

## Sally Furay Interview

### **How did you come to USD?**

**0:06** I was in Rome making my final profession in the Society of the Sacred Heart at the time, and learned while I was there that I was going to be here in September of 1952 when the first full freshman class and a few transfer students, including Terry Whitcomb who was a transfer senior that year arrived. I arrives about a week or 10 days, along with Sister Margaret Guest, before they did. It was just the way it was in those days. The provincial decided where you were going to go and you went.

### **State of the University upon Arrival**

**0:51** I think I was the English department, because all we had was freshman and a few sophomores and one or two upperclassmen, maybe a little more than that. Because Katit? McGonagall was here as a junior and she was the student body president. And Teri was a senior. And Susan Campbell hadn't arrived yet, she was up completing her doctorate at Stanford University. So when she completed that at the end of that first year, when we were expecting the second freshman class, I was sent up to Stanford. I had a Master's degree from Lone Mountain College already, and I went to Stanford to get my doctorate. So I was up there completing all the coursework for one year and then came back in 1954 because by that time, we had that first class, and incidentally, people, and it's never happened again, people don't realize that first freshman class, and I don't remember the size, it would be in the archives, was the first and the only freshman class in USD history that there was no attrition. Which is amazing, because there was no campus! When I arrived in September of 1952, this building was completed and Camino Hall had just been completed, and there wasn't even grass! There were no trees, Marian Way was there, nothing on the other side of the street, nothing down the road where the College for Men was built and opened in 1954. It was under construction at that time, but there was nothing. The first time I saw it at 10 o'clock at night the day Mother Guest and I arrived, I wanted to go back to San Francisco! There was nothing here!

**3:14** Tecolote Canyon was farmland. There were no houses down there. We saw them being built from the North side. And San Diego was, I don't know exactly how large it was that early, but certainly not up to a million people. It grew. When we entered WW2, there were probably half a million people in all of San Diego County. This was virgin territory.

### **Bishop Budde during the early years**

**3:57** Bishop Budde of course was here on campus, we were still, we meaning the Society of the Sacred Heart, were still cloistered in those days. We could go out to educational meetings or doctors or study, but we didn't go elsewhere. So Bishop Budde would come down here a lot because he and Mother Hill were such good friends, and he's the one who invited her.

That's another story, that's pre USD, but he invited her to come and found the College for Women, back as early as January of 1937. He became the first Bishop of San Diego, Charles Francis Budde, on December 12th, Feast of our Lady of Guadalupe, of 1936. And I do not know whether he was a consecrated bishop back in St. Joseph Missouri, or if he became one out here. What I do know is that on his way out here in January of 1937, he stopped in San Francisco to see Reverend Mother Rosalie Hill to invite her - he already knew, he had been bishop for a month - and he already knew he would start a university. And he stopped by and he knew us. His mother went to school with us in St. Joseph, Missouri. And he probably knew Mother Hill because she came to the West - she's a DC Washingtonian - in 1929. So she would have visited our school, which was still open then, in between '29 and '36. The Religious of the Sacred Heart came to San Diego because some RSCJ, probably in the 1890s, or maybe the first decade of the 20th century, educated Bishop Budde for his first communion. Because his mother went to school there, that's how we got invited. Because he loved his mother, and he thought his mother was perfect, and because we educated her, we were probably perfect too! Which of course, human nature being what it is... But Bishop Budde was over here a lot. He used to give a party every year for the whole school. He would talk, he would come over - I was freshman counselor - and he would come over and talk to the freshman. So some of Bishop Budde's stories I heard 5, 6, 7, times. And they didn't vary. He would tell it the same way every year when he would be talking to the freshman. And every year, I forget what time of the year it was, whether it was Christmas time or Easter, it was probably Thanksgiving or Christmas, I don't know. But he would give a party for all of the College for Women students, a big buffet. Now, we could not go because it was across the street and we were cloistered. But the kids all went and loved it.

### **Mother Rosalie Hill during the early years**

**7:41** They worked hard! They did all sorts of things because as I said earlier, Mother Hill had that huge debt from the Bank of America. She borrowed money from two sources to build this place. She had had experience at Lone Mountain, our college in San Francisco, early in the depression, the early 30s, and some things never got built because she couldn't afford to do them. And she was not going to do that again. So she borrowed from the RSCJ and she borrowed a 5 year loan from the Bank of America. So that's why most of us were RSCJ. She had started back in the 1940s to send them to Stanford, to Berkeley, to schools on the east coast, to get doctorates, because she knew after the war, WW2, she would be building this, and she could not afford to pay anybody to teach. But she wanted top level teachers so she sent them in advance. So we were all RSCJ. She didn't have to pay us! Instead, she paid back the money to the RSCJ that we had borrowed to build and she paid back the BoA loan, it was a five year loan. She knew she had to get it done by 1957.

