ownership and administration over to lay people. It was not a decision to leave the area or the College. The transition was not fully and legally completed until 1974, but the day-to-day operation of the institution was more quickly transferred to lay hands.

On August 1, 1967, Dr. Richard Spath became the first lay president of St. Francis College. He came to St. Francis College from John Carroll University in Cleveland, where he had been Dean of the Graduate School.

According to Ray Kenneally, it was a shock to have not only a lay president but a married one. It was also a shock no longer to address the president as Father. Once the shock wore off, it became clear that new structures of power and authority were needed.

All of those involved in making the transition intended that the College would remain Catholic and Franciscan. "We weren't going to change the name or remove the statues," said Edwin G. Walker Esq., a member of the first Board of Trustees.[41]

During the transition, the lay advisory board, established during the Franciscan leadership to provide local support and help, functioned as the final governing body of the College. It maintained a strong Catholic presence, but it was at the same time somewhat ecumenical. The chair was Harold Carroll, a Catholic layperson and trial attorney in Biddeford, who had been close to the College since the '50's. Walker, a friend and fellow attorney, was also a member of the advisory board. Walker, however, was Protestant, and while the Franciscans were in control of the College, Walker's Protestantism had been kept a secret from the Council in Quebec.

With the transition, the faculty began to assume more power over its activities. It created a faculty senate of seven members to discuss academic and faculty issues and policies, a body separate from the administrative structure and elected by the faculty as a whole. Faculty members established a chapter of the American Association of University Professors, AAUP, a national professional organization concerned with issues of tenure, pay, advancement, and other matters of concern to a faculty. The faculty also voted to support the principle of collective bargaining.[42]

In addition to addressing the need for organizational changes, the College had to determine what a continuing Franciscan presence was all about. By 1969, for instance, there were fifty-two lay people on the faculty and twelve religious, only five of whom were Franciscans actually on campus. The chaplain, however, was Franciscan, and the 1972-73 college catalogue listed eighteen theology courses, which is comparable to a graduate school department!

Fr. Matthew Audibert, a mathematics teacher and college treasurer, wrote a statement which sought to define a Franciscan presence. His analysis suggested that both in the past and in the present, the Franciscans were to be a prophetic minority, free to address creatively "the religious and ethical problems in this nation."[43] At this period in the college's history, that presence meant reaching out to and becoming an advocate for other oppressed groups by offering courses in Black and Native American cultures and experiences, for

instance, and by experimenting with small group, community living arrangements.

The College had come a long way from the days of its own rootedness in the culture of an often oppressed minority and indeed from the sense of community many experienced in its earlier years. Now, being Franciscan meant calling the college back to that consciousness and purpose, this time in identification with other groups who were struggling for security and power.

Examination of the course listings, however, suggests that Father Matthew's proposals were not adopted, and the search continued. A statement, dated January 23, 1973, entitled "This is St. Francis College," describes the College as Catholic and Franciscan. Being Catholic meant acknowledging a certain strand of Christian heritage. Being Franciscan meant emphasizing a certain way of life—one that celebrated the values of joy, brotherhood [sic], the goodness of creation, service, and humility. The Statement then added, in a spirit suggestive of Vatican II:

> While acknowledging the operational need for a structure that includes trustees, administrators, faculty members, and students, nonetheless Saint Francis College eschews any form of intellectual, social or spiritual snobbery."[44]

The authors of the document were struggling with the way the College could be structurally as well as programmatically consistent with a Franciscan presence. That such a *caveat* was included surely reflected uneasiness about the presence of hierarchies of power and authority.

Both statements, Fr. Matthew's and this more official one, are interesting because they push toward that part of the legacy of the saint himself, perhaps more than that of the Franciscans, that most fundamentally questions structures of power and authority over others. As the institutional ties were being severed, apparently some at the college were drawn to a more radical vision.

Neither statement had much practical effect, however. In the fall of 1974, a committee of faculty and administration made a thorough analysis of the strengths and weaknesses of the College. Entitled "Case Statement: St. Francis College," the document stated that the

> college lacks a clear and positive identity, a conception of what it stands for and why it exists which is generally agreed to and supported by its members."

It fails "to translate. . . general areas of commitment into overt and supported efforts understood and contributed to by the community. . ."[45]

While the College was struggling with those issues, it was thrown into the maelstrom of the Vietnam era. The events and responses that divided the rest of the nation also wracked the campus in Biddeford. Groups of students and faculty held demonstrations at the College and in Biddeford. They protested the war. They encouraged young men to become conscientious objectors or to resist the draft. They protested positions adopted by the American Catholic Church, including the one mentioned earlier, refusing to grant Catholic men the option of conscientious objection. According to Professor Downs, Father Matthew was so enraged at the Church that he tried to establish his own church.

After the National Guard shot four student protestors at Kent State University, St. Francis College held marathon sessions about what course of action the College should take. Student activists also challenged the planned Commencement activities as elitist and argued for closing the school and/or for different Commencement activities. The decision eventually reached was to end classes early and hold two Commencement exercises, the second one for the protesting seniors.

Other issues also plagued the campus. The use of drugs was a problem, many students felt free to challenge the faculty and administration, and the faculty felt the academic quality of the students was continuing to decrease.

Those years of national and local conflict were "the most value-laden crisis of my life," recalled Kenneally. Wermenchuk recalled, "I felt as if the younger generation was losing it."

Internal lack of clarity about what the school was and how it should be governed as well as the trauma produced by national events were complicated immensely by two other challenges – declining enrollments and a mounting debt. In the academic year 1971–72, the enrollment had dropped to 560 students, and it continued to drop. In the fall of 1973, there were 476 students on campus.[46]

Such a decline was castastrophic. Faculty and now administrative salaries, since the transfer, remained. Operating costs remained. Debts – accumulating since 1948 – not only remained; they grew.

Although the faculty senate and administration had struggled with the growing financial issues since 1970, nothing seemed

to reverse the spiral. By the end of June, 1974, St. Francis College had an accumulated deficit of nearly $530,000. The projected deficit for the coming school year was another $150,000.[47] That deficit made it impossible to meet expenses as they arose. Since student fees were paid twice a year, in the fall and in January, money had to be borrowed to meet bills due before the fees came in. In addition, a debt of $2,100,000 had accumulated from previous building loans.[48] About half of the amount was owed the federal government; the rest was owed local banks, Union Mutual Life Insurance Company, and the Union Saint-Jean-Baptiste.

The impact on the College of these four events – the decision to transfer governance to laity, national events, declining enrollments, and mounting financial indebtedness – was severe, widespread, and prolonged. In a memo dated as early as July 27, 1970, Al Poulin of the English faculty wrote to Spath that the "college is teetering on the verge of bankruptcy. We are victims and perpetrators of administrative anarchy and chaos." The note continued: "students openly admit not having bought or read . . . texts . . . ; cheating is rampant . . . teachers are measured by their degree of leniency."[49]

Four years later, the "Case Statement" echoed Poulin's assessment:

> The fear of losing students through academic dismissal, with concomitant negative effects on the college economy, is causing an erosion of standards and a situation in which faculty members are open to the threat of "academic blackmail" by students who threaten to transfer if their demands for leniency are not met. Similarly, . . . [s]tudents arrive late, are unprepared, interrupt the classroom . . .[50]

And it described the financial crisis as one that "threatens [the College's] existence and . . . makes both a balanced budget and qualitative improvement of the College practically impossible."

In addition to everything else, the College was weakened by administrative instability. Between 1968 and 1974, there were four different heads of the college. Faculty member Ernest Therrien served as acting president for a year. A popular and competent professor of economics, the Board wanted Therrien to stay on as president. However, Therrien wished to return to the classroom, and Dr. Robert Horn from the University of Wisconsin was selected as president. After

Horn's young son was drowned, he resigned and was succeeded by the Dean, Don MacIntyre, who became acting president.

Laying a New Foundation

What should be done to save the college? In the summer of 1974, acting President MacIntyre wrote to the faculty:

> This system has gone through numerous shocks. . . . We must tap our greatest resources. . . the willingness to work hard. . . and good will.[51]

In the spirit of the letter, the faculty, administration, staff, and trustees set to work. The result was to be a transformation of the institution.

The "Case Statement" had analyzed the crisis bluntly and thoroughly. But it did not stop there. It also asked "Should St. Francis College continue, and if so, under what conditions can it continue?" And it described a process for answering that question. It recommended immediately creating a task force to find a way to borrow more money to meet its current operating costs and to negotiate a long-term loan of $1.7 million to pay off most of the accumulated deficit and to meet next year's operating costs. It urged the Board of Trustees appoint a search committee to find a president with demonstrated fund-raising abilities. It requested that the College set specific goals of enrollment, income, and expenditures and presumably (it is not stated) figure out how to meet them. And it recommended that the College directly, and immediately, address the issues of the College's identity, the quality of academic life, and the "disastrous" social climate of the campus.

Concurrent with these recommendations from within the College, the banks that held the College's notes and mortgages informed the College that it should come up with a realistic plan of repayment and financing, or foreclosure was inevitable. They also suggested engaging someone from outside the school as a consultant in formulating such a plan.

College personnel responded quickly to the recommendations and requests. In order to meet financial needs, the Trustees voted to sell the president's home in Kennebunk; the faculty passed a resolution to support a $100,000 reduction in the 1974–75 budget by cutting its own salaries by $48,000; and

MacIntyre met with a representative from Fiber Materials, Inc., who expressed interest in leasing college land for a research center. In supporting the resolution, the faculty stated that it would "willingly accept the sacrifice involved in contributing that portion of faculty salaries required to help Saint Francis College meet its financial commitments."[52] Just before Christmas, MacIntyre announced that one two-weeks payroll would be cancelled in January, and that, beginning February 1, there would be a 10% salary decrease for the faculty. The support staff were encouraged to return their checks as contributions.

The Trustees also responded quickly to the request to engage a financial consultant. David Walley, a member of the Board and local businessman, turned to Jack Ketchum, a business acquaintance. Ketchum had spent thirteen years with Union Mutual Life Insurance Company in Portland, Maine, where he had most recently been vice president in charge of investments. He had also been president of a number of financial subsidiaries. In 1973, he had left to do independent consulting work.

Ketchum agreed to meet with Walley at the College. The latter had not explained the situation to Ketchum; he simply ushered the consultant into a room full of grave Board members. After welcoming Ketchum, Ed Walker, chair of the Board, launched into a half-hour description of the crises of finances, leadership, and the identity of the College.

At the end of the recital, he asked Ketchum what he thought. "My opinion was that they should close their doors. They weren't doing anything that couldn't be done elsewhere . . . and probably better," Ketchum recalled replying.[53]

The Board persisted, however, and asked him at least to study the situation before arriving at a decision. And Ketchum agreed. After all, he reasoned, this is what he had left Union Mutual to do, and "people don't come to me when they are financially healthy, only when they are in trouble." He realized he couldn't know the full picture in one half-hour. Also, the situation challenged him. He agreed; he figured the task would require two or three months' study, and a decision could then be made.

Ketchum began working the following week. He read the "Case Statement." He talked with many on the Board, administration, and faculty. Together, they tried to identify the reasons students did or did not come to the College. They examined national trends, which seemed to be rather unclear at the time,

in student demographics and enrollment, and Ketchum made his own thorough financial analysis of the situation and possible remedies.

And he changed his mind. He concluded that the college might be saved and that it was worth saving.

The task now was to put something together that might work. Since finances were much too tight to fund whole new programs, it had to be a plan that attracted students, that restored morale and a sense of identity and purpose, and that enabled the College both to pay its ongoing bills and reduce its debt. In the process of developing a plan that met those criteria, the College would itself be dramatically changed once again.

In Retrospect

Why did St. Francis College encounter a crisis of such magnitude? Some of the reasons are internal, others external. The initial decision to transfer the College to lay control was due to changes both within the Church and within the Order. At least in part a consequence of Vatican II, the number of men choosing a religious vocation was declining. There were fewer Franciscans; and fewer Franciscans meant fewer people to staff the ministries and institutions of the Order. During this same period, the Order also sold three other seminaries in Canada.

Further and ironically, according to Father Clarence, the Order apparently found it increasingly difficult to justify its support of an English-speaking, English-culture institution in the face of French political activism in Quebec. Initially having founded St. Francis College in the context of preserving a French-Canadian presence and culture, it now could be seen as supporting the enemy.

Father Clarence also suggested another kind of reason for the decision. The College changed rapidly in the thirteen years of its existence as a Franciscan-run liberal arts institution. Father Clarence thinks it probably changed too fast for both people in the local community and the Franciscans to keep up. "We began with something very modest"—the high school and two-years of college. Even when moving to the senior college, some of the Franciscans thought it was preferable to keep just the high school. On top of that change came social activism. "People in Biddeford knew us quite well—we would hear

confessions and preach there a dozen times a year. But not as activists."

I would add that the growth may well have been too rapid for those who were to remain at the College also. Jacques Downs' note at the beginning of the chapter entitled, "The Shaking of the Foundations," was penned in 1968, before the events described here.

External factors obviously also played a major role, some of the same ones that led to the decision to transfer ownership – particularly the growing questioning both within and without the church of traditional patterns of education. By 1972, the College was left holding the bag of a very traditional curriculum in an increasingly non-traditional world.

And one that was expensive. Without a national reputation and/or an endowment, its possibility of survival was not encouraging.

Other external factors also dramatically affected the situation. With the withdrawal of U.S. troops from Southeast Asia, young men were no longer under so much pressure to attend college as many had been in the previous decade.

Similarly, the pool of available applicants had shrunk. The children of the post Second World War baby-boom had passed through college by this time.

On top of everything else, the country was sliding deeper and deeper into a recession. With high rates of inflation and interest, with people losing jcbs, with federal cut-backs on student grant and loan programs, the future looked bleak for St. Francis College, as for many other small, private liberal arts institutions.

1. Taped Interview with Dr. Norman Beaupré.
2. Michael J. Guignard, *La Foi–La Langue–La Culture: the Franco-Americans of Biddeford, Maine* (available from the author, 6347 Staghorn St., Alexandria, VA 22310), p. 22.
3. Jacques Downs, *Cities on the Saco* (Norfolk: Donning Co., 1985), p. 94.
4. Michael J. Guignard, "Geographic and Demographic Forces Facilitating Ethnic Survival in a New England Mill Town: the Franco-Americans of Biddeford, Maine," *The Little Canadas of New England*, Third Annual Conference of the French Institute/Assumption College, Worcester, MA, March 13, 1982, p. 3.
5. Guignard, *La Foi–La Langue–La Culture, op. cit.*, p. 115.
6. Dyke Henderson, *Quiet Presence* (Portland: Guy Gannett, 1980), p. 69.
7. Guignard, *La Foi–La Langue–La Culture, op. cit.*, p. 115.
8. The phrase was mentioned to me by Angela Hebert, a native of Biddeford, who used to hear it when she was a child.
9. Guignard, *La Foi–La Langue–La Culture, op. cit.*, pp. 116–122.
10. Guignard, "Geographic and Demographic Forces . . .," *op. cit.*, 13.
11. Guignard, *La Foi–La Langue–La Culture, op. cit.*, p. 98.
12. *Ibid.*, p. 10.
13. *Ibid.*, p. 127, 55.
14. Norman Thibodeau, O. F. M., "President's Report to the Corporation of the Franciscan Fathers of Maine," Feb. 2, 1960, unpublished, p. 1.
15. George Marcil, O. F. M., "Franciscans in Biddeford, Maine, 1933–1975," *Chroniques & Documents*, vol. 29, #2, (Dec., 1976) Province Saint-Joseph du Canada, p. 162.
16. Taped Interview with Lucienne Metayer.
17. Fr. Clarence Laplante, O. F. M., "Address delivered at the University of New England," Feb. 17, 1985, unpublished, p. 2.
18. Telephone Interview with Father Clarence, O. F. M.
19. *Journals*, Archives, unpublished.
20. Taped Interview with Hervé Poissant.
21. Marcil, "Franciscans in Biddeford, Maine," *op. cit.*, p. 137.
22. Brochure for Building Fund, 1966, Archives.
23. Guignard, *La Foi–La Langue–La Culture, op. cit.*, p. 128.
24. Taped Interview with James Pierce.
25. Marcil, "Franciscans in Biddeford, Maine," *op. cit.*, p. 136.
26. *Ibid.*, p. 163.
27. Taped Interview with Hugh Hennedy.
28. Constitution of the Symposium, Hennedy's files.
29. Taped Interview with Jacques Downs.
30. Marcil, "The Franciscans in Biddeford, Maine," *op. cit.*, p. 176.
31. List of Enrollments and Administrators, Archives, Library, University of New England.
32. Taped Interview with Raymond Kenneally.
33. Taped Interview with James Pierce.
34. List of Enrollments and Administrators, Archives, Library UNE.
35. Interview with Roy Wermenchuk.
36. Taped Interview with Martha Masse and Virginia Nelson.
37. Taped Interview with Georgette Sutton.
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39. Interviews with Marguerite Wermenchuk and Georgette Sutton.
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41. Taped Interview with Edwin G. Walker, Esq.
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49. Memo to President Spath from A. Poulin, July 27, 1970.
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CHAPTER 3

The New England Foundation for Osteopathic Medicine

On June 22nd, 1874, I flung to the breeze the banner of Osteopathy.

—*ANDREW TAYLOR STILL*[1]

Medicine in the Nineteenth Century

The nineteenth century was a time of both significant change and lack of change in medicine in this country. An account of medical practice at the beginning of the century describes the work of a frontier doctor:

> At the end of a long and wearisome ride, the doctor set broken limbs, bound up wounds and injuries, delivered babies, fought smallpox, pneumonia, and dyphtheria. His cures were blunt. He slit open the throat of a child choking with dyphtheria and opened the windpipe. He kept the aperture from closing with fishhooks. . . . Seizing a patient sick with fever, the doctor opened a vein and drew blood until unconsciousness was near. The patient broke into perspiration. His fever and delirium vanished. The doctor administered tartar as emetic and followed it with a calomel purge. . . . If a man broke his leg, he reduced the fracture and tied rough-hewn shingles on each side of the break.[2]

Practices may have been more improvisational on the frontier, but they were not atypical:

> Dr. William Douglass, a prominent Boston Physician, observed . . . [in the 18th century] that "more die of the practitioner

than of the natural course of the disease." If this was true of the 18th century, it was probably even more so in the early 19th century during the heyday of "heroic" medicine, when regular physicians intemperately bled, purged, and puked their patients.[3]

In short, standard medical treatment included the use of emetics, cathartics, diuretics, and bleeding, all practices that produced strong and often violent physiological changes in the patient.

In surgery, between one-third and one-half of the patients died—from infection, hemorrhaging, or shock. And the surgery itself was incredibly painful. The dominant medical wisdom was not to administer available drugs to ease the pain if there was any risk to life; in many operations, therefore, the only relief was unconsciousness.

During the century, at least three different kinds of changes took place that affected the health and health care of people in this country. There were technological, scientific, and theoretical developments. Mid-century saw the "isolation of morphine, cocaine, heroin; invention of hypodermic syringes, discovery of inhalation anesthesia."[4] In the late 1860's, Joseph Lister, a British surgeon who had begun to use inhalation anesthesia, became concerned when he found that some patients who had had painless and apparently successful operations, died of infections soon afterward. Impressed by Pasteur's work on germs, Lister began to look for ways to use chemicals to avoid infection. In 1867, he succeeded and published articles on the effects of exposure to germs in operations. Many doctors did not accept his conclusions, but by the 1880's in the United States, some began to practice sterilization procedures.

Increased means of preventing disease also became available or began to be used. Although the principle of vaccinating for smallpox was known since the eighteenth century, it was not widely accepted until late in the nineteenth century. Similarly, inoculation for diphtheria became available in 1894.

And major breakthroughs in surgery occurred during the century. Procedures for cancer surgery were developed as well as procedures for surgery on the intestines and other internal organs.

A second kind of change took place in people's diets and in public health work. People began eating more fruits and vege-

tables year-round, a practice made possible in large part by improved train transportation. Urban officials began to clean up the filth of the streets and provide better sanitation and sewage facilities.[5]

Because medical practice was often slow in responding to developments, however, the third kind of change was in a continuing search for alternatives to the prevailing medical wisdom and practice. Upset by the suffering and death that accompanied medical care or distrustful of the principles on which it was based, many turned to alternative philosophies and practices. Homeopathy, for instance, one of the alternative options, stressed the principle that a substance that can destroy, if given in large doses, can heal with small amounts. Thus, homeopaths used very small doses of drugs.

