If These Stones Could Speak

The Phenomenal Growth of Fairfield University's Campus

by

Joseph F. MacDonnell, S.J.
Professor of Mathematics

FAIRFIELD UNIVERSITY
The original seal of Fairfield University of St. Robert Bellarmine
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INTRODUCTION

The founding and development of Fairfield University is a fascinating story of faith, imagination and courage - one that, in large part, lies within the stones of its buildings. If only these stones could speak, they would make a fascinating and moving story easier to tell. This is not meant to be a history of Fairfield University, but rather a chronicle of the remarkable physical growth our campus has experienced during the short span of half a century. Fairfield University's founders were courageous dreamers who thought big. They had confidence in themselves and were quickened by their Faith in God.

The video, If These Stones Could Speak, was produced by the Fairfield University Media Center (Copyright 1996). Rev. Joseph MacDonnell, S.J. provided the research and hosted the 30-minute program. The program was produced by Dr. Ibrahim Hefzallah; Production Coordinator, Karen Connolly; Director, Brian F. Merry; Production Assistant, Michael J. Cotter; Editing, Karen Connolly and Brian Merry. The program includes recent footage of Fairfield University as well as archival film footage and stills. A copy of the program has been placed with the Nyselius Library.
The Society of Jesus was founded in 1540 by Ignatius Loyola and since then has grown from the original seven companions to today's 24,400 members who work out of 1,825 houses in 112 countries. The Jesuit order is renowned for its numerous saints (43 canonized Saints and 285 Blesseds), for its scholars in every conceivable field, for its explorers and missionaries, but especially for its schools. Jesuits were called the schoolmasters of Europe during the 16th, 17th and 18th centuries, not only because of their schools but also for their pre-eminence as scholars and the thousands of textbooks they composed. During their first two centuries the Jesuits were involved in an explosion of intellectual activity, for the most part focused in over 740 schools - virtually all of them subsidized and tuition-free.

Then suddenly these were all lost in 1773 when Pope Clement XIV yielding to pressure from anti-Jesuit elements in the Bourbon courts of Europe issued a document suppressing the Society of Jesus. He did not accuse the Society of any wrongdoing, but he feared the loss of his Papal States, anticipating that other European countries would follow the example of Henry VIII of England who abandoned the Catholic Church and took his whole country with him. The pope lost his Papal states anyway and 23,000 men dedicated to the service of the church were disbanded, their property and schools sold or made over into a state controlled system. Their libraries were broken up and the books either burned, sold or snatched up by those who collaborated in the Suppression.

The Society was restored 41 years later in 1814 by Pope Pius VII. Although many of the men had died by then, the memory of their educational triumphs had not, and the new Society was flooded with requests to take over new colleges. In France alone, for instance, 86 schools were offered to the Jesuits. Since 1814
the Society has experienced amazing growth and has since then surpassed the apostolic breadth of the early Society in its educational, intellectual, pastoral and missionary endeavors.

Today there is an extensive worldwide network of Jesuit schools educating one and a half million students. There are 90 Jesuit colleges in 27 countries. Here in the United States the 28 Jesuit colleges and universities have over a million living graduates. There are also 430 Jesuit high schools in 55 countries. In these schools the Ignatian system of values has attracted exceptionally competent lay faculty as well as highly qualified students. They form a Jesuit network, not that they are administered in the same way or by the same person, but that they pursue the same goals, and their success is evident in their graduates, very gifted women and men.

3,200 students from 110 countries study at the Pontifical Gregorian University. It was founded in 1551 by St. Ignatius.
Jesuits were among the earliest Europeans to settle in the Americas, arriving in Brazil in 1549. They are celebrated in commemorative stamps as the founders of Salvador in Bahia in 1549, of São Paulo in 1554 and Rio de Janeiro in 1565. Their schools grew rapidly so that by 1578 Jesuit colleges were granting advanced degrees. Later in what is now Paraguay they established 55 settlements which were run for and by the 113,000 Guarani Indians. These settlements thrived from 1607 to 1767 when suddenly they were destroyed by the Spanish slave hunters in collusion with King Charles III of Spain.

In North America Jesuits preceded the Pilgrims by more than a decade. Records show that the first Catholic priest to arrive in Connecticut was the French Jesuit Gabriel Druillettes, S.J. In 1651 he came to New Haven to plead with Connecticut's colonial authorities for favorable treatment of his Christian Abenaki Indians. Msgr. Thomas Duggan in his book *The Catholic Church in Connecticut* claims that "he was the first to celebrate Mass within the confines of Connecticut." [Duggan, 1930, p.3]

The *Connecticut* colony was named after the river which flowed from Canada to the Sound, forming a natural border between Vermont and New Hampshire and boasting of 23 tributaries. *Connecticut* meant *long river* in one of the native languages. Fairfield also was well named, for it is a beautiful coastal community over 350 years old. Begun in 1639, Fairfield was one of the first towns established by English settlers. Elizabeth Schenk's book, *History of Fairfield*, describes Fairfield's early days when whales and porpoises swam in the sound which, it is reported, froze in some winters enabling citizens to walk over to Long Island. Fairfield was founded in 1639 by Roger Ludlow who, upon his arrival, felt it convenient to massacre the indigenous Pequot Indians, considered the fiercest tribe. It is said that he
purchased the land from the surviving tribes [Schenk, 1889, p. 41-45], but in his *History of Black Rock* Ivan Justinus claims that Ludlow and the settlers simply took the land as conquered territory. [Justinus, 1927, p.3]

In these early years Fairfield was a very religious town: in fact it could be described as a theocracy. Only freemen could own land and to be a freeman one had to be a Congregationalist. Sailors could not moor boats on Sunday unless the crew were going to attend a service. No settlement was approved until the citizens proved that they could support the Congregationalist pastor. The governor controlled the education of the clergy. Fast days were prescribed by law and after the 1698 plague, every citizen had to do some form of penance. Fines were imposed for not going to town meetings. Little trust was placed in behavior of the native Indians, who were allowed to enter the town during the day but at night they had to sleep outside the city. [Schenk, 1889, p. 41-45]

Although not all Fairfield's early citizens were treated equally, there were those lucky few who found favor with the English monarchs and were rewarded with grants of narrow two to thirteen mile-long strips of land which extended northward from the sound, providing all-important landing rights. By 1670 Fairfield had 100 such owners of these 'long lots' whose names are commemorated in the names of Fairfield's streets today. The town has not forgotten its patriots, soldiers, poets and "wits". Street signs remind us of the Bartows, Beers, Bensons, Bulkleys, Burrs, Cayleys, Greens, Hulls, Jennings, Joys, Knaps, Knowles, Morehouses, Ogdens, Osburns, Pells, Rowlands, Sherwoods, Sillimans, Staples, Sturges, Wakemans, Wars, Wheelers and other Fairfield families who have preceded us. There is no evidence to assume that they would be thrilled if they knew that they would be followed by Jesuits and their companions.

