

86/64

c

The Bancroft Library

University of California • Berkeley

Regional Oral History Office
The Bancroft Library

University of California
Berkeley, California

Society of California Pioneers Series

Charles W. Dullea, S.J.

A JESUIT PRIEST IN THE SERVICE OF HIGHER EDUCATION:
THE UNIVERSITY OF SAN FRANCISCO

With an Introduction by
John LoSchiavo, S.J.

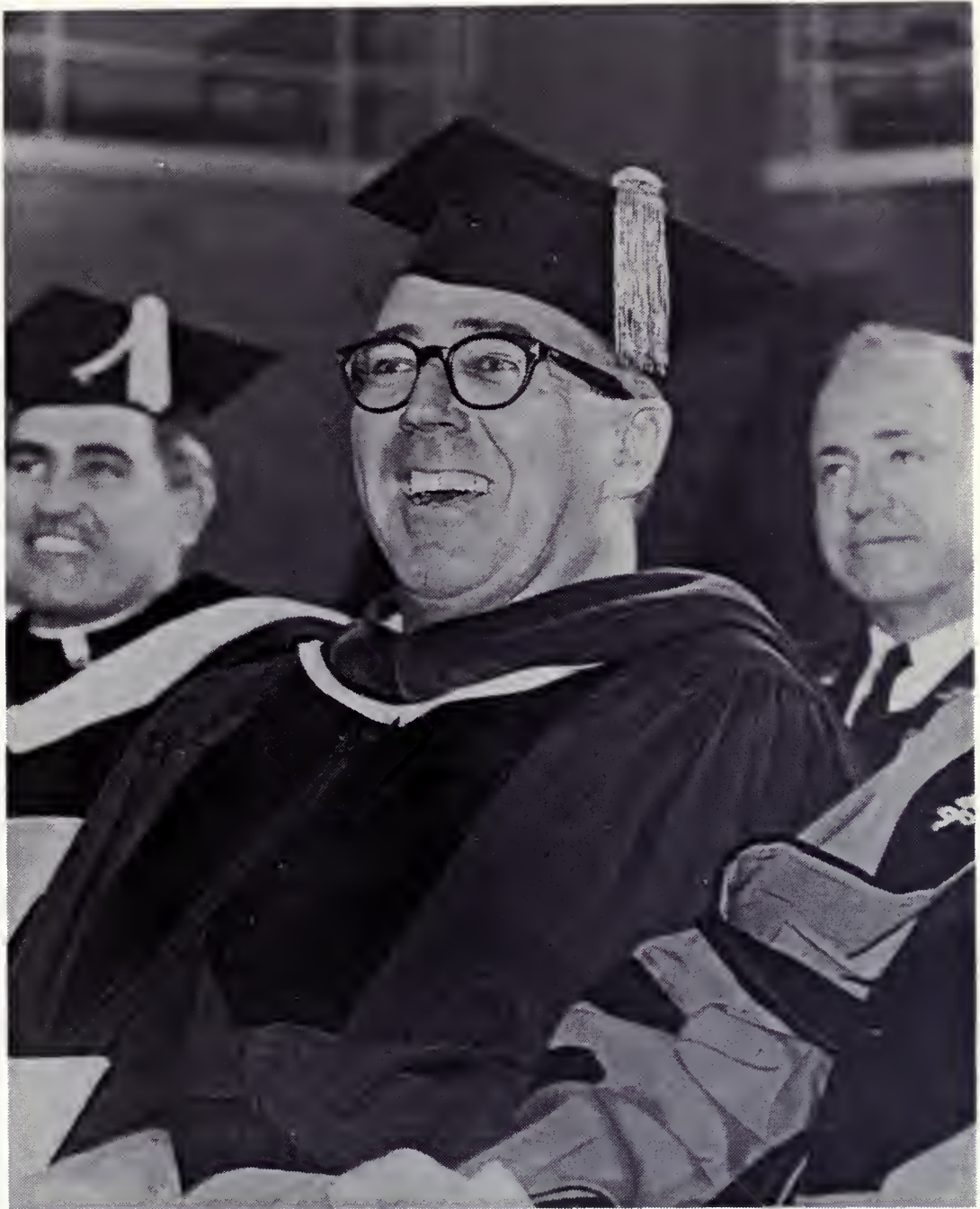
An Interview Conducted by
Ruth Teiser
1983-1984

All uses of this manuscript are covered by a legal agreement between the University of California and Charles W. Dullea, S.J., dated May 15, 1985. The manuscript is thereby made available for research purposes. All literary rights in the manuscript, including the right to publish, are reserved to The Bancroft Library of the University of California, Berkeley. No part of the manuscript may be quoted for publication without the written permission of the Director of The Bancroft Library of the University of California at Berkeley.

Requests for permission to quote for publication should be addressed to the Regional Oral History Office, 486 Library, and should include identification of the specific passages to be quoted, anticipated use of the passages, and identification of the user. The legal agreement with Charles W. Dullea, S.J., requires that he be notified of the request and allowed thirty days in which to respond.

It is recommended that this oral history be cited as follows:

Charles W. Dullea, S.J., "A Jesuit Priest in the Service of Higher Education: The University of San Francisco," an oral history conducted 1983-1984 by Ruth Teiser, Regional Oral History Office, The Bancroft Library, University of California, 1985.



FATHER DULLEA

President of the University of San Francisco,
at freshman orientation, 1965.

TABLE OF CONTENTS -- Father Charles W. Dullea

PREFACE	1
INTRODUCTION by John LoSchiavo, S.J.	iii
INTERVIEW HISTORY	v
BRIEF BIOGRAPHY	vi
I THE DULLEA FAMILY	1
Irish Origins	2
Three Brothers: Charles, Edward, and John Dullea	3
II CHARLES W. DULLEA, SR.	5
Early Years with San Francisco Police Department	6
Appointment as Chief of Police, 1940	8
Police Chiefs William Quinn and Daniel J. O'Brien	9
Camaraderie and Sports Within the Department	10
Family Homes in Eureka Valley and West Portal	11
St. Cecilia's Parish	13
Skaggs Springs Resort	14
The Atherton Investigation	18
V-J Day Riots	20
Retirement as Police Chief, 1947	20
Appointment to Adult Authority	22
Final Years	23
III CHARLES W. DULLEA, S.J.	26
St. Ignatius High School, 1930-1934	27
Growing Up as a Son of a Police Officer	31
More on High School Years	36
The Novitiate, Los Gatos, 1934-1938	42
The Demands of a Special Way of Life	45
Novice Training Today	47
Dining, Exercising, and Studying	49
Jesuit Goals and Training	52
Mount St. Michael's College, Spokane, 1938-1941	55
University of San Francisco, 1941-1944	58
The Effects of the War on the Campus	59
Instruction and USF Students	62
Alma College, 1944-1948	67
Curriculum and Library	68
Ordination	69

Port Townsend, 1948-1949	71
First Ministry Work	72
The Jesuit Curia, Rome, 1949-1954	75
Travels En Route to Rome	76
Duties as a Regional Secretary	78
The Jesuit Hierarchy	81
Special Events and Papal Audiences	83
First Experience in Administration	85
The Novitiate, Los Gatos, 1954-1955	87
Bellarmino College Preparatory, 1955-1958	89
University of San Francisco, 1958-1969	92
Separation of St. Ignatius High School	95
Fund Raising	97
The Sutro Library	99
Community Outreach Programs	100
Ecumenism	101
The Student Movement of the 1960s	103
The Board of Regents and the Board of Trustees	106
The Building Program	112
Admission of Women, 1964	115
Tuition	117
Graduate Degrees and Evening Programs	118
Rancho Olompali	120
Presidential Duties and Helpful Colleagues	121
Annexation of San Francisco College for Women	124
The Upward Bound Program	126
Computer Science	127
Other Special Programs	128
Curriculum and Calendar Changes	129
Campus Unions	131
The San Francisco Consortium	132
More on Fundraising	134
Achievements as President	137
Soccer	139
ROTC	140
Gregorian University, Rome, 1969-1971	143
Dissertation and Book on Billy Graham	145
Visit to the Holy Land	148
Pontifical Biblical Institute, Rome, 1971-1976	149
University of San Francisco, 1976 and Since	152
St. Ignatius Institute	153
Appointment as Chancellor, 1977	154
Changes on Campus Since the 1960s	155
Duties as Chancellor	158
The Future of the University of San Francisco	161
Update	167
Synod in Rome	167
USF	171

TAPE GUIDE 173

INDEX 174



ORGANIZED 1850

THE SOCIETY OF CALIFORNIA PIONEERS

456 McALLISTER STREET • SAN FRANCISCO, CALIFORNIA 94102 • 415-861-5278

PREFACE

PRESIDENT

Michael Coonan

TREASURER

Grant A. Settlemier

SECRETARY

Christian de Guigne, IV

DIRECTORS

Vincent Cullinan
Christian de Guigne, IV
Joseph A. Donohoe, IV
John M. Fuller
Horace O. Hayes
Russell D. Keil, Jr.
Robert F. Peckham
Stephen M. Rieden
Rinaldo F. Ritchie
James M. Rockett
Grant A. Settlemier
H. Boyd Seymour, Jr.
C. Albert Shumate
Franklin H. Watson, III

VICE PRESIDENTS

Gerald C. Davalos
John A. Ditz
Joseph A. Donohoe, V
Herbert E. Garcia
R. Torrey Herold
George R. McMahon
Woodward Melone
Martin D. Murphy
George N. Patterson

BOARD OF GOVERNORS

George T. Brady, Jr.
James Flood
Richard C. Ham
Robert G. Hill
William H. Howard
Philip Hudner
John B. Huntington
Russell D. Keil
James R. Moore
H. W. Poett, Jr.
Henry I. Pnen
Daniel V. Ryan
Shorb Steele
Palmer Wheaton
Stephen A. Zellerbach

EXECUTIVE DIRECTOR

J. Roger Jobson

The purpose of The Society of California Pioneers is the collection, preservation, and proper maintenance of historical material of all kinds relating to the early days of San Francisco and California. We have since our founding in 1850 taken upon ourselves the responsibility of preserving the records and relics that are indispensable as ties binding the past to the present and future generations. Further contributing to this ambition, The Society in 1977 initiated an Oral History Series. The intent of the Series is to preserve the recollections of men and women prominent in their respective fields whose achievements, knowledge, and expertise form a significant contribution to the history and progress of California. They record in permanent form the continuation of the traditions of California's founders.

These memoirs have been created by a grant from The James Irvine Foundation. James Irvine, 1868 - 1947, was the son of a forty-niner, a native of California, and Director and Vice-President of The Society of California Pioneers from 1928 until his death. Through The James Irvine Foundation, he left an enduring legacy to the people of California.

This is the story of a Roman Catholic priest and of his long association with the University of San Francisco. Son of a San Francisco Police Chief, Father Charles Dullea tells of his boyhood and education as a Jesuit, including time spent in Rome. Of particular interest is the history of his tenure as President and Chancellor of the University of San Francisco. Events covering a span of almost seven decades are revealed in this the sixth Oral History of the Series.

April 1985

J. Roger Jobson
Executive Director

SOCIETY OF CALIFORNIA PIONEERS SERIES

McLaren, Norman Loyall, Jr., *Business and Club Life in San Francisco, Reflections of a Pioneer Scion*, 1978.

Shumate, Albert, M.D., *San Francisco Physician, Historian, and Catholic Layman*, 1981.

Rosenberg, Margaret Barbree, *San Bernardo Rancho and the Southern Salinas Valley, 1871-1981*, 1982.

Cunningham, Sister Catharine Julie, *A Native Daughter's Leadership in Education: College of Notre Dame, Belmont, California 1956-1980*, 1983.

Rowell, Margaret Avery, *Master Teacher of Cellists, and Humble Student of Nature*, 1984.

Dullea, Charles W., S.J., *A Jesuit Priest in the Service of Higher Education: The University of San Francisco*, 1985.

CHARLES WILLIAM DULLEA

AN INTRODUCTION

Charles William Dullea. For different people, the name conjures up different, though complementary, portraits of the man. Yet the man is one and the same, variety only in angle and perspective.

To many people, Charles Dullea is The Native San Franciscan. That special person, in quintessential San Francisco Irish Catholic lore, for whom your origins and identity rest not with street number and ZIP code, but with your parish and district. Born into a well-known San Francisco family and son of a distinguished chief of police, Charlie Dullea even today knows the genealogical 'Who's Who' of "The City" as well as he knows his own family roots in County Cork and County Donegal. Immersed for most of his life in the City of Saint Francis, he demonstrates intimate familiarity with her history and knows and is known by a host of San Franciscans.

For some few (certainly not many), Charles Dullea is The Swimmer - strong, dedicated and regular. Even today, approaching age 69, he is among those "fanatics" (some San Franciscans would say "nuts") of the South End Rowing Club who persist in swimming, in season and out, through the frosty waters of San Francisco Bay. You will find him with those regulars, veteran and novice, venturing the trans-Golden Gate Swim and the Crossing from Alcatraz. Among his brother Jesuits, his strength and skill are remembered well, talents which enabled him to save the life of one fellow Jesuit from the treacherous ocean undertow below Santa Cruz.

For yet others, he is The Educator, one of the architects of the modern University of San Francisco, itself reborn as The City and the nation emerged from World War II. As a young seminarian, he taught Philosophy and Theology at USF. He later returned to serve as President through six years of dynamic growth (1963-1969), overseeing the advent of coeducation to USF, the construction of five major buildings and the acquisition of the St. Ignatius High School property. Upon leaving the presidency, he pursued graduate studies in Theology and achieved his doctoral laurels, writing on the uniquely American phenomenon, the religious significance of the famed evangelist, Dr. Billy Graham. In 1976, he returned to USF where he today holds the post of Chancellor.

Yet for me, and a large number like me, Charles Dullea is all of these, and much more. More importantly for us (and, surely, for him), he is The Priest - Father Dullea, Father Charles, Father Chancellor - take your pick. For he is a priest of the Catholic Church in the Society of Jesus [the Jesuits].

Following his graduation in 1934 from St. Ignatius High School [now St. Ignatius College Preparatory], he entered the Jesuit Novitiate at Los Gatos. As he has served San Francisco and its first University, USF, with distinction, so he continues to serve the Jesuits as well. He has twice been assigned to Rome, first as an administrator at the Jesuits' world headquarters, in the shadow of the Vatican. Later, he provided leadership, as Religious Superior and development officer, to the Pontifical Biblical Institute. Here at home, he has served as Assistant to the Director of Novices and as the Religious Superior of both Bellarmine College Preparatory [San Jose] and of the University of San Francisco Jesuit community. And, of course, as President and Chancellor of the University.

These varied portraits reflect his origins, his religious vocation, his talents and abilities as well as the honors and distinctions which these have brought him. Yet, first and last, he always remains at heart, a caring, compassionate man dedicated to the service of His Lord, Jesus Christ, and to the men and women who are his brothers and sisters in that same Christ Jesus.

John LoSchiavo, S.J.
President
University of San Francisco

15 December 1984
San Francisco, California

INTERVIEW HISTORY

The interview with Charles W. Dullea, S.J., was held in six morning sessions in 1983 and a final one in 1984, all in his Chancellor's office on the University of San Francisco campus. It is a thoughtful interview, the words carefully but quickly weighed as they were spoken, although Father Dullea's characteristic friendly informality is reflected in the conversational tone of his reminiscences.

The initial transcript was little changed by Father Dullea in his editing. Because the University of San Francisco archives were not available to the interviewer, it was necessary to ask Father Dullea to add some dates and other details, and he also very kindly searched among his family pictures for illustrations for this volume.

Father Dullea's recollections of his youth as a member of the family of a prominent police officer are a contribution to the social history of his city; they are highlighted by his appreciative and often humorous vignettes of the customs of San Francisco Catholic families in the years before the Second World War. His description of the life of a novice in the Society of Jesus in a period similarly upon the brink of change is of particular interest.

Father Dullea's long association with the University of San Francisco as teacher, priest, president, chancellor and, recently, fund-raiser for a project dear to his heart, a new campus athletic facility, are discussed here. So too are his sojourns in Rome, a city with a culture different from the Irish-American milieu of his own background but in which he came to feel strongly at home. That is perhaps a token of a man who, if an interviewer can judge, possesses the capacity to appreciate the task at hand.

Ruth Teiser
Interviewer/Editor

10 June 1985
Regional Oral History Office
486 The Bancroft Library
University of California at Berkeley

BIOGRAPHICAL INFORMATION

(Please print or write clearly)

Your full name Charles William Dullea, Jr.

Date of birth July 7, 1916 Place of birth San Francisco

Father's full name Charles William Dullea

Birthplace San Francisco

Occupation Police Officer (including Chief)

Mother's full name Winifred Frances Hagan

Birthplace San Francisco

Occupation Housewife

Where did you grow up? San Francisco
" "

Present community _____

Education San Francisco parochial schools, St Ignace High School,

of Antillan, Gonzaga U. (Spokane), Alma College, Gregorian University (Rome)

Occupation(s) Teacher at U. of S.F. - Priest, R.C. - Secty at Joint Headquarters, Rome -

President of H.S. (Bellarmine, San Jose) - Univ. of S. Francisco - Chancellor (of same)

Special interests or activities Education - Trustee of Univ. of

San Francisco and Gonzaga Univ. (Spokane) - Italian history &

culture (member of Ell Cenacolo) - Swimming (member of Olympic

Club, South End Rowing Club

I THE DULLEA FAMILY

[Interview 1: February 1, 1983]##

Teiser: I should ask you, first of all, when and where you were born.

Dullea: Well, I was born about two blocks from here, at St. Mary's Hospital. It was on Hayes and Stanyan in those days, and it was quite a bit smaller than it is now. It wasn't even complete. I've seen pictures of it in that era, and there was just that central wing. And then they built later the west wing, and then the east wing, in sort of a broad U.

But I was born there in 1916, July the 7th, and I was the eldest of three boys. I had no sisters. I was Irish on both sides. My mother was a Hagan: Winifred.

Teiser: How do you spell Hagan?

Dullea: H-a-g-a-n. I think H-a-g-e-n is German, so that's the way we distinguished it.

My mother was one of seven children, and she was born in San Francisco too, though I never did get the date exactly straight. She always fudged about a year on her birthday, but I think it was 1890. She was born in the family home, which still exists, on 17th Street, between Diamond and Eureka. She was about the middle child, but I'm not sure of the exact order. Do you want her siblings?

Teiser: Yes.

Dullea: Well, I guess one of the older ones, certainly, was her brother Bill, William Hagan. And then Katherine. I'm not sure of this precise order, but they were the two oldest. Katherine Hagan--Kit, they called her--she married an undertaker, as we called it in those days, a mortician. And he was D. I. Kenny, Dennis Ignatius Kenny. He had a funeral parlor in those days, or maybe shortly

Dullea: after they were married, on Eddy Street. Eddy and around Pierce, somewhere around there. It's now Sam Coleman's funeral parlor; it's in the black neighborhood. Sam is a friend of mine.

I have visited the old funeral parlor, which I barely remember as a little boy.

And then there was Barney. Barney Hagan was a fireman. And Phil. These are all gone now; they're all dead. And then there was Winnie (Winifred) and Rose. Rose married a Courtney, Dan Courtney, who was with Grandma Cookies. And George. George is the baby of the family. He's still alive, and he's still in the old place, the original house, where they were all born. They were born at home in those days. I see George every once in a while. He's about eighty-three. He's still going strong. He gets on the bus and goes up to Tahoe on the weekends to gamble. He plays the horses and loves it. So that's my mother's side.

On my dad's side, the only brother I remember was Ed, who was older than Dad. Dad's name was Charles. His brother Ed was in the fire department. Ed was a captain in the fire department. They called him "The Duke" for some reason or other; I guess he had a lordly air. There was a sister who died in infancy, and her name was Martha. I just heard about her, I never saw her. So that was the family background.

Teiser: Were they San Franciscans, your father's family? Were they born here?

Dullea: My father's father was born in Boston. And his father was born in Ireland. My father's father was Ed, Edward Dullea. And his father was Charles.

Irish Origins

Teiser: So Ireland was several generations back in your family?

Dullea: On my father's side it was that far. On my mother's side, both her parents were born in Ireland. They came over here and met here in San Francisco. Her father was William Hagan, and he was from Donegal. Her mother was Brigid Ryan, and Brigid Ryan was from Roscommon, from a place called Strokestown. Many, many years later, when my mother and father visited Ireland, they found the

Dullea: town, a beautiful town. They visited the church, and saw Brigid Ryan's name in the baptismal record and all that. So my mother was just one generation removed; my dad was two generations removed.

Grandpa Dullea was from the Boston area, and we have relatives there, apparently. Dullea is not a usual name; there aren't too many of them in the book. But there is a Jesuit priest back there, named Maurice Dullea, who is at Boston College. He's in his middle eighties now, or almost. And he has climbed the family tree. He tells me that we're all related; that is, he and I and Father Ed Dullea, who's the pastor over here at St. Edward's Church on California Street. All our ancestors are from Cork. Most of my family is from near a little place called Dunmanway; not such a little place. It's a nice little town. It's in south Cork.

In 1949 I was driving down the main street of the little town of Clonakilty with two other priests, and I looked up and saw this C. Dullea, Draper. As you know, over there in Ireland they have the names of the proprietors above the storefront. So I said, "Stop the car!" We stopped the car, and I got out and went in, and there was this old fellow who was a dead ringer for my grandfather, Ed Dullea. He looked just like him. So we talked, and he said he was from Dunmanway and we were probably related.

Teiser: How interesting to be so close to your background.

Three Brothers: Charles, Edward, and John Dullea

Teiser: You said you have two brothers?

Dullea: I have two brothers, yes. I'm the oldest. Two years and nine months after me came Ed, Edward F., who's a lawyer in town, now retired. He's not too well at the moment. And my younger bother, who's thirteen years younger, is named John F.; Jack, we call him. He's a Jesuit priest also. He's over in Rome at the moment, has been for six years.

In fact, he has the same job I had over there thirty years ago or more.

Teiser: As young men, you and your brother Ed, I suppose, had parallel lives. Did you go to the same schools and all that?

Dullea: Well, I guess we all went to pretty much the same schools. My schooling was Mission Dolores for four years.

Teiser: Is there a lower school there?

Dullea: There is what we called in those days a grammar school, you know, the eight grades.

Teiser: Is there now?

Dullea: Still is, oh yes. And that was an interesting experience. Well, you know how it is, your first day in school is a pretty startling thing. I had the idea that my mother was waiting for me outside the whole day. She fooled me. I used to walk to school with one of the bigger boys. At that time we lived on 18th near Eureka, so it was a pretty good walk down to 16th and Church.

II CHARLES W. DULLEA, SR.

- Teiser: I noticed in the 1914 directory that your father's residence was then on San Diego Avenue, in the southern part of the city.
- Dullea: Yes, well, that's right. I guess my dad's family moved around too. He was born south of Market; he was born on 8th Street, between Mission and Market, as I understand it, near the site of the old Crystal Palace Market, which is torn down now. And he went to Franklin Grammar School and Lowell High School. He never finished high school. He went off and joined the marines; he was in the marines for four years as a young man. Then he came out in 1912, I guess, joined the police department in 1914 was married in 1915.
- Teiser: For a boy to go to Lowell at that time meant that he was very well-equipped to learn.
- Dullea: Well, I marvel at the education he had, even though he never even finished high school. He loved literature. In those days they gave things to learn by memory, you know, and he used to quote Tennyson, Goldsmith, and some of those poets by heart. He studied Latin. In those days I guess everybody studied Latin--well, I should say, in a school like Lowell.
- Teiser: When was your father born?
- Dullea: 1889.
- Teiser: He lived a very long life, didn't he?
- Dullea: Yes, he was seventy-seven when he died.

Early Years with San Francisco Police Department

Teiser: When you were boys, then, you had the distinction of being the sons of a police officer.

Dullea: Well, of course, for some years he was just a rookie cop. Later, it was interesting because we knew Dad was on a lot of good cases, exciting cases. But that came later.

Teiser: As a rookie cop, was he just here and there, or did he have any special interests, or a special beat, or whatever the term is?

Dullea: "Beat" is the right word. His beat was right out here in the Richmond when he first started. He started in the Richmond station, as one of the early motorcycle policemen. His beat was between 14th and 48th, I think. I ran across something here. I think this is factual; it's what I always heard. [pauses to look at material] Oh, let's see, here it is: "His beat was bounded by 14th and 48th Avenues, Lake and Fulton Streets. It was covered by motorcycle. There weren't enough houses to warrant any other kind of coverage." It was pretty sparsely populated in those days.

Teiser: That would have been when?

Dullea: Well, that was 1915, I guess. Dad had a very quick career; I mean he had a quick rise in the department, according to this, and I think this is right. When I was a little kid, I remember he and his friends studying for the examinations. It was all civil service; it still is, you know, you have to take the examination. And they used to study together. His friends all became captains of police later, most of them with him. Mike [Michael] Riordan was one of the group, Mike [Michael] Mitchell, and George Healy. They all studied together. They'd take turns at each other's houses, and the wives would prepare the coffee and donuts or whatever afterwards. And the little kids would have to stay out of the way.

They'd test each other, you know; they used to get these old civil service examinations that were public property, and then practice with those. They used to pass very high too; they did well. In fact, all of them--those four--they all became chiefs of police.

Teiser: All four of them!

Dullea: All four of them, yes. George Healy was for a brief time, and Mike Riordan called himself the ninety-day wonder; he was in for three months immediately after Dad, as a temporary chief.

Teiser: And Mitchell?

Dullea: Yes, Mitchell was chief for a while. There were three Mikes in a row. There was Mike Riordan, Mike Mitchell, and Mike Gaffey.* That was after Dad retired, in 1947.

Teiser: Each time your father was promoted, was that a cause for celebration in the family? Or was it expected?

Dullea: Well, it wasn't expected, exactly. My parents probably went out and partied, you know! But my brothers and I were kind of small then.

Dad became a corporal in 1921, a sergeant in 1923, a lieutenant later that same year. And he was a patrolman before he was a corporal. So that was very quick, from '21 to '23. He got a break, I think, because the lists became due for appointment quickly in succession; for some reason or other, it just happened that way. So by 1923 he was a lieutenant.

Teiser: I imagine it wasn't for lack of men that he advanced so quickly, because that was after World War I and there must have been plenty of applicants.

Dullea: Well, it was all on civil service, you know. You got a few extra points for meritorious conduct, or something like that. If you got in on a good collar.**

Teiser: Do you remember any special exploits of his?

Dullea: Well, I've heard--and I'm sure it's basically true--there was an episode out here in the Richmond, where he chased some people who had robbed a house or something. He was alone and they were shooting at him and he was shooting back. He finally cornered them up against the Presidio wall on Fifth Avenue in the Richmond. The story is in here, actually. [from article in The San Francisco Policeman, August 1981] "They jump out of their car and begin shooting wildly at the dogged copper who is now crouched behind a pole, still very much alone, blasting away at them." And then my

*Michael Riordan was chief from October 1947 until January 1948, Michael Mitchell from 1948 until 1951, and Michael Gaffey from 1951 until 1955.

