TRINITY COLLEGE

THESIS

A HISTORY OF FAIRFIELD UNIVERSITY

SUBMITTED BY

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Chapter One

THE DOLAN PLANTATION

In a year when most of the world was at war and the United States was not far from it, the Bishop of Hartford and the Provincial of the Society of Jesus for New England decided to found a new school in Connecticut. In 1941, the Hartford Diocese included all of Connecticut, but there were then only two Roman Catholic high schools for boys in the whole state. The Province covered New England, but it was almost entirely preoccupied with its colleges in Worcester and Boston. Internal and external pressure for expansion brought these two together in 1941, to produce a new establishment, despite and because of the coming war. Bishop Maurice F. McAuliffe needed another high school, and the Very Reverend James H. Dolan another college. Logic dictated a beginning with the former plus an understanding that a college would follow.

The year was almost over when they found a suitable location in "Mailands," the Fairfield estate of the late Oliver Gould Jennings. O. G. Jennings was a direct descendant of Elder William Brewster, of Plymouth, and his family had made its fortune with the Rockefellers, in the Standard Oil Company. Jennings demolished an existing mansion on the

site and built "Mailands" in 1905 for his new wife, Mary Dows Brewster Jennings. The area was then still a farming community and they used the estate as a social center for their Newport set and as an elaborate working farm. He called himself an agriculturalist when he was elected to the Connecticut House of Representatives, and he was very active, both in politics and in local philanthropy. For example, he served as Chairman of the Fairfield Board of Finance for twenty-five years and he was also the founder of the Fairfield Historical Society. When he died in 1936 one career ended for Mailands, and it had to wait six years for the start of another. The war was starting when the title was transferred to the Society of Jesus. The sale was announced in area newspapers on December 7, 1941.

Only a week later, the neighboring 104 acre Walter B. Lasher estate, "Hearthstone Hall," became Town property through a Superior Court Tax lien foreclosure amounting to $51,599.46.³ Lasher, who had owned the American Chain and Cable Co., obtained this acreage just after the 1st World War and completed his forty-four room mansion there in September of 1920. The Depression found him in the middle of the purchase and sale of the Hazard Wire Rope Co. of Wilkesbarre, Pa., with his American Chain Co. stock assigned as collateral. When the Hazard sale

brought less than enough to cover his debt, he lost control of American Chain and was unable to maintain his former lifestyle. 4

During January and February of 1941, the Jesuits, with the help of local friends, arranged to buy this property as well, and on March 14, 1942, the Fairfield Selectmen announced acceptance of an offer of $68,500 for the place. 5

On March 17, the Incorporators of Fairfield College of St. Robert Bellarmine, Inc., met at St. Roberts Hall Seminary in Pomfret, Connecticut to adopt their by-laws, and to appoint the Rev. John J. McEleney, S.J., Rector of the new school. 6

McEleney had entered the Society of Jesus in 1918, after graduating from Boston College. He pursued classical studies in Poughkeepsie, New York, at St. Andrew-on-Hudson, and then took additional work in history, science, and philosophy at both Woodstock College in Maryland and Weston College in Massachusetts. In 1924, he was assigned as a scholastic to teach in the Ateneo de Manila, a Jesuit school in the Philippines, and continued there until 1927. In that year he returned to Weston to continue his theological studies in preparation for the priesthood. Following ordination in 1931,

5. Sunday Post, March 15, 1941; Post, April 1, 1941.
Father McEleney did additional work in ascetical theology in England, after which he was posted to Shadowbrook, the Jesuit novitiate at Lenox, Massachusetts. He was assistant to the master of novices there for five years and then rector for five more years before moving to Fairfield.

He lived alone in the huge, empty, Jennings house for several weeks, and, as word of that spread, many new friends appeared to help get things going. By the first of April, 1942, when the Lasher property changed hands, his plans for a full four-year curriculum at Fairfield College Preparatory School were well along. The forty-room Jennings house, newly renamed Bishop McAuliffe Hall, became the main school building. Considerable attention was given to the arrangements for an appropriate chapel, cafeteria, library, laboratories, and classrooms there. The Lasher home became Cardinal Bellarmine Hall, after St. Robert Bellarmine, S.J. (1542-1621), a political philosopher and reformer. The faculty would live there and, for the first year or two, they also held classes for seniors there.

The first brochures about the school, with application blanks, were in the mail to Roman Catholic educators across

the state before the end of April. Tuition was set at one hundred and fifty dollars, and a full four-year scholarship was to be won in competitive examinations scheduled for June 6. The pamphlets outlined the origin of the School and explained that the Jesuit educational objective was to help students to prepare to live in the world with a focal regard for spiritual truth.8

This educational approach was based on the ancient Ratio Studiorum, a Jesuit teaching system conceived in the 16th century. The plan had roots in methods used at the University of Paris in 1540, when the Society was founded by St. Ignatius of Loyola, but it underwent considerable development before it was officially announced in 1599. It offered an orderly combination of subjects and methods aimed at cultivating both the intellect and principles of conduct and, as explained in the promotional literature, "it strives by a balanced and unified course of studies, to train the student to correct and accurate thinking, to close observation, to tireless industry, to keen discrimination, to sustained application, to sound and sober judgement, to vivid and lively imagination."9


It was thought that a set curriculum should be followed at the start, with a moderate allowance of options as students progressed through college and graduate school. The traditional liberal arts and humanities were seen as the best means of achieving these ends. Thorough preparation in Latin was required, and Philosophy became a very important element at the college level. Methodology included efforts to reduce even the most difficult concepts to their most comprehensible terms, and encouragement of individual effort in and out of class.

McEleney immediately undertook a very heavy schedule of public appearances to broadcast word of the new school. Registration began on May 7, 1942, to continue through the month. By mid-June, the Fr. Killian Scholarship exam was over, Charles T. Mullins had won, and he became one of the one hundred and fifty registrants for the first class.

Young Mullins' teachers were gathering. The Reverend Leo A. Reilly, S.J., came east from Port Townsend, Washington, to become Principal; Fr. Edward J. Whelan, S.J., was appointed


administrator; Fr. John W. Doherty, S.J., was to be Treasurer; and fourteen others were on hand by mid-summer.¹²

On August 5, the institution held its first important ecclesiastical ceremony, when the blessing of Bellarmine Hall was witnessed by representatives of practically every Roman Catholic church in Fairfield County.¹³ Before the end of August, alterations to the buildings had been completed; the faculty were ready to teach all four years of high school; plans for extra-curricular programs in drama, debate, music, football, and special interest clubs were formulated; train and bus connections direct to campus had been arranged; and classes were set to open on September ninth.¹⁴ When that day arrived, McEleney and his staff were all enormously pleased to have three hundred and eleven boys enrolled, and Bishop McAuliffe opened the year by ceremonially blessing McAuliffe Hall. He called it "the happiest day in the history of the Hartford Diocese."¹⁵

Fr. McEleney was a very warm and outgoing man, one who was readily accepted and liked wherever he went. He easily established a rapport with diocesan priests, faculty, parents and others. He caught people's interest and got them involved

¹³ Telegram, August 5, 1942. Post, August 6, 1942.
¹⁴ News, August 28, 1942.
¹⁵ Post, September 10, 1942.
on behalf of Fairfield with surprising speed. 16 Separate "Bellarmine Clubs" for mothers and fathers were immediately established, and people developed intense loyalty and interest.

Because of the wartime shortages and the limits imposed by gas rationing, these groups organized themselves very thoroughly by telephone, both locally and in such towns as Norwalk, Danbury, Stamford, Waterbury and New Haven. Under the leadership of their President, Mrs. Bernard Gilhuly, twenty-five selected women each had the responsibility for contacting a given set of parents and other friends regarding group projects. The result was a close-knit but extensive network of friendly relationships, all concentrated on helping the enterprise to succeed. Person after person remembers the early days as a time of special concern for one another and of general, warm, familial feeling. 17 These early contacts set a pattern for much of Fairfield's development throughout the forties.

Although the foundation of the School had been funded by the Province, the Rector was obligated to keep it financially healthy, and he and the faculty did their part in many ways.

Reverend Lawrence Langguth interview, January 13, 1975.
Mr. & Mrs. Bernard Gilhuly interview, January 18, 1975.
They took on a heavy schedule of parish work and spoke frequently at service club meetings and to various church organizations. The Jesuits not only taught, but they performed most of the support services of the institution as well. Without the money for a maintenance staff, they drove tractors, planted trees, kept gardens, and handled janitorial chores. Everyone shared a distinct sense of pioneering that was reinforced by the geography of the time. The Lashar and Jennings mansions are about a mile apart on the two highest points of the campus. They were out of sight of one another and separated by a grove of dense woods. Priests traveling from Bellarmine to McAuliffe for classes had to walk a long muddy trail through the thicket.

Even before the end of that first semester, Fr. McEleny and his faculty were given evidence of their effect in the area. On December 6, 1942, more than three hundred townspeople of all faiths gathered on campus in a formal welcoming program to applaud their valor for opening the School despite the wartime situation. In addition, friends like James Joy, Bernard Gilhuly, William Fitzpatrick and Emmett Donnelly not only helped arrange the event but got together

a contribution of $6,500 for construction of a road connecting the two houses.

Among those who spoke at the event was Fairfield's First Selectman, John Ferguson. Ferguson used the opportunity both to welcome the Jesuits and to answer his critics. Some people had regretted the loss of tax revenue implicit in the sale of the Lashar property, but he turned that around, claiming that there would actually be a direct tax benefit. Tax earnings on the property were only $6,500, and he estimated that each high school student cost the Town $150 per year. Therefore, if one hundred local boys transferred to the new School, the Town would save $15,000.

He went on to say that "there is no ceiling on the value of the returns that result from having such wonderful educational leaders in the community." Others spoke similarly of the needs and potential benefits.19

That event marked a high point of the year. In a sense it was the community launching. Afterward the heavy press coverage of the preceding year diminished sharply and the second semester passed without public reports of much beyond basketball, Savings Bond sales campaigns, general religious services, and club activities. A very strong series of interest and subject-area clubs developed quickly. There were French, Spanish, German, Drama, Debate, Photography & Radio Clubs, a

Glee Club, and so forth. Such club work was the focus of a great deal of student and faculty energy and enthusiasm and while variety and intensity changed from year to year, clubs have always continued to be important in the lives of Fairfield students.

During the spring, the first issue of a School literary bulletin, the Bellarmine Quarterly was published, and Rev. Lawrence Langguth, S.J., was posted from Harvard to teach Physics. Langguth would later become Dean of Fairfield University and play a large roll in its early development.

On Wednesday, June 16, 1943, the first Fairfield College Preparatory School class graduated. The event was reported at length in the Bridgeport Post and the Bridgeport Telegram. The nine graduates may have been awed at the sight of over one hundred and fifty guests who gathered on the south terrace of Bellarmine Hall to hear speeches by Governor Baldwin and President McEleney and to watch them receive their Prep school diplomas from the Most Reverend Henry J. O'Brien, Auxiliary Bishop of Hartford. Registration for the succeeding year was immediately announced for July and August.

The Fairfield Corporation had been so encouraged by

20. Post, June 17, 1943; Telegram, June 17, 1943.
the size of the first classes and the results of the first year's work that they wanted to attempt a million-dollar fund drive to finance a new classroom building. It was necessary to get the approval of the Bishop of Hartford, The American Assistancy, and the Provincial before they could go ahead. Consent was given by October, but they were disappointed at being limited to funding efforts in Fairfield County only. The new classrooms would have been built on the site of the Jennings greenhouses, one hundred yards or so north of McAuliffe Hall, where Provincial Dolan recommended they put the largest possible T-shaped, three-story building. He encouraged them all to success through work and prayer.

Nevertheless, money was not to be raised easily. Fr. McEleney even attempted to sell the greenhouse, unsuccessfully. By the following summer, plans had been scaled down to a temporary, wooden, eight-classroom building. A contract for $37,422 was signed with the E & F Construction Company on July 5, 1944, contingent on War Protection Board approval. However, the WPB denied permission, and stuck to that decision,

22. J. H. Dolan to J. J. McEleney, November 6, 1943; McEleney papers.
23. E. F. Hodgson Company to J. J. McEleney, June 16, 1944; Metropolitan Greenhouse Mfg. Corp. to J. J. McEleney, June 16, 1944; Lord and Burnham Company to J. J. McEleney, June 20, 1944; King Construction Company to J.J. McEleney, June 22, 1944; McEleney papers.
Despite vigorous efforts for reversal, expansion was postponed again.25

The pace of the second year was very different from the first. An operational routine had been quickly established, and '43-'44 left no trace of large events. This football season was as difficult as the last. Coach Thomas F. Murphy learned about football as an end on the Rockne teams at Notre Dame in the late 20s, and some of the players knew the game, but they were still "becoming" a team. Again, they won only one game during the entire season.26

In school there was a full measure of the expected classwork, punctuated by War Bond sales drives, Sodality ceremonies, the annual all-school retreat, continuing events of the Bellarmine Mothers and Fathers Clubs, and drama, debate, basketball, baseball, language, and other club programs. Following D-Day, there were special daily chapel services and then as usual, the end in commencement.

It seems to have been a quiet time of consolidating gains in preparation for new initiatives. The academic year of 1944-'45 ran in much the same channel through the first semester, but during the second term, it became a rather

26. Post, August 22, 1942; Telegram, August 25, 1942; Post, October 1, 1942; Post, December 9, 1942.
unusual year. In one dimension, extra-curricular student activities really began to be felt in the community. Many students were involved in drama, and an annual Shakespeare series was begun. Thirty-nine students participated in staging *Julius Caesar* at the Klein Memorial Auditorium on April 10, to a packed audience. At the same time, more than forty students took part in an unusual Radio Workshop that developed into a weekly WICC broadcast. Led by Fr. John H. Kelly, S.J., students created each program from scratch, beginning with one covering the work of the Red Cross on behalf of prisoners of war. That program went on the air just after Rangers under Bridgeport's local war hero, Col. Henry J. Mucci, had rescued five hundred American prisoners from the Japanese in Luzon. Among them was a Jesuit Chaplin, Major John J. Dugan, who subsequently came to Bridgeport and saw Mrs. Mucci with Fr. Dolan. The rescue had considerable local impact, and the Radio Workshop broadcast was heard and enjoyed by a wide and receptive audience. The enthusiasm led to an invitation to do the weekly series, and students and faculty produced program after program through the second semester, and the following years. For the first time, through these radio broadcasts, word of Fairfield's existence was spread far beyond the immediate area.\(^{27}\)

The other principal change was an early December shift at the top. Fr. Dolan, finishing his six years as Provincial

\(^{27}\) *Post*, April 27, 28, 29, 1945; *Post*, May 31, 1945; *Post*, June 10, 11, 1945.
for New England, became Rector at Fairfield, and Fr. McEleney left Fairfield to assume the duties of Provincial in Boston.

Dolan was a Bostonian who had entered the Society of Jesus in 1905. He was ordained to the priesthood in June of 1920 and then taught philosophy and psychology at the College of the Holy Cross, in Worcester, Massachusetts. From 1925 to 1932, he served as President of Boston College, where he created the Law School and was responsible for construction of several important buildings. When his term at Boston College ended, he was appointed assistant to the Provincial for New England and also prefect-general of studies for the province. He held these posts until May of 1937, when he was named Provincial.28

Dolan thus had twenty years of experience at the top of Jesuit administration in New England before he moved to Fairfield. He was accustomed to strict observation of the Jesuit Canon and to a position of magisterial power. He was a paternalistic disciplinarian, and has been described as deeply religious, hardworking, earnest, exacting, hard but fair, tight fisted with money, and a wonderful character.

Dolan was the key man in establishing Fairfield, and it

28. Post, December 12, 1944.
seems likely that he either sought the post of President or assigned himself to it at the close of his term as Provincial. He had already thought through some very extensive plans for development, and he announced proposals for a considerable expansion before he had been in his new office three months.  

He intended to make Fairfield a full-scale University, and his ideas included construction of twenty-five buildings and an athletic stadium. As spring approached and the War in Europe ground toward its end, he made arrangements for chartering a college. His bill was filed with the State Legislature in April of 1945, authorizing the establishment of Fairfield University of St. Robert Bellarmine. On April 18, the Incorporations Committee reported favorably on the bill, and it was adopted by the Senate on the 25th. The House concurred on the second of May. The Fairfield cause was supported in legislative hearings, at the time, by such influential members of the Bellarmine Clubs as E. Gaynor Brennan, Sr., Mrs. William Fitzpatrick, and former Governor James Shannon. The move had the approval of others, including the Most Rev. Henry J. O'Brien, the new Bishop of Hartford, and Governor Raymond Baldwin, who signed the measure on May 29, 1945.

30. Telegram, April 26, 1945; Telegram, May 3, 1945; Rev. T. J. Murphy interview, December 6, 1974; An Act Incorporating Fairfield University of Saint Robert Bellarmine, Incorporated, May 29, 1945, Dolan papers.
The President's plans for the new University were revealed on June 10 at a reception honoring Father McEleney, who was returning to Fairfield for his first visit since becoming Provincial. When some five hundred or more friends gathered at Bellarmine Hall for the special program, one of the sights they saw was a three-by-five foot picture of the entire proposed structural campus, laid out to scale. With a canvas of roughly two hundred acres open land, Dolan was free to fill in whatever conceptual arrangements seemed suitable. He proposed a set of permanent priorities and space allocations, to establish a complete prep-to-graduate school complex in separate integral units. The Rector and the consulting architect visualized a completed campus, relating buildings and units in a modular conception, rhythmically repeating one another, and drawn to show both the scale and design of each part and building in the overall plan.