Like all of Connecticut, Fairfield from the very beginning was less than cordial to Catholics, and especially to Jesuits. Dartmouth College, for instance, had its origins partially "to combat the influence the Jesuits had among the Indians." Originally founded in Columbia, Connecticut as Moor's Indian Charity School, it later it moved to Hanover, New Hampshire and became Dartmouth College. In 1958 Connecticut was named by its General Assembly the
"Constitution State" because of the fact that its citizens in 1668 associated themselves as a commonwealth, thus establishing a government for themselves. In his book *Fairfield* George Pratt claims that this is "the first written constitution known to history and was the beginning of American democracy." [Pratt, p. 27] Connecticut's colonial charter later, in 1687, was hidden in Samuel Wylly's oak tree in Hartford (thus "Charter Oak") lest it be seized by the agents of England's King Charles II who was sympathetic to Catholics.

Because of their belief in Transubstantiation, Catholics were placed on a par with idolaters and so Connecticut's early decrees kept all Catholics out of office and required oaths of allegiance, forcing Catholics to deny the Eucharist as well as Papal authority. This is described by Duggan

The Papist, eager for citizenship, had to subscribe to the conditions laid down in an oath of allegiance of which the following is but one section: "I do solemnly swear and sincerely in the presence of God profess, testify and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of the bread and wine into the Body and Blood of Christ." . . . If the Catholic layman was held to repudiate his superstitions, the Catholic priest was deemed lost beyond reclaim. Hence the provision, recorded in Peter's Code:— "No priest shall abide in this dominion, he shall be banished and suffer death on his return. Priests may be seized by anyone without warrant." [Duggan, 1930, pp. 4-5]

In short, Connecticut in the early days did not reflect a keen ecumenical spirit. In fact suspicion of Catholics lasted into this century as is evident in the story told by Thomas Farnham in his book *Fairfield 1639-1989*. It puts into context a later episode which concerns John Ferguson, the first selectman since 1933, who was eager to encourage the Jesuits' plan to establish a school in Fairfield, and who sold them a prominent 104-acre estate for back taxes. This was not a popular decision among the Fairfield residents.
In 1942, Ferguson angered a significant element in both the party and the town by selling Hearthstone Hall to the New England Province of the Jesuit Order. . . . The idea of having mischievous college students in town dismayed some Fairfielders. And doubtless another source of the protest was the lingering anti-Catholicism that still existed in the town. Little was said openly on the subject, but the idea of creating a bastion of Catholicism was more than some old and powerful Fairfield families could tolerate. . . . The Republican Town Committee refused to nominate Ferguson again in 1943. [Farnham, 1988, p. 271].

For five centuries persecution of Catholics by Protestants, and for that matter of Protestants by Catholics, proved a futile exercise and often had surprising endings. A case in point is the famous conversion of the staunchly Protestant Barber family not only to Catholicism but to "Jesuitism". Daniel Barber was a hero of the revolution, a Congregationalist minister and a great grandnephew of one of the founders of the town of Simsbury, Connecticut. His son, Virgil Barber, born in 1783, served as pastor of St. John's Episcopal Church in Waterbury until 1814. Virgil had five children. Then the whole Barber family converted to Catholicism. Three became Jesuits: Virgil, Virgil's son Samuel and Virgil's father, Daniel. After a canonical separation between Virgil and his wife, she became a Visitation Sister, their son and Virgil both became Jesuits. The four daughters joined religious orders and each of these women became outstanding religious leaders in their communities. [Duggan, 1930, p. 60]

Fairfield and all Connecticut played a major role in the Revolutionary War. Connecticut, in fact, contributed more soldiers than any other colony. It was on our Fairfield campus that the crucial battle of Round Hill was fought, with cannons placed on our own Bellarmine hill. In 1779 when the British burned Fairfield, they marched up Beach road to what is now Round Hill road to Bellarmine (Round) Hill. The British were turned back during this confrontation, thus being thwarted in their attempt to divide Washington's army. The British army left for Ridgefield and never returned to Fairfield. The story is told by Thomas Farnham.
The 1779 attack on Fairfield was one of three successive raids the British carried out in Connecticut in July. . . The Fairfield defenders had fallen back to Round Hill, where Colonel Samuel Whiting was organizing his men to prevent Tryon's further penetration into town and to launch a small counterattack. While most of his men improvised fortifications on Round Hill, Whiting dispatched a smaller group to the Upper Bridge on the Boston Post Road. . . . The defenders at Round Hill refused to surrender any of the territory to the British. [Farnham, 1988, p. 91-93]

Expulsion of the British during the Battle of Fairfield was reenacted in the town during the 1976 Bicentennial celebration.
COMMENCEMENT AGAINST ALL ODDS

In 1942 Jesuit education came to the town of Fairfield. At the time the Jesuits had only two houses in Connecticut, a retreat house at Keyser Island in South Norwalk where the Connecticut Light and Power Company is today, and another in Pomfret, Connecticut. Now things are quite different, but the question might be asked: "How did Fairfield University ever get started?"

Early Property Acquisitions

Like the town of Fairfield, the beginnings of Fairfield University were also characterized by struggles - but struggles of a very different nature. In the thirties, the Jesuits petitioned to establish a school in Hartford. But their requests were repeatedly unanswered until Connecticut's Bishop Maurice McAuliffe finally approved their plan in 1941. But he was concerned about locating the school in Hartford where there was a lot of tax exempt property. He suggested locating the new school in Bridgeport. After a thorough search, however, it became evident there was no suitable property in Bridgeport.

Front of Jennings Mansion (Mailands) before the Jennings family removed the White House colonnade
So the search began in the town of Fairfield. It just so happened that a 76-acre estate along North Benson Road, part of an original long lot, was for sale. Built in 1907, it was the 40-room Jennings mansion called Mailands whose architectural style is striking. The owner was the family of Oliver Jennings, a 1889 Yale graduate, a politician and friend of the Rockefellers and an entrepreneur who made his money with Standard Oil. It is said that in 1909 he had two miles of lights strung down North Benson Road to greet Alfred Vanderbilt and his traveling companions who were on their way to the Breakers in Rhode Island. By 1941 the Jennings family were searching for buyers for the property. They preferred not to deal directly with Jesuits, but would deal with an intermediary, a prominent citizen, Paul Daly, who arranged for the Jesuits to buy this 76-acres of prime land for $43,900.