**An exceptional arrest.

Dullea: father is quoted, "'One of the fellows was hit in the shoulder. Then I took deliberate aim from the side of the pole to bring down another. There was only a little click. I had not realized my gun was empty.' Enter the police wagon at this precise moment in time and the rest of the story unwinds in smoother, more ordinary ways. Outcome: 5 arrests."

Teiser: My word!

Dullea: Yes, he was pretty active. He was saved by that advent of the reinforcements.

Appointment as Chief of Police, 1940

Teiser: Did he go directly from captain to chief? Is there any step in between?

Dullea: He was captain; that was civil service. But there was one appointive job, and that was captain of detectives. In those days the position was called captain of detectives; it was later changed to captain of inspectors. That was the number-two spot in the department in those days. So from 1929 to 1940 he was captain of detectives, which was number-two man.

Teiser: And then he succeeded—

Dullea: He succeeded William Quinn, Chief Quinn.

Teiser: That sounds as if he were expected to succeed Chief Quinn, but I thought someone said that he was not necessarily in line?

Dullea: The chief of police is appointed by the commission, the choice depends on the commission. Of course the mayor is in there too; the mayor appoints the commission.

Teiser: Yes. Who was the mayor at that time?

Dullea: The mayor was Angelo Rossi.

Teiser: Well, then, I think whatever I have in mind is something about his having been named chief ahead of others who might have been.

Dullea: Well, right. There were other people who had seniority on him in the point of service. But he was the second-ranking man in the department. There wasn't anybody superior to him except the chief. See what I mean? There were people who were older in the point of service though.



Jack Dullea helping his father, Charles W. Dullea, Sr., move into the office of the Chief of Police when he was named Chief in 1940.

Teiser: Yes, I see. That explains it.

By then you were an adult. Were you and other members of your family surprised by the appointment? Or again, did you expect it?

Dullea: I was away at the time; I was away in Spokane when this happened. I remember I got a telephone call. So it was a surprise to me.

Police Chiefs William Quinn and Daniel J. O'Brien

Teiser: Quinn had been chief for so long, maybe everyone despaired of his ever retiring.

Dullea: I'm not sure how long he had been chief. About eleven years, I think. Something like that.

Teiser: Yes, 1929 to 1940. Wasn't that unusually long?

Dullea: I think it was for those days. Although Dan [Daniel J.] O'Brien, Quinn's predecessor, had been chief longer, I believe.

Teiser: No, only nine years. What was O'Brien like? Do you remember him?

Dullea: I remember Dan O'Brien--I was a little boy, but I remember him as a very impressive man. He was rather short, I mean compared to Dad he was short. He was probably about 5'9" or 5'10". And he was very solidly built; he gave the appearance of great strength. He was the father of the movie actor George O'Brien. George is still alive, and I hear from him, indirectly at least, every once in a while. He's not too well at the moment. He was a magnificent physical specimen. I don't know if you've ever seen his movies?

Teiser: Yes, I have indeed.

Dullea: The Iron Horse? He played an Indian. That is, he was a white man who was captured by the Indians and raised as one of them. He was always stripped to the waist; it gave him a chance to show off his magnificent physique. And his brother, his brother Dan (Daniel Jr.), lived right across the street from here, just across from the school on Golden Gate. He is deceased now for many years, but his widow still lives there.

Teiser: These were your family friends, I can see.

Dullea: Yes.

Teiser: And what sort of man was Chief Quinn?

Dullea: Well, I didn't know him very well. I met him a few times. I knew his sons, they were about my age. Jack and Bill were their names. I think there was a daughter too. Quinn was a tall man, he was probably a little taller than my dad.

Teiser: How tall was your dad?

Dullea: 6'1". Looks like he's taller. [looking at photographs] That's my dad on the right.

Teiser: I guess I should have been able to tell; you look a little like him, don't you?

Dullea: Yes.

Teiser: What was the occasion of this picture? It's nice.

Dullea: I don't know. This looks like a piece of electrical equipment. It's probably a bug, which is probably now illegal. Doesn't that look like that?

Teiser: That does, indeed. Some wires attached to it.

Dullea: Yes.

Teiser: Quinn has on the old-fashioned tunic, doesn't he? With the high neck?

Dullea: The old uniform, yes, I'd say that. That photo probably dates from around the early thirties, from the time when Dad was captain of detectives.

Teiser: Yes. Good-looking man.

Dullea: Yes, he was.

Camaraderie and Sports within the Department

Dullea: I have some other pictures, but I don't know if this will interest you or not. [bringing out more photographs] He's playing handball there. South End Rowing Club.

Teiser: The South End Rowing Club was--

Dullea: At Aquatic Park. It's right on the corner of Jefferson and Hyde.



San Francisco police chief William J. Quinn (*left*) and Charles W. Dullea, then Captain of Detectives, 1940s.



Playing handball at the South Beach Rowing Club: police officer William Stanton (*upper left*), John Engler (*lower left*), Nicholas Crivello (*upper right*) and Charles Dullea (*lower right*), early 1940s.

BILL STANTON
JOHNNY ENGLER
NICK CRIVELLO
CHIEF CHAS. DULLEA

- Teiser: My word, those are good-looking fellows. Speaking of good-looking physical specimens!
- Dullea: Yes. There, that's Johnny Engler. [pointing] John became Captain Engler, the department secretary when Dad became chief. [still pointing] That's my dad. That's Bill Stanton. He was a policeman too. I think he was inspector.
- Teiser: Who's the fourth?
- Dullea: Nick Crivello. I'm not sure whether he was a policeman or not. The club was a great hangout for cops. They'd go off on their lunch hour.
- Teiser: You'd think they'd have gotten enough exercise on duty, but here they are playing handball. [reading date on photograph] '39.
- Dullea: That was before he became chief, the year before.
- Teiser: I guess they had to stay in good shape, didn't they?
- Dullea: Oh yes, it was an active occupation.

Here's the family tree. [shuffles through papers, then pointing] There's Charles, and my dad is Charles too. My grandfather is Edward, and his father was Charles. And here are the Maurices. Edward Maurice. So the Maurice name is in the family. Because of this and because of the place where we come from, in Cork, Maurice Dullea, S.J. figures we're cousins.

And this Monsignor Edward Maurice Dullea may also be a cousin, though he didn't claim me. We didn't know each other very closely, you see; we never visited. I'd see him at receptions and that sort of thing. But I think he got tired of explaining that, no, he was not related to Chief Charles Dullea.

Family Homes in Eureka Valley and West Portal

- Teiser: You were talking earlier about the neighborhood where you had family members and where the Nassers lived, and so forth.
- Dullea: The Nassers and the Ramsays, I guess, were our closest friends in those days.
- Teiser: And that was at what location?

Dullea: That was in Eureka Valley, 18th and Eureka.

Teiser: Who was it who had the drugstore?

Dullea: Oh, that was Mr. John Ramsey; he had Wulzen's drug store, where the Elephant Walk, a gay bar, is now, at 18th and Castro.

Teiser: And so you had lots of friends there, in that district?

Dullea: Yes. And George Healy lived in the neighborhood too, my dad's friend in the police department, and later on his handball partner, at the South End Club, for many years.

Teiser: You said that was a family neighborhood at that time.

Dullea: Right. It was very much family-oriented. You know, brothers and siblings of the same age knew each other. They'd be in school together. One of my brothers would be in the same class with one of the Telesmanic boys; you know, that sort of thing. In fact, my brother Ed and Bill Telesmanic went all through Holy Redeemer Grammar School together. The nuns always had us say Most Holy Redeemer, because that's the official title. But we always called it Holy Redeemer Grammar School. So Holy Redeemer Grammar School, St. Ignatius High School, and USF; they were in the same class for all those years.

Teiser: And the Telesmanics were other neighbors?

Dullea: Yes, they were from the "valley," as we called it in those days. They were from Diamond Street.

Teiser: Diamond Street was "the valley"?

Dullea: Well, Eureka Valley. "The Sunny Heart of San Francisco," as it said on a big billboard in those days, you know, put up by a little chamber of commerce on the district level.

Teiser: There were those neighborhood--

Dullea: Oh yes. They had booster associations, merchant associations, that sort of thing.

Teiser: So then your family moved to the Twin Peaks area?

Dullea: To the other side of the peaks, West Portal. Well, after 23rd and Eureka and 17th and Noe, we moved out there. They were paying rent before then, and then they had their own home.

Teiser: Which was the first home they owned then?

Dullea: 165 Wawona Street.

Teiser: In the West Portal district. And then they moved to Ulloa later?

Dullea: Yes, they moved around the corner, just up the street and around. It was a bigger house.

Saint Cecilia's Parish

Teiser: What parish were you in?

Dullea: Well, I guess the parish we were in most was St. Cecilia's, out in the West Portal district. That was a very active parish. It also moved around a bit; those were growing days. My first recollection of St. Cecilia's Church was a little frame church on 15th, near Taraval. And then they moved it; they picked it up, I guess, and they moved it down to 17th, between Ulloa and Vicente. And they added to it. So they moved it and enlarged it. And the present church, which is a magnificent structure, built by the renowned Monsignor Harold Collins, is right next to that second church, and that faces Vicente Street, along 17th Avenue. He was very proud of that church, and of the parish. He was pastor there for many years.

##

Teiser: You said that Monsignor Collins had been secretary to the archbishop. Which archbishop was that?

Dullea: Well, I think he might have been the secretary to Archbishop [Edward J.] Hanna. But certainly most of those years, all the rest of them, he was secretary to Archbishop John J. Mitty. So he was a good friend of ours. He was the pastor, and he used to talk about his parish as the finest and the greatest and the best. He would coach the little children in the grammar school there to be proud of that. "Where are you from?" "I'm from St. Cecilia's." "Well, tell me about St. Cecilia's." They'd say, "It's the finest and the greatest and the best." He kind of instilled a pride in what they were doing, I think.

Teiser: Did you have a sense of community, those of you in that parish?

Dullea: Yes. Of course we were there before Monsignor Collins came along. We were there with Father John P. Tobin, who was the founder of it, and then Father John Harnett, another Irishman, and then Monsignor Collins.

Teiser: You say he was the founder of it. Was there no--

Dullea: There was nothing there before. I'm not sure of this date, but I think it was founded around 1917 or somewhere in there. It was all sand dunes out there, you know, that was Sunset; Parkside, we called it.

Teiser: It was Parkside?

Dullea: That's what we called it. But you look on today's maps and you don't see the word "Parkside" anymore. Parkside, I guess, technically is part of the Sunset. It's the southern part of the Sunset.

Teiser: Was that a goal that your father had? Did he think that it would be nice to live there and own a home in that area?

Dullea: Well, everybody's aim in those days was to have your own home, you know. And I guess the pattern for many people was away from the Mission and out to the Sunset or the Richmond or West Portal. Just as later on, in the fifties and after the war, it was to the suburbs: Westlake, you know, Stonestown, Parkmerced. That was sort of the pattern establishing itself in those days, in the twenties.

Skaggs Springs Resort

Teiser: I must ask you about Skaggs Springs in Sonoma County.

Dullea: Skaggs Springs was sort of an institution in our little circle. I know we went there seventeen years running. We didn't miss. Usually we'd go the first two weeks in August, and people got into the habit of meeting up there. Sometimes we would go also on a Memorial Day weekend, May 30th, which happened to be my dad's birthday too, and then sometimes on Labor Day. That wound up the season.

In those days, summer resorts were very popular. Much more so than now. Skaggs was one, Adams was another; also Hoberg's and Seigler's. I think those last three were in Lake County.

Teiser: Yes, all of them.

Dullea: We tried those once, but we didn't like them. They were very hot. Sonoma wasn't quite so warm, and it was a great place for kids and families.

Angelo Rossi used to go up there. He was supervisor in those days, when he first started going up, then he became mayor later. I don't know how many years he was mayor. He was mayor a long time, and he was a political figure a long time.*

And Emmet Hayden. [J.] Emmet Hayden was supervisor. He was related to the owners of Skaggs Springs. The owner, proprietor, was Pete Curtis, Peter Curtis. Now Peter Curtis had been sheriff at one time in San Francisco.** One of the sons of supervisor J. Emmet Hayden is named Curtis, R. Curtis Hayden. You see that it's a family relationship.

Who else used to go there? [pauses] Jere Dinan used to go there. J-e-r-e for Jeremiah. He was a former chief of police of San Francisco.*** Jim Power used to go up there, former postmaster or supervisor, I forget which, and his son. I remember his son--great big, tall fellow--Jim Jr., I think. And Dr. Thomas R. Creely, Doc Creely they called him. He was a fire commissioner. Let me think, there were several others. [musingly] Well then, just ordinary non-political people who remained good friends, like the Barrys and the Dalys; they were related to each other.

Ed [Edward I.] Barry was a lawyer of a very prominent firm: Sullivan, Sullivan & Roche. It was later Sullivan, Roche, Johnson & Barry. The Sullivans were Jeremiah and Matt. Matt Sullivan was dean of our law school here at one time and Chief Justice of the California Supreme Court. And the Johnson was Hiram Johnson, United States senator and governor.

Well, Ed Barry was in that firm, and his brother Dave was up at Skaggs too. The Dalys were related to the Barrys. Joe Futernick was up there. Joe Futernick was a great athlete; he played for the Seals later on. He's a bookbinder now in town. And Sam Silver,

*Rossi was mayor from 1931 until 1943, after having served on the Board of Supervisors since 1925.

**From 1904 to 1906.

***From 1905 to 1907.

Dullea: he was called the mayor of Skaggs Springs. [laughter] And Phil Cohen is another one. They weren't all Catholics. There were some Jewish people, and we got along great.

Mrs. Curtis, the wife of the proprietor, was very patriotic. Every night we had the flag ceremony. We'd take the flag down and put it to bed. Little kids would march in procession. It was a great honor to be the one to pull the flag down. And the ceremony would always end up with singing "The Star-Spangled Banner" in front of the dance hall.

Teiser: There was a dance hall?

Dullea: Oh yes, we had a dance hall, sure. Had an orchestra there, four pieces usually. Mostly college kids from Berkeley. They had big crowds there.

And the Denahys. That's where I met the Denahys. They were the aunt and uncle of Claire from the Irvine Foundation. Jerry and Mae. They were good friends of my folks.

So there was always a lot to do for the kids. There was a swimming pool and tennis courts, handball, and bowling—box ball they called it—hiking and fishing and horseback riding. It was a very pleasant place. A lot of nice memories.

Teiser: Kids, I guess, were allowed more freedom than they were in the city?

Dullea: Oh yes. You'd take the kids up and turn them loose. You wouldn't have to worry about them, hard for them to hurt themselves. Although there'd be little accidents here and there.

Teiser: Was the food good?

Dullea: Food was great.

Teiser: I'll bet your mother liked getting away.

Dullea: Oh yes. She could just put her feet under the table, as they say, and not worry about the cooking. There wasn't, as in some places, housekeeping. You went into the dining room for a meal.

There was one big hotel—an old wooden building—and some people lived upstairs, and other people were around either in tents or tent houses or cabins, all fairly close. There was a hot springs. People went there for the cure. They took the baths. They had about five different kinds of water to drink, if you were so minded. The older people would do that. It was sort of a spa.



Above, Jerry Denahy and Chief Charles W. Dullea; *below*, Edward and Charles W. Dullea, Jr., ca. 1924.

Charles W. Dullea, Jr., second base for his grammar school team, 1930.

- Dullea: But the place doesn't exist anymore. Actually it went out of business. But I think maybe if it had existed up to now, it wouldn't exist any longer because there's a dam going in, the Dry Creek--
- Teiser: Oh, that long-fought dam is going to cover that!
- Dullea: It's out of Healdsburg and Geyserville. It's in that wash.
- Teiser: So you had quite a circle of friends.
- Dullea: The Nassers and Ramsays were up there, and the Healys. I remember when I was about twelve years old or so, Mayor Rossi--or was he supervisor? I think he was mayor even then--was called to the phone. He was playing pool, and I was one of the onlookers. He handed me the cue. So I took a shot for him and I made the point. I was very proud of that.
- Teiser: Did you continue going there through your St. Ignatius years?
- Dullea: Yes. Well, till I was seventeen, I guess.
- Teiser: By then you were old enough to go to the dances.
- Dullea: Right. Oh sure, everybody danced. You danced with your mother and your cousins. That's where I learned to dance, as a matter of fact.
- Teiser: The resort gave the kids a good social education, didn't it? In a nice environment. That sort of place doesn't exist now.
- Dullea: No. There was much more mingling of the generations, although we all did our own thing. The men would be out there playing poker in the back near the bar; there was a bar there. Guess those were the days of Prohibition, though. The bar was mostly soft drinks.
- Teiser: They surely got a little bootleg--
- Dullea: Oh sure. I'm not saying they didn't drink up there.
- Teiser: Let me go a little further into the political structure of the city in those years that your father was in the police force. It seems to me it must have been such a small city that everyone of political importance knew everyone else of political importance. Is that right?
- Dullea: Well, I think so. Pretty much, yes.

Teiser: Your father could probably talk to the mayor before he was chief.

Dullea: Well, my dad is probably not a good example of that, in the sense that he was prominent for many years before he was chief. See, before he was chief, he was for eleven years captain of detectives. And before that--for about five or six years, I think--he was lieutenant in charge of homicide. So he was very prominent in the newspapers, in that sort of thing. He was involved in a lot of cases.

Teiser: Did he talk about his cases at home?

Dullea: Very little, very little. He never brought his work home with him. We always had dinner at six o'clock, and Dad tried to be home for it. If he couldn't be, we knew there was a good reason for it: He was working on a case, he was off on a stakeout, or something like that. But he made it a practice not to talk about his work in front of the children, though I'm sure he talked with my mother more. He didn't want us to be bothered about his work, to have it intrude on our family life. I think it was good policy.

Teiser: Yes, especially if he was in homicide.

Was it usual for a man who worked in homicide to become chief? Instead of someone working on civil cases?

Dullea: Well, I don't think you can use that division there too well. On the previous backgrounds of other chiefs, I think Daniel O'Brien just came up through the ranks pretty much. His predecessor, Gus White, Augustus White, was a civilian. He was with the PG and E when they brought him in. He didn't have any experience of police work at all. Apparently there were problems in those days, so they reached way outside to bring in somebody who had the reputation of being a very bright and effective administrator. They brought him in, and he apparently did very well.

The Atherton Investigation

Teiser: Of course, at various times the police department did have problems. Under William J. Quinn it had the McDonough scandals, didn't it?

Dullea: Yes. The Atherton investigation.* That was in the thirties.

Teiser: It must have been shattering to the department.

Dullea: Right. There were quite a few people involved.

Teiser: I should say. And a lot of reputations at least had shadows cast upon them.

Dullea: Right. I was pretty young in those days; I don't remember details. But I think a few people were broken, or "busted," as they say--lost their jobs. I don't know if anybody was prosecuted; that is, went to jail. I don't think so.

Teiser: Well, there were certainly lots of tales in the newspapers of payoffs. It sounded as if half the police department was in the employ of the McDonough Brothers. It surely must have been very bad for its morale and for its prestige.

Dullea: Right. I was down in the seminary in those days, though. We didn't read the papers.

Teiser: When your father took over as chief, had all that passed?

Dullea: Yes, I think so. That was 1940.

Teiser: Then your father at least didn't inherit that problem as chief, although he must have been in a position of responsibility during those scandals.

Dullea: I think most of those cases were out in the districts, where there were payoffs on the beat, that sort of thing.

Teiser: During the period that your father was chief, you were not here most of the time?

Dullea: I was here for part of the time. I was up in Spokane until 1941; then I came down here. I was here for three years, and then I was down in the Los Gatos area. But I was around.

Teiser: I read that the first pistol range was opened in 1944. I don't understand the implications of that. Why was it so important?

*Police department scandals revolving largely around the McDonough Brothers' bail bond business (but involving many people), were investigated by Edwin Atherton, who submitted his report in 1937.

Dullea: Well, I think before that they had a very small range, an inadequate range, in the basement of the old Hall of Justice. Either that, or the building behind it, which was the Central Station, or the city jail. It was totally inadequate, so they felt they needed a better place, bigger place. It was rather tough to get building materials in those days, so that was one of the problems. And they did it with volunteer labor, police labor. The range still exists out by Lake Merced. That's the same one. So that was built in those days. The early forties.

V-J Day Riots

Teiser: One other thing that happened during your father's years as chief was the V-J Day riots. Do you remember that?

Dullea: Let's see, I was down studying theology in those days, but I remember it well. It was a terrible thing. The Navy just went wild. I think the problem was they gave shore leave to all these sailors that had been out in the Pacific and so on, and they were just champing at the bit; they wanted to get ashore. It had been declared V-J Day, and they let them off, which was a bad tactical mistake.

I was down at the farm, but I've read newspaper accounts of it, and apparently Dad just cleared the street. He got a bullhorn and started at the Ferry Building, and with the police and the help of the shore patrol and the MP, the Military Police, just cleared them off, cleared off Market Street, went up for about ten blocks. And that put a halt to it, but not before a lot of damage had been done and a few lives had been lost.

I think you'd have to do some research to get the number of lives that were lost and the number of acts of violence and rape and that sort of stuff, looting in the stores.

Teiser: It was said that your father was very firm about it, and that he thought people should be responsible, and the people who weren't responsible should have been.

Retirement as Police Chief, 1947

Teiser: After he was chief he became a member of the state Adult Authority. Was that just a natural progression?

Dullea: He started as chief in '40, and then he retired in October of '47, I believe.

Teiser: How did he happen to retire?

Dullea: He happened to retire because an electoral campaign for mayor was coming up. He survived one change of administration. In 1944, Angelo Rossi was beaten for mayor by Roger Lapham.

Teiser: That's right. The amateur mayor.

Dullea: The amateur mayor. The businessman. He came in with a program. He wanted to put the city on a sound business basis. I think one of his big aims was to acquire the Market Street Railway, which he did. I didn't visit his office in those days, but they tell me he had a calendar all marked to tear off, one day less to go. When the end of four years came, that was it.

When Lapham was elected, my dad went to see him and he told him, "Mr. Mayor, I wasn't for you. I was a Rossi man, and I served under him. He was the one that saw that I was appointed chief through his commission, so I felt in loyalty to him I should be for him. So I'm not kidding you, I didn't vote for you, but I'll do a job for you if you want to have me." Actually by then the job was civil service; my dad could go back to the number-two job in the department. He was still a young man. He told Lapham, "I have a job waiting for me if you want to get another chief. I'll be captain of inspectors."

Lapham said, "Well, I don't know. Let me think about it." I think that's what he said, or else he gave the answer right away. But the answer was, "No, I want to keep you. You do a job for the city." So that was it.

But after four years, I think Dad saw that his tenure would be a little ambiguous, or not at all certain. At the same time, he had this offer to go on the Adult Authority, which interested him very much, because all these years he was a policeman putting criminals away, and then he had the chance to let them out, and make that very difficult decision of when is a man fit to go back into society. He was fascinated by the job.

Appointment to Adult Authority

Teiser: Those were years when the Adult Authority was a very vigorous organization, isn't that right?

Dullea: It was a smaller group than it is now. As I recall, there were only three when Dad went on. There was Ervis Lester, who was a sociologist, as he was billed. In effect, he was a retired policeman from Los Angeles. There was Walter Gordon, who was a black man, and a great friend of Earl Warren's. He was a football player from UC Berkeley and an attorney. He was billed as the attorney. And my dad went under the rubric of [chuckles] retired policeman. But all three had been policemen.

I think Dad learned a lot in those years. He served almost eight years.

Teiser: Who appointed him?

Dullea: The governor, Earl Warren. He was a good friend of Earl Warren's. He knew Earl Warren when Earl was district attorney in Alameda County and they worked together on cases.

Teiser: Did he know Pat Brown when he was district attorney here?

Dullea: Sure. They worked together in San Francisco. And Matt Brady, I guess, was before Pat.

Teiser: Matthew Brady was district attorney in San Francisco forever, wasn't he

Dullea: Just about.

So Dad served eight years, almost. The board was enlarged while he was there. They added two members and made it five, and Clinton Duffy was one of them. Later I think they made it seven; the caseload got pretty heavy. They used to have to travel. They'd have hearings once a month in the big places like San Quentin, Folsom, Chino, and Soledad. They didn't oversee the women, that was a separate authority. Nor the Youth Authority, that was another one. This was the male adult population.

Teiser: I suppose sometimes he had to hear cases involving men he had actually helped put behind bars.

Dullea: And he would have to disqualify himself. One of those was the [Frank J.] Egan case.

Dullea: In those days, the Adult Authority had an awful lot of power. Their job was to not only grant paroles but to fix sentences. They had the indeterminate sentence law in those days. So you'd be sentenced from four to ten, say. It was this board's function to judge [what time within those limits] should be ultimately imposed. So the convicts were on best behavior. The sentence would be determined by how they performed and what kind of family situation they had waiting for them, or what kind of a job they had, that sort of thing. It was a great responsibility.

Teiser: I have it that your father was on the Adult Authority from 1947 to '58. Is that correct?

##

Dullea: Let's see, he filled somebody's term which was almost four years, and then he was appointed twice by Warren, I believe. Then Warren went elsewhere, higher, you know. It was Goodie [Goodwin] Knight's task to reappoint, and he chose not to do so.

Final Years

Teiser: Then your father joined Walkup drayage.

Dullea: The precise name was Walkup and Merchants Express. It was a drayage firm. He had known Ward Walkup from the police commission. Actually, Walkup was not on the commission that appointed Dad chief, but he came on later. The commission was [William P.] Wobber, [Walter] McGovern, and J. Ward Mailliard, Jr.

Teiser: Did the commission take a very active part in the running of the department?

Dullea: No. I'm quite sure that they didn't. They were a civilian board and they didn't know much about the details of police work. Their big interest was seeing that the job was well done and an honest department was running. There weren't too many complaints. If there were, they'd have to step in and do something about it.

I guess it's something like a board of trustees of a university. You don't get into the administration, but you're an overseer board. Your ultimate weapon is to fire the president. So that's the way with the police commission, I guess.

Teiser: At Walkup, was your father an administrator?

Dullea: I don't know. He knew a lot of people. Public relations, I guess, basically was what it was. He traveled with Ward quite a bit, and they got to be good friends. But I think it must have been a little tough on Dad. He'd get a call and Ward would say, "Well, Chief"--I think he called him Chief in those days--"let's go. I want to see the terminal in Long Beach."

Walkup had a driver, Rex. He never flew, he always drove, drove all the way down to Long Beach. They'd leave early in the morning, go down and look around the terminal, inspect for an hour or so, turn around and start home again, maybe make Santa Barbara that night.

Teiser: [laughs] I was about to say it sounds like a pleasant job to end your career with, but maybe it was a taxing one.

Dullea: It was and it wasn't, I guess. It wasn't too onerous.

Teiser: He retired from that before his death?