Fr. Dolan chose English Collegiate Gothic as the architectural style because, as he put it, "History has no record of a system of architecture which expresses so eloquently the genius of the Christian idea." 31

The Preparatory School group was to be developed in familiar territory, south of McAuliffe, across the existing

entry road. It was to form a quadrangle of buildings along South Benson Road, including classroom buildings for Freshmen and Sophomores, and another for Juniors and Seniors. Just south of the first, an administration building was planned, and beyond that a chapel, a library, a science building, a refectory, and four dormitories. Projected capacity was one thousand students. McAuliffe was to have a faculty addition, and just west, near the new Alumni Field, there was to be a gymnasium with elaborate facilities for boxing, swimming, basketball, wrestling, fencing and other sports.

The campus would have been divided in half by a North-South roadway, with the University positioned along the whole length of the western side. Classrooms, administration, activities, chemistry, physics and biology buildings, residence halls, and graduate schools of law, medicine, and social sciences were all laid out in an elaborate bilateral arrangement, each element and side mirrored in the other. It was a thoroughly considered but inward-looking plan balanced on two axial lines that remained important in campus development until a new master plan was created in the mid-sixties. One line extended south from the center of McAuliffe and established the locations of proposed "Prep" buildings; the other was taken north from the center
of Bellarmine, and has been used in placing University
buildings.\textsuperscript{32} The projected expansion was as much of a
surprise to the faculty and staff as it was to the guests.
The Rector may have discussed his ideas with the new
Provincial and with his Consultors but it is certain only
that he shared them with architect Oliver Reagan of Westport,
who helped develop the plans, and draftsman Chester Price
of New York City, who prepared the exhibit.\textsuperscript{33}

Dolan was thinking in a very large terms as he began to
bring into being the college that he had been aiming toward
since 1941. The scope is so imposing that it implies some
consensus, some unity, a group approach toward agreed
objectives. Unfortunately, there are no available papers
relating to the development, and most contemporaries, both
Jesuit and lay, seem to have been unaware of his plans.

In Fr. Langguth's view, Dolan wanted a plan that would be inspiring, one that would catch the imagination of his
own planners, of faculty and other people, something big enough to excite them, and attractive enough to get people
to work for its achievement. It was the focal element of
the next two years.\textsuperscript{34}

\textsuperscript{33} John Barone interview, December 27, 1974. L. Langguth
interview, January 13, 1975. J. Walsh interview,
\textsuperscript{34} L. Langguth interview, January 13, 1975.
In the short time before designs for the first building were considered, however, Regan fell out of favor, and the Bridgeport firm of Fletcher and Thompson began its long association with the school.

Meanwhile, as preparations for construction began, immediate expansion was necessary, and the Fairfield administration looked for suitable existing buildings. A tangle of zoning problems blocked negotiations for "the Chimneys" in the Blackrock section of Bridgeport, and they bought the eighteen-room Frederick E. Morgan residence at 200 Park Place, in the city's Seaside Park area. During the summer of 1945, alterations were carried out to convert the Morgan home into a public building, and, by September, it was ready to accommodate the entering class of Preparatory School freshmen. That fall the Rev. John P. Dorsey, S.J., was moved over from Fairfield to become Principal of the new detached unit and he and eight other Jesuits took up residence in the newly-equipped building, living on the third floor and holding classes in rooms on the first two floors.35 In effect, they were running a separate school there for the freshman class, but they kept in constant contact with their counterparts in Fairfield,

T. Murphy interview, December 6, 1974.
J. G. Phelan interview, January 6, 1975.
who were teaching all of the upper classes in McAuliffe. This arrangement held for the next two years, while the plans for campus construction were firmed up. During that time, enrollment increased to seven hundred, much to everyone's pleasure.

Construction was started on the first of the new generation of campus buildings in January of 1947, and they had it ready for the opening of classes in the following September. The Park Place building was then leased to the new University of Bridgeport for the fall semester. Fairfield administrators considered using it in later times for adult education and extension courses, but they actually never returned. The University of Bridgeport continued its classes and offices there with the exception of a semester or two and finally bought the building in 1952. 36

When the Japanese surrendered in August of 1945, two years before new buildings were available, Father Dolan knew that there would be an early increase in the number of potential college applicants, but the 1945-1946 academic year began in the usual pattern. Two hundred and fifteen boys enrolled in the Preparatory School freshman class that year and they joined the other classes in the annual three-day retreat early in October. These retreats were a very

important part of the plan to help students to build a meaningful spiritual dimension in their lives.

Special readings were assigned. Their teachers were expected to give written homework for the nights of the retreat. Parents were notified of the plans and urged to help their sons to concentrate on their religious education. The first retreat day began at 9:15 AM with Bible readings in assigned classrooms. A Mass followed, and then came the first conference and consideration, a rest period, then a spiritual reading, the second conference and consideration, an examination of conscience, and then a break for lunch. A short afternoon session began with a Rosary and spiritual reading, then a third conference and consideration, and a closing at 1:50 with a Benediction of the Most Blessed Sacrament.

The second day was of similar pattern. The third day began with two scheduled Masses, then followed the plan of the other days, concluding with a Papal Blessing. In 1945, the next day was a Friday, and it was declared a holiday.  

Similar yearly events were unique to Jesuit education and were continued into the 1960s. They were based on a thirty-day Ignatian spiritual exercise still in use in

37. Retreat instructions, schedules, general letter to parents and notice to teachers for 1945 and 1946 retreats. Dolan papers.
retreat houses, and were part of the concept of educating the whole man. These intensive periods of meditation, study, asceticism, special lectures, and spiritual exercises were discontinued as a result of the ecumenical movement following Vatican II. They were replaced with inter-faith services and other programs aimed at promoting student-motivated internal spiritual renewal. 38

The 1945 season produced some very good news in the football arena. The team got off to an auspicious start with a 7 - 0 win over Rodger Ludlowe High, of Fairfield, followed by a 20 - 12 victory over Cranwell Prep., of Lenox, Massachusetts. That Cranwell game was Fairfield's first game at home, and it celebrated completion of the new Alumni Field.

 Constructed under the supervision of Father James D. Loeffler, the field's facilities included stands built of oak from trees cut on the property, with a seating capacity of 1,400 spectators. There was also a baseball diamond and a quarter-mile cinder track. The dedication ceremonies were celebrated by Father Dolan on Friday, October 5, with the whole student body in attendance. 39 After a twenty-four hour rain forced postponement, the game was played on Sunday, October 7 before a crowd of about three thousand.

The rest of the season matched the beginning, since coach Tom Murphy's team lost only one game that year. In each of the previous three years, they had won only one game. Murphy coached the Fairfield Prep football and basketball teams while working full time for the Bridgeport Molded Products Company. It became necessary for him to concentrate entirely on business, following that triumphal year, and he resigned at the close of the '46 basketball season.

The radio workshop widened its field during the '45-'46 school year with frequent dramatizations for the Angelus Hour, broadcast statewide on Sunday afternoons by stations in Stamford, Bridgeport, New Haven, Waterbury, Hartford and New London.40

The ever-busy parent's club resumed their efforts with fund and friend-raising projects, participation in religious affairs, the holding of open house in the new Park Place building, and of lectures by men like the Very Rev. Robert J. Gannon, S.J., President of Fordham University.

On Tuesday, April 2, 1946, the heirs of a neighbor, the Late Edward B. Morehouse, sold Fairfield his home and eighteen acres of land for $28,500. It was the last major

40. Post, March 24, 1946.
acquisition of land, completing the present campus and filling out the southeastern perimeter to the corner of South Benson and Barlow Roads. 41

June, 1946, brought graduation for the ninety-nine members of the first four-year class at Prep and the transfer of its Principal, Fr. Leo A. Reilly. He had been a talented man, endowed with good judgement, and was a person who ran the School in accordance with strict academic standards. 42 He became the Superior of Campion Hall, A Jesuit retreat house in North Andover, Massachusetts and was replaced by the Rev. Walter E. Kennedy, S.J., newly returned from duty as an Army Chaplin. 43

It was to be a year of change in principals and teachers, in construction, and in the birth of the University. Until 1946, the entire operation had been handled by the Jesuits, but by then the Province could no longer find priests enough to cover Fairfield's growth and it became necessary to hire five lay teachers.

Fletcher-Thompson had drawn the plans for construction of the first new building, and, by November 26, when the bids were to close, fund raising had started. Students and their parents were arranging various benefit events. 44

41. Post, April 3, 1946.
42. T. A. Murphy interview, December 6, 1974.
44. Post, November 29, 1946; Bellarmine Quarterly, Christmas 1945, pp. 62-72
Fr. Dolan's inspirational efforts had worked. People were starting to talk about a "Notre Dame of the East," and they thought about outdoing Georgetown, Holy Cross, Boston, Forham and the rest.45

The successful bidder was the E & F Construction Company, so, after a wait of two years, they were again ready to start construction at Fairfield. Ground was broken forty feet west of the McAuliffe axis on January 6, 1947, with a crowd of witnesses, and completion was nine months away. The new building, Berchmans Hall, would contain twenty classrooms, offices, library, cafeteria, kitchen, and residential quarters for Jesuit faculty.46 Plans for a second building were approved in May.47

To pay for them, a fund drive was organized under the leadership of Stamford industrialist, Col. Alphonse Donahue, and Bridgeport newspaperman, Ray Flicker.48 Their goal was $800,000 and their organization was unusual. They literally recruited thousands of volunteers to go from door to door throughout the County.49 But, unfortunately, as in 1943, they were again limited to Fairfield. Bishop McAuliffe had died, and his successor, Bishop O'Brien, did not approve a wide-spread campaign. O'Brien apparently thought of Fairfield

45. Post, May 18, 1947.
48. Fairfield University Building Fund Brochure, 1947, pp. 25-30
49. Post, April 25, 27, 28, May 1, 2, 6, June 1, 5, 8, 9, 1947.
University as a strictly local project, and he seemed never to have shared Dolan's concept of it as a potentially major educational institution. At the same time he was urging everyone to support the Diocesan war relief program. Even so, the Bishop gave Fairfield $5,000 and, in a letter to Colonel Donahue wrote: "I am deeply concerned with the success of this drive to provide a Catholic education for the young men of Fairfield county and I am sure that you may depend upon the whole hearted cooperation of the pastors of that area." The effects of that limitation are unmeasurable, but the $800,000 goal was not reached, and momentum for extended growth failed to develop. Both facts are also explainable, however, in completely internal terms. The campaign was extremely short, beginning May first and ending in July. At no time did it attract really major contributors. The few largest gifts ranged from $2,000 to $10,000 but they needed donations in the $20,000 to $100,000 bracket in order to reach their goal. Even so, within five years of its establishment, Fairfield successfully achieved an amazing concentration of volunteer effort and teamwork, probably thanks to the intense interest of the Bellarmine Clubs and other friends. Organizational meetings were held in every Fairfield Town. Newspaper stories covered the

52. *Post*, May 27; June 12, 18, 1947.
preparations in detail. Fr. Dolan, Fr. Kennedy, and the campaign leaders spent tremendous amounts of time and effort to get to all together. Endorsements were given by Monsignor Fulton J. Sheen, Senator Thomas Dodd, and others. The benefits of Holy Cross to Worcester, and the assumed benefits of Fairfield to Fairfield were publicized. As the campaign went on into June of 1947, Bridgeport was tackled by committees of volunteers on an election district basis. Some three thousand people were set to contact 25,000 possible donors. At the end of May, an open house was held at the Fairfield Campus, attracting an estimated twenty-five hundred cars. The graduating prep seniors unanimously volunteered their services in the campaign, and the commencement speaker, Chief Justice Edmund W. Flynn of the State of Rhode Island, gave $100. Nevertheless, the fund raising was not going well. Newspaper stories constantly spoke of "encouraging reports," but they mentioned no numbers until mid-June when they announced that the $50,000 mark had been passed. By then, the steel skeleton of the new building was up and the roof on. The construction men, almost one hundred of them, each contributed a day's pay.

54. Post, May 9, 10, 12, 1947.
In May, Fr. Dolan had written to the Provincial, "With the newly chartered Bridgeport University (formerly Junior College) just now sticking its head above the horizon with the prospect of their own drive this coming fall, we have had to emphasize Jesuit education as the keynote of our own community drive."\(^{59}\)

Despite any discouragement with the fund returns, plans went ahead for the second building, this one to be located forty feet east of the McAuliffe axis. Ground was broken in August.\(^{60}\) On the 20th, the President wrote to Fr. McEleney asking that a man be assigned for a three-month stint to work on the drive full time. On the twenty-fourth, McEleney told him that he would try, although success was unlikely. Nothing came of it.\(^{61}\) News coverage dropped off to zero, and efforts shifted back to various benefit events, plus the "Buy a Brick" campaigns in which donors exchanged paper dollars for paper bricks.\(^{62}\)

Fr. Dolan is given major credit for financing these buildings with loans from Boston bankers. His connections are untraceable but he had ample time during his career at Boston College and at Provincial Headquarters to cultivate

60. Telegram, August 21, 1947; Post, August 24, 1947.
such associations. Two or three men came down to Fairfield, satisfied themselves about the operation, and made loans at rates of one percent, mainly on the basis of personal conviction about the man with whom they were dealing. The Rector repaid those loans before he left in 1951.63

There had been other preparations for the opening of the College of Arts & Sciences. In March, Fr. McEleny wrote Fr. Dolan to say that he had been "thinking about your Dean, and found your man in Fr. Laurence Langguth."64 The latter was, of course, already at Fairfield. He had been there almost from the start, had established and equipped the Prep Physics Department, and had been a key man in getting together the equipment for the Radio Workshop.65

The college curriculum was a transplantation of the systems at Holy Cross and Boston College. Choices were limited, but one could select a pre-med program, or take a B.S. or an A.B. sequence. The latter then called for at least two years of Latin, but in time that requirement

65. T. A. Murphy interview, December 6, 1974.
was to be dropped entirely. The degrees of Bachelor of Social Science and Bachelor of Business Administration were also available until the mid-sixties. The only major distinction lay in the omission of the classics from the latter degrees so, as the emphasis on the classics decreased, it became reasonable to award either the A. B. or B. S. to all graduates.  

In 1949, Dean Langguth wrote, "The school stands four-square in the conviction that the best medium of learning is the liberal arts, that the best mental discipline is still to be gained from those subjects which teach a young man nothing more useful than how to live a full Christian life, richly dowered with the experiences of the past, acutely alive to the present, and working with burning hope for the future." Over half of the curriculum consisted of languages, history, mathematics, philosophy, physical and social sciences, and religion. Two years were given to studying English Literature, Composition, and one of the modern foreign languages. Religion was to be included through all four years. The Bachelor of Arts degree required a minimum of two years of Latin and additional work either in Greek or Mathematics.  

As they made plans for the assignment of Jesuit faculty members in the status for 1947-1948, the men in Boston and Fairfield were remembering the faculty standards in the college accreditation requirements.68 Dolan knew the importance of those early placements and he wrote:

In submitting my suggestions for the College Freshman Class teachers status, I am not wanting in appreciation of your major problems in this regard. It was this consideration that prompted the earlier suggestion about a lighter requirement of Jesuit representation on the College Freshman faculty. In this I was in error as the more accurate grasp of our needs in the light of prescribed standards and future accreditation has brought me to realize.

The Connecticut State Board of Education specifically requires at least the Master's degree in specialized fields for the college teachers, as you may know. Fr. Langguth and I are making every possible effort to get competent and accredited laymen for the College Freshman faculty, but with very little success thus far. 69

Subsequently, twenty-seven Jesuits were drawn from other posts and assigned to the new university.

The first college class was mainly made up of veterans and Fairfield Prep graduates, most of whom lived in the near vicinity. The eighty out-of-town students took rooms in local private homes, each of which had been approved by the administration after inspections by two of the Jesuits. Again, everyone was very encouraged by the enrollment, over 852 boys in four classes at the Prep and more than 300

freshmen in the college.\textsuperscript{70} They had to share space in Berchmans and McAuliffe for a year, but it was a relatively comfortable brotherly arrangement.

When the first college year was over, Dean Langguth was pleasantly surprised at what the class had accomplished. He found spirit and initiative to be their outstanding qualities, and pointed to examples like the Glee Club, which began casually in January and caught on immediately, attracting forty-five men who practiced throughout the semester under the direction of Simon Harak, of Derby, with the assistance of faculty moderator Father John P. Murray. Then too, there was a student government, all organized and attempting a constitution; and a pick-up basketball team, hurriedly put together to appear in a local benefit tournament and then going on to several other club and exhibition games.\textsuperscript{71} The Provincial told them to sponsor intramurals, rather than inter-collegiate sports, but he was persuaded to change his mind in time for the college to field a basketball team in the fall of 1948.\textsuperscript{72}

College faculty members of that era refer to the veterans in superlatives. Men came home wanting education and found

\textsuperscript{70} Telegram, August 16, 1947; Herald, August 17, 1947; Sunday Post, September 28, 1947; J. J. McElenery to J. A. Dolan, March 10, 1947; Admissions Instruction Sheets 1947.

\textsuperscript{71} Untitled undated clipping from Nov.-Dec. of '48 or possibly early '49. The Fulcrum (Fairfield Student Paper) May 21, 1948.

that Fairfield had grown up next door. They had a sense of maturity and resolve that helped to launch the University on a more decisive and purposeful level than it might have reached otherwise. They produced a lasting impression of determination, drive, and disciplined pursuit of objectives that carried the younger students along. This was such a strong factor that its influence was felt clear through the decade of the fifties.

The onset of the Korean War, in June of 1950, produced some short-lived apprehension about the prospects for the University, but there was no drop-off in admissions, after all. When the war ended in July of 1953, the wave of World War II veterans was just subsiding, and the new surge of ex-soldiers reinforced the earlier pattern.  