Jennings greenhouse, rose garden, tower and windmill

And so on December 15, 1941, the Jesuit's Fairfield school had a home. The Preparatory school that would evolve into the Prep and University as we know them today, located on this large, beautiful piece of property which the Jesuits named McAuliffe, named after the Bishop. The estate boasted a tree-lined driveway: sunken gardens, a root cellar, a water tower, a windmill and a huge glass greenhouse. There still exists an empty half acre-sized reservoir (which would make an ideal outdoor skating rink) north of the Jennings mansion. This fed the extensive Jennings farms along North Benson Road.
In the spring of 1942 Fr. John J. McElaney, Fairfield's first president was approached by Fairfield’s first selectman John Ferguson who encouraged the Jesuits to buy another piece of land, the adjoining 105-acre Lashar estate. Walter Benjamin Lashar was chairman of American Chain & Cable Co. and also administered other companies. This may explain why his estate was enclosed by a state-of-the art chain-link fence instead of the state-of-an-earlier art stone fence found around the Jennings property. Lashar had bought the land in 1920 from Frederick Sturges, one of Fairfield’s leading and wealthiest citizens. Lashar’s relatives have said that his eighty million dollars was reduced to two million during the 1929 "crash", so Lasher had to abandon the property which was taken by the town for taxes. Although the estate had been assessed for $350,000, it was available to the Jesuits by simply paying the back taxes which amounted to $62,500. The Jesuits could not pass up a bargain like that!

The star light in the elaborate Tudor style open staircase leading from the parlor to the second floor.

This mansion had 44 rooms, including huge bedrooms, servants quarters, and very elaborately decorated lounges. It was called "Hearthstone" because of its 13 fireplaces which still work. On a very clear day, New York's Twin Towers of the Trade center are visible from the top of both McAuliffe and Bellarmine. In the Lashar billiard room which served as the parlor, one can still
notice the elevated closet windows from whose vantage the Lashars could decide if they wanted to entertain the visitors below. University graduations and Baccalaureate Mass are held on the beautiful and spacious front lawn right outside the parlor. There was an air conditioning system with elaborate conduits and blowers as well as coal bins for fuel in the winter. The north side of the building faced a beautiful Japanese garden with a spring, waterfalls, a pagoda, colorful fences and porches and even an imitation Mount Fuji with apparatus to imitate a volcanic eruption. It was a favorite place for wedding photo opportunities as well as an object of many student work projects until it gradually disintegrated during the seventies. From the beginning the Lashar home served as a residence for the Jesuit community, but today it is used as office space for the president, admissions, advancement, development, planned giving, public relations and financial aid.

The foyer was used also as a billiard room. From the four windows over the fireplace the Lashars could see the guests.

Seven Presidents In Half A Century

"Since the beginning there have been seven Fairfield Presidents: John McEleney came in 1941. Then came James H. Dolan in 1944, Joseph Fitzgerald in 1951, James Fitzgerald in 1958, William McInnes in 1964, Thomas Fitzgerald in 1973, and Aloysius Kelley
1.2. IF THESE STONES COULD SPEAK
in 1979. The three Fitzgeralds, by the way, are all unrelated. The seven presidents were quite different personalities and seemed to have the charisma and talents that were most needed during their tenure.

John J. McEleney, S.J.  
James H. Dolan, S.J.

John McEleney was appointed Fairfield's first rector on 17 March, 1942 by James H. Dolan who was the Provincial (superior of the New England Jesuit Province). James H. Dolan was affectionately called "Heavy Dolan" (thus assigning a meaning to his mysterious middle initial) by the Jesuits because of his somewhat aloof and humorless manner and heavy step. He had been President of Boston College where he started the Boston College Law school in 1929. He founded three high schools as well; Cranwell Prep School in Lenox, MA in 1939, Cheverus High School in Portland, ME, in 1942 and now the Fairfield school whose nature was still to be determined.

John McEleney would stay at Fairfield for only two years until the end of 1944 when he became the New England Provincial, exchanging jobs with James Dolan who in turn took charge of the new Fairfield school. Later in 1950 Pope Pius XII appointed McEleney Bishop of Jamaica, West Indies.
The Jesuits named this Lashar mansion after a Jesuit Cardinal and Doctor of the Catholic Church, St. Robert Bellarmine and put his name in the University seal. It is not a trivial question today to ask: "Who is Robert Bellarmine?" One of our faculty explained to the students that the Bellarmines were benefactors of the school. In fact Fairfield University has never received a cent from the Bellarmine family from Montepulciano, Italy, separated from us by 5,000 miles and 400 years. But Robert Bellarmine (who died in 1601) was a genuine benefactor as a renowned scholar and a model of intellectual integrity. He would not tolerate bullying from popes any more than he would from anti-Catholic extremists. Bellarmine was such an aggressive advocate of the Catholic Church in the 16th Century that Queen Elizabeth forbade her subjects from reading his works under pain of death. Rome is not the only place with lists of forbidden books. Kepler once claimed that he had more trouble with his Protestant ministers than Galileo ever had with the Catholic Curia. Over Bellarmine's protests Pope Clement VIII had made him a cardinal, so he used his privileged position to point out to the pope the major abuses prevalent in Clement’s own curia. Bellarmine's theories of governance are reflected in the writings of Thomas Jefferson, and he opposed the theory of papal power over civil authority. For this the succeeding Pope, Sixtus V, wanted to put Bellarmine's works on the Index of Forbidden Books but died suddenly before he was able to.
The original seal with Robert Bellarmine's name is still evident on the foyer floor of Alumni Hall, on the east window of Regis and the north wall of the Barone Campus Center.

Later the Fairfield University administrators took Robert Bellarmine's name out of our seal, in an apparent effort to facilitate dealings with the government. Ironically this happened shortly after Fairfield University won a Church - State legal battle. In this celebrated 1969 court case, Tilton vs. Richardson, a suit was brought against Fairfield University by Eleanor Taft Tilton and eight college professors from the Universities of Connecticut, Hartford, Wesleyan and Trinity alleging that U.S. Government grants to Fairfield violate the 1st and 14th Amendments because government money was being used to favor religion. The case went all the way to the U.S. Supreme Court resulting in a decision favorable to Fairfield University denying the charge. Today, Mass is still celebrated in the student lounges and the only casualty to the court case was poor Robert Bellarmine whose name is now missing from our seal. Nevertheless, the original seal can still be found in the three university locations mentioned above.

**Early Struggles and Obstacles**

Fairfield University's half century history is one of remarkable success in spite of three daunting difficulties:
1. the need for accreditation and permission to expand,
2. the need for money, and
3. the need for buildings.
Accreditation for the school was denied partly because of a new state bill discouraging charters to any new schools. Also denied was a 1944 request to the Bridgeport War Production Board for permission to erect buildings. The reason given was: "Public Schools were adequate," but this was later overturned as "prejudicial" by the Board of Education.

In spite of these difficulties, however, classes started in September of 1942. A few months later a mile-long $6,000 Drive of Good Will road between McAuliffe and Bellarmine was built and was paid for partly by the Fathers Club and partly by the town.

Finally in May 1945, our Fairfield school charter was approved by the Connecticut senate and by the governor, Ray Baldwin. It would be Fairfield University of St. Robert Bellarmine and was allowed to become an institution with four educational units: intermediate, secondary, college and graduate school. This charter allowed the granting of degrees, and the right to acquire property and erect buildings. If there were an excess of income, the remaining assets would be used to reduce tuition or advance the educational facilities. In case the school had to be dissolved, the charter specified that the assets be "transferred to the Society of Jesus of New England."