Christian Science was another alternative developed during the century. Founded by Mary Baker Eddy, it stressed turning away from reliance on drugs and bleeding altogether and turning to mental and spiritual processes for healing.

Andrew Taylor Still and Osteopathy

Andrew Taylor Still was born in Virginia in 1828 and died in Missouri in 1917 at age eighty-nine.[6] His father was a farmer, Methodist minister, and doctor, whose responsibilities took him on extensive journeys throughout the region. His mother was the primary administrator of their home, for her husband could be away six weeks at a time. She farmed, doctored and nursed, fed and clothed the family.

At an early age, Still became interested in medicine. In his hunting exploits, he familiarized himself with the bones, vessels, and systems of animals. He read whatever he could find and accompanied his father on his rounds. He also attended medical college for a time.

Committed to medicine as he was, Still nevertheless found time to support two great social movements of the Nineteenth Century—abolition and women's suffrage. He was a close friend of John Brown, the Abolitionist; and having moved to Kansas, he served a term in the state legislature in support of Kansas' becoming a free state. During the Civil War, he volunteered for the Union Army as a soldier and surgeon. When the first class matriculated at the college he founded, black and white women and men were all welcomed.

When Still began his practice as a doctor, he followed the accepted principles of his day. But doubts about their wisdom arose and led him to explore alternatives. One source of those doubts was his Methodism. Accepting his church's prohibition of alcohol, he began to extend it to other drugs. Further, the Biblical stories of "faith healing" may well have helped open him to alternatives.

A second was the inadequacy of medical practice and theory. He watched helplessly as three of his children died of meningitis. He saw the effects of mercury poisoning from the use of calomel. He knew from experience of the pain and mortality in surgery.

He began to explore other options. Two in particular interested him—magnetic healing and bonesetting. Magnetic healing, as Still learned of it, sought to restore the balance of a magnetic fluid flowing through the body through a "laying on of hands." Bonesetting, a form of orthopedic manipulation, provided him with further techniques of touch. In experimenting with them, he also discovered that they helped cure many other ailments, including "headache, heart disease, facial and arm paralysis, lumbago, sciatica, rheumatism, varicose veins, and an increasing variety of other chronic ailments."[7]

And what he was doing worked. People came to him and were healed. In Kirksville, Missouri, where he had settled,

> more trains had to be scheduled through town to accommodate the traffic. . . .New hotels were built and boarding houses flourished.[8]

To meet the demand, Still trained ten other people to work with him on a full-time basis.

Out of such experiences, experiments, and insights, Still put together a theory and principles of practice.[9] The following are central components of what Still called osteopathy as they were identified by him and elaborated on and clarified by others:

a) The interdependence of the body. Many theorists in the Nineteenth Century shared this view of the body; the modern focus on isolated sources of disease was only beginning to gain a hearing in Still's day. But Still drew new conclusions. He identified the musculoskeletal system as key to the interdependence; it is the keystone of the arch, so to speak. He also concluded that because of this interdependence, a disease

can be manifested in one area but can be treated in another. Thus, if the musculoskeletal system is out of order, that disturbance affects the whole; similarly, illness in another part of the body can be treated by attending to the musculoskeletal system.

b) The body's healing orientation. This is really two principles – that the body repairs itself and that it ordinarily successfully tolerates many potentially lethal substances. These in turn led Still to an understanding of treatment that intervened as little as possible and instead focused on ways of facilitating the body's own healing processes. Thus, Still concluded that bleeding and surgery should be done, at best, only minimally.

c) The role of the circulatory and nervous systems. Although the musculoskeletal system had received the most publicity in describing osteopathic principles, the circulatory and nervous systems were also critical for Still. These systems carry healing capabilities of the body.

d) Finally, the centrality of treatment to the musculoskeletal system. Healing occurs with manipulation of that system, and the physician should be skilled in appropriate diagnosis and therapy, not only for the kinds of diseases mentioned above but also, increasingly, for heart-related diseases and cancer.

Still did not intend that his insights should totally replace the prevailing wisdom of his day, although he was probably more radical in this respect than his followers who continued to seek to bring together osteopathic insights with other developments in medical research. According to George Northup, "[a]t no time did Dr. Still believe that his word was the final one. At no time did he attempt to establish restrictive scientific dogma."[10]

Nevertheless, he was challenged, ridiculed, and barred from teaching at the colleges of "regular," or allopathic, physicians. He, therefore, founded his own school in Kirksville, Missouri, in 1892, which he named the American College of Osteopathy. Fifteen men and three women entered the first class. As the Franco-Americans opened St. Francis College to preserve a way of life and train men for leadership, so Still founded Kirksville to further a theory, practice, and training at odds with the dominant culture.

The founding of the College at Kirksville was the beginning of a story of a struggle to survive. Power and authority lay with allopathic medicine both institutionally and culturally. Colleges,

accrediting agencies, licensing were all in the hands of M.D.'s. As early as 1760, doctors, predominantly male, had established significant control of birthing events and were replacing midwives, predominantly female, as authorities in that realm. From as early as 1766, doctors had been organizing to establish fee scales, standards for apprentices, and a professional code of ethics. In 1847, the American Medical Association, was founded, and between 1802 and 1876, sixty-two medical colleges came into existence.[11]

Further, as the Yankee mill owners had, M.D.'s had access to legislature, press, and local public opinion. Osteopathic physicians were branded as quacks and faith-healers; they were denied state licenses to practice; they were barred from serving in World War II; they were not included in federal legislation for medical schools. Norman Gevitz summarizes eighty years of battling for space and legitimacy:

> When it came to supporting opportunities and responsibilities for D.O.'s equal to those enjoyed by M.D.'s in public hospitals, organized medicine said no; when it came to changing practice laws that discriminated against D.O.'s, organized medicine was generally opposed; finally, when it came to pending federal legislation to underwrite the expenses of health professional schools, the AMA would testify that osteopathic institutions should be excluded.[12]

In response to such opposition and hostility, survival – what the Franco-Americans had called *la survivance* – included creating a three-fold pattern of maintaining the integrity of osteopathic insights and practices, meeting or successfully challenging allopathic professional expectations and standards, and attracting both practitioners and clients. Osteopathic educators met in 1898 and founded the Associated Colleges of Osteopathy, which later was changed to the American Osteopathic Association. It became a major professional organization to work for recognition and legitimacy and to set standards of practice and pedagogy.

One of its first activities was a refusal to recognize most of the several other osteopathic schools that had already sprung up by the end of the Century. The Association determined that their quality was too low for acceptance. At the same time, in seeking to improve the quality of osteopathic education, it also sought to remain open to ongoing medical developments in Europe and the United States.

In 1910, the Carnegie Foundation undertook a survey of medical education in the United States. Abraham Flexner, a researcher for the Foundation, examined entrance standards, laboratory and clinical facilities, quality of teaching, finances, and curricula. He recommended closing over 132 of the 153 allopathic schools and all eight of the osteopathic schools then in existence.[13]

Some of the osteopathic physicians denounced his report as biased, but others agreed with him, at least in part. Again, the A.O.A. worked with its colleges to upgrade the quality of education. According to Norman Gevitz, by the 1940's, the six accredited osteopathic colleges in the country offered an education that was similar in quality, if not identical in content to the allopathic medical schools.[14] This kind of internal work did not guarantee recognition or eliminate stereotyping and prejudice, of course, but it placed the D.O.s themselves on a secure educational footing and helped to increase their recognition among the people they served.

As they challenged the medical establishment, the D.O.'s also clarified and developed their own identity. For the purposes of this story, an important theme of that work was a commitment to general practice rather than following the allopaths into specialized training. This decision meant that D.O.'s were more available for rural practice, and osteopathic strength continues in those areas of the country, even though it is increasing in the cities.

Eventually, in the 1960's, two events occurred that reflected the reality of the equal status of the two approaches. In 1961, an agreement was reached in California that offered an M.D. degree to the D.O.'s in the state and to graduates of the California College of Osteopathic Physicians and Surgeons. The college would become the California College of Medicine and initiate an allopathic curriculum, and the new M.D.'s would become members of the state and national medical associations.

And in 1963, the U. S. Civil Service Commission stated that M.D.'s and D.O.'s were to be considered equivalent. The two professions were in reality of comparable worth but distinct, even though it was still not for another decade, in 1973, that that status was fully acknowledged and D.O.'s could be licensed in all fifty states.[15]

The events in California not only reflected the change in status but also the continuing struggle between allopathic and osteopathic medicine, for the merger meant the end of an

institutional osteopathic identity in that state. It also reflected the appeal of the still higher status allopathic profession or weariness with fighting on the part of the D.O.'s who agreed to the merger.

Most osteopathic physicians, however, have resisted the opportunity to merge and have continued to strengthen and increase their own institutions. In a sense, unlike St. Francis College, they have held on to an institutional and philosophical identity of their own.

Creating The New England Foundation for Osteopathic Medicine

In the first decade of the Twentieth Century, osteopathic physicians founded a college in Boston, Massachusetts, to train D.O.'s for the region. But it lost its accreditation, in 1942 it closed, and by the mid-fifties, the number of osteopathic physicians in New England began to decline.

When the Massachusetts College of Osteopathy closed, there were six other schools throughout the country – in Kirksville, Missouri; Chicago, Illinois; Des Moines, Iowa; Kansas City, Kansas; Philadelphia, Pennsylvania; and Los Angeles, California. The number was reduced to five when the California college began to offer the M.D. degree. There were only a few slots for out of state students in those five colleges, and the great majority of students preferred to practice in the area where they had gone to school. Very few new physicians, therefore, were coming to New England.

In 1961, two osteopathic physicians, Robert R. Brown and Hadley Hoyt, secretary and president respectively of the Massachusetts Osteopathic Society, began to explore the possibility of once again establishing an osteopathic college in New England. They inquired of over sixty colleges and universities in the effort to find some interested in talking with them. Four replied positively. Northeastern University in Boston showed the strongest interest.[16]

Heartened by this response, Brown worked with Lawrence Mills of the American Osteopathic Association, which had responsibility for accreditation, and Dr. Loring Thompson, vice president of planning at Northeastern University, to develop plans for a proposed college and a 300-bed teaching hospital. Just as all seemed completed, however, Northeastern with-

drew. The University had decided to develop an allopathic school on contract with the state.

Soon after this endeavor failed, Hoyt left the Massachusetts Osteopathic Society to teach at Kirksville College. Brown was alone. But his concern and determination remained, and he did have the support of the Massachusetts Osteopathic Hospital, where he served as Professional Director. The Hospital granted him $10,000, time, and support staff to continue his search.

In the meantime, D.O.'s in Michigan had worked with M.D.'s and Michigan State University to develop a new model of education that took seriously both the similarities and the differences of osteopathic and allopathic medicine and established a school for both groups of physicians. For the first two years students took the same basic science courses and also began some clinical work, called preceptorships, which had been more typical of osteopathic education than of traditional allopathic education. In the third and fourth years, the students pursued somewhat different directions, appropriate to the expectations of each profession. The new program matriculated its first class in 1969.

Brown was interested in that model; perhaps it would appeal to a university in the Northeast. The AOA also expressed interest but stipulated that, as the D.O.'s in Michigan had done, the college must be developed with an osteopathic organization to support it. It should also be developed on a regional basis, not simply a state-wide one, the AOA added.

Again, Northeastern seemed receptive. The new president, Dr. Asa Knowles, authorized Thompson and Dr. Leroy Keagle, Dean of the College of Pharmacy and president of the Trustees of the Massachusetts Osteopathic Hospital, to proceed.

On April 8, 1971, Brown sent a letter to every D.O. in New England to invite them to a meeting on April 28 at the Lexington Sheraton Motor Inn in Lexington, Massachusetts. The purpose was to share information, determine the degree of support by the D.O.'s for a college in the region, and organize the effort to establish one.[17]

Fifty physicians attended, from all over New England. In the morning, representatives from regional and national osteopathic organizations heard Brown summarize the developments of the past decade and propose establishing a regional committee to continue the work with Northeastern.

The group decided to form two committees—a larger volunteer advisory group and a steering committee to work with the University.

Following lunch, Dr. Philip Greenman, vice president of the AOA, and Dr. Thompson from Northeastern addressed the physicians about osteopathic education and Northeastern's receptivity, as well as other options the group could pursue. Of particular interest to the D.O.'s there was the Michigan approach, and according to the report of the meeting:

> it was evident that a deep sense of enthusiasm had supplanted the skepticism and pessimism noted at the beginning of the meeting. Those attending ended the meeting with a pledge to support Northeastern to the fullest extent in its proposed feasibility study.[18]

Six days later, Dr. Stuart Partridge, president of the Massachusetts Osteopathic Society, announced the formation of the steering committee to begin working on establishing the osteopathic college.

Between May, 1971, and July, 1973, the committee pursued the several tasks of incorporating as a non-profit, tax-exempt organization; collaborating with Thompson on a feasibility study; and generating commitment and financial support from the New England D.O.'s. Thompson went to Michigan to study first-hand the East Lansing college. In October, 1971, Brown and Thompson travelled to Portland, Maine, to speak with the professional staff at the Osteopathic Hospital of Maine about establishing a college and enlisting the staff's support. According to Brown, after the presentation, William Bergen, D.O. from Kennebunk, was the "first to stand up and ask where he could sign up and when he could go to work."[19]

The fledgling organization received an early, perhaps the first, individual contribution from a D.O. at the Portland hospital, Carman Pettapiece, a radiologist. According to Bergen, Pettapiece said, "I think this is a great project, but everyone has to chip in or you won't get anywhere," and he put a check on the table as he left to take a call from the x-ray department.[20]

In July, 1973, the New England Foundation for Osteopathic Medicine (NEFOM) was chartered by Massachusetts, and the following year it achieved its tax-exempt status.[21] Its incorporators were nine doctors of osteopathy and one attorney, all from New England: Roswell Bates, William Bergen, and Charles J. DiPerri of Maine; Jerry Rodos and Brendan Wynne

of Rhode Island; Robert Brown, John Y. Goulding, Stuart K. Partridge, and Charles W. Sauter of Massachusetts; and William Gardner Perrin, attorney, of Massachusetts.

The organization chose as officers: Bates, president; Bergen, secretary; Rodos, treasurer; and Brown, chair of the Board. The four men had diverse backgrounds and interests, but they were all committed to the profession. Roswell Bates practiced in Bangor, Maine. He was also a founder of the Osteopathic Hospital in Bangor, president of the Maine Osteopathic Association, and a delegate to the AOA. In addition to his work within his profession, Bates was active in Maine political and community life. He was a state legislator and a founder of the Bangor Universalist Fellowship. His son Bruce P. Bates D.O., now Associate Dean at UNECOM, summarized his father with these words: "He was a good physician and a tremendous politician."[22]

William Bergen did not come from an osteopathic background but became interested in the practice as a pre-med student at the University of Detroit. He studied at Kirksville and taught there. Eventually he made his way to Maine and opened a clinic in Kennebunk. Although unable to attend the original meeting in Lexington, he quickly helped to organize the Maine committee for the New England College of Osteopathic Medicine and then the regional foundation. And he became a dedicated worker and major force in the process to establish a New England osteopathic school.

Jerry Rodos also studied at Kirksville.[23] Since then, he has been active in practice, education, and publication. His interests and activities have covered a wide-range of areas, including family practice, obstetrics, treatment of substance abuse, psychosomatic illness, and practice in Mexico and Guatemala. He is currently editor-in-chief of *Osteopathic Annals* and Associate Dean for Academic Affairs at the Chicago College of Osteopathic Medicine. At the time of his election as an officer of NEFOM, he was practicing in Rhode Island and on the staff of three hospitals there.

The three men and Robert Brown brought profound energy and commitment to their tasks, as well as a great variety of skills, interests, and connections. Their collective abilities boded well for the future – the establishment of a regional college of osteopathic medicine.

The NEFOM board began to meet monthly, usually for at least a half day. Board members came from each New England

state, and their commitment was strong. Rodos observed: "There was hardly a meeting in which virtually everyone who was supposed to be there was not there." He continued:

> Dr. Leonard Strong from Vermont, an elderly gentleman, would take a bus to meetings in Boston, arrive at the bus station at 3 or 4 am, rest there, and then come to the Osteopathic Hospital for a meeting, then take the bus back in the afternoon. Representatives from New Hampshire made similar efforts to come down.

People from Massachusetts, Rhode Island, and Maine were always there. Representatives from Connecticut, Rodos recalled, were less consistently present but always contributed financially.

An over-arching priority was money. According to Rodos, who as treasurer played a major role in the initial fund-raising efforts, the Board created a series of clubs based on levels of contributions, and potential donors were invited to join a club. State Osteopathic Associations and the hospitals were encouraged to do local fund-raising. There was also a small endowment, apparently established some years earlier, for a college, and the Board received its funds. In two years of fund-raising, they were able to hire Richard Spavins, D.O., as director and secure an office in Massachusetts. He was followed by Cynthia Hiland in 1975. She had worked with Dr. Seiden on an HEW-funded feasibility study and was familiar with the issues the Board faced. Much of the daily work of establishing the school became her responsibility.

In addition to fund-raising, they created a news bulletin to report on activities and broaden the constituency. They also spoke all over the region.

For two years, much of the time and energy of the Board was occupied with answering three questions: what kind of school do we want? Where do we want it to be? Should it be free-standing or part of a university?

With respect to the first question, the Board decided to develop a "pre-Flexnerian" program. That is, they recovered certain principles of education from their history, before the Flexner report dramatically reshaped medical education. A "pre-Flexnerian" education emphasized four years of clinical training, as well as basic science education, by those in primary care delivery in the rural as well as urban areas of New England. In contrast to the typically modern approach to

medical education that depended upon a teaching hospital with a whole-time clinical faculty, the approach of the New England osteopathic college would emphasize education by a part-time clinical faculty who were primarily engaged in the same kind of practice the students would be doing.

The second question was approached in three ways. They secured a list of colleges that had closed in New England and information about the funds necessary to lease or purchase them. Rodos had major responsibility for following through on the possibility of using former college facilities. At the same time, Bergen sent a letter to universities and college inquiring if they were interested in co-developing a program in osteopathic education. Then members divided into small groups to visit those institutions that responded positively. Meanwhile, they continued the conversation with Northeastern.

With respect to the third question, many favored a free-standing institution, Bates among them. Others felt that a relationship to a university could broaden the base of the education the students would receive. At that time, all except one (at Michigan State) of the existing osteopathic colleges were autonomous.

In less than a year after the founding of NEFOM, however, negotiations collapsed between the Foundation and Northeastern University. Leroy Keagle, dean of the College of Pharmacy at Northeastern, who had been active in the conversations between NEFOM and the University, was robbed and assaulted on campus and died. According to Rodos, Keagle's influence could have been instrumental in securing a commitment from the University. Instead, President Knowles sent Bergen a letter dated April 18, 1974, in which he stated that "[u]nfortunately the University is not endowed with the financial resources which would be needed for a complete set of offerings in the health field, including a medical college." After acknowledging the conversations between them, he continued, "[f]ailure to identify sufficient financial resources has prevented these conversations from continuing, but they might be revived if there should be a change in the financial climate. In the present era of tight university budgets, any new programs would have to be self-supporting. . ."[24]

So once again talks with Northeastern ended. Although not everyone on the NEFOM Board had been enthusiastic about another school in the Boston area, still it was a severe disappointment.

Nor was there much positive response from other colleges and universities. Although they visited some, the results were not encouraging. Reflecting on that period, Bergen summarized: "there were a lot of bad moments. We went from school to school, even small ones like Nasson [in Springvale, Maine]. We received a lot of academic snobbery – as if they started an osteopathic school on their campus, it would be a step backwards!"

Further Complications

While Dr. Brown was seeking ways of establishing an osteopathic school others in the region had received federal funds to address the shortage of doctors. Entitled Medical Care Development, Inc., they were established in many areas in the country. In Maine, the organization was headed by Manu Chaterjee, M.D. He created a council to explore "the problem of health manpower with specific emphasis on an innovative program for a College of Physicians."[25] The council also talked with representatives of the University of Maine about establishing a medical school.