Nursing education, although not organized as a Baccalaureate Degree program until 1970, first came on the scene in July of 1947. The Sisters of St. Raphael's Hospital, New Haven, and St. Vincent's, of Bridgeport, were interested in having such a program for their nursing students. The Rector passed that inquiry along to Boston, but the response was not favorable. There was concern

about over-extending staff, about co-education, and about finances. The Provincial pointed out that there were heavy financial needs elsewhere in the Province and that Fairfield was talking about expansion while it was still unable to pay its Province tax. The question simmered quietly for another year.

The summer of '48 saw a pleasant diversion in the start of a five year program of "Pops" concerts at Alumni Field, an arrangement sought by the Connecticut Symphony Association to aid their finances. A music shell was quickly built and singers Vic Damone and Regina Resnik opened the series on July second to an audience of about 7,000. Reviews were more than enthusiastic, and five more programs were staged that summer. These had no connection with Fairfield except that the campus provided a good natural setting and a convenient location. They resulted in a great deal of free advertising and attracted 28,202 visitors who carried away rather pleasant impressions of the place.

Construction of the new building, Xavier Hall, was rushed to completion at the end of September, in time to serve the freshman and sophomore University classes. It

77. Post, October 23, 1948.
included twenty class rooms, six laboratories, faculty and administrative offices, a book store, a cafeteria, and a reading room.\textsuperscript{78} The latter was considered for a library or a chapel, with Dean Langguth favoring the latter for reasons of spirit and economy.\textsuperscript{79}

The increased enrollment brought new need for added faculty. There were almost 1,000 boys at Prep and 541 in the Freshman and Sophomore University classes.\textsuperscript{80} The Student Council resumed work on the proposed constitution, keeping at it through the fall and into the winter. On March 8, 1949 they completed the job and were ready to take it to the student body.\textsuperscript{81} First, the draft needed administrative approval, and that produced an interesting response.

The President's view was bluntly put, and illuminating. He wrote,

I think that the whole fundamental concept of this document is wrong. It would seem to be based on the concept of a college which is a democratic institution in which the students have certain rights with regard to administration. The student body of a college does not form a corporate personality with any rights in the administration of the college. Moreover, the President of a college does not

\textsuperscript{78} News, September 23, 1948.
\textsuperscript{79} L. C. Langguth to J. H. Dolan, August 28, 1948.
\textsuperscript{80} Hartford Catholic Transcript, September 16, 1948; L. C. Langguth to Rev. Arthur J. Sheehan, S.J., October 9, 1948; Dolan papers.
\textsuperscript{81} News, October 7, 1948, November 11, 1948, and March 10, 1949; Herald, November 28, 1948, and December 12, 1948; Post, January 14, 1949; Fulcrum, March 4, 1949.
delegate any portion of his administrative authority to the students.

Student government was originally instituted with the idea of developing maturity in the handling of affairs of the college by the student. More or less as a consequence of all the loose talk going on in the country today about the democratic way of life, the concept has been essentially changed to such a degree that in many colleges now the student body has come to believe that it has a right to the actual government and administration of a college.82

This analysis could not have been discussed with the Student Council, and did not represent a consensus within the administration, but the Very Reverend James H. Dolan was the Rector, the President, and the ex-Provincial. The power of decision was his, very much as it would have been for a ship's captain.

During the same interval, undergraduates were showing initiative in other ways. Many were curious about the use of the twenty dollar student activities fee. Someone posted notices beginning, "How can anyone manage to buy three card tables, fourteen folding chairs and six nondescript benches (too high to sit at, too low to stand at) for more than $10,000."83 Dean and faculty explained that the money had been largely used for the library, but that answer just modified the problem.

Father Dolan attacked these two issues together. The

Student Council waited in suspense as the weeks went by and then, late in May, the Rector met with them. It was a rather masterly demonstration. He suggested that they do more investigating. He thought they could see what had been done about student constitutions at Holy Cross, Boston College, Fordham, and Georgetown. When they had done that, they could then draw up a document based on "tradition". He definitely stated that a constitution is not necessary for the present, but that something should be possible in four years time, and so it stood until 1953.

Changing the subject, Father Dolan assured the Council that every dollar of the student activities fee was being spent on student activities alone, and apparently that assertion was enough. Dolan closed the meeting with comments about plans for an expanded slate of extra-curricular activities for the coming year and left behind a very enthusiastic set of young men. 84

That outcome was not surprising, in its context. Students must have regarded the Rector with a mixture of respect, fear and awe. He was a relatively remote figure, to them, and discipline was an institutional watchword. Student regulations governed dress and behavior in detail and were to be enforced by all faculty members and a Prefect

of Discipline. In the early years, students enjoyed a feeling of being a special group. There was a sense of the unusual in their status at Fairfield, and they all knew that they were obligated to meet both academic and personal expectations or face expulsion. At the same time, there was a closeness and a concern for one another that created a kind of supportive family-like atmosphere.

The Jesuits had an enormous investment in the ancient traditions aimed at educating boys for righteous living, and a very strong element of that, in practice, was a daily training in obedience to established standards of conduct. In another example, some years later, students were banging cups and plates on the Dining Room tables, to express themselves about the food, when the Dean, Fr. Joe McCormick, simply walked the length of the hall, not looking at anyone, but thumbing each table out, like a baseball umpire, and each group left the room quietly. It was in the same context that, during March of 1948, the administration established a system of detailed student personality and character estimates to be completed by their teachers and included in their records with grades and other information. It was thought that these evaluations would be helpful in

writing referrals to graduate schools or to prospective employers.87

Basketball and football have always been the dominant sports at the Prep, but at the University, basketball has never been challenged as the premier varsity sport. Basketball got off to an immediate start during the 1947 season with intramurals and a short improvised schedule of exhibitions, benefits, and games with minor teams.

In '48 the University undertook the game in earnest; found a coach in Joseph V. Dunn, coach and Supervisor of Athletics at the Bridgeport Brass Company; organized a squad; and lined up a twenty-three game schedule.88 Included were meetings with Providence College and St. Francis, two perennial leaders. They lost those two games and twelve others but they managed to finish with nine wins before the season was over.

The home games were played at the State Armory in Bridgeport, and attention to expenses was strict. One of the Jesuits would be detailed to attend the game, and he always made sure that he got the ball at the end. Basketballs

cost ten dollars, and it was necessary to make a special trip up to see the Rector for the money whenever another ball was lost. After the season ended, a campus contest produced the nickname "Red Stag", and the "Stag" part has stuck ever since.

The question of Nursing education came up again in 1948. Sister Frances at St. Vincent's and Sister Florita at St. Raphael's were both still eager to have Fairfield provide a degree course for their undergraduate nursing students. They felt that a specific understanding would significantly heighten the appeal of their programs, enabling them to attract more top-level applicants.

There were many difficult questions of location, curriculum, staffing, logistics, and purpose, but these were resolved and program announcements were made. Classes were scheduled to meet on week-day afternoons from February 7th to June 3rd, between 3:15 and 5:00, in lecture rooms at the St. Vincent's Hospital School of Nursing. In the first semester, courses in Religion, English Literature and Composition, Educational Psychology, Elementary French, and Elementary Spanish were offered. Fees were set at $14.00 per semester hour.

When word of this reached Boston, The Provincial asked for clarification of the plans and emphasized his reservations about establishing any kind of a University School of Nursing.\textsuperscript{92} The Fairfield priests wrote lengthy letters, carefully explaining the arrangements and assuring Fr. McElaney that everyone understood that there was no commitment or present intention to establish a University School of Nursing, even though the Hospitals clearly hoped that this would soon come about.\textsuperscript{93}

Fr. Langguth wrote, "They so clearly understand this that they consider the present arrangement only a very tentative and inadequate answer to what they consider their real need."\textsuperscript{94} Apparently that cleared the air, because the program went ahead on that basis between 1949 and the late 1950s. In 1951, the question of starting a Fairfield University School of Nursing was answered in the negative for a third time, and thereafter the enterprise slowly ran down to an end.\textsuperscript{95}

Meanwhile, decisions had to be made about the curriculum for the Junior and Senior College years, especially regarding a slate of electives. A list of forty-two possible subjects was drawn up. Each student selected two from the list, and

\textsuperscript{93} J. H. Dolan to J. J. McElaney, January 30, 1949.
\textsuperscript{94} L. C. Langguth to J. J. McElaney, January 30, 1949.
classes were to be held for those courses attracting fifteen or more men. Majors were offered in Accounting, Biology, Business Management, English, History, Mathematics, Economics, Education, Pre-Law, Pre-Medicine, Physics, and Sociology.

Juniors electing any of these subjects had to fit their major courses into a schedule already loaded with a core bloc of Philosophy almost large enough to constitute a major in itself. Philosophy, along with Latin and Greek, were the basics of Jesuit education. A student did not start Philosophy until the Junior year, and then he took a set sequence, with at least two courses running concurrently.

Dean Langguth wrote that,

Perhaps the most distinctive common feature of the curricula is the large share of emphasis given to the study of systematic philosophy. As much as twenty-eight semester hours of credit in the Junior and Senior years are given over to this field in all the programs. It commences with an analysis of the rules of correct thinking, then proceeds to an examination of the validity of our sources of knowledge from sense perception to abstract reasoning. Once the rules have been laid and the possibility of certain knowledge assured, the student is ready for general metaphysics, the broad general principles (of) which underlie all being and all existence. Next these are particularized to the Supreme Being in Natural Theology, to living things beneath man in Inferior Psychology, to man as a unit of society in general and Special Ethics.

It is an extensive amount of time to devote to a single field, in the all-important Junior and Senior years; but the faculty is confident that the time is profitably employed if it teaches him a way of living, individually and as a member

of society, in which he appreciates the broader principles which transcend the field of his special interest, and the neglect of which brings such dire consequences as we have seen to the human family.\textsuperscript{97}

While curricular details were under study, the University was also exploring in two other important directions. Preparations were being made for a Summer School session in 1949 to run for six weeks, starting early in July. Freshman and Sophomore level courses were to be open to undergraduates from any college and could be taken with or without credit. Students from twenty-eight schools attended.\textsuperscript{98}

Secondly, the seed of the Graduate School of Education was planted. A retired New York City School administrator, Dr. Maurice E. Rogalin, of Westport, frequently visited Fairfield to urge the establishment of teacher-development courses. He was aware of the pressures on secondary school teachers for yearly professional self-improvement, and he was convinced that Fairfield could fill a need there. He found an advocate in the new Dean, The Reverend W. Edmund Fitzgerald, S.J.

Fr. Fitzgerald had been Rector of Cheverus Classical High, of Portland, Maine. He was named Dean at Fairfield

\textsuperscript{97} Fairfield University, MS. in Fairfield University Library. \textsuperscript{98} Herald, March 27, 1949; News, April 28, 1949 and June 2, 1949; Sunday Post, June 19, 1949, and July 17, 1949; Summer School Brochure.
in June of 1949 to help cope with the demands of continuing growth. Fr. Langguth, who had held the post for the previous two years, had become heavily involved in admissions work. Now he gave that his main attention, becoming Dean of Freshmen and Admissions.

The idea of providing education courses excited Fr. Fitzgerald, and he evidently offered the Rector some convincing arguments, and plans were pushed ahead.99

On September 11, 1949, the Bridgeport Sunday Post reported, "The teacher training program has been developed and it is the hope of the University to make it a fruitful source of competent and well trained candidates for the teaching profession." The Bridgeport Post for September 20 and the Bridgeport Telegram for September 21 announced, "Maurice E. Rogalin, of Westport, a graduate of Columbis and Fordham, who has held a number of executive positions in the New York City School system, and was Assistant Dean of the Graduate School of Education at Fordham," was hired to run Fairfield's new education department.

The arrival of the man who is now the Dean was reported by the papers in those same releases. Robert F. Pitt, of Bridgeport, a graduate of New Haven State Teachers College

and Fordham, had joined the University administration as Registrar. Pitt became Dean of the Graduate School of Education in 1967.  

Four months later, the news was spread that, beginning on February 6, 1950, Fairfield University would start more than twenty graduate courses in Education, with credit to be offered in fulfillment of requirement for either the Bachelors or Masters degrees.

Spring courses were arranged to fit in with the University summer school so that students could continue their work without interruption. The system was designed to assist elementary and secondary school teachers working in grades seven through twelve who wanted "to renew their work in special subjects, who wish to complete courses for further professional requirements or to prepare for supervisory or administrative positions. Special courses have been planned for principals and teachers in Administration, Supervision, and Guidance." The education courses in Administration and Guidance were taught on Saturday mornings by Dr. Rogalin and Dr. Thomas J. Quirk, Principal of Hartford Public High School and President of the Connecticut Principal's Association. The general

100. Sunday Post, September 11, 1949; Post, September 28, 1949; Catholic Transcript, September 22, 1949.
102. Catholic Transcript, September 22, 1949; and January 12, 1950.
liberal arts courses were given on weekday afternoons by the regular faculty of the college. With that, still another significant beginning was made.

As these plans were going ahead in Fairfield, further change was set in motion in Rome. Pope Pius XII chose the Very Rev. John J. McEleney, S.J., to become the new Bishop of Jamaica, British West Indies. Dolan was temporarily called back to Boston as Vice-Provincial, and W. E. Fitzgerald added the duties of Acting President and Rector of Fairfield to those of his post as Dean. 103

So, the foundations were put down during 1941, and by the end of the decade these men had created an educational framework incorporating most of the units present today. The institution had grown from nothing to a student body of 970 in the Prep School and 700 at the University. The two were run by a staff of ninety-one men earning salaries ranging from $2,000 to $3,500 in an operating budget of $668,718. 104

The founding leaders had finished their work here and left, although Father Dolan would return briefly in '50-'51. His imposing development plan had a lasting effect on

institutional expansion. Much had been accomplished.
Berchmans and Xavier had joined the old family mansions to
form a little campus. The Province of New England had a
well-established and productive new growth center outside
of the Old Worcester-Boston mainline. Men who thought
of themselves as pioneers were looking ahead to their senior
year in college. These people were personally involved in
helping to build something valuable, and they were, themselves,
the beneficiaries of a unique heritage through that experience.

The style of education and life applying for those
first classes was beginning to change. There was a settling-
in, a sense of fulfillment. The Preparatory School was already
old. Freshmen in 1950 would have been only five years old
when the first class entered in 1942. Some graduates had
gone to war; some to religious orders. Others were through
college and into their careers. A few had found death.

Still, everyone knew there was room for growing. Most
of the two hundred acres were still as rural as ever. College
and Prep students had just stopped sharing buildings. In a
November letter, the President told the Director of the State
Department of Education, "In accordance with the recommendation,
accompanying the survey report of the Examining Committee,
we have relocated the college library on the first floor of
Xavier Hall, the building now used restrictively by the college. The new set-up of separate reading and stack rooms is giving general satisfaction to the faculty and students. This arrangement releases the library in Berchmans Hall for the use of the Prep School students. Such were the signs of development that also signaled room for additional improvement. Auspiciously, 1950 was a Holy Year, the twenty-fifth in the 650 year series going back to 1300.

CHAPTER II

FITZGERALDS

During the 1950s there was a Fitzgerald at the helm in Fairfield in all but one year. Looking back at it, the Fitzgerald decade leaves an impression of calm, of an era when faculty and students both knew what a Jesuit education was, knew what they were doing, knew why, and knew that this was essentially what they wanted. There is a sense of space and of time about the fifties. Men were busy, the work was being done, but the pace was, somehow, more measured than it had been before, or would be afterward.

Changes and improvements in faculty, equipment, research, and academic procedure, and increases in the undergraduate and Education Division student body happened quietly, gradually, almost as unremarked as a rising night-tide. The men who taught and the men who studied both worked under the usual performance pressures of a normal academic year, but there is a sense that the Fairfield under the Fitzgeralds was expanding, building its strength, getting ready for an unknown but welcome future in many
ways that were less obvious than its new construction program.

Some of those changes occurred almost imperceptibly in the course of day-to-day affairs. A few of them can be seen in the occasional assignment of projects to the direction of a lay faculty member rather than to a Jesuit;¹ or the hiring of a new teacher who had not been Jesuit-educated; or in the establishment of a lay faculty club.² That was just a social organism then, but it produced the connections for the start of faculty governance, years later, in the Faculty Council.

Other changes were very deliberately sought. During the spring of 1950, arrangements were made for a review of the offerings in Education in order to get approval for certification by the State Board of Education. Fitzgerald, Rogalin, and Quirk worked with Dr. Edward A. Ricciuti, a Waterbury school psychologist, and with state officials, to chart programs in elementary education, secondary education, guidance, and administration and supervision. A six-man inspection committee under Dr. Henry C. Herge, Chief of the Bureau of Higher Education and Teacher Certification, visited Fairfield in April. They reported back favorably and, about eight weeks later, the Dean had notification of approval in a letter from the

Commissioner of Education. The following year, Dr. Herge enhanced the stature of the department by joining it as a lecturer. His presence gave the faculty "just the necessary approval in the eyes of the teachers to strengthen it all the more," and he developed strong sentimental ties that lasted even after he had moved on to Rutgers.

The importance of state and regional recognition was fully known and appreciated. In January of 1951, the Connecticut Bar Examining Committee confirmed the curriculum of the College of Arts and Sciences as approved preparation for work at any Connecticut school of law. In March, the New York State Department of Education issued similar approval making it possible for Fairfield graduates to earn direct admission to graduate and professional schools in that state. Full accreditation would come two years later.