This contract was changed on 9 May, 1974 on the initiative of the Society of Jesus. The Fairfield Jesuit Community incorporated itself separately from Fairfield University, keeping nine acres of the original property for their residence and handing over all the assets of the university to a (mostly) lay board of trustees which would function independently of Jesuit superiors. This was carried out on instructions addressed to all American colleges from the Jesuit Superior General in Rome. In his book, The Governance of Jesuit Colleges, Paul Fitzgerald describes the gradual transference of authority from the Jesuit Provincials to the college presidents and to their lay trustees. [Fitzgerald, 1984 p. 219] The 28 American Jesuit colleges had become far too large and complicated for Jesuit superiors to govern - even indirectly. Also in keeping with the principles of Vatican Council II, it was important to stress the role of the laity and the university's independence of Church hierarchy. The presidents would answer to an essentially
An Act Incorporating Fairfield University of Saint Robert Bellarmine, Incorporated.

Be it enacted by the Senate and House of Representatives in General Assembly convened:

James H. Salamone John P. Kennedy John A. King and their successors, and such other persons as may be associated with them in accordance with the by-laws of the corporation, are constituted a body politic and corporate by the name of Fairfield University of Saint Robert Bellarmine Incorporated to be located in the town of Fairfield, county of Fairfield and state of Connecticut.

The purpose of said corporation shall be to establish, organize, maintain and conduct an institution for intermediate, secondary, undergraduate and graduate education in the state of Connecticut, and to perform such other works of education, charity, and religion, as may be determined by its by-laws and pursuant to the general statutes relating to the organization of corporations without capital stock.

Said corporation shall have the right to receive by purchase, gift, grant, subscription, devise, bequest or otherwise convey and use any estate real or personal, appropriate, necessary or useful that the purposes of the corporation may require, and all other property which shall have been in good faith mortgaged or conveyed to it by way of security or in satisfaction of debts; it shall have the right to issue promissory notes, or other evidences of indebtedness to the same extent as corporations which have capital stock and have been organized under the general laws of the state; it may contract, sue and be sued, complain and defend in any court.

Said corporation shall have the right to make and use a common seal and alter the same, to make, adopt and amend by-laws which shall provide for the government and direction of the corporation, to fix the number of corporation members to regulate the election of trustees and to confer all such academic degrees as are usually given in colleges and universities.

Should there be an excess of income over expenditures in any one year, or should there be any assets remaining after the payment of all existing debts, then such excess income or assets thereof remaining shall be applied as follows: In the reduction of the tuitional fees, or in the establishment of scholarships, or in the advancement of those societies and institutions, and in the course of the dissolution of the corporation, any remaining debts or surplus shall be conveyed, transferred and distributed to the Society of Jesus of New England, a religious and educational corporation, under the laws of the state of Massachusetts; if said Society of Jesus of New England shall not then be in existence, then said assets upon dissolution of the corporation, shall be conveyed, transferred and distributed to the bishop of the Roman Catholic Diocese of Hartford, Connecticut, for the uses and purposes of said diocese, or its successors and assigns thereafter, and, if said Roman Catholic Diocese shall not then be in existence, then said assets shall be conveyed, transferred and distributed to the state of Connecticut.

The original 1945 charter incorporating Fairfield University of St. Robert Bellarmine.
lay board of trustees instead of to a religious superior. The Jesuit Society, however, was still committed to supporting the schools and supplying Jesuit manpower as much as was possible. The preparations during the 1960s for all this is found in Chapter Twelve of Paul FitzGerald's book under the title: "Presidents assume full responsibility."

From the earliest days the Jesuits chose the word University instead of college as the title because they did not want to repeat the Boston College experience which had a university charter in 1863 but for some reason used the word college instead of university. A much later Methodist school adopted the name Boston University.

The second problem concerning money was partially solved with the help of loyal alumni from other Jesuit schools supporting the building campaign, but more fundraising was needed. Apart from the governmental red tape there were problems from within the church, such as costly approval delays from the Curia in Rome, the refusal of Bishop McAuliffe to allow the Jesuits to raise funds for the school among Hartford benefactors and the hesitation of the Jesuit Provincial in Boston to give Fairfield funds. Bishop McAuliffe would let Fr. McEleney raise money only in Fairfield County to avoid interference with his own million-dollar drive in Hartford.

This latter problem of Jesuit support was faced head-on by
Fairfield President Dolan (formerly Provincial) who urged Provincial McEleney (formerly Fairfield President) that the New England Jesuits had to "run other schools besides those in Boston." Fr. Dolan made such a strong case that Fr. McEleney relented and sent money to get Fairfield's building program started.

The accreditation problem was addressed with determination and persistence: after the Prep school was accredited, the college accreditation came from the Connecticut State Board of Education as well as the Jesuit Educational Association in 1949. Fairfield's fully accredited Graduate School of Education was able to start in 1950. At the time it was impossible for anyone to predict how rapidly the two schools would grow. In the past half century the university enrollment has increased from several hundred to over 5,000 students while the Prep enrollment increased from its 319 pioneers to over 950.

The third problem of space was faced with equal vigor so that eventually after 53 years there are 48 buildings: the 9 original buildings plus 15 townhouses and 24 buildings constructed since 1941 on 205 acres of land. (To the 199 original acres, 15 acres purchased in 1989 from the Notre Dame Sisters was added and 9 acres kept by the Jesuits subtracted.)

One of four Loyola buildings: Park Place in Bridgeport
While waiting for the first buildings to be built, Fr. Dolan bought "The Morgan estate" in Bridgeport at 200 Park Place, calling it Loyola Hall. For a few years it would take care of classrooms and provide living space for Jesuits.

The Inherited Buildings

Now we return to 1942 and address the other eight original buildings which came with the property. In the southwest corner of our campus property are found three original buildings.

The dairy barn which is now used by the maintenance department is a spectacular study in gables. It pre-dated the Lashar family and probably was built by the Sturges family.

The Playhouse recently renovated is now called PepsiCo Theater and is used as a classroom for experimental theater. It was built around 1922 and was an old Sturges family building. It now contains a small theater, a coffeehouse and classrooms.

The third is Southwell Hall which was named to honor St. Robert Southwell who was an English Jesuit poet-martyr in the time of the Elizabethan persecutions. He was an extremely popular poet with his contemporaries such as Ben Johnson who declared
that he wished that he had written some of Robert's poems. His experiments with verse were further developed by later poets, including Shakespeare. Previously the hall had been a Jesuit residence. It had earlier been a home for tenant farmers when Sturges owned it. One of its walls is of 1776 vintage. Situated at the foot of Round Hill it was said to have been part of an inn during the Revolutionary war. One might guess that the patriots went there for refreshment after having driven out the British in the famous battle of Round Hill. Southwell Hall now houses the alumni office and serves as a hospitality center for alumni. On the adjoining field to Southwell Hall President Ronald Regan landed by helicopter while making a political sortie into the town of Fairfield in 1988. That day Ronald lost the support of at least two Jesuits (if he ever had it) whose apostolic ministries were hampered by the restrictions imposed by over-protective presidential secret service men.