### **On the origins of Spanish Renaissance Architecture**

**9:17** All of the teachers during that time except David Nivel, who wasn't hear the first year or two I think, and I used to put on the Christmas pageants beginning that very first year, December of 1952. And we didn't charge anything for them, we just said, "you all come." Well, the people in San Diego saw these beautiful buildings, Spanish Renaissance architecture, for which I might add, Mother Hill was criticized. Even Bishop Budde wondered a bit about it, because it's an imitative style, and Mother Hill just would say, Spanish Renaissance in its various forms, everybody looks at it and knows it's not all exactly alike, but Spanish renaissance in one or another of its forms has been in style in Southern California for 200 years. And it will be for the next 200. And she would say, so it's an imitative style, so what! If I build modern in 1950, it would be out of date in 1975!

### **Early Building Plans**

**10:32** But her father was in the diplomatic service from Costa Rica, so Mother Suzanne Delaen? Who did everything while this was being built had grown up in the great capitals of Europe, so she knew architecture. She was not an architect, but they sent to our nuns in Spain when Mother Hill decided on Spanish Renaissance, got all sorts of books and gave them to Mr. Frank Hope Sr, who was the architect, and that's how he followed them. And because Mother Delaen had been Europe and Mother Hill was an easterner, you know Washington, they first thought 5, 6, 7 stories because that's the way you build on the east coast. And it was Mr. Hope that said to them, Look. Bishop Budde has given you 65 acres. And he let Mother Hill choose which 65 acres. Once they were getting ready, and of course she took the west side, where you can see two bays and an ocean. And he said, you've got the property, Why are you building so high? That's not the way these pictures of Spanish Renaissance seem to work. So that's what happened.

**12:15** Those very early years of teaching , because Susan Campbell came and replaced me, so when I came back a year later, there were two of us in the English department. And then when we got the Bank of America loan paid off, which was a five year loan, so it had to be paid by 1957, the Society of the Sacred Heart, from which we also borrowed to build, gave us more time. That's when we started to get more faculty, lay faculty. And more religious faculty. The chemists, the biologists. Very early Bea Farens? And Agnes Schmit were here in biology and chemistry respectively, Irene Lawrence in sociology. So we kept adding to the faculty, still mostly RSCJ, but a number of very strong lay faculty as well. And then Gertrude Patch came down the pipe as another English Professor. That went on that way through the rest of the 50s and into the 60s, and both the College for Men and the Law School was founded the same year as the College for Men as an evening division, because they only had one building. So it was the College for Men during the day and the Law school at night. Until the Law School's building now, Warren Hall, got built. And then late 50s I think the Law School became a day and evening division. And the ironic thing about all of this, it's always

struck me as coincidence or the Hand of God or whatever, neither Bishop Buddy nor Reverend Mother Hill believed in co-education, but they believed in all its advantages. So they built right across the street from each other, the perfect set-up for co-education. They didn't even have to change the class schedule when gradually by the mid to late 60s the handwriting was on the wall. And I became Dean of the College for Women in 1967, when Mother Rossi left that job. I had been her assistant dean for some time.