Dullea: I wish I could remember that. I think he did. I'm pretty sure he did. He died in 1966. He died, actually, on his seventy-seventh birthday. He was going over to the South End Club to play a game of handball. [chuckles] At the age of seventy-seven. He had his duffel bag with all his gear, and he was putting it into the car, and this thing hit him. He felt faint and he got to the car and slumped down in the seat. It was right in front of the house. My mother noticed the motor hadn't started and she looked out and saw him. That was how he was discovered. He had a stroke.

They put him in the hospital down here at St. Mary's, and he was mad that night; we were to celebrate his birthday. We were going out to dinner. He wanted to go and he was mad that he couldn't. We persuaded him we'd celebrate in absentia for him. Late that night he started to get worse, and he was gone the next day. Which was a blessing. He didn't linger.

Actually, he had cancer five or so years before. I was the one that forced him to go to the doctor, because he looked terrible. We were walking along New Montgomery Street after luncheon at the Palace Hotel, and I could see he had to stop a couple of times to rest. I'd been after him to go to the doctor and he put me off. I finally said, "Look, I'm going to call this afternoon and make an appointment. You go." So I gave him the order.

Dullea: He went, and it was cancer of the colon. He had surgery and came out of it fine. After five years, he got a clean bill of health, and that was about six months before he died, from something else. He led a full, active life.

III CHARLES W. DULLEA, S. J.

Teiser: I haven't even gotten you up to St. Ignatius yet.

Dullea: You haven't even got me into the other grammar school. I went to two grammar schools. Mission Dolores for four years and Most Holy Redeemer, MHR, for four years.

Teiser: Someone I was talking to--a woman who'd gone to Catholic schools all her life--told me to ask you if they swatted you when you weren't good in grammar school. [laughter]

Dullea: I remember very distinctly at Mission Dolores the classes were taught mostly by the Notre Dame nuns. But there were two brothers--two of the Christian Brothers, the same brothers that run Sacred Heart and St. Mary's in Moraga, a Brother Phelan and a Brother Eusebius--they were the principal and the vice principal. Phelan, I don't know, that was a funny name. Usually you have a Christian name. Maybe there was a St. Phelan somewhere along the line, some Irish saint.

Brother Eusebius was the one we were afraid of. He had this big, deep voice and would come around and clear off the yard. At the end of recess, we'd be out in the yard, screaming and yelling and running around like mad; you know how little kids are. We'd go for the last drink of water at the fountain and line up and he'd come around [in a deep voice], "All right, boys, get back to class." We'd all scoot. There was one fellow there, an eighth grader, who had cultivated a deep voice and who would imitate him, "All right, boys, get back to class."

Brother Eusebius would come around, once a month I think it was, when we got our report cards, or maybe every six weeks. The sister would have to tell him if we had demerits or not in deportment. What he was after was deportment. If we were on the black

Dullea: list, you'd have to go up and hold your hands out, hold them out straight, and he'd whack you with a ruler. That threw the fear of God into us.

Teiser: Couldn't do that today, could you? [laughing]

Dullea: Couldn't do that today, no.

I don't remember anything like that at Holy Redeemer. Except I remember a nun, one of the older ones, sort of cuffing a kid a little bit if he got out of line, just with the back of the hand or the palm. We weren't terror-stricken. It was a healthy fear, I think. If you got out of line, you got whacked a little bit. It wasn't maiming, even to the psyche.

But we got a good education. The BVM* nuns were fantastic teachers. They were very strict, very careful. We had a good preparation for high school.

Saint Ignatius High School, 1930-1934

Teiser: There was no question, I suppose, about your going to St. Ignatius.

Dullea: No. I remember when I was in grammar school, or maybe when I was in high school, my father got to know the Jesuits who ran St. Ignatius High School and University of San Francisco. I guess the main way he got to know them was through going in 1929 to El Retiro, which was our retreat house down there at Los Altos. He was very impressed. That made a deep impression on him in his own personal life, in his religious life. He'd always been a practicing Catholic, but he was very regular after that, took a real interest in being an active Catholic layman after he made that retreat. He'd go back every year. It was an annual thing.

Charlie Graham got him to go down. Charlie Graham was the fellow that owned the San Francisco Seals. He was in the parish and we were good friends. Charlie Graham actually has a son, a Jesuit, Bob Graham, who's a good friend of mine. Bob is over in Rome now. We're good friends from over there too. But Charlie

*Sisters of Charity of The Blessed Virgin Mary

Dullea: Graham, Sr. got my dad to go down, and that's how he got to know the Jesuits. So it was sort of understood, since I was the first one, that I'd go to St. Ignatius. Of course, I was encouraged by the fact that I won a scholarship.

In those days, the high school and the college were all one, and they gave scholarships to the parochial school boys; the school was not coeducational. There was a competitive examination every year in all the schools in the city, and I guess maybe in the diocese, though I'm not sure. Marin County too, I guess, would come over here in the spring and take an examination. There were seven scholarships given. In fact, number one was an eight-year scholarship. So I won an eight-year scholarship to the high school and college.

Teiser: Do they give that long a scholarship anymore? Do they even give a four-year scholarship?

Dullea: I don't think they give four-year scholarships. I don't think they have the examination anymore. But that lasted for some years.

To show you the difference in tuition in those days, the eight-year scholarship was worth \$1000. I think it cost about eight dollars a month to go to St. Ignatius High. So eight times ten, the tuition was \$80. I think that was it. Times four is \$320 for the four years. Then the balance was for the college. You can see the college tuition was pretty low in those days.

Teiser: Your family must have been very proud of you.

Dullea: I guess so. Saved them a little money, too. Then the pressure was on my brother Ed, when he came along.

Teiser: What happened to him?

Dullea: He won one too. And then ten years later, the big pressure was on Jack, and he won one too. [chuckles]

The BVMs used to get the lion's share of those scholarships. They had St. Paul's and St. Brigid's in those days, and Holy Redeemer and St. Phillip's, I guess. I think their boys won about half of them.

Teiser: After you entered St. Ignatius, when was it that you decided you had a vocation, if that's the right term?

Dullea: That's the right term. Probably in my last year, senior year.

Teiser: Not when you were in the lower school?

Dullea: No.

Teiser: You didn't know what you were going to do, I suppose, earlier.

Dullea: You know how youngsters are at fourteen, fifteen, sixteen. St. Ignatius High School was a great school. I'm very grateful for my education down there. It was an all-male school, boys' school. It was run by the Jesuits, which didn't mean that most of the teachers were Jesuits. I have to check this, but I think back in those days we probably had about eight Jesuits in the whole school, outnumbered about four-to-one by laymen.

We had scholastics, people who weren't ordained. They had a great influence on the kids.

Teiser: These were Jesuit scholastics?

Dullea: Jesuit scholastics. And we had terrific lay teachers. I started in '30. It was a new school; it was just built the year before.

Teiser: It was on Stanyan?

Dullea: It had been opposite St. Mary's Hospital on Hayes Street. It ran from Stanyan to Shrader, that whole block, between church and residence and school. Almost the whole block. The school was for a time a law school, a high school, and a college. Even a grammar school. They started way back there in the sixth grade for a while. They built the first college building up here on this present USF campus in '27. And then they built the high school in '29. The first high school class went in in 1929. So we were the second class in. It was impressive. It was new; everything was shiny. Little freshmen used to get sent up to go to gym class at the swimming pool on the roof, which was a gag, of course. [laughter] There was no swimming pool on the roof.

It was Depression time. They had a lot of young teachers, and in those days they didn't have to worry about credentials. But they were bright people just out of college. Some of them went to night law school and taught during the day for \$180 a month or something. Val [Valentine] King was one of them. I remember Val. He taught me second-high English. He used to write a column in the San Francisco archdiocesan paper, The Monitor. He was the mayor's secretary too, Mayor [Elmer E.] Robinson, for some years.

Joe Rock was a great teacher of history. He ended up in city hall, somewhere, in the housing authority I think. He's still down there, I believe. And there was Mike Quinlan. Some of them were ex-religious; had left the brothers that teach at Chaminade in

Dullea: Honolulu, the Brothers of Mary. Teach at Riordan too. They had been in the order a few years and then dropped out, so were experienced teachers.

There was a Buddy O'Loughlin who had been a Jesuit for a few years. Terrific Latin teacher; taught us Cicero. Mike Egan was an excellent teacher of English. Ray [Raymond L.] Sullivan was down there in those days. I didn't have him. Ray Sullivan was a lawyer who was later a judge, and later a justice of the Supreme Court. He's just retired, Justice Sullivan. There were some other judges too. There was Frank Mackin who was later a judge in Los Angeles. I think he still sits. He's still down there.

There was another judge--a tragic figure--Judge Haley. Judge Harold Haley was sitting in Marin County when that terrible abduction happened, when those people--whose friends had been let out of [San] Quentin to stand trial--came, took over the courtroom, and kidnapped the judge and several of the jurors. That was Judge Haley. He had his head blown off in the van, if you remember. It was frightening. He was one of the teachers.

So we had a lot of crackerjack teachers. Bill O'Brien was a teacher down there too. Bill O'Brien was a judge later on. He died a few years ago. Harold Collins was another one, Monsignor Harold Collins. He was part-time. So we got a good education. It was all academic stuff. We didn't have driver education [chuckles] or general science, that sort of thing. Everybody took Latin for four years, whether you passed it or not. [laughter] For some, it wasn't too pedagogical.

Teiser: As I understand it, there were three kinds of graduation certificates you could get, depending on how much classical education you took.

Dullea: That's right. Honorary classical, classical, and general. Honorary classical was four years Latin, two years of Greek. Classical was four years Latin, passing four years Latin. If you didn't pass, you got the general. I'm pretty sure that was the way.

Teiser: Which did you get?

Dullea: I took two years of Greek. They watched how you did after the first year or couple of years, and then they put you in the Greek.

Growing Up as a Son of a Police Officer##

[Interview 2: February 8, 1983]

Dullea: We had a pretty normal childhood. I don't think the fact that Dad was a well-known figure when we were growing up changed things too much, though it might have. For three years I was in San Francisco when he was chief, and once in a while the students here at the college would refer to me as Chief, just as a joke.

Teiser: But when you were a youngster, your father was well enough known that your contemporaries would have considered him, I suppose, fairly famous?

Dullea: We didn't get the idea that he was exactly famous, but maybe well-known would be a more accurate description. I guess we got used to "Oh, you're the son of the Captain," or "the son of Lieutenant Dullea," that sort of thing, and we took that in stride, I guess, after a while.

Teiser: Other kids didn't make anything of it, I suppose?

Dullea: No. I guess we kind of coasted along a little bit on it, in a sense.

Teiser: You spoke of Skaggs Springs, but did your father have time to go on outings around the city? Did you go out to dinner? Did you go out with your family on rides and things like that?

Dullea: Yes, that was a regular thing. Sunday, whenever he could, he took a ride in the car, in the "machine," as we called it in those days. [chuckles] We always rode in a "machine" and swam in a "tank," you know. [laughter] We didn't, but some of the kids rode on the "Municipal Railway."

Sunday afternoon was a great day for driving, for going down in the country--usually the Peninsula somewhere--on a picnic. We'd frequently pack up a lunch and just find a deserted spot. In those days, there were fewer cars of course. The Bayshore highway wasn't cut through, I remember; I think it stopped a little below San Mateo. Usually we'd go over between the El Camino and the Skyline and find a meadow and spread out a blanket, eat a picnic lunch, that sort of thing. We used to like a level field where we could play ball.

My dad was a fine athlete. I remember we used to be amazed at his ability to catch a hardball as hard as we could throw it; of course we were pretty small then, but he caught it with his bare

Dullea: hands, he didn't use a mitt. It was a very pleasant Sunday, usually. Frequently we'd eat out in a restaurant.

Teiser: What kind of restaurant did you go to?

Dullea: We seemed to like Italian restaurants. There was a restaurant down on Market Street that we liked very much. One of these grand, full-course Italian meals. They gave you what we call hors d'oeuvres now, appetizers in those days, with salad and a soup, a pasta, and then the main dish with a lot of vegetables. And dessert: vanilla ice cream with chocolate sauce. Louis' Fashion was the restaurant. Louis' Fashion on Market. It was on the north side of the street, down around I think probably Fourth Street, somewhere down there. It doesn't exist anymore.

I got a call this year from a lady who was the widow of the fellow who used to wait on us all the time down there. And that's the way she introduced herself.

I think the whole meal was a dollar and a quarter. That was a big sum in those days. There were other places cheaper in North Beach, I remember. Seventy-five cents or a dollar.

One memorable afternoon we were cruising along out in the Presidio, and Dad--this was in the days when he was a sergeant or a corporal--was on what they call the auto detail. He was in his own car. We had a 1924 Dodge. It had sliding windows. I don't know if you remember that kind. Glass. And you'd slide them back and forth. It was what they called a touring car, I guess. Places for five or six people.

Whenever he was out he was always on duty, in a sense. He had a list of the stolen cars, the license numbers, on a kind of a holder on the dashboard. He had these numbers pretty well memorized. I guess there was a description of the cars probably too.

One of the stolen cars was a Buick, Model 22, and he had that in his head as we were driving out near Crissy Field. (This was before the bridge was built, of course, so the layout was a little bit different.) We were going away from the Golden Gate, in towards town, and he spotted one of these cars, one of these numbers.

So he turned around as well as he could. It took him a little while, but he made the turn, made a U. There wasn't that much traffic, even though it was Sunday afternoon. And he started to chase the fellow. He caught up with him, and my mother said,

Dullea: "Charl, now be careful." The three of us kids jumped over the seat and got in the back, and he pulled up alongside the car and said, "Police, pull over."

The fellow was there with a girl, and he took one look at my dad and started off; he made a run for it. And my dad followed. [chuckles] We were huddled down in the back. My dad squeezed off three shots. I don't know how he did it, driving and reaching around there. We finally caught up to the car. It had run into a bank of the road. The fellow was dazed and he didn't make any resistance.

So the Presidio soldiers came and I guess they called the police, and they took him in. And we went off and we finished our Sunday drive. [laughter] But that's the way Dad was. He was a cop twenty-four hours a day. I'll always remember that. I guess I was about ten. My brother Ed was about going on eight.

Teiser: It was exciting, being a cop's son. [laughs]

Dullea: That's the way Dad was. He was always in on everything. When he was captain of detectives, he didn't just send the men out; he'd be in on the pinch, as they call it, or the collar, when they captured somebody. He'd be with them. whenever he could.

##

Teiser: You were talking about a well-known case, about a man named Clyde Stevens from Chicago, a bank robber.

Dullea: Yes. They got a tip somehow--those things happen--that he was up in this cabin on Sherman Island in the Delta. I think this was around 1935. I was down in the novitiate at the time. So Dad, who was captain of detectives in those days, took a bunch of men and they rushed the cabin to find he was in no condition to resist. He was under-the-weather with alcohol. They were fortunate that way. They handcuffed him and started to bring him in. They were walking. By then he was recovered, after an hour or two I guess.

They took him through some place up near Pittsburg or Antioch, or some-place. He was walking along the street, surrounded by these detectives, and all of a sudden he made a bolt for it. He wasn't handcuffed to anybody but himself. He was like this [demonstrates] and he ran. They all took after him and my dad was the most active. He caught him first and captured him again. In fact, my dad broke his own hand in the process. There was a scuffle and the fellow hit him with the cuffs, or started to, and then he punched, I guess.

- Teiser: You said your father was involved in the Egan case and had to disqualify himself when Egan came up for parole. How was he involved in that, do you remember?
- Dullea: Do you remember the date of the Egan case? I'm trying to think. I think it was in the very early thirties.
- Teiser: Nineteen thirty-two.
- Dullea: He would have been directly involved. He was lieutenant in charge of homicide until '29, at which time he became captain of detectives.
- Teiser: You mentioned some of the qualities that did make him a good police officer. His willingness, his vigilance for twenty-four hours a day.
- Dullea: He was very dedicated. I remember when I was a boy, he would get to work very early. He'd be the first one up in the house and be off. He used to walk to work. He was very physical.
- When we lived on 18th Street in Eureka Valley, he'd walk down to the Hall of Justice, Kearney and Washington. Then we moved up on 23rd and he used to do the same thing from 23rd and Eureka. He was an energetic, athletic type.
- Teiser: I should say so. That's a long walk .
- Dullea: That's a long walk, right.
- Teiser: Did he walk home again?
- Dullea: No, he wouldn't walk home. He'd walk in the morning. He'd get a ride home. But I think that was his way of taking regular exercise.
- Teiser: Your father must have just had an aptitude for police work. I suppose memory is one part of it.
- Dullea: I guess. Yes. He was always on the job. He was dedicated and he was hardworking.
- Teiser: Was he called suddenly from home ever? When he was off duty?
- Dullea: Oh yes. We wouldn't see him for a couple of days once in a while. He'd be on a case.

Teiser: You mentioned that he was known, that his name was in the newspapers often. Was that a help or a deterrent in doing his job?

Dullea: It probably doesn't hurt, I don't think. It probably helps a little. If you get a reputation of being a tough cop, maybe people will respect you more and won't try stuff. [chuckles]

There's an association of chiefs of police called the International Association of Chiefs of Police, and Dad was actually president of that at one time. They go up through the chairs. I think he was about fourth vice-president, or whatever, and then they start them upward. In the normal course, you will be president of the associations. That was quite an honor.

I guess they keep their membership even when they retire as chiefs, these people. Years later, after he was out as chief, he still was a member of the association, and I remember towards the end of that period, he would make a choice to go or not go to the meetings. They had conventions every year. And that was pleasant, going to different cities in the United States.

One year, Tom [Thomas J.] Cahill, who was chief, was being put up for an officer's position, as one of the vice-presidents, with the idea that eventually he would become president. Dad made a point of going there to campaign for Tom and get him in the chair, so to speak. So he took a very active part in that.

Teiser: That's a good deal more about him than I think might be generally known.

The police now have a sports league for young kids. Did they then?

Dullea: The PAL, Police Athletic League. In his day they had what they called the Big Brothers, I think. The Big Brothers were policemen who took an interest in kids, and organized games and outings and that sort of thing. I think the man very active in that was one of the lieutenants, Lt. Harry Reilly, whose son, Harry Jr., was a classmate of mine in grammar school. But I don't think the PAL, as such, existed as an organized thing to the same extent as it's organized now.

Teiser: Most policemen have to be good athletes, don't they, just to protect themselves?

Dullea: It's a pretty active occupation, yes. Most of them are athletes. These young police I know are active in something or other. My nephew Edward B. Dullea is a great handball player, and his partner in the Police Department is also. Or sometimes they're swimmers, that sort of thing.

Teiser: So you as an athlete came by it by heredity, or at least family tradition.

Dullea: I guess so.

More on High School Years

Teiser: Did you take part in high school athletics?

Dullea: Yes. I was never one of the stars, but I played as a freshman at St. Ignatius High, played tens basketball, in the hundred-and-ten-pounders that is. I was pretty small as a freshman. There were three elements. There was a system of exponents that were weighted. And your exponents had to total 110 or under to allow you to play. So it was height, weight, and age.

Then I was in the twenties the next year and the thirties after the third year, I guess. So you naturally grew up.

Teiser: Basketball was and is, I guess, the most popular St. Ignatius sport, isn't it?

Dullea: Let's see, I have to think about that one. We had football, we had a whole range of sports. Football, baseball, basketball: those were sort of the major sports I guess you'd say. But there was track and there was golf, tennis, and swimming. So they had a full range.

Teiser: So basketball didn't monopolize it?

Dullea: No, but we did have good basketball teams.

Teiser: Did you take part in any of the others too?

Dullea: I took part a little in baseball; I was on the goof squad [chuckles], junior varsity, I guess when I was a sophomore. Then I took part in swimming three or four years in high school; that was my principal interest.

Teiser: You still swim, do you not?

Dullea: Yes, I do. I kept up the swimming. I swim in the bay when the weather is good. I was in maybe three times in January.

Teiser: Oh, my word! This is a cold January!

Dullea: Yes. The water is warming up a little now, it's about 52 degrees.

Teiser: Have you done long-distance swimming in the bay?

Dullea: Somewhat. Across the Gate.

Teiser: That's long enough.

Dullea: And across from Alcatraz. Those are annual events. I've crossed the Gate six times and Alcatraz a couple of times--not the January-the-First swim; there are two Alcatraz swims.

It's a great thing. I guess you don't see this in other cities too much. It's a little unique. You see these orange caps out there in the water, off Aquatic Park.

Teiser: Yes. Who wears the orange caps?

Dullea: The swimmers. Or it can be some light color; it doesn't have to be orange, but orange has the best visibility. That way you don't get run down by an oarsman or a powerboat or a sailboat. You're pretty visible in an orange cap. We usually wear two caps. One to keep you warm underneath and one to keep visible, just tie it around.

Teiser: It doesn't hinder you?

Dullea: No. It helps, actually.

Teiser: I've been watching the wind surfers from time to time, and I see they wear several layers to keep them warm; not dry, but warm.

Dullea: They have the wet suits. We don't wear wet suits. That's not cricket or something.

Teiser: Wouldn't that be a hindrance? Don't they get heavy?

Dullea: I guess. Of course the surfers are out of the water.

Teiser: Some of the time.

Dullea: Right. They're down a lot.

Teiser: That January-the-First swim, though, has a long tradition, hasn't it?

Dullea: Actually I guess it's pretty long. There's a January-the-First event, New Year's Day event, with the Olympic Club. They run along the beach, and then they just dip in the water, and then they go into Lakeside Country Club and warm up with the appropriate beverages.

But this other is really a test of endurance of cold, I should say. They had a very small January-First swim this year because of what happened January the first, 1982. Last year there were about seventy swimmers that started. It was a very tough tide. If you remember, there were millions of gallons of water that came through the gate because of all the rains in the mountains in the Sierra. If you look at a topographical map, there's an awful lot of water that drains in through the Carquinez Straits. So last year the tide books were all invalid; there was just so much water. You couldn't predict when the slack tide was; you always go across on a slack, when it is neither moving in nor out.

I was watching up on the deck, and as soon as they started, I could see them moving out towards the Gate. Even the winner, who was very, very fast, couldn't get across fast enough to hit the opening of Aquatic Park; he had to fight his way back. And the rest were just carried, some of them as far as St. Francis Yacht Club. Only twenty of the seventy finished. The rest had to be fished out. Fortunately, we didn't have any casualties.

Teiser: You said the name of your club. Would you say it again?

Dullea: South End Rowing Club. It's right at the foot of Hyde Street. Next to it is the Dolphin Club.

Those are the only big events that I've mentioned, annual events, or semiannual, but there's another group that goes in the water every morning, just about, all year round--the Sunrisers. According to the tide, they usually go either from the west of the club or east of the club. For instance, when the tide is running out, they'll go from Pier 39. They go in about 6:30 in the morning, and they're led by one of the deputy sheriffs named Bob Roper. This started a few years ago. They'll hit the water about 6:30 and then swim back.

Sometimes they'll go from Pier 33, which is a tougher swim, it's a longer swim. Sometimes they'll even go from as far as the Ferry Building, and then swim back to the club.

Dullea: If the tide is going out, it's a much easier swim. It's a lot of fun. But when it's coming in, they'll go from Fort Mason; that is, Gas House Cove or Yacht Harbor.

Teiser: I noticed the other day, after a big storm, as I was walking along the Marina esplanade, a tremendous amount of junk in the bay. Do swimmers have to watch for floating logs and so on?

Dullea: Yes, indeed. I don't know if you read the story about the three people who, during the storm--I think it was right after New Year's--swam from Berkeley, I believe, over to the Golden Gate Bridge. They tried it; only one made it. At the end, he was hit with a big piece of timber. He wasn't badly hurt, but that was an obstacle.

Teiser: You were speaking of your years at St. Ignatius. You said that it wasn't until about your fourth year that you decided to devote your life to the Society of Jesus. You said that your father had been impressed by the Jesuits at El Retiro.

Dullea: Right. After having made a retreat down there.

Teiser: Did that have an influence on you?

Dullea: It probably had an influence in getting me pointed toward St. Ignatius High School, where the Jesuits taught. And, of course, I was encouraged in the family. They didn't put any obstacles in my way. Some even good Catholic parents are very reluctant to, as they think of it, lose a son. [chuckles] But they were happy.

I remember how they learned about it for sure, though they suspected that I might be thinking of it already. Just a couple of months before I actually went into the novitiate, I got my front teeth knocked out with a baseball, though I actually wasn't playing. I had driven some of the team down to San Mateo, and I was playing catch on the sidelines with a friend of mine, Alan Dohrmann, who was a member of the A.B.C. Dohrmann family. He said, "I'll throw you my hard one." I said, "Okay." I had a mitt, but the sun was in my eyes. I just lost it and it hit me right in the mouth.

As a result of that, I had to have a lot of dental work done. And that's when my plans came out. "What are your plans?" my dad asked me. "This is going to take a while." And I told him, "Well, I think I'm going down to the novitiate." So that was the way of informing them.

Teiser: I should think that very often a very successful man would like his eldest son to follow his profession.

Dullea: I don't think Dad ever had that idea. No, he knew it was a tough game. No, they were happy, I think. I know they were. And they were very good about not breaking the rules when they visited me at the novitiate. They always observed visiting day and the hours. My dad was kind of strict: "All right. Four o'clock. We have to go home now." And they'd say goodbye. The visiting hours were two to four, I guess. Something like that. Maybe one to four.

Teiser: In regard to the religious aspects of St. Ignatius, you were a member of the sodality, is that right?

Dullea: Yes, I was. But everybody was. [laughs] I shouldn't say everybody, but that was rather a large organization.

I used to serve mass here at St. Ignatius Church once a week, and my dad would bring me over. I think it was Monday morning about 6:30 or 7:00. Then he'd take me down to breakfast afterwards, before he went to work. There was a restaurant on Powell Street that only men could go into, called Herberts. We used to have breakfast at Herberts sitting at the counter, and we had the best orange juice. That was a big thrill for me as a high school kid.

Then he'd go on to work at the Hall of Justice, and I'd get on the bus and go out to school.

Teiser: He was a good father, wasn't he? He was just as dutiful to his sons, I suppose, as he was to his job.

Dullea: Yes, he was. The big influence in the lives of most of us who went through the novitiate was the scholastics, the teachers. They were young men, still in their training, not ordained, and they were very simpatico. They got involved with the students, and they ran many of the activities. Like the school paper, which I worked on. And the annual. They were moderators; that was what they were called. Moderators of the annual, the debating society.

I was in the debating society. We had a different debating society for every year. Let's see, the Senate was made up of seniors, the House was juniors, the Congress was sophomores. I think that was it. And the scholastics were always around you, coaching you. in public speaking or in extracurricular activities.

Teiser: They were not the actual teachers?

Dullea: Oh yes, they taught too. Oh, that was a full-time job. They did an awful lot of work around there.

Dullea: And then they coached. They coached the lightweights usually, not the varsity, but the lightweights: the tens, the twenties, and so on. Father McGrorey* was coach of the JV (junior varsity) baseball, I remember. The head baseball coach was Frank McGloin, a layman. Frank McGloin was a clerk of the court for many years, down in City Hall.

