

Oral History: Sister Agnes Murphy, History**Date of Interview: September 6, 1989**

Interview: Tammy Lessler

Transcriber: Cynthia Davalos

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Sr. Agnes Murphy: The College for Women was established by the Religious of the Sacred at the request of Bishop Charles Buddy. It opened its doors for the first classes in February of 1952. I was with the group that moved into the college. I gave either the first or second class that was ever given. It was in philosophy. At that time, we had very little money and a handful of students. Maybe there were only 30 in the fall. So, we taught what was needed and what was need was philosophy, because we had no one. I have an MA in philosophy, so for about the first 10 years of the college I taught most of the philosophy classes that were given. Logic, epistemology, psychology, The Odyssey, ethics, you name it; history of philosophy. Then, when we had more money, we could afford to [hire] a PhD in philosophy and I went to my PhD area, which is modern European history.

In 1954 about, I gave a class on communism in honor of the blessed mother, really that was right about the time of the declaration of the assumption and it was a very popular class. And the bishop asked me to write a book for young people on communism. *An Evil Tree: The Story of Communism* was published in 1961 and went into a new edition in 1962. By that time, I was getting into more and more of history.

I taught all the way from 1952 up to 1977, a period of 25 years. Except for the one year I was an exchange professor at our college in Boston, Newton College of the Sacred Heart. I loved that area. When I came back from Newton, I was charged with the summer school and I had that job from 1968 to 1972. A little bit after that there was kind of amalgamation of departments and history was put with political science. I was in charge of the history section, and then we got our own department back and then for the last three or four years before I left, I was department chairman of the history department.

I taught in the beginning, modern European history, but we actually needed someone at that time to take over [teaching about] the Middle East and Africa. And in 1971 I had a sabbatical and I went to Africa and I toured about 12 countries in Africa. I thought that made more sense than taking a course in Africa. I don't even remember when I studied at the Catholic university in Europe that they were even offering classes in African History but they might have; I got my degree in 1949. I just was not aware of it,

but instead of going for more classes I opted for seeing, being, tasting, smelling Africa and I am really glad that I did.

Bishop Buddy was a great friend of all of us. It so happened that he and I were born in the same city, in St. Joseph, Missouri, so there was a special kindred spirit there. I knew and loved Mother Hill and of course I lived with all those nuns. We all lived at the college at that time, there weren't any small communities at that time. Small communities only developed about 1971 and again, I was one of the first to move off campus with Sister Sally Furay and Annette Bourrett and several others. I have been living in the small community, except for a short return to the college, ever since. Right now, there are four of us living here at 1638 Corsica Street. One is connected with the university, one with the seminary, one with the alumni, and then I am still connected, I am professor emeritus, in that way I am still connected.

I think back as we began the university without even a blade of grass. I could remember one day after Theology classes; the girls called us all over and said, "Look Mother, there's a blade of grass." And they were in ecstasy. But the group that we had at that time, see our first full graduating class was 1956, we had a graduating class in 1955, and we had someone graduating in '54 and '53, but they were only there for a year or two years. But the class that came in 1952 and stayed until 1956, was our first class that ran all through. Wonderful group of people. All of them were. And they are still among our most loyal alumna. Of that group of people Jackie Kerns became Religious of the Sacred Heart, Virginia Rodee became Religious of the Sacred Heart, Irene Cullen became Religious of the Sacred Heart, and there were a number of others.

But the people that are now part of our alumni are very strong and devoted. Bishop Buddy took a special interest in the college. He had invited us. He and Mother Hill were great friends. He would preside over most of the major ceremonies at the college. Christmas time he would have a big party and all invite some of the students over there.

We were somewhat cloistered. So, we never went beyond our own property, even to The Immaculata or to the Bishop's place. We never went out excepting for travel, from house to house or to the doctor, or those who needed to go for purposes for education. So, we didn't know everything that was going on on the hill. But one of the most extraordinary things, whether it was extraordinary or interesting was they put up the statue of the blessed Mother on top of The Immaculata by helicopter, and all of us, all the nuns and students were outside watching that. That was a very thrilling

moment. In the beginning, the chapel was hardly even finished so all of those bringing of the statues and crucifixes all of those things were very important.

