

**Oral History: Sister Sally Furay****Date of Interview: October 4, 1983**

Interviewer: Dorna Cierno

Transcriber: Cynthia Davalos

Date of Transcription: December 15, 1999

**Dorna Cierno:** I was reading in Sister Rossi's manuscript that many of the Sisters who taught in the College [for Women] had masters or doctorates in their field. That Mother Hill encouraged them to receive this advanced training before they began teaching here. I thought that it was unusual for women at that time to have their advanced degrees, though I realize that it is not [unusual] in your order.

**Sally Furay:** Even in our order, doctorates were probably more common here in the West because of Mother Hill than they were in other parts of the country. The problems of the vicariate as we called it, Mother Hill was the Superior Vicar, so the vicariate extended from Chicago to the coast. Which is how some of us — like Sr. Brandon from Chicago and me from Omaha — landed here.

Back then, as you see, I'll give you a copy of this, just a little kind of chronological history of the inscription of SDCW, it was in late 1936 early 1937 that we were invited to come down here. It was a definite invitation in the early 1940s. Now, because of the war nothing could happen. The whole country was involved in the war effort but Mother Hill, who had a lot of foresight, began to identify people she knew, that the only way she could build a college was to borrow money.

She borrowed, I think \$2.5 million from the Society eventually, and \$1.5 million from the Bank of America. She knew she would have to pay that back. She knew also that the first few years she would not be able to pay them back. She felt the people who were going to be teaching in higher education should have doctoral degrees. So, she began identifying nuns that were either interested or that she thought had the ability to be persuaded to be interested and sending them onto quite a number of universities, Stanford, Berkeley, the Catholic University of America, St. Louis University. So, she began as early as the late '30s and '40s and early '50s. You have to remember it opened in 1952.

Now it wasn't just here that she was making note. We were running a college up in San Francisco. So, she was preparing people for that too. That's why you had so many. It was her foresight, if you are going to be in higher education then, and actually in her vicariate we had a college outside of Chicago and a college in Omaha. She was really preparing people for four colleges. And that is why she sent so many on for doctoral degrees in all kinds of fields.

It depended on what field they were interested in. She sent them in economics and sociology and education, English, biology chemistry, languages, psychology philosophy, very few in theology and religious studies, because most of the places that were granting doctoral degrees [with a] Catholic orientation weren't taking women. There were very few in those areas. But you know just a whole range of subjects. She herself probably had the equivalent of ... *(Transcriber's note: Knock at door interrupts tape; Sr. Furay does not complete sentence and interview picks up at new point)*

**DC:** How did Vatican II change your Society?

**SF:** The effect of the Vatican Declaration on education, encouraged our Mother House in Rome to give us authorization to go through with the arrangements for the College for Men. It's in the case study so you can get that. My society has always been cloistered. Even from its inception back in, at least from the Province in the 1820s, it was founded in 1800, I don't think it was cloistered initially. But in the 1820s when we were approved, they were. The only places we went out was to the university, we went to the doctor, we went out for education, and we went out to education conventions/workshops, that kind of thing. Otherwise we never went to the property.

**DC:** Did you have to have permission to leave the property?

**SF:** Not for those reasons. Well, permission, the superiors agreed if you were going on for a doctorate, well obviously, when I was going to Stanford I was living at our house in Menlo Park and we would go over there every day. So we lived there in Menlo Park. But we were cloistered and you didn't go off the property.

In 1964, at my Society's general chapter, we're international, and they have a general chapter usually every six years. The 1964 general chapter they had some liberalization of the cloistered rules. A much broader liberalization, at the Special Chapter took place in 1967. That Chapter '67 was held along with chapters and religious orders all over the world at the specific request of Vatican II. It asked every religious congregation, the whole special chapter, to review a division of their founder or founders Men's and Women's Congregation. How that fit in today's world how they were going to carry that out. Just to review everything in light of Vatican II.