**15:20** And I don't know whether this story is written down anywhere, but one of the documents of Vatican II, not one of the best documents of Vatican II, i mean it was good, but not like the Church in the Modern World, for example, was on Catholic education at all levels, and one of the passages in it said, "Catholic institutions of higher education, I don't know whether it said higher education, but said Catholic institutions should cooperate with each other. Well, by this time, the Men's College had disciplines that the Women's didn't, and the Women's College had disciplines that the Men's College didn't. And we had sort of talked to each other, but my congregation was not allowed to do what it wanted in co-educational teaching. So I remember asking our provincial whether that phrase in the Vatican document, this would have been probably 1966 or so, could be taken to mean, because the Men's College had wanted some of their students, they had education credential programs, but the College for Women was stronger. And I remember asking our provincial and she said let's find out. And she contacted our headquarters in Rome and the word came back that we could go forward if we wanted to. And so in 1967 when I became dean, and I just learned this, we got together, Sister Nancy Morse was the president as of 1966, Father Jack Bayer was the president of the College for Men, Dr. Henry Martin was the dean of the College for Men, and the 4 of us, beginning in 1967 began to meet weekly or biweekly to see what we could do to strengthen the education of the male and the female students by offering them more opportunities. We weren't thinking of a merger that early, but what we were trying to do is say, we've got all of these music and art classes and why couldn't the men take them? And they had business and economics and why couldn't the men take them? And we had more languages than they did, they had language but not as many. So there it all began, and went on for the next 5 years, and as we all know, by 1971, when art Hughes came as president, he was president of two institutions: The University of San Diego College for Men and Law School and the University of San Diego College for Women, and he had to put the two boards together. And there we were. And the students, I've always loved this little tidbit, the students, who would always socialize together, and when we started in '67 and '68, I don't remember the exact year, could have been '68, could have been '69, they were in classes together, selective classes, because we began to put the departments together, and the students said why do we have two student bodies? What's the point of that? Why can't we combine the student bodies? So without a by or leaf from anybody, they just did it. They didn't worry about whether this was, I mean it was two separate institutions, but whether this

was legal or anything else, they just voted to combine them. So we had one student body. I always got a kick out of that. You know, they were ahead of their elders.

**20:13** During the process, and it was very helpful to be going to law school during part of this time, because what I discovered is that the lawyers didn't know anything about higher education, and higher education didn't know anything about the law. And the 'tween wasn't meeting. And so I could be helpful, little as I had of law school by that time, but after a year or two I could see what the handwriting on the wall was. But what was happening is that some of the departments in the College for Men and the College for Women, ganged up on us. The biology department - the minute it became a possibility they were together. They said, "we don't need two curricula, they worked it out. I don't remember the exact time, although there's a book in the library where we, for the 1972, the first post merger WASC accreditation, we requested and WASC agreed, that we do a case study of the merger. So a lot of the detail is in there, it'd be in the Copley library. And some of the departments got together very quickly, they knew each other, they worked together on research and that kind of thing. The english department was not a problem. Some departments like political science wouldn't even talk to each other. And we later discovered, Dr. Henry Martin was the dean of the College for Men, I was the dean for the College for Women, and what we discovered was that neither of the chairs wanted to be chairs but they didn't want the other to be the chair. So in that kind of situation, typical academic politics, in that kind of situation what you do is get them together and get it out in the open, get everything on the table. And we did, and then they were very amicable. The people in the religious studies department was one of the first to get together. Administratively, we put the admissions together within a year or two. Because Sister Mary Ellen Bramner was the registrar and she was getting older and she didn't want to continue that, so we just put it together. We put together the Religious Studies department, we it put together very easily. Philosophy was, again, they wouldn't talk to each other. They wanted nothing to do with each other. So I still remember the afternoon, it must have been 1969 or '70, when Dr. Henry Martin and I, told the philosophers we were all going to meet at one or two o'clock. And I remember the room over in the main College for Men academic building, and we were going to have a joint general education requirement for all students coming in the following fall, male and female. And we were going to stay in that room until they agreed on a joint general education. You know, the required courses of freshman and sophomores. And if they couldn't do it by the end of that day, and I think we were there until 6 or 7 o'clock, then Dr. Martin and I would do it. Henry told his people that he would do it with me and i did the same. The only thing they could think of that was worse than cooperating with each other was letting Dr. Martin whose specialty was a doctorate in specialty education and me whose specialty was in english with a budding lawyer coming down the pipe, letting us touch their curriculum. They did it! By 5 or 6 o'clock that evening, we had a single general education requirement. Well the rest was a piece of cake, because they were the last holdouts.

**24:53** The two boards in 1970 agreed, because most of the academic departments were together and most of the students were in joint classes, and it was so clear what was going to happen. And financially, the College for Women was still in the black, because my province wasn't going to give us any money, so if we couldn't balance the budget, we had to cut the budget, or else go borrow money from the Bank of America. So we were in the black, but the College for Men and the Law School were not. They were getting more deeply into the red every year. And Bishop Maher had come on board in the middle of this process, I think 1967, maybe 1968, and when he realized what was happening, that he had to subsidize at the end of every year, both the law school and the College for Men, he, quite reasonably in my opinion, put his foot down. I mean it would have been nice if he had phased it in, but he didn't. So there were some serious financial problems. The Law School was growing so it was pretty clear it was going to get out that in a few years. But, the University couldn't go on like this. And so Bishop Maher said "No more subsidies". And so the debt kept growing and so by 1970 both the Law / College for Men board and the Women's College Board - it was clear to everybody that we were heading for a merger. And it was a true merger. The College for Women Corporation was dissolved and merged into the original University of San Diego Corporation.