When we opened the college in 1952 almost everything was going on in Founders. Camino was built but not finished. But we sometimes went over there to have our classes in those large empty rooms. I think for tax purposes. I am not sure. We also planted orange groves on the eastern side and they did grow and blossom. But they couldn't grow and blossom for too long, it was a rocky soil and you've got to have a lot softer soil. Those were great days. People prayed together, enjoyed each other together, played together. It was just a time that was very, very special for everybody. Awful lot of hard work. All the nuns who could were out picking up weeds or planting grass. Or doing the dishes, doing all kinds of things.

One of the interesting developments of those early years was the interest Bishop Buddy took in education of the sisters of the dioceses. Many of them had accumulated a lot of credits. Sometimes nine for the same course. So, they just were nowhere near having the adequate course for graduation. And our nuns took care of that; they found out what they needed.

Every summer, we had a big summer school. Mostly of sisters who would come for the retreat in June and would stay. The Bishop paid for part of their tuition, which was very low. I think if you look it up in the book you might find it was about \$20 a unit. The Bishop picked up about half of it. We didn't have anything like the bureaucracy we have now. We had probably one person taking care of the books, the treasury. Maybe one person taking care of the maintenance.

We took care of the front door, largely. Especially at night and one of the people would go, usually there were women to help us, but we had a lot of nuns who were portresses. Mother Lawbant was there and the great French religious who did a lot of work for the churches, making vestments, accumulating a lot of friends. We started the Children of Mary, which is still going on. I am moderator of that. I am just getting ready for their first letter that we will be writing. We had a lot of loyal wonderful people, friends of ours from all over the country who were living here, people who had gone to school in the west, midwest, in Northern California, and the east at our different schools. Many of them were out here, so they formed our alumnae and formed the Children of Mary. And then new ones came. The bishop's sister, Aileen Redman, was first President of the Children of Mary.

TL: What is the Children of Mary?

AM: It is an association of the Sacred Heart that was established in the early years of the Society, like about 1810-11 in Paris, for the children who were there at school. Then it was petitioned that this be extended to those who had left school and to other people who hadn't been in the school but reformed it. So, it was extended to adults in 1832 and it has been in existence ever since. And it has been wherever our convents are. There has always been a Child of Mary organization. Ours was established right away. Even before we came up here because we lived down at 2610 San Diego Avenue for a few years. Mother Genaeve Park, another person from St. Joseph Missouri established that one and it is still going.

It is a congregation dedicated to the Blessed Mother as the model for religious life, not religious life, but a life of deep spirituality and apostolic fervor in the world. So, that is still going on and we have about 250 members or so. They all don't come every time but we have about that many people still on the list.

What I started to say a few minutes ago and changed my journey was, I don't think anyone, certainly not Rev. Mother Hill, would have ever foreseen the development that has come to the College for Women and to the College for Men. Rev. Mother Hill was greatly opposed to co-ed education. She thought women should be educated separately from men. From 1952, when we opened, and 1954 when the College for Men opened, there was no academic rapport between the two institutions. There were many social events, dances and all kinds of things like that, probably even some committees on a level. The first time any young men came to my class it was 1968. Before they amalgamated, there was a little plan during which men could come to our classes and women could go over there. That's when the merge was beginning. I think it was achieved, well it must have been achieved by 1971. Because that's when President [Hughes] came in I think.

An awful lot of hard work, negotiations, and collaboration went into that affair. We were all there; we knew about it. They would send the documents back and forth and we were asked to comment if we had anything to do with certain items of it. But I must say, it wasn't to my knowledge without any friction. I am sure there was some. You know because you have to talk about items that you want to inscribe in a new constitution or charter, whatever.

The fact is that ever since we have amalgamated we have enormously increased enrollment. We have built almost every two years or three years a new building. There must be six or seven new buildings, you know if you count them. Including the

nursing building, which was one of the firsts. I doubt Rev. Hill or Bishop Buddy would have ever envisioned that. But God's plans aren't all seen at once and his vision isn't captured all at once.