So, that's what our Special Chapter of 1967 did. And it was really in '67 that what we know as the contemporary changes in the congregation got underway. We have another chapter a regular one this time. Usually they are six years apart, but the Special Chapter didn't count. So '64 to '70 meant you had to have the regular one in 1970 at the present. We elect a delegate from this Province at that Chapter and we

centralize the structure of the society somewhat and made a lot of other changes that resulted in the Society of the Sacred Heart, as you know it today.

**DC:** Before 1967 or thereabouts, you had to live here on campus?

**SF:** That's right.

**DC:** In the dorms?

**SF:** No. There was a special area of the house where the nuns lived. I lived in the dorms because I was in charge of the residence floor. Those of us who were kind of like head residents lived in the dorms. When they built it they had built special little suites with two bedrooms and a bath in between for the nuns who were in charge of the residence building.

But yes, we all lived on campus and didn't leave the campus. You know we didn't go down to the post office to mail a letter. You wait until the postman came and got it. We just took it for granted because when we entered the Society that was the kind of congregation we were entering. We never gave it to much thought really because the things that were essential for us to our educational work, that is University, going to universities and colleges and going to educational meetings to prepare one self in tune with what was going in the educational world. Unless you were sick or in the hospital with doctors or visiting people in the hospital and things like that you didn't leave.

Weren't there some other questions in there that I was going to write down? In between.

**DC:** About the relationship between the college and the community. I want to know what kind of relationship the college had with the community and with the . . .

**SF:** When you say community, you mean the San Diego community?

**DC:** Yes. I am sorry I didn't mean the religious community.

**SF:** What was it the San Diego community and something else?

**DC:** And the College.

**SF:** The College for Men?

**DC:** No, College for Women.

**SF:** Oh, so the relationship between the College for Women and the San Diego community. I thought there was something else in that question.

**DC:** The question I just asked you?

**SF:** No, it was just that?

**DC:** Yes, it was just that. And then I wanted to know how the religious organizations and alumna helped with the College.

**SF:** Well, I can tell you one thing they did right now. The Children of Mary and the alumnae, some of them were the same people, not all. The ground was broken for the College for Women in 1950. The dates will be in this thing I give you. It was supposed to be finished in 1951 or opened in '51 because a year to open a year to contract. Well, then the Korean War came along and they couldn't get steel, you know couldn't get some of the materials, so that delayed it. It would have delayed it until the summer of '52 actually, it wasn't finished until about October '52.

In California, colleges and universities do not pay taxes, colleges and universities under construction do pay taxes. So, what we know as Founders Hall now, was virtually completed. What we know now as Camino Hall, with the library in it was very much further behind it. That wasn't even finished when I came in September of '62, it wasn't quite finished. So, what they did was decided to open. And they actually opened in February 1952 and think they had probably in here something like 33 students. And most of them were our alumna or Children of Mary taking three unit courses. They were taking French and psychology and something. Because you don't go out and advertise and it takes a year to start a new freshmen class. But they had the students and therefore they were a college in operation and therefore they didn't have to pay tax on part of their property. That's one way I know they certainly did help.

And of course, the alumnae of the Sacred Heart, you're an alumna no matter where you went. People who graduated here are alumnae of the Sacred Heart, people who have graduated from schools all over the United States or other parts of the world. So, these alumnae weren't alumnae of this institution, but they were alumnae of the Sacred Heart. And what people do if they are Sacred Heart alumnae and move to another city, they just join themselves to that group. Because that group will be made up of people who graduated from a number of institutions. So, it isn't just an alumna of a particular institution. Naturally in Omaha there are going to be more people who graduated from Reshine Academy or College than from other places. But

there will be alumni from a lot of other schools. Or in St. Louis most of them who went to the St. Louis schools will come from all over or have just moved to St. Louis.

**DC:** So, it a universal society.

**SF:** Yes. We have among the Sacred Heart here sisters who are from France or Italy, or Germany, or Japan, Australia, Latin America, all over Latin America. So, that group was active, and I think probably, let me see the chart ...