Eventually, the organization submitted a bill to the Maine legislature for an initial one million dollar funding for a medical college. The bill was passed, but it was vetoed by Governor Longley.

Also, in the early 1970's, the president of the Massachusetts College of Optometry, Dr. William R. Baldwin, became anxious about the future of that institution. He submitted a request to the New England Board of Higher Education to conduct a study of the feasibility of establishing colleges of optometry, osteopathy, and podiatry in New England. The Board decided to sponsor such a study and engaged Dr. William Selden from Princeton to carry it out.[27]

Funded by the Department of Health, Education, and Welfare, Selden embarked on a thorough study of the need for such institutions in New England. To help with the analysis and also create a base of support for the study and recommendations, Selden established committees in each professional discipline and geographical area. Thus osteopathic physicians became participants in the study. Greenman of the AOA, who had spoken at the April 28 meeting in Lexington, Brown, Bergen, and Bates were among those involved.

The data collected for the study strongly reinforced NEFOM's awareness of the need for an osteopathic college. In 1973, for instance, the average age of D.O.'s in New England was 62.3 years. Again in 1973, 68.4% of the D.O.'s in the region were in general practice, compared to 11.3% of M.D.'s. Similarly, " '[a]lthough fewer in number in New England than the M.D.'s, the D.O.'s are distributed throughout the region to an extent that their presence ensures medical care to many residents who otherwise might not have immediate access to such care.' "[28]

The analysis also supported the contention of the New England physicians that it was difficult for regional students to gain admission to out-of-state schools. According to the study, although New England is 6% of the total U.S. population, it accounts for only 1.8% of students in osteopathic colleges. Yet the region must depend on such admissions for physicians as well as on those from other areas who might choose to locate in New England.

As part of the research, Oliver Cope, M.D., from Harvard and Massachusetts General Hospital, was engaged to report on the model of medical education at Michigan State University. His report was positive.[29]

The study, entitled "Recommendations for a Regional Action for Optometry, Osteopathic, and Podiatric Education in New England," was adopted by the working committees and published in the summer of 1975.[30] It strongly recommended establishing a regional academic health center that would include optometry, osteopathy, and podiatry in conjunction with a university. It suggested two sites: one was a property in Grafton, Massachusetts, that the Massachusetts legislature had set aside for a regional college of veterinary medicine; the second was Northeastern University. It also recommended specific regional actions for each of the professional disciplines.

Both of these developments complicated the work of the NEFOM Board. The effort by the University of Maine reflected an awareness on the part of state legislators of the need for physicians in the state, particularly in the rural areas, but the veto did not bode well for further funding requests. Equally, the HEW report documented the need regionally for medical education and supported NEFOM's commitment to establish an osteopathic college. Yet, it strongly recommended an urban and university setting for such a college, a possibility that the Board was finding increasingly difficult to realize.

For twenty years, from the mid-fifties to 1975, beginning with Brown's efforts, D.O.'s had struggled to establish a college of osteopathic medicine in New England. Although the HEW study supported the concept and documented the need, the actuality still seemed elusive. No college or university was forthcoming to work with NEFOM. Perhaps the organization should simply purchase a college that had closed and develop its own autonomous institution, as some of the members preferred.

1. Quoted in Bob E. Jones, *The Difference a D.O. Makes: Osteopathic Medicine in the Twentieth Century* (Oklahoma City: Times-Journal Publishing Co., 1978), p. 90.
2. Quoted in Geoffrey Marks and William K. Beatty, *The Story of Medicine in America* (New York: Charles Scribner's Sons, 1973), pp. 144-5.
3. Judith Walzer Leavitt and Ronald L. Numbers, "Sickness and Health in America: An Overview," in *Sickness and Health in America: Readings in the History of Medicine and Public Health*, 3rd edition, ed. by Judith W. Leavitt and Ronald L. Numbers (Madison: University of Wisconsin Press, 1985), p. 5.
4. Martin S. Pernick, "The Calculus of Suffering in Nineteenth Century Surgery," in *Sickness and Health in America: Readings in the History of Medicine and Public Health*, op. cit., p. 98.
5. Judith Walzer Leavitt and Ronald L. Numbers, "Sickness and Health in America: an Overview," in *Sickness and Health in America: Readings in the History of Medicine and Public Health*, *op. cit.*, p. 3.
6. For further discussion of Still's life and the rise of osteopathic medicine, please see George W. Northup, D.O., *Osteopathic Medicine: An American Reformation* (Chicago: American Osteopathic Association, 1966) and Norman Gevitz, *The D.O.'s: Osteopathic Medicine in America* (Baltimore: Johns Hopkins University Press, 1982), pp. 12-18.
7. Gevitz, *The D.O.'s: Osteopathic Medicine in America, op. cit.*, p. 17.
8. *Ibid.*, p. 14.
9. See especially George W. Northup, D.O., *Osteopathic Medicine: An American Reformation, op. cit.*
10. *Ibid.*, p. 16.
11. Geoffrey Marks and William Beatty, *The Story of Medicine in America, op. cit.*, 196-201.
12. Norman Gevitz, *The D.O.'s: Osteopathic Medicine in America, op cit.*, p. 123.
13. Gevitz, *The D.O.'s: Osteopathic Medicine in America, op. cit.*, pp. 77-81.
14. *Ibid.*, p. 124
15. *Ibid.*, p. 137.
16. Robert Brown, "History of Osteopathic Education in New England," unpublished.
17. Letter to D.O.'s from Brown, April 8, 1971.
18. "Report of Special Meeting relative to the Development of a School of Osteopathic Medicine," unsigned, n.d., p. 2.
19. Taped Interview with Robert Brown, D.O.
20. Taped Interview with William Bergen, D.O.
21. Brown, "History of Osteopathic Education in New England," *op. cit.*, p. 2.
22. Taped Interview with Bruce Bates, D.O.
23. Taped Interview with J. Jerry Rodos, D.O.
24. Letter from Dr. Asa Knowles to William Bergen, D.O., April 18, 1974, Dr. Bergen's files.
25. Letter from Manu Chatterjee, M.D., to Dr. Donald R. McNeil, Chancellor, University of Maine, January 3, 1972, Dr. Bergen's file.
27. Taped Interview with Dr. William Selden.
28. Quoted in "New England College of Osteopathic Medicine," report sent to osteopathic physicians in New England, unpublished, Dr. Bergen's files.
29. Interview with Oliver Cope, M.D.
30. William Selden, "Recommendations for a Regional Action for Optometric, Osteopathic, and Podiatric Education in New England," HEW, August, 1975, p. 206.

CHAPTER 4

Surviving and Building: A University is Born

Then started a very difficult three-year period of keeping the place afloat and building at the same time.
–JACK KETCHUM

College Trustees Meet NEFOM Members

One frosty winter day, in late January or early February, 1975, William Bergen invited Jack Ketchum to go ice-skating on Bergen's pond. The physician and the financial consultant owned adjacent farms near Kennebunk, Maine. While skating, Ketchum fell, Bergen treated him for bruises, and they began to share their activities and the dilemmas they were addressing. They suddenly saw mutually beneficial possibilities of collaboration, and Ketchum "encouraged Bergen to bring his group over."

Thus the two stories came together. The ice-skating story is Bergen's recollection of how it began. Ketchum recalls simply that they were talking one day "over the back fence," but the result was the same. They arranged for representatives from the College Board and from the NEFOM Board to meet.

When the representatives reported on the meeting, both Boards liked what they heard, although there were also strong reservations on each side. They explored various options, including leasing college property for the osteopathic school or making it an integral part of the university. The St. Francis Board was excited particularly about the latter possibility. The osteopathic school would not be simply a source of revenue;

it would fit with their decisions to develop a career-oriented curriculum and broaden the constituencies of the College.

On the NEFOM side, Bergen was particularly excited. "It was the first place enthusiastic about talking with us."

But others were excited also. Jack Fecteau, Executive Director of the Osteopathic Hospital of Maine, saw the College in a vulnerable position and felt that NEFOM could pretty much dictate its own terms.[1] In a letter dated March 26, 1975, Fecteau wrote to Spavins, Executive Director of NEFOM, that St. Francis "will profit from us. We should have a major voice in the Board and management."[2]

Others were impressed by acting president Don MacIntyre and by Ketchum. "MacIntyre and Ketchum both excited Bergen," Fecteau recalled. Rodos also recalled being particularly impressed with MacIntyre.

There are also, however, reservations and opposition. At St. Francis College, some were cautious. They were not familiar with osteopathic history or practice and did not know what they were getting into. Others worried about what financial responsibility they might have to assume or were concerned that a medical school not drain precious resources still further.

There were even stronger reservations and resistance from the osteopathic physicians. Some held out for a free-standing, autonomous college, the option Rodos and his committee were exploring. Many were concerned about the financial situation at Saint Francis: if it should go under, what would happen to the osteopathic college? Some objected to the location, arguing that it should be in a more urban and/or more central location.

Seldon's study had not yet been released, but since some of the same people were working with him, they discussed it, and Seldon tried to discourage it. He was concerned about the lack of support services at Saint Francis, which a university could provide, such as library, classroom space, science equipment and space.[3]

According to Rodos, the AOA was also "less than enthused" about the prospect of connecting the osteopathic school with St. Francis College. It too was concerned about the financial situation at the College and thought NEFOM was taking an enormous risk.

But arguments in favor of working with the College seemed to outweigh those against it. NEFOM, therefore, appointed a subcommittee consisting of Lawrence Newth, D.O., from Maine; J. Brendan Wynne, D.O., from Rhode Island; Bergen;

and Spavins to pursue conversations with the College and address the reservations expressed by the physicians.

From Liberal Arts to Career Programs

While the Board and administration of the College negotiated an agreement with NEFOM, the faculty addressed the critical issue of program. MacIntyre appointed a task force to prepare a plan that built on existing programs and faculty but that would attract students, pay bills, and restore some morale and a sense of purpose to the College.

Individuals and groups of students, faculty, and administration had developed experimental plans for the future of the College. Using those as one basis for their work, the faculty task force made a number of critical decisions. They agreed that "Saint Francis College is neither Catholic nor Franciscan – in any traditional sense of those terms – and that serious consideration should be given to deleting all such references from our literature."[4]

They then turned to the question of curriculum. Since the sharpest decline in enrollments was in areas of the liberal arts and since the College was primarily a liberal arts college, decisions about curriculum immediately became controversial. Some, notably Hennedy, urged centering on the liberal arts and establishing a "living/learning community" on the campus, a community to which students would come to work with scholars on joint or individual projects.[5] Others, however, did not see how that proposal could work or be funded, and the task force turned to proposals drafted earlier, including one made by the administration that envisioned a sharp departure from a primarily liberal arts curriculum. After three days of discussion, they concurred that traditional liberal arts majors should be eliminated and that a Center for Personal, Professional and Cultural Development be created to integrate and support career-related program areas and ensure that all students meet minimum levels of competency in both cognitive and affective areas.

At that point, Hennedy resigned from the task force; he objected strenuously to the decision to end liberal arts majors, and he felt he would only block the group's continuing work.

With two critical decisions made, the task force then turned its attention to the rest of the programs. It proposed four

degree-offering areas – Life Sciences, Managerial Studies, Human Services, and Communications.

On Sunday, March 9, 1975, the task force draft was presented to the faculty assembly. They viewed "with great dismay" the absence of the traditional place of the liberal arts. They discussed it for over five hours. Finally they voted narrowly to approve the model. In his report to the Board, MacIntyre interpreted that vote to mean that the faculty did not really endorse the plan.[6]

Nevertheless, the Board did approve, and by April 25, a final draft was prepared. Entitled "Academic Progam and Plan for the Creation of a Special Institution of Higher Education," the document described the new institution – its purpose, program, structure – and financial plan. It described St. Francis College as a small, private, and value-oriented institution which could "achieve excellence in selected fields while maintaining warmth and encouraging personal development" and could serve "as an important check on the growth of [the] monolithic, public control of education."[7] Except for a historical reference, there was no mention of the Franciscan and Catholic identity.

The new institution was described as a university. Its undergraduate college, the College of Humanistic and Professional Studies, would specialize in career-preparatory programs offered by three Centers – Life Sciences, Human Services, and Managerial Studies. A Liberal Learning program would "support, integrate and broaden the practical skills learned" in the three specialized areas. The professional college would be the College of Osteopathic Medicine, to open in September, 1976.

A new administrative structure was also described. The plan added a position – that of provost and dean of the university faculty. It established five major administrative positions – treasurer, dean of the undergraduate school, dean of the College of Osteopathic Medicine, dean of students, and director of development.

The structure was a result both of the decision to create a university and of more practical considerations. The College had to find a permanent president. The Case Statement had insisted on it, the Board agreed, and the banks insisted on it. Fearful, however, that no one would come to an institution in such a precarious situation, the Board forewent a national search and turned to MacIntyre, who did not want the position. They then turned to Ketchum. At first, he refused, but then reconsidered. He had the time, he thought he could do

an effective job, and he was now excited about the potential of the school. So he agreed—with conditions. He would be president and treasurer; he would be responsible primarily for the financial affairs of the College, he would serve three days a week, continuing his own consulting business on the other days; and he insisted that MacIntyre remain as provost and be responsible for the academic and internal affairs of the College. MacIntyre agreed, and the arrangement was made.

The success of the plan that was submitted to the Board depended on its ability to attract students. To pay bills and reduce the debt until the plan was operating, the Board approved a third component, similar to the recommendation that had been made earlier in the "Case Statement"—borrowing more money. Ketchum figured that the College should and could borrow one million dollars. With it, current loans of over $500,000 would be repaid and the rest used to cover anticipated deficits for two years, until the new academic plan began to attract more students.

Since the banks, however, were at their limit in the amount they could lend the college, Ketchum proposed turning to the Farm Home Administration to guarantee the loan. The organization had a mandate to help rural areas, and Ketchum thought the College would qualify for receiving its FHA support.

And it did. Michael Lameraux of FHA agreed and was willing to guarantee 90% (the maximum) of the loan. According to Ketchum, Lamereaux "had faith in the plan," although, Ketchum added, if the property had been a few yards closer to the River, it would have been on the flood plain and would not have qualified under FHA rules.

The Memorandum of Agreement

The decisions made by the faculty, administration, and trustees helped to strengthen the position of those in NEFOM in favor of locating at the College. The financial situation was being addressed and the leadership seemed strong and stable.

There were also another three compelling arguments for locating the osteopathic school at St. Francis College. One was the willingness of the College to do what it could to meet the needs of the new school. A second was the location. The Osteopathic school would be geographically central for a New

England constituency, and there was easy access to it, since it was just a few miles off the Interstate. It was also in a beautiful setting along the Saco and a couple of miles from the Atlantic. And the third was the facilities. They were adequate, if not exciting. There was library, housing, and classroom space.

Such arguments won the day. After only two months of negotiations, the College and NEFOM agreed on the terms of the "Memorandum of Agreement." It described the intent of both parties to

> enter into a cooperative working relationship which will result in the establishment of a College of Osteopathic Medicine as an integral part of the educational mission of Saint Francis College.[8]

To fulfill that intent, they listed the following steps and terms:

1. NEFOM would seek to matriculate the first class of fifty osteopathic students in the fall of 1976. St. Francis College would help to prepare the curriculum and obtain accreditation.
2. St. Francis College would provide academic and student services—instruction, facilities, room and board.
3. An office of Dean of the College of Osteopathic Medicine would be established, of which NEFOM would pay the direct costs and the College the indirect costs. On September 1, 1976, the office would become a college expense.
4. A Dean's Advisory Committee, consisting of the Dean and four D.O.'s, would be established to guide the "philosophy and instruction of the College of Osteopathic Medicine."
5. "NEFOM or its Assigns" would have at least 25% representation on the Board of Trustees.
6. Both parties agreed that the Osteopathic College would be an integral part of St. Francis College and would be governed by the policies and rules established by the Trustees.[9]

The document was signed by Robert Brown, Chair of the NEFOM Board; Roswell Bates, President of NEFOM; William Bergen, Secretary of NEFOM; Edwin Walker, Chair of the St. Francis Board; Jack Ketchum, President-Elect of the College; and Donald MacIntyre, Provost-Elect of the College.

With the signing of the "Memorandum of Agreement," a major search had been completed. Since the mid-fifties, Brown, alone and with others, had pursued the dream of an osteopathic

college in New England. Now twenty years later, it was more than a dream. It was the beginning of a reality.

Equally, the signing of the document marked the public commitment to a new identity and purpose for St. Francis College. "Henceforth," it would be a university with a medical school. It too had come a long way from the small *College Seraphique* of thirty-six years ago.

Neither party had any money. Neither had much status in relationship to dominant medical and educational institutions. Both were still to face formidable obstacles.

But on May 8, 1975, both had energy and commitment. The next three years were to test to the limit those two qualities.

Surviving and Building

In a speech to the faculty in April, 1975, Ketchum described the next set of responsibilities—to develop the University; to continue setting up the "management" structure, including restructuring the Board; and to secure new loans. He also warned them that "next year will look worse than this year. Changes will not be felt until the fall of 1976, and in seven years we expect 750 students, exclusive of the osteopathic program."[10]

Before he was formally installed, however, an unexpected and major blow occurred. In May, MacIntyre announced that he was leaving St. Francis for a position on the West Coast. From all accounts, MacIntyre had been an able and popular Dean and Acting President, and Ketchum had accepted the presidency with the understanding that MacIntyre would assume the new position of provost. Ketchum was "greatly disappointed" and surprised. MacIntyre had mentioned "inquiries," but Ketchum had not understood that they were serious ones.

It was a blow not only to Ketchum. It was also a blow to the faculty. Relationships between Ketchum and faculty were to be often tense and strained for the next several years. Ray Kenneally did what he felt he could to mediate as well as advocate for the faculty, but MacIntyre's absence left a hole that aggravated tensions at the College.

It was also a blow to the NEFOM Board. It seemed to heighten the sense of the instability of the College. "It was a blow to our morale and courage," said Bergen. For those who had

been reluctant to enter into the agreement anyway, it seemed to reinforce their skepticism about being tied to a faltering institution.

1. Developing the University

Of the three tasks that Ketchum mentioned in his presentation to the faculty, developing the University was certainly a major priority. They changed the Faculty and administration calendar; they divided the school year into two semesters, with a one-month winter interim for experimental and short courses. Then they replaced the traditional departments with four Centers and clustered areas of concentration within each Center. The Center for Life Sciences, for instance, included programs in marine biology, general biology, and environmental analysis and management. And they scrapped the system of traditional liberal arts majors and offered a B.A. in Liberal Studies, a broad-based and interdisciplinary degree.

They also began to explore other programs that might fit with what already existed and would attract students.

In addition, in the summer of 1976, they initiated a two-week experimental Elderhostel program. It proved successful, and it provided additional income through the summer, when the cash flow was at its most critical.*

2. Restructuring Management

A second task that Ketchum outlined to the faculty in the spring of 1975 was restructuring "management." It proved to be a drawn-out and difficult task.

The "Case Statement" had pointed to weaknesses in the administrative structure and in the Board of Trustees. The faculty had established a Senate that was still in the process of clarifying its role, power, and authority. And the decision to become a university and to create a college of osteopathic medicine meant some administrative changes. It was time for a systematic analysis and revision.