And it's been thrilling to me to be a part of all that went before and to be here on the stage of even higher development all these years. I go to the university real frequently, because I work at The Immaculata as a volunteer, or in any place that [needs] volunteers now. Every year, I have to re-find my way around certain places. I have never seen anything like the transformation of buildings. Like just this year the whole Duchesne corridor, those rooms for girls — four, three, two — in Founders, has been remodeled so that departments for English, and I think political science are housed there. It is amazing. I go back to an office here or there that was mine and its three or four now. It is just amazing to see it and the reputation that it's earned. I just think it is a marvelous institution and it's got great people. It has always had great people. So, I thank God I was a part of it.

TL: What do you think drew great people to its beginning?

AM: What makes a great person? I don't know. Rev. Mother Hill in the beginning with regard to the nuns saw to it, even before the university was built, that we would get trained, that we would get our PhDs in various areas. The Society did everything to enhance the education, to give us the time. So, the nuns were good, and then they had the religious background, their training as Religious of the Sacred Heart. They had the whole history of the organizations in St. Redlands, every time as a whole treasury of culture form which to draw.

Bishop Buddy was an outstanding man. A man of God, a man of terrific compassion for the poor, no one will ever know all the things that he did in private. Just myself, I was dealing with a young woman who was very, very poor. Suddenly, I found out he was giving her \$20 a month, which back then wasn't a small sum. Just to take care of herself and her kids. She was divorced; she had two at that time.

He was a great man. If you have a great man as a Bishop, your priests are happy and stay. We have had great priests. Now that the amalgamation has come, I just think it was a marvelous selection to get President Hughes in here. A layman, an educator, a fine Christian gentlemen and people have made a great effort to get the best that they could, all other things considered.

I can remember when I was head of the history department. I guess we had about 400 applications for one job. And some of these people had written books, had published articles, they were very highly recommended and we could only take one. You see that was almost a glut of education, and maybe that's another reason for some years where you were able to get people.

Well, there are other things that would attract students, number one the beauty of the place. Sometimes people are driving through and they say, "What is that building?" They go look before they know what kind of education it gives or who is responsible for it or what religious affiliation it has. Some of the kids have told us, they have said, 'Mom! Dad! That's where I want to go!' and then they investigate.

Rev. Mother Hill always used to say, 'We have got to present to beauty. Beauty draws. Then truth and goodness can follow. But if there not drawn, truth and beauty can't follow.' If you notice from the very beginning how beautifully spaced the colleges are. The harmony with nature, the flowers, the trees, the harmony of the architecture, it is all Spanish Renaissance. They got one person, Terri [Whitcomb], who was one of our first graduates but she didn't start in '52, or maybe she did but she graduated in '53. She was already a junior, I guess. She was a remarkable person. When people see the beauty, then they can read about it they are attracted. It's up to everybody else to keep him or her there.

Of course, not just the College itself built on that Alcala mount, the whole city is attractive. First of all, the climate is year-round, very conducive to sports, outings and just sheer beauty. All kinds of beauty, even though we only have, well, they have about two climates, I guess, it gets a little cool in the wintertime. But that is part of the fun. That is a very attractive phenomenon and then in the write-ups it is always mentioned about what they can do. We have the city, mountains, earth, all things they can do, sports. We have the Padres; they're more and more attractive. We had a pretty good football team and the sports are good up there. Even that track that we have over on the other hill opposite, that was done because certain students said they wanted a place like that for college. They wanted to be able to run. Well that wasn't [possible] in the first years.

So many things have developed. I think part of it is, and Sally Furay has been an enormous factor, in the building and the promotion and the growth of this institute and she is one of our nuns. She got her law degree when she was dean of the college, and she didn't get any extra time. Just an enormous kind of thing. If the classes aren't good, the kids aren't going to stay. They have to be good. We haven't always had the

best everywhere, but I think we have had some very strong departments and some marvelous teachers. And I think we still have, though I know less of what's going on now. I certainly know about the activities going on now. And the places you can't hardly drive your car through there. I hope I've said something for you.