The Jesuits also deliberately sought growth. One of the most consistent threads across Fairfield's first thirty years was the continuing Jesuit struggle for physical expansion. Throughout those years, administrators seldom stopped thinking about building. W. Edmund Fitzgerald was

only acting President from February to October of 1950, but he was no exception. The problem of housing for undergraduates in the College of Arts and Sciences was real and present. The system of boarding homes had been extended about as far as it could go. Enrollment was increasing year by year, and the administration wanted it to grow even more. In July, Father Fitzgerald wrote to Dr. Ormond E. Loomis, Administrator of the Federal Educational Housing and Home Finance Agency, about the possibility of a million-dollar loan for dormitory construction, under the Housing Act of 1950. He followed up with letters to Connecticut Senators Brien McMahon and William Benton.² Two dormitories were planned, but the fighting in Korea sidetracked any arrangements. Before the end of July, Father Fitzgerald had a letter from John Russell, Director of the Division of Higher Education in the Federal Security Administration, saying that a Presidential order, "suspends for the time being commitments for direct loans for construction of housing by educational institutions."³ Further construction was postponed until after that new war was over.

Within three months, Father Fitzgerald was getting his

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mail in Boston as the new Provincial; Father Dolan was back in Fairfield, and Father Langguth was the Dean. 9

Sudden changes like that were typical. The Society of Jesus has always set a very high value on classical studies, and Jesuit governance developed patterns that are reminiscent of ancient Republican Rome. There is the ruling oligarchy, and in place of Consuls and Praetors there are Provincials and Rectors, serving set terms of six years rather than one. Provincials reviewed personnel postings annually and reassigned men as necessary. Whether or not the ancient Romans actually provided the prototype, there are indeed some obvious parallels.

When the call came to McElaney in the winter of 1950, both he and Dolan had been in their posts just over five years. If the Provincial succession for New England had already been worked out, the next step would have been different. But it was Dolan rather than Fitzgerald who was sent up to Boston in February. He went as Vice Provincial and subsequently became Acting Provincial before getting back to Fairfield again in October. Father Fitzgerald did not have too long to wait.

Within a week of returning to Connecticut Dolan was welcomed at a Bellarmine Father's Club reception, an occasion which he used to give the 300 men in attendance some most agreeable news. He reported that contributions from friends, and careful financial management, had made it possible to reduce the debt that the Society had taken on, in opening and building the schools, from $1,200,000 to $250,000. He could also report that enrollment stood at 975 in the Prep and 895 in the University. The Bellarmine Guild and Fathers Club, together with the area clubs in surrounding towns, enveloped the Prep and the University in a great circle of family-like relationships, sharing activities, convictions, sons, and a deep interest in advancing Fairfield. They worked hard at that, and they enjoyed doing so.

Except for one point, Dolan's last year at Fairfield was an undramatic one. There were unsuccessful attempts to establish an Air Force ROTC unit on campus. There was a new office of Public Relations and Placement headed by eager, driving, young Eugene M. Galligan. Father George S. Mahan moved from Assistant Principal at Prep to Dean of Freshmen in the College of Arts and Sciences. Fr. T. Everett McPeake was named chairman of the University's

Department of Education. Fr. Thomas F. Lyons became Dean of Men, and Jim Hanrahan started in as the new College basketball coach. Galligan, Lyons, and Hanrahan soon moved offstage, but Mahan and McPeake devoted their lives to the institution.

The dramatic exception came up that June when the University held its first commencement. Fr. Dolan made his plans well in advance. A March news release announced that the Most Rev. Henry J. O'Brien, Bishop of Hartford, and Governor John Davis Lodge would be there. On the 27th of March, the new Provincial wrote Dolan to confirm "the acceptance which I made on the phone that night, of your very kind invitation to give the baccalaureate sermon at Fairfield. It is with a great deal of trepidation that I foresee doing anything but walking in silent composure in the great ceremonies which you will no doubt lay out with master hand on the fair campus of the University." When the event was held at Alumni Field on June twelfth, Bishop McElaney was also among the guests joining the 225 graduates to listen to an address given by Attorney General J. Howard McGrath.

11. Stag, February 15, 1951; Stag, September 27, 1951; Post, October 20, 1950; Stag, September 22, 1950; Sunday Herald, February 4 and 11, 1951.
In short order an alumni association was created.\textsuperscript{15}

Later in June, Dolan had opportunity to buy the remainder of the old Jennings property lying just north of the campus, but the timing was off and the chance went by.\textsuperscript{16} In October, he left for Boston again, this time for Boston College, and he may have been remembering MacArthur's farewell speech to the Nation as the second Fitzgerald took his place.

Joseph D. Fitzgerald started life in Lawrence, Massachusetts, in 1899. He studied at Boston College for a year before entering the Society in 1918. After his ordination, in June of 1931, he went back to Boston College where he taught until 1937. He was appointed Assistant Dean of Boston College that year and then moved to Holy Cross as Dean in 1939. He was at Holy Cross until July of 1948, when he became Assistant Director of the New England regional office of the Jesuit Education Association. He was appointed Province Director of Studies in July of 1951, only two months before moving into the Rector-Presidency in Fairfield.\textsuperscript{17} He was to be in that office a year more.

\textsuperscript{15} Stag, September 22, 1952; Fairfield University Alumni Bulletin, Vol. 1, #1, March 1952.
\textsuperscript{17} Post, October 19, 1951; Stag, October 25, 1951; Alumni Bulletin, March 1952.
than the usual six, and his term was to be marked by a notable construction program.

He got into his new position slowly, and his first year was a quiet one in most respects. There were then 152 freshmen, 142 sophomores, 140 juniors, and 202 seniors at the College. There were 853 boys at the Prep, and the nursing courses registered 36 in the fall and 22 in the spring semester. The Graduate Department of Education registered 110 men and 125 women in the fall, and 113 men and 127 women in the spring. The Bridgeport property on Park Place was sold to the growing University of Bridgeport. The Graduate Department of Education moved into offices on the first floor of Xavier. Korean veterans started coming back.

Many similar events went into the record of his first year in office, but one thing in particular stood out. Father Gabriel G. Ryan died in an accident and his death was more than stunning. Everyone who knew him felt personal loss, and he was widely known. The feeling of shock and regret can still be sensed in a kind of Doppler effect across all the intervening years. He was only 38 years old, a cordial man, popular on and off the campus, one of those rare pleasant people for whom friendship is such a natural state of being that a basic kindness pervades almost all relationships.
Fr. Ryan was Chairman of the Department of Economics and Sociology and Director of the Bridgeport Chapter of the Diocesan Labor Institute. No one knows how it happened, but in the early evening of Sunday, September 14th, he fell from the window of his third floor room in Bellarmine Hall. He was hospitalized with internal injuries and a broken leg and died three days later.

Although he had been at Fairfield only four years, he was one of the several spokesmen who represented the University in active involvement in community affairs. A Telegram editor wrote that he "had made a reputation for scholarship and professional knowledge in his special field of Economics" and that he "made many successful contributions to the cause of good labor-management relations in this area. He will be greatly missed by many in the industrial field who looked to him for guidance and for acquaintance with the principles of social justice. Father Ryan was highly regarded by his students, who repeatedly referred to him as a remarkable teacher. His brief but brilliant work in the educational as well as labor relations field will be long remembered by all who came in contact with him."

18. Telegram, September 18, 1953; Post, September 19, 1952.
That both his presence and his absence were so keenly felt is a partial indicator of the changes in Fairfield between the 1950s and the end of the 1960s.

Fr. Ryan was one of several men who represented Fairfield to the public. Some others in that group of spokesmen were Carmen F. Donnaruma, Assistant Professor of History and Government, the Rev. John L. Bonn, S.J., Professor of English; the Rev. George S. Mahan, S.J., Assistant Dean and Director of Admissions; the Rev. Francis A. Small, S.J., Librarian; Arthur R. Riel, Jr., Assistant Professor of English; Dean Langguth; and John A. Meaney, Assistant Professor of English and Moderator of the Radio Club.

The Radio Club studied broadcasting techniques and did a weekly radio program called "Fairfield University Interprets the News," broadcast over station WICC. These men often served as panelists on that program, in addition to frequent speaking engagements at various club or business meetings. They repeatedly voiced a consistent view of the superiority of a liberal education over other options, and the ethical core of that belief was the focal element of Fairfield's temporal existence.
Speaking over WICC in March of 1952, Fr. Mahan said: One of the greatest needs of modern society and one of the greatest assets to a man who aspires to rise above the rank and file of business and scientific achievement is a training in a liberal arts college—more than training a man in any particular skill or aspect of technology a liberal education aims in addition and above all to develop the finest faculties a man possesses; his appreciation of beauty, his ability to communicate his ideas and influence his fellow men, his power critically to analyze truth, and his appreciation and grasp of ethical values. Mathematics sharpens the mind, while history synthesizes and interprets the past. English gives us clarity and facility of expression in our native tongue. Religions unite us to God and, finally—Latin and Greek—the core of any discussion on liberal education—are the key to the greatest minds that have ever lived.19

In October of 1952, at a meeting of the Parent-Teachers Association of the Nichols School in nearby Stratford, Arthur Riel said: Those who go to college primarily to 'get ahead' do grave damage to the community and to education. This sort of motivation, if it dominates a student, will make an education impossible. If the nation is to get the leaders it needs, parents must stop the trend in education to train for jobs and salaries; people must be trained, whether in high school or college, to think and to judge and to read and to understand.20

Participating in one of the "Fairfield University Interprets the News" broadcasts during 1954, Riel told his audience that they were wrong if they expected hard work at college to pay materially some time later on. He and Moderator John Meaney agreed that the purpose of college education is to prepare men to be leaders who know the

20. Post, October 14, 1952.
meaning of responsibility and sacrifice.  

Speaking on an earlier program in that series, Dean Langguth covered the same points more elaborately. He thought that the: "Success of an education can hardly be measured by the size of a man's annual income ten years after graduation. That applies an awfully wrong yardstick to a very precious commodity." He went on to say that:

The real measure of a man's education can only be taken from the breadth of his sympathies, the strength and soundness of his convictions, the courage and steadfastness he shows in the pursuit of his goal. And the most important of his goal's, of course, is the service to his God. Most of us in the past and some of us in the present, have made material things and physical comforts the be-all and end-all in education, as in life. But we don't need to speculate about the dire consequences of this. They decry widespread corruption in public and business life, we deplore the gradual collapse of the old moral sense that used to characterize traditional Christians of all ages, and especially we are shocked at the increasingly revealed waywardness of our youth. It seems to me that we would not have to lament these deplorable evidences of our failure in education if the splendid efforts we have directed towards building a gorgeous physical plant and a closely interlocked hierarchy of administration had been similarly applied to a deeper knowledge and keener appreciation of our true goals in education. We have been unremittingly patient in keeping our corridors spotless. Why have we not been just as patient in developing motives to stimulate our young, in proposing with ever more clarity the end and purpose of our existence upon earth, and in teaching them that what counts is not what material possessions, or power, or prestige they may have gained, but the culture they shall have absorbed into their souls out of the centuries of Christian history. This was indeed the old-fashioned education which was directed toward being and becoming rather than doing and getting.  

In 1955, the Reverend John A. O'Brien, professor of Philosophy at Fairfield, and, before that, President of Holy Cross from 1948 to 1954, was interviewed by Bob Stock, of the Bridgeport Post, for a story about his stand against Communism. During that interview, Fr. O'Brien told Stock that he had become "ever more firmly convinced of the importance of a liberal education, that is, as distinct from vocational training." He advocated the classics and philosophy as basic to an "education for really living," and he spoke against "excessive specialization at the undergraduate level."23 He was far from being alone in that, and the study of Philosophy continued to be of major importance, although the classics began to suffer the de-emphasis here that they had felt much earlier in the Ivy League and other nearby liberal arts colleges.

Other spokesmen for the college were the students themselves, through several student organizations that carried word of Fairfield out to other parts of Connecticut, and to nearby states. One of these was the Public Affairs Club, established in 1947 by the first freshman class. Their delegates represented Fairfield at the first annual New England Roman Catholic Peace Federation at Holy Cross in 1948. The club soon became active in the Connecticut

Intercollegiate Student Legislature, a mock legislative assembly established to give interested Connecticut college students some insight on the workings of government. Each delegation presented two bills on controversial topics which were then run through appropriate committees and debated in both "houses." Fairfield members were active and forceful witnesses for Roman Catholic points of view. They clearly saw the C.I.S.L. sessions in Hartford as opportunities to "attack the pernicious secularism which is undermining Christian life through the inculcation of false standards of morality."24 They zealously tackled questions of birth control, euthanasia, and sex education in the schools. They were effective, and several Fairfield men were elected to leadership positions in C.I.S.L.. John McNamara served as State Chairman, Vincent Nemergut was Chairman of the Executive Committee, and James Conklin became House Leader. Between 1947 and 1951, members were influentially involved in conferences at many New England Colleges and spread a favorable view of Fairfield in the process.

When the University was the site of the New England Roman Catholic Peace Federation meeting in 1953, the club was host to 21 Roman Catholic Colleges and to representatives

from the United Nations who came in to lecture on world peace. The group continued to be active in various ways. Late in the decade it was still working to promote interest in political, social, and economic issues, and it had even opened a Public Affairs Center on campus, complete with pamphlets and informative articles.

The University Glee Club was another of the ambassadorial groups. Writers in the first issue of the *Stag* described the formation of the Glee Club and went on to explain that "there is a personal accomplishment and self-development on the part of the members. Implicit in the education and development of the individual is the expansion and growth of his total personality and being, for his own good and the good of society. The activities of the Glee Club tend toward this end."

The group was tremendously enthusiastic and had a great deal of respect for their Director, Simon Harak, and their faculty moderator, Father John Murray. They were quickly engaged in an annual round of appearances sponsored by the various University regional clubs in Danbury, Waterbury, Ansonia, New Haven, Middletown, and elsewhere, concluding each year with a "home" performance at the Klein Auditorium.

in Bridgeport. Those were important focal occasions for the regional clubs, and they brought the University continuing favorable publicity in its natural centers of influence. The same kind of word about Fairfield was carried further away through radio broadcasts and a widening circle of appearances. There was a joint concert with the College of New Rochelle and Providence College at New York's Waldorf Astoria Hotel in 1951, and Mr. Harak was proud of their performance in Carnegie Hall on the opening night of the 1954 Pop Concert series. Years later, the Club sang in Carnegie Hall again, working with Andrew Heath and the American Symphony Orchestra in the 1968 series of "Young People's Concerts." For those they used a Randall Thompson piece based on Thomas Jefferson's Testament of Freedom and sang with such effect that they moved their audiences to "prolonged thunderous applause." 

In the early 60's the group won two of the Catholic Intercollegiate Glee Club Festivals. They were chosen as the best of the eight clubs entered in 1960 and of the ten who sang in 1961. Their ability was recognized and rewarded early in their career, and an admirer wrote to Father Murray:

30. Sunday Post, April 12, 1959.
32. Stag, April 8, 1960; Telegram, April 11, 1960.
   Post, April 17, 1961; Stag, April 21, 1961.
"as a former supervisor of public school music, graduated from Cornell University Music School it has been my privilege to participate in and work with many glee club recitals. I can truthfully say that never in my experience have I heard any better program than that offered by your organization. Particularly fine were the dynamics of presentation. At all times the tone, quality, enunciation, and interpretation were far beyond that usually produced by similar groups. The concert deportment of the young men was superior and they reflect the fine training and carefully planned instruction given by Mr. Harak, a very able director." 33 The Director and moderator were able to perpetuate the attitudes that created such impressions. In the spring of the club's twentieth year, the President of the Chestnut Hill College Glee Club wrote: "I cannot begin to tell you how much we all were impressed with the men of Fairfield. There is no doubt in any of our minds that yours was the finest club we have ever sung with. As you probably know, this is Villanova territory up here and I must admit that we always believed Villanova to be the best Glee Club in the East. After Saturday's concert the question circulating through our club is, 'Who is Villanova?' Fairfield has made an impression that will last a long time

at Chestnut Hill. Aside from this, you left an equally, if not more important impression with us; that of gentlemanly conduct."34

Harak and Murray were disciplinarians who held club members to high personal and artistic standards, but had the gift of commanding respect and affection at the same time. Father Murray covered all of the numberless logistic and tactical details involved in arranging concert schedules, transporting large numbers of people, and seeing that those people had the things they would need along the way. In the process he also helped student after student to solve large problems and small ones. Harak had considerable training in musicianship and had sung on the stage and radio before going into business in Derby, but he seems to have found his real talent in training and directing these singers. He died in 1970 and Father Murray retired three years later, but the Club continued under Director Paul LaMedica and Father Cardoni.

Debating was a third activity carrying word of Fairfield beyond the city limits. With the major institutional commitment to teaching and studying classical history and literature, it was natural to encourage such rhetorical exercises as drama and debate. A debating society was organized at the Prep school during 1942-1943 and it was

34. Elizabeth A. McGarney to Carl T. Chadburn, May 1, 1967, Glee Club papers.
soon firmly established, with a packed yearly schedule of events.

Similar exercises were organized almost immediately in the new College of Arts and Sciences. By 1951, two divisions had developed, the Bellarmine Debating Society, for juniors and seniors, and the St. Thomas More Debating Society for freshmen and sophomores.35 These Societies competed with colleges such as Seton Hall, Providence, Holy Cross, Fordham, and other entrants in the annual tournament of the National Federation of Catholic College Students.36

By 1956 the two divisions had merged, and the Fairfielders were meeting teams from Harvard, Wesleyan, Boston, and others. They came to be recognized as one of the more powerful debating societies in New England, entering tournaments as far from Connecticut as Burlington, Vermont, and the District of Columbia, and winning the 1956 annual N.F.C.C.S. tournament.37

In 1958 the club was host to a three-day contest at Fairfield and, in the next year they really rode the tournament circuit, participating in events at Brown, Barnard, Brooklyn College, and elsewhere. Activity

on this scale continued on through the middle of the 1960s but then it died out at the end of that decade as other types of debate moved to the fore-front.38

The Radio, Debating, Public Affairs, and Glee Clubs were only the more external of many campus organizations. In an article about the opening of college in 1952, the Fairfield News listed, in addition, the yearbook group, the student newspaper, the Sodality, the German, Spanish, French, Biology, Chemistry, Education, and Business Clubs, the Birdwatchers, and the Area Clubs. They all jointly hosted a reception for the freshmen, serving refreshments and providing information about their programs.