Teiser: But so far as your religious development went, that came largely from these young scholastics?

Dullea: They were a very attractive bunch of men. They were very human, very natural, and very active, and very happy in their life. And I think that was a big attraction.

Teiser: So they represented something that you might like to be?

Dullea: We used to go out on picnics with them, outings. There was one scholastic who was a great fellow. I had him just for a little while before there was a change in the class schedule. His name was Father Brolan, Mr. Brolan in those days. He had an old beat-up Buick, and he used to take three or four or five youngsters all the way down to Santa Cruz for a picnic on the beach.

Then we had outings with the Sanctuary Society, which was the altar boys. One of the big events was the picnic in May; I guess it was May. We'd go over to Paradise Cove on a Crowley tug, which was donated by [Thomas] Crowley, the father of this present Tom Crowley. During our outing there was often roughhousing--it was a male school--people used to get into throwing old bits of vegetables and that sort of thing, sophomores against the freshmen. [interviewer laughs] When you got to Paradise Cove, of course, there were games and we went swimming. That was a great picnic place in those days. In fact, my mother met my father at a Paradise Cove parish picnic from St. Dominic's.

Teiser: So you completed your four years at St. Ignatius and graduated.

Dullea: Yes.

*Father Raymond I. McGrorey

The Novitiate, Los Gatos, 1934-1936

Dullea: That summer I entered the Jesuits, August the 14th, 1934. The novitiate is in Los Gatos. It's that big place on Highway 17 on the way to Santa Cruz.

Teiser: I've been to the winery there.

Dullea: It's right next to it.

Teiser: It's an awfully attractive spot, but they're certainly building around it.

Dullea: They're building up all around it.

Teiser: At that time it must have been quite sequestered, was it not?

Dullea: Right. There were fewer houses. One of our vineyards is all covered with houses now; that used to be Wright's Field, right directly below, as you look out a little bit off to the left. There used to be a creek. I guess that creek is all changed now. That was Los Gatos Creek, way down at the foot of the hill.

Teiser: The discipline at the novitiate was very strict?

Dullea: It was strict all right. We were up in the morning at five o'clock. That bell would go off. A late sleep was five-thirty. [chuckles] That was kind of a holiday sleep. But we were in bed early; we got enough sleep. We were in bed by nine-thirty or ten o'clock. But it was a very full day. When you look back on it, you wonder how did you ever go through that? But somehow we did. We were all in it together. We reminisce and joke about it now.

I guess we had about forty novices in our side of the house; roughly twenty in each year. Then on the other side of the house were two more years, and the classes happened to be a little bit bigger, those two years ahead of us. That was called the juniorate. But the building, the establishment, the institution was called the novitiate, so you made your juniorate in your novitiate.

Teiser: So for the first two years you were novices.

Dullea: Yes.

Teiser: The second two years you were--

Dullea: What we call juniors. Now they call them collegians. They've changed.

Dullea: They didn't take anybody in those days before they'd finished high school. Now they take them even later, generally. They're older now, as a rule. But we ranged in age from eighteen--though some of them were a little bit younger, having graduated from high school earlier--up to twenty-six; the oldest man we had was about twenty-six, maybe a little bit older.

##

Teiser: Your day was full, I suppose, of varied duties?

Dullea: Right. It was varied. We weren't kept at one thing very long. There was what was called the common order, which was the ordinary, the usual order. There was rising at five o'clock, then we were in chapel for a brief visit; then we started our meditation for an hour, five-thirty to six-thirty, and then mass at six-thirty. That went on until about seven-fifteen. Breakfast was at seven-fifteen, I guess. Breakfast was in silence. In fact, there was quite a bit of silence there. We weren't Trappists by any means, but you only talked at certain times.

Oh, there was what they call manualia; there was a lot of Latin used in those days, the terms were Latin. Manualia was housework, manual housework.

Teiser: Sounds better than dishwashing. [laughs]

Dullea: Dishwashing was part of it. Your name was put up, and they changed, I guess, every week or every half-week. You might get kitchen, that is, in machina; there was a machine there, so that was machina. Culina was the same thing, but culina took place during the meal; there was a crew working during the meal as the plates came down after the different courses, and they would wash them with the washing machine.

I think that's the way it was; or the other way around. So there was a crew of four novices downstairs. Then there'd be the waiters. There was a lot of cheap coolie labor around that place. [laughter] We didn't have any servants. The novices did all the work. Oh, we had maybe a few servants. And there were still some craftsmen around; carpenters, things like that. The skilled labor was done by professionals, but the unskilled was done by the novices.

Then there was cleaning up after; setting the tables and that sort of thing. And then in the building, sweeping the floors, cleaning the toilets and showers, that sort of thing.

Dullea: Then we had some study and class. In the novitiate, you weren't supposed to study too much. It wasn't primarily an academic training. It was a religious, spiritual formation. But they liked us to keep our hand in. So we had a couple of classes a day. We had Latin and Greek. For some, that was the first Greek they'd had. For most, it was not the first Latin they'd had. We took French also.

Teiser: You did?

Dullea: Yes. That was mostly because we had a master of novices that had studied in France. His assistant was also very interested in French, so they enjoyed teaching it.

We had a little religion--what they call catechism class--which was sort of advanced catechism. It was in Latin, by the way; the text was in Latin. Then we had an exhortation, or a talk, by the master of novices every day--every regular day, that was common order--except for the holiday, which was Tuesday for novices, for some reason. I never did know why, but it may have been because Thursday was the holiday for the juniors, on the other side of the house. They got to use the villa, four miles out, on Thursday; so we used it on Tuesday. I guess that's the main reason.

Teiser: What did you do on those Tuesdays?

Dullea: We walked out to the villa, which was a four-mile hike. We walked along the railroad tracks that don't exist anymore, I guess. See, that new highway (Highway 17) came through in '36, and they rearranged everything. But we'd walk out along the tracks, and then cross over the creek, and go up the Bear Creek Road. Do you know the country down there?

Teiser: I don't know where the villa is, no.

Dullea: The villa is on the Alma property, which was part of the Tevis estate. They bought that years ago before they got the rest of the property from the estate of Dr. Harry L. Tevis. It was about four miles out along the Santa Cruz Highway, but up in the mountains, about a mile off the road. I think later on the novices spent the summers there. There were tent sites out there, and they'd camp out.

Then there were a couple of old houses there. They'd get inside when it rained. They'd go out and take hikes around. Just relax. Play softball, tennis. There was a tennis court.

The Demands of a Special Way of Life

Teiser: Was there any place to swim there?

Dullea: There was. There was a lake there. Actually, the novices didn't swim. That was one of the tough things about it, especially for me. We didn't swim for two years, until just before the end of the novitiate; then they loosened up and we started swimming.

Teiser: Why, I wonder?

Dullea: It was part of the training. You were trained to give up things. Remarkable what you can do without. [laughs]

Teiser: What else did you give up?

Dullea: We gave up going home. We never went home for two years; four years, actually. We didn't go home for vacation, as they do from an ordinary seminary. We spent it all together. We had lots of sports and games in the summer, but it was all at the novitiate. Long walks were a big part of the recreation. We used to take really pretty good walks, twelve-mile hikes plus a return of twelve miles.

Teiser: You gave up solitude a good deal, didn't you?

Dullea: Right. We were always close together. We didn't even have a private room. We had what they call a cubicle, or a "cubic," as they were called. There'd be two, three, or four, sometimes five in a big room with a partition not quite to the ceiling. So you could hear what the fellow next door was doing.

What else? [muses] We prayed a lot. There was a morning meditation. There was an afternoon meditation; that was shorter, that was a half hour. There was spiritual reading. There was class. There was a lot of activity. There was a work period in the afternoon, or a play period.

Common order was work. We had a master novice that was always building things. He was very energetic. We built the shrine there, the Lourdes shrine, a replica of Our Lady of Lourdes shrine. You know, the place of pilgrimage? That involved a lot of pick-and-shovel work, cement work.

Teiser: Did you work in the vineyards?

Dullea: We worked in the vineyards. We had what we call a grape season during the harvest. That was no common order, that was grape season order. We were out in the fields pretty early. We would first pick at home; there were a lot more grapes at home than there are now. In fact, they're not cultivating the grapes anymore. It's too tough. It's not economical, given the cost of labor.

We would work out at the Alma property too. There were several vineyards planted there. We'd ride out in the truck and pick the grapes. That lasted, generally, for about six weeks.

Teiser: Did you enjoy that?

Dullea: I did. A lot of us did. Some of them didn't. It depended on how strong they were and what their tastes were.

Teiser: Did you do any of the cultivation or pruning at the right seasons?

Dullea: Yes, though we didn't do much of the technical stuff. We dug a lot of grape holes, I'll tell you that, and we put in vineyards out at the Alma property. We had to clear the land. We did ax work, sawed, felled trees, and then sawed them up. We cleared out the brush and watched out for poison oak. We had to dig the holes about three feet deep, I guess. You'd need a crowbar sometimes to break up the earth, and then we'd shovel it out. It was manual work, a lot of manual work. But it was very healthy work. We got pretty vigorous and strong.

There was a prune season also, which we escaped. That was kind of stoop work. You didn't pick them off the tree. You shook them down and you picked them up off the ground.

Teiser: Someone in another order told me that learning to pray required great discipline, that it was a very difficult thing to do, it wasn't just something you slid into.

Dullea: Right. That's very true. It requires concentration. It requires preparation. We would have what they call points before prayer; that is, points for meditation, sort of points to hang your thoughts onto. It was a preparation. The Master of Novices would generally present them to us in chapel for ten or fifteen minutes the night before, and then you were to pray over that material the next day. It's kind of a formal prayer, but the theory is that you have to be formal and restrictive and disciplined in order to get free later on to do something more simple.

We made our own points for the afternoon meditation. But you prepared. And then there was reflection after the hour of prayer.

Teiser: So that was a difficult task too.

Dullea: Right. It was difficult. For some people, it was too much. It wasn't what they expected.

Teiser: When you decided to become a novice, were you sure you were going to manage to get all the way through?

Dullea: No, you're not sure. I don't think anybody's sure when he starts. You give it a crack, give it a try.

Teiser: Would it have been a great defeat if you had not continued?

Dullea: No, they made that very plain. This is a special way of life. It's not for everybody, and nobody expects it to be for everybody. Some had the wrong idea. I remember one of my fellow novices didn't have any idea what it was, really. He thought it was like going to college or something. So he was there about two weeks, I think. There's no use keeping them and trying to force something on them. You could leave anytime you wanted. There was no constraint.

I remember we had an assistant master novice who was called a socius. It's like an associate. A Latin term. He was always offering to help us pack our trunk. [laughter] "Brother So-and-so, I'll go and help you pack your trunk. We'll go right upstairs now."

Teiser: You began with twenty in your group. Did you end with twenty?

Dullea: No, we lost a few. The one I mentioned. And one got sick; he's a good friend of mine, I saw him just the other day. He got sick and had to leave early. Others were sent away when it was seen that they were willing to keep on trying, but it looked as though they couldn't fit into the life.

Teiser: That must have given them a certain sense of defeat, I suppose.

Dullea: Temporary, I'm sure. With some, it was a temporary sense of defeat. But I think most of them saw the wisdom of it later on.

Novice Training Today

Dullea: We have three novices living with us in the house, here on campus. There's a new approach now. The idea is to send them out as a trial, to see how they do. Give them a little taste of life as it

Dullea: will be lived later on in the Society. And this group is older. One of them is forty-four years old. He's a priest. He's a Vietnamese who was ordained in Vietnam, I believe, and he came here and pursued a degree at the University of the Pacific in psychological counseling, and then joined the Jesuits here in the California province.

There's another man, about thirty, who went to school here on campus. He's Chinese. He graduated from USF, went to law school at Hastings, passed the bar, and is now a novice. He's working with Father Paul Comiskey, who's in a public interest law firm; he's a lawyer.

The third one is Mike Ravenwood. I don't know what his background is, but he's also an older man, for starting out, probably twenty-eight or thirty. They're all second-year novices.

So that's the new system; they send them out. Two of them are working in campus ministry. Some are over at St. Ignatius High School, helping out in the office or with activities, or something.

Teiser: I should think that's practical. There's been a drop in the number of novices, hasn't there?

Dullea: Yes.

Teiser: So it is practical, I suppose, to get them working earlier?

Dullea: Well, it's a good test. I don't think they get too much work out of them though. [laughter] It's more for them than it is for the work. And it's for the order too, to see exactly how they react under different conditions.

Teiser: I had lunch not long ago at your residence with Father William Monihan. It all looked very pleasant, and I should think that anyone who had a trial run there would find life in the order very pleasant.

Dullea: The food's okay, huh? [laughter]

Teiser: The food was excellent, and it was a very pleasant atmosphere altogether.

Dining, Exercising, and Studying

- Dullea: One of the big differences for me when I went to the novitiate was the breakfast, the size of the breakfast. They gave us a full meal for breakfast: fruit, cereal, ham and eggs, that sort of stuff. I never ate ham and eggs when I was at home.
- Teiser: I guess they were expecting you to work hard.
- Dullea: We needed it—I found out—we needed it. And of course I didn't see so much wine at home, either. The novice waiter would come around with the pitcher of wine, our own product, the Novitiate wines. We had dry wine at table. On a feast day, we'd get a second wine.
- They don't do this everywhere in the American province. See, we're in the Italian tradition; this province was founded by Italian Jesuits from Torino.
- Teiser: Do you have wine with your meals here on campus?
- Dullea: Oh yes. That is, in our house, of course. The students don't get it.
- Teiser: I regret that there's this talk of selling the winery, the Novitiate Winery.
- Dullea: So do I.
- Teiser: I remember in the thirties and forties, the winery made wonderful sweet wines.
- Dullea: Actually, most of the bottling was sweet wines for altar wines. The commercial sale is very small.
- Teiser: I was at Stanford then, and we used to get the wine at the winery, or one other place.
- Dullea: That's right. We had no outlets. You had to look for it.
- Teiser: So the first two years at the novitiate were pretty much the same, the pattern was the same?
- Dullea: Common order. That was the big trial [laughs] of the novitiate, I guess, the sameness of it. Though it was broken up. Sunday was different, different order. We had play in the afternoon. We got to be quite athletic down there. Baseball was a big thing. I didn't play that much baseball in high school. I played a lot more

Dullea: in the novitiate. And then later on, in the order. We had great rivalries. We had the first year against the second year; that was mortal combat.

We had all kinds of crazy games. I mean different combinations. There were so many Joes in the novitiate, we had the Joes against the non-Joes. [interviewer laughs] Then we had a beach picnic, and we got what they called "scurf"; it was caused by the combination of the salt water and the sun, and we all broke out with sores. So we had the lepers against the non-lepers. [laughter]

Oh, then there was the Irish against the world! The two biggest games were one side of the house against the other; that is, the first two years against the third and fourth year. Then there were the Irish Worlds; the novices had an Irish World Game and the juniors had an Irish World Game.

Teiser: Was there any predominance of winners? Did the Irish win more often or did the World?

Dullea: Well, the World sort of had us outnumbered, I guess. I know we lost twice when I was there. And the novices would usually lose to the older people. They had some terrific ballplayers. I think the first game I remember that I played in was like 13-2, or something pretty decisive.

Teiser: [laughing] So you made lots of fun for yourselves.

Dullea: Oh yes. Handball was another big sport; we had six handball courts. We played with a little black ball. We didn't have much basketball. We threw a football around a little bit. And there were hikes.

Teiser: In your juniorate, then, was there a different routine?

Dullea: There was a lot more study. The morning meditation was usual. The rise was usual, the five o'clock rise. We had mass every day, of course. From then on, it was study. It was intensive, though there weren't too many subjects. It was a classical type of education. English, Latin, Greek were the basis of it. And history. A little bit of political science in some kind of informal way. And languages a bit, though not too much.

We had a lot of memory work. That started in the novitiate. That's something you don't see much anymore in education, but we had quite a bit of it. In the morning, in the novitiate even, we would be given something to memorize. Usually it would be something pious: a prayer, something from the liturgy. The Dies

Dullea: Irae, Dies Illa, that kind of thing. I don't know if you're familiar with it. That's a long, long thing. We memorized the whole thing. And the Stabat Mater. And some of those old Latin hymns. Other material too.

We did fifteen minutes of that, and then the first part of our gathering in the big study hall as novices was to recite them. You'd be called on to recite it. The same way in the juniorate. We had a half-hour of memory on an ordinary class day. We would memorize and then we'd have to recite it. We'd have class after, at the end of the period. That was Latin, usually.

There was a certain classmate of ours who had a terrific memory, and we used to hate him. The prof would call on him frequently and after he'd recited, the prof would say to the rest of us, "Well, all right, go on from there." He'd have taken an oration of Cicero or something and then you had to go on from there, from where he left off. We were always trying to catch up to where he left off.

Teiser: Did you converse in Latin among yourselves?

Dullea: Every night. See, after meals, there's this conversation, what we call recreation. And at night we were supposed to converse in Latin for about half of it; then they rang a bell or something and you could talk in English. The novices did this and the juniors did too, guess.

Latin is such a tough language because they didn't have airplanes in the time of Cicero, or refrigerators or railroads. So you have to make up the words.

Teiser: When you conversed among yourselves, did you have to converse in classical Latin, or could you improvise words?

Dullea: We tried to improvise words. But even our "classical" Latin wasn't really classical. You know what I mean? It wasn't golden age; it was medieval, basically. There were little phrase books that we had. It was scholastic Latin, for schoolmen. When we were advanced enough, the classes were in Latin. Classes in the juniorate could be in Latin, depending on the teacher. We had a couple of marvelous teachers. Father Charlie Walsh was I guess about the best teacher I ever had. We got him in second year.

Ideally, the teacher in our system should teach all three subjects; that is, English, Latin, and Greek, so he can link them up. In the novitiate we'd have poetry and I guess we had the epics. Well, it wasn't only the epics, but we had Virgil and Cicero, in Latin. A lot of us didn't have too much Greek, though

Dullea: we had to memorize some of it. The novitiate Greek was sort of a little introduction, but we tackled Homer in the first year juniorate; that is, in the third year of our stay at Los Gatos we were into Homer. The second year was the Orations, Demosthenes.

Teiser: The idea behind all this was simply the continuation of learning for its own sake? The tradition of learning for its own sake?

Dullea: That was part of it. That was a big part of it.

This teacher I mentioned, Father Charlie Walsh, was a marvelous pedagogue and he was a real humanist. He would communicate his love for Horace, for example, who was a pagan poet who summarized things so beautifully. He would just infect us with that sort of thing. I still enjoy taking a look at Horace. I grabbed a Virgil out of the library about a year ago, and brought it up to my room.

##

Dullea: It was a humanistic training. It was supposed to make us bring out our qualities as human beings and appreciate the finer things in literature. Also it had a practical aspect because as future priests in those days we'd have to really be able to handle Latin in the courses that were coming up in philosophy and theology. Then later on in theology and Scripture, we'd have to be able to handle the Greek.

Jesuit Goals and Training

Teiser: The whole idea of the Society of Jesus is teaching, is it not? And communicating learning? Of course I'm overstating it, oversimplifying it.

Dullea: It's a bit overstated in a sense. Now we're heavily into education. When the order first started out, there wasn't that orientation. When Ignatius founded the order, he just presented his few followers to the Pope and said, "Use us wherever you want." The order was approved in 1540. After the first rush of volunteers (who were all quite mature men; his first companions were all masters of theology from the University of Paris), then they started taking in younger people and they had to train them. They had to teach them all this background.

Dullea: So we had houses of study. Then a few of the people, the wealthy people, thought it would be nice if they could send their children to join these young scholastics. I think it may have started with Francis [Francisco] Borgia, who was a man with eight or ten children who had lost his wife. His children were pretty well provided for, so he wanted to become a Jesuit. He was a grandee of Spain, a Duke of Gandia. He was related to Alexander VI and the infamous Cesare and Lucrezia Borgia. I think it was his children that sort of started the ball moving towards having schools for "externs," as they were called in those days. Actually, the first full-fledged college was in Messina, down in Sicily, in 1548. By the time Ignatius died in 1556, there were about thirty or forty schools. So very fast they got into education.

Teiser: I think you were citing the case of a classmate of yours who's involved in Vietnam rescue work.

Dullea: Right.

Teiser: And I know there have been Jesuits in China. Are they educators?

Dullea: Very frequently these mission people are into education; in a different climate, that's all. But we did all kinds of things: parish work, we have a few lawyers, psychiatrists. A friend of mine is a psychiatrist, an alumnus of this school. He went here and then he became a Jesuit.

Teiser: What's his function? Does he practice psychiatry within the order?

Dullea: He practices psychiatry within the order and especially outside the order. He works a lot with priests and nuns. He's all over the world giving talks on spiritual, religious formation. Jim Gill is his name. Father Jim Gill. His father was a Jesuit, interestingly enough; he left as a scholastic before ordination. He was a teacher here for many, many years. Our little theater in the original building is called Gill Theater.

Teiser: You have a younger brother John who's also in this order. Is that right?

Dullea: Yes, John F. Dullea. That's Jack. Correct. He is over in Rome now.

Teiser: And he went through these same steps as you?

Dullea: Right.

Teiser: Was your family surprised to have two sons dedicated to the Society of Jesus?

Dullea: I guess they were used to it by the time Jack came along. He was quite a bit younger. He's thirteen years younger than I am. So they were used to it and they welcomed it.

Teiser: I guess he knew from you a little about what to expect.

Dullea: Oh yes. He went to St. Ignatius also.

There may be some other things you might find interesting about Los Gatos. Some of the ways we were trained. We had a big emphasis on public speaking, on speaking in public or reading in public. For instance, our meals were generally taken in silence with a reader reading a book to us. In fact, that took place not only there but also further along the line; until rather recent years, we always had reading at table. You really got a lot of books read that way, while you ate.

At Los Gatos, some of the time you read for part of the meal, and then you'd have conversation after. That was good training. You'd have to get up, a little quaking novice, and read to a hundred-plus people. And there'd be a corrector at table. If you made a mistake or if you weren't loud enough you'd be corrected. I remember the first time I got up there Father [John B.] Ferguson said, "Brother, louder!" I spoke louder. "Not loud enough, louder!" I shouted. He said, "About twice that loud." I got the message.

I guess that was before we had a loudspeaker. Later on, we got loudspeakers. Then, we also had to give a sermon in the dining room. The juniors used to do that. The first-year juniors would give the sermon in English; the second-year juniors would give the sermon in Latin. Part of the training too, in the novitiate, was you'd be given a text before class--from the New Testament, say--and you'd have to prepare a sermon in an hour on that. This happened in the juniorate too, I believe.

Teiser: It was a test of your ingenuity and other skills too.

Dullea: Yes. Your ability to stand up and do something before a crowd.



Above: Charles W. Dulle Sr., and Charles W. Dulle Jr., novice, at the Novitiate, Los Gatos, 1954



Left: Father Dullea with his mother and father at the celebration of the fiftieth anniversary of the University of San Francisco law school, 1954

Mount St. Michael's College, Spokane, 1938-1941##

[Interview 3: February 14, 1983]

Teiser: Today may we begin with Spokane?

Dullea: All right. Spokane was a very pleasant and busy three years. That part of our training was what we call philosophy.

Teiser: At St. Michael's College?

Dullea: Mount St. Michael's is what we called it, the Mount. It's up on the hill outside of Spokane. It was an imposing red brick building, built in 1916 I think. It was well built. It had big, wide corridors and big rooms. Up there, there were a lot of superficial changes in our lives as Jesuits. First of all, we had a private room for the first time. And we had hot and cold running water.

Teiser: You hadn't had it?

Dullea: No, we hadn't had it; we'd go out to the bathroom with a pitcher for that, and we had a basin and so on. There was more of a college spirit, sort of, at Mount St. Michael's. There were lots of activities. You had a bit more freedom. The sports were lots of fun. There were interclass games, and lots of healthy, friendly rivalry, but strong rivalry, between the years: first and second, second and third, first and third, that sort of thing. We had basketball, touch football, and baseball especially.

Teiser: Did you get a chance to swim?

Dullea: Yes, there was a nice pool there. It was very cold when they first put the water in. And there was a fine baseball diamond and a dirt basketball court, which wasn't paved in those days.

A big difference for us was the change of seasons. We had winter and we had fall and we had spring. For us Californians it was a big change. Some of us had never seen snow before, in any amounts at least. So we waited eagerly for the first snowfall of our first winter there. Ice skating was another big sport. We used to wait for that first ice to form that would hold our weight. There were little ponds around there, but the place we used mostly was the tennis courts. We'd have a crew of volunteers out there at midnight in the bitter cold, flooding it with a fire hose. We'd go in relays. This was again an earthen tennis court.

Dullea: Once in a while when we'd get a nice couple of inches, three inches maybe, of ice built up, then the chinook would come. The chinook is a warm southerly wind, and that would just eat it up. Chinook is an Indian word for snow eater, I think. Then the court, our ice rink, would be a sea of mud. So we'd have to wait for another cold snap and start over again.

Teiser: That sounds much more liberal than Los Gatos. Did you study hard?

Dullea: Oh yes. We had a full course. We worked hard.

Teiser: Did you keep up your Latin and Greek?

Dullea: The Greek not so much. Latin we had to because the classes were in Latin. I think I mentioned before that the practical aspect of studying Latin at Los Gatos was to prepare ourselves for our future studies in philosophy and theology. I guess all the textbooks were in Latin. There were some in English; but the ones we used in class were in Latin. The manual we used was in Latin. The lectures could be in Latin, depending on the teacher. Those who were fluent in Latin would speak only Latin during the whole class.

Teiser: Did you write papers in Latin?

Dullea: Let me think; I guess we did. The examinations were in Latin, except maybe for history of philosophy; that course was given in English. We had a regular, kind of structured curriculum. We had the first year what they called minor logic and major logic. Minor logic was simply Aristotelian logic, with the syllogism, its forms and modes, and that sort of thing. Formal logic it's called nowadays.

After that we had what was called major logic, which was what we call epistemology. The critical problem. Do we know anything? How do we get our knowledge? Idealism, modified realism, realism, that sort of thing. So we studied Kant and the idealists, Hegel, Fichte, those people. We had ontology in the first year too, general metaphysics, after major and minor logic. Then we had psychology and cosmology in second year, and in third year we had theodicy, or natural theology, and ethics. So that was our structured course. Plus history of philosophy and biology and physics.

Teiser: Did the course stress ability to speak?

Dullea: Yes, it did. All three years we had a course in public speaking. And exercises in it. Plus the reading at table, which was an exercise in itself.

Teiser: Was there an effort to teach only Catholic views? Or were there discussions of alternate or contrary views?

Dullea: Oh sure. We always took the adversary's position and tried to find out what they were holding, what they were saying. We were introduced to what's called scholastic form, which was kind of a form for discussing a subject, and a very interesting way to go about it. When you had a thesis to discuss, you stated the question first of all. How does this position fit in with the overall picture? What are you trying to show here? What are you trying to disprove, or what are you trying to bring out? That's the status questionis, the state of the question then. When you're using these terms in this discussion, what exactly do you mean by that? Define the term. I mean this and not that. I've often thought in listening to political discussions, if only we'd define our terms we'd save an awful lot of time and wind.