TL: What about the students? Do you have contact with the students today?

AM: Now or then?

TL: Both. Can you make a comparison?

AM: Well, I can't make a comparison for right now. Because I am actually not teaching in the college but I have been in pastoral work since 1977. And I have had occasion to have, especially in my group, The Right of Christian Initiation for Adults, RCIA; I have graduates of our own college. Delightful people. Just delightful. Some are still going on to get their MA here or there. Judging from what people tell me who have been to classes more recently, judging from a few that we have had out here for a meal, friends of ours, in judging the way that some of them greet me, I would say they are a fine group of people.

Intellectually, I can't compare. I think right now, this is based a little on what I've heard, students maybe a little more desperate for high grades because they are not looking forward to a life of any kind of leisure. They're looking forward to jobs right away. And the girls aren't looking forward, many of them, right away to marriage; they're looking forward to jobs. So, they want high grades. That puts a pressure on them. And sometimes it causes a conflict in a class because they want high grades, and sometimes the instructor can't give high grades. That is a problem. I didn't notice that so much when I was teaching there, for any of the, well in some of the courses always insisted they didn't get anything high enough, you know you never see material and then they expect that their A. They are to be A graded. You're always going to meet that. But I would, and I am not sure I am right, but I have talked to several people and at least some of them seem to be highly pressured more than the group in the past.

Certainly, the group that we had from '52 to '77 wasn't living in the same environment of drugs and AIDS. Or even, partly the Vietnam War, but even that wasn't so pronounced, I just think that the students right now have a lot to contend with even more than in the past. I think that would do several things to them. It would place upon some of them a tremendous pressure to do well and get out and get on with their lives.

On the other hand, it seems to lessen the pressure for some. They think it is a hopeless world anyway, so what have they got? Why should they spend all of their energy or what's left of life on studying? And so, it's a good time they like to have. I know I can judge by my own great nephews, they don't want to study, they want to be in fraternities, they want to take part in all of the social life. They've got keen heads, but two of them are going an extra year in college. Why? Because they flunked or didn't do well in something or didn't take the right thing. They just wasted their time, but of course those are just secular universities that they happened to be going to. I think that they're typical of a lot of people. So, I wouldn't be surprised if the description fits this. But I am not really sure. If I were teaching right now and had taught that early on I might make a comparison.

I've been teaching all along but it's to adults. Or I've had a couple of classes teaching ecclesiology and things like that in the program. Actually, I am not doing that now. So, I haven't had just the ordinary run of the students comparing them intellectually or the drive but I find them very enjoyable when I do find them. Such as you for example, you're doing a great work. Working for Dr. Brandes and doing this research, I had another little one who was interviewing me for this other class, she was a graduate of this college, doing very good work. You're still of the current generation you know, so if your typical, I would say fine, I don't have any complaints.

TL: Thank you. What do you think about the university becoming less Catholic?

AM: I think that would be one of the greatest mistakes that ever happened. When we were being evaluated, oh this is just about the last year before I left, so that would have been between '75 and '77, I remember distinctly attending the last overall meeting where the people that had come, they were deans of other colleges. They said in no uncertain terms, the reason you can't grow is because you keep your identity as a Catholic Institution.

You really have to have a reason for existence, because what you are doing can be done so much better by a lot more resources, a lot more personnel, and State has got them. The other universities can surpass you in those things if you don't keep this identity. One of them said that, practically verbally, 'I think you're doomed for disaster, for failure.' So, if we don't keep it, we don't have any reason for existence and if we don't keep it, nobody else keeps the university, because it comes back to the Religious of the Sacred Heart and to the Bishop if they change that.

On the board, there has to be a Religious of the Sacred Heart and there has to be a Bishop and there has to be representative of the Religious of the Sacred Heart and a representative of the Bishop. Most matters are by majority vote. There are some which, if they don't have those votes they are negative, they can't pass the resolution and that would be one of the key things, would be the character, the identity of this university as a Roman Catholic university.