That News article gave a small glimpse of student life in its description of that typical opening session. Every year began with religious ceremonies, the Holy Ghost and the Schola Brevis. That year, after President Joseph D. Fitzgerald had celebrated the Mass and delivered a welcoming sermon, Dean Langguth added his remarks and the Glee Club sang a number of selections. The singers were followed by further welcoming comments from the President of the Junior Class, and then came the club reception. With that, a new academic year was underway.39

Another glimpse of Fairfield student life at the time was provided by Robert McKeon, one of the feature writers for the *Stag*. Asking himself the question, "What is a Fairfield Man?" he answered: He is attired in scuffed white buckskin shoes, sport coat, and striped tie, and conspicuously carries either a briefcase of a portfolio. He is conscientious, genial, deeply aware of his spiritual and social obligations, intelligent, and ever cognizant of the value of education.

Among the upperclassmen is found a fervent spirit in extra curricular activities; Glee Club, *Stag*, Debating Club, and Public Affairs are only a few in which a Fairfield man is given the opportunity to participate during his college days. As regards the social aspect, about one out of three takes an active part. He dates frequently with girls from St. Joseph's College, Marymount College, New Rochelle College, among others.

Although he doesn't tend toward active participation in athletics as such (sic) as in his high school days, he is most likely to be seen at many of the college athletic events. It is estimated that about thirty percent of Fairfield men drive to school every day. Almost half study between ten and twenty hours per week.

The Fairfield man is ever conscious of social conditions. He is tolerant of and interested in other people. He is always willing to lend a helping hand as the occasion demands. During election for class officers and student council members there is much advertising and publicity. But once again, the upperclassman considers it more of a moral responsibility to elect efficient men to represent his class and, for this reason, he shows more interest in elections.

Fraternities are frowned upon by the administration, and most of the students are in harmonious agreement with their banning of secret societies. The activities of the first three years are, therefore, conscientiously focused on admittance into the Jesuit Honor Society by those who desire recognition for their academic and extra-curricular ability. 40

In the same issue of the *Stag*, another student reported on President J. D. Fitzgerald's first meeting with the Student Council. His most-remembered comment was, "Believe it or not I have confidence in youth." He underlined the need for following democratic principles co-operatively and sincerely. He spoke of the Student Council as having an assignment to service and a duty toward the common good rather than personal interests. The whole University was seen as a dedication to service and, therefore, "it becomes impossible for student government to ever clash with educational authority since both have the desire for cooperation, unity, and well-being of the common good.\(^{41}\)

Naturally, the quality of student religious life was extremely important to everyone, from the Rector to the anchor man of the freshman class. The three-day Prep and College retreats gradually evolved as the student body grew and, by 1959, it was necessary to hold the annual retreat in several sections.\(^{42}\) To help improve the retreat situation, late in 1960, the Jesuits bought the Mamanasco Lake Lodge in Ridgefield, Connecticut, to convert into a retreat center. Nine months and $350,000 later, its metamorphosis was complete. The repairs and renovations

42. *Stag*, November 6, 1959.
made it possible to accommodate forty people at a time and, in September of 1961, it reopened as the Manressa Retreat House. Thereafter seniors fulfilled their retreat obligations at the new center until the obligations themselves were removed in the mid-sixties. That change did not remove either the retreat as a custom or Manressa as an establishment, and both continue to flourish.

Other elements of the system were daily Mass and an organization known as the Sodality of our Blessed Lady. The Sodality was a vehicle for the encouragement of especially devout undergraduates who would undertake some spiritual or corporal apostolate, and were a kind of leaven within the student body. Several of the sub-committees within the society were charged with devotional affairs. Our Lady's Committee led the devotion of the Rosary. The Catholic Truth Section encouraged interest in Roman Catholic literature. The Mission Crusaders raised money for the missions and distributed information about them. A Liturgical Committee studied the Mass and the liturgy. A Sacred Heart Committee promoted first Friday devotions and the apostleship of prayer, and a Membership Committee did what all membership committees do. Describing the group, one writer wrote, "The Sodality of Our Lady is not a series of projects but a way of life. It is not a club one joins, but a life one leads. It is not a hobby, it is a

vocation. The organization was not regarded with complete enthusiasm by all students, but it certainly held an important place in campus life. By 1962, the group had twelve sub-committees and had completed a three-year fund drive, raising $2,500 for construction of a shrine.

In the same year, Pope John XXIII opened Vatican II, and the changes that Council effected soon sharply modified the Sodality, the retreats, and all of the old customary religious observances at Fairfield.

But to return to the early days of the Fitzgerald decade, by 1953, further administrative changes were in process and plans for new growth were in the offing. Rev. William H. Hohmann, S.J., followed Gabriel Ryan at the head of the Economics Department and the Diocesan Labor Institute. Father Kennedy, who had done so much for the Prep School as its Principal since 1946, was replaced by Rev. Francis X. Carty, S.J., and Father Langguth was about to embark on a new career, superintending University construction projects as Executive Assistant to the President.

45. Manor, 1957, p. 52.
49. Telegram, March 17, 1953.
The College of Arts and Sciences would have a new dean in the Rev. William James Healy, S.J. He was President of Holy Cross from 1945 to 1950, heading an administration that included J. D. Fitzgerald as its Dean until 1948. Now their positions were to be reversed. After leaving Holy Cross in 1950, Healy went to St. Sophia University in Tokyo, Japan, where he was Dean of the international division and also taught Philosophy and English. 50 Apparently his departure from Japan was somewhat delayed, and that led him to write the President a matchless letter which tells quite a lot about the man:

By short wave or carrier pigeon I should have sent you a firm (as they say in the Air Force) directive concerning my arrival. I am sure you have had the brass band practicing assiduously and have rehearsed levees on the lawn. My reason for not arriving has not been my customary dilatoriness, nor my cunctatory predilection, nor, despite the evidence, am I trying to obfuscate the issue with an adiaphanous smoke-screen. The fact of the matter is (and I don't know why everyone gets very suspicious whenever I say 'the fact of the matter is') I have had several voyages cancelled. The whole situation in the Far East has been somewhat confused and in my case it has been downright murky. While waiting for reservations I began directing a few students in an English seminar. That should cease about the second week of July. In the meantime, I'll keep striving with might and main to find a ship that will return me to the States by August. The only reason I write is to assure you I am coming and I'm sure that everything I need for my journey is taken care of outside of the small matter of a ship. I'll pack a few flotsam and jetsam in an old pickle heron crate I have here (I go in strong for atmosphere) and that should be arriving at Fairfield some time in August; I hope you and the postmaster do not have too bitter words.

Thank you most kindly for your recent letter and offer to help but I can assure you that the major portion

50. Post, September 10, 1953; Herald, September 13, 1953; News, September 17, 1953; Stag, September 21, 1953.
of the population here is most anxious to see me off and I should be able to get under way without any undue stress and strain.

Very Reverend Father Provincial intimated in a letter to me that he had it in mind to appoint me head of the English Department at Fairfield. I would want to return as soon as possible in case there are any duties flowing from that austere office. Frankly though, I am not sure I would want to arrive before the school year began and set about new innovations and otherwise shake up the curriculum and the other professors' nerves. I am pretty sure that whatever the Reverend Dean suggests for the year will be best and by October or November I can begin to assume whatever are the mysterious functions of a head of an English Department.51

Father Healy was a humanist, an impressive scholar, and an important figure in improving Fairfield at a time when it was still a very small place, far removed from the major Massachusetts centers of Jesuit interest. The new Dean was a statesman to whom a majority of the faculty would readily go for advice.52 The Dean and the President must have been a good combination, because Fitzgerald has been described as a gentle man, a good organizer with a pleasant presence, a man who could say the right thing at the right time, and one who was efficient but not brilliant.

Progress on the plans for new growth was signaled earlier in 1953 when the Bellarmine Clubs announced plans for the start of a gymnasium fund drive.53 In the event, that was the last building in the string. In August, Herman

W. Steinkraus, President of the Bridgeport Brass Co.
and a long-time friend, used the occasion of the last concert in the Connecticut Pops series to astonish everyone by giving Fr. Fitzgerald a building-fund check for $10,000. He was one of the prime-movers in the symphony organization, and he deeply appreciated the Jesuit's cooperation in making the grounds available for the 'Pops'.54

At the end of 1953 there was another kind of good news. Accreditation! An application for accreditation could not be considered until two years after the first class had been graduated. Following through on the Fairfield application, Bruce Bigelow, of Brown University, Richard Carroll of Yale College, and John Candelet of Trinity College were appointed the examining committee. They made their visit in November and gave an affirmative report. On Friday, December 4, 1953, Fairfield University was voted institutional membership in the New England Association of Colleges and Secondary Schools.55 Fairfield Prep had been a member since 1945, and membership in the Association was equivalent to accreditation. With that, Fairfield was eligible to join the Association of American Colleges. The AAC had its fortieth annual meeting in Cincinnati, Ohio, during the next month, January of 1954.

55. Stag, December 17, 1953; Hour, December 12, 1953; A. H. Desautels to J. D. Fitzgerald, December 9, 1953, Fitzgerald papers.
and both J. D. Fitzgerald and W. J. Healy were there as the University was elected to membership.  

As the accreditation was being confirmed, the physical plant was kept in mind. During December of 1953, it looked as though they might be able to obtain a government-surplus building from Taunton, Massachusetts. Father Langguth checked into it, but it was decided not to go in that direction. Going into the spring of 1954, plans for the first dormitory were well enough established for public attention. It would be named Loyola Hall, and announcements were made in April, saying that it would be located on the easterly side of a proposed dormitory quadrangle, and that new athletic fields would be graded as part of the same construction project. The site was established about where Dolan might have had it, although, at the time, it must have appeared to be a long way from everything else.

The building was a compromise between requirements and available funds. The collegiate Gothic architecture of its predecessors was abandoned, but stylistic co-ordination was attempted by dressing the exterior in limestone and yellow brick. The price was estimated at $1,150,000 and came out

close to that figure at $1,250,000. As so often happens under the upward pressure of needs and the downward pressure of funds, the end product was the biggest possible U-shaped block of a building, with structural elements arranged to break its squareness. The result is very like the architecture produced on a state college campus by the state-bidding procedure, but its function was much more important for Fairfield than its beauty.

Fr. Langguth pointed out that it had to be self-sufficient at first. It would house over 200 students and would serve them with an infirmary, a dining/recreation hall, and a chapel. Those facilities were large enough for the 200, and for the occupants of the next two buildings as well. As Langguth saw it, the building was not a conscious departure from the master plan, but rather a pragmatic evolution of size and form shaped by requirements, and the details of their accommodation.  

Ground was broken in July of 1954. The builders were up to the roof in November, and the building was finished in the next summer. When dedication ceremonies were conducted on Sunday, August 28, 1955, by Fr. Fitzgerald and The Most Rev. Lawrence J. Sheehan, Bishop of the new Diocese of Bridgeport, the Fairfield community, including Father Dolan and W. E. Fitzgerald, looked on with gratitude, satisfaction,  

and enthusiasm. For the first time, some of the 550 commuting students, and the 200 men rooming in private homes, would be actually living on campus, making possible a whole new dimension in the effort to mold character through living in an environment permeated with the presence of Christ. Each day would begin with Mass at the new chapel, followed by breakfast and classes starting at 9:15. After a break for lunch, classes would continue until about four P.M. Dinner was served family-style in early evening, and jackets and ties were the uniform of the day throughout. Presumably some of those jackets were the bright red blazers that had finally been dubbed official, temporarily settling the most controversial question of the student year.

The Stag for September 30, 1955, carried a lengthy story about the dedication and also announced the arrival of Rev. James H. Coughlin, S.J., the present Vice President for academic affairs and Dean of the College. He was replacing Fr. McPeake as head of the Department of Education so that McPeake could have a leave of absence to work on his doctorate at New York University. His department had 332 students that semester, and the college enrolled 138 seniors, 148 juniors, 186 sophomores, and 269 freshmen. There were

104 Korean War Veterans scattered across these classes, and there were 20 women in the courses for nurses. Students were coming from fifteen states and four foreign countries as well. 63

As 1955 came to an end, there was pleasant news for the faculty. A telegram from the Ford Foundation announced its intention to include Fairfield in a coming series of endowment grants for 615 colleges and universities. Fairfield was to get $178,700, to be used to produce the income to raise faculty salaries. The gift was restricted to endowment for ten years after which principle and income could both be used without restriction. 64

Loyola Hall was less than a year old when the Rector announced plans for the companion buildings. In June of 1956, a $2,500,000 construction program pushed off, and that work was dominant through the rest of the fifties. Fitzgerald explained that this, the largest expansion project yet, was undertaken in accordance with the University's campus master plan, in order to accommodate the increasing current enrollment, and to meet anticipated needs based on the projected increase in college students through the next fifteen years. 65

Three buildings were involved—a dormitory, a classroom-library, and a gymnasium. The residence hall, named Gonzaga for the Patron Saint of youth, was planted 100 feet or so southwesterly of Loyola. It was designed to provide rooms for another 200 students and a theater for drama, debate, and movies. Dean Healy wanted to include fly space above the stage, but that would have eliminated two residential rooms and, in this debate, the rooms won. The next building was named for Peter Canisius, one of the founders of the Catholic press. Its first floor was to become a new University library, and above that there were three floors of classrooms. Faculty and administrative offices were added in a wing, giving the building an "L" shape.

Both of these buildings were designed to be compatible with Loyola in material and visual line, and work was begun immediately, in the hope that they would be ready for occupancy by the fall of 1957. The University's tenth academic year got started with evidence that they would be needed. Enrollment constantly kept inching upward. There were 1,200 students now, one quarter of them from other states, and the faculty increased to fifty-eight men, thirty-five of them priests. The enrollment at the Prep continued

at about 1,000. Consequently, the emphasis was on finishing these buildings, and the gymnasium was postponed until later.

With the construction work going on, and the payments on the Ford Foundation grant coming in, it was obvious that the 1956-1957 year was not exactly typical. But the routine of academic and extra-academic activities certainly went on. In August, Dr. John Barone, associate professor of chemistry, spoke on the fluoridation of community water systems during one of the local weekly Kiwanis luncheons. In an October mock election, students voted two-to-one for Eisenhower over Stevenson and, in the same month, the annual three-day retreat was held. Father Bonn and the seniors met in McAuliffe Chapel, the Reverend Leo Buttimer was joined by the sophomores and juniors in Loyola, and Fr. Murphy conducted the freshmen retreat in Xavier.

The Hungarians tried to break out of the Russian orbit in 1956 and, in mid-November, the student body attended a Mass for the Hungarian students who had lost their lives in that sharp, vicious, freedom fight with the Soviets. Also, in that month, six seniors were named

68. Post, August 3, 1956.
69. Telegram, October 19, 1956.
to the honor society and proudly received their keys from the Rector. The high social point of the winter came with the annual mid-winter carnival, when some 700 students, faculty and guests gathered for the formal dance at the Longshore Country Club during the evening of Friday, February 8, 1957. Mary McGrath, of Waterbury, was chosen the carnival queen that night and a musical weekend followed.

New efforts in drama were organized. The Fairfield University Dramatic Society was established and students presented *The Game of Chess* in a February drama festival at Fordham, under the direction of Robert G. Emerich. Emerich had joined the faculty in September, after many years of experience as a director with various schools and colleges, with community and little theaters, and in television. Before coming to Fairfield he had been working with NBC television and, under his guidance, the University began to re-establish drama in its classical Jesuit role.

71. Post, November 11, 1956.
In keeping with a fairly new tradition, the annual return of spring in 1957 brought with it the celebration of the Dogwood Festival Weekend. Margaret O'Keefe, a senior nursing student at St. Vincent's, was chosen May Queen for a reign as short as Mary McGrath's had been. The eighth annual Science Fair for high schoolers was held on April 25 and 26. The Alumni Association sponsored a lecture by labor columnist Victor Riesel, who engaged in the all-American game of finding fault with Americans. The Dramatic Society staged *The Caine Mutiny* in the Shakespeare Theater, Stratford, and the seniors received their diplomas on June 11.

Gonzaga and Canisius were virtually completed in August, when more than 100 members of the eastern states division of the American Association of Jesuit Scientists arrived on campus for their three-day convention. The new buildings were open in September when the yearly cycle brought students back again. The incoming group included two of the Hungarian refugees who had survived the 1956 war. Some upperclassmen returning that fall enjoyed an improved opinion of themselves and their institution. One of them, writing in the *Stag* about campus developments,

happily commented that now Fairfield was no longer thought to be either a part of the University of Bridgeport or an extension of the Prep school. It is not surprising that there was that kind of feeling even ten years after College classes began, given the size and layout of the physical plant up to that time, and the relatively immense expanse of wooded area on campus. There was a sense of rural isolation. No one standing in the original campus in front of McAuliffe, Berchmans, or Xavier could see anything but trees off in the direction of Loyola, Gonzaga or Canisius. And the same problem interfered just as well in reverse. It was about to change.

The time had come to begin the gymnasium and it was decided that it should be located more or less centrally, between the Prep and University buildings, rather than further north, adjoining the athletic fields. In this position it pre-empted a great deal of core campus space, but it was convenient for both Prep and College athletes, and campus space would not foreseeably become a problem. Aerial photographs show a salient of oaks, pines, maples, and birches pointing northerly between the new buildings.

and the old. When the trees were cut, suddenly the eye could connect the two sets of buildings. The act of removing those woods, by itself, dramatically changed and unified the whole appearance of the developed campus. In a sense, it made the place a college.