**DC:** So, most of them were part timers?

**SF:** Oh, yeah. Taking one course. But they had, Mother Rossi was here, and Mother Bremner was here and people who could had doctorates could easily teach and they did. So, I'll think about the other kinds of ways. But I know that was one way, with help financially.

**DC:** Okay can we go ahead and move on to the cases that you can remember of Shawn Maddon and Lewis Phillips.

**SF:** Yeah I'll have to look up a little bit of that. Because I can't remember the inception of it now. I am sure it's written down in there. There are some 30 hours of tape in the hearings. Yeah, let me look up that one too. And I've got mountains of letters back and forth.

**DC:** Okay. Then I just wanted to ask you about the relationship between the two colleges before the merger.

**SF:** Neither Bishop Buddy nor Mother Hill believed in co-education. But they believed in all of the advantages of co-education. So, what they did is build the perfect set up for co-education. They wanted social interaction between the College for Men — which was founded two years after the College for Women — and the College for Women, so they built them right across the street from each other.

The result was when we eventually did have co-education we didn't have to change the class schedule. We could get from one end of the campus to the other in 10 minutes between classes. So, there was a lot of social interaction. There would be mixers and all kinds of parties and that sort of thing, to which College for Men would be invited, College for Women students [would] be the hostesses.

But not just for the College for Men; there were always large numbers of young naval officers, for example, who were home ported here and who wanted to meet

some young women, like the young women they had back home. The other kind they could pick up in any bar but that's not what they had in mind and so we had connections with the chaplains in the Navy. And that they saw young men of certain moral principal that they knew wouldn't want to be running around here picking up women in the bars.

They'd call and say, 'Could you put so and so on your list for the next mixer?' We had a lot of marriages. Many, many of the young naval officers married the young women. In fact, one pair of that I know of met up here, a couple of their children have graduated from USD in the last five or six years. Sr. Catherine McShane, who was the senior counselor, was in charge of most of these mixers.

I remember one night she had a young man, a naval officer, come in. They had to sign in the book, they had to get through them, we checked invitations, we didn't want a lot of party crashers. Sr. McShane, the senior class president, or somebody like that was doing the checking and then the other young women would escort them to where ever the party was, parties were in different places, sometimes in the patio, sometimes in the lounge, wherever.

This young man came in and introduced himself as Patrick Henry. That was his name, Sr. McShane said, 'You stay right here we have a young woman, in this institution' — she was from the Middle West some place — 'and her name is Betsy Ross. Really, we really have a Betsy Ross. You stay right there.' She got one of the girls to go up to the resident hall and find Betsy Ross, she said, 'This is too good to be true. You've got to meet him.' So, Patrick Henry and Betsy Ross, I never forgot that I thought it was so funny.

The girls used to laugh about the guests of the College for Men and the naval officers would joke about how you can't get in there unless you have on a coat and tie. You see when they sent out invitations they kept a list, and they'd check that. So, there were all sorts of those kinds of things. The College for Men had sports teams the women would go over and people the event. Again, we had a many a marriage between the College for Men and the College for Women students, whom their children are either here now or who have already graduated from USD.

So yes, there was a lot of social interaction and that was the intent of Bishop Buddy and Mother Hill when they built it.

**DC:** But they wanted to keep the academics separate.

**SF:** Yeah they didn't believe in co-education academically. They just didn't believe in it.

**DC:** Was that one of the changes then with Vatican II, to make co-ed changes?

**SF:** No. What Vatican II did, and you can find it in here, is it actually quotes it, pages 7 and 8 of this, "The Declaration on Christian Education." They speak of the spirit of cooperation that diocesan national and international levels have, asking that 'every effort to be made to see that suitable coordination is fostered between various Catholic Schools and that between these schools and others that kind of collaboration develops which the well being of the whole human family demands. The Declaration further urges that in every college and university the various faculties should be in the service of one another to the degree that purposes allowed. And to unite a mutual sharing of effort.'