I remember when some professors had a problem with that: 'Let's be less Catholic! Let's be more secular!' They were biting their own noses off; they wouldn't have jobs here! So, I don't know where that question is coming from, but I don't have any problem about the answer.

TL: Well, just from stuff that I've read I see that there were little conflicts between having as many nuns and priests on the campus teaching and being or having compulsory religious studies, having to go to mass.

AM: Well those have all disappeared. I think they have to have something in religious studies still for the general education some units. But I don't think it has to be in Catholicity.

TL: No, I don't think so.

AM: When I was teaching philosophy, they all had to have a minor in philosophy, 15 units. Our classes were filled. All the time because they were of obligation. And they loved them but they also had to take them. I mean some of the basic ones. The fact that there are more priests than nuns, well of course, that is diminishing too. We have fewer religious and they have fewer priests right now, we are the founders of this university, it was ours and we didn't have to give it up to a board, well I guess we had to give it up if we were amalgamating. But we could have had our own arrangement for it. So, it's pretty shortsighted by those who are employed by the university. And then some of our priests have always been some of the best and most popular teachers. But I don't think it is numbers that will matter, it's the character, and as long as we have a president, like President Hughes or other people in office who set the policy then I think we are okay. Anyway, if we lose it, you lose the university. That's all there is to it.

TL: Well, I see in the reports from the president that they are really stressing the Catholic identity from what you say. That's what sets them apart.

AM: That's our identity. And that's it and we should stress it. And that is one of the drawing cards still for an awful lot of students. Their parents still want them in that environment. It's not a protective environment anymore. People can get drugs and have babies and everything else, as often as they want to around here, I mean it is no different. It is no different as a protective agency, expecting if you can get to their minds that should be their protection. That should be their safeguard for all of this. It succeeds with some and it fails with others, naturally we have so many.

TL: How do you feel about the new head of the board being a layperson? Ernest.

AM: Hahn is it? Ernest Hahn. Yeah I think that's fine. It doesn't make any difference.

TL: Being that he was divorced?

AM: I don't think it matters who the person is, provided that person will fulfill the goals of the school, which will believe in them and promote them. Then I don't think it matters whether it's a religious or not. In fact, I think maybe that's a strength. I think it's a strength because many of the directives coming from a priest or a nun would be looked upon as oh well, that's just religious. Same principal or directives coming from a layman, who is high successful, as Ernest Hahn is, highly successful, would not be so regarded. Not that I think that nuns or priests have had any problems in respect or people accepting their judgements, but time is going on. No, I don't have any objection to that kind of thing. I think it's good. Especially since nuns and priests are not that many anymore.

TL: Right. That's been an explanation of why there aren't that many nuns and priests on this campus.

AM: That's one.

TL: There are fewer who have their PhDs . . .

AM: Also, fewer who want to get into that kind of thing. It's not a goal that most nuns or priests want more and more. Remember, all of this is my own opinion. More and more priests and nuns are desiring an apostolic with the people, with the issues, not with just administrative or something or other. I would bow to those who are willing to take on that kind of job, most priests wouldn't have it or nuns, now I mean. Before that they would have jumped at it probably. But not now.

TL: But the Religious of the Sacred Heart are a teaching order.

AM: We are a teaching order. We are a teaching order. We were founded for that. Rather than a teaching order, let me qualify it by saying we are an educational order. In the last 15 years, I think we have identified and defined the education in much broader terms. We are educating people if we take care of unwed mothers; we are educating people if we go down to the slums and help them live. That's not formal education but we're extending it to beyond that.

If you find nuns, you do find nuns who don't want to go on for higher degrees, unless those degrees are in social work or counseling or something of that. They want something, and now they are freer to say what they want. Before through the obedience, people just told you what to do and you did it if you could.

Now, you can make your own choices. Obedience now is largely dialogue with the superior of your order to find where you think God is really calling you. And it's not a matter of somebody saying, 'Oh I know what's best for you,' and you don't even say 'I know exactly what's best for me.' You talk it out. And now that we are in small communities you are supposed to talk it out in community too. And you don't have to make your decision based on what they tell you. But you should weigh the pros and cons and maybe that will give you more light. I don't know. It's a different world that we are living in. We're entirely different structurally from the way we were when we headed the college in 1952 or taught in it.