In the spring of 1975, a task force set to work. Ketchum's primary concern was the creation of a structure that was

*It has continued to be successful. By the summer of 1987, it had grown to an eleven-week program, with nineteen different offerings, to over seven hundred senior citizens seeking educational opportunities.

both workable and uniform. From the beginning, however, at least some of the faculty sought for a pattern that reflected a principle of collegiality – that is, the faculty, administration, and trustees sharing the power and authority over the institution's life and future.[11]

After a year's work, a draft was presented to the Board. It was accepted by the Board, with revisions, and sent to the faculty. After another six months of discussion, revision, and negotiation, another draft was sent to the Board with two unresolved issues – who should select the dean and to whom were the Center Directors responsible. The faculty argued that the faculty should select the dean in consultation with the president and that the Center directors were responsible to the Center faculty. The administration held that the president should select the dean and that the directors were responsible to the dean.[12] The Board sided with the administration and passed the document with the proviso that the dean should be selected by the president in consultation with the faculty.[13]

After eighteen months of hard work, conflict, negotiation, and voting, the new institution had a university structure and governance. It consisted of the Trustees as the final authority of the university, with the president directly under the Board. Under the president, and responsible to him/her, were the major offices – dean of student life, director of financial development, dean of the osteopathic college, and dean of the undergraduate college. The faculty senate was eliminated, and in its place was the faculty assembly, a body consisting of the full-time faculty, with the responsibility of "deliberating and recommending" on all matters relating to the goals and governance of the institution. In addition, an academic council was formed to coordinate academic matters. Approved in February, 1977, two years after it was begun, the model for reorganizing the college into a university was finally completed.[14]

But largely on paper. Or more accurately, the College had a continuing task of filling the positions it created. The instability that had plagued the College remained. Ketchum had accepted the presidency on the condition that academic affairs be the province of a provost. Now there was no provost, and academic affairs reverted to the dean. But the dean of the undergraduate college was constantly changing. When MacIntyre became acting president, Fr. Ben Fink became acting dean. He was followed by Robert Crotty, from 1975 to 1977. Then

Kenneally served as acting dean until Raymond Kieft assumed the job. He lasted a year, and Kenneally resumed being acting dean in 1979.

3. Securing New Finances

The third task Ketchum cited was securing the finances needed to carry out the plan. During these years, this was partly accomplished. With the FHA guarantee, the banks made a further loan available. Some of the debts were paid off, and there was money to pay the bills for a couple of years.

Ketchum also initiated other measures. Conservation was one. He instructed the staff to use the backs of paper and to reuse old envelopes for inter-campus mail.[15] He reduced the number of copies of the newspapers the College received from six to one.

In-kind payment was another. Staff were given extra days off in lieu of pay.

Finally, he refused to start the fall semester until he knew the College would stay open until the end of the semester, and he put advance tuition money in escrow until he was sure the semester would, in fact, begin.

Such measures were critical, not only because of the precarious financial status of the College but also because the enrollments did not increase. In the academic year 1975–76, the year that Ketchum had warned would be worse than the previous one, the enrollment was down to 340 by May, the lowest yet. The following year, it remained nearly as low, and in 1977–78, it was up, but only to 390, insufficient to support the daily operation of the College.[16]

Ben Chretien, who had been business manager since 1972 and who worked closely with Ketchum during that period, tells the story of how they dealt with the banks:

> We had an annual letter to the creditors, saying "oh, by the way, we can't pay you right away."[17]

And Ketchum, recalling the same events said,

> we never lied to our creditors. Every year around June we would send out letters saying "we can't pay you now, we'll give you a downpayment in August and pay up at the end of the semester." After awhile, they began to expect the letter. They

would see me on the street and say, "Jack, it's June; where's your letter?"

And he added, "Chretien is the one who had to deal with them; he had to take all the calls!"

On top of everything else, the New England Association of Schools and Colleges warned the College that it was in danger of losing its accreditation. From May, 1977, to December, 1978, for one and a half years, it was on a warning status. This meant that the College retained its current accreditation but it must address "a serious problem" if it was to retain accreditation. Losing accreditation would jeopardize getting new programs approved by professional organizations and attracting students, and it would threaten the creditors' willingness to agree to the refinancing.

The warning status was precipitated by the Association's "lack of adequate information" about all the changes that had occurred at the institution and their impact on the financial stability and quality of programs. The accrediting agency also had questions about hiring practices, affirmative action, the role of the Liberal Learning Center, and student facilities.[18]

Struggling into the Future

In the process of simultaneously surviving and building, faculty members and the new president were often in conflict. Mention has already been made of the differences over issues of power, governance, and authority.

A similar and even more protracted conflict arose over tenure. Historically, *tenure* was a procedure whereby faculty members were guaranteed the right to teach without political interference. Today it is a system where a teacher is evaluated and, if acceptable, granted a permanent position. The criteria and the procedures for granting tenure may vary among institutions. Initiated to protect the faculty from caprice and to ensure academic freedom, the policy prevents firing except under extreme circumstances.

In December, 1975, Ketchum stated to the faculty that tenure should be re-examined, along with all other aspects of governance, and that he was going to propose to the Trustees a moratorium on tenure until a decision was made about what was an appropriate policy.[19] Receiving no response, he reiterated his position in January. The faculty was strongly

opposed and requested he study the situation further before requesting a moratorium. At its May meeting, the Trustees appointed a committee to study tenure, but declined to declare a moratorium and in fact awarded tenure to four faculty members. In early, 1977, although there was agreement that there should be tenure, conflict remained over the details of that system. Many of the faculty wanted to retain the regulations laid down by the AAUP (American Association of University Professors) in 1940.[20] Other people, including Ketchum, thought some of them were unwieldy and dated. Finally, after three more faculty members had been given tenure, the Trustees declared a moratorium until a policy could be developed. Faculty, administration, and trustees continued to work for two more years on the document, until finally in the fall of 1980, a tenure policy was adopted which protected the faculty in ways consistent with AAUP standards for academic freedom while protecting the institution for rigidity.

Another conflict arose over payments to TIAA-CREF (the Teachers Insurance and Annuity Association and the College Retirement Equities Fund). TIAA-CREF is a system of social security that most colleges and universities participate in. In October, 1976, Ketchum proposed deferring the College's share of paying into TIAA-CREF. Again, there was protest, and Ketchum withdrew his recommendation.[22]

In the spring of 1977, still another conflict arose over filling a vacancy in political science. Faculty members accused the president of imposing hiring policies on the faculty and of violating established procedures, and sent him a letter of protest.[23]

In exasperation, Ketchum replied:

> . . . the statement is inaccurate, unsigned, and inflammatory. . . . this is the third time around for this destructive process. As in the cases of tenure . . . and TIAA . . . I communicated early in advance and more than once; heard no response and made a decision, then got a violent reaction. I cannot and will not attempt to cope with this violent backlash. Each time I have given in and am going to do so again. You may hire whomever you like.
>
> I do not believe this win-lose process is doing much for our school or our working relationship.[24]

The Trustees also responded. They issued a statement to the faculty that made it clear they were "appalled" at the faculty's action, that the faculty should not expect the president to

understand all the academic ramifications of an issue, that they expected cooperation from the faculty, and that issues should be resolved in a less adversarial manner.[25]

Still it was not the end. Another conflict erupted in December, 1977. Ketchum had suggested exploring the possibility of contracting to teach English as a foreign language for international students studying in this country. The faculty senate turned it down. Ketchum cited the "compelling financial need to increase the paying population on this campus" and turned to the faculty for approval. Again, the faculty opposed it. Nevertheless, a trial effort was initiated. Only one person showed up, and the effort was declared a failure.[26]

During these years of uncertainty and conflict, some College personnel left or were let go. Many, however, hung in and struggled through. Some stayed because their family lived in the area or felt it would be difficult to find another position. But many stayed because of something much more intangible – something about the College itself. "You can do anything you want here," said Mahoney, "we've come up with a lot of creative programs." "I like it here," said Kenneally, "it's still a great place to work." "I never felt desperate; . . . I had the challenges of new programs," was Beaupre's response. "I dedicated my life to this institution – I loved it. . . . If the ship was going to sink, I was going to go down with it," said Poissant. "I was committed to this place and I didn't want to pull up my roots," said Chretien. "One of the intangible attractions of this place that has kept me here is the friendliness," observed Downs. "It's a good place to work – people are warm and friendly," agreed Martha Masse and Virginia Nelson.

And in spite of conflict, the College continued to move toward realizing its plan, and looking toward that end, another committee was diligently at work. Its responsibility was to find a name for the new university. Members spent close to a year considering names that would be acceptable both to St. Francis and the osteopathic school. They rejected St. Francis, since it was no longer Franciscan and since they thought it would not be acceptable to the D.O.'s. They thought of the University of Northern New England, but understood that the medical school was a New England-wide institution. They rejected Still University because they figured it would not be acceptable to the undergraduate college. The Trustees made their own lists. Eventually, at its April 14, 1978, the Board of Trustees chose the University of New England. "We received some criticism for picking such a big name," Kenneally laughed in remem-

brance, "but we are growing into the name now."

Summary and Reflection

Much of the decade of the 1970's was a harrowing time for St. Francis College. For many years, the survival of the College was in doubt. In addition, it was a time of protracted conflict and struggle, of radical change, and continuing instability.

When changes had to be made, faculty and administration made them. That willingness to make agonizing decisions, however reluctantly, was essential for survival. And those decisions proved to be right, *i.e.*, they made survival possible. Whether decisions to move in different directions, as some faculty members wished, would also have been successful, is, of course, impossible to know.

St. Francis College worked hard to stay afloat. It was also lucky (the Franciscans would speak of providence rather than luck). The osteopathic physicians were seeking to establish a school and came to St. Francis College. Without that event, the College might have survived, but certainly it would have been a different and probably more desperate struggle.

And yet, the willingness to address difficult issues and the joining together of two institutions did not guarantee survival. There were still years of uncertainty and further struggle ahead. What it did accomplish was a transformation of the institution—from a small private Catholic liberal arts college to a university with a career-oriented program. Still private and relatively small, it now sought to be a regional resource instead of an ethnic, religious one.

The transformation was, as we have seen, born not only of decision and luck. It was also born of severe conflict. In retrospect, a number of forces seemed to have precipitated the conflict.

Substantive issues of philosophy and policy were involved in those conflicts. Tenure, social security, and insurance were faculty rights won over years of struggle, nationally and locally, against the arbitrary exercise of power and impoverishment. They were not easily relinquished.

Similarly, matters of personnel and of selection were issues both of philosophy and power. It was in a faculty's own interest to control hiring and accountability processes as much as possible. Further, replacing traditional hierarchies of power

with shared systems had been proposed by many movements for social justice since the early 1960's, and the principle of collegiality was firmly embedded in recent Catholic social teachings.

But other issues were involved also. Kenneally said that the faculty itself was divided on many issues of that period. Ketchum could well have found it difficult to know how the faculty felt. At the same time, Kenneally felt that the new president did not understand the faculty and urged him to "try out an idea verbally before in writing." Certainly, the president was used to a business, executive approach, and I think his use of the term *management* for the administrative structure reflected an understanding about how power was distributed and now decisions were made that was significantly different from that of the faculty.

Further, I expect that those issues hit the faculty at its most vulnerable point. Since the '60's, it had been dealing with one change and crisis after another. It was tired, often demoralized, underpaid, and insecure. It had just made decisions that called into question the *raison d'etre* of most members. Now it was being expected to sacrifice again, and by an outsider. Had MacIntyre remained, this period might have been at least less traumatic, if no less painful. But he had left, and Ketchum and a beleaguered faculty struggled into the future.

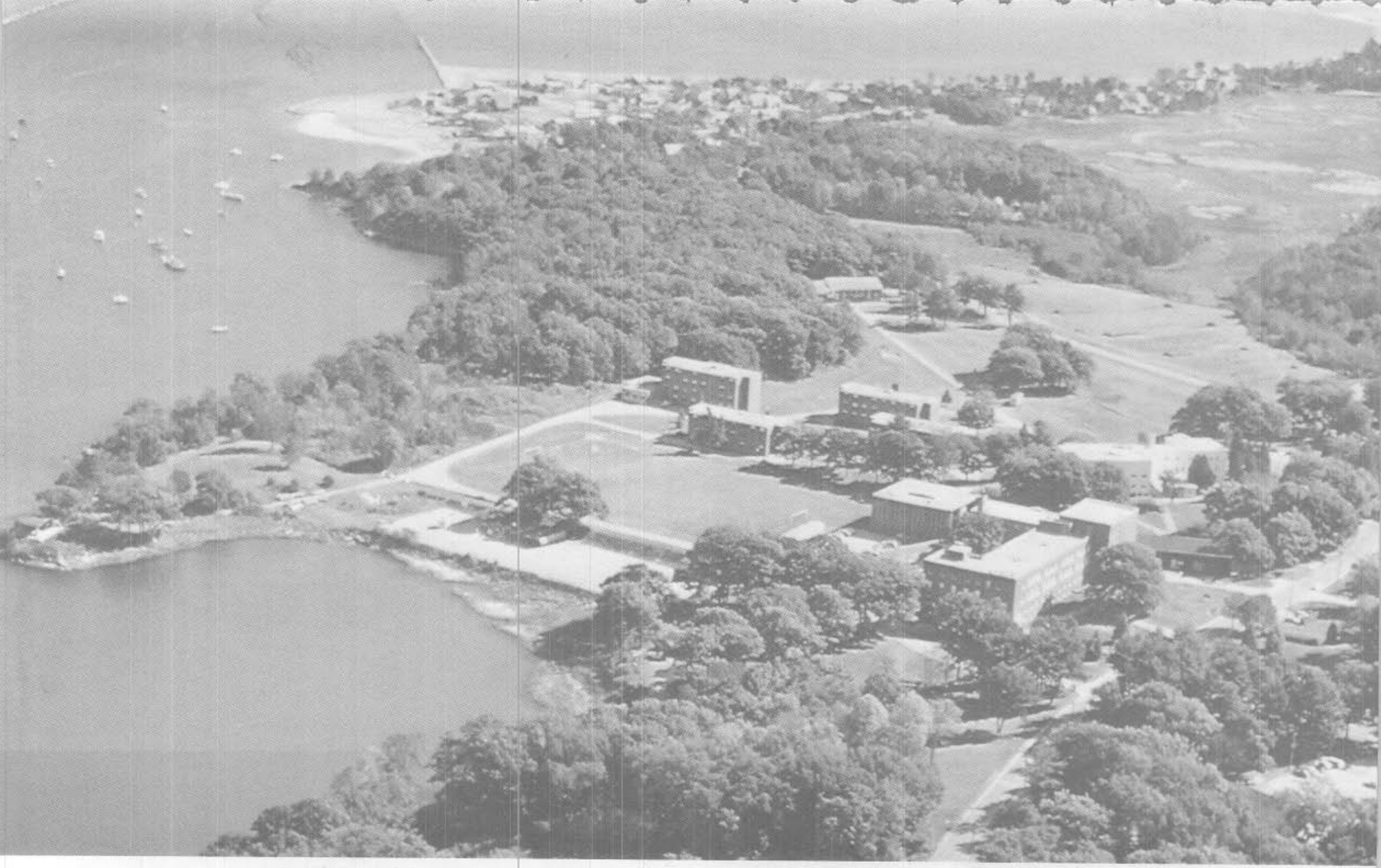
Nevertheless, out of the swirl of all those factors—courage in decisionsmaking, the coming of the D.O.'s, the willingness to stay and work, and the conflicts, a new university emerged. Ketchum's own summary emphasized some of the work and some of the providence that made the new university possible:

> We had to identify the market; we operated efficiently and productively; we dealt with people with honesty and integrity; we had some good luck and created some; and we had prayer—the Franciscans would pray for the school and pray for me—I never had anybody pray for me before. I think that's what did it.

1. Taped Interview with Jack Fecteau.
2. Letter from Fecteau to Spavins, Mar. 26, 1975. Ketchum's files.
3. Interview/Seldon.
4. "An Academic Plan for St. Francis College," Mar. 12, 1975, p. 1, Hennedy's files.
5. *Ibid.* See also letter to MacIntyre from Hennedy, Oct. 23, 1973, Hennedy's files.
6. "Academic Plan . . .," March 12, 1975, *op. cit.*, pp. 4–5.
7. *Ibid.*, p. 5.
8. "Memorandum of Agreement," May 8, 1975.
9. *Ibid.*
10. Faculty Assembly Minutes, April 25, 1975.
11. Minutes, Board of Trustees, March 26, 1976.
12. "Governance Proposal, presented to the Board of Trustees," January 14, 1977.
13. Minutes, Board of Trustees, February 11, 1977.
14. "Governance System for St. Francis College," approved Feb. 11, 1977.
15. Taped Interview with Mrs. Rita Leblond.
16. Minutes, Board of Trustees, March 26, 1976.
17. Taped interview with Bernard Chretien.
18. "Status Report to the New England Association of Schools and Colleges," September, 1978, p. 1.
19. Hennedy, "A Statement of Position," Hennedy's files. Also, Ketchum, "Chronology of the Tenure Issue," January 3, 1979.
20. Memo to Board of Trustees from Ketchum, March 1, 1979.
21. Minutes, Board of Trustees, September 13, 1980.
22. Minutes, Faculty Assembly, October 18, 1976.
23. Minutes, Board of Trustees, May 13, 1977.
24. Letter to faculty from Ketchum, May 11, 1977, Downs' files.
25. Minutes, Board of Trustees, May 13, 1977.
26. Minutes, Board of Trustees, March 10, 1978.
27. Minutes, Board of Trustees, Mar. 10, 1978.

NEFOM's Robert Brown, D.O., presenting a Founders' Day award to Edythe Craig, D.O. Dr. Brown remains a member of the UNE Board; Dr. Craig is a clinical faculty member who practices in New Hampshire.

UNECOM Dean (1985-present) Joseph H. Walsh, Ph.D., D.O.



Aerial view of the UNE campus with its scenic views of Saco River and the Atlantic Ocean.

The University of New England Federation Trustees, Reed Hall, Nasson College, October 14, 1981 (counter-clockwise from left foreground): James L. Pierce, Jack S. Ketchum, Edgar B. Schick, Richard B. Dalbeck, Earle Travis, D.O., William F. Bergen, D.O., Stephen A. Morris, Wilma E. Rollins, Normand E. Simard, William S. Lawrence, Paul A. Wescott, Esq., Elsa M. Meder, Russell W. Brace, James H. Titcomb, Esq.

The historic moment in 1978 when Edwin G. Walker, Board Chairman representing St. Francis College, (l.), and William F. Bergen, D.O., Trustee & Founder representing NEFOM, signed the agreement which created the University of New England.

1978—A University is born.

Jack S. Ketchum, President of St. Francis College and founding President of the University of New England.

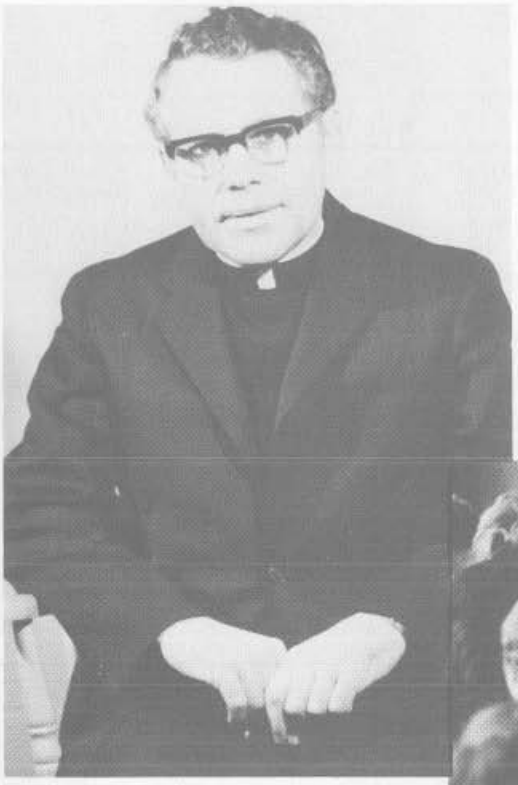
Some St. Francis faculty members remained through the transition and are at UNE today.

Hugh Hennedy, Ph.D.

Joseph Mahoney, Ph.D. (L) and Jacques Downs, Ph.D.

Raymond A. Kenneally, Ed.D.

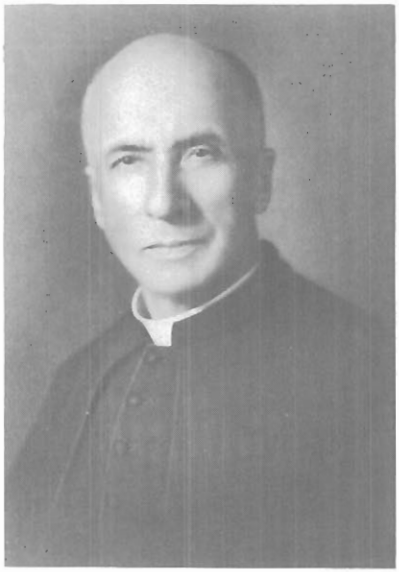
The kiosk at the point overlooking the Saco River.