Among the other reasons for a change in attitude, there was the reputation-building publicity about a nascent research program seeking cures for cancer and tuberculosis. Dr. John Barone, in chemistry, and Dr. Donald Ross, in biology, were collaborating in this work, assisted by several of their students. Thus far, their research had been supported only by the University but they were encouraged about the possibilities and, meanwhile, they were helping seniors to get a feel for research tools and processes. By the end of the decade, considerable progress had been made, more than enough to attract the interest and help of the national, health-research bureaucracy.

Another step taken then also helped advance the institutional reputation. A language laboratory was constructed in one of the new classrooms in Canisius. During the following years, the Modern Language Department was strengthened and, in the mid 1960s, it attracted

national attention as a result of several National Defense Education Act Grants for retraining language teachers.

October of 1957 brought J. D. Fitzgerald his sixth anniversary at the University but Boston was undecided about his replacement and he stayed on another seven months, into the spring of 1958. By April arrangements were completed and, on the first of May, he turned over his office to the third Fitzgerald, no relative, the Very Reverend James E. Fitzgerald, S.J.

The new rector was a native of Providence, Rhode Island, and a brother of the William E. Fitzgerald who served briefly as acting President at Fairfield in 1950. Fr. James E. Fitzgerald had been at Holy Cross for twenty years, and was Dean of Arts and Sciences there for ten years before moving to southern Connecticut. He was the last of the Presidents to transfer in from Worcester.82

This Fitzgerald stood well over six feet tall and weighed more than 200 pounds. In photographs taken at the time, his appearance was usually unsmiling and perhaps a bit stern. He was then about fifty-one years

old and had been in an important executive position long enough to have well-established views on the operation of educational institutions. He is remembered as a determined man who wanted everything to be very structured and orderly, but one whose appearance was more formidable than his personality. He did not keep up the recent pace in physical construction, but he did recognize a need for continued growth and initiated plans for new development.

In his first month he had the pleasure of breaking ground for the million-dollar gymnasium project. The gym was designed on the Quonset-hut principle and, in order to obtain unobstructed interior space, its roof was supported by eleven parabolic, reinforced-concrete arches that were longer than any others in the country. They curved to a height of forty feet while bridging a 160 foot horizontal span from base to base, and the novelty was great enough to provoke two visits by architectural classes from Yale. The design provided about 35,000 square feet of floor space and was divided into two main areas so that the Prep and the University could arrange athletic events without worrying about conflicting schedules. Father Fitzgerald thought the building would

be finished by Christmas but the arches were not in place until February of 1959. It was done in June and was used for commencement exercises on the ninth.

The President had reason to want the earlier completion date. The building would have been useful in March, when the annual conference of the Jesuit Educational Association met for two days at Fairfield. The assembly was being held in New England for the first time in twelve years, and some 250 delegates came in from the United States, Canada, Cuba, South America, and Japan. The event was held during Easter vacation so that dormitory housing was available and special arrangements were made for the necessary celebrations of Mass.

Participants were mainly concerned with the impact of technological advances on the traditional Jesuit educational system. Panelists considered especially how such advances affected science and mathematics, gifted students, the humanities, the expansion of curricula, and the inter-relationship of high school and college requirements.

They were concerned traditionalists calmly preparing to deal with a highly technological future while, as is so often the case, the accrual of apparently insignificant

events was going to change the emphasis from technology to social science, and was going to destroy both calm and a very great number of their traditions.
The University's third decade began in a natural continuation of the institutional development of the late fifties. The pre-medical program was enjoying outstanding success in placing its qualified graduates.\(^1\) A major in Psychology was developed in 1960, Fr. Thomas A. McGrath was named Chairman of the Department, and a complete psychology laboratory was donated by Henry M. Hogan, retired Vice President and counsel at General Motors.\(^2\) Fr. George S. Mahan was named Executive Assistant to the President and Director of Alumni Relations in 1961, and his place in Admissions was taken by Fr. Henry Murphy. The Math-Physics Society continued work on their rocket program, attempting to design a single-stage solid-fuel titanium rocket that could reach an altitude of ten miles and carry several high-altitude experiments.\(^3\) The New York Football Giants practiced at Fairfield for three weeks, before their 1960 Albie Booth game at Yale, and then returned each

summer for several years, for their summer training camp. A $10,000 National Science Foundation grant supported an in-service institute for high school and junior high school science and mathematics teachers, in a program handled by the Graduate Department of Education under the direction of its chairman, Fr. James Coughlin. Another Federal grant came from the department of Health, Education and Welfare to enable Dr. John E. Klimas to continue his research on diabetes.

In the fall of 1961, a contract was signed for construction of a third dormitory, partly financed with a Federal loan of $950,000. The loan was considered to be a breakthrough and the building was designed without a chapel or other religious insignia. The ink was still drying on that contract when the Rector announced his "New Horizons Program" of academic and physical development for the decade. At an estimated cost of $10,000,000, he planned to add a science building, a student activities center, a fourth dormitory, and faculty housing.

In addition to the bricks and mortar, they would build a fund for the improvement of faculty salaries.

for scholarship and loans, and for research grants in physics, chemistry, and biology. The plans were established in consultation with the Robert H. Devlin Company, of Bronxville, New York, and they helped organize an alumni annual giving program, together with similar plans for parents and for seniors. Details were covered by Fr. Mahan's office until 1963, when the college established an Office of Development staffed by Stanley G. Robertson, a Devlin Company consultant.

The winter and spring of 1962 were punctuated with one report after another, as teaching and research attracted new grants from Washington. The National Cancer Institute provided money for the work Barone was doing on possible anti-cancer agents. The National Science Foundation donated $21,890 toward the cost of new equipment for the Chemistry Department, and another $12,200 for an inservice institute in science. The Chemistry curriculum was updated.

Drama had always been hampered by the theater facilities at Fairfield, and Emerich, looking for a way out of the dilemma, had proposed the conversion of a large brick garage

near the spectacular old Lashar estate barns. It took the idea a year to mature before work was started in May, with Emerich and Club members doing some of the job themselves. Much of the conversion was finished before the end of the year but it was 1967 before they called it complete.

In the fall of 1962, the new dormitory, Campion, was ready for business. Dean Healy moved back to Holy Cross and was succeeded by Fr. Coughlin. Coughlin's post as Chairman of the Graduate Department of Education was filled by Fr. McPeake, who had returned to Fairfield after completing his doctorate and had been serving as Director of Teacher Training.

Small signals of changing student attitudes began to appear. In October, there was a boycott of the cafeteria that could not be quelled as in the old days when Fr. McCormick simply waved protestors from the dining hall. While many collegians have doubts about the palatability of their institutional meals, this protest, though short and easily brushed off, was symptomatic of much more than an average degree of distress. The problem of food

would be coming up again and again but, in that
particular October, most of the civilized world turned
from such problems to the prospect of nuclear war.
The United States and Russia practiced the ultimate in
brinksmanship over the Soviet missiles in Cuba. John
Foster Dulles would have enjoyed it enormously.

October of 1962 also became noteworthy for the start
of another series of events, of perhaps more lasting
importance. Pope John XXII opened Vatican Council II.
Fairfield historian Walter Petry saw the Council as an
attempt to reverse the decline of effective Christianity.

He wrote: The Roman church sits majestic, ageless, even
attractive at present, but alas, in the last analysis her
real influence has been vastly diminished. Few would
deny that this is ideologically the post-Christian age.
Few can honestly assert that Christianity now challenges,
inspires and guides the world as it once did in the times
of Augustine, Francis of Assisi or Ignatius Loyola. In-
deed, the sixteenth century—and possibly the seventeenth—
was the last age to be deeply influenced by the Church.
The ultimate effort to re-interpret traditional Christianity
for the contemporary world was made then, by the Jesuits
for the Catholic and by the Calvinists for the Reformed
Church. Since that time the attitude of the official
Church, with few exceptions, has been to condemn most
expressions alien to her traditional medieval formulations,
sit comfortably back watching for the inevitable mistakes
of the renegades and confidently await their return to the
fold.

But the wait has been in vain. The deeply troubled
world does not look to the Church for the answer to its
problems. It no longer has confidence in the Church be-
cause that Church does not speak in its terms and indeed
has a penchant for discouraging the few who do.
Until the Church attempts in the twentieth century what Thomas did in the thirteenth, until the Church christianizes the wisdom of the new Paganism as it did the old, until it effectively incorporates the individual layman into its official liturgical and administrative life, until it recognizes that medieval simplicity and clericalism are dead, the Church can expect to make few real gains.

With the aid of the Holy Spirit, the faithful must initiate a vast program of re-statement and reform, renewal and modernization. There is an expanse far more vast to conquer than that which seemed so huge in the days of Paul and Trajan. But, paradoxically, the attitude of this new world toward a renewed Christianity might well be as sympathetic as it was some seventeen centuries ago when it had entered an earlier period of restiveness and dissatisfaction, and when the Church spoke to it in its own terms. Will the Church respond and enlarge? Unless its answers to this question are affirmative it will have gathered to officially open the post-Christian age.15

One may be allowed to question selection of the sixteenth or seventeenth centuries as the terminus for deep influence by the Church, when even the kind of brief treatment given by Alice Felt Tyler shows its vitality in eighteenth and nineteenth century American social history,16 but that kind of quibble aside, the need for a new sort of revival seemed evident. The spirit of change awakened by the Council has been taken by many as a manifestation of the Holy Spirit and by others as a sort of Frankenstinian monster. Both sides would agree that changes have been many and great. The emphasis on personal spiritual renewal subtracted from the responsibility of the organized Church and added to the responsibility of

each person. It not only changed Masses and Marianism and the Sodality and required retreats, but it also changed the traditional Jesuit curriculum. The courses in Catholic Theology were reduced and taken off the required list. The Theology Department gradually became Religious Studies and any number of religions would be studied.\textsuperscript{17} Jesuit education stood for a content and a method. Both were changing. Even if change becomes the only constant, the mega-change in Jesuit education between the fifties and the seventies convinced more than a few people that Jesuit education was no longer Jesuit, in some deeply felt measure of that contradiction. Not only had the classical tradition given up its Latin and Greek, and now its Catholic theology, but shortly it would also be cutting back on its philosophy, and graduates might never remember the difference between ontology and metaphysics.

Even without such changes, both graduates and undergraduates were a little unsure of themselves and the college of their choice. There was talk of a group inferiority complex, and words were spilled back and forth as to whether or not this should be.\textsuperscript{18} Regardless of the accomplishments of the first twenty years, people did not know how to measure Fairfield. It was obviously neither

\textsuperscript{17} Stag, October 16, 1963; January 8, 1964; April 29, 1964.
\textsuperscript{18} Stag, November 7, 1962.
large, nor rich, nor at the top of the list of "in" Jesuit colleges. No one knew where it stood in relation to other places. Some assumed that most Roman Catholic colleges shared a related set of mind about themselves because of a feeling that "Catholic" education has produced neither outstanding individuals nor institutions.\(^{19}\) *Stag* columnist Leo Paquette wrote, "I think we have a long way to go to match the intellectual and cultural level of the great universities. But we need not feel inferior to them. We do have a chance to develop our own adventuresome quest for truth that may possibly be the envy of some future generation. The emergence of the Catholic intellectual will not come about automatically. But I believe it may come about. And it might as well happen here at Fairfield."\(^{20}\)

Many men think that 1963 produced the one series of events that really dispelled those doubts for the University. Fairfield won in the General Electric College Bowl. A Fairfield University team appeared on national television and won three times in an intellectual contest against colleges as varied as Creighton University, Southern Illinois University, and Clemson. They won three games, and they were the first Connecticut team to

win at all. Greller, Horvath, Kappenburg, Kroll, and their coach, Fr. Donald Lynch, were instant heroes. Each win sent enthusiasm and electric (no pun intended) excitement roaring higher. There were spontaneous cavalcades returning with the team from the railroad station, and virtually the whole campus turned out for mass rallies that carried on into early morning. Their successes were taken as a gauge of the whole place and, in a profound way, Fairfield had measured its intellectual calibre and found its niche.21

Nineteen sixty-three saw still more of the other kinds of advancement too. There were added undergraduate research grants from the National Science Foundation and new aid for cancer research from the Public Health Service.22 Barone was named to the new position of Director of Research and Graduate Science. The Development Office issued a booklet describing projects in the New Horizons program that extended and amplified earlier plans.23 But Fr. Fitzgerald must have had his doubts about those plans, since he decided to get additional advice on the subject and hired Taylor, Lieberfeld and Heldman, Inc., to do

23. Stag, October 16, 1963; Fairfield University - A Profile.
The consulting firm was commissioned to recommend ways to use the existing buildings most effectively, to suggest what kind of additional construction was needed, and to chart the coordination buildings and campus geography in an overall plan for organization and development. Their agent, Herbert Heldman, looked at enrollment, course registration and scheduling, curriculum, space requirements, research activities, staff needs, and financial consequences. He talked with people at several levels, including department chairmen and administrative staff, to get together the background for his recommendations.

Along with all of these growth factors, the drive of mid-twentieth century societal change had slowly been modifying Jesuitness and Jesuit education. Attitudes changed. Old understandings were forgotten, or abandoned. And students were different. The last of the veterans had been graduated around 1959, and entering classes were all fresh from high school. These men were getting ready to earn a living, but they were also still finding answers for their questions about themselves and their world. That world became more threatening. John F. Kennedy was shot, and a great many people had feelings of real personal loss. Regardless of their politics, people had shared a sense of new possibilities, of new idealistic solutions, of some

kind of Dickensian Christmas future. Kennedy adopted Camelot, and it was not put down as Quixotic. Whether romantic, false, illusory, or not, the door went shut on that kind of future, and an intangible price was paid. All the problems remained, but the options for solutions seemed fewer and less amiable. The country proceeded to full-scale war in Vietnam while running a peace-time economy at home. Fairfield would be sharing in the convulsions shaking all of America in the 1960s but, for the University, the focus was shifted by changing sectarianism in a Hegelian framework of thesis, antithesis, and synthesis.

The University's growth pattern continued in the old established format, proceeding more rapidly and effectively than ever. The Heldman report came in, three books long, addressed mainly to space utilization, and a modified campus plan. Before graduation in 1964, the New Horizons program had given birth to a model that was on display in Bellarmine. The schedule of buildings was impressive, if tentative, and included the idea of dormitories for women. At the same time, the University helped to celebrate Shakespeare's 400th anniversary with a May convocation of Shakespearian authorities. Honorary degrees were awarded to Margaret Webster, then the foremost director of Shakespearian productions, Dame Judith

Anderson, the actress, and Joseph Verner Reed, Executive Producer at the Shakespeare Festival Theater, in Stratford. The program that day attracted approximately 3,000 people and included panel discussions and a presentation of "Much Ado About Nothing."  

On that note, Fr. James E. Fitzgerald was finally able to retire from his duties at the University and leave his office on the hill for good. He was a reticent, shy, retiring man. He avoided public appearances as much as possible and suffered when obligated to make speeches. Like all of his predecessors, he was both the President of the University and the Rector of the Jesuit community. He gave himself to the latter job. After McEleney, the top men had been progressively less public figures. They had their office and their residence together in Bellarmine Hall, and they were usually not seen about the campus. They were situated literally and remotely at the top of the hill. Excepting McEleney, and possibly Dolan, they were remembered more for their geographic and psychodynamic distance than for their existence as human beings. All of that was usually true of the six years of J. E. Fitzgerald.

The next man had been cast in another mold and the contrast was accentuated by the Fitzgerald background.

Fr. William C. McInnes was the first President in thirteen years who did not come from Holy Cross. He was from Boston College, where he had been Associate Dean of the College of Business Administration. He had B.A., B.S., and M.A. degrees from Boston College and a PhD. from New York University. He had also taken courses at Brown and MIT, in addition to his Jesuit studies for the priesthood. In June of 1964, he put this experience to work for Fairfield.

Fr. McInnes did not ease gently into his new job; he did it with a slam. During the summer of 1964, the Presidential office was relocated from Bellarmine to a new suite in Canisius, and he was working there before classes began. He was the last man to be both President and Rector. He gave himself to the former job, eventually resigning the rectorship, and became a more public figure than anyone else at the University ever had. McInnes had an ability to arrow in on the key points in a discussion, and he enjoyed the role of moderator. Under his administration, the institutional public relations program included many community-connected activities, from quiet monthly Community Forums for discussion of local problems, to flashy annual country-club dinners. Before long, the President was on numerous corporate and social agency

boards and had a good state-wide reputation.

In his first interview for the student newspaper Fr. McInnes told reporters that the pressure for additional space was one of his chief concerns and, although Fr. Fitzgerald had produced his own campus model only five months earlier, a new plan was already well along. It is possible to show that the 1945 Dolan plan either had an effect on subsequent development up to this date, or that it was such an appropriate organization of the space on the campus that later planners were persuaded by the campus itself to put buildings where they did.
The first prospect seems more likely. But in the case of this plan there was, acknowledging existing structures, a total break with any precedent. The McInnes plan foresaw a campus extending in concentric circles around a central core library. The conception recognized and utilized earlier buildings while proposing a really fresh idea, replacing the linearity of earlier thought with a circular construction centered on a library-chapel axis and adding schools and disciplines around the core in growing rings.

It was a masterful dream that could not be moved fast.

enough to keep up with its time. Oddly, though eight buildings went up during the McInnes era, only the library and campus center were located as called for in the McInnes plan, and the campus center was already set when the plan was drawn. The next building, for the sciences, was to have been at the eastern end of a chapel-library-science axis in a position of obvious religio-philosophic value, but, when the time came for building, that location was dropped on a favor of a spot 135 degrees closer to everything else, and having no extrinsic locational significance at all. Similarly, his other buildings, mainly dormitories, were put up in the northeast and southwest corners of the campus, in locations that had been sorted out years earlier in other plans, but not in accordance with the master plan drawn up in his time.