The Morehouse estate became St. Robert Hall

Another parcel of land was the 18-acre Morehouse property on the corner of North Benson and Barlow. President Dolan felt it very important to acquire this property. He was afraid "it would become a gas station or worse." This 18-acre property was bought for $28,500 in 1946, thus bringing the number of acres to 199. It was probably a matter of overkill for the early Jesuits to name this house St. Robert's Hall (after the same Robert Bellarmine). It is now a Jesuit residence. Among its many purposes over the years it was used to house rodents which were being studied in experimental psychological research, so it once had the nickname
Opposite the southeast corner is Harrison House across North Benson Road. This 3.5-acre tract was bought in 1967 for $87,000 and named for the former owner and benefactor. It was needed because of the increasing number of Jesuit faculty. In spite of Rome's admonitions "to build a Jesuit community house," former presidents paid little heed to the lack of proper Jesuit housing and instead used available funds for classroom buildings and student residence halls. For Jesuit housing they adopted the temporary and inexpensive alternative of buying homes and of using school buildings: 14 Jesuits lived on the top floor of Berchmans and later 12 more would live in rooms meant for students on the top floor of Gonzaga.

In the Northeast corner of the property are several buildings of the Fox mansion and estate. John Fox, the former owner of the Boston Post lost his mansion over litigation in the late 50's. The estate was bought by the Notre Dame Sisters who later sold it to Fairfield University in 1989. Now this has become the Dolan Campus which is named for the donors, Helen and Charles Dolan. Charles Dolan is a Fairfield University trustee and a pioneer in cable television.

Notre Dame Sisters' Julie Hall: now John C. Dolan Hall

There are three major buildings on the Dolan Campus. The first building, the estate house, is occupied by Continuing
Education, and it is named Dolan East to honor David J. Dolan who died in 1943 and was an inventor in the automobile and aircraft industries.

The second building had been named Julie Hall by the Sisters of Notre Dame de Namur, after their founder. It now serves as a residence hall for 195 students, the office of Resident Life and the Health Center. This building is named Dolan West in honor of the philanthropist John C. Dolan who died in 1969.

The third building, built in 1965, is a landmark visible from the Sound and used to be the chapel for the Sisters. Now it is the Freshmen Dining Hall, named to honor Thomas F. Dolan, a pioneer in the transparent film packaging industry, who died in 1973. He founded the Christopher Foundation which aids hospitals and schools in the Cleveland area.

Fairfield's "Notre Dame of the East"

The 1945 plan for the future Fairfield University

In 1946 the need for an overall plan became clear, so Fr. Dolan Commissioned a New York architect Oliver Regan to submit overall campus plans for the future Fairfield University. He proposed 42 major collegiate Gothic buildings. According to the plan the Prep buildings would be in the northeast sector with a mall aligned near North Benson road. The College buildings following a north-south axis aligned close to Round Hill Road. The graduate and professional
schools (Law, Medical, Dental) buildings would be in the southeast sector. The athletic fields would fill in the center of the campus. College residence halls along the west side of the campus would accommodate 800 college students with a similar arrangement for a Prep school on the east side.

The only two Gothic buildings actually built were Berchmans and Xavier. There are a few more remnants, however, left from Fr. Dolan’s grand plan. Still visible outside of today’s recreation center is a traffic circle which was to have been the center of the campus. It is called "Dolan's Navel" by the Jesuits. Another remnant is the grand stone stairway leading to today’s Donnarumma. For decades it led to an open field. When the plan was first announced, Fr. Dolan referred to it as the "Notre Dame of the East. The Jesuits had great expectations and disarming confidence in their emerging university. Although much of this grand plan never materialized, few institutions can claim such rapid growth under the direction of the later energetic presidents.

An outdoor band shell was built in 1948 near the baseball field. Although not part of the master plan, it was an imaginative structure. For the next 33 years this shell would host concerts involving the Connecticut Symphony Orchestra, Barnum Musical Festival, Pops concerts and jazz festivals.

A 1971 aerial view of the middle of the campus
FAIRFIELD'S 24 BUILDINGS

So much for the original buildings that were already here. Now let us consider the Townhouses and the 24 buildings constructed by the Jesuit presidents.

Berchmans Hall {John Berchmans - d 1621}
The new school buildings started with John Berchmans, was built in 1947 and named to honor a brilliant young 17th Century Belgian Jesuit who thought little of walking 800 miles from Antwerp to Rome to continue his Jesuit seminary studies. But this was nothing compared to the obstacles faced by the early Fairfield Jesuits. For half a century the stones of this sturdy building witnessed thousands of boys become young men and for 3 decades sheltered 14 Jesuits on its top floor. Today Berchmans is still used as a classroom and office building for our Fairfield Preparatory school.

Xavier Hall {Francis Xavier - d 1552}
The next building whose construction started while Berchmans was still being built in 1947 was named after Francis Xavier, an indefatigable missionary who was one of Ignatius' first seven companions and was sent to the orient by Ignatius. He traveled thousands of miles and baptized countless thousands and died in 1562 off the coast of China. Today Xavier Hall is part of the Prep school. It also houses the University Media Center which runs the campus closed circuit television system feeding 44 channels throughout the campus including all residence halls.

Francis Xavier was an excellent model for our students because he was a communicator without parallel. So thorough was his work that three centuries after his death missionaries found remnants of his early Christian community, without the benefit of priests, still intact and staunch in the Faith he had inspired in them. Xavier expressed himself very clearly and once he scolded (by letter) his benefactor King John of Portugal that "he would not enjoy heaven if he continued to plunder the wealth of the colonies."

Loyola Hall {Ignatius Loyola - d 1556}
The brilliant ideas and brave initiatives did not end with Fr.
James Dolan. Loyola Hall was built to fill the need for a residence hall. In 1955 Loyola was completed for 211 students. Some of the first women who came to Fairfield in 1970 lived in Loyola.

Let no one doubt the Jesuit reverence for their founder Ignatius Loyola: no less than four Fairfield buildings have carried his name! Ignatius Loyola was a Spanish Basque soldier who underwent an extraordinary conversion while recuperating from a leg broken by a cannon ball in battle. He wrote down his experiences of God which he called his Spiritual Exercises and later he founded the Society of Jesus with the approval of Pope Paul III in 1540. The genius and innovation Ignatius brought to education came from his Spiritual Exercises whose object is to free a person from predispositions and biases, thus enabling free choices leading to happy, fulfilled lives.

The Chapel was located in the basement of Loyola

From Ignatius' Spiritual Exercises, the Principle and Foundation are written in Latin across the west wall of Loyola Hall... "We were created to praise, and serve God and all other things were created to help us attain that end." These Exercises were never meant to be simply read but done and exercised. That the book is very close to Jesuits was evident when it was chosen for a faculty discussion for a faculty seminar. With no collusion or even invitation twelve Jesuits showed up at the meeting, as if to say: "If someone is going to talk about my book, I want to be present."
Jesuits take their Spiritual Exercises very seriously.