**27:24** So when they set up the search committee in 1970, it was a joint search committee for a single president who would then put everything that wasn't already together, because there really were two cultures. The culture of the college for Women, and the students for the College for Women, and this may seem like a strange place to bring this up, but it illustrates it. Mother Hill's philosophy of education from day one back in 1937 when she agreed that if our Mother House back in Rome would allow it, she would come and build the College for women here. And the way she phrased it was just so simple - the simplest philosophy of education that I've ever heard. And she said, "The nature of God has three words which describe it: beauty, truth, and goodness." That's what God is. And if you're going to educate people, then you need those three things. You need beautiful surroundings - look at the Spanish Renaissance architecture - because beauty educates. You need the truth - all aspects of the truth, because it's a university. And you're not teaching third graders. And everything is allowed in, as long as it's the truth, and of course everybody knows that there are various aspects of the truth. And then, you hire people that are good people to teach those students. Because good is contagious. So her whole philosophy of education was that, and the women who were at the College for Women for the first 20 years, were surrounded by beauty. They had a wide range of classes and they had wonderful people to teach them of whatever faith tradition. I mean some of them were Catholics, some of them were nuns, some of them were non-Catholic Christians, some of them were non Christians. And that culture imbued the students, which is why, and I haven't said much about those students, those College for

Women students, except I comment that an older nun when I was a very young nun, we meet their parents and we find out that these are just great kids. I mean there are a few lemons in every barrel, but nonetheless.

**30:58** The College for Men was a diocesan institution and it didn't have that kind of a unified culture. They had great people, wonderful priests, wonderful lay faculty, you know people like that very first faculty member they had, Irving Parker - really a great man who was registrar for a whole lot of years once we put those two together and an English professor. I mean, just great people. And very early people, like Father Shipley was there, not right at the beginning but very very early. And when we merged in 1972, those two cultures had to be put together. And I think Art Hughes did a superb job of modeling the kind of culture that could maintain that very clear and focused culture of the College for Women and maintain the best elements of the College for Men. And that took us some years, it really did. You can put classes together, but you can't put cultures together.

**32:34** In 1971 when Art Hughes came, he has told me he since that he didn't quite realize the extent of the debt that was being enlarged each year. But the whole thing was done very wisely. Because if you want to become a strong university, you don't just sit back and not take very many students and so you don't have to enlarge the faculty. That doesn't work. And fortunately Art Hughes very early on hired Jack Boyce, the long-time Vice President for Finance and Administration. And Jack - it's amazing - he picked up the culture, the combined culture, the right culture and the academic culture, although he'd never been in higher education before, almost immediately. And Jack and the Board didn't try to pay off this huge debt, I mean at one point, I think very early on, we had a budget of \$10 or \$11 million and a debt of a little over a million. I mean that's huge! Those figures are probably not totally accurate but that's huge! So he and the board would try to pay off if there was a surplus of 50 or 100 thousand or 150 thousand, they'd pay it. Just gradually, and as we went through the 70s, and the students were oblivious of all this. They were just getting a great education. And again, wonderful students even though as they got bigger and bigger and bigger, I think that at the time of the merger, there were about, in 1972, 2400 students, over 1000 of them in the law school. So, you know, there was plenty of room to grow and the university did.

**35:07** And not much of anything except some new programs like somebody like Mr. Hahn to be distinguished from the Hahn University Center Hahn, this is the Philip Y Hahn School of nursing. In the mid '70s he came down the pike and he was interested in giving money for a School of Nursing. He didn't know what a School of Nursing was, he had been in the hospital - just a wonderful man. His late wife was later on the board, but the nurses had been so wonderful, he didn't know the difference between an LVN or a doctorally qualified nurse, admittedly, by his own indication. But he wanted to get this through somebody that he knew