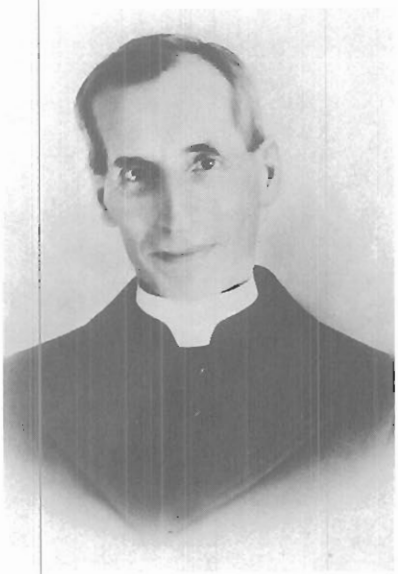
The very Reverend Father Clarence Laplante, O.F.M., who began at St. Francis College as a teacher, became Dean of Men, and was President from 1960–67.

Father Matthew Audibert, Circa 1962.

St. Francis students enjoy the first warm spring day circa 1970 when Stella Maris still had its porches.

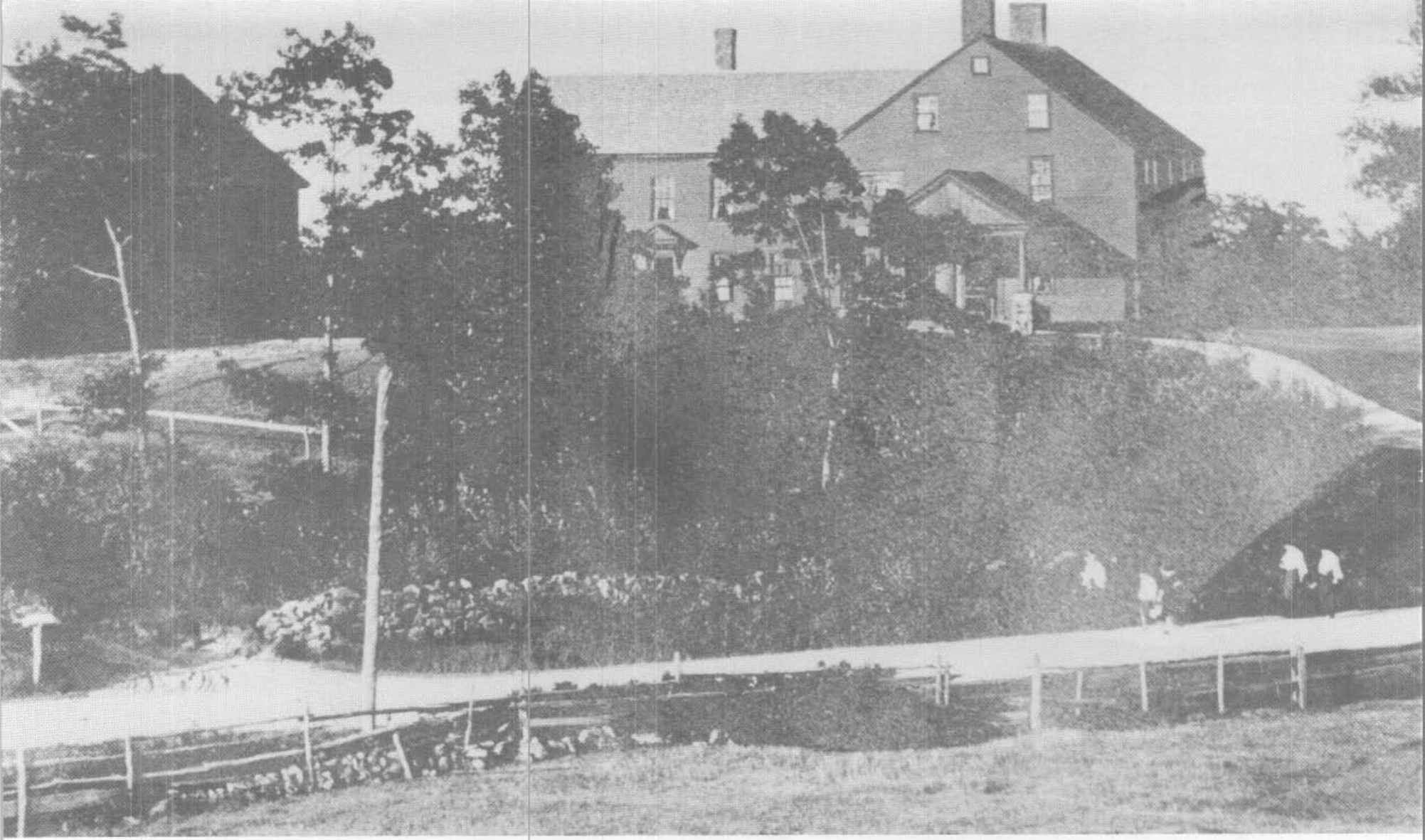


Father Arthur Decary



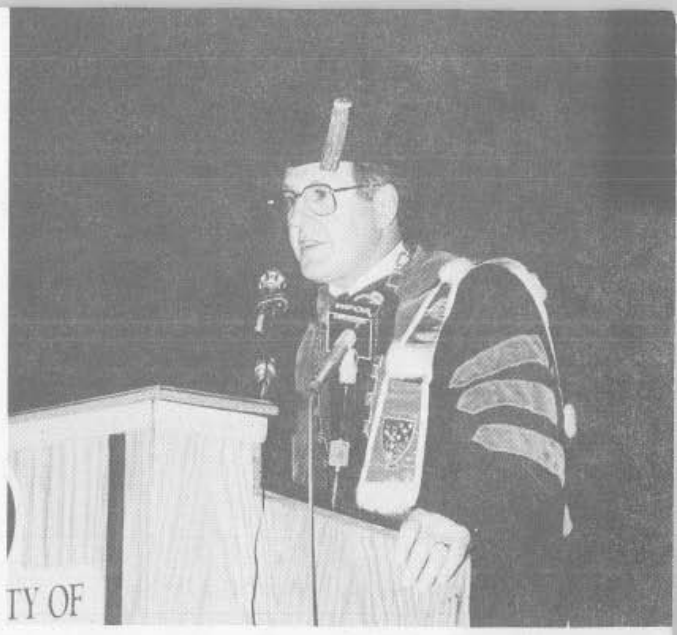
Father Zenon Decary

St. Francis College class of 1968 graduation. June 1, 1968. Decary Hall in background.



Stella Maris as an orphanage in the early 1900's.

Charles W. Ford, Ph.D., inaugurated as UNE's first full-time President in 1985.



Trustees and Administrators gathered in August 1988 for the third annual Trustee Retreat in Bethel, Maine. Front Row from left: *Michael M. Morris, Ed.D., Dean, College of Arts and Sciences; Barbara J. Hazard, Dean of Students; Charles W. Ford, Ph.D., President; Barbara Ford; Helen Cummings.* 2nd Row from left: *Joseph H. Walsh, Ph.D., D.O., UNECOM Dean; Roger J. Sullivan, Vice President for University Relations; Normand E. Simard, Secretary of the Board; Karan Kennedy; William F. Bergen, D.O.; Mary Bergen; Carla Rolde; Norma Brown; The Hon. Neil Rolde; Peter J. Lynch '64.* 3rd Row from left: *Wilbur V. Cole III, D.O., Larry J. Kennedy, Ph.D., Vice President for Administration and Finance; The Hon. Barry J. Hobbins, Esq.; John D. Downing; Mary Clements; William B. Cummings, Jr.; Nancy Downing; Jean T. Wilkinson; Linda Lee, Esq.* Back Row from left: *John D. Drake, Ph.D.; Robert R. Brown, D.O.; P. D. Merrill; William E. Wyatt, D.O.; W. Thomas Clements; Sebastian Milardo, Retreat Facilitator; Paul A. Wescott, Esq.* Not pictured: *Pamela W. Gleichman; David Page; James L. Pierce, '66; Alan C. Lahey, D.O.; Herbert A. Sandler; Donald Silver; Richard Beote, Peter K. Bingham, Vice Chairman; Jack S. Ketchum, Chairman.*

CHAPTER 5

The New England College of Osteopathic Medicine

What were the major obstacles?
#1 – Money.
#2 – Money.
#3 – Money.
– ROBERT BROWN, D.O.

Immediately following the signing of the Memorandum of Agreement in May, 1975, the chair of the AOA Bureau of Professional Education, Philip Greenman, flew to Maine to visit St. Francis College to "evaluate the present status of the project . . . and to provide information as to the accreditation process of the American Osteopathic Association."[1] The difficulties he saw were primarily financial. Since, he wrote, the College had had to negotiate a loan to stay afloat, since it lacked faculty for the medical school and new faculty would cost more money, he concluded that the school would have to rely on federal, state, and foundation funds – the availability of which was "an unknown quantity." He also thought that the school could not develop a curriculum with a built-in hospital facility and would have to create a non-traditional program.

Other difficulties he cited were the lack of clinical faculty and opportunities for field experience; it "will require almost a 100% participation of the [osteopathic] profession [in Maine] for clinical instruction." Such "[v]oluntary faculty have long been the backbone of osteopathic education, but are also entirely dependent upon strong educational leadership to be effective . . . [and] will require a large amount of in-service training."

He also thought the expectation to open in 1976 with fifty students was "impossible."

He concluded that overcoming the obstacles would require energetic and innovative leadership and faculty. A creative educational program, creative faculty, and creative financing might just pull it off. What he found was a "number of dedicated and interested people . . . and their enthusiasm might well make it possible" for the college to happen. He also felt that the new program at St. Francis might work.

Then he added three other observations. One was a reiteration that "a college in New England would be most valuable if not essential for a national strategy of osteopathic education." A second was that "I have stated in the past and will now reiterate, a New England College of Osteopathic Medicine would be a marginal project but certainly stronger than some of our recent experiences. It is also my impression that prolonged delay in the establishment of a New England College will only reduce its marginal resources." And the third, referring to Selden's study, was that together St. Francis College and the medical college might provide a mini academic health center.[2]

The report was very much of "on the one hand" and then "on the other hand." It was not a report to inspire great confidence in the success of the project, but it did not totally deny the chances for success. And, as it turned out, Greenman underestimated the financial obstacles and perhaps also the determination to succeed. Further, both the College and NEFOM soon realized that Greenman was right about the date of opening. To open in 1976 was impossible, and the date was postponed, first to 1977, and then to 1978.

Getting Started

Regardless of how marginal others might find the enterprise, however, NEFOM set to work.

To create and establish a college of osteopathic medicine, the NEFOM Board had to accomplish six tasks. It had far more to do than find a site. It had to raise money to operate with, particularly before tuition money was available. It had to renovate physical facilities and equip them for different uses. It had to hire a faculty and administration. It had to develop a curriculum. It had to attract, identify, and select students.

And all these were not only interrelated, but also they had to meet the accreditation standards of the AOA.

By January, 1976, the D.O.'s prepared a paper conceptualizing the college. The paper defined the purpose of the college: "to train health professionals for primary care delivery in underserved areas."[3]

The philosophy guiding the curriculum was the philosophy of osteopathic medicine and practice in rural areas. The curriculum should equip D.O.'s for "general practice and holistic health care; [it should be] future-oriented in its recognition of the increasing need for health-supportive family care and . . . use a health rather than a disease . . . model as its base for teaching health care delivery."

The paper then delineated the criteria for shaping the curriculum as well as the resulting practice:

a) Education and practice should be holistic, not fragmented. It should aim at treating a person in his/her social, economic, and geographical context, as well as treat a whole individual.

b) Students should learn how to be part of a team of services, even in rural areas. Students should be familiar with working with others in community-based clinics with small hospitals available for bed care. This approach would also address the perennial problem of the isolation of the rural physician and the expectation on him/her of being both a generalist and a wide-ranging expert.

c) Education and practice should emphasize prevention and routine care rather than specialized care, but specialized back-up resources should be available.

d) Education and care should be cost-effective, and it would be less expensive than a hospital-dependent, specialized education.

While a committee was working on a curriculum design, others pursued selecting a dean for the new college. NEFOM was fortunate that two capable and experienced physicians had become deeply involved in working to establish the osteopathic college – Dr. William Strong and Dr. Lawrence Newth. William Beckley Strong had, so he thought, retired to Maine. He had grown up in Brooklyn, where his father was a D.O., and both he and his brother followed in their father's footsteps. Strong had developed a large practice in Long Island, N.Y., and according to his wife, Shirley Strong, he was a much beloved physician. In addition to his practice, he had done fund-raising for the profession, primarily from pharmaceutical houses, and he had served on AOA accreditation teams. He had an inter-

national reputation and had lectured on osteopathic medicine in England, Australia, and this country.

When he heard of the efforts of the New England D.O.'s, he threw himself into working for the college, once again raising money from pharmaceutical firms and contributing generously of his own finances. Then he was asked to consider the deanship; he hesitated at first, and then agreed. After all, his wife observed, "the profession was his life."[4]

The other finalist, Lawrence Newth, was also deeply involved in establishing the college.[5] He had practiced for many years in Harrison, Maine, but by this time had moved to Portland. In 1973, he was elected president of the Maine Osteopathic Association. For many years, he had worked with students considering admission into an osteopathic college and was, therefore, familiar with admission criteria and procedures.

NEFOM sent the two names to Ketchum with the recommendation that he appoint Dr. Strong. Ketchum concurred, and Dr. William Strong became the first dean of the New England College of Osteopathic Medicine.

Next, Rita LeBlond was hired as Strong's secretary. She was already at St. Francis College and applied for the new position, not sure what she was letting herself in for. Many, she said, including herself, did not know much about the osteopathic profession except that they "were a different kind of doctor, so we didn't know what kind of school it was going to be or what it was about." The first week she worked with Strong, she recalled, "Dr. Strong gave me a list of medical terms—and I thought maybe this was the wrong job for me, but he sat down and went over it with me; that's why he did it—to make me familiar with the terms." She added, "He had lots of energy; he was a great person to work for."

In addition to a dean, faculty had to be hired. Gene Yonuschot, a biochemist teaching at the West Virginia School of Osteopathic Medicine, was hired. He was excited about the school and willing to risk his own tenured position to come. "I believed it couldn't be stopped."[6] He also liked the fact that it was part of a university. The liberal arts are "the honesty branch of a university, and medicine needs an infusion of that."

Yonuschot's immediate responsibilities were developing the curriculum and securing the rest of the faculty. A group that included Rodos; Ketchum; Strong; Arthur VanDerburgh, D.O., pathologist at the Osteopathic Hospital in Portland; and Ed Stiles, a Maine D.O.; had met in the fall at Bergen's summer

camp at Five Islands, Maine, to spell out the details of the curriculum, but the AOA rejected it. They turned it over to Yonuschot to develop.

The curriculum that resulted was built around the systems of the body, with clinical faculty relating their expertise to each system. Students would study, for instance, the pulmonary system, and a pediatrician, a surgeon, and other clinical faculty would lecture on their field in relationship to that particular system.

The curriculum also sought to give students early exposure to the daily routine of health care. They were placed in "preceptorships," practical settings, such as jails, dental offices, doctors' offices, and clinics. They could make the rounds with a public health nurse or go into a nursing home, wherever health professionals were at work. In addition to providing firsthand knowledge of the practice of health care, the preceptorships gave them experiential knowledge of the systems they were studying in class.

As Yonuschot put together a curriculum, he also contracted with the clinical faculty and hired basic science faculty. Osteopathic physicians in the area were used as much as possible to fill clinical positions, but some had to be imported from as far away as West Virginia and Georgia. The clinical faculty agreed to teach for four years without pay. Those coming from a distance would have their expenses covered.

Students had to be found and selected. Newth assumed that responsibility, and he worked one day a week free, along with an admissions committee, to identify and choose thirty-six students for the entering class.

Meanwhile, Bergen began to offer continuing education courses and workshops to physicians already practicing. In addition to providing a service, the courses brought in a little money and also helped further to gain a constituency.

The curriculum of the osteopathic school demanded specialized facilities.

As soon as Dr. Strong was brought in, he became a part of the decision-making about those facilities. Stella Maris had been chosen as the building to house the medical school, but it needed extensive renovation to make it an adequate location. The cost of the renovation turned out to be so expensive that it was cheaper to tear it down to the foundation and rebuild as well as add a wing at the back, and an architectural firm was hired to draw up plans for the building.

Money, Money, Money

A dean, a secretary, faculty members and architects meant that money was essential. For all of its impoverishment, St. Francis College advanced the money to meet those expenses until NEFOM could reimburse the College and then assume that financial responsibility. Clearly, a major, coordinated, and sustained fund-raising campaign was of the highest priority.

1. Early Funding Efforts

Apparently initially, there was hope of major federal funding. Fecteau had urged locating at St. Francis College in part because of the availability of federal funds at that time; and even before Strong's appointment had been officially announced, Brown had sent him material for a HEW grant proposal soon due in Washington.

The first grant proposal that was submitted, however, was rejected, at least in part because the college had not received "pre-accreditation status." There are three stages of accreditation for an osteopathic college: pre-accreditation means that the AOA has determined that the prospective school has the resources to establish an osteopathic program. The next stage is provisional accreditation. That is a determination that the school is ready to matriculate its first class. The third and final stage is full accreditation. That is a determination that the school has the resources and faculty to provide quality education.

The rejection put the college in a "catch-22" bind. Strong reported to the Board the following fall that NEFOM could apply again for federal funds but that HEW must have "reasonable assurance" of pre-accreditation.[8] Unfortunately, pre-accreditation depended in large part on having financial support. How did one break that circle?

Between the summer of 1975 and the summer of 1976, NEFOM and St. Francis College began to explore other options to federal funding—capitation funds from state legislatures; pledges and contributions; in-kind services; loans; and a special appropriation from the State of Maine. D.O.'s submitted bills in their respective states, seeking so much money per student to be set aside for men and women to attend the New England College of Osteopathic Medicine. The legislature in Maine, for instance, already had provision to fund a number of slots for students to attend Tufts and the University of Vermont Medical

School. The D.O.'s sought similar legislation for students from each New England state to attend the new college in Maine. The process of introducing legislation into each state lasted for several years. For a brief period, Maine did set aside ten slots for students to attend the College of Osteopathic Education in Biddeford, the only state to do so. Later, long after this period, when money was so critical, Maine switched to a student loan system, and the other states established similar programs.

The most ambitious effort was a three-year capital funds campaign to raise $3,000,000. Frederick Schwartz, D.O., on the staff of the Osteopathic Hospital in Portland, Maine, chaired the effort. At first, NEFOM tried to conduct the campaign out of Rodos' office in Rhode Island, but that proved unwieldly, and the base was transferred to St. Francis College and put into the hands of William Tyson, Associate Director for Development at the College.

Individuals spent long hours working on the campaign in addition to what the Development Office was able to do. Others, who did not have time, gave heavily of their own finances. Letters were written soliciting pledges and contributions. Strong drew upon his pharmaceutical contacts and sought funds again from those firms. Others wrote hospitals, health-related organizations, individual doctors, and business people. On top of all his other activities, Ketchum compiled a list of over one hundred Maine businesses. He wrote a dozen of them each week and then stayed home a day the following week and called them, as well as the ones he hadn't been able to reach the previous week, and made appointments to visit with them. In that way, he raised between $80,000 and $90,000. The NEFOM Newsletter for July, 1977, reported that $479,773.22 had been pledged or received.[9] The contributors included eighty-two D.O.'s from Maine, eighty-eight from Massachusetts, thirty-two from Rhode Island, and a sprinkling from the other three states. Hospitals also responded, and the Osteopathic Hospital of Maine in Portland was, in Ketchum's phrase, "very generous, a very strong supporter."

But it wasn't enough and not soon enough. Ketchum once again turned to the possibility of a loan. He talked with Farm Home Administration, and it was willing to guarantee another loan. With that assurance, Depositor's Trust of Maine agreed to the loan. This time it was $750,000, $350,000 of which was earmarked for the reconstruction of Stella Maris Hall.