TL: How were the people chosen to form [the college], I mean with Mother Hill?

AM: Well, Rev. Mother Hill had an assistant and she had a treasurer and she certainly needed the assistant. First of all, she was in very bad health when she came. She had to have an assistant to take care of her. Rev. Mother Hill was vicar of all our houses in the west. She would have to have someone there to take care of the nitty gritty. She had to have a Mother. Deland, who was kind of like the architect working with the guys and plans and treasurer and then you need a few others to form the community. But as for the teachers, I think, let's see when did I start? In '35, see we opened the College in '52 and all during the '40s, she had her eye on younger people who could go in and teach English, history, philosophy. We never seemed to bother much about religious studies.

If you were a good teacher you could teach all that, of course now, that's all off, and science. She had her eye on certain people. I know that when I went to the Catholic

University she had it in her mind that I would, when the college was ready, that I would go there. I heard the same for Furay, and Susan. That's how I think those people were chosen, by the needs that she had and the training that she had been giving. I don't know if there weren't any last-minute decisions or anything. Who knows what's in the mind? I didn't know her that well. But she made a pretty good selection. And they were all young. The teachers were all young. And just trained. Most of them were. So, that's a pretty good beginning because they could stay long enough to do something. It was a pretty good choice. I'm glad I was chosen.

TL: Where did you live before?

AM: I was in St. Joseph, Missouri. When I was born. I went to Duchesne College. I had a scholarship for four years. But I ended after that. Then I taught in the high schools. I taught in Omaha, at Lake Forest. This is when I was studying at Cherin Rouge. I taught at Broadway. And then when the college was ready, I came here. Little before that because I was sick. But she had destined me for this particular college. I don't know why. Except I was one of the young ones and the others too. She didn't have any very older ones. But why should she? They were already doing well in their own place; they had already formed their own niche in the college. She didn't draw them out. The only one who really had experience any place else was Catherine McShane. And she didn't come till '57. The president of course, had experience. Of course, Rossi, but those were the people in the office. Dean, registrar, people like that, but the others, we were all young.

TL: How did you interact with the young women students?

AM: It was a joy. That was just fantastic and we were very close to them. They would help us clean the classrooms. There were so few, they were in on everything we were doing. When there are so few, you get to know them very well. One of the reasons why I became friends with a number of people who are still among my closest friends is I wouldn't just have them in one class. I would sometimes have the same student in four or five classes. Maybe even more as the years went through. That's why there are certain names and faces I don't forget. Now others who only took one course I can forget them. Because we have a lot of people taking one course. If you have a huge college with 10 different classes in one area, well, they don't necessarily have to take your course. But for that, especially since I was teaching many of the required subjects in philosophy for example and in theology, everybody had to take sophomore theology. Everybody, so I got to know them and that went on for two years. I also taught senior theology. So, you got to know people. Now I don't think anybody knows

a professor that well. Because how many times have you had that professor? And even right now when some of them ... you see I just had my golden jubilee.

TL: Right, right let's talk about that a little bit.

AM: Oh, it was a fascinating time. To see all of those people that I had way back at the opening of the college and then all the way down the people that I had at our Lady of Grace, The Immaculata, the Children of Mary. To find out that they really cared about coming. And they would write notes, lovely notes, thank you notes. I just felt so affirmed not personally, but as a Religious of the Sacred Heart who had taught them. As one of those and some even put it like that, as one of those who made a deep impression on their lives. And sometimes they would mention the others. So, it wasn't just a personal thing, I am the first one of that group that's had a golden jubilee.

TL: And that's fifty years with the Religious of the Sacred Heart.

AM: Fifty years of profession and before that eight years of preparation. So, that's a long time. But to find that some would write back, I wouldn't miss it for the world. You know or just, 'Wow!' I am just thrilled with it. So, I think that was a witness, it was a witness to the presence of the Religious of the Sacred Heart on campus. We had at least about 450 people in that chapel. This is one lone little person, not important at all but loved by a lot of people. And of course, since I've been retired I've been doing apostolic work in parishes, where you get to know a lot of people that way.