here, one of our high-level administrators. And so with his million dollar seed money, that was the only thing, the only building that we built in the 1970s, and we were so fortunate in that to get Irene Palmer, Dr. Irene Sableberg Palmer, who was almost at the top of the heap. She was the dean of the Boston University School of Nursing - one of the largest graduate programs in the country. So we explored the nursing issue and discovered San Diego State has a wonderful school of nursing, we don't need to reinvent the wheel. And we talked to a lot of the people at the medical school at UCSD and San Diego State and Point Loma Nazarene because they had nursing too, and decided to start a second STEP program, that is, already registered nurses couldn't move up in their profession because they didn't have a Baccalaureate, they didn't need one. You could go to a community college. And in fact there were 3 community colleges in this county that were offering these programs. So that got started because Mr. Hahn seeded it with some money, and then Dr. Palmer who knew more than half the bureaucracy in Washington - she'd worked with them for years - somehow got them to pay for 3 quarters of that building because the country needs nurses. And in the meantime, Mr. Hahn had died but his wife, his widow, paid the other quarter. So that's how that got started. And it's an advanced program. And Irene said she knew in 1975 when we hired her, where nursing was going in the next 20 years. She just knew. She just was so savvy about what was going to happen. We need master's we need doctorate. And she started both. So except for that, and there was money behind it, we spent 10 years getting rid of that debt. So '72 through the 70s and into the very very early '80s, any surplus that the University had went into the debt payments.

### **39:18 Olin Hall**

So then, along comes the early 80's, debt free, so first thing Art Hughes goes out and gets the Olin foundation to build 100% of the business school, Olin Hall. and in fact Art and the development department had raised some money for other things in it, you know like furniture. Olin said no, we pay for everything within 10 feet of the building, including all the furnishings.

### **39:58**

There was absolutely no way we could continue to feed this growing population so along comes the other Hahn building, the Hahn University Center, Ernest Hahn was chair of the board at the time and he and his wife and whole lot of other people gave a lot of money to that. And we had in the meantime started the naval ROT program jointly with SDSU, the first joint ROT program in the nation, but USD didn't have an engineering program at the time and SDSU didn't have any space so we got Jack Boyce, God bless him, he's a builder, he built one of the sections of north county when he and his partner were in construction. So we got some sort of a prefab building and they were able to put up that building. Now USD has



an engineering program too but both state and usd have had a very successful partnerships, and the navy now has lots of them, not just cross town agreement, they've always had those with UCSD and PLNU so students can be in ROTC and SDSU also has airforce and army

#### **41:57 "C/catholic University"**

Through all of the development i have been talking about, the university has and will always remain a catholic institution, that's part of the merger agreement, there is no university of san diego if it violates that merger agreement and its very clear that it is and always will be. Since art has become president, certainly this is true in the college for men and college for women, although that was a different era, you do things now that you wouldn't have done then. We're catholic with a capital c and a small c, the values of the university which I suppose there are two absolutely fundamental certainly wouldn't be catholic without them, but you don't have to be catholic or even christian to value these, and i used to interview as provost, all full time faculty members, candidates for faculty for jobs at the university. And you know what do I know about accounting or ell biology, that was not y point, my point was that people would know before they came, what this culture was like. And there were two fundamental elements of this culture, this university, now i'm 'talking about the university not the individuals, stands for a belief in god, whatever terminology people use for a deity, they university proudly and openly proclaims that and the second is this university stands for a belief in the dignity in each human being because they're created by god, again, whatever their faith tradition, or whether they have one. So those two things are fundamental for USD, being a catholic university with a capital c and a small c, but the other piece of being a catholic university is, **university**, it's not a seminary, it's not an organization that requires people to believe or be a certain way. It's a university that means, all truth is available, and should be taught to all students, it's not a parish, it's not a diocesan council, it's a university and you can't ever forget that catholic university has two very important words, whether the c is big or small. So does that mean for organization, groups, that have a particular focus, like the Roman Catholic Church or like the medical matters that a hospital has to deal with, does that mean that they're going to agree on everything no it doesn't it doesn't and it never will. But university deals with more advanced truth and learning, all the way from freshmen through doctoral and postdoctoral level. So there isn't any aspect of knowledge that's foreign to a university. Now there are some things that a catholic university s not going to do and let me give you an example that happened to me when i was proost. A couple of law students am eot see me and they wanted to found on campus, a gay and lesbian organization, i had no problem with that, i know some catholic universities do, because people are who they are, and i said t6o them, that there are gonna be some things that you might be able to do at a public university that because of the nature of this institution, you won't be able to do here. I don't want to hear the next thing that you have a gay and lesbian dance, that's not going to happen. They said, of course that's not going to happen, we're

adults, we know the nature of this university, we like the nature of this university. We want to be able to bring in speakers, and I said fine. Any element of speech is appropriate in a university as long as it's not proselytizing.