Every cent of that $350,000 was stretched as far as it would go. As much of the work as possible was done by St. Francis College staff to reduce the expense of hiring outside workers. Wermenchuk recalled spending long days and nights tearing down the building and making equipment rather than renting or buying it. And he commented with a grin, "when you don't have money, you can't make mistakes. Everything shows."

To save money, Wermenchuk, Ketchum, and others went to auctions. They travelled to New Hampshire, Vermont, even Connecticut – particularly where other colleges were closing – to purchase desks and chairs, lab equipment, and other items needed to furnish Stella Maris. "We went to a lot of auctions!"

2. Seeking Legislative Funding

NEFOM also decided to try for special funding from the Maine legislature, even though Longley had vetoed and the legislature sustained it, a previous bill seeking funding of a state-supported medical school. They submitted a bill requesting a one-time grant of $250,000 as start-up funds for the osteopathic college. They prepared a slide presentation and showed it along with their spoken testimony at the Appropriations hearing. Ketchum spoke; Harrison Aldrich, a Maine D.O., and an active supporter of the school, spoke; Phil Johnson, Executive Director for the Maine Osteopathic Association, spoke. The bill passed the Appropriations Committee and was sent to the Legislature with an "ought to pass."

Although Ketchum and the D.O.'s had to do some educating of the legislators about the osteopathic profession, they also found that this was one occasion in which the historical struggles and emphases of the profession were a bonus. Maine had a large percentage of D.O.'s relative to other states and three osteopathic hospitals; and legislators, particularly those from rural areas, had been cared for by D.O.'s. During the Second World War, because D.O.'s were not allowed in the service, they were often the only medical doctors available. Further, many of the legislators remembered Roswell Bates both as a politician and a D.O.

In addition, the legislature was apparently convinced that a school was necessary. It had passed the previous bill though unable to override the veto. Harland Goodwin, a Representative from South Berwick and Chair of the Health and Institutional Services Committee, said that legislators were aware of the shortage of doctors in rural Maine.[10]

Those who made the trip to Augusta to testify, therefore, encountered a largely favorable climate. The case they presented to the legislature stressed three points: this was a one-time only request, whereas the previous bill would have been one of continuing support; the money was to educate doctors to serve in rural areas; and the funds would be used for salaries and equipment until tuition money was available.

Harland Goodwin became a major supporter in the House, although he had voted against a similar bill for a state-supported medical school.

> I felt the state couldn't afford what it [the previous bill] would cost . . . and I was aware that they [D.O.'s] were trying to set up a school here which . . . I thought was a much better option, because in my understanding they would train family physicians. So when this bill came along, I supported it very strongly.

In the Senate, Peter Danton of Saco became the principal senator behind the legislation, lining up support and working with the bill's sponsor, Jerold Speers of Winthrop.

Both the Senate and the House passed the bill. It was sent to Governor Longley. Longley vetoed it, explaining that he thought a medical school was too expensive for Maine, that he doubted it was a one-time request, and that the state already supported slots for Maine students at Tufts and the University of Vermont.[11]

The bill was returned to the legislature. It needed a 2/3 vote to override the veto. Hard work by Danton and Biddeford Senator, Robert Farley, resulted in a unanimous Senate override. In the House, it encountered resistance. Jasper Wyman, a Baptist minister from Pittsfield, spoke against it several times. He argued that the state should not support "a private school for more bricks and mortar," calling it "the most unconscionable and objectionable form of pork barrell [sic] legislation that I have seen come before this House since Jan. 5, 1977."[12] He also questioned whether it would result in more doctors for rural areas.

Goodwin rose to the defense of the bill. He placed before his colleagues the osteopathic record of rural practice and assured them that the money for the "bricks and mortar" was already in the bank. Other members of the House spoke in its support and reminded the legislators that the state had on other occasions authorized funding for private and parochial schools and also for Maine Medical Center.

After a lengthy debate, a roll call vote was taken. One hundred nineteen voted yes, twenty-three voted no, and nine were absent. That was more than the 2/3 needed. Another $250,000 was available to St. Francis College for the opening of the medical school.

3. Seeking Federal Funding

Meanwhile, NEFOM continued to seek federal funds. A special Federal Grant Task Force was formed with Jack Fecteau as chair. He had worked with Congress before on legislation relative to hospitals. The Osteopathic Hospital of Maine, where he was Executive Director, agreed to support his work of gaining federal funds and, in effect, made an in-kind contribution to NEFOM of the time he and others spent on the business of the task force.

And here another positive break occurred. Alice W. Kyros was Director of Admissions at OHM. Before coming to Maine, she and her husband, Peter N. Kyros, had lived in Washington, DC, while he was a member of the House of Representatives from the First Congressional District in Maine. She was able to help the task force make contacts with appropriate people in the Capitol.

For instance, the task force put together a grant request, and at the suggestion of Estelle Lavoie, assistant in the Washington office of Senator Muskie from Maine, they decided to bring to Washington copies of the grant for all members of Congress from the New England states, hand it to them in person, and talk with them about its importance. Kyros arranged the trip. She set up appointments for visits and arranged a dinner with Washington staff people and the team from New England.[12a]

The trip was scheduled for January 12, 1977 – and had to be cancelled. In Maine winter fashion, a severe storm intervened. Kyros went to work again and rescheduled the trip for March 2nd. This time, the weather cooperated. Aldrich, Bergen, Fecteau, Ketchum, and Kyros flew down from Maine. Others joined them there. In Washington, officials from osteopathic organizations met them for dinner with the Congressional delegates and/or staff. The next day they visited the delegates' offices and presented their case for funding for the osteopathic college.

Once again, however, the results proved disappointing. The grant was not funded, apparently as a result of a mix-up. Although St. Francis College and NEFOM were notified in the

summer that pre-accreditation status had been granted, HEW must not have received a similar confirmation. In a letter to Rhode Island Senator Clarborne Pell, Rodos quoted John Westcott, grants management officer of HEW, as explaining that the funds had been withheld because he had not "received reasonable assurance from the Office of Education that the AOA had approved pre-accreditation status.[13]

Rodos also reported in the letter that he had double-checked and had been informed that the AOA had indeed communicated with the Office of Education that the Osteopathic College had received its pre-accreditation status and both the Office of Education and HEW had been sent a letter to that effect. Rodos concluded that Westcott had a copy of the AOA letter in his office when he had notified St. Francis of the rejection. Apparently Pell, in turn, wrote Westcott asking for particulars but did not further intervene. Eventually, Ketchum received a letter from Pell simply reiterating that Westcott had not received the official letter from the Office of Education.[14]

Deeply upset by this bureaucratic foul-up which threatened to cost the college the possibility of opening in 1978, Ketchum wrote William Hathaway, Senator from Maine, for help. Citing the reality that the only current legislation available would not enable the medical college to receive funds before late in 1978, Ketchum concluded that the only way "to get federal funds at this point is to have this project written into some legislation."[15]

And that is what happened. In June, 1978, two bills were passed—one in the House and one in the Senate, that included the "New England Osteopathic School" in their provisions. Finally, the labor of many, many people had paid off. The College of Osteopathic Medicine was to receive federal funding. Ironically, it would not actually be available until after the school opened in the fall.

Accreditation

The AOA accrediting committee had two primary requirements to be met if the College of Osteopathic Medicine was to receive pre-accreditation status—$500,000 in unencumbered funds and affiliation with an accredited institution. At first, NEFOM sought to have that amount reduced. Apparently, it was reduced to $450,000, and Rodos then sought to clarify the status of the funds: could the money be working capital, not money in escrow?

The answer was helpful; it did not have to be in escrow. It was in light of this information that Ketchum made the decision to go for the second FHA-guaranteed loan. With the $350,000 from the loan, plus $100,000 from contributions and loans, the requirement was met.

The second requirement was in the process of being met. Apparently, Ketchum satisfied the AOA that St. Francis College was fulfilling what the New England Association had requested. And on June 27, 1977, Ed Crowell of the AOA wrote Strong that pre-accreditation status had been granted.[16]

Pre-accreditation status meant that the institution could proceed with its planning. Before the class could be enrolled, however, it must also receive provisional accreditation.

In mid-March, 1978, an AOA accreditation team visited St. Francis College to evaluate the progress toward provisional accreditation. Following its visit, it recommended denying the College provisional accreditation. The judgment was based on several considerations. The accreditation of St. Francis College was still an issue. The team was concerned that all the faculty had not been hired and were in place and that the library had inadequate space. The overarching concerns, however, were financial and legal: what would happen to the medical college if the banks foreclosed on St. Francis College? And did the osteopathic college have sufficient funds?[17]

The AOA team visited the campus in mid-March. Ketchum did not receive a copy of the report until April, and that was only a draft. With the report was a request for a response within seven days. Ketchum answered in four, informing the AOA that to meet its concern about the financial status of St. Francis College, the Board of Trustees intended to separate the financial structure of the medical college and the undergraduate college. He reiterated that intention in a letter to Joseph Namey, D.O., who had been part of the visiting team:

> After evaluating several alternative forms of organizations with corporate attorneys, bankers and members of our Board, the following structure appears most appropriate and easiest to work with internally.
>
> A new corporation will be formed. No name has been chosen to identify it but for the moment we'll call it NECOM Management Company. This corporation will act as the fiscal agent for NECOM which will continue to be a division of the university.

On May 10, 1978, the Trustees voted to the separation, and an independent corporation was established to handle the medical school's funds.[19]

Ketchum sent the AOA a copy of the vote and the incorporation papers. He also replied to each of the other points the visiting team had raised. He stated that the New England Association of Schools and Colleges had assured the College that "we are taking the kind of corrective and developmental steps which the Commission indicates are necessary to full accreditation."[20]

He reported that $850,000 had been raised and that even without a federal start-up grant, the budget indicated that after the first year of class, there would be a deficit of only $54,565 and with it, a surplus of $215,435. He insisted, however, that he would not actually take the state money until provisional accreditation was granted; the AOA would have to accept a letter from the state.[21] He challenged the need to have the faculty in place a year ahead of time.

He also requested the opportunity to be present at the meeting of the Committee on Colleges, when it acted on the visiting team's recommendation. That request was denied, the Committee on Colleges heard the team's recommendation and accepted it. Provisional accreditation was denied.

Ketchum then requested that he and Charles Sauter, D.O., a member of the Board of Trustees, be allowed to appear at the May 20 meeting of the Bureau of Professional Education and present further information.[22] This request was granted, but when they arrived in Chicago, where the AOA was located, they were informed that they had ten minutes. Ketchum protested, and they were given a longer period of time to present their responses to the findings of the team.

But once again, the Bureau upheld the decision of the Committee on Colleges and denied St. Francis College provisional accreditation.

When Ketchum found out, he called Doug Ward, Ph.D. of the AOA for specifics. Ward gave him six stipulations and added one more a couple of days later. The seven were:

--a separate corporate structure;
--separation of assets;
--assurance of space;
--$450,000 of unencumbered funds by July 12;
--basic science faculty identified;
--curriculum and staff identified for first year;
--address the status of the accreditation of St. Francis College.[23]

Once again, Ketchum responded. He wrote that the first two stipulations had been met with the separate financial structure.

To meet the requirement of $450,000, he again earmarked the grant from the state, he secured a loan of $200,000 from individual D.O.'s, repayable over a three-year period with no payment for the first year, and he also set aside $50,000 that they had "on hand."

He compiled the letters and information about the faculty and curriculum, described proposed changes in the use of space, and reiterated what was happening with respect to the accreditation of the undergraduate college.

He also requested an appeal to the Appeals Board of the AOA. The AOA provided for an appeal on any of four grounds—failure to follow established procedures, bias, factual error, and/or injustice.

The request for an appeal was denied. Ketchum called Martyn Richardson, D.O, to find out why. Richardson had chaired the Bureau of Professional Education of the AOA. According to the notes Ketchum made of the call, Richardson replied that the Bureau determined that had the appeal been granted and sent to the Board, it would have still been turned down at its July 12th meeting. By denying St. Francis College the request, the AOA "gave us time to strengthen our position by meeting the 7 requirements."[24]

Richardson and others had in fact supported the new school but felt it had still much work to do before it should open. They recognized the need for a school in the northeast and were fearful that if this one did not succeed, none would. Richardson saw that federal funds were drying up, and he doubted there was energy enough to start over again for the third time if the school in Biddeford went under. So he wrote a document, which was sent to key people in the AOA involved in accreditation, explaining that the Bureau was not so much denying accreditation as calling attention to the work that still had to be accomplished.[25]

But Ketchum was thoroughly frustrated by the process. He sought legal counsel from the Chicago firm of D'Ancona, Pflaum, Wyatt and Riskind and made plans to be represented by an attorney at the Appeals Board meeting on June 28. He drew up an appeal document in which he delineated instances of all four of the AOA established bases of an appeal. He pointed out that the AOA failed to modify its report after receiving further information from the school, that there was nothing in the Guidelines about affiliation with an accredited institution,

and that the requirement of $450,000 by July was not known until late in the process. He pointed to certain factual errors in the report about the financial situation and governance structure. And he wrote that the denial of provisional accreditation was "unjust, arbitrary, and extremely damaging." The osteopathic school had been "led to believe standards could be met and [we] have built, hired, recruited." Finally, inadequate time was allowed to respond: the final report was not available until June 6, 1978; until then they had been working with a draft.[26]

Apparently at that point, AOA lawyers and Robert Gettleman of the Chicago law firm negotiated an alternative: St. Francis College would "forego the right of appeal" since "a Visiting Team can be reconvened and will visit the New England College of Osteopathic Medicine and St. Francis College on or about July 5 and 6, 1978, and . . . the Team's report will be received by the Committee on Colleges and the Bureau of Professional Education in time to be reported to the Board of Trustees at its July 12 meeting."[27]

The team returned to St. Francis College and the Osteopathic School on July 6–7. It then recommended to the Board of the AOA that the New England College of Osteopathic Medicine be granted provisional accreditation. A telephone call relayed the message, and a letter dated August 2, 1973, made it official.[28]

The process had developed into a nightmare for Ketchum and NEFOM, one that had lasted for more than three years. But finally it was over. The New England College of Osteopathic Medicine could admit its first class.

Concluding Reflection

The task of meeting the AOA accrediting requirements had proven to be as difficult and harrowing as the others the institution had faced. The requirements were tough, and many of them were in the process of being met rather than completed. There were also special requirements relative to the particular situation at St. Francis College – its accreditation and its precarious financial status. Clearly the AOA was concerned about what would happen to the Osteopathic College if St. Francis closed, but the Trustees did provide for that contingency with a separate financial structure and a legal note exempting the medical college from any bankruptcy proceedings.

Rodos suggests that in addition to that concern the AOA had three others. One was hesitation about accrediting such a non-traditional program. The "pre-Flexnerian" program model "did not fit the criteria" developed by the AOA.

A second was concern about the faculty. In the absence of a college-related hospital with a teaching staff, both the quality and the long-term availability of clinical faculty could be more difficult to ensure.

A third concern was whether there were too many osteopathic colleges. With federal funds drying up, the colleges would have to compete for increasingly limited resources.

Whether or not the last reason existed, the entire procedure was complicated by a rather appalling slowness on the part of the AOA in articulating clearly and in writing what needed specifically to be done, an equal slowness in incorporating new information into its deliberations, and then a slowness in informing St. Francis and the College of Osteopathic Medicine about the results.

In bringing about creation and accreditation of the medical school, osteopathic physicians, Dr. Richardson and Dr. Strong, both of whom have already been mentioned, were influential. Both were respected in the AOA, and both knew how to work within an institution to gain a desired outcome. Dr. Bates was another; after his death, his memory continued to be influential.

Dr. Charles Sauter was another one who "behind the scene" was apparently a major force. An elderly and ill Massachusetts physician, he was nevertheless active in the work to establish the college, and he and his wife Helen were both on the Board of Trustees of the University. He had been a member of the House of Delegates, and had also been president of the AOA. According to Gene Yonuschot, Sauter commanded the respect of the organization, he knew its politics, and he wanted the school to open. At one point when the AOA had refused to grant accreditation status, he threatened to take the issue to the floor of the House of Delegates if the decision were not reconsidered and resolved more favorably for the College.

Whether or not the New England College of Osteopathic Medicine would have opened without the work of such men as these, as well as others, it is certainly clear that their commitment and influence played a significant role in creating the College.

And finally, the seven challenges had been met. Raising money, renovating facilities, securing a faculty and administra-

tion, developing a curriculum, attracting students, and gaining accreditation had all been accomplished. The New England College of Osteopathic Medicine had become a reality.

1. Philip Greenman, D.O., "Report on Visitation to the New England Foundation for Osteopathic Medicine and Saint Francis College: May 28, 1975, p. 1. [Bergen's files]
2. *Ibid.*, p. 3-5.
3. "Working Paper for Proposed New England College of Osteopathic Medicine," n.d., n.p., no author, Dr. Bergen's files.
4. Taped Interview with Mrs. Shirley Strong.
5. Taped Interview with Lawrence Newth, D.O.
6. Taped Interview with Dr. Gene Yonushot.
7. Letter to William Strong from Robert Brown, October 20, 1975, Ketchum's files.
8. NEFOM Minutes, October 2, 1976, and dean's report.
9. NEFOM Newsletter, July, 1977. [K's files]
10. Taped Interview with Harland Goodwin.
11. Legislative Board, House, Feb. 25, 1978.
12. *Ibid.*

12a. Interview with Alice Kyros.

13. Quoted by Rodos in Letter to Clairborne Pell, Oct. 18, 1977.
14. Letter to Rodos from Pell, March 8, 1978.
15. Letter from Ketchum to Senator Hathaway, Nov. 9, 1977.
16. Letter to Strong from Crowell, June 27, 1977.
17. Ketchum, "Answers to First Draft," May 15, 1978.
18. Letter to Joseph Namey, D.O., from Jack Ketchum May 5, 1978.
19. "Bases for Granting an Appeal to the Decision to Deny Provisional Accreditation to New England College of Osteopathic Medicine."
20. "Answers to First Draft," *op. cit.*
21. Letter to Robert Gettleman from Ketchum, June 29, 1978.
22. Letter to Martyn Richardson from Ketchum, May 19, 1978.
23. Phone call memo, May 22, 1978, 12:30 p.m.
24. Phone call memo, May 26, 2 p.m.
25. Interview with Martyn Richardson, D.O.
26. "Bases for Granting an Appeal. . . ," *op. cit.*
27. Copy of letter to Ward from Gettleman, June 21, 1978.
28. Letter to Ketchum from Crowell, August 2, 1978.

CHAPTER 6

Becoming a University

Lucens et Ardens[1]

–UNIVERSITY SEAL

In September, 1978, the University of New England officially opened its doors. If some thought the name a little grandiose, Ketchum responded in typical fashion: "We'll grow into it!" Just four years earlier, the same Jack Ketchum had advised a worried and harrassed Board of Trustees to close St. Francis College, since the College was not doing anything that couldn't be done elsewhere and perhaps better, certainly with less financial strain. Now, four years later, the College had not only survived. It had become a part of a university. Its program was fundamentally altered, and the downward spiral of enrollments seemed at least to have stopped even if the upward spiral had not yet taken hold. And its creditors were reasonably happy with the financial arrangements.

Nevertheless, enormous obstacles and many tasks still confronted the institution if it was to continue to survive, much less grow into the reality of a university. The two major obstacles that had dominated the last four years remained – money and accreditation. In addition, it faced a major internal responsibility, that of becoming a unified two-college institution. It must overcome the scars of the past and build a program of which it could be genuinely proud.

The autumn began without much fanfare, though with a sense of excitement. The first class of the College of Osteopathic Medicine was finally to matriculate. However, it would not open until October. Because the College received provisional

accreditation so late in July, last-minute preparations, including, for instance, faculty people moving to Maine, delayed the actual opening for a month.

St. Francis College

Three hundred ninety-six students enrolled in the undergraduate college, up a little from the 390 of the previous year, but still not enough to enable the institution to break even on operating costs, much less pay off outstanding loans.

The faculty and administration faced several immediate tasks. They had to make decisions about additional programs, they had to address the enrollment situation, they had to address its accreditation warning status, they had to continue to address the critical financial status of the University, and they had to continue negotiating governance issues.