Teiser: Can't win elections that way, though.

Dullea: No, you can't. You have to cloud the issue. That's part of it.
[laughter]

But we were trying to make the issue clear. Then you had the adversaries; you learned who they were and what they held. Then you had the statement of the argument, and then you had the objections. That was kind of a form that was systematic and it clarified thinking. We kept that in theology too. That's what they call the scholastic method.

Teiser: That's been a method of the Society of Jesus for centuries, has it not?

Dullea: Oh yes, but we didn't invent it; we just inherited it from the tradition of what was called Scholastic philosophy.

Teiser: When you were through there, you got a degree.

Dullea: We got an M.A., because we'd been in the society seven years by then.

Teiser: And the University of Santa Clara gave you a B.A. in '40 because by then you'd had--

Dullea: We'd had all these courses at Los Gatos, plus what we had at the Mount, so there were six years.

Teiser: And then '41, the year you were through at Mount St. Michael's, you were awarded the M.A.

Dullea: In philosophy.

Teiser: In philosophy, at Gonzaga.

Dullea: They had a cooperative arrangement between the two schools; Gonzaga and Santa Clara are both Jesuit schools. The teachers were part of the faculty at both schools; they were just teaching in separate places. That was the arrangement.

Teiser: By then you were finished with your basic studies.

Dullea: I hadn't done theology yet. I came back for four more years, at Alma College. That was after three years teaching here at USF, from '41 to '44.

University of San Francisco, 1941-1944

Teiser: Let me ask you about those years at USF, because that was an interesting period, I should think, and a difficult one in this university. When did you arrive here in relation to the United States entering the war?

Dullea: I arrived in the summer of '41, I think it was late August.

Teiser: So you were here on Pearl Harbor Day.

Dullea: Yes. I'll always remember that. It was a Sunday morning. We'd just played the Mississippi State football team in Kezar Stadium the day before. We were all talking about that. They beat us, but we made a good showing. I walked over to the liberal arts building--which was the only building we had in those days except for the faculty house--and I met Father Raymond Feely. He said, "The Japanese just bombed Pearl Harbor." And oh, it was a shock. It was just like somebody hit you in the face with a wet towel.

I went upstairs, and some of the students were up there, studying in the library. (The little library in those days was on the top floor of what we call Campion Hall now; that was before Gleeson was built.) There were three or four students there, and one of them I remember very well was Art [Arthur C.] Zief, who's a lawyer in town now. He reminds me of this often, that I was the one who told him about Pearl Harbor. So, of course, that event made a big change. Everybody was wondering what to do, and what the students would do. Some of them had been already drafted. We'd started the draft before that.

Dullea: The student body before this happened was about 800 students; that includes undergraduates, plus the law school, and plus evening. The war hit us very hard here. In fact, towards the end we had about 125 students, and they were mostly seventeen year olds before they got called up, or 4-Fs, rejects for one reason or another; mostly flat feet or punctured ear drums--those were very common grounds for rejection.

We had ROTC on the campus. Practically everybody who took it for four years went into the service, and they were all officers. That was army ROTC; coast artillery. But a lot of our other students went into the marines, an awful lot in the marines. And the navy.

Teiser: Was that because they were good athletes?

Dullea: No, I don't think there's any connection, though a lot of those were good athletes, that's true.

The Effects of the War on the Campus

Teiser: I understand there was an Army Specialized Training Program in engineering here.

Dullea: Right.

Teiser: From '42 to '44. I'm quoting here from the history of the Jesuits in San Francisco.

Dullea: Father McGloin's?

Teiser: Yes. Jesuits by the Golden Gate."*

What books are you looking at? Your grade books?

Dullea: Yes. Very interesting documents. Some of these leading citizens, I can see how they did in my class. The A.S.T.P. people were taking some of their college work here in preparation for further training in the army, and they were all going to be engineers.

*John Bernard McGloin, S.J., Jesuits by the Golden Gate. San Francisco, California: University of San Francisco, 1971.

Dullea: Here they start. AST III. July 12th to October the 1st, 1943, is what I have. I might have missed something, though. They were mixed up with the regular students, you see.

Teiser: You were teaching English and philosophy?

Dullea: I taught them English. A few of those fellows came back to school, after the war. One of them was John Bennington, who was a very fine basketball player. He was on our championship team in 1949 in the N.I.T. (National Invitational Tournament) in Madison Square Garden. Then he was a coach later on at Michigan State.

Teiser: That army group, then, swelled your student body?

Dullea: Swelled our student body, right. They built a series of wooden barracks on the slope here; there used to be a hill where the gymnasium is now, down to where Hayes-Healy Hall is. They built eight barracks on that slope. It's since been flattened out.

But we had to house these people. There were a couple of hundred, I think, something like that. They had to be housed and fed and so on. They had a dining room there, plus quarters. After they left, we used those barracks to house students and Jesuits, as we overflowed our community, our faculty house up there. So they were up for a long time.

Teiser: Was that a boon to the campus to have that group here?

Dullea: Oh yes, sure. It was income. It helped us keep going. We were so dependent on tuition. The army paid a fixed amount for every student.

Teiser: Were they good students?

Dullea: Yes, in the main they were. They were serious. Their career depended on it.

Teiser: The regular students, were they serious too during those years?

Dullea: It was hard for them. I'd say they were under real pressure. It was hard for them to concentrate on their books, not knowing when they'd be called up or where they'd be two months from now.

Teiser: Even the ones with flat feet?

Dullea: [laughter] I think the war bothered everybody.

Teiser: They probably felt they should have been in the war.

Dullea: Right, right.

Teiser: Again, in Father McGloin's book, it said that you and Edmond Smyth put out the Don Patrol.

Dullea: That was kind of a newsletter for our boys wherever they were. We'd try to get the latest addresses. Father [Lloyd] Burns was very good at that, keeping track of everybody. We used to send that to them, I forget how often, periodically.

Teiser: So that you kept in touch with those you could.

Dullea: We kept in touch with them, yes.

Teiser: That was not an easy time, was it, for a young man to come into teaching?

Dullea: Right. We tried to keep things going. Father William Dunne was president. Father Feely was the dean of the faculties; he really ran the school on the day-to-day basis. Their philosophy is we keep going as long as we can, we keep up our activities. That first year, '41-'42, a lot of them weren't called up. The school was fairly large in those days. We had a football team, we had plays, we had dramatics--I was in charge of dramatics and debating--but it was pretty hard to sell tickets. I think we had a play scheduled for a few days after Pearl Harbor, in fact. I remember it was pretty tough to get people out.

Then we had blackout problems. We feared bombing here. We had air-raid wardens and block wardens, that sort of thing.

Teiser: So it must have been hard to capture the attention of the students sometimes.

Dullea: Oh yes, it was. We tried to sell them on the idea that they really had to study to do well wherever they were going, appealed to their enlightened self-interest.

Teiser: Was there also a feeling that learning for its own sake had to go on?

Dullea: Yes.

Teiser: It seems to me I remember at Stanford during that period there was something of that.

Dullea: That's what we tried to tell them.

Dullea: The education of a lot of them, of course, was interrupted. A lot of them came back after and finished. So it's hard to keep track of the alumni of that year. In our alumni directory here, some of them are class of '47; ones that I taught in '41. Some of them are even class of '48. So it's hard to place them unless you happen to know them.

Of course in those days we knew practically everybody in school. It was a very clubby atmosphere. You could walk down the hall and call them by their first names. It was very nice.

Teiser: It wasn't such a large faculty either, was it?

Dullea: Right, it was a smaller faculty, sure. And a lot of the faculty went off to war. Some of our people were chaplains. I wasn't old enough, myself; I wasn't ordained. You had to be ordained to be a chaplain. So I was in between.

Instruction and USF Students

Teiser: In that part of your career, were you called a scholastic?

Dullea: Scholastic, yes.

Teiser: I think you said, and I've heard it from others, that you have great influence on the boys when you're a scholastic because you're near their age.

Dullea: Yes, you usually were near their age, but it depended on the individual, of course. I think all of us scholastics had a good relationship with the students. We had just five scholastics here in those days, though in my first year it varied; some of them finished their three years or two years and went off to theology.

I've met students years later that I didn't recall; they come up and introduce themselves, identify themselves. Sometimes you don't recognize them. They've changed a bit.

Teiser: Did many of your students go into any various branches of the church?

Dullea: A few of them. A few of them became Jesuits. Of course most of our student body then was Catholic. Not all. But the number of non-Catholics was quite a bit smaller.

Teiser: Was there pretty much of a tradition for students to go straight from St. Ignatius to USF then?

Dullea: In those days, yes. There was usually a large migration up the hill.

Teiser: Were the standards for admission very high at USF?

Dullea: They weren't as high as some of the other colleges; for instance, they weren't as high as ivy league colleges or Stanford. But the courses were rigorous here, so they had to be fairly high. All the students took a full course of philosophy in those days. They took philosophy every single semester at that period, so they took eight courses.

Teiser: As I understand it, admission to St. Ignatius has not been too easy recently. Was it then?

Dullea: It's been tough at St. Ignatius High, or Preparatory; Prep, as they call it. It's been tough for some years.

Teiser: Hard to get in.

Dullea: In those days it wasn't. I mean when I went there it wasn't. But it was easy to flunk out. [laughter]

Teiser: Was it easy to flunk out here too? Earlier, that is?

Dullea: Oh yes, sure. [referring to grading books] I have a few Fs in here, quite a few Fs.

Teiser: When you were teaching English and philosophy, was that your choice or someone else's choice of subjects?

Dullea: Father Feely, the dean of the faculties, made the choice. He tried to take into consideration our aptitudes and preferences. Of course I was supposed to be working in philosophy, but he also gave me a subject besides philosophy that I hadn't had any special preparation in, which was freshman composition, in English. He told me what a great deal of good it would do me, and how I'd enjoy it, and so on. [laughter] I listened to him and I didn't believe him, but I found out as I went along that he was right. I did enjoy it and I did get a great deal out of it. Freshman comp is a subject that can make you or break you, I think; you can do a great deal with it, or you can hate it and it becomes a chore. Now this was not Subject A, of course.

Teier: Not that bad.

Dullea: I taught that too, by the way. "Dumbbell English." We got some people that weren't really very well prepared and so we had to work with them. They flunked the Subject A exam, so we had to take care of them.

But the other course I loved. I gave them, I hope, a taste for poetry. I used some of our methods that we'd gone through in juniorate. I had them memorize poetry and recite it. Some of them remembered it!

I was downtown several years ago at a banquet, one of these philanthropic banquets or public-interest banquets; I think it was the National Conference of Christians and Jews.

##

Dullea: After the banquet, this black gentleman came up. I didn't recognize him at first, but he started our conversation by saying, "If you can keep your head when all about you are losing theirs and blaming it on you," and he went on with a few lines of [Kipling's] "If." He said, "Remember me? I'm Bill Rumford." And I said, "Yes, sure. William Byron Rumford. I remember you." And this was Bill Rumford of the Rumford Act, who lived in the East Bay. He's out of politics now, but I think his son is in; another Bill Rumford, maybe Jr., maybe the third--I'm not sure of his name.

But I've had that kind of experience. Now Bill Rumford didn't graduate from here, but he was here a year or so and then he finished at Berkeley.

Teiser: Did you have many black students then?

Dullea: Not too many. We had a few; we've always had black students here.

Teiser: And Orientals?

Dullea: We had a few Orientals, yes.

Teiser: Lots of people of Italian heritage.

Dullea: Italian and Irish. We had two big clubs on campus in those days. One was the Maraschi Society; it was named after the founder of USF, Father Anthony Maraschi. And the other was the Clana Eireann the Irish. They were friendly rivals of the Maraschi Society. There were enough Irish to have a club, and quite an active club; they had their activities, their socials.

Teiser: How did the hispanic name "Dons" come to be?

Dullea: The Dons came in as a name for our activities, especially for our sports. I think Father McGloin has that in his book.* I believe there was some unhappiness with the teams being called the Grey Fog. In those days, we were the Grey Fog. I'm not sure how accurate this is, but the story is that the Chamber of Commerce objected to this. [laughter] "Can't you get another name?"

Jack Rhode, sports editor of the college paper, was responsible for the name "the Dons", which had a nice ring to it and it had the historical connection with the Spanish founding of Yerba Buena, of San Francisco.

Teiser: And it was chosen despite the predominance of Italian and Irish students?

Dullea: Well, it's like the Fighting Irish at Notre Dame, with all the Polish names. And they're a French foundation, basically, their order is French.

Teier: With all its difficulties, and there surely must have been many during that period, did you enjoy teaching here that first time?

Dullea: I did very much, yes. Challenges are always fun, at least in retrospect. [laughs]

Teiser: Did you hope to come back?

Dullea: Yes, I loved the place. I hoped to come back.

I taught quite a few different courses. The freshman composition was a challenge, and I taught public speaking too. In the later days of my stay here, there were very few priests around who were teaching theology, so I taught a lot of theology, especially by arrangement.

Teiser: What do you mean "by arrangement"?

Dullea: By arrangement is when you see a student individually and you get him to read a couple of books, and he gives an account to you, and then you quiz him.

Teiser: Not in a regular class.

*op. cit. pp. 164-65.

Dullea: Not in a regular class, right. Not with a lecture. Private study. Supervised. I enjoyed that.

Besides the regular academic work we had a lot of extracurricular activities. I mentioned I was in charge of debating and dramatics. I was also the swim coach for a year. And I was what we used to call, quaintly, in those days, the "prefect" of the football players, lived in their boarding house with them for a time. There was a house right on the corner of Shrader and Fulton, where the freshmen players lived, a big old house, three stories. I guess there were about sixteen or so boarders in there, and I had a room there. I was supposed to see that they got in at night and got up in the morning for their classes.

I saw a few of them just the other night. I told you about the Don-Bronco-Gael dinner. It was a reunion of the football players from the three schools: USF, Santa Clara, and St. Mary's.*

Teiser: Did they look in pretty good shape?

Dullea: You know, that's forty years ago, and actually, they did. They did. They looked fine.

*The Dons were the USF football team; the Broncos those of the University of Santa Clara, and the Gaels those of St. Mary's College.

Alma College, 1944-1948

Teiser: After those initial three years at USF, you then went back to studying?

Dullea: Went back to studying, yes, for four years in the woods of Alma College. There was a little town called Alma. It's under water now because of Lexington Dam. You know Lexington Dam out of Los Gatos?

Teiser: Yes.

Dullea: There wasn't much to the town, just a post office, and a store, and a gas station.

Teiser: Not far from Holy City.

Dullea: Right. Off the old highway. Remember the two-lane highway that went there? It was about three miles from Holy City, towards Los Gatos.

Teiser: The discipline there, I suppose, was much less rigorous than it had been the last time you were in that part of the country.

Dullea: Right. [laughs] We were roughly just four miles away from the novitiate. Oh yes, it was different, though there was lots of study, lots of classes. But we were older, most of us. I was twenty-seven or twenty-eight when I started.

It was secluded. We didn't get out too much, except on Thursday, when we had hikes. It was very pleasant; I enjoyed it. I liked the study. It was a beautiful location. This was on the old Tevis estate. We bought this 1100-acre estate in 1934, I believe, after the death of Dr. Harry Tevis, from his estate. It was really a wonderful piece of property.* In those days, the theory was to put the theologians out in the woods. Most of our houses of study, I'd say, were rather remote from cities. With the exception of St. Louis, I guess.

There were pros and cons to this theory. Isolation sort of contributes to the ivory-tower approach. But most of us were involved in some little activities that would keep us alive. It was hard if you were a chemist or a physicist or a biologist; they

*See also p. 44.

Dullea: were sort of out of their field for four years. They could, say, keep up on reading, or some of them got out to meetings. I got out once a month to a philosophy meeting in San Francisco.

Now you might talk to another Jesuit of that period and he'd say it was terrible, because he was out of everything. But I thought theology was fascinating. I did a lot of reading. We had some activities too. Had a beautiful place to swim. A couple of lakes and a little plunge. And we could get down to the beach about once a week.

Teiser: Over at Santa Cruz?

Dullea: Santa Cruz, yes. So it was all in all very pleasant.

Teiser: You said that you had not been allowed to go home at all during your novitiate. Before you went up to Washington, did you go home for a period?

Dullea: We went home for one day. We had a visit for a day in San Francisco on our way up to Spokane. But most of the relatives came up there for visits. Things have all changed now; students get out quite a bit. But we stayed put, unless there'd be some reason or other to get out once in a while, as I indicated. On some job or other. Some probably managed to keep contact with the doctors or dentists. That sort of thing.

Curriculum and Library

Teiser: At Alma you studied philosophy?

Dullea: No. Theology. You had what they now call systematic theology, or dogmatic theology. You had the history of the church and patrology; those are two different subjects. Patrology is the study of the fathers, the early writers, the authorities. Augustine and people like that. Irenaeus, Ambrose. Then you had moral theology, and canon law, Scripture.

Teiser: Did you have a large library there?

Dullea: Yes, we had a very fine library. It wasn't large as compared to the Gleeson Library at USF in numbers of volumes, but it was a very specialized library. Father Sheerin was the librarian. Father Francis Sheerin. There were two Father Sheerins. He was Francis, Frank.

Dullea: In 1945, very soon after the war, he toured Europe. There were all kinds of opportunities in those days for buying books. Some libraries had been bombed, and before that the books were taken out. For a buyer of books, that was the time to go. He really did a tremendous service to both provinces, California and Oregon.

Teiser: But he was buying for the library at Alma?

Dullea: He was buying for the library at Alma, yes. It was an excellent library.

Teiser: Is Alma still operating?

Dullea: No. Alma was moved to Berkeley. It's now called the Jesuit School of Theology at Berkeley, the JSTB.

Teiser: And that library is there?

Dullea: Yes, the library went up there.

Teiser: What happened to that Alma property?

Dullea: The Alma property is still owned by the California province. Part of it is being rented. There's a little school down there, very small, one of these private schools, nondenominational. It's in the area right around where we were living. But we occupied only a very few acres of the whole property, which goes way up into the hills. In our fourth year, of course, we got out much more. We were ordained then. We were ordained after the third year. We were the fourth-year fathers, or the fourth-year dads, as they called us. So we were relatively big shots. And we got out, helping in the parishes, especially at Easter and Christmas.

Ordination

Teiser: Before your ordination, you had to take comprehensive examinations?

Dullea: Actually, before the end of the course we had to take them. Comprehensive examinations. The ordination didn't require that; it was the society's requirement.

Teiser: Your ordination was in '47, and you didn't finish your course till '48?

Dullea: Forty-eight. Right.

Teiser: Were you ordained here, at St. Mary's?

Dullea: St. Mary's Cathedral on Van Ness Avenue, the old one that burned down. The red-brick pile.

By '47 I had been in the society thirteen years, and we had two more years of training after that. There were thirty-two ordained in '47, from the two provinces; those are all Jesuits. Sometimes we'd have our own ordination. Sometimes they'd mix us with others; for instance, the diocesan priests or the Dominicans occasionally. It depended on the archbishop's schedule, when he was free. But I think thirty-one or thirty-two Jesuits were ordained that year, and I think I mentioned that they all, except for the ones that have died in the interim, are priests today. One of them left the order but joined a diocese. So we're kind of proud of that record.

Teiser: Did life change after you were ordained?

Dullea: Not too much. We still attended classes. Oh, it changed to a certain extent. Once you're ordained, there's a feeling of accomplishment, of having reached a goal. After you're ordained you're pointing more towards your ministry, working on sermons, working on retreats, that sort of thing.

Teiser: The next year, then, you had your examinations?

Dullea: Yes.

Teiser: Were they hard?

Dullea: Oh yes, they were hard. One of the exams was a two-hour oral, a review of philosophy and theology, and in Latin, with four examiners. That was not easy. You had to work hard to prepare it, because you didn't know what you'd be asked. They gave you what they called a sheet, which is a sheet of paper with the subjects that you will be expected to prepare. There were actually three different sheets that you drew from, each with different material, and you went in and took one out, a number out of a hat so to speak. You drew a three, one, or two. So that limited your preparation a little bit. But it still covered the seven years of study, I guess.

Teiser: Then you received your S.T.L.? What does S.T.L. mean?

Dullea: S.T.L. means Sacrae Theologiae Licentiatus; it's a license. It's like a master's. It's a master's in theology.

Port Townsend, 1948-1949

- Teiser: When you finished at Alma, you were then out into your career, is that right?
- Dullea: No, we had another year after that for the tertianship. Tertianship is a Jesuit term which means third probation. The first probation is your first twelve days of the novitiate, before you get your cassock. Second probation is your novitiate, the rest of the two years. The third probation is the tertianship when, after all your studies, you go back to the novitiate, in a sense.

See, up until that point, the studies have all been sort of intellectual. You know what I mean? This last period is the schola affectus, the school of the heart, where you go back and try to make sure you haven't lost the affective side, or the spiritual side, to reemphasize your prayer life. For instance, you make another long retreat; that's one of the big parts of the tertianship. The retreat lasts thirty days. We did that in the novitiate once, when we first entered. I don't know if I mentioned that before.

- Teiser: No, you didn't.
- Dullea: Didn't I? It was a long retreat of thirty days.
- Teiser: What do you not do when you're on retreat? Or is it easier to say what you do do?
- Dullea: You make the spiritual exercises of St. Ignatius. You make a retreat. You have meditations for three or four hours a day, plus silence, plus a lot of reading, reflection. You go into seclusion. You don't talk except on a break day. There's a break day after about seven days, and then there's a break day after about thirteen or fourteen more days. Then there's a break day after about four days or so. The last week is only about three days, a shorter period. A week is not to be taken in the sense of seven days; the exercises were broken up by Ignatius Loyola into four periods, called four weeks.

You don't talk outside of those three "break" days, breaking it up. Then you go out and take a hike or have a ball game or something. You do that again in tertianship; in fact, you do it right after you get there in most instances, certainly in ours.

Dullea: For the tertianship, we went up in August and we finished in June; it was about ten months long. We were up in Port Townsend, Washington. Do you know where Port Townsend is?

Teiser: Yes, I've been in Port Townsend. It was a nice little town when I was there. Was it when you were there?

Dullea: Yes. We were up on the hill. We didn't have much to do with the town. We were at Manresa Hall. Now it's a hotel and restaurant, mostly restaurant I guess. They remodeled it and apparently it's kind of regarded as quaint. We thought it was quaint too, I guess.

Teiser: Were those ten months, besides the retreat, were they mostly further study?

Dullea: Some study. Yes, we studied the documents of the Society very thoroughly, the constitutions, history. We had a gathering, an instruction, every day, every ordinary day, from the tertian instructor, a man we loved very much, Father Leo Martin, who had been our rector at Mount St. Michael's.

First Ministry Work

Dullea: We did some ministry on weekends, which we liked very much.

Teiser: Was this the first you'd had an opportunity to do that?

Dullea: No. We had had a whole summer of it after we got out of Alma in late May. I worked down in Reedley, out of Fresno, that summer.

Teiser: What did you do?

Dullea: I was helping the parish priest. And it was fairly primitive. It was a mixed parish, there were lots of Mexicans down there. But I loved it, it was good work.

Teiser: Was that your first experience working in a parish?

Dullea: Let me think. [pauses] We had little experiences, but that was my first exposure that long, as a steady diet for two months. Before that, weekends were the rule, in different places.

Teiser: If it had developed that you really enjoyed working in a parish, could you have turned your career toward that?

Dullea: Probably. We had, and still do have in the California province, quite a few parishes. I think there are about ten or twelve. So they were looking for parish priests too.

Maybe I ought to tell you a little bit about another thing that we did. Getting out on the weekends, we'd go to Seattle or Puyallup or Tacoma or Bremerton, or one of those places, or even Canada.

Besides that, part of the training of the tertianship was what they call a hospital duty, so we used to get out that way. Also, for six weeks of Lent, we'd help in a parish, usually. I drew St. Joseph's in San Jose.

Teiser: So you came back all the way down here?

Dullea: Came back here, yes. Six weeks. I enjoyed that, and I got some practice. I gave a Lenten course, as they called it in those days, every Wednesday night or every Friday night; I forget what night it was. That was the idea, six talks. You got your feet wet, so to speak.

In tertianship also, I gave my first eight-day retreat, to the brothers over at Mount St. Michael's where I'd spent three years; so it was a very pleasant homecoming. The hospital duty was interesting; that was a month, usually. That was tough duty. That was I guess the hardest physical duty I had had up to that point. I was in a hospital in Portland, St. Vincent's, and I was all by myself. The chaplain was away. That was his vacation time, so I took over.

Teiser: That was a big, gloomy, old red brick building.

Dullea: You remember it.

Teiser: Yes, I do. I grew up in Portland. Everybody in my family, when they got sick, went to St. Vincent's. Well, you had miles to walk.

Dullea: You know it. It was miles to walk. I guess it wasn't that big a hospital. It was probably 350 beds or so. It was fairly large.

Teiser: Spread out on the hill.

Dullea: Spread out. And you're on your feet a lot. You'd go to see a patient, you wouldn't sit down, usually.

Teiser: And you had to be on call day and night?

Dullea: I was on call at night. I got out twice, I think, that month. [chuckles] I was invited over to the bishop's place once for lunch, and I went some other place, I think.

It was an invaluable experience. We were not just thrown into the work, the priestly work, immediately. We sort of got inducted little by little. Right after ordination, we'd go out to help, but we couldn't preach in some places. We didn't have the faculties, as it was called in those days. Which was all right too. Later on, of course, we could. The theory was that we hadn't finished our theology yet; which was true, we hadn't. But most of us were older than most new priests. I was thirty when I was ordained, so I was dry behind the ears.

The Jesuit Curia, Rome, 1949-1954

Dullea: So that takes us up to the summer of '49.

Teiser: And then you were called to Rome.

Dullea: We were always interested in where we were going to be assigned. That's the first big assignment, you know. Up to that point, we could foresee where we were going; that was just routine, except a few of us got sent elsewhere for philosophy or theology. In our class, three of our class went to St. Louis for philosophy instead of Spokane, Mount St. Michael's. In fact, I was supposed to go there. The original assignment was that I was supposed to go to St. Louis, and then it was changed, because they wanted to send somebody to St. Louis who was specializing in something besides philosophy. So they sent a biologist.

As I was saying, while you were going through the course it was pretty evident where you were going next. But after the whole course, then you didn't know where you'd go; whether to a high school, to a college, to a parish. And you didn't know where in the California province you'd go; it could even be Arizona.

So it was with a great deal of interest that one day in San Jose I asked the provincial about my assignment. It was Lent, about March, and the assignments were due to come out very soon. I asked Father Joseph O'Brien, "Have you got any idea yet? Is it premature or is it improper to ask?" He said, "Well, I don't know how proper it is, but I'll tell you: You're going to Rome." And I said, "Oh, Rome."