In the latter part of his term, Fr. McInnes was justifiably preoccupied with other considerations, but some of these changes took place quite early in the period and presumably indicate that the master plan was quickly outmoded, or simply discarded. Regardless of that, the McInnes administration did get more than twice as many buildings off the ground as did anyone earlier and the event proved that these were right, and well timed.
The President's administration, like his plan, was not typical. He quickly shifted responsible laymen into important decision-making positions. Previously it was normal to have a Jesuit head a mixed team of Jesuits and laymen. In the administration of Joseph D. Fitzgerald, a Mr. T. J. Fitzpatrick had been chairman of the Economics Department, following Fr. Ryan and Fr. Hohman, but that was not standard procedure. Later, under James E. Fitzgerald, three lay faculty members were appointed to the previously all-Jesuit Academic Council, advising the President, and others were moved out of strictly teaching roles. During the McInnes years, that practice changed still further, and laymen were more and more reaching high posts, in moves reflecting the President's business-administration background. He was the first President to employ the idea of divided responsibility at the vice presidential level, appointing vice presidents for academic affairs, business and finance, planning, university relations and student services. He delegated authority and held men accountable for results.

Beyond that type of internal restructuring there were two other steps, one of which changed the entire basis for institutional operations. The President created an external Advisory Council of thirty men and women drawn from the

32. J. A. Barone interview, December 27, 1974; Fairfield. (University Quarterly) Spring 1968, p.2.
business and professional community. They would provide a town-grown interface for two-way communication and they would offer their advice regarding new programs, plant development, financial management, staff, faculty and student recruitment, and community involvement. Secondly, he made what may have been the most important single decision in the life of the institution since Dolan and McAuliffe agreed to plant it. Since 1945, both the University and the Prep School had been governed by the Corporation of Fairfield University. The by-laws specified that those men would be members of the Society of Jesus.

During the summer of 1964, McInnes began thinking about adding an advisory Board of Trustees and learned that such a step could be taken, under the terms of the 1945 charter, by a simple change of by-laws. On February 1, 1965, President McInnes and the other members of the corporation amended the by-laws, adding a thirteenth article, and establishing the Board of Trustees of Fairfield University of St. Robert Bellarmine. A new Board of laymen was elected on December 18, 1968. On April 30, 1969, Senate Bill number 1319, Special Act number 47, amended the 1945 act of

33. Post, September 8, 1967; Fairfield, Fall 1967, pp. 16-19.
34. Minutes, Fairfield University, June 9, 1945, p. 16.
incorporation, omitting all references to the Society of Jesus, the Roman Catholic Church, or the State of Connecticut as residual beneficiaries in the event of dissolution, and dropping St. Robert Bellarmine from the name. On February 4, 1970, a meeting of the corporation further amended the by-laws so that trustees and corporators would share governing responsibilities equally as a Board of Trustees. As some of his fellow Jesuits saw it, the President had given their University away. Some felt he had done it rashly. Others would say that in the real world there was no reasonable alternative. The Community continued to consider separate incorporation for itself.

Those decisions were made while the University and three sister colleges, Annhurst, Albertus Magnus, and Sacred Heart, were deeply committed in the defence of Tilton vs Finch, a landmark trial on the question of church-state relations. In September of 1968, they were all named in a suit filed by the American Civil Liberties Union, the NAACP, and others, in United States District Court in Hartford, seeking to prevent Federal funding of several building projects under the Higher Education Facilities Act of 1963.  

37. Minutes, Fairfield University, February 4, 1970, p. 160, see also p. 154, 158, 162.  
Fairfield was then well along with construction of its Nyselius Library, using more than $1,000,000 obtained under the Act, and was planning for the Bannow Science building where over $200,000 of federal funds had already been committed. On January 27, 1970, closing arguments were heard. It was clear that the defendants had a historical tie to Roman Catholicism, but that they were also providing an open study of religion, relatively paralleling the kind of work offered in places like Trinity and Williams. Judges Blumenfeld, Smith, and Timbers decided in favor of the colleges, and the case was appealed to the Supreme Court on April 8, 1970. The case was argued in Washington as Tilton vs Richardson on March 2-3, 1971, and was decided in favor of the defendants on June 28, 1971. An appeal was denied, and a landmark decision had been rendered.

During the 1960s, the position of the faculty was also evolving. It was a larger, more cosmopolitan group, not all Jesuit-trained, and one tending to diversity rather than unity of viewpoint. Through Fairfield's first two decades, there was no formal organization of faculty,

40. Trial papers, Tilton vs Finch, Fairfield University archives.
41. Trial papers, Tilton vs Richardson, Fairfield University archives.
governance. The lay faculty club had met only social needs. The President had academic advice from his Jesuit Academic Council, but the real control was held by the Province Director of Studies. After 1960, the Academic Council gradually changed its role. It became more representative as laymen were added and, by 1965, the need for a recognized governing structure persuaded the Council to undertake creation of a faculty handbook. A sub-committee went into it intensively over the next several years, with many second thoughts and redraftings, before the operating manual was adopted in 1968.43

The academic program also changed. There were modifications of the traditional liberal arts core requirements and an increasing interest in the sciences. Fairfield alumni had done well in graduate and medical schools, for example, but they had often had fewer semester hours in their specialties than men from other colleges. The curriculum was adjusted to cover those needs. The departments, meanwhile, became more important units in curriculum development, as did the Academic Council.

The question of graduate-level education was considered, and it was decided that the University should not add masters

43. Minutes of faculty handbook committee, Fairfield University archives. J. A. Barone interview, December 27, 1974.
or doctoral degree work in the various disciplines because of the concomitant cost. The program in the graduate department of education matured and became a dominant School. From the priceless Rogalin-Quirk contribution in the 1950s, the School moved beyond the concentration on certification, teacher improvement, and education of administrators, to a new level. Beginning under Fr. McPeake, and continuing after 1967 under Dean Robert Pitt, it began to build and extend in new dimensions, making acknowledged major contributions in special education, school psychology, counseling and guidance, religious education, American Studies (an interdisciplinary approach to the teaching of English, History, and Social Studies), educational media, computer science, and open classroom techniques. Registration grew from the thirty-seven of the first class, to 1,800 by the mid-1970s. Despite the decreasing demand for teachers in the seventies, enrollment continued to grow as the staff kept in touch with needs and moved to meet those needs.

Graduate education took a new turn in 1966, when Fr. T. J. M. Burke and Nathan Rubin produced their concept of a Center for the Advancement of Human Communication. Burke had a doctorate in public relations, and he presented convincing...
arguments in favor of establishing a Communications School in Fairfield County, where a high number of communications professionals live and work. The center operated a Research Institute and a Graduate School of Corporate and Political communication. The State Commission for Higher Education granted accreditation in June of 1967, with enthusiastic praise, but subsequent development was not entirely up to expectations.47

During 1967 Fairfield established a joint-degree liberal arts-engineering program with the University of Connecticut. Students in the program would spend three years in the Fairfield College of Arts and Sciences and then two years at Storrs, concentrating in chemical, civil, electrical, or mechanical engineering. That done, they returned to Fairfield for graduation.48

Nineteen sixty-seven also brought new academic developments at the Prep, with the initiation of its Capsule program. The School had consistently performed its natural function over more than twenty-five years without major curricular changes. There had been the natural adjustments of changing emphasis in areas like Greek and Latin, and the addition of more studies in the sciences. But then, in 1967,

McInnes and Prep Principal, Fr. A. E. Morris, sought a means of encouraging exceptional students. The Capsule program was aimed at combining and coordinating work at the Prep and the University so that students would have a total six-year course of studies leading to the B.A. or B.S. degree. The project was started confidently, with good prospects, but it gradually became apparent that there were at least three critical problems. Students in the program were immediately set apart from the other Prep students and worked in very small classes with enriched offerings. Consequently, a rather natural but unbecoming elitist attitude mushroomed and provoked further disunity. Secondly, participating University faculty were less than unanimously enthusiastic about the operation, and finally, the class arrangements and other special accommodations were magnificently expensive. It was primarily because of the last factor that the experiment was dropped in 1974.

Throughout the sixties, the question of coeducation was under more or less intense consideration and, in the second half of the decade, the administration began actively searching for a possible coordinate women's college. Interestingly enough, a 1967 poll showed the students against the idea two

to one, but the faculty unanimously for it. The twin question of opening a nursing school was being resolved at this time.

During the 1950s, a change in nursing education began to take place, as more women sought opportunities for study at the college level, rather than in the traditional hospital schools. It was felt that a church-related program would be important in Connecticut and, in 1964, Fairfield was approached by Lillian B. Reilly, Chief of the Connecticut Board for Nurse Examiners, about the prospect of undertaking a baccalaureate nursing degree program. The original University involvement of the early 1950s had gradually shifted over to an arrangement of individual contracts between Fairfield faculty and the related hospitals, and that slowly decelerated to a standstill. When the possibility was raised again in 1964, Fr. James Walsh, one of those who had taught for years in the earlier attempt, was appointed to head a regional planning group and to conduct a feasibility study. The 1965 Walsh report came back affirmative but further action was postponed until funding could be found. During 1967-1968 a consortium

    J. A. Barone interview, December 27, 1974.
of three hospitals - Greenwich, St. Joseph's, and Stamford - agreed to contribute $50,000 per year for five years and, in December of 1968, the Board of Trustees voted to create a school of nursing. By then, the question of coeducation was decided. Coeds, nursing and otherwise, would enter in 1970. Late in 1969, Elizabeth K. Dolan was appointed Dean, and nursing was established as an undergraduate school, rather than as a department. Curriculum planning and staff development went on through 1970, while the first class was involved in non-clinical work. In 1972 the program was approved by the Connecticut Commission for Higher Education and the Connecticut Board of Nurse Examiners. In 1974 it was accredited by the National League of Nursing.

The latter half of the decade brought along a number of other developments of which three more should be mentioned. First, the language department had improved notably since 1957, when there was no major in modern languages. During 1958 a language laboratory had been installed in Canisius and it helped to generate a stronger interest in language programs. Courses of language studies in Europe also went forward and the department slowly grew. In the mid-sixties Fairfield obtained three National Defense Education Act grants from the Johnson administration, totaling about $241,000, for language teacher retraining. Educators in every state became

aware of Fairfield as these NDEA projects were advertised and a wide selection of states were represented in the University program from year to year. That work helped to build both the department and the school's reputation so that, by the early 1970s, it enjoyed an acknowledged and high position in the opinion of language professionals and was providing course work for students from other colleges through a cross-registration system.

Secondly, the University was attempting to open itself to the underprivileged and to Black or other minority students through its Fairfield University Recreation and Study Techniques project and its Five Year Plan. FURST was started in 1965 to help prepare high school students for college work and it later merged with the Upward Bound program. It was in operation year-around on the University campus, and it attempted to place its students in colleges according to their individual qualifications. The Five Year plan came later, in 1968, to provide remedial academic and financial help for educationally-deprived high school graduates who seemed to have potential but lacked some of the abilities necessary for college work. It drew out the freshman curriculum across four semesters and enriched

56. Stag, May 15, 1968; September 18, 1968; Scholarship Grant application papers, 1974.
that extra time with special testing, counseling, tutoring, and relevant aid in areas of individual need. Students attended routine freshman classes in subjects they could handle and fitted into the sophomore class at the end of those first two years. ⁵⁷

Thirdly, the University enjoyed a rising curve of achievement in basketball. The sport had gone along at a small-college level, without notable success, through most of the 1950s. In 1958, after eight years of coaching, Jim Hanrahan resigned and was replaced by George Bisacca, a 1946 Prep graduate. Bisacca had finished his studies at Georgetown and had been practicing law and coaching at the Prep since about 1952. ⁵⁸

He took over at the University just as gymnasium construction got started, and his teams enjoyed exciting progress in the next several years. They became perennial leaders in the Tri-State League, and people soon began to talk about moving up to stronger competition. The NCAA reclassified Fairfield as a major college competitor in 1964, making it eligible for participation in the annual

⁵⁷. Stag, February 5, 1969; February 19, 1969; Scholarship Grant application papers, 1974.
NIT or NCAA tournaments,\(^{59}\) and the team earned the laurels, but not the invitation, when NIT time came up the next year. It had been an outstanding season, marred by a very few untimely losses, including the accidental death of Pat Burke, one of their best men, so it was a painful disappointment when the NIT selection committee passed over the Bisaccamen in favor of other teams with less impressive performances. No one knew just why.\(^{60}\)

While succeeding teams came close to that mark again, they were not quite close enough, and post-season tournament bids did not come until the 1970s. Bisacca was very successful in each of his professions and gradually found it impossible to keep both going well at the same time. He left coaching in March of 1968.\(^{61}\)

For the next two years the team was led by Jim Lynam with mediocre results, and prospects looked anything but bright when Fred Barakat took over from him in 1970. Barakat changed the prospects. The new coach had grown up in New Jersey and had played basketball at Assumption College, in Worcester, Massachusetts. After three years of semi-pro ball, he began his coaching career and was an assistant coach at the University of Connecticut when Lynam left.

\(^{59}\) Stag, March 27, 1963; September 30, 1964.
\(^{60}\) D. F. Harrison, 25 Years, pp. 23-29.
Fairfield. Following a difficult first season in 1971-1972, the Barakat teams earned two successive invitations to the NIT and Fairfield had achieved the level of play it had struggled so long to reach.62

So much for thesis. The antithesis began shaping up with gradually increasing effect throughout the decade and continued to gather force until reaching a climax in 1969-1970. The situation was an amalgamation of forces peculiar to Roman Catholic higher education and/or to Fairfield, multiplied and encouraged by, but not synonymous with, the general turbulence in higher education elsewhere during the period. Although some students felt that they should be doing as others were, more or less imitatively, the essential circumstances at Fairfield were not in the same waveband. Actual protest against the draft and the war in Vietnam, for example, was relatively minimal. At the risk of oversimplifying, the focal question was Jesuit Catholic education at Fairfield University, and how it should be changed. Since Jesuit education involved itself not only with the intellect, but with the whole life style, it meant that every aspect was challenged. As has been seen, important modification of the proud, 400-year-old, Jesuit curriculum

was already underway through the natural insight of the faculty, responding to the considered needs of the age. Both students and faculty worried about intellectual achievements, or the lack of them. People were vocally concerned about intellectual apathy. They took the dis-interest in attending lectures, or other cultural events, and the abundant interest in beer-fueled mixers with assorted girl's schools, as evidence in their case.

Whether or not those observations were sound, the fact is that the educational content and accomplishment of the period were high-priority considerations and everyone was affected by the prevailing question about the modern educational validity of those past 400 years.\textsuperscript{63} The tradition was older and the question broader than that. Eugen Weber, introducing excerpts from Polybius in his book \textit{The Western Tradition}, observed that Roman ideals of the late Republic continued to influence western laws and behavior and that they furnished, "the basis of an educational system which only the twentieth century has begun to abandon."\textsuperscript{64}

While the president and faculty were changing the physical structure, the administration, the governance,

\textsuperscript{64} Eugen Weber, \textit{The Western Tradition}, (Lexington, Massachusetts 1972) p. 130.
and the curriculum, they had not done much about that other factor in Jesuit education, personal surveillance. When considering this matter, it is distinctly important to have in mind the fact that, until the late 1960s, the Jesuits themselves were subject to a detailed structure of admonitions and prohibitions affecting virtually every facet of their lives. At the time of Fairfield's inception, these regulations were strict and quite rigorously applied. Prep students could be expelled for smoking in a building or suspended for smoking outside, on campus, or on nearby streets. But the Jesuits were anything but free to smoke, at will, themselves. Their use of liquor was equally controlled. Dress was tightly controlled. Hours were controlled. Movement was controlled. Jesuits needed permission to leave campus and, if granted, it was given for a specified interval. Arrangements for visitors or visiting were controlled. Travel to and from a Priest's annual retreat was covered in detail.\textsuperscript{65} Assignments for the year were decided by the Provincial and announced in the \textit{status} each summer, and each community was under the Paternal control of a Rector, whose power, again, was almost Roman in scope. While these strictures loosened somewhat between 1942 and 1962, it was not until after Vatican II that there was any great relaxation and then, for a

\textsuperscript{65. Jesuit instructions, McEleney & Dolan papers.}
time, almost all of the guidelines were dropped.66

These factors were not really a major consideration for the student body until the dormitories started going up. As long as everyone commuted, students wore coats and ties to class - as did a goodly number of ivy leaguers - and observed some fairly unremarkable behavioral and religious precepts, and that was that. When 210 men moved into Loyola it became a different story. They then came under the control of a sub-set of Jesuit regulations that were a real extension of the commandments the priests observed. There was a time to get up and a time for Mass, a time to eat and a time for class, a time to study and a time for lights out. A break in routine had to be approved. Movement about the dorm or the campus after hours required a pass. Visitors were allowed on a limited schedule. Everything was neat, the "do's and "do not"s were clear, and the word was discipline. They had in-locos-parentis to an extent that not even a parent could enforce. But the philosophy changed. Names like Kierkegaard, Hegel, and Sartre took on new meaning during the 1950s. Fairfield was then still an institution where everyone majored in theology and philosophy, in a time when Existentialism became one of the most interesting of

philosophic considerations. Here was another kind of leaven.\textsuperscript{67} It was a force for change, but the last to be allowed that change were the students, and then only because they rather insisted.