1. New Programs

The new emphasis of St. Francis College was a curriculum of health-related subjects built on a basis of the liberal arts. A number of new programs were explored that would develop and strengthen that emphasis. Those that seemed most feasible were physical therapy, occupational therapy, nursing, respiratory therapy, chemistry, health services administration, medical records administration, and medical computer sciences.

Physical therapy and chemistry were explored first. Agreement was reached on chemistry, but Ketchum ran into problems again over physical therapy. Faculty members did not want to support it. They questioned whether there was adequate space for it and whether it would attract students. They argued that it made more sense to put limited funds into already existing programs than create new ones, and they recommended financial support specifically for the Center for Managerial Studies.

In April, a faculty vote denied approving the program, and Ketchum wrote to the faculty that a decision "not to support the physical therapy program is a vote not to support the continuing viability of Saint Francis College."

Ketchum, therefore, decided to proceed in a way in which a faculty vote did not apply. He took the program to the Trustees, who approved it. He then assigned it to Professor

Mahoney and an advisory committee to develop, and he created a new school to house it. In a memo to the faculty, April 23, 1979, he informed it that the physical therapy program was to be a "separate entity" from St. Francis College because of reservations expressed by the faculty and because it was different from the other programs.[2]

The Trustees voted to begin the program in the fall of 1980. Mahoney had less than a year to design a curriculum, hire a director, house it, get equipment, prepare a budget, secure a faculty, and initiate professional accreditation procedures. He succeeded and hired Susan A. Bemis, a graduate of the State University of New York at Buffalo, as director. The new program opened with an enrollment of forty-two students.

With the new program, the Trustees created a new college – the College of Health Sciences. It would become the home of other programs in addition to physical therapy. In May 1981, Judith Kimball from Syracuse University was hired to direct an occupational therapy program, and also in 1981, Eileen Bateman, from New York University, was hired to direct a nursing program. The other programs under consideration were either rejected or postponed.

The three new programs, particularly the first two, brought in new students to the University of New England. Physical and occupational therapy proved to be very popular. They also served another function. Because they utilized the science faculties of both the undergraduate and medical schools, they helped to begin to integrate the faculties for the first time. They opened the door for the osteopathic school faculty to be involved programmatically in the rest of the University.

2. Accreditation

Another unfinished task was ending the warning status with respect to the accreditation of the undergraduate college. The problem, of course, was that removal of that status depended in large part on an improved enrollment and financial status. This task, therefore, proved to be rather extended.

In the fall of 1978, a team from The New England Association for Schools and Colleges visited the campus. As a result of that visit, accreditation was extended, but the warning status continued, and the University was asked to provide ongoing reports of its progress. Again in 1983, a team came to the University of New England, and again it maintained its

accreditation and its warning status. In its letter to the University, NEASC wrote that:

> its standards are being substantially met by the University. However, the Commission expressed its deep concern regarding the institution's continued ability to meet the Standard on Financial Resources...[3]

People at the University must have muttered on receiving that letter: "So what else is new!"

3. Addressing the Continuing Instability of the College

The impact of the new undergraduate programs would take a while to be felt. And although enrollments were not continuing to fall, the attrition rate was growing. The number of students who left continued to increase each year.

In the summer of 1979, Edwin G. Walker, Chairperson of the Board of Trustees, wrote his colleagues that 395 students were expected again in the fall, and he concluded: "With luck and diligent effort we can probably finesse through another year, but the conclusion that Saint Francis College is faltering is inescapable."[4]

In response, Public Sector Consultants were hired that summer and made a report the following March.[5] The firm addressed recruitment and retention of students, curriculum, governance, and finances. A major focus of their report concerned recruitment and retention. They found the operations of the Admissions Office "above average" and offered a detailed plan for continuing to improve student recruitment. They also recommended improved counseling and support services and "an aggressive policy to paint up, clean up, pick up and fix up, to enhance recruitment retention and general staff and faculty morale."

Other recommendations included restoring the office of provost to "oversee other academic and administrative officers" and a new college of "life-long learning and special studies." They also entered into the ongoing and still unresolved tenure and governance debate.

Public Sector Consultants recommended reestablishing the position of provost which had been vacant since MacIntyre had left. Without it, the College was suffering. Ketchum had

been urging the Trustees that he could not handle the internal, academic affairs as well as the financial ones, particularly on a part-time basis. Further, the deans of the undergraduate school continued to change. Raymond Kieft was the dean when the University opened in the fall of 1978, but he left and Ray Kenneally became acting dean for two years and then dean until 1983, when Charles Ford was hired first as consultant and subsequently as dean.

The constant turnover and a part-time president left gaps in decision-making and the exercise of responsibilities; it also was unsettling to faculty, staff, and students. Public Sector Consultants found that the turn-over helped to undermine the students' lack of confidence in the institution and was one reason for their transferring elsewhere.

The Trustees accepted many of the recommendations. They authorized the appropriate offices to implement the procedures necessary to retain students. And they initiated a search for a provost. In the summer of 1980, Ted Baker, from the University of Wisconsin, was hired. But after three years, the position again seemed superfluous, and Dr. Baker left to become interim president of another small college.

4. An Attempt that Came to Nothing

One other event occurred during this period relative to the struggle to establish some security and stability. That was the exploration of a merger with Nasson College, another small, private, liberal arts college twenty-two miles away, in Springvale, Maine.

Nasson had been one of the sites briefly considered for the osteopathic school. Now, in 1980, new overtures were made, this time, however, between the University of New England and Nasson.

Nasson had well-kept buildings and facilities. The University of New England had its tremendous location. Both were in critical financial straits; Nasson perhaps was a little worse off than the University.[6] One way to solve the dilemmas of both was to combine, reducing the expense of duplicate operations and enlarging the programs, students, and constituency.

By the following spring, both institutions began to plan for creating a federation, an arrangement in which each would maintain its own corporate identity but operate under one management. It was also a possible first step toward a merger.

Papers were signed in agreement, and Dr. Larry Kennedy, who had a background in mergers, was hired as a consultant for the process.

A Board was created by the Boards of the two institutions, Ketchum was elected Chancellor, and Edgar Schick, President of Nasson, was elected President of the Federation. The development, business, and continuing education offices began to consolidate, and in the fall of 1982, the Trustees of the University began to plan for the consolidation of the undergraduate programs and the legal merger of the two institutions.[7]

Not everyone agreed with the prospective merger, however. According to Kennedy, strong opposition to the merger came from the College of Osteopathic Medicine, fearful that it would divert energies and resources away from the University and actually bring about its collapse. There was also strong resistance from the undergraduate colleges, particularly from the health science faculty.

And then in November, Nasson declared bankruptcy, and the plans all came to an end. This event, like so many others, had proved to be a frustrating experience.

The University of New England College of Osteopathic Medicine

While the undergraduate school struggled to control its own destiny, the College of Osteopathic Medicine had its own challenges to face as it matriculated its first class ever.

Larry Newth, D.O., had done an outstanding job of admissions and had stayed in touch with those selected through the harried days of May, June, and July 1978. The class was somewhat older than an average medical school first year class. Its members came from New England and other parts of the country. They were willing to come to a new and untried program for many different reasons – inability to get in elsewhere (that difficulty, if you remember, was part of the motivation for establishing the College in the first place!); closeness to home; knowing someone involved in establishing the school; the attraction of a new and nontraditional program.

One of the students was Peter Markos from Dover, New Hampshire. In his late 20's, he had done graduate work at Stanford before coming to NECOM. He came because it was in the area, because he knew people who had been involved,

because he liked what he read and heard about its philosophy, and because it was new – it did not have the burden of tradition.[8] He sat on folding aluminum chairs that first year and heard jackhammers as he tried to take notes on a lecture, and at times he wondered if he was getting an adequate education. From conversations with his classmates, he concluded that some of them felt pretty insecure about the quality of their education. But Markos valued the immediate clinical experience that he heard some of the younger students complaining was a waste of time. Going to people's homes with a visiting nurse or physical therapist or working in a sustance-abuse treatment center fit with the claim of osteopathic medicine to be holistic. In evaluating his four years at NECOM, he said he "got all the right basics" and also the encouragement to think of the person as a whole – emotionally, psychologically, economically, and physically – "not just as a person with an interesting disease." Markos went on to a residency in physical medicine rehabilitation at Boston University and became chief resident there, the first D.O. to do this at B.U. His supervising clinician told him that his "training in common sense medicine was so much better than" that of most of the students from Harvard and Johns Hopkins, though he was perhaps a little weaker in the specifics of specialized treatment.

1. Addressing Instability

Administrative turnover also plagued the College of Osteopathic Medicine. Dr. Strong, the first dean of the College, resigned at the end of the academic year, 1978–79, citing reasons of health. Dr. J. Jerry Rodos succeeded him. He served as dean until 1982. He was followed by Dr. Martyn Richardson. In 1985, Richardson became director of continuing education for the College of Osteopathic Medicine, and Joseph H. Walsh, Ph.D., D.O., became its fourth dean.

The continuing turnover was unsettling for students and faculty, but the conflict surrounding Rodos' leaving was particularly damaging.

In the spring of 1982, Ketchum announced to the Trustees that Rodos' contract would not be renewed. There had been continuing sharp differences of philosophy between the two.[9] There were also charges on both sides of financial mismanagement.

The situation became increasingly tense. According to Dr. Bergen, twelve of the most influential D.O.'s and NECOM directors met in Bergen's office on two different evenings to try to mediate the differences between Ketchum and Rodos. But they were unsuccessful, and finally Rodos was fired.

Many of the physicians were deeply upset by the action. Rodos was very well respected and liked by students, faculty, and many others in the profession. Several D.O.'s in Portland met at a restaurant there to explore the possibility of moving the Osteopathic College from the University in Biddeford to Portland. Bergen was "shocked" at the meeting and protested it, and the idea was eventually dropped, but the bitterness remained for a number of years. Arthur Van Derburgh, D.O., pathologist at the Osteopathic Hospital of Maine in Portland and instructor in pathology at the College, recalled "Rodos' firing was a demoralization that about destroyed the school."

Accreditation

The College of Osteopathic Medicine continued to struggle to meet the challenge of accreditation. During the first three years of its existence, site teams from the AOA periodically visited the campus. Following an early spring visit in 1979, the Committee on Colleges made some additional requirements, including increasing the basic science faculty to fifteen, developing a policy and process for continuing medical education, and securing a full-time director of preceptor training.

Ketchum replied that he saw no difficulty in complying with those, but he objected to statements in the letter he had received from the AOA. He quoted the statements: " 'The relationship between the University of New England and NECOM is primarily that of landlord/tenant' and 'The autonomy required for a professional school to function dictates this relationship.' " Ketchum commented in clarification: "It is true that NECOM does have a tenant relationship with the University in regard to its building. However, the much more predominant and important relationship is that of NECOM as a college within the university system. The Board of Trustees of the University of New England is the final institutional authority and is responsible for the operation of NECOM."[10]

From the perspective of the AOA, however, the more distance between the two institutions, the better. On November

29, 1981, a team from the AOA once again came to the campus to determine whether to grant full accreditation. They found it necessary to list "two continuing" and "eight new" requirements on the University and Osteopathic College. Among others, those included:

- sending copies of legal documents to the AOA;
- examining the number and hours of the clinical faculty;
- examining the contract with UNE for services;
- requiring the NECOM Board to review what is necessary for it to be the fiduciary and governing body of NECOM, including "a complete re-examination of the undue delegation of the Board's authority and responsibility to the UNE Board."
- requiring the NECOM Dean to have managerial control over finances;
- setting up a permanent storage of student records."

Several of those requirements reflected the persistent struggle over finances and structure. In a letter to Douglas Ward of the AOA, for instance, Howard Collier, who had been part of the team, wrote that UNE was broke and "becoming 'more broker.' "[12] It seemed clear that the AOA wanted more autonomy, more control by the NECOM Corporation over the finances and policy of the Osteopathic College.

The blow came in February. The AOA informed Ketchum that the Committee on Colleges recommended that the College receive accreditation so the first class could graduate but that it be put on private probationary status.[13]

The first class was able to graduate from an accredited college of osteopathic medicine, but the accreditation battle continued. A team came again in September, 1982, to see if "the College had responded adequately and appropriately to the requirements placed on the College by the Bureau of Professional Education in January, 1982."[14] The team reported that it found little change in the UNE management structure; that "no apparent steps have been taken by the NECOM Board to accept a greater role in the management of NECOM affairs during the last six months"; that there was evidence of "further financial deterioration" of the University; and that there was a new vice president of finances, of whom it was "too early to tell if he will protect the integrity of NECOM funds and programs as he serves a variety of masters." The report also included an allusion to "improper actions" on the part of Ketchum.[15]

The team recommended the continuing of private probationary status.

In response, Ketchum drafted a position paper charging that in effect the conclusions of the team were either inaccurate or unjustified. The finances of NECOM had not deteriorated, though those of the undergraduate colleges had. The management structure had not really changed. He challenged that there was not any "undue delegation of authority by the NECOM Board to the UNE Board"; the NECOM Corporation was the fiscal authority only and it remains that. He protested that the allusion to the vice president for finances contained "an unfair implication on his professionalism." He asserted that the requirements "have been fulfilled to the best of our knowledge." And he concluded that the judgments of the visiting team report "are not reflective of the present status of the University of New England College of Osteopathic Medicine." Further, "the University has responded in depth to these concerns . . . [and] the responses have neither been challenged or acknowledged by the Visiting Team." Finally he charged, "we believe this action unnecessary and the New England College of Osteopathic Medicine has been seriously disadvantaged by the harm done its reputation."[16]

He was also upset by the allegation of "improper actions." The reference was apparently to a loan that the NECOM Corporation had made to the University to help with a particularly tight "cash-flow" situation the preceding years. The loan had been agreed to by the Corporation and the University Board, with a schedule for repayment. He had explained the situation, but the connotation of something improper apparently still remained.

So, once again, he turned to legal help. He engaged Joel C. Martin, an attorney with the Portland, Maine, firm of Petrocelli, Cohen, Erler and Cox. In April, 1983, ten people from the University flew to Chicago. They included, among others, Bergen, Brown, Richardson, Ketchum, and Kennedy for an "informal meeting" with AOA personnel.

Apparently the meeting was productive. In a letter to the attorney, dated May 6, 1983, Ketchum wrote that they had an "informal indication that by going through an entirely new visit and evaluation, . . . we will come out with an unqualified accreditation." There is even, he said, "some assurance that the visiting team will be entirely new."[18]

In September, 1983, a team with some new members did visit the University, and in December, the Committee on Colleges recommended full accreditation with private probationary status and another visit in March, 1984. At that time, the College was given full accreditation.

Becoming One University

Throughout the years from 1978–1982, relations often remained cool among Ketchum, the St. Francis faculty, the COM faculty, and NEFOM. The St. Francis faculty was engaged in intermittent conflict with the president over issues of authority, policy, and decisions about the use of money, but also over decisions made in light of financial constraints. They resented that faculty people were fired at St. Francis but new ones were brought in for the medical school. They resented the disparity in salaries between the two faculties. And now with the establishment of a second undergraduate college, there was often tension between the old and the new faculties. It had been a difficult ten years—program erosion and change, the identity of the college transformed, the instability of admissions and retention, the threat of bankruptcy, and the precarious funding situation.

Similarly, in the Osteopathic College and in NEFOM there was a contingent who still thought the college should be autonomous and should be moved closer to the Osteopathic Hospital in Portland; there was fear about the financial situation of the University, and there was resentment that NECOM was "carrying" St. Francis.[37]

1. Achieving Stability

And then, beginning with the fall of 1983, the tide began to turn! Undergraduate admissions started to climb. Four hundred forty-eight students were enrolled in the undergraduate school.[38] In addition, 283 were in the College of Osteopathic Medicine.

In the same year, the University went from a quarter million deficit to a surplus of $40,000. For the next three years, it experienced the thrill of a balanced budget. The administration began to restore what had been cut in salaries and benefits and then to raise the salaries.

Also in the same period, the administration began to stabilize. A young consultant, Charles W. Ford, Ph.D., began working with the University one week a month as a dean. In the spring of 1983, Ketchum indicated that he wanted Ford to stay on as a full-time dean.[19]

Ford was well-qualified for the position. He had taught English at the State University of New York at Buffalo while working on his doctorate in higher education. He had been

part of a New York state-wide project on teacher-education for business, industry, and health professionals. He had been a Peace Corps official in Ghana. He was a consultant in health education. And he was impressed by what he found at the University – an "abiding faith in the institution" and by the concrete verification of that faith in rising enrollments. He agreed to stay as dean of both undergraduate colleges, if the faculty also agreed.

The faculty did, and Ford went to work with the goal of simultaneously "turning the undergraduate schools around and developing the University."

At that time, the University had two libraries. Ford reduced costs by creating one university position, and hired Andrew Golub as librarian who merged the two libraries. He hired Barbara Hazard as dean of students for the whole undergraduate program. He worked with the faculty on a faculty senate document. He chaired a committee to develop a long-range planning document.

And he did not leave. He came with the intention of remaining dean for a long time; he had decided several years earlier that being a dean was "the best of all possible worlds."

With enrollments up and finances and administrative personnel becoming at least a little more stable than they had been, the University turned to accreditation issues with zest, notifying the New England Association of what had been happening. Again, the response was good news. At its 1986 visit, the NEASC re-affirmed its status as fully accredited for the next ten years. Chretien summarized the significance of that judgment: "We made the most progress of any school in the Northeast in the last three years. We thought the best we could do was get it for five years, but we got it for ten. This was unheard of!"

2. Restructuring the Administration

The University took major steps toward becoming both a single institution and a financially-stable one in the hiring decisions made during this period. Larry Kennedy was hired first to negotiate the merger with Nasson, and then when that fell through, he stayed on as vice president, in charge of development and finances.

Putting the University on a stable financial basis demanded more than attracting students. As long as it was, according

to the phrase, "tuition-driven," it would remain extremely vulnerable to even small fluctuations of student interests and trends. Financial security depended on income other than tuition; it meant contributions and eventually an endowment.

One of Kennedy's first responsibilities, therefore, was to establish a good development office. Over the past several years, the current office had also been subject to continuing turnovers, and the faculty had become suspicious and weary of the whole issue of development, seeing the office a drain on, rather than a resource for, the University. Kennedy had to turn that perception around. He hired Roger Sullivan as vice president for university relations. Sullivan had a background in fund raising and public relations in academia and human services.

In addition to going after major gifts, however, the administration decided that it was very important to support the faculty in its research and development and hired Harland Goodwin, the former state legislator, to work with the faculty on grants and government contracts. Goodwin assisted the Osteopathic College faculty to apply for and receive an Area Health Education Grant to work with the five northern rural counties of Maine and the three reservations there to develop a regional health training and delivery program. "We shouldn't have gotten it," observed Sullivan. "We were too small and too new—but we did."[20] Such tangible results not only provided the College of Osteopathic Medicine with funds to develop a much needed program. They also helped to ameliorate some of the objection to spending money on administration and helped the two colleges to see themselves as part of a single system.

The first major gift also involved the College for Osteopathic Medicine, or more accurately, it involved Bergen. It was a $½ million gift for a Health Center for clients from both the wider community and the University and a clinical training site for students. Sanford F. Petts was a patient of Bergen's and at the D.O.'s inquiry, gave the University the money.[20a]

3. Complete Merger

And then, a further major step in becoming one university took place in 1987. The University and the College of Osteopathic Medicine merged fully. The corporation of the Osteopathic College voted to merge with the University and

thus end its separate existence. That decision had been part of the long term planning, but it was precipated earlier than intended by the federal government. The government passed legislation that granted a substantial discount to those who paid off their HUD loans before October 1985. The University, of course, still had a $1,425,000 building debt from HUD. Ford and Kennedy urged Ketchum to find a way to pay the debt. The only way that could be done was for the Osteopathic Corporation to pre-pay its lease on Stella Maris. Negotiations of that possibility opened the way to explore merging the two Boards. After considerable discussion, the merger was agreed to, although there was resistance on the grounds that the separate corporation had been a requirement for accreditation. Ketchum challenged that position: the separate corporation had been St. Francis' response to the requirement to make the Osteopathic College's finances separate and secure. The correspondence and minutes indicate that St. Francis first proposed the separate corporation, and then the AOA included it as a requirement.