### **48:22 Faculty/Reputation**

The university right around the mid 90s, right around the time i was leaving, was in a financial position so they could reduce the teaching load. Since the mid to late 70s we have required of faculty that they have a research agenda and for example in the business school, we didn't care if it was head research or more practical research because that's a professional discipline, in law and education and nursing in the same way, some of them were head stuff and some were more practical in approach. And as faculty research gets more broadly known and usually when faculty work with faculty of other disciplines, the the reputation rises, then the students begin to want to come because of the reputation. And USD news and world report has a hand in that, some of their criteria are very good and some are very weak. The wrong kind of criteria like how much money do you raise, well there are many liberal arts institutions in this country, very well known like Grinnell And Iowa, near the town of my birth, Omaha, NE. one of the top liberal arts, doesn't do graduate work or at least didn't used to , but their faculty are all known, and that's the way it comes about in this country for right or for wrong. Art Hughes used to say a PhD doesn't make you any better or worse as a teacher but it's the coin of the realm, and it is. And the university of san diego has a two things going for it: strong and ever stronger faculty. . .

### **50:08**

I used to say when I was Provost, if this university ever loses that personal touch, student by student, and ever starts as some of the even places like notre dame do now, your freshman class is 150-200 students, even SDSU doesn't do that with lower division, if it ever loses that personal touch, let SDSU and UCSD do it, they do it very well those are first rate institutions in their own systems they are first rate, but in the nation they are first rate. We've got to keep that second of the two fundamental principles, belief in the dignity of each human being, and they should be treated that way.

### **52:05**

There is an interesting tale with this. . .clear back in the 70's, mid 70's, you know I was teaching sex discrimination in the law at the law school ad it was just appalled by some of the statistics with respect to women's pay and you know all the rest of it, just appalling, and there were two thing that I used to think about then. One was where do you put kids when women work? So I wanted from the mid 70s on , a child development center, there should be a place for faculty, administrators, students, for their under school age kids, an educational place. And the the other things form the very early 80s on, when i started to get involved in the Old

Globe theater, another dream emerged and that was classical theatre and what do you do about it, and the late Craig Knoll of course along with Jack O'brien and Tom Hall came and asked us to join with them in a program. So let me go back to the first one, I just found it appalling that institutions and businesses didn't do something about that, so once we got rid of the debt in the early 80s, and I used to talk about it in Art Hughes University cabinet meetings. Did you know they never decided they would have a child development center, we never brought it to vote they heard about it so much they assumed that they had approved it. I just let it go and when Doug Manchester came along and said, in the early/mid 80s, that the Manchester Family Child Development Center was something he heard me talk about, was something he, Betsy and the family would like to do something about that.

### **55:00 Old Globe Theatre**

When Jack and Tom and Craig Knoll came to see us about that and the dean of arts and sciences and I talked to them, and my first question was why are you talking to us, to USD, we don't even have an undergraduate major in theatre. Craig just like that said, here's exactly why. I said why aren't you talking to UCSD and San Diego State that have excellent programs at the graduate level. Craig said, we don't want to have to take on faculty thinking, we know more about putting plays on the boards than they do, we've been doing it for decades, and if we have an existing faculty how things are going to be and what we should do, that isn't going to work, so that is exactly why we're talking to USD. Well we couldn't do anything right then it was early mid 80's but with the debt gone and some work in arts and sciences, so we ended up putting it under the English department, that's where we could be useful, and unbeknownst to us when we hired these people, we have three doctorally qualified people in the English department, whose doctoral minor was in theatre. Completely accident. So in 1987 Ernie Hahn sent his plane down to Mexico City where the great Helen Hayes was wintering and brought her back and made the announcement of that program, they only take a 7 year, 2 year program, 14 students and it's one of the top 5 programs in the country. Now how could a university as young as USD, barely 50 or 60 years old, come that high in quality of a very specialized program, apart from hooking up with the Old Globe Theatre and that's what we've done and that program was announced at the Presidents Club January of '87, and began the following fall and we've had students in the past who have turned down Yale and Juilliard, to come here, not because of USD, who ever heard of USD in theatre, although we do have a very solid undergraduate major now, but they all know the Globe which regularly sends plays to Broadway, so that is why they come. From the 70's on, I mean it took a little money and some generous donors, but the child development center, where everybody can put their under school age kids, students, faculty, staff, administrators, to be able to bring those about was a great joy to me

**58:58**

The trustees are so generous and loyal. The alums are so enthusiastic and so gifted in what they do for the university