Around 1962, complaints about food took on serious overtones. That was a fairly unweighted area for expression of displeasure and one night they had a spontaneous boycott at dinnertime. It was immediately written off as uncalled for and lamentable.\textsuperscript{68} Nevertheless, people began to be very sincere about not liking the food, not liking the reuse of butter, not liking the dogs in the dining room, not liking the students who let the dogs in, not liking mannerless freshmen, and not liking the mess or the mess makers. Committees were appointed. Menus were considered. Meetings with food service staff were held. The situation was reviewed.\textsuperscript{69} Actually, most of the problems stemmed from a food service facility that was designed for a very much smaller student body, and from a variety of counter-productive student maneuvers. In the Winter of 1964 a new track was tried. Chicago-based Szabo Food Service came in to see what they could do. Four months later most students...

\textsuperscript{67} Stag, March 11, 1969; G. S. Mahan interview, March 19, 1975.
\textsuperscript{68} Stag, October 24, 1962; December 12, 1962.
\textsuperscript{69} Stag, November 27, 1963; January 8, 1964; February 12, 1964; September 30, 1964; October 14, 1964; October 28, 1964; October 12, 1966; November 2, 1966.
registered their vote by throwing out their evening meal entirely.\textsuperscript{70}

In his comments at the installation of the Very Rev. William C. McInnes, S.J., as sixth President of Fairfield University, on October 24, 1964, Rev. Robert I. Gannon, S.J., remarked that "every president has a honeymoon so that for about a year or maybe a year and a half - everybody thinks he's pretty good, then he starts to say 'no.' So about the middle of his second year, Fairfield University will begin falling in on the new President." "Even so, the prospects are exciting," he said.

They were, and it did.\textsuperscript{71} There was no honeymoon, either. As recently as December of '64 a Professor was still saying that Fairfield students were conformists, just as able as students elsewhere but, as products of Catholic primary and secondary educational systems, they were probably less imaginative and less willing to challenge authority--teachers, books, and the establishment--than their peers in other colleges. He had not seen anyone hanged in effigy.\textsuperscript{72}

During the spring of 1965 he did. Twice. Between December of 1964 and June of 1965, the University saw and heard more dissatisfaction and doubt than it ever had, more than had ever been thinkable before. Anonymous students spent night

\textsuperscript{70} Stag, January 13, 1965; April 14, 1965.
\textsuperscript{72} Stag, December 9, 1964; February 24, 1965.
hours slipping angry memos under dormitory doors, or posting them on walls. Students somehow got the restricted books out of the closed stacks and shelved them with the open collection. A petition for an end to mandatory retreats and Mass was signed by 600 students. The propriety and impropriety of all of this was applauded or regretted in the Stag, as many writers took sides, and some students who had thought their fellows retarded, before, now found them too precocious.

Fr. McInnes opened his administration not only by instituting a board of lay trustees but also by establishing a student Advisory Council. Its membership was drawn from each class, and from most of the clubs, so it gave him a direct line to student opinion and, hopefully, improved communication. He also arranged annual Leadership Conferences to begin the academic year with consideration of ideas, questions, and problems, again, to improve intra-university dialogue. The angry discontent of early 1965 gradually burned out, and the President's first academic year ended on a positive note which carried through the following year as well. Calm returned, but the situation did not drop back to the earlier plateau. All constituents were occupying new ground.

Students started 1966-1967 in a good frame of mind.
The new Campus Center, with its student service facilities and its new dining hall, gave hope of pleasant changes. The food service manager opened the year with a "luau" and earned several merit points. Stag columnist Stephen Judd concluded "that Fairfield's future has never looked so bright, and that the best is yet to come." That was more optimism than anyone would express again for years. Fairfield's private anguish began, and a compound of student concerns with their education, their educators, their circumstances, their government and themselves erupted. An over-riding uncertainty about the meaningfulness of their Fairfield experience opened everything to doubt, and the institutional controls on life became the lightningrod. The students attempted to convince the administration that the required wearing of coats and ties should be abolished. They kept up a drumbeat of argument all year long, and they were successful.

During the course of that year, they touched bases that came up in the next round. The student government felt the need of a new constitution. A tripartite council was suggested. Parietals were attacked. Student, faculty, administrative disaffection was acute.

73. Stag, October 12, 1966.
With all that at the student level, the administration had other problems. This was the second of three years of deficit operations. Despite the McInnes innovations in modernizing management, internal economic restructuring did not happen quite fast enough, and the University was not back in balance until 1970-1971. At the same time, federal funding programs changed, and financing the new science building became much more difficult than it had been to fund the library.\(^74\) In March of 1968, McInnes announced a $16,000,000 capital campaign to help solve these problems and carry on a construction program. He was putting a great deal of confidence in a harvest from his public relations program.\(^75\)

So 1968-1969 opened with a new library, a new food service, a new financial manager, and a newly-liberalized student handbook. It did not open with new attitudes. Changes in dress and guidelines had not really resolved the deeper educational questions, and the new year produced a multiple attack on Philosophy, student government, the administration, and parietals. Student attitudes were certainly not all set in opposition, and letters to the Stag editor protested the protestors often enough, but

\(^74\) J. A. Barone Interview, December 27, 1974.  
the strongest current was moving toward continued change.\textsuperscript{76} The things that changed, at least outwardly, were student government and parietals. At the close of 1968, the administration had suspended a number of students for drinking at a Rugby game. At the close of 1969, liquor was off the forbidden list as a result of demands and demonstrations beginning in mid-March of '69.\textsuperscript{77} The student legislature passed proposals demanding abolition of all dress, drinking, and sign-in regulations, the loosening of parietal hours, and establishment of a student dormitory council to oversee whatever regulations were essential for dormitory life. These points were argued, attacked, defended and compromised, as pressure built up for a student strike. The compromise resolution was put to a vote and accepted by a majority of students on April 24, 1969. Some students called it a "sell out" but the majority was satisfied.\textsuperscript{78}

Regarding government, the idea of a three-part representative body, proposed in 1966, had quietly collected many supporters. In September of 1968, the idea crystallized

\textsuperscript{76} Stag, February 13, February 19, 1969; May 7, 1969; September 25, 1968.
\textsuperscript{77} Public Information Office "Background Sheet", March 1969; Statement issued by W. C. McInnes, March 24, 1969, McInnes papers.
in a proposal for a University Council, and it was adopted by the student legislature at the end of November, after lengthy debate. The new University Council was then thought of as a strictly advisory group, but it led to the notion of a tripartite organization with binding, decision-making power, and that became another point for contention in the year ahead.

Finally, curricular requirements continued under attack. Extremists committed verbal assault on teachers of Philosophy and Theology, and on their subjects, while the faculty curriculum committee reworked core requirements, including a reduction in Philosophy from fifteen credits to nine.

Mercifully, commencement ended it for awhile, but the relative quiet was only the eye of the storm. The final semester of the 1960s produced a Black takeover, and the first semester of the 1970s, a White one.

The 1969-1970 year opened with a kind of watchful waiting. Over the summer, informal University Council meetings has produced suggestions for a three-part

78. Stag, April 3, 1969; Public Information Office "Background Sheet", March 1969.
Senate, and these proposals were circulated in mid-September. The new student constitution was finished and it was accepted by students voting 480 to 21, with about a 27% turnout. 81

During the first week of November, the subject of the Black experience at Fairfield occupied the President's Academy, but it must have been a surprise a few days later when Black students handed McInnes six demands. They wanted to see a total of 240 Blacks admitted within a year, two Black counsellors, Black teachers in every department, teaching of Swahili and Arabic, segregated housing, and a commemorative Black holiday. McInnes issued a reasoned, seven-page reply, suggesting, in effect, that they work it out through channels. 83

Seven days later, a group of Blacks moved into Xavier Hall at 3:00 o'clock in the morning and put up barricades. After several fruitless attempts to talk it out with the occupants, the President and members of the new University Council met and discussed the options. With them was John Merchant, a Bridgeport attorney, deputy director of the Connecticut State Department of Community Affairs, and

81. Stag, September 17, October 1, 8, 1969; J. A. Barone memo re tripartite University Council, September 19, 1969, McInnes papers.
82. Stag, October 8, 22, 1969; February 11, 1970.
83. Stag, November 12, 1969; List of demands, and W. C. McInnes to L. Butler, November 14, 1969, McInnes papers.
a member of the President's Advisory Council. He was able to go to Xavier and open the way for talks with Fr. McInnes and others. Evidently it was a very tough situation, with no predictable outcome at first. By that night, Fr. McInnes had agreed to try to get them what they wanted, excepting segregated rooms, and they agreed to clean up the building and move out.\(^\_\text{84}\)

The winter of 1969-1970 focused student anger over academics, alienation, politics, and their inability to achieve rapid change, and aimed their attention at pushing the tripartite University Senate idea. It offered a route to academic reform, a measure of real political control, and the prospect of accelerated action. The faculty and administration had mixed feelings, but representatives of the three elements worked on details and, going into the spring, had held two constitutional conventions when the next explosion occurred.

The annual spring festival weekend was coming up, and three popular "rock" bands had been engaged. One of the best, "The Doors," was withdrawn because of limitations of the size of audience that could be handled. It was said

\(^{84}\) T. J. Donohue to Board of Trustees; November 21, 1969. McInnes papers.
that their agent was responsible. It was said that the local police were responsible. It was said that McInnes was responsible. McInnes said that the agent and the police were responsible. The police said they had set the limit five years earlier at McInnes' request and would have changed it for him if he had asked. The students felt that McInnes had tricked them, again. Strike three! They demanded his resignation. They boycotted class, and they voted to strike until he had resigned and a binding tripartite council of students, faculty, and administrators had been set up to govern the University. At the same time, they learned that a new dormitory was about to be started and they had not been consulted. That added fuel to the fire. 85

On April 27, 1970, the University Council (tripartite) and the Academic Council (faculty) agreed on a five point plan to break the deadlock, and on the 28th students voted a moratorium on the strike. The five-points called for an investigation of the charges against the President, addition of faculty and students to the Board of Trustees, addition of students and faculty to the Administrative Board, continuation of the tripartite constitutional 85. Post, April 23, 1970.
convention, abrogation of the ordinary class-cut system for the strike days, and make-up tests for the same time. 86 These matters were being worked out when Nixon's attack in Cambodia and the killings at Ohio's Kent State hit the news. The University was closed on May 8 in honor of the Kent State dead, and about 150 students gathered on the green in the center of town for a twenty minute program. Five days later about the same number occupied Xavier and Canisius Halls, calling for an end to the war. A settlement about the handling of grades for the semester and a show-cause order ended that occupation in two days. 87

Meeting on the next day, the Board of Trustees rejected any general amnesty and referred the situation to the applicable University judicial system. The Trustees were asked to discuss tripartite government with a University Council delegation but concluded that "recent activities" had shown that this was not the time for such consideration. They established an ad hoc committee to meet with the delegation within two weeks. 88 That committee did meet with the faculty-student group and went on to a very

thorough analysis, not only of the tripartite idea, but the whole philosophy of trustee governance as well. They continued their inquiries through the summer and into the fall semester, issuing a report to the Board at the end of November, 1970, in complete opposition to the theory of internal representation in that body.

The last semester in 1970 opened with a new set of variables in the equation. The first coeds were moving in. There were new additions to faculty. Creation of the neutral fact finding commission got started. Work began again on development of a tripartite constitution (and the word "tripartite" crept into everything). During the spring, the Stag editorial group developed its own internal dissention and the paper stumbled along, publishing erratically, infrequently, and angrily, until a final administrative coup-de-gras before graduation. 89 It was replaced by two papers in the fall, the Fairfield Free Press trying to be serious, meaningful, and contentious, and the University Voice, established with the support of the Administration, and trying to be serious, meaningful, and no more contentious than necessary for credibility.

The Story of 1970-1971 was one of cooling off and of attempting to produce a consensus on a constitution including all three elements of the University. It took an

89. Stag, May 6, 1970.
entire academic year to produce agreement on a proposed framework and the students noted ironically that the top of the administration was willing to move on, even aggressively, into a new constitution, while the faculty seemed fairly reluctant to go that way. But the tension had eased enough for humor, and a *Voice* columnist parodied the situation regularly, doing it well enough to evoke laughter even years after the events.

It took time to get a chairman for the Neutral Fact Finding Commission, however. Provost Emeritus Albert Waugh, of the University of Connecticut, finally agreed to help and hearings got started in February of 1971. In the end his committee found that there were no sound accusations against the President, and no evidence of any consequence.90

Other themes that year were the lawsuit in Washington, cafeteria food again, and Catholic education again. The circle was about to come around 360 degrees. Next, they would argue the parietal situation for the co-eds.

There were two other symptoms that stood out that year. The students elected six of their number to the Board of Trustees and the six boldly prepared to present themselves to the Board. Nothing came of it. Second, the *Free Press* rather enjoyed taunting the oligarchy and ran a number of

90. The University *Voice*, October 8, 29, 1970; February 19, April 1, May 6, 1971, hereafter cited as *Voice*. 
abortion referral advertisements that produced the kind of attention they seemed to want - legal action. Not much came of that, either.

By the time everyone was ready to go home again, the mending was evident. The new constitution was complete, Tilton vs Richardson had been won, Albert Waugh had dismissed the neutral commission, and the student "Trustees" had been rejected by the Board without confrontation or uproar. Thesis and anti-thesis were flowing together. Synthesis began. The University was an academic theatre of action again. Faculty debated the nature of the institution in print, arguing its past and its present but not its future. A demitted Jesuit Theology teacher did not leave. He had tenure, and he wanted to teach Religion. It was a fight McInnes didn't win.91 After another year of work on the constitution the faculty and administration voted it down. No explosion followed, even though some emotions ran high, and plans were made to try to salvage some form of tripartite council.92 So it ended, in a way. August of 1972 brought a McInnes announcement that he would go to the presidency of the University of San Francisco in January of 1973.

The institution he inherited from the Fitzgeralds was not tremendously different from the one they had received from Fr. Dolan. The institution he left that January was vastly different. There was the obvious doubling of physical plant. There were over 4,000 students where there had been 2,094, and there were 240 faculty members instead of 101, but the most significant difference lay in the University's academic change. It had passed through its adolescence in those years, becoming one with the main current of American higher education.

With the President's departure, Dean James H. Coughlin, S.J., became acting President, and, for the first time a layman, David W. P. Jewitt, was elected Chairman of the Board of Trustees. Ending a four-month search in February of 1973, the Board chose the Rev. Thomas R. Fitzgerald, S.J., Academic Vice President of Georgetown University, as Fairfield's seventh president. Fr. Fitzgerald was born in Washington, D.C., and had studied at Georgetown before entering the Society of Jesus. He returned there as Dean of the College of Arts and Sciences in 1964 and was made Academic Vice President in 1966.

Arriving at Fairfield in February of 1973, he was immediately obliged to deal with the shifting of economics affecting all of higher education, and he set himself to
to assure a controlled budget. He announced a policy of steady-state staffing, restricting further growth of faculty and staff. He made it clear that the Fairfield building boom was over. There seemed to be good reason to avoid continued expansion in the face of the predicted decline in the student population of the 1980s, although Fairfield was happily filling its freshman classes each year before the arrival of spring.

In his first annual report, the new President summarized his thinking on the nature of the place. He was concerned about the financial picture, but he put primary emphasis on a spiritual redefinition of the Catholicity of the University. He called on faculty, staff and students, Catholic and non-Catholic, to share in expressing their belief that God had intervened in human history or, if not able to hold that belief, to respect it in others. To the students, he said that their college experience should be one of personal moral development, and that such experience would not be implanted by the institution. The spirit of the day was one of continued institutional power reaching into an unknowable but anticipated future.

The materials consulted in research for this thesis were located, for the most part, in the archives in the Fairfield University library. Their holdings of correspondence, manuscripts, and various papers were valuable resources for the 1940s and the early 1950s. There is an almost total gap in the holdings for the Presidency of Fr. James E. Fitzgerald, and the McInnes era is only meagerly represented with correspondence and internal papers.

In addition to the foregoing, the library has a collection of newspaper clippings of historical utility concerning the span from 1941 to the early 1960s, and then for the 1969-1970 period of student unrest. The Bridgeport Post, the Bridgeport Telegram, the Fairfield News, and the Catholic Transcript maintained a continuing interest in matters relating to the Prep School and the University and their reports provide the largest volume of external resources about the institution.

Routine internal publications were equally important in this study and they contained information that would be unavailable from any other source. First among those was the student newspaper, the Stag, with its successors, the University Voice and the Fairfield Free Press. Other
student publications, the Prep yearbook, Hearthstone, and the University yearbook, Manor, provided brief and scattered, but sometimes helpful reports on activities.

Further important sources were the clippings and letters in the Glee Club papers, collected over many years by Fr. John P. Murray; the trial papers covering Tilton vs Finch and Tilton vs Richardson; the minutes of the meetings of the Fairfield University Corporation, and the University magazine Fairfield. Other helpful sources were the Bridgeport Post-Telegram Company library, the Fairfield Historical Society, and the microfilms of the Bridgeport Post and the Fairfield News in the public libraries of Bridgeport and Fairfield.

Beyond these were the invaluable interviews with faculty members John A. Barone, Fr. James H. Coughlin, Carmen Donnaruma, Fr. Lawrence Langguth, Fr. Victor F. Leeber, Fr. George S. Mahan, Fr. Thomas A. Murphy, Robert F. Pitt, Fr. Francis Small and Fr. James A. Walsh. In addition, there were interviews with friends of long standing, Frank W. Carroll, James V. Joy, Arthur Laske, and J. Gerald Phelan.

Finally, there was the book by Donald F. Harrison, 25 Years Plus One, (Waterbury, Conn., 1947), summarizing Fairfield's basketball achievements; and the two other books, Alice Felt Tyler's, Freedom's Ferment, (New York, 1962), and Eugen Weber's, The Western Tradition, (Lexington, Mass., 1972),
the one giving interesting insight on the early impact of Roman Catholicism in America, and the other, views on the long tradition of liberal arts education.