Despite resistance, the negotiations continued. The By-laws were amended to ensure that at least twenty-five percent of the Board of the University would be members of the osteopathic profession and that at least 75 percent of those would be D.O.'s with degrees from a college approved by the AOA. On February 28, 1987, structurally and administratively, the University became one institution.

The tide had turned; the University seemed now to be in charge of its life. It was time for one more major change. In 1984, Ketchum resigned with the understanding that he would chair the Board of Trustees.

That decision opened up a new vacancy to be filled. The Trustees appointed a search committee that first looked internally for a candidate. Ford decided he could do a good job and applied. He was selected, and in 1985, the University gained its second president and first full-time one.

Kenneally once again occupied the dean's office until another person could be found. In 1985, Michael Morris was selected.

Finally, symbolizing how far the University had come in the healing process, in 1986, the two undergraduate colleges merged. The current undergraduate college is now simply the College of Arts and Sciences.

4. Symbols of Change

One consequence of the existence of three colleges was that each one had its own seal and colors. The College of Osteopathic Medicine had a blue and white seal. The College of Health Sciences had a blue and green seal. And the College of St. Francis had the original red and gold seal.

Roger Sullivan, who had come to the University in 1983 as the new vice president for university relations, had the responsibility of creating one seal and one set of colors out of three. He used the oldest seal, that of St. Francis College, as the base, and followed the established protocol for changing official seals to create a seal that reflects the University. The result is the following:

On the top left are a lamp of learning and French and Canadian symbols of the Franciscan heritage. On the top right is the seal of the College of Osteopathic Medicine. On the bottom right are the pine cones of Maine. And on the bottom left are the river and spinning wheel, symbolic of Biddeford. The motto, *Lucens et ardens*, is the old St. Francis one, and the colors are burgundy and burnished gold. The Board approved both the seal and the colors.

A second symbolic event concerned a sign in front of Stella Maris. A gift from the first graduating class of the Osteopathic College, it was the College's seal in blue and white. When workmen came to make a sign at the edge of the campus identifying the University, Dr. Kennedy asked them to redo the sign in front of Stella Maris exactly as it was but in burgundy and white. Sullivan was away while the actual work was done, but when he returned his phone began ringing with protests. Some people were convinced that it had arbitrarily been changed (in addition to the color) and they would not take Sullivan's word for it. Fortunately, there were photographs of

the old sign and the new, and inspection verified that it was exactly the same sign, now in the official colors of the University.

The University had also created stationery to reflect the new institution. For several years, the Osteopathic College continued to use its own, but finally it too began to use the University letterheads. "That was a real victory" for the University, according to Sullivan.

Another symbol, however, still remains an issue. That is a shrine on campus that used to house statues of St. Francis and the Virgin Mary. The statues have been removed, and the shrine stands empty. There is resistance, however, to tearing the shrine down, particularly among some of the faculty who were at the University when it was a Franciscan high school and college. The shrine is in a very public spot, and according to Sullivan, "we can't afford to transmit false signals," *i.e.*, inadvertently lead people to think the University is still a Catholic college when it is not. At the same time, since it is part of the history there is strong pressure to keep it and do something creative with it, but there is not yet clarity about what the shrine might currently symbolize.

In ten years—from 1978 to 1988, the University of New England had moved from existing primarily on paper to a structural, administrative, and programmatic reality. It had also survived and was beginning to grow financially. Enrollments continued to rise at the undergraduate level and continued to meet expectations at the Osteopathic College. The debt still existed but had been significantly reduced. The faith and stubborness of those who had seen it through the worst of times had been vindicated, at least for the time being. There was no guarantee about the future, but there was at least a substantial grounding for their hope.

1. Motto of the seal of the University of New England. It is translated "light and bright' and points to the "University's mission to enlighten the minds of students."
2. Faculty Assembly Minutes, Feb. 27, Apr. 30, May 23, 1979.
3. Letter to Ketchum from Gordon S. Bigelow, Commission of Institutions of Higher Education, NEASC, July 29, 1983.
4. Letter from Walker to the Board, July 6, 1979.
5. Public Sector Consultants, *Report to the President and Board of Trustees of the University of New England*, March 14, 1980, unpaged.
6. Taped Interview with Dr. Larry Kennedy.
7. "Resolution," Board of Trustees, UNE, September 14, 1982.
8. Taped Interview with Peter Markos.
9. Taped Interview with Arthur Van Derburgh, D.O.
10. Letter to Ward from Ketchum, May 11, 1979.
11. "Position of the UNE on the Continuation of Accreditation Probationary Status for Its College of Osteopathic Medicine," January 29, 1983.
12. Letter to Ward from Collier, December 26, 1981.
13. Letters to Ketchum from Ward, February 3 and 15, 1982.
14. "Memo in Response to Visiting Team Report," Set. 12-14, 1982.
15. "Position of the UNE . . .," *op. cit.*
16. *Ibid.*
17. Minutes, Board of Trustees, UNE, September 12, 1981.
18. Letter to J. C. Martin from Ketchum, May 6, 1983.
19. Taped Interview with Dr. Charles Ford.
20. Taped Interview with Roger Sullivan.
20a. After Petts' death, the gift was challenged by his heirs. The University actually received all but a small percentage of the original sum.
21. "Agreement and Plan of Merger between the University of New England and the New England College of Osteopathic Medicine."

CHAPTER 7

Toward the Future

Dangerous memory has two dimensions, that of hope and that of suffering.[1]

–SHARON WELCH

In the nearly fifty years of its existence, what began as a *collège séraphique* has gone through fundamental and traumatic changes to become the University of New England. Now, it has reached its first plateau as a University. Some of its fierce struggles, at least for the time being, are over.

In 1984, representatives from throughout the University came together for the first time to identify its mission, its goals, its accomplishments, and its tasks. Faculty, administration, NEFOM board, the corporation of the College of Osteopathic Medicine, and University Trustees, and students engaged in a process of analyzing, dreaming, and planning. In January, 1985, the Trustees adopted the document. Entitled the "Long-Range Planning Report," it lists the accomplishments of the University to date and outlines its hopes and plans for the future.

The "Report" lists the achievements of the last decade, including:[2]

- –the creation of a university;
- –establishment of the College of Osteopathic Medicine;
- –new degree programs in physical therapy, occupational therapy, nursing, medical technology;
- –an emphasis on health promotion and disease prevention in the curriculum and University milieu;
- –minority recruitment and early entry programs;
- –a revamped business degree program;

– a balanced budget of $13.5 million;
– generation of nearly $35 million in the economy of southern Maine;
– debt reduction;
– movement toward pay equity and a university-wide benefit system.
– general improvement of facilities;
– establishment of the Sanford F. Petts Health Center;
– deferred maintenance program;
– a faculty senate and tenure document.

The achievements serve as a basis for identifying continuing and new opportunities and responsibilities. Those included:

– gaining clarity about its own identity;
– continuing to become one university;
– stabilizing its financial base;
– improving the physical plant;
– increasing its support for faculty professional growth; and
– developing curriculum.

This last chapter will examine steps already taken in several of these areas and then conclude with a proposal about the role of the University's past in shaping its future.

Long Range Planning
1. Identity

The Long-Range Planning Report named the identity of the University as a major issue. What should the University be and become?

The University of New England is a secular institution providing both liberal arts and professional education on the undergraduate and graduate levels. Its professional curriculum is oriented toward health care, the biological sciences, human services, and business. But that focus is not the core of its identity – at least to some at the University. President Ford spoke emphatically to that point. "I don't want it to be a health-science university," he said. "I think that's a mistake – a mistake in terms of curriculum, . . . in terms of identity . . . in terms of program."

What should it be? Ford's answer was that it should be "education for life, not education for careers."[3] It is, after all, a university, not a vocational, technical school.

To say that it is education for life is, of course, only to begin to address the question of identity. Whose life? What kind of life? And what kind of education is necessary "for life?"

The undergraduate College of Arts and Sciences has begun systematically to seek concrete answers to those questions. The academic year of 1987–88 was set aside as a year of study to "crystallize the vision" of a "unique and distinct core curriculum."[4] Nine separate but related issues were selected for study and recommendations:

- the learner, including both the individual and groups, *e.g.*, women of diverse ages, adult men, foreign women and men students;
- communications, including writing, speaking, and interpersonal skills;
- critical thinking;
- environmental awareness;
- experiential learning;
- leadership, both organizational and personal skills;
- research;
- social-global awareness; and
- values.

For a year, the faculty has been dreaming, investigating, and talking about those nine areas. They are now in the process of drawing up recommendations for addressing each area throughout the life of the college.

The areas chosen offer significant clues about the life for which the University seeks to prepare students and thus something about its present identity. These areas include, for instance, an understanding of environmental, social and economic issues and the abilities to exercise leadership and communicate in a variety of modes. In educating students for life, the University will to some extent continue its Franciscan and Catholic traditions of concern about social wellbeing and personal values. It recognizes that students are diverse and not simply carbon copies of a traditional white male student, and it is committed to attracting a pluralistic student body.

2. Integration

A second major challenge the "Report" identified was becoming one institution. Many steps have now been taken toward that goal—hiring people to fill university-wide positions, establishing university-wide committees, creating a faculty

senate with faculty from both colleges, eliminating two corporations, utilizing the resources of one area in another, moving toward pay equity and a university-wide system of benefits, articulating a mission statement with consistency and developing programs in light of that mission, creating a university seal and stationery, and establishing university-wide events and rituals, involving the entire university in long-range planning, and university-wide staff luncheons. These are steps that integrate the disparate components of the University into one and help to engender an identity with and loyalty to the institution as a whole.

In this process, there is one area that still needs considerable attention. That is the liberal arts component. The liberal arts faculty is the most distant from and most distanced by the direction the University has taken. Once the center and *raison d'etre* of the College, it is now one component among others and relatively marginal to those others. Its faculty is also the most senior in terms of years at the University, and many are among the senior faculty in terms of age. All of those factors can further isolate the Division of Liberal Learning from the rest of the University. Some of the marginality and isolation will simply require more time to be overcome. It may also be that working together on "crystalling the vision" will help to engender a new sense of power over its own life on the part of the liberal arts faculty.

3. Stability

The "Report" identified achieving stability in the University as a critical goal. Stability involves bringing into balance the size and quality of the student body with a financial base, physical facilities, and workable programs. A part of accomplishing this is reaching and then levelling off with about twelve hundred students (full time equivalent). That number is divided into a projected total enrollment of eight to nine hundred in the Bachelors' and Masters' programs by 1994–95 and 300–400 osteopathic students per year, space permitting.

Achieving stability also includes a capital funds and major building campaign. One goal is to receive seven percent operating income from gifts. Another is to erect several new buildings. Since the lack of facilities for students had been a factor in the high attrition rate and an obstacle to NEASC accreditation, improved facilities are urgently needed. The

building project includes a campus center with a gym, pool, bookstore, meeting rooms, and lounge, on which construction was started in 1987; an expansion of the library to include a large meeting room; a sewage treatment plant; and, improvement in athletic fields and parking. The plan also includes making all buildings and facilities handicapped accessible.

A final part of that stability is what President Ford calls *vertical integration.* Vertical integration is a concept that emphasizes expanding with new levels of degrees in the same or related programs rather than adding unrelated new programs. It means, for instance, adding a Master's degree to the physical therapy program, building on the faculty already in place, adding a master in social work degree to strengthen human services offerings.

4. Becoming a Regional University

Finally, still another goal identified by the "Long Range Planning Report" is that of becoming a regional university – the University of *New England.* In accomplishing this task, the University is pursuing three major avenues. One is to establish and strengthen programs that meet a regional need. The second is to seek board members who represent New England interests. The third is to target admissions to select populations within the region.

Remembering and Envisioning

As the University moves into the next decade of its existence, how might its past shape that future? I wish to conclude with a suggestion about how to answer that question. Specifically, I wish to propose the following: MEMORIES OF PAIN AND EXCLUSION, OF STRUGGLE AND RESISTANCE, AND OF ENVISIONING ALTERNATIVES BECOME PRIMARY SOURCES FOR DETERMINING THE UNIVERSITY'S IDENTITY AND PROGRAM.

1. Dangerous Memories

Such memories are what liberation theologians call *dangerous memories* because they keep alive the reality of violence and oppression in the world. Such memories are painful and the

temptation is to want to forget them, to hold on to and celebrate those memories that are more obviously positive. But the University is especially fortunate in having as a major part of its heritage these dangerous memories.

Why are dangerous memories so important? To understand that claim, think for a moment about the lives of people of color in this country. Many families remember stories of pain and struggle. Religious and educational institutions and action organizations remember and create, honor, mourn and celebrate the stories of slavery and segregation, the day-to-day resistance, and the rich culture that emerged in spite of and through trauma and struggle. Although slavery was ended, people of color still live with its legacy and with the presence of racism that continues to exclude them and their culture, disproportionately impoverishes them, and murders them in this country and in other areas of the world. Dangerous memories are a necessary part of education for life and for jobs and careers, both for an understanding and appreciation of a particular heritage and for their current survival. They also, of course, continue to remember and to learn about the dominant white culture again in order to survive and then to appropriate aspects of it carefully and selectively. Black people would gain a wholly false and destructive education if it were simply or even primarily one of the dominant white culture.

Dangerous memories are important also to the University now not because its immediate survival depends on them but because the survival of life depends on them and because they challenge the very meaning of education.

The survival of life depends on them because the violence and oppression still exist and none of us, dominant or oppressed, have the luxury of pretending it does not exist. The earth is a fragile, interdependent biosphere whose destruction comes daily nearer. And in the meantime, those in positions of power and dominance continue to exploit, harass, and do violence to the rest of the world.

Dangerous memories also challenge the meaning of education. They challenge both its content and its context. Dangerous memories confront us with the question of whose voices, whose culture, whose wisdom counts as appropriate subject matter for education? The allopaths said to osteopaths and Yankees to Quebecois, "your voices don't count; what you say is untrue or unimportant." Is that now to be said of women of all colors and men of color, of peasants and Indigenous people, and of the earth?

Equally, they ask where does one learn – in the midst of struggle, on the sidelines, in support of the dominant culture? Osteopathic physicians and Quebecois had no choice but to pursue knowledge in the midst of struggle. How will that question be answered now?

Those challenges can be made more concrete by asking four further sets of questions.

1) Whose stories are being remembered now in the curriculum and program of the University? For instance, how can women's stories, the stories of Indigenous peoples, the stories of all who have suffered and struggled become a part of its program? On what grounds is the inclusion in the curriculum of dominant voices justified? Through whose eyes is the *Republic* of Plato read? Economic principles articulated? Business management procedures explored? To what extent are the students at UNE being given the opportunity to hear and see, to understand and share the pain and struggles and resistance that is intrinsic to the culture of the majority of the world's peoples and of the earth itself?

2) To what extent are the lives and aspirations of UNE students connected with the lives of the majority of the world's people and the earth? For instance, to what extent are studies in business set in the context of patterns of the business and industrial consumption of non-renewable resources? To what extent are questions raised about the use of medical technology in this country, with its consumption of non-renewal resources, its use of energy, and the waste it generates?

3) The Franco-Americans and the osteopathic physicians of a century ago had their own visions of what ought to be. To what extent are visions of alternatives being nurtured today at the University? Are there ways to experiment with moving toward those visions? For instance, do nursing students ask, in a just and desirable future, what would nurses do? What would health care look like? What would child care be like? What would business be like? Similarly, what resources do the cultures of non-western peoples provide for a just and more healthful society? To what extent do osteopathic students learn about approaches to health and health care in China or Africa, or other approaches in this country that challenge the dominant approaches?

4) To what extent is study related to action? New insights, new perspectives, new understandings of what is *true* emerge when one's context is surviving and resistance instead of isola-

tion from those realities. To what extent does "study" occur outside the classroom in the midst of the life for which the education exists?

2. Other Memories

There are many other dimensions of the University's past which are also important and rich, particularly if they are remembered in relationship to its dangerous memories.

For instance, the past includes many values that should be remembered and used to shape the future. They were values referred to over and over by those I interviewed, and there is strong commitment to making them a part of the University's future.

Concern for the wellbeing of individuals is a legacy both institutions bring to the University, although expressed and understood quite differently. The Franciscan concern was, variously, spiritual, cultural, and physical. St. Francis denied the body to the point of abuse, but he had a deep and pervasive love for the rest of creation and was profoundly concerned about the soul of the individual. The Franciscans at Biddeford held a somewhat mellower attitude toward the body and demonstrated a spirit of care toward individuals and a relative openness to the rest of creation that, in the '60's, was quickly channeled into a commitment to work for the wellbeing of the whole physical/spiritual realm of creation. Similarly, Still demonstrated a commitment to the body—the whole of the body—and to its own healing possibilities. Later doctors of osteopathy have broadened that commitment to include the individual in her/his social and physical environment.

Commitment to other marginal or outcast groups, even though it was a selective commitment, is another obviously important value. Still admitted white women and women and men of color into the osteopathic profession from its beginning. Francis preached to the birds and sang to the sun and the fire. Franciscans lived lives of simplicity, and the Franciscans of Biddeford lived among an ethnic group that was marginal to the wider culture.

Outreach can take the form of what President Ford calls responsiveness to need.[5] One out of four people in Maine, he pointed out, are functionally illiterate. The aging population is significant. How might the University respond to these situations?

Friendliness is still another important part of the college's legacy of value to the future. One of Kenneally's wishes for the future was that the students would continue to get individual attention.[6] President Ford mentioned the friendliness of the University as very important to him and to the identity of the school.

One final value in the University's past is risk-taking. "I hope we never become so rigid we can't let go of teaching bloodletting and instead include acupuncture!" was Dr. Bates' (Associate Dean of UNECOM) way of putting it.[7] Other people I interviewed said it more prosaically perhaps, but they agreed that the willingness to experiment, to take risks was important and should remain a part of life at the University.

In addition to values, there are many themes of importance from the University's history – its French connections, the Franciscan legacy, the osteopathic legacy itself. The last one, of course, is very much alive in the osteopathic college; the other two suggest particular program emphases the University can develop.

All of these dimensions of the past are or can be vital contributions to shaping the future. Without their grounding in dangerous memories, however, they can become superficial. The value of friendliness, for instance, can become parochical and ingrown, leaving students ill-prepared for the hostilities and resentments of others both in the University and in the world. Out-reach can become a patronizing service that seeks to help those marginal to the dominant society but does little to challenge the causes of marginality. A peace studies program as a way of remembering St. Francis can become one option among others and marginal even to the life of the University. But if those dangerous memories are providing resources for the overall development of program and identity, then these other memories gain in power and vitality in the life of the University and the future of the world.

3. Our Story

Finally, it is important that the stories of the past become the University's memories, not simply the memories of two different institutions. In changes as traumatic and crisis-filled as the ones were that led to the creation and development of the University of New England, there is inevitably hurt, resentment, and enmity as well as conflict and resistance. For

instance, in my interviewing, I sensed unresolved pain about ending the Catholic connection of St. Francis, pain associated with having to give up important symbols of that connection – statues and the shrine. If the University can claim that part of the story as part of its story, not just of some of the St. Francis faculty and staff, the decisions to be made may still be difficult, but they become *our* decisions rather than *their* decisions.

In 1988, the University was ten years old.

At ten years of age, its vision is one of excellence, of doing a few things well, of turning out "good plumbers and good philosophers."

At ten years of age, it knows the struggle for survival and the need to remain flexible and tough – to adapt and also to take risks.

At ten years of age, it has a richly textured and value-laden heritage of both suffering and resistance and a watchful grounding in the present.

If it can hold those experiences and resources together, the University of New England has an opportunity to offer an innovative, thoughtful, and challenging liberal and professional education. Equally, it has an opportunity to help create a more liveable region and world.

1. Sharon Welch, *Communities of Resistance and Solidarity: A Feminist Theology of Liberation* (Maryknoll: Orbis, 1985) p. 36.
2. "Long-Range Planning Report," January 19, 1985.
3. Interview with Dr. Ford.
4. "Crystallizing the Vision," College of Arts and Sciences, September, 1987.
5. Interview with Dr. Ford.
6. Interview with Dr. Kenneally
7. Interview with Dr. Bates.

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