They had told me previously that I would probably go to Rome after the regular course in theology to do additional studies in theology, to get a doctorate in theology, and I'd come back and teach at Alma. That was in the works.

##

Teiser: We lost a piece of tape. I asked you if Rome was your assignment because you'd been a good student, and you said, yes, you got pretty good grades.

Dullea: When Father O'Brien told me I was going to Rome, I naturally concluded, because of what had been said earlier, that that's what it was going to be. He then said, "But it's not to go to the Gregorian for your doctorate, it's to go to the Curia." (The headquarters.) I said, "Oh, the Curia." He said, "Well, Father Vincent McCormick"--who was the American Assistant General--"said

Dullea: that it's time California supplies a man for the general work for the order." We hadn't sent a man over in many years to help out in headquarters and we were due. All the American provinces had to contribute a certain amount of manpower, so Father O'Brien told me I was elected. That's how I learned about this.

Teiser: Of course you had Latin, so that gave you a language.

Dullea: I had Latin; I didn't have any Italian. So I had to study Italian that summer, which I did, sporadically. I was busy about other things. I went to Berlitz for a short time, not long. I read, studied the grammar, and so on.

Teiser: Of course with all that Latin, Italian wasn't that hard, was it?

Dullea: No, it wasn't, it wasn't.

Teiser: You had some French too?

Dullea: I had some French, yes. I had some Spanish. I worked in a Spanish parish in Reedley, and I'd studied Spanish at Mount St. Michael's. We had a Nicaraguan with us who used to run Spanish classes at Mount St. Michael's. That was an extra class that wasn't in the curriculum. It was given just because we were interested.

Teiser: So you couldn't have had such a hard time with Italian.

Dullea: Right.

Travels en Route to Rome

Dullea: There was this complication, though, on my way. I knew I wouldn't be able to get out of Rome very much once I got there, because that was the way of the Curia in those days. The students got out in the summer to move around Europe, but the Curia didn't; we were sort of stuck. So I was told, "See what you can on the way in."

I visited England, Ireland, France--that is, Paris and Lourdes--and Spain before I went on to Italy. The trouble was that in Spain I was living in Jesuit houses where they all spoke Spanish, and I was trying to learn Spanish, tried to converse and follow. I was there about two weeks, I guess. The Spanish knocked out of my head what little Italian I had, so when I went to Rome I sort of had to start over again.

Teiser: When you travel, do you stay in Jesuit houses?

Dullea: We have quite a network of houses, so it's very convenient. You write ahead and the "minister" of the house (second in command who attends to the details of the day-to-day running of a Jesuit house) usually has a room when you get there. And the price is right. It's the custom over there to just pay as you go. There's a daily pensione, an amount. But it was ridiculously low. In Spain I think it was eighty cents. There were lots of pesetas to one dollar, so the exchange was good for us.

Teiser: Did you have spending money?

Dullea: The order was liberal about giving us whatever we needed, especially on a trip like that.

Teiser: So you didn't have to draw on your family.

Dullea: Oh no. The Society supplies all of that.

Teiser: Can members of the Society inherit?

Dullea: No. Can't inherit.

Teiser: So you don't have outside income?

Dullea: No.

Teiser: But you have room and board, so to speak.

Dullea: Oh yes, we get our groceries, you know. We don't have to worry about it. What I mean is the order supplies us with what we need, which of course is a tremendous responsibility on superiors.

Teiser: I'm sure it's considered part of the education of a young man to travel, is it not?

Dullea: Right. Oh yes, I was told to see what I could. That was advice given me by superiors in the Society in California.

Teiser: How long did you travel then before you reached Rome?

Dullea: Not too long. Six weeks, something like that.

Teiser: Must have been exciting. It was the first time you'd been out of this country?

Dullea: Yes. Well, I'd been in Canada once, but that didn't count. Went over to Europe on the Queen Mary. That was quite an experience. I went with two other Jesuits from California: Father Joseph Farragher, who was rector at Alma later on, and Father Wilson Aldrich, who teaches here. They were both going over to study.

Duties as Regional Secretary

Teiser: Was it unusual for a man just beginning his career to be sent to Rome for that duty?

Dullea: No, not for this particular job. They usually got people who were young, just starting out. The job was called, in those days, substitute secretary, and now it's called regional secretary, which meant that you handled the correspondence for the American provinces. In those days there were eight provinces. Later they added two more. So you handled the correspondence that came in.

Teiser: Where were your headquarters?

Dullea: Borgo Santo Spirito, 5. It was just a block from the Vatican. It's the street next to Via Conciliazione. As you look at St. Peter's, it's on the left side.

Teiser: It must have been tremendously exciting to be in Rome.

Dullea: Oh, it was. It was. I really enjoyed it after the first two years, as I think I might have told you. [laughs] What I mean is, I enjoyed it from the beginning, but at first there were some difficult aspects; I didn't realize this until after two years, when I sort of crossed the cultural line. You wake up one morning and you feel at home all of a sudden. I don't mean I didn't enjoy the first two years, but there was the difficulty of the language, of the customs, of wearing the cassock, for instance, whenever you went out. Plus something else: If you just wore the cassock, you were relatively undressed; you weren't properly dressed. And we used to have to wear the ferraiuolo, or the cape, even in the hot weather. They used to have these very thin things they'd just sort of pin on their backs. Then the hat. Remember the old Roman hat looked sort of like a sombrero? That was a clerical hat.

Teiser: And you used to have to wear that.

Dullea: Sure, we wore that.

Teiser: So it was much more formal than California.

Dullea: Oh yes.

And the cuisine. In the beginning the breakfast was pretty meager. Coffee and bread. That was it. All you wanted, but that had to tide you over until one o'clock. And we got up at five, five-thirty maybe. But after a while you got used to that; it didn't bother you anymore.

Teiser: The work was not so demanding that you had to keep to it all the time?

Dullea: No, the work wasn't that demanding. The work would be sedentary. You'd be at your desk. You'd be reading letters.

This was kind of an interesting thing, I think. The letter would come in, frequently in English. In fact, usually in English; practically always. And you'd have to digest it, make a summary of it on a separate piece of paper, and you would put that in Latin. You'd take the English and put it into a Latin summary. It would be shorter, but you had to get the different points that were raised. Sometimes it wasn't easy, because they'd be talking about technical things for which there weren't Latin equivalents. You'd have to paraphrase it. I had four provinces in the beginning, four of the eight. There were two of us. Father Jim Naughton was my associate from Denver; he belonged to the Missouri province. We became great friends.

I came in September '49, and the following February, he became secretary general. So he was the boss of all these regional secretaries. That meant I was the only one for all the American provinces [laughs] for about eight months, I guess, till the replacement came. So that was interesting.

Teiser: And you lived in a community there?

Dullea: Lived in an international community of about 95 people. I think I counted six Americans in all. There were lots of Spaniards, not as many Italians as I had thought there would be, and Germans, French, English, Irish, Hungarians, Czechs, Bohemians, Latin Americans.

Teiser: It was particularly interesting to me, without having any such background, to see the great monuments of the Society of Jesus in Rome.

Dullea: Oh yes. That was a real thrill to visit the Gesu, and the tomb of St. Ignatius there, beautiful altar, lapis lazuli, remember? Next door was where the scholastics studied theology. That was the Gesu Scholasticate, and they still have Ignatius's rooms there--where he lived and died--pretty much the way they were.

Then the other churches too. The beautiful church of St. Ignatius, a few blocks over, where three Jesuit saints are buried: Bellarmine, Aloysius, and John Berchmans. And then the St. Stanislaus up on the Quirinale, right across from the Quirinale Palace. That was our first novitiate ever. That was the original Sant' Andrea. Sant' Andrea al Quirinale. Bernini built the church. It's a beautiful little church, right across the street from the Quirinale.

Teiser: I've never been able to get into it, never gotten there when it's open.

Dullea: It's often closed, that's right. But it's a little gem. If you ever go back there, you should see that. It's all done by Bernini, and it's really a showpiece. It's very popular for weddings. It's nice. It's clean and neat and small, and there's a park next to it.

Teiser: So your last two years in Rome, when you felt more at home, I suppose you roamed a little more widely?

Dullea: That was part of it. We could always get out. Work wasn't that onerous that we couldn't get out for a walk in the afternoon. That was routine. Usually we'd get out and just go somewhere; just walk around and see something that we were interested in.

Teiser: Did you ever get used to the early afternoon siesta?

Dullea: Very much so. That was one of the pleasant things. [chuckles]

By getting out we had a chance to see an awful lot. In the community we had a chance to be with an international group, to learn a lot about different countries, histories, and cultures. I found that fascinating; to learn different national traits, and how to deal with the various groups of people. They're all different, and yet, basically, they're all very human beings.

Teiser: Did you find a connection between that and returning to San Francisco, finally, and dealing with people of all cultural backgrounds?

Dullea: I guess that experience helped. I never reflected much on that, but I'm sure it helped in my own development. I have a great respect for people of other cultures. There's so much more there than meets the eye.

Teiser: Were there Orientals in the community in Rome in which you lived?

Dullea: I can't remember any, as a matter of fact. Of course, '49 was when the Communists took over in China. But we had lots of visitors, and I met Orientals that way. There were always lots of Jesuits coming through. They'd stop there and report to the General.

The Jesuit Hierarchy

Teiser: The General is the head?

Dullea: He's the head man. He's the one who appoints all the provincials in the different provinces.

Teiser: Does he report directly to the Pope?

Dullea: Yes. Right. He's responsible to nobody but the Pope. And everybody else in the order is responsible to him. He has what are called assistants, and that's really shorthand for assistant generals. The assistant generals have what they call an assistancy. An assistancy is a group of provinces. There's the American assistancy, the German assistancy, the English, the French, the Italian, the Indian, the African, and so on.

Teiser: I think the recent general resigned.

Dullea: Father Pedro Arrupe. He had a stroke and he's resigned. He will be replaced by an election.*

Teiser: Wasn't someone put in temporarily who was a surprise?

Dullea: Right. Father Dezza. Father Paolo Dezza was put in by the Pope as the temporary general; he's called a delegate. In my day, there was another general there, a Belgian by the name of Jean Baptist Janssens. He was elected in '46, I guess, as soon as they got over there after the war. Our previous general had died during the war,

*See page 167.

Dullea: and there was a temporary man in there until the war was over and we could get together to elect another one.

Teiser: Do I remember reading that the recent naming of the temporary head was something of an affront?

Dullea: Some took it that way, I think. I didn't personally. I thought it was a good move. That's worked out very well, I think. They've called a general congregation now for September, so things are getting back to the normal procedure.

Teiser: Will that include delegates from all over?

Dullea: Each of the provinces. The full provinces send three delegates, and the smaller provinces, called vice provinces, send one.

Teiser: And then there's a democratic election?

Dullea: Yes. They gather on the first of September.*

[Interview 4: February 22, 1983]##

Dullea: As I indicated, I liked Rome very much, especially after the first two years, which were years of adjusting. I liked it from the beginning, but there were difficult things in the first two years. Then I got to like it a great deal because the difficulties seemed to melt away. I felt very much at home with the language, and with the customs and the people, and so on. I adapted.

When you live in a foreign country for some time, there's a kind of an invisible line that you cross, I think. Others have said the same thing. You don't feel like a tourist anymore. You feel like one of the natives, and you walk around the streets and see all those tourists. And you're part of the local color. That's the feeling you get. So I felt very much at home in Rome from that point on.

Teiser: You're fluent in Italian now, I think.

Dullea: Well, I'm fluent in that I can say what I want. They detect that I am not a native-born Italian. [laughter] It's hard to lose an accent. I think the most satisfying experience I had was on the back of a bus one day in Rome. I got talking to some man standing there on the back with me. We exchanged a few thoughts, I guess

*See pages 167-172.

Dullea: for five or ten minutes on the way. As he was about to get off he said, "By the way, where are you from? Are you from Friuli?" And I said, "No, sono Americano." [laughter] I was delighted; he thought I was from the north, that I spoke a little bit different, but I was still an Italian. I took that as high praise. That's one of the big things that makes life easier, when you know the language. You can do all kinds of things that you couldn't before.

Special Events and Papal Audiences

Dullea: I had the privilege of being there at a good time [during the first stay in Rome] for getting in on Vatican things. It was the Holy Year, 1950. Then, twenty-five years later, I was there for the next one, in '75. There were all kinds of different ceremonies: canonizations, special events, the consistory where the Pope named all those cardinals, including Cardinal [James Francis] McIntyre. I think that consistory was around 1950.

There was also the dedication of the American College, the new American College--in 1953, I guess it was--when the Pope came. That was a rare thing for the Pope to come, to leave the Vatican in those days. He'd go out to Castel Gandolfo for his summer residence, but to go out for some other occasion was rare, and Pius XII did it when the American College was dedicated.

Pius XII was Eugenio Pacelli. I had the privilege of seeing him four different times in a small audience. In those days it was relatively easy. There were fewer people who visited Rome, especially in 1949, 1950. So we'd send in a request and get our friends involved in an audience, with up to maybe twenty-five or thirty people. That was called a baciomano, or kiss the hand, where he would come around to say hello and a few words to each person there. So I got to meet him four times that way.

Teiser: When you ask specially for an audience of that kind, do you have some particular subject in mind?

Dullea: No, these were people who just wanted to come and see the Pope, greet him, and so on. Other audiences might be comprised of people who had some definite business to transact, or they might represent some group--of surgeons, for instance--at a meeting in Rome, a convention or something.

Teiser: Would you ever have, say, a group of Americans, just United States people, meeting with him?

Dullea: Oh yes. I didn't happen to be in on one of those, but that happened frequently. A group from some city would come; Philadelphia, for instance, or San Francisco. The Pope always remembered San Francisco from his visit here. He visited here when he was a cardinal, and he was up on Lone Mountain, I remember. Nineteen thirty-six. He blessed the newly completed Bay Bridge, I remember. When you'd say you were from San Francisco, he would say, "Oh, a beautiful city, a beautiful city." Of course that would make all San Franciscans feel pretty good.

Teiser: Was he bilingual? Trilingual?

Dullea: He spoke English. He spoke it with a heavy accent, but he could put across his thoughts in English. And German, of course. He spent many years in Germany as a papal legate, I guess. I forget the exact title; it's equivalent to ambassador from the Holy See. And he also spoke French; he handled that and Spanish quite well.

So anyway, it was a pleasant time there.

Teiser: Did you work hard? You said you had long hours.

Dullea: We worked pretty constantly; that is, it was a job that tied you down pretty much. We didn't get to travel very much. There was work every day, but usually most days you could get out for an hour or so for a walk, in the afternoon, to visit, usually, one of the historic spots. Or just to walk around and look at the Italians there. They put on a show, though they don't mean to. [interviewer laughs] Interesting people. Especially at carnival time, Mardi Gras time, with the kids all dressed up in their costumes.

Teiser: And Christmas?

Dullea: Christmas, not as much. Carnivale was the big thing, the days from Sunday to Tuesday of that week. It would be just before Ash Wednesday.

Teiser: Was it still the custom on New Year's Day to toss things out of windows?

Dullea: Yes, it was. I guess it still is. You had to be careful where you walked on New Year's Eve at midnight, because anything would come out of the window: old furniture, old bathroom fixtures, porcelain of all kinds. Yes, the street sweepers had quite a job the next morning.

Teiser: You said you stayed in Rome longer that first time than you thought you were going to originally?

Dullea: Originally, I thought I'd be there for a couple of years doing a doctorate, or studying. When the provincial told me that I was going on this other job as secretary, I asked him how long I'd stay and he said "I don't think it will be more than four or five years."

##

Dullea: I guess my face fell a little bit. I was surprised at that. He said--to cheer me up, I presume--"Well, one thing, you won't have any trouble with the language." I said, "What do you mean by that?" And he said, "Well, didn't you speak it at home?" I had to laugh at that. He apparently thought I was Italian. [laughter]

Teiser: How could he make Dullea into an Italian name? [laughs]

Dullea: I don't know, I don't know. The Italians used to pronounce it their own way: Dullea [pronounces it Doolayeah]; they pronounce all the vowels, of course.

First Experience in Administration

Teiser: Did you do some administrative work in Rome?

Dullea: Come to think of it, yes. For the first time in I don't know how long, we had what we call a visitation of the headquarters, where a sort of inspector comes in and talks to everybody in the whole community, and wants to know how things are going. He's somebody who's from the outside. As a result of that visitation, they made some changes.

Up to that time the assistant general for Italy had been automatically superior of the house. In his capacity as assistant general he was primarily a consultant, and in his capacity as superior of the house he was an administrator, but these two functions didn't always go together happily in the same man. So they decided to change that arrangement and appoint somebody else besides the assistant general for Italy as the superior of the house. At the same time they also decided to appoint somebody else the treasurer of the house, rather than the one who was the treasurer of the whole Society, which had been the arrangement.

So one fine morning after this visitation, Father General called me down to his office, Father John Baptist Janssens. He said, "You know we're going to make a change and we want to appoint an economo" (in those days they used the term economo), "treasurer

- Dullea: of the house." He said, "I want you to be the treasurer of the house." I said, "Father General, I've never done anything like that." And he said, "But I want you to be treasurer!" [laughs] So I said, "Yes, Father General, of course." So I was treasurer of the house for about the last couple of years.
- Teiser: Who did you say the Father General was?
- Dullea: Janssens. He was a Belgian, a Flemish Belgian.
- Teiser: The Father General is the head of the entire Society of Jesus, is that right?
- Dullea: Right. He appoints all the superiors, above a certain rank.
- Teiser: Did you, then, start to keep books?
- Dullea: I had a very able assistant, a brother who really ran things. They'd allow us a certain sum of lire every month to run the house, and we were supposed to stay within that budget. He kept the books; I supervised them.
- Teiser: Did you have to make decisions like spending less on grapefruit and more on Wheaties?
- Dullea: No, not too much. There was another man who took care of that sort of thing; that was the job of the minister of the house. The minister runs the household and the economo is the money man. The economo lets the minister know how much money there is to spend. It wasn't much of a job; I don't want to exaggerate.
- Teiser: But it was administrative?
- Dullea: Oh yes. It gave me a sense of some of the problems an administrator faces.
- Teiser: I ask this, Father Dullea, because I'm told that you are an excellent administrator. So I was searching in your career for the beginnings of your experience in administration.
- Dullea: The experience I had there for five years was very helpful, although it was vicarious. We were in a position, we secretaries there, to see the reports that came in from the different colleges and high schools in the United States, and to see how this or that rector or president was doing. And if he was doing well, then why was he doing well? Or if he didn't happen to be doing so well, then why? So you had a gallery, a ringside seat. You were where the action is, really. So I had a big advantage that way.

Dullea: The man that I worked with most was Father Vincent McCormick, who was a very wise and experienced man. He used to talk quite a bit about problems of administration in the United States. Vincent McCormick was an extraordinary person who had been rector of the Gregorian University. That was the first time, and I guess the last time, an American had ever been rector of that 400-year-old institution. He was there all during the war. He stayed, during the war. He was an advisor to the Pope; he was quite close to Eugenio Pacelli, Pius XII.

So if you kept your ears open, you could pick up an awful lot. I was there five years, and then it was nice to be relieved of the job. I was ready to come home after five years. I hadn't been home at all for five years. So it was nice to see the good old US of A. Came back on a Holland American line ship. Took seven days. It was a long seven days, I must admit. When you're going to a place, I think it's different. When you're coming home, you'd like to get it over with.

The Novitiate, Los Gatos, 1954-1955

Teiser: What did you think you'd be doing when you came home then? Did you anticipate anything in particular?

Dullea: No, I didn't. I was at the disposition of the provincial. He sent me to Los Gatos, the novitiate.

Teiser: This is 1954.

Dullea: Nineteen fifty-four, right. I think possibly he had in mind that maybe I would be master of the novices, train the novices. So I was assistant to the master of novices. I think there might have been some question about the incumbent's health, but he got along pretty well that year. So he wasn't changed; I was changed. I went from the novitiate over to Bellarmine College Preparatory.

But about the novitiate, that was an interesting job. Nobody holds that too long in our order. It's a difficult job in a way. You haven't got really anything to say about policy, and you're teaching, in those days at least.

Teiser: You taught Latin there?

Dullea: And public speaking, yes; I guess that was it. And I gave a class in theology, as it was called then. It was all pleasant enough. I got to meet a lot of fine young men.

Teiser: And of course you'd been there yourself before.

Dullea: I had begun twenty years before, and I was there four years, so it had been sixteen years since I was there.

Teiser: In that twenty years, had the type of young men who became novices changed?

Dullea: Yes, there were changes in the type of men that were coming in, somewhat. I noticed psychological problems more than we had.

Teiser: Why do you think that was?

Dullea: Emotional problems, stress problems. I don't know why. I think they found the life more difficult. The training itself hadn't changed much, so it was mainly putting these young men into that kind of a situation.

Teiser: Do you think it was possibly because at home they had been given less discipline than the men of your generation had?

Dullea: That's quite possible, yes. They probably weren't as ready for it as we were.

Teiser: Were some of them war veterans?

Dullea: Yes, a few of them. Of course this was after Korea. This was '54, so they weren't World War II veterans so much as Korean veterans.

Teiser: Was there a higher rate of attrition than in your time?

Dullea: I think there was. I never made a real study of it. There was certainly a higher attrition rate if you start from the day they entered Los Gatos and follow their whole career, not just the first two years. There were more dropouts among that group than there were in our time.

Teiser: It was partly due to unsettled times?

Dullea: I think so, yes. The Society was changing; had changed.

Teiser: Everywhere, not just here.

Dullea: Right.

Teiser: As assistant to the master of novices, did you have some administrative duties?

Dullea: There wasn't much administration really in the novitiate.

Bellarmino College Preparatory, 1955-1958

Teiser: By the time you became rector of Bellarmine, however, you had had administrative experience.

Dullea: Yes, I could begin without getting my hands dirty, so to speak.
[laughter]

Teiser: Had Bellarmine's papers passed through your hands in Rome?

Dullea: Yes. Reports. The rectors would send over semiannual reports on how things were.

Teiser: Was Bellarmine, in effect, the prep school for the University of Santa Clara? The way St. Ignatius was for USF?

Dullea: That's right. Yes. Bellarmine was at one time part and parcel of Santa Clara University. It was the prep branch, so to speak, or the prep division. Then the combined campus got pretty crowded; this was before the university had been enlarged. I don't know if you're familiar with the geography, but they've gone across The Alameda now. They didn't have that property before, or if they did they didn't use it, at any rate. But I don't think they had it.

So they moved the preps out, about a mile and half away, to Emory and Elm Streets, which was the old campus of the College of the Pacific. COP. Now UOP [University of the Pacific]. COP had moved out I think in 1926, or thereabouts. Anyway, before Bellarmine moved here.

Santa Clara University High School was Bellarmine's original name and they kept that for a year after moving, I believe. Then it was changed to Bellarmine Prep, or Bellarmine College Preparatory School. They used the old buildings of COP, and there was a railroad station right at the edge of the campus--the College Park Station--left over from the old days when College of the Pacific was there.

Teiser: How many boys were at Bellarmine when you went there?

Dullea: About 800.

Teiser: So it was big.

Dullea: Yes, it was a fairly big school. It had the feature also of being a boarding school. I think the top number in my time there was 236 boarders.

Teiser: Do I remember correctly that some of those boarders were kids whose families didn't quite know what to do with them?

Dullea: There were a few of those. But we got such a large number of boarders because in those days a lot of the small towns didn't have Catholic schools of any kind, and the parents wanted them to get a Catholic schooling, at least for part of their career. So we got them a lot from outside the Santa Clara-San Jose area.

We also got a lot of Peninsula boys that were commuters on the SP train. They came down from as far north as San Mateo, I guess.

Teiser: Did you have strict standards of entrance?

Dullea: They had to take an entrance examination way back in those days, yes.

In those days we were the only Catholic boys' school around there. St. Francis, in Mountain View, was not established yet. It came in while I was there. And Mitty, which is down in San Jose, wasn't in existence.

When I was at Bellarmine, those were the growth years in the Santa Clara Valley. It was the start of the growth years. So we had many more applicants than we could take care of.

Teiser: And it was college preparatory?

Dullea: I guess they gave it that name to make sure everybody understood what it was.

Teiser: Were your students still aiming for Santa Clara University, or did a lot of them go elsewhere?

Dullea: I'd say more went to Santa Clara than anyplace else; there was still that natural tie. But quite a few came up here to USF.

Bellarmino was sort of a rounded school. They had a good rounded program; they had not only academics but a lot of activities as well. Part of that was for the boarders, to keep them busy. Twenty-four hours a day on one campus of seventeen acres, you had to have a lot of things going. A lot of sports, a lot of debating, dramatics, that sort of thing. One of the

Dullea: scholastics even started what he called the Hobby Lobby, where the kids did carpentry work and made little things and took part in all kinds of arts and crafts.

We were very good in sports. Especially in football; these big farm kids were tough. I guess in those days we weren't in any leagues.

Teiser: Who did you play then?

Dullea: We played one or two of the local schools--James Lick was a big game, I remember, every year. Watsonville, Salinas, Santa Cruz, Berkeley. Once in a while St. Ignatius. Then later on, when St. Francis got going, we played St. Francis; that was a natural rival.

Teiser: During the years you were rector-president there, '55 to '58, were there any innovations? Did things change? Did you change them?

Dullea: We made some improvements in the physical plan. We put up classroom buildings. Father Gerald Sugrue had started the building program with the start of a new classroom building on the ranch-style, single-story idea.

Father Sugrue was rector-president immediately preceding Father Tom Cosgrave, and Father Cosgrave immediately preceded me. Father Cosgrave did a great deal too. He built a new Jesuit residence, which was a boon. The Jesuits used to live in an old beat-up building which subsequently they sawed in half and carted half of it off to what was called, I believe, Frontier Village out on Monterey Road; it was kind of a frontier-town exhibit. That's what they lived in before the new building.

Teiser: So by the time you got there, you had more comfortable quarters.

Dullea: Right. But we lacked some classrooms and we lacked labs--physics labs, chemistry labs--and we lacked the library too. Those went up in my time. And we also put in some tennis courts.

But the academic program was pretty much the same. We kept emphasizing public speaking and debating. Won a lot of prizes in the forensic league; the high school forensic league is what they call it, I believe.

Teiser: You were rector-president, so you had a double role there.

Dullea: Right. I handled the Mothers' Guild and the Fathers' Club, all that sort of thing, and did fundraising, lots of fundraising.

Teiser: Did you have to do the fundraising for those buildings?

Dullea: Yes, oh yes. A very fine gentleman by the name of Sam Liccardo and I used to hit the road and visit parents. We didn't have an outside counsel or fundraising organization; we did it ourselves. He was a remarkable person. He knew how to explain things.

Teiser: He was a layman?

Dullea: He was a layman, yes. And he did this for Father Cosgrave, for myself, and for four or five of my successors. He was an extraordinarily devoted gentleman who was a genius at this sort of thing.

Teiser: Wonderful to have a volunteer.