From the day it opened Loyola's ground floor hosted the university chapel until 1990 when the Egan/Loyola chapel was built. Then Loyola's ground floor was changed into the present art studios and art rooms. The parishioners of Pius X Parish, a few miles away, also used the Loyola chapel for two years while their church was being built. The mysterious Loyola tower offered a perfect place for student pranks such as startling a sleeping campus using raucous tape recordings a war of the worlds. Today Loyola is still a residence hall but also houses security, fine arts studios, classrooms and the office of human resources.

Before the Campus center was built the ground floor also housed the student dining room south of the chapel area. It was in Loyola that the New York Giants had their meals when they summered here in the sixties. The kitchen was at the north end; remnants are still evident in the peculiar plumbing and structure of the rooms where the food was prepared and in the loading platform at the end of the delivery truck ramp. Near this was the outdoor refrigerator, a testimony to the honesty of the student body three decades ago.

**Canisius Hall {Peter Canisius - d 1597}**

In 1957 the fourth building was built, a classroom building named after Peter Canisius, a German Jesuit who was a doctor of the Church and died in 1597. In 1550 Canisius returned to Germany with only two Jesuits. Thirty years later their number had grown from 3 to 1110. He became the first Jesuit College president, and founded many universities. He wrote one of the earliest catechisms, so well known that a "Catechism" was called a "Canisius". Peter Canisius should be the patron of libraries because he once said: "Better a college without a chapel than a college without a library." He was serious about scholarship.

On the back wall of Canisius is found the core requirements descending from the famous Jesuit Ratio Studiorum of 1599, which edict represented the first time mathematics was included in a curriculum of a whole system of education. It is said that "as long as there is mathematics in the curriculum there will be prayer in schools".
From 1957 to 1968, the ground floor of Canisius housed the University Library before it moved to its present location in 1968. In Canisius graduate studies started in 1950 for both men and women in business administration, education, and financial management. Besides classrooms, faculty and deans' offices, it housed the office of president until 1982. A meeting room in continual use is named to honor Fr. James Coughlin who had served as academic vice president for 17 years. Here, also, Continuing Education started in 1970. Now Canisius boasts of the Culpeper Language Lab, computer labs and impressive multimedia rooms.

Behind Canisius lies a red piece of modern art by the sculptor Larry Mohr who loaned us the two intersecting V-shaped I-beams called Vee-one as a symbol of the help Catholics and Catholic religious orders such as the Jesuits gave to the Jews during World War II. It is meant to be a victory symbol for people of good will.

**Gonzaga Hall {Aloysius Gonzaga - d 1591}**

In 1957, the next building erected was a residence hall for 223 students named Gonzaga Hall. Aloysius Gonzaga was named the patron of Catholic Youth. He died before ordination while helping in the Roman plague of 1591. In his family were found all kinds of scoundrels, thieves and murderers. Feuding members of family called on Aloysius to settle their fights.

In the Foyer is a large 1959 mural by the local artist Bernard Riley who was proclaimed Artist of the Year by the Bridgeport
Chamber of Commerce. His son John graduated from the Prep and the University. Along Gonzaga's south wall is found a Gregorian Chant notation of the "Kyrie" (Lord, have mercy!) in offset brick. This curiosity is noted in Ripley's "Believe it or not". Today I pass the Gonzaga wall and wonder how many students sing the Kyrie as they go by.

Besides being a residence hall Gonzaga has a large auditorium and the offices of the credit union and the student newspaper. In Gonzaga there are many curious rooms and passageways - somewhat like an old English mansion. One such was the collection of rooms for the auditorium projectionist which today is used as a deli. Another were the numerous side altars for the many Jesuits to celebrate their daily Mass. For twenty-five years part of the third floor was used as a Jesuit residence - from 1957 until 1982 when the Jesuit superiors finally got around to building proper Jesuit housing. For 25 years the Jesuit Superior General in Rome had been advocating something like today's Ignatius house, but intervening presidents never seemed to get his letters.

Alumni Hall
Next came Alumni Hall in 1959; it has been home for our two championship basketball teams and offices for the athletic department which supervises 19 intercollegiate and 8 club sports. On the floor of Alumni Hall we find one of the Bellarmine seals. Alumni Hall is one of the earliest pre-stressed concrete structures of this kind ever attempted. 1959 engineering magazines related that the eleven 160-foot pre-cast arches used involved a record span for arch ribs pre-cast in the U.S.

Five of Alumni Hall's 160-foot pre-cast arches
Originally the gymnasium had a dividing wall separating it into two uneven Prep/College sections. Alumni Hall honors the many graduates who in turn have honored Fairfield University in the workplace. It is an edifying fact that many graduates volunteer their evenings to return not only for games but also for events like Major Monday, a program to inform the undergraduates about the world they are about to enter.

Campion Hall  {Edmund Campion - d 1581}
About this time there was need for further housing, partly due to the sudden increase in applications of 1963 when Fr. Donald Lynch and his Four Fairfield University scholars put Fairfield on the map by their brilliant performance on National TV in the College Bowl. Bridgeport's mayor decreed a day to honor them. So in 1964 another residence hall was built for 280 students called Campion Hall. Edmund Campion died in 1581 after being "hanged, drawn and quartered under the persecution of Good Queen Bess." On the west wall is a 10 ton slab depicting the life of Campion, Oxford Scholar, writing Campion's Brag: his defiant defense of his Catholic Faith and his martyrdom in which he promises Queen Elizabeth that she is fighting a battle she will lose: whenever she would kill one Jesuit, several more would arrive. "It is of God . . . it cannot be withstood". Some of the first Fairfield women lived in Campion.

Regis Hall  {John Francis Regis - d 1640}
Then came another residence hall for 324 students - Regis Hall in 1965. John Francis Regis died in 1640 after having worked in the home missions in France; he started homes for abandoned people and for prostitutes. Regis' name is used today for a variety of initiatives. Etched in a window of Regis IV is found another Bellarmine seal. Regis Hall houses WVOF-AM/FM, Fairfield University's student-run radio station. Twenty years ago two residents who were part-time mountain climbers, would repel off the south wall to annoy the dean of students. With full confidence in their indestructibility they hoisted themselves up to the roof by leaning out their windows and reaching up to the top ledge - all this without benefit of safety nets or even ropes! They were convinced to cease this insanity by the resident Jesuit.
Barone Campus Center

Then in 1966 a much needed student center was built. It was later called the John Barone Campus Center to honor the former Provost of Fairfield University. John served the university many years as a chemist and later was responsible for the construction of many of the buildings. It is the center of many student activities. For some reason one of the most commonly used rooms on campus, the Oak Room, was never air-conditioned. On one hot summer day a proud father brought a truck load of golf carts to transport all the people from the wedding at Loyola Chapel to the reception in the Oak Room. Once he got inside he realized his blunder: if only he had used that money for some air-conditioners instead! A variety of activities take place here. For example, in March of 1995, the Oak Room was set up by the Media Center to conduct a live interview of the Endeavor astronauts during their space flight. The event was telecast throughout Fairfield County.