And when we read that, the College for Men would have wanted curricular cooperation before that. And we might have agreed to it but we were approved by Rome to teach women. Our approval within the Church was to teach women. There was a lid on it from that perspective too. But the Vatican Declaration would be applicable to that as well. I am not even sure if, I don't know, I wasn't over there, but I am not even sure if it was in our Mother House that was disapproving of cooperation. Before that, it might have been some multi-complication.

Naturally with that and the Vatican Declaration, once we read it, we pursued it with in our own. I think when the Men's College started their secondary credential program, some of them actually took our courses. Because the Men's College wasn't approved for secondary credentials. So just a few things like that or else we accredited their courses. I don't remember how it worked. There was a little bit of that kind of cooperation.

**DC:** All right then I'll just ask you one more question here if you don't mind.

**SF:** Okay.

**DC:** If you could tell me something about Bishop Buddy and Mother Hill.

**SF:** That also, I would like to do a little thing on that too. I've got some interesting things.

**DC:** Oh is that the thing from *San Diego Magazine*?

**SF:** I've got really a number of things in here. Including, what I'll do is look through them, that stuff that went into the 10<sup>th</sup> Anniversary Convocation. I'll see what I've got there. I think the thing that will be most useful to you is, which I can xerox is this, you see it really goes all the way back.

**DC:** Yeah this would be nice. And you thought this was written by Mother Rossi?

**SF:** It looks it to me. I will be able to tell when I look at it a little more closely. I know her style. Or I knew her style. And this you really should get. Because we pulled no punches in this. We told it like it was. And you get even the difficulties and the, for example, I just picked this out at random, psychological factors, their talking about the Chemistry Department, "There were serious divisions between members of the College for Men and the College for Women Chemistry Department during much of the merger. Those divisions occasionally developed into clashes between members of the department, particularly between '69, '70, and '71." The appointment of the single chairman was delayed until '71 and '72. We told them all to say it like it was. Some of it was easy and some of it was not. So, this is just a case study report.

**DC:** That was prepared before the merger.

**SF:** No, it wasn't. We had our first accreditation of the combined University of San Diego in 1972, '73. And I asked them at that time if we could do a case study of the merger. And we actually in addition of the accreditation team we had a case study team something they had done on the East coast for awhile. And it's very valuable, historically.

**DC:** You know I think I've seen this at the library. I am sure the library has a copy.

**SF:** I know they have it.

**DC:** Okay.

**SF:** The library should have a couple of copies. Why, Dr. Brandes has a copy too. You may be able to check the library one out, I don't know whether it circulates or not. But if Dr. Brandes has one. He had about 40 of them. There have got to be a number of them around.

**DC:** It looks like a tremendous work.

**SF:** It really gives you a feel of the process. And the chapter on the boards is fascinating, regarding the two Boards of Trustees.

**DC:** Were there difficulties in merging?



**SF:** You better believe it!

**DC:** Where you on the Board of Trustees at that time?

**SF:** At the College for Women, yes.

**DC:** Because you would have been dean at that time.

**SF:** At that time, all the officers were members of the board. Not a good system, incidentally. Now I am not on USD's board. And I shouldn't be, because I was uncomfortable even being on the College for Women Board. As dean, I reported to Sr. Morris, the president. As trustee, I was her boss. And she was her own boss because she was a trustee too.

**DC:** That's awkward.

**SF:** Yeah. And it would be if I was a trustee here, reporting to Art Hughes, the president. If I were a trustee, I would be his boss. I think that's inappropriate. I thought then it was inappropriate but we were engaged in the merger, and they said, I would have resigned probably. But they said, 'Hey, its probably only going to be a year or two so let's don't reorganize it now.' And that made sense.

**DC:** I guess so.

**SF:** So, I'll pull together some of these things and have them xeroxed for you. Do you want to give me your telephone number?

>>Tape Ends<<