Dullea: Yes, he was a volunteer. We'd go off on trips, two-day trips, or sometimes just go one evening to the people on the Peninsula or in the Santa Clara-San Jose area.

We developed a style; we were a team, you know. But he kept that up for a long time. Finally, when they built a new building down at Bellarmine, which was kind of a student center and a dining room, they called it the Liccardo Center. So that's still there, named after Sam Liccardo.

Teiser: When you came here to the University of San Francisco, things were not that easy, I suppose. You couldn't just go out with one person.

Dullea: Right. We had a regular office of development.

Teiser: Was three years about what you intended to spend at Bellarmine?

Dullea: No. Often a rector stays at a place like that six years.

University of San Francisco, 1958-1969

Dullea: I was moved up here as rector in '58. Father Tobin's time was up, here at USF. Father [William] Tobin had been rector here six years or so. After six years, you have to be moved if you're a rector. (A president, however, can stay in for as long as is necessary, or his service is useful.)

Teiser: Do you think someone had in mind that you would be named rector here after Bellarmine, that you were in training down there for the rectorship of the University of San Francisco?

Dullea: I really couldn't say that. In the order they give somebody a chance at a job and see how he does, and then decide where he goes next. I don't think that was in mind before.

Teiser: Becoming rector of the University of San Francisco, was that quite a jump from the secondary school?

Dullea: Of course it was quite a bit different. Up here I noticed that the administrators were quite competent. I felt a great confidence in the people that were around me up here. I think a rector in the high school has to carry much more on his own shoulders all by himself.

Here I was the rector. That was an interesting situation because the president of the university was John F. X. Connolly, and I was the rector. He was the man that had the day-to-day operation of the university. But something that people didn't know, or at least didn't reflect on, was that he reported to me. And the board of trustees. I was chairman of the board of trustees.

Teiser: From the beginning?

Dullea: Yes.

Teiser: He reported to you as rector, or he reported to you as chairman of the board of trustees. or both?

Dullea: It was really both, I guess. He had been given delegated authority to run the university, which he did.

Teiser: But the rector is in charge of all the members of the community, in effect?

Dullea: In those days, the works. Today it's different.

Teiser: What do you mean by "the works"?

Dullea: What work they're engaged in. In this case, university work. So there's a kind of a supervision over the university work that lay with the rector. In other words, I was kind of the final court of appeals. Now this is a very difficult situation for a president, as you might imagine. But Father Connolly and I got along very well. We were good friends, were only a year apart in school. We'd known each other for years and years. So it worked, the system worked all right. A lot depended on the individuals.

Teiser: Can you describe the board of trustees at that time? I think it's a little different now, is it?

Dullea: Right. The board of trustees at that time was composed entirely of Jesuits. It was a small board. I think there were about ten--if that--all Jesuits. This was for legal purposes. They were technically the governing board.

Now we had another board, of laymen, in those days, called the board of regents, regent being an honorary title, basically. But the president and the rector relied a great deal on the regents. They were eminent people. They were presidents of corporations, they were leaders of the city.

By law, the board of trustees is the responsible group for any university, whether you call them trustees or regents or whatever. But they didn't have to work very hard. The president ran the university, basically, and they trusted him.

Teiser: As chairman, then, what did you do?

Dullea: I presided at the meetings. If there was some pending matter that came up--such as putting up a building, such as going into hock to the government for these dormitories that we put up--I had to give my okay.

Teiser: What about matters of policy?

Dullea: The board would get involved in matters of policy only if there'd be any question; for example, radically altering the curriculum, or something like that.

Teiser: It would go to the board then?

Dullea: It would go to the board, sure. Or incurring debts; that would be the typical example. That's why I gave you the example of putting up a new building.

##

Teiser: During the time that you were rector and chairman, and before you became president, you were teaching theology too?

Dullea: Right. I was, yes. I taught a basic course called Introductory Theology. in the evening school.

Teiser: Wasn't there an addition to Phelan Hall completed that had been started before you came?

Dullea: The wing that goes north and south was added in those days when I was rector. That added I think about 200 beds. The wing is five stories. The top floor was added later.

Teiser: How many people will it house now?

Dullea: Probably about 350, but they've encroached a bit on the living space with offices. I haven't got the exact figures at my fingertips.

Teiser: Then the gymnasium was dedicated shortly after, in 1958.

Dullea: Well, two buildings were finished and dedicated at that time: the faculty residence (Xavier Hall) and the gym. They were under construction at the same time, and the gym was finished a little bit sooner.

I didn't have anything to do with those buildings, really. When I came on August 15, 1958, those buildings were already under construction. It took a long time to build some of those buildings.

Teiser: You had to be in on their dedication and all that, I suppose.

Dullea: Yes. And that was a big day when we moved into Xavier Hall. It was May the 7th, 1959, when we moved out of the barracks and Welch Hall, the old faculty house, into Xavier Hall.

Separation of St. Ignatius High School, 1959

Dullea: Another thing I should mention, I was also rector of St. Ignatius High School when I first came, until it was separated. It was separated April the 1st, 1959. But those months from August '58 to April '59, it was all one administration.

Teiser: You were really dropped into a complicated job.

Dullea: I was kept out of mischief. It was a bigger job, let's say. You asked me that question: Was it a bigger job than at Bellarmine? Yes, it was. [laughs]

Teiser: How did it happen that they separated St. Ignatius?

Dullea: The high school, as other high schools have in the past, figured that they were sort of second-class citizens, which was a natural feeling. I sympathize with it. Then they had their own house, which was an old faculty house. It was later called Welch Hall. I guess beginning in my time we started to put names on all these buildings. We didn't have names before. The Liberal Arts Building became Champion Hall. I guess Gleeson Library had a name on it from the beginning, though. It was named in honor of Father Richard Gleeson. Then when the new buildings went up, the name went to the donor, normally. However, Memorial Gym was a memorial in honor of the alumni who were killed in the war. Alumni Memorial is the full name.

Anyway, how did St. Ignatius come to separate? A high school is a fairly important organization and it wants its own identity. That's basically the reason, and it's justifiable. They, of course, had their own building down there, across Parker Avenue, facing Stanyan Street, and they had their own gym and their own field. And they had their own faculty house, next to the church.

Then later on they felt they didn't have enough room, and so they began looking around for another site. That was a very interesting time. I was rector during the time when we separated the assets of the two institutions. We were all one, and then on April '59, we became two. In the months that followed, we separated out wills and what scholarship funds belonged to the high school, what to the college, and so on.

There were lots of problems. We, naturally, couldn't agree on a number of things. This is a good example: When they finally moved out, the question was, "What happens to the land that's being vacated?" We wanted to buy it, of course. It would be a purchase, not a gift. So we had a question about how much. Of course they were extolling the virtues of the building while we were running them down a bit [laughter], saying it was an old building, et cetera, et cetera.

The way it was solved was three people were appointed-- neutrals--and both sides submitted appraisals from real estate people. Finally a price was determined. So it was an arm's length transaction. It cost us \$2.1 million, I think, for those 6.1 acres. It was worth it, but that was about the price that they paid for where they are now, which is bigger.

Teiser: They're located further out, on 37th Avenue.

Dullea: Further out, yes.

Teiser: They moved in '69, I believe, didn't they?

Dullea: I think that's right, yes. They have a beautiful plant out there, so it's going very well.

Teiser: Then you proceeded to use their buildings here.

Dullea: Yes, we call them Loyola Hall and Loyola Gym.

Fund Raising

Teiser: In 1955, you had a centennial celebration followed by a fund drive, a centennial of the Jesuits in San Francisco.

Dullea: We called it the Second-Century Fund. The Second-Century Fund was a fundraising drive. We were by then in the second century, and that's what we labeled the fund. And it was for a couple of buildings.

Teiser: I remember you hired a man named Jordan.

Dullea: Tom Jordan. He was the first lay vice-president of the University of San Francisco. We made him vice-president in charge of development after he'd been here a couple of years as director of development.

Teiser: So that was really professional fundraising in effect, was it not?

Dullea: Right. He was a professional fundraiser with quite a bit of experience before he came to us. He worked at St. Louis U and on diocesan fund drives, hospital fund drives, and so on. He was employed by the professional firms for a number of years.

Teiser: Mostly Catholic?

Dullea: Mostly; not only, though.

Teiser: So that was a good deal different from just you and one lay person going out to raise funds for Bellarmine.

Dullea: Right. It was a bigger operation. We had more people involved. We had the board of regents involved in that way.

One of the things that happened in that period though, while I was rector and not president, was the decoration of St. Ignatius Church, which we're very happy about. That church was finished structurally in 1914, but it wasn't finished cosmetically or

Dullea: internally with decoration. They had run out of funds, you see, so there was no finish to the church, internally. It was white plaster. It was all white, and by my time it was grey with dust. So we thought we really ought to do something about that. (At one point they had added stained glass windows; before that there was just the plain amber.)

So we took bids. I think four different firms submitted them. The one that we liked best of all was Conrad Schmitt Studios from Milwaukee. Before Father Cosgrave and I opened up the bid, we said, "We like this design, but I'm sure we can't afford it." Actually it turned out to be lower than at least one of the others. In fact, it might have been the lowest. They wanted to get out here so they could use this as kind of a showcase to get other jobs in the area. I think they did a beautiful job. It's all gold leaf. That's real gold leaf; it's not gilt.

At that time we also put carpet in. We redid the pews, did the electrical system all over again, and the acoustics.

Teiser: The acoustics are very good now.

Dullea: Yes. We had an acoustical engineer in, and his tests showed that there were nine seconds of reverberations from the human voice. So they dampened a lot of that.

Teiser: How did you find funds for that?

Dullea: For some time they'd taken up a collection, a second collection, for the church improvement fund, and we took it out of that. They weren't university funds; they were funds from the congregation.

Teiser: Who comprises the congregation of St. Ignatius?

Dullea: It's a mixed group. They come from all over. We're not a parish, you see. We haven't got parish limits. So it's something I guess like a national church in a sense, where you come from different places. Students of course, they come. And neighborhood people; a lot of the people in the neighborhood use it, although they're in another parish. But we don't see that much trouble anymore about crossing parish lines. There's a great deal more freedom now in that. Sometimes the pastors used to complain, if people always went to St. Ignatius and not ever to their church.

Teiser: I've been there occasionally and I've noticed a very miscellaneous congregation, people of all kinds.

Dullea: All races. A lot of Filipinos seem to like it. Orientals. A few blacks.

The Sutro Library

Teiser: The Sutro Library moved onto the campus in '59. Was it as much of a headache to get it as it was to get rid of it?

Dullea: That's an interesting question. It was kind of a struggle, I guess, to get it. Father [William J.] Monihan and Father Callahan were very strong for it. At that time Father Frank (Francis) Callahan was vice-president for development. (Tom Jordan was working with him.) Father Callahan was very interested and pushed it, along with Father Bill [Monihan], for the obvious cultural advantages it would bring to the university, as well as being a kind of feather in our caps, having a library like that on campus. It would also be a resource for some master's theses; we didn't give the doctorate in history. Those were the basic arguments then.

San Francisco State was interested in it, but I don't know who else. I think it was mostly State that was the competition. I'm hazy on this, but I think we offered the library better facilities. And in fact, they were very good facilities. I think it was 18,000 square feet. For one dollar a year! You know that the price is right. That went on for twenty years.

It's too bad that we couldn't keep it up, but we need the space so much for ourselves now. We just can't afford that kind of beneficence. We had to balance the pros and the cons. The library wasn't used as much as we thought it would be by our own people, but more by people that came in. I don't know where it's going now, do you?

Teiser: I think to the San Francisco State campus.

Dullea: I'm glad it will be around so we can go out there and use it if we have to. It has to stay, by terms of the grant, in San Francisco.

Teiser: In 1960 USF gave Governor Brown an honorary degree.

Dullea: Pat personally knew a lot of the Jesuits here and has always been friendly to the university. Because of that and because he was a governor of the state, we thought it appropriate. He gave a nice talk.

Teiser: What degree did you give him?

Dullea: In those days, we mostly gave the doctor of laws, I think. L.L.D.

Community Outreach Programs##

[Interview 5: March 7, 1983]

Teiser: I would like to ask you about SWAP, the Student Western Addition Project, and you have just looked it up.

Dullea: I've run across it here in the USF annual of 1966, The Don. It has a little account of it which I think is interesting. The SWAP meant the Student Western Addition Project. The Western Addition seemed to be the focus of most of their activities because it presented the greatest need as perceived then. SWAP was the largest campus organization at that time, according to the annual, with over 200 members in six different fields of action. The six fields were tutorial, recreational, study hall, geriatrics, mentally retarded, and youth-for-service programs. The tutorial was especially for helping grammar school kids do their homework. They had a one-on-one, or one-on-two relationship with the kids to tutor them when they were having trouble in school. Study hall was more of the same tutorial sort of thing.

Teiser: We should explain perhaps, on the tape, that San Francisco's Western Addition was then and still is, to some extent, an extremely low-income area.

Dullea: Yes, it was low income, and still is. It's predominantly black. So it was in need of this sort of activity. The students got a lot out of it and the people they were working with seemed to get a lot out of it too.

Teiser: I have read elsewhere that the SWAP program went from 1962 to '69. I don't know why it ended.

Dullea: I'm not sure. Maybe the situation had changed.

Teiser: I think redevelopment of part of the Western Addition started at some time, and perhaps changed the character somewhat.

Dullea: Of the neighborhood. Quite possibly.

Actually, the students are doing that sort of thing today, but not under the name of SWAP. They're all over the city with other similar activities. Laguna Honda Home, for example, at Laguna Honda Hospital. And I think they're working at Juvenile Hall, that

Dullea: sort of thing. That's called Outreach. It's the Outreach Program of campus ministry. It's run by campus ministry. So we can say the same kind of activity exists but not under the same formula.

Teiser: Would you explain what campus ministry is?

Dullea: Campus ministry is really a fancy name for chaplain. In the old days we called campus ministers chaplains. They were mostly Jesuits; mostly priests. Now they've broadened the concept, and lay people are involved in campus ministry. It's basically involved with spiritual and public-interest issues, let's say. For instance, they're running a blood bank right now. Maybe you've seen the truck.

Teiser: Yes, I saw it.

Dullea: That's under campus ministry. Any kind of public service. So they take on the outreach as well as doing the traditionally spiritual ministries to the student body. It's ministry to the student body but also to the city at large, the community at large. Its activities include retreats, missions, spiritual guidance and direction, counseling on an individual basis, that sort of thing.

Teiser: How many people are involved in it now?

Dullea: There's a director, Father Peter Neeley; there's a secretary; and then there are five other people. So there are seven involved. Plus now we have two Jesuit novices that are temporarily involved for a couple of months.

Ecumenism

Dullea: We have a little room that is popularly known as a mosque, which is on the ground floor of St. Ignatius Church, underneath the main floor, and is devoted to the Muslim prayer services. You can hear the chants if you walk by there at certain hours of the day. It's a rather unusual sound. People don't know what it is, but that's the leader calling the people to prayer.

Teiser: This truly is an ecumenical campus, is it not?

Dullea: Yes, it's really developed that way. We have lots of foreign students, and many of them are from Moslem countries, as well as all kinds of places. They come from the Mideast, and Indonesia is sending quite a few nowadays.

Teiser: The idea of ecumenism was, I believe, brought forward forcibly under Pope John XXIII, wasn't it?

Dullea: Actually, it was talked about more during his time, but the organizational part had started before him. Cardinal Augustine Bea was put in charge of a bureau in Rome that had been set up to promote ecumenism. This was before the reign of Pope John XXIII; in fact, before the reign of Pope Paul VI.

Teiser: Did that then have a direct effect upon an organization like this?

Dullea: Kind of a filter-down theory, like Reaganomics?

Teiser: Yes. [laughs]

Dullea: Well, I think it did. Certainly it did. I think we were quite ecumenical here in a fundamental sense before that, though. We've always had non-Catholics here, a certain number of Jewish people, and I guess even a few Moslems, though not too many. But we were outreaching in that sense, or open. Actually, to be honest, I don't think we reached out and recruited. We just were open to them when they came. That would be the honest way to put it, I think.

Our foreign students seem mainly to have just come in recent years. And nowadays we have a Baptist Student Union, an organization on campus that has its own activities.

Teiser: Would you have had that before this move toward ecumenism?

Dullea: Probably not. We didn't have as many Baptists, for one thing, to justify it. The few people we had were scattered; they weren't thinking of organizing. But now they're here in sufficient numbers to have a group of their own.

Teiser: Do you think the impetus for non-Catholics to attend school here came from within the university or from the community at large, which realized that the Catholic Church had institutions which were open to all?

Dullea: I think it was probably both. There was kind of a complementarity there; the outsiders felt that this was a place where they could feel at home, and we welcomed them when they came.

The Student Movement of the 1960s

Teiser: In regard to the student movement during the 1960s, the climate of the student body on this campus was quieter than, for instance, UC Berkeley, as I understand it. You were president of USF from 1964 to 1969, so you must have had a close observation post. The SWAP program, I believe you said, was a channeling of student energy.

Dullea: It wasn't, as far as I know, consciously designed for that purpose; that was the result. I think the result was the students were pretty occupied with constructive activities. That's not to say there was no unrest on the campus. There were moments when we felt sort of threatened, when the administration felt a bit threatened.

Some of the speakers brought to the campus in those days were rather rabble-rousing. But our philosophy was: Well, let the students hear them; they don't have to agree with them. Eldridge Cleaver came here, for example. He spoke under the guise of a class. It wasn't technically a public lecture, but it was a class in sociology. The word got around though, and the class was moved to the auditorium.

Teiser: He was giving just one session of the class--

Dullea: He was giving a harangue, that's what it turned out to be.

We didn't have, at that time--at least when I was here--any acts of violence. At one stage we were threatened; at least we perceived it as a threat. It was on the occasion of Black Student Week. We had a Black Student Organization, the BSO, I believe. The Black Panthers had talked to them and wanted to bring a speaker onto the campus whose name was Ron Katanga.

Ron Katanga was the head of another militant black organization called US. I don't know what the letters stood for, but I'm pretty sure that was the title. The problem was that the Panthers and the US group were mortal enemies, and a short time before there had been a fracas down in the Los Angeles area between the two groups. I think it was at UCLA, but I'm not sure; it was some campus down there anyway. How it ended up was that two Black Panthers were killed by the US people.

The BSO wanted to bring the leader of the US group, Ron Katanga, here as part of the festivities of black student awareness. Our vice-president for student affairs, Father Bob Sunderland, said no, we didn't think it would be prudent, given the history of this organization. They were apparently a violent organization.

Dullea: So the BSO tried elsewhere. They tried the Park and Recreation commission of the city. They wanted to have their meeting in Kezar, not the stadium but the indoor place. At first I believe they got permission, and then when the authorities found out more about it, they cancelled. So the BSO came back to us and appealed again, and Father Sunderland said no, no way. So then they appealed to the president. I was president then, so I had to meet with these people.

The meeting was up in Xavier Hall. It was a meeting of a few of the administrators with the student group, all blacks, and some representatives of the Black Panthers, who said they would guarantee the safety of Mr. Katanga on our campus. It was a very interesting meeting. There was a kind of a silent intimidation, but it wasn't effective because I finally said, after listening to their protestations of guarantees, that I didn't think they could really deliver on a guarantee, and if anything happened, we'd feel responsible.

So they didn't have the meeting. Our philosophy was try to work out a reasonable position and stick to it. Be firm. Don't yield under pressure. That was the general policy of the university. It seemed to work. Your position has to be reasonable, but then you better not weaken, because they have you on the run then.

We had a good strong team. We had Father [John J.] LoSchiavo in the early days. He was vice president for student affairs. Then higher superiors tapped him to be president of Bellarmine College Prep down in San Jose, so we lost him. Then Father Robert Sunderland succeeded him. He was on the rugged side. You might have seen him on television occasionally. He used to deliver editorials for Channel 7.

So we were blessed really, during those years. I think our student body was pretty sensible to start with. I think the few people who were not so minded were sort of put down by deft use of diplomacy; at least I like to think that. We kept it under control, I should say, rather than put it down. But it's hard for me to analyze it; I'm too close to it. We got by with very little trouble.

I remember once I was up in my office, which in those days was in Xavier Hall, and I was visited by a group that was protesting something or other; I forget what it was. So I came out and met them in the front, on the steps there as you go in by the switchboard. And we talked. Just at that moment a gentleman was going by on his way to church, and he had a heart attack, a heart

Dullea: spell, and he collapsed there on the pavement. So I went over and tried to do what I could for him. I as a priest was trying to help and maybe assist him to die; it wasn't clear at that time how bad the attack was. This really shocked the students, and that was the end of the protest. They just kind of dissipated and melted away.

He was taken to the hospital, but it turned out the attack wasn't as serious as we thought it was. The man happened to be the father of two Jesuits. Some reporter could have gotten that story and written the headline: "Heart Attack Faked by Jesuits to Break Up Student Protest." [laughter] It wasn't that way, honest.

Teiser: It's interesting that the students should have been distressed.

Dullea; Basically, I think they had a very healthy attitude in those days, the students.

Teiser: And that group never came back?

Dullea: They never came back. But it wasn't a major issue. I can't even remember what it was now. It wasn't that big, you know.

Teiser: Did they let their hair grow long, and refuse to wear clean clothes, and that sort of thing on this campus?

Dullea: Oh, there was a certain amount of that. Well, here are the graduates. [looking through annuals of that period] You see a few hairy faces and long hair. Then in '70, '71, it's more noticeable.

Teiser: Well, they certainly look like good, clean-cut types for the most part.

Dullea: Yes, the traditional type.

Teiser: Still, you must have had a slight case of nerves during that whole period.

Dullea: Oh yes. Sure. [chuckles] You were often left wondering what was coming up next. All this business was going on at the University of California. And at San Francisco State, which is close to us. There was the famous Hayakawa incident, when President S.I. Hayakawa (later U.S. Senator) took vigorous action against student protest by tearing the wires out of their public address system.

I was present at an inauguration of one of the presidents at State, John Summerskill, when the procedure was interrupted by a student coming up onto the platform and just taking over the

Dullea: microphone from the speaker. I don't think it was the president who was interrupted, but it was at his inauguration. The security people came and took the student out, but it was unpleasant.

We had good student leadership in those days at USF. Just apropos of that, the man I'm going to see the day after tomorrow in Sacramento is Rodney Blonien, who was student body president in '68. He is now legislative aide to the governor, the new governor. He's his liaison between the administration and the legislature. So that was the type of person we had in student government.

The Board of Regents and the Board of Trustees

Teiser: Meanwhile, in all this, you were dedicating buildings one a day.

Dullea: [laughter] One a day!

Teiser: I'm sure that the building dedications in themselves were important, but what they stood for, it seems to me, was quite a considerable growth of activities and scope of this campus.

Dullea: Well, yes. When Father Connolly became president in '54, he and his administrators analyzed the needs and saw the immediate need for a law school and a science building. It was from that analysis and a relatively small, but very effective, campaign that we were able to do the job. We built in his time, 1962, the law school, Kendrick Hall, made possible through a million-dollar gift of Mr. Charles Kendrick. Mr. Kendrick was a man who actually had passed the bar, or whatever was appropriate in those days, and was a qualified lawyer, but never practiced. He got into private enterprise instead. He was for many years the head of Schlage Lock, and one of the leading figures of the city.

Teiser: How did he happen to be interested in the university?

Dullea: He got involved in the formation of a great group called the board of regents. Mr. James Black was on the board and a very dear friend of Kendrick's, and he got him interested. James Black was the head of PG and E for many years; the father-in-law of Shirley Temple Black. Mr. Kendrick was the first chairman of the board of regents.

The board of regents for USF was not the same sort of thing as the board of regents of the University of California. It was set up as an advisory board. I think I mentioned that before.

Teiser: Yes, but I think we said we'd discuss it further later, so this is a good time.

Dullea: It was really an extraordinary board. Jim Black was the one really who got the thing rolling.

Teiser: How did you decide to set up such a board?

Dullea: This was before I came, but Father Connolly's analysis was that the university needed a group of men interested in the university, that would vouch for its authenticity and its quality before the people of San Francisco and the Bay Area, and who would help interest other people in it, and help financially themselves, if possible. It was the usual rationale of any lay board.

Father Connolly, Jim Black, and Charlie Kendrick were the ones who originated the board. They went around and rounded up people. I found an old profile here of the board. [refers to materials] I guess it's from the middle sixties. Marshall Madison at that time was the chairman; Charlie Kendrick had been chairman for many years. Harry Bardt was on the board; he was a high official in the Bank of America. Dick [Richard] Cooley was on it; he at that time was the top man in Wells Fargo and the youngest bank president in the country when he got the job. Christian de Guigne III was on it; he was a member of the family that founded Stauffer Chemical. Preston Devine was another member of the board, Honorable Preston Devine, a judge. Adrian Falk was on the board; he was really the father of BART, a leading civic person. Paul Fay was on it; the head of Fay Construction Company. Mortimer Fleishhacker was on it. And George Gillson, who was responsible for Gillson Hall. Marco Hellman, who was the top man for Barth and Company, was on it, and so was Jack How, a retired industrialist. I don't know if you want all these names.

Teiser: Yes!

Dullea: [continues] Reed Hunt was the top man for Crown Zellerbach. Roger Lapham, Jr. was a partner in a leading insurance agency and the son of the former mayor. Ed [Edmund W.] Littlefield was top man for Utah Construction. Ernest Loebbecke; his headquarters are in Los Angeles, and he was top man for TI, Title Insurance. Kevin Mallen was a partner in Sutro and Company. Loyall McLaren; Loyall was a partner in Haskins & Sells, and the chairman of the board of directors of the Irvine Foundation, from whom we've gotten a great deal of help. Tom [Thomas] Mellon was chief administrative officer in the city. George Montgomery was head of Kern County Land. Dick Ponting, A. E. Ponting, was one of the top people in Blyth and

Dullea: Company, investments. Don [Donald J.] Russell, head of the Southern Pacific company. Les Worthington was the chairman of the board of US Steel.

##

Dullea: Jerd Sullivan was also on the board; he was one of the top officials of the Crocker Bank.

The people on the board were from all walks of life, but mostly they were different sorts of business people, I should say.

Teiser: And from a variety of different religions.

Dullea: Yes. By no means were they all Catholic. Marco Hellman, Adrian Falk, and Morty Fleishbacker were all Jewish. Probably there were more Catholics than anything else, but with a sprinkling of Anglicans and Presbyterians.

Teiser: A number of them were university alumni?

Dullea: Right. The university alumni were Harry Bardt, Preston Devine, Ernest Loebbecke, and Thomas Mellon.

Teiser: I think I mentioned before that this university has supplied the city and the state with quite a few public officials.

Dullea: I guess probably the most prominent would be James D. Phelan, who was not only a United States senator but also mayor of San Francisco. Phelan Hall is named after him. Then later of course, quite a bit later, was Jack Shelley, who was an alumnus and mayor of San Francisco, after having been in Congress for many years.