Outside the multipurpose Oak Room in the foyer there is a 7 foot whispering gallery which is small but operates on the same principle as the whispering galleries in Washington and the Vatican. On the North face of the building is the third Bellarmine seal in red marble near the top of the building.

The Campus center houses the bookstore, the mailroom, game room, snack bar, lounges, student government offices and the main student dining room (the other one is in Dolan). It is a center for most student activities. There used to be a barber shop until 1972; even though his office was closed, the barber's name remained in the telephone book until 1993. In the foyer on the first floor is a genuine whispering gallery. The ellipsoidal ceiling collects all the sound energy from a mouth at one focal point and focuses it into an ear to the second focus.

Jogues Hall  {Isaac Jogues - d 1646 Hall}

The student body kept increasing and there was need for more residence halls. So in 1968 Jogues Hall was built for 296 students. On the ground floor of Jogues Hall are music classrooms. Igor Kipnis, the famous harpsichordist, taught in one of those classrooms when he was an adjunct in the Fine Arts department.

Isaac Jogues worked among the Iroquois and was martyred by
them in 1646 in present-day New York State. Later work of the early Jesuit missionaries was carried on by Le Moyne who discovered salt leading to the start of *Salt City*, Syracuse; other early Jesuit missionaries such as the explorers Marquette and Kino are represented in Statuary Hall in the Capitol building in Washington. These Jesuits did many of the same things that were done in the Paraguay settlements which were established by earlier Jesuits to hinder the Spanish slave trade.

A 1991 aerial view of the middle of the campus

**Nyselius Library**
Our new Library was finished in 1968. It is named to honor the Swedish industrialist Gustav Nyselius and his wife Dagmar. Gustav founded Mt. Vernon Die Casting. The Library boasts of over 145,000 volumes, a networked collection of CD-ROM databases, a computerized catalogue and an extensive media department. Among its valuable collection is a copy of *The Book of Kells*.

**CUF**
The Central Utilities Facilities (CUF) was built in 1970. This houses the offices for energy services, the central electrical, air-conditioning and heating equipment and controls.

**Bannow Science Building**
The Bannow Science Building, built in 1971, houses the
computer center which is connected through fiber optics to all buildings on campus. The Computer Center is named to honor Fr. Frederick Kelly who through long hours, inspired and instructed many students for 20 years. It houses classrooms, laboratories and office space for the departments of mathematics, computers, physics, biology, chemistry and psychology. Donations for this $4.5 million Science building came from Rudolf Bannow and the building was named in his honor at the request of his wife and his daughter Mrs. Dorothy Larson. Rudolf Bannow, a Swedish industrialist who founded Bridgeport Machines, was very involved in community service and died in 1962.

**Kostka Hall {Stanislaus Kostka - d 1568}**

In 1971 a residence hall for 180 students called Kostka Hall was built. Stanislaus Kostka was a young Polish Jesuit who walked from Warsaw to Rome to enter the Society. He died in 1568 and is the Patron of novices. The building plan which Fairfield University purchased as a package has a very practical and functional organization with three spacious lounges for study and recreation, and the capacity to augment the wings by adding on six suite sections. The individual air-conditioned rooms also use space quite economically. Our students visiting their friends find this same structure on other campuses. Because of its location on campus it had been called Southeast until 1982. Recently Cablevision and fiber-optics cable for computer networking was installed in Kostka as well as all other residence halls on campus.

**Claver Hall {Peter Claver - d 1654}**

In 1972 another residence hall was constructed - Claver Hall which houses 192 students. Peter Claver who died in 1654 was declared the patron saint of African missionaries. He labored for the hapless African slaves, captives kidnapped from their homes and brought to Columbia. He would go into the hold of the slave ships when they arrived to care for them and after the slaves were sold, he kept in contact with them and visited them. Cartegena stamps still honor him. Because it was east of "Southeast", Claver Hall had been called "Far East" until 1982.

**Nursing Building**

The Nursing Building was built in 1977. It has faculty offices, classrooms and laboratories.
St. Ignatius Jesuit Residence {not part of the university} 
Finally, in 1974 a Jesuit superior, Fr. Frederick Kelly, arrived on the scene, who listened to Rome's 25 year old admonition: "Build a residence for the Jesuit Community". He put aside enough money to construct what is now the St. Ignatius Jesuit Residence on Barlow Road. This was done in two stages: the first section was completed in 1977; the second section attached to the first in 1981.

Recreation Center (Recplex)
In 1979 the Recreational Complex was built; it has a 25-meter pool and intramural courts, exercise rooms and offices for the intramural sports.

Center for Financial Studies {not part of the university}
In 1979 came the Center for Financial Studies, built by the National Council of Savings Institutions to provide a learning environment for management training. Not yet part of the University, it was built on our land with the proviso that Fairfield University will inherit this complex after a few decades. There are 14 meeting rooms, 64 large guest rooms, a large amphitheater, a large elegant dining room and an art gallery for occasional displays. Conferences and continuing education for executive and management development are conducted for different corporations.

Donnarumma Hall
A badly needed classroom and office building came in 1981 which contains 93 private offices, a computer laboratory, a number of conference rooms and classrooms. It was called Faculty Office Building until 1992, then it was named Donnarumma Hall to honor Carmen Donnarumma, a beloved professor who taught history and politics since the school opened. Finally, the great stone steps which had been patiently waiting for an occupant for about a quarter of a century, had a purpose: they led to a real building.
The Townhouses
(#1-7 in 1982, #8-10 in 1984 and # 11-15 in 1987)

The Townhouses came in three stages so that today there are 104 two story student units housing 469 students. The townhouses boast of three stories including a large basement for storage, a large living room, a full kitchen on the first floor and bedrooms on the second floor.

The townhouses in the northeast corner of the campus

The first seven townhouses were named after seven North American martyrs who died between the years 1642 to 1649. The names Brebeuf, Chabanel, Daniel, Garnier, Goupil, Lalande and Lalemant, all North American martyrs from France, are on the sides of the houses, but unfortunately students use the house numbers and do not become familiar with the men behind the names. Chabanel is an example of an interesting man who was a college professor before he came to work among the Hurons. He had a terrible time trying to learn their language so that today more than one Jesuit language house of studies is named after him in sympathy with his predicament.