I felt in that jubilee that personally it probably would have been simpler, it would have been simpler for sure to go to the desert and have a nice long retreat but I said to myself, my life with those people has been public. Why shouldn't they see that for 50 years somebody has lived and loved and hzs been joyous in the religious life? So many said that they were touched by that. Touched by the dedication and the perseverance and the still evident joy in what does it mean in their own lives. It is something to look forward to. It's something. Some have said to me, 'If you could do it maybe I can do it.' And that's what it's all about. I really wanted it to for the glory of God. I wanted people to be healed, to be touched. So, I just consider it God's loving touch upon a life that was given to him and I am so glad it was associated with the college here, and with the Immaculata and with Our Lady of Grace and with the Children of Mary, because those are my big areas.

But see, I had a number of backup organizations. It was just great, and in my family, I don't have any immediate family left, but what I do have left is inlaws and nieces and

nephews. Nine of them were out here from the Midwest to celebrate. Yes, they had a wonderful time. So, I just thank God and praise him for everything. I've had such wonderful relationships with so many administration, faculty, students. Dr. Brandes is one of my great friends, [Iris] Engstrand. But all of those people. I hate to mention one. I taught Sister Sally Furay in the first year of high school in Omaha. I was her first RSCJ teacher.

TL: So she has been with the university for . . .

AM: Well she came in; I think she came in '53. She either came in that September in '52 or she came in '53. And I cannot remember. But it is listed somewhere. All you have to do is, if you're going to find that out just look it up and be accurate and then you would know.

TL: She's still . . .

AM: Yeah, she's still there.

TL: She's the provost/academic vice president.

AM: The other one who is still there who came with us was Alicia Sarre. Well she is retired and she works in the chancery but she is still around. We're the only three who are still around. Susan Campbell came I think in either '53 or '54, so she's another early one.

TL: Have you seen the book that was written?

AM: No. By Engstrand?

TL: No. The one about the Religious of the Sacred Heart.

AM: You mean *Changing Habits*.

TL: Yes.

AM: Oh, I read it. Yes.

TL: Just a student of the Religious of the Sacred Heart wrote it?

AM: It was written by a student in Eaton Hall in Philadelphia. Beautiful woman. I just sent it back to the person who lent it to me yesterday. Yeah, it did go out yesterday. Did you read it?

TL: No I haven't, but Graciela Graves, I interviewed her and she was reading it and she teaches Spanish.

AM: Ah yes, Dr. Graves. What did she think of it?

TL: She thought it was very good.

AM: Well, there certainly are good things in it. But one thing that I didn't like was that she had negative experience with people. And those people are still alive and I don't think she should have named them. She didn't say what the experiences were [but] she would just use adjectives about them. Like immature or something of that sort, that I don't think, I don't think they were fitting. That's my chief objection. I have several other objections. I think she is ambiguous. She couldn't stand the life when she was there and then when we changed it she lamented it and had nostalgia for the past. But she is entitled to her own changes, as we are and I think she is an interesting person. And I did enjoy the book. I skipped a lot of the history because I knew it and I was much more interested in what she thinks of it now.

So I would say I wasn't really offended by it, except that I knew some of the people. I knew them not too well, but some by hearsay and one whom she had scathing remarks about was a deep personal friend of a friend of mine and I know she wasn't like that. It's a child looking upon something happening. And every case where she criticizes the nuns pretty severely, she had a run in with that nun, anybody whom seemed to befriend her or do something, she gets high marks. I don't know.

TL: Isn't that how it goes?

AM: But I have read the book, *Changing Habits*.

TL: Dr. Graves was a student from the Religious of the Sacred Heart.

AM: Yeah but where did she go? Mexico or some place? Yes. Well I think she probably has some negative ideas too. But again, she is entitled not only to her own opinions but she had her own experience. And we all had experiences. I hope yours are pleasant.

TL: I hope they are too. Thank you very much for your time and energy.

AM: You're very welcome. I am glad that I met you.