The second group of townhouses is named for three other martyrs: Paul Miki the first Japanese martyr who was put to death for the Faith just before his ordination. The Scottish scholar John Ogilvie who died at the age of 33 in the terrible persecutions of Queen Elizabeth. John deBrito, a Portuguese missionary in India told a prince he had to give up all his wives except one. This angered one of the wives who saw to it that John was beheaded.
The third group of townhouses are named for five Jesuit scientists. I suggested that Fr. Kelley name the last five townhouses after unpronounceable Jesuit scientists instead of unpronounceable Jesuit saints. He did. These scientists represent five of the thirty-five Jesuits who have lunar craters named in their honor. NASA sent me huge photos of these 5 craters, observing that they had never heard of naming college resident halls after craters - in spite of occasional lunatic behavior by students.

Roger Boscovich was credited with being one of the first to develop an atomic theory. Christopher Clavius was responsible for the Gregorian Calendar which we use today. Athanasius Kircher was considered a world expert on hieroglyphics. In fact he was called the "master of 1000 arts" because of his varied skills. He was first to speak of germs and sea phosphorescence. Frequently on display at the Beineke Library of Rare Books at Yale is the Voynich manuscript, a book that for 500 years no one had been able to decipher. It was given to Kircher in 1670 because he was perceived as the only one in the world who would be able to interpret it. In fact he did not succeed, but it stayed in his museum for centuries. Christopher Scheiner discovered sun-spots at the same time as Galileo. Matteo Ricci translated Euclid into Chinese, and was the subject of the best seller "Memory Palace of Matteo Ricci" by Jonathan Spence. The Encyclopedia Britannica says of Ricci: "No European of past centuries was as well known in China as Li-ma-teu (Ricci-Matteo)."

Pierre Teilhard de Chardin was a Jesuit paleontologist. This is the oldest townhouse since it was there in the 1920's and served as a home for workman for the Jennings family. Later is was a faculty residence and now shares with Clavius the town house number 12.

Regina Quick Center

In 1989 came the Regina Quick Center for the Arts which houses a large auditorium, an experimental theater and an art gallery. It was named to honor Regina Quick, wife of trustee Leslie Quick, who donated the initial major gift for it. The auditorium seats 750, has wonderful acoustics and was named to honor Fr. Aloysius Kelley, Fairfield's seventh president. The center has made an
enormous difference in campus activities: many more special events in the arts as well as scholarly lectures are available to the students, faculty and staff inside the university and to the Fairfield County community. The experimental theater is called the Black Box with 150 seats. It is a classroom for theater and has a catwalk all around it. The lawyer and developer, Lawrence A Wien along with his wife and daughter, were the benefactors. The teaching and display gallery is named to honor Thomas J. Walsh of Woodbury, NY. All sections of the Center are available to the disabled. It has a 30'x40' main stage, a hugh carpenter shop and a scrim which, when closed, isolates 285 seats.

Nearby is the man-made Hopkins Pond, named after the great Jesuit poet Gerard Manly Hopkins (who died in 1889), known for his sprung rhythm, and father of modern poetry. He belonged to the Oxford Movement and was converted to Catholicism by John Henry Cardinal Newman. Among other poems he wrote the Wreck of Deuchland and Windhover whose theme is stated in his own words: "The World is Charged with the Glory of God."

Egan Chapel of St. Ignatius Loyola
The crowning glory of Fairfield's campus came in 1990 with the Egan Chapel which boasts 500 movable seats, a 76 foot spire, meeting rooms, and offices. It also has hand carved stations and a Galanto non-pipe organ. Its stained glass windows are now being installed in honor of Fr. Thomas McGrath. Very visible banners celebrate the martyrdom of the six Jesuits and their two companions in El Salvador.

This long-awaited chapel, something longed for since 1942, is called the Egan Chapel of St. Ignatius Loyola after Ignatius Loyola and the family of William Egan who is the managing partner of Burr, Egan, Deleage & Co. a venture capital firm in Boston. He graduated from Fairfield University in 1967 and has been for some years a university trustee. He donated the money for the chapel and named it after his parents; he said: "There are many business decisions I am proud of - but none more than building the chapel."

One of the most active places on campus is found on the floor below in the meeting rooms of the Arrupe Center, which honors
that "other" Basque Jesuit, Pedro Arrupe, S.J. who served as the last Jesuit Superior General (1965-1983). He worked as Master of Novices in Hiroshima when the terrible bomb went off. He and his Jesuit novices spent much time and energy taking care of the suffering Japanese people and helping the dying. "Pedro" as he is affectionately called by Jesuits, introduced into Jesuit documents and Jesuit education the theme "Jesuits are meant to be MEN FOR OTHERS".

In this Center are found offices, meeting rooms, a kitchen, a dining room and many students involved in the service of others. Apart from the usual Masses in the Chapel above there is continual daily activity in the Center and some 600 students actively participate in service projects. One of the meeting rooms honors a well-respected Fairfield University Jesuit psychology teacher of many years, Thomas McGrath, S.J.

Once, as the Egan/Loyola was being built, a colleague complained to me that we had no clearly visible religious symbols. Now on top of our chapel is a giant cross which stands 75 feet above the ground and which can be seen in New York. It is a clear symbol of the vision and determination of the early Jesuits and their lay-companions who labored for the past half century to make Fairfield what it is today. My friend's wish for a sign was granted.
 Locker facility

In 1995, a locker facility was built near Alumni football field. It was needed because of the overcrowding in the gymnasium where the lockers had been. In the past several decades there has been an extraordinary increase in the number of varsity sports for both women and men.

Levee

In 1995, this student-run pavilion was built and given this peculiar name because of the mistaken idea that the writer of the "down on the levee" song graduated from Fairfield University. He did not, but must be pleased at having such an attractive discotheque named in his honor.

The founders of Fairfield University were men of Faith in God. They also had confidence in themselves and were courageous dreamers who thought big and were buoyed up by a conviction similar to Edmund Campion's Brag: "It is of God, it cannot be withstood." Words used by the grateful 1958 graduates in dedicating their yearbook to one founder, Fr. Langguth - dean from 1947 to 1958 - are quite fitting for all our founders.

It has been said that behind every great accomplishment there has been a great dream lying latent and waiting to be brought to fruition. The growth of Fairfield University is no exception. But between the dream and its fulfillment lies an arduous and often thankless task, which calls for men of great strength and foresight. The buildings of Fairfield University stand in mute testimony to the tireless work of the man who made them possible. We, the graduating class of Fairfield, who have seen both the dream and its fulfillment, humbly and gratefully dedicate these our memories of Fairfield to the Reverend Laurence C. Langguth, S.J.
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<td>39 Southwell Hall</td>
<td>42 Quick Center</td>
</tr>
<tr>
<td>40 PepsiCo Theater</td>
<td>22 Recplex</td>
</tr>
<tr>
<td>41 Maintenance</td>
<td>5 Regis Hall</td>
</tr>
<tr>
<td>42 Quick Center</td>
<td>39 Southwell Hall</td>
</tr>
<tr>
<td>43 Hopkins Pond</td>
<td>16 Townhouses</td>
</tr>
<tr>
<td>44 Egan Chapel</td>
<td>20 Xavier Hall</td>
</tr>
</tbody>
</table>
1996 map of Fairfield University