Teiser: You mentioned Tom Lynch, Thomas C. Lynch.

Dullea: Tom Lynch was attorney general, after having been district attorney here in San Francisco.

Teiser: And then many judges.

Dullea: And a lot of judges, yes.

This board was a tremendous help. We prospered in those years fiscally, I'd say, because of the support of the board. I ran into something here that may be helpful with some facts and figures. [going through documents] This is a little statement I wrote in answer to an article that appeared in the paper. [reads] I say, "Principally because of them"--that is, the board of regents--"in the six fiscal years immediately prior to 1969, for instance, the

Dullea: university raised a total of \$11,749,825, or roughly \$2 million annually." Which was big for those days. It's not big now, but-- [resumes reading] "Moreover, in that period, with the construction of several major buildings that doubled its plant assets from roughly \$12 million to \$24 million, and roughly tripled its small endowment from \$1,244,000 to \$3,587,000, its total assets doubled from \$17 to \$35 million. This was accomplished without incurring any debt except for forty-year government loans from FHHA for dormitory and dining room facilities. These were loans in a special category, interest from 2-7/8 to 3-1/2 percent, self-liquidating from revenues from the housing and dining facilities themselves, which yielded, after debt service, additional revenue." So it was a real government subsidy.

Meanwhile the operational picture was favorable. Three of those six years, in '65, '66, and '67, we showed a profit of \$45,000, \$226,000, and \$209,000 respectively. The average annual deficit--average for this period of six years--was \$21,763. Now note, this was before transfers of unrestricted gifts from external sources. In other words, we didn't count unrestricted gifts as income. So it was a good period, fiscally. The board had a lot to do with it. I mean it wasn't only the board, but they worked very closely with the administration. We had a very fine vice-president for business and finance, a Jesuit, Father James Corbett.

We had a financial committee of the board. The board was divided up into committees which met regularly and counseled with us.

Teiser: What other committees besides financial?

Dullea: We had a committee on buildings and grounds, for example. Whenever we put up a building, I would bring the plans down to Ed Littlefield, who ran Utah Construction. He would turn them over to one of his top men, and they would study the plans and make suggestions for modifications or improvements.

Teiser: These were all practical matters. Did the board consider academic affairs?

Dullea: Right. We had an academic committee too. Morty Fleishbacker was very interested in that. Pres Devine, Preston Devine, who was a good academician, was also on that committee. I can't remember who was on all these committees now, but those two leap to mind.

Teiser: What role did the academic committee play?

Dullea: They reviewed our curriculum changes, new majors, that sort of thing.

Teiser: Did they make suggestions?

Dullea: Oh yes. They were thoughtful people.

Teiser: Mr. Fleishhacker was a graduate of the University of California, wasn't he?

Dullea: He was. Oh yes. And he was interested in Cal too. His wife is too. You know, Janet is our chairman now. But she's also interested in several things at the University of California. She's on a couple of boards over there. International House, I think is one.

Teiser: Oh, of course. Mr. Fleishhacker was on that.

Dullea: Right. She wanted to carry on what he had done.

Teiser: She's a very gracious leader.

Dullea: Yes, she is. Very competent person.

Teiser: Did the board of regents ever run into disagreements with your board of trustees?

Dullea: It could, but it didn't. We were fortunate, I guess, in having them work very well together. There was a lot of consultation back and forth. And the trustees in those days were principally administrators, so it was kind of a tight little operation. The trustee board was small, and they realized the immense help the board of regents could be, and were.

Teiser: How many were on the board of trustees?

Dullea: There were only about ten or twelve on the board of trustees.

Teiser: Do other colleges have this dual system, I wonder?

Dullea: Some do. The concept is to have the governing board and a lay advisory board. It's difficult to run when you have a mixed board nowadays of Jesuits and lay people that are the trustee board, and rather large. Our board of trustees is thirty-five. There're thirty-five spots. All the spots aren't filled.

The board of regents doesn't exist anymore; we no longer have a board of regents.

Teiser: What happened to the board of regents?

Dullea: The people that came after me felt a little uneasy with the board, apparently. I wasn't around, so maybe I'm talking out of turn. At any rate, they didn't use them as they had formerly been used. There weren't too many meetings called. Meanwhile, the big problem, I guess, was that the legal authority had passed to a mixed board. Laymen were added to the board of trustees, joined the Jesuits on the board of trustees. So there you had the problem.

It was a very real problem. It was hard to know how to use the board of regents in addition to a mixed board of lay and Jesuit members. The board of regents was growing more and more unhappy, uneasy, dissatisfied. What do we do? What's our function? The problem eventually was solved, in a sense, rather recently, after Father LoSchiavo became president.

The president went around and saw each board of regents member, wanted to know whether they would really be interested in coming on the new board; that is, the board of trustees. Some did, and passed over from the board of regents to the board of trustees. Others dropped out. So that's the way it was solved.

Teiser: Now you have a mixed board of trustees.

Dullea: Now we have a mixed board.

I'm on the board of trustees of Gonzaga University, where they have both boards. They have a mixed board of trustees, which is mostly lay, and they have a board of regents, which is practically all lay and which is much larger, about fifty people. It's a real problem to separate the functions of the two boards and to have occasional joint meetings.

Teiser: Your present board of trustees here at USF fulfills some functions similar to those that were fulfilled before by the board of regents?

Dullea: Right. That is, besides being the governing board, legally responsible for university policy, its membership includes prominent persons of influence who can aid the university in representing the university before the community and in fundraising.

The Building Program

Teiser: We were talking about new buildings,* particularly as they symbolized, I suppose, the expansion of the functions of the university.

Dullea: The law school, for a long time, was in real need of a building; they were orphans. The law school started downtown in 1912 in the Grant Building. For some time it was exclusively a night-school operation with part-time teachers, judges and lawyers teaching at night. That was changed, I'm not sure exactly when, but somewhere along the line, in the twenties, I believe.

The next location of the law school was in the old shirt-factory building down on Hayes Street. They moved from downtown. And then they moved up to the new building on campus, which is now Champion Hall; they were up on the top floor of that building. After that they were in the Gleeson Library; they had a floor in Gleeson Library when Gleeson was bigger than our needs required.

They were kicked around from pillar to post [laughs], so to speak, until they got their own home, thanks to the generosity of Mr. and Mrs. Kendrick. The new building was dedicated in 1962, the fiftieth anniversary of the School of Law.

Teiser: Do they have their own library in the building?

Dullea: They have their own library, and they just put on a new addition to it last year. The most recent building on campus is their addition.

Teiser: So the law school has grown considerably.

Dullea: Its enrollment is over 700 now, including both day and evening. They still have an evening division, a four-year program at night.

Then of course the other part of the Second-Century Program, as it was called, that Father Connolly instituted, was the science building. We needed more classroom space and we needed some decent laboratory space for our science division. So Mr. Charles Harney, who had for along time been a friend of the university, promised a million dollars before he died. His widow, Pauline Harney, more than fulfilled that promise. Actually, I guess it was the biggest check I've ever seen. It was \$1,200,000. She said since we had to

*See pages 164-172.

Dullea: wait for a while, this extra \$200,000 would be sort of interest on the million dollars. That gift was the principal source of funding for the science building.

Teiser: Had science in the meantime been becoming more important here?

Dullea: Yes. And more crowded where they were, in little labs down below in the basement of Campion Hall, and in temporary barracks. The Harney Science Center building cost \$3 million, slightly over. The balance of the funds was gotten from other sources: from government grants, from large donations, from some foundations.

Teiser: Did the building allow you to have new kinds of science teaching facilities that you hadn't had before?

Dullea: Yes. I'm quite sure it was from that time that we got into more research that students could participate in; they had more lab space to get into research itself with senior professors. We had an Institute of Chemical Biology with lots of emphasis on cancer research. Dr. Furst was very prominent in that, Arthur Furst.

The building is not only for science students but for liberal arts students as well. There are lots of classrooms in that building that are multipurpose. There are a couple of sloping-floored auditoriums, small auditoriums seating 120 people or so. You can have special events in there; films, that sort of thing. So it was planned as a multipurpose facility.

By the way, I think I should mention at this point that a very valuable addition to our staff who came on at that time and helped us plan all these buildings was John Butler. Dr. John Butler was an old-pro educator who had been with San Francisco State for many, many years; he planned their campus out where it is now. He came up through the ranks in education as a teacher, as a student advisor and counselor, student dean, activities dean, academic dean; those were the sort of jobs that he'd had. So he knew education from the inside out. He was immensely helpful in planning the science building and then the other buildings that came along afterwards.

Teiser: When was the McLaren building constructed?

Dullea: Actually, that came after my time. That was the first large grant we got from the Irvine Foundation. Loyall McLaren was the chairman of the board, as I mentioned, of the foundation. The board asked that the building be named in his honor. He had nothing to do with that decision; they kept him out of that.

Teiser: I know. We interviewed him and he said that.* He said they just decided to name it after him.

Dullea: Right. It was the idea of Claire Denahy, I guess, Morris Doyle, and some of those people on the Irvine Foundation

After Harney Science Center came Gillson Hall, and that was occasioned by the surge in boarding students. We were really pinched for space, and we had to put up these dorms. We put up Gillson in '65 and then Hayes-Healy and the University Center in '66.

Besides the two additions that I mentioned before, to Phelan Hall, before that we put up the wing that runs north and south, which is now part of McLaren Hall. In those days it wasn't called McLaren Hall; it was just called Phelan Hall Addition. It's five stories, and it houses about 200 students.

Those were in Father Connolly's time, just to get the chronology straight. Then we put up the top floor of Phelan's original T design; Phelan is in the form of a T. That housed about eighty-four more students, I think it was. So there was a constant growth with students coming in from outside and boarding.

Teiser: These were all for students who lived outside of the city? Or could the student who lived in the city also use them?

Dullea: Oh, he could, sure. Sure, but priority went to the ones from a distance.

In those days we also bought some houses in the neighborhood. We had three apartment houses down at the foot of Fulton Street (near Masonic), those three houses as you come up the hill, on your right. We had students in there.

Teiser: Do you still?

Dullea: Not now. The houses were sold after I left [office as president]. We also had about three houses in Loyola Terrace, and we were housing students there until we got dorms built. So that was the time of growth in resident students.

*Norman Loyall McLaren, Jr., Business and Club Life in San Francisco, an oral history interview conducted in 1977, Regional Oral History Office, The Bancroft Library, University of California, Berkeley, 1978.

Teiser: There must have been growth in the total student body as well.

Dullea: That's right.

Teiser: Were other universities seeing similar growth?

Dullea: Yes. That was a period of general growth, the sixties.

Teiser: Were you outstripping them in growth?

Dullea: Oh, I don't know. I think we were probably keeping pace.

Admission of Women, 1964

Teiser: During your presidency you had another critical decision to make, about admission of women.

Dullea: Oh yes. We had no difficulty making that decision. We saw the need of it. When it was made, I must say I think our male students accepted it quite easily. Not all of them. It's kind of a funny thing when you end a tradition of a male student body.

Teiser: The decision was made in '63, and the women started coming in '64. They were admitted in '64.

Dullea: In '64, the university became coeducational in all academic divisions. First of all, that's the key operative phrase there, "in all academic divisions." We'd had women on campus in the evening division, which was a large division. It was variously called night school or evening division, and I guess about half the students were women. There were women in the law school, had been for years. There were women in education, in the graduate division. So this was an extension, basically, of that. And we had nurses on campus. The nursing school was founded in '54, ten years before the university became coeducational.

It was an interesting time because you had to rearrange your thinking, especially for day undergraduates. Most of them welcomed the change. We didn't have the experience of some universities that excluded women from the rooting section at the basketball games. Santa Clara, for example, did that. The girls didn't appreciate that at all. We were conditioned, fortunately, by the presence of the nurses among the day undergraduates.

The nurses for a while didn't like the way we kept our statistics when we first went coed. The statistics indicated so

Dullea: many students were men, so many were women, so many were nurses. [laughter] They didn't appreciate that. But that was changed shortly.

Teiser: Did you have any idea at that time that you would absorb Lone Mountain?

Dullea: No. We didn't have any idea of that at all. But when the coeducation happened, we did begin cross-registration, so that the students down here could register up there in areas where Lone Mountain was strong--such as music and art--and their students could register down here in areas where we were strong, especially in science.

Teiser: In effect, Lone Mountain then became coeducational.

Dullea: Yes. But actually the implementation of it didn't proceed very fast. There wasn't too much of that happening when I was president. Then I left. I don't think it worked out too well.

Now I guess it's about half-and-half women and men at USF. It depends on the division, but we have about half women students here, over all. Of course, the nurses tilted the balance, but even the nursing school is coeducational now. We have maybe twenty men nurses.

Teiser: Do you have dormitory space for women?

Dullea: Oh yes. Hayes-Healy is a women's dorm. That's all women.

Here's something interesting. I ran across this photograph in my files while I was looking through. Do you recognize this campus?

Teiser: This is USF in the mid-fifties.

Dullea: The campus is hard to recognize. The only one of the modern buildings there is Gleeson Library. Look at it. It's surrounded by huts and parking.

Teiser: Is that big playing field gone?

Dullea: The big playing field is still there. That's Ulrich Field. There were tennis courts here where Hayes-Healy is now. And these came in in 1943: the ASTP barracks. Those are wooden. These are steel; they came in later and were used for classrooms. There's no Xavier Hall here; there's no gym; there's no wing on Phelan here or an addition there; there's no Gillson down here; no science building; no University Center.

Teiser: Where did you live then?

Dullea: Here. [pointing] The Jesuits lived here and there. Both places. They lived in the barracks and in the old faculty house, later called Welch Hall.

Teiser: What is this building?

Dullea: During my time as president we named it Welch Hall. Before that it was just called the faculty house.

Tuition

Teiser: Another decision made during your period as president was the raising of tuition.

Dullea: Tuition! I guess we've gotten so used to it, it ceases to be noteworthy. But the tuition was pretty low in those days.

##

Dullea: At one point back then we were surveyed; we were part of a survey of Catholic colleges conducted by Andrew Greeley, a sociologist. The tuition was \$1200 a year. Now it's about \$5000.

Teiser: The tuition was raised in '61, apparently, or the decision was made.

Dullea: In those days, we raised it every other year. I'm pretty sure it was every other year. Anyway, it wasn't a shattering decision.

Teiser: I see. It just kept being raised.

Dullea: Yes. But it was still lower than most Catholic schools, actually.

Teiser: When was the Greeley report?

Dullea: I'm not sure. I haven't got a date on that. It was around '66, I think.

Graduate Degrees and Evening Programs

Dullea: In 1966 we started an M.B.A. program; that probably should be mentioned. Master of Business Administration. We had a dean by the name of Vincent Wright who started it. He was from the Boston area. I forget the exact date the program was started. I think it was '66. It was in the middle sixties, anyway, and we've had it ever since.

Teiser: In what fields do you give master's degrees now?

Dullea: In general, education. We give the doctorate in education, too. That's the only doctorate we give, unless you want to count the J.D. as a doctorate, which is a doctorate but it's not a Ph.D., obviously. A lot of law schools have gone that way in recent years, giving the J.D. Lawyers always felt they were shorted a little bit. They only got an L.L.B. For three years or sometimes four years of postgraduate work, all they got was a bachelor's in law.

Teiser: Do you give graduate work in science?

Dullea: In a limited number of fields; in chemistry, I believe, and physics.

Teiser: In the progress report in 1965 you reported that about 65 percent of the faculty had advanced degrees, which you called "terminal degrees"; Ph.D.'s, I suppose, or whatever the highest degree in a field was.

Dullea: Yes, that was a good average for us.

Teiser: At that time, there were 4700 students; 3800 of them full-time and more than a thousand of them non-Catholic. This brings up something else that has been merely mentioned: your evening division and your part-time students.

Dullea: The evening division had been around for a long time. Evening classes dated from 1925, in liberal arts and commerce. Then the evening division was established as a college with its own dean in 1951.

Teiser: And it still remains?

Dullea: No, it doesn't remain. It was changed about three years ago. The numbers were declining, and it was thought it would be better administration--since the courses in the evening college belonged in a sense either to arts or business or science--to have the deans

Dullea: of arts and business and science administer evening classes by keeping their own offices open at night. So they're trying to streamline administration.

Through most of those years, the dean of the evening division was Father Sugrue, Father Gerry Sugrue, who did a magnificent job of getting people interested in it, coming and taking care of their needs. Some of them he had to counsel individually, get in the right courses. A lot of these were people that had been away from school for a long time, or for some reason or other--financial, mostly--they just couldn't come to day school. Some of them were fairly young; others were older. It was kind of a mixed group you'd see walking across the stage at graduation time. People that were twenty-three or twenty-four, and other people up to seventy years old sometimes. They just wanted that degree.

Teiser: Do you consider this another aspect of the university's concern with the San Francisco community?

Dullea: Definitely. Definitely, yes. A lot of these were working people that just couldn't afford it unless they did it that way over the years. I was looking up a friend of mine in an alumni directory; I wanted to see when my friend, we'll call him T.F., graduated. And I found him. He graduated in 1949, I think it was. And he's a classmate of mine! He should have graduated in 1938, but he was working for the Bank of America and he was going to night school. It just took him a long time.

It's like the nuns in the old days, going to summer school and getting their degree. That's what they did for years and years.

Teiser: There have also been several institutes set up. I know there's The Fromm Institute.

Dullea: That was later, after my time. St. Ignatius Institute is another.

Teiser: Isn't that what you started with when you came back here from your second tour of duty in Rome?

Dullea: Yes. The Institute of Chemical Biology was the one I mentioned earlier. It's a research institute.* The institutes are associated with the different colleges.

*See pages 129-130.

Rancho Olompali

Teiser: How did USF happen to sell Rancho Olompali?

Dullea: Let's say that it got too expensive to keep and we could use the money. They made us an offer we couldn't refuse.

Teiser: Was it not used by the university?

Dullea: It was used by the university and the Jesuit community. We used it as a kind of retreat place and had meetings over there, would go away overnight.

Teiser: So it must have been a bit of a sacrifice.

Dullea: It was.

Teiser: Did you replace it with any other facilities?

Dullea: Yes, eventually. The community has another place over in Fairfax.

Teiser: I see. How did Rancho Olompali come to USF?

Dullea: It came in 1949 or '48, in the time of Father Carroll O'Sullivan, who was the rector of the community. It was thought that people had to have a place to get away. They were pretty constricted on this campus. We're talking about the Jesuits now, mostly, although the university used it too, to a certain extent. The thought was, why not take our scholarship funds and invest them in the property and pay to the funds a decent rate of return, even though the returns weren't derived wholly from the property.

There was some small income out of the property. There was a lease to a dairy farmer next door, and there was a hunting club up there. So there were some small returns from that. But then the community supplied the rest of it, what was decided to be a fair return, and paid that back to the scholarship fund.

Now the capital gain was tremendous over the years. Actually, we had to take it back once because the offer came just at the wrong time, when there was a slump. That was around '68 or somewhere in there, '67, maybe.

It was finally sold later on. Now, it's a state park, or county park, or something. It was the site of the only battle of that war between the Indians and the Californios, I think, in 1846, or something. I think one man was killed on that property. It wasn't much of a war, but that was it.

Dullea: There's an old adobe over there, an old original adobe dating back to 1850 or something.

Teiser: Now you have a place in Fairfax, you say?

Dullea: In Fairfax we have a house where we can go.

Teiser: But not as spacious grounds, I suppose.

Dullea: Oh no, nowhere near that. That was 640 acres, I think. I guess that was a section.

The price on that, incidentally, was something like \$75,000.

Teiser: Coming or going? [laughs]

Dullea: Coming. When it was bought. Seventy, seventy-five, something like that. Might have been eighty, at most.

When we sold it, we used our regents to great advantage, in advising us--Kern County Land and Southern Pacific, real estate divisions.

Presidential Duties and Helpful Colleagues##

[Interview 6: March 18, 1983]

Teiser: Last time we were speaking after taping, and you said that you got all kinds of requests from people when you were president.

Dullea: Right. Actually, I made notes for a period. I forget how long this period was; it was maybe a day or a day and a half, or something. In answer to the question, "What do you do in that office?" I jotted down the kinds of phone calls I got, or visits.

The first one I have in here is a George Rossi wanted to get into an Italian language class. [refers to notes] He couldn't get satisfaction from the powers that were, so he came to me, and I was supposed to intervene and get him into the class he needed.
[interviewer laughs]

The second thing was the Bank of America wants to come onto the campus, with a branch. This is kind of interesting because they've now come in with a Versateller. I think it's about a year old now, that operation. Their earlier request was back around 1965 or something. So the wheels grind slowly sometimes. [laughter]

Teiser: But nothing happened then?

Dullea: Oh, no. Nothing happened. There was a little political problem here. We dealt with not only the Bank of America, but other banks as well at that time; Wells Fargo, for example. Next thing I have here in my notes is "chased two kids who set off firecrackers outside the office." [interviewer laughs] The next thing, a lady called and wanted me to find a place for a young Italian girl to live. This was a friend of hers, and I was supposed to find a place for her to live. [laughing] Then a lady called and said, "A friend of mine wants me to fix it up so that two lovely girls, daughters of her friends, can go to the USF dances," even though they weren't students of USF.

The next thing is I interviewed one conscientious objector who wanted to get out of ROTC. Next I have that I received a letter from another student who had the same problem.

The next request is from one of the faculty; she wanted a parking place with her own name on it. In justice to her, she was rather handicapped at that time. Let's see, I can't read my own writing here. Oh, one of the directors wanted us to revise our policy about remission of tuition for graduate studies. I'm not sure what that refers to now at this distance, but we had a reduction for religious students, I guess, who were taking graduate studies, especially in education. This person was a director of education in the department of education; it was not yet a school in those days.

Here's a request from Jim somebody, wants to know why a friend was turned down by the law school. The next item is that the Foghorn wants a "message" for the student body. I have to write an inspiring message. I guess it was the beginning of the school year.

Another gentleman calls, an alumnus, and he wants a certain Hawaiian in. That is, in the school. The lieutenant governor of Hawaii is interested. Next item, the Foghorn wants an interview about compulsory convocations and why we have them. I'm supposed to write letters to moderators. Moderators of activities, I guess, reminding them of their responsibilities. Then the next thing is a UBAC luncheon, United Bay Area Crusade. I was the chairman of the education branch of UBAC that particular year, one of the chairmen.

That's fifteen items. [laughter] Kind of a mix.

Teiser: Were these things that you did in addition to your routine duties?

Dullea: These were in addition to the routine duties.

Teiser: As university president, are you the last word? Do you have the final word, really?

Dullea: Well, a university president does not have the final word. He can be reviewed and overturned by the board of trustees.

Teiser: Does it happen?

Dullea: Not very often. It happened less in those days.

Teiser: Were you ever overruled?

Dullea: No. I guess I wasn't.

Teiser: That perhaps says something for your ability to cooperate with the board.

Dullea: Actually, the board was composed of all Jesuits then, and they took the attitude that this is your job; you do it. I was blessed in having very able administrators. I think I mentioned that. We had here some people I considered the best that I knew of in Jesuit education around the country. I'm thinking especially of a man who was vice-president for development, as we called them in those days, and that was Father Frank Callahan. He was the fundraiser. He was very systematic and very energetic, very dedicated. He had good, clear ideas and he was tremendously helpful.

Then the man in charge of business and finance, Father James Corbett, was an experienced administrator and watched everything. He was on top of the operation. He would be the first man in the office in the morning and the last one to leave at night. He was a workaholic. I found it very difficult to get him to take any kind of a vacation, or even to get him away for his annual retreat, which Jesuits make every year, an eight-day retreat. I'd try to get him out of the house, but he'd never leave. He said he found his own room more comfortable, he was used to his own bed, et cetera. He was an older man. So he used that as a reason for not going.

Teiser: Even when he was supposed to be on retreat?

Dullea: Right. Right. He knew everything that was happening and, of course, we had a great control in those days. Nothing got by Father Corbett. He was a watchdog. So we had a good, tight operation. It was probably too tight for some people. In fact, I know it was, and they complained about that, but it was effective.

Dullea: Then we had some good academic administrators too. Paul Harney was an experienced academic vice-president. Father Ed Smyth was dean of arts and sciences. Father Jack Martin ran the graduate division. These are all priests. They were a very strong combination on the academic side. They all had lots of experience.

Teiser: Had you brought them here?

Dullea: No, I inherited them. That's why I take no credit for that, except that I recognized their merits and kept them. I mean I was not anxious to change them.

Teiser: Were they in those same jobs when you came in? Or did you shift them around a little bit?

Dullea: They were all there when I came.

Also, another one who was very helpful to us was a young priest named John LoSchiavo. First I guess he was dean of students and then when we went coeducational, he became vice-president for student affairs, and we hired a lady from Marquette University, Dr. Anne Dolan, who became dean of women, and I guess Father Robert Sunderland became dean of men. John LoSchiavo was over them; he was the vice-president in charge of student affairs in those days. They were all very able people; Father LoSchiavo especially. A lot of credit belongs to him for keeping the campus quiet during those difficult days of the sixties.

In other words, I had a very good team. Excellent team. In those days, we hired our first lay vice-president. Father Callahan had died very suddenly of a heart attack, and we promoted Tom Jordan, who was the director for development, to vice-president for development. He was the first lay vice-president we had around here. Tom is still with us in a part-time capacity. He left and he's come back. He's raising funds for the law school.

Annexation of San Francisco College for Women

Teiser: In 1967 a cooperative arrangement with San Francisco College for Women, Lone Mountain, started.

Dullea: We talked about that a bit, and I said, or I should have said, it was a very attractive plan, but it wasn't used very much, I understand. I left in '69, so there wasn't much time for it to take effect while I was president.

- Teiser: I think I may have asked you this before, but was there an idea in anyone's mind that eventually the two would actually merge, or that USF would take over Lone Mountain?
- Dullea: No, there wasn't. At that time, Lone Mountain was a thriving institution.
- Teiser: Was it?
- Dullea: Yes. And strong.
- Teiser: During that period I know that all women's colleges started to have a bad time. I guess Mills College and the College of Notre Dame in Belmont are outstanding survivors.
- Dullea: They're exceptions.
- Teiser: I guess there are others too.
- Dullea: Well, Dominican is doing very well. So is Holy Names--across the Bay--from what I hear.
- Teiser: That's right.
- Dullea: Certainly it's true there are problems in other parts of the country too. Even in Los Angeles, Immaculate Heart has gone out of business. But that was due to internal problems in the religious order.
- Teiser: I see. Lone Mountain was operated by the Madames of the Sacred Heart.
- Dullea: Yes, right. Religious of the Sacred Heart, R.S.C.J.
- Teiser: Did the order have other academic institutions at that level?
- Dullea: Oh yes. They had San Diego College for Women, which is still in existence. It's part of the larger institution now called University of San Diego. They have a beautiful campus down there.
- Teiser: The idea of the cooperative effort then, between this campus and that, was simply to strengthen both academically?
- Dullea: I really shouldn't comment on their history in those years because, number one, I wasn't around. But I think this much can be said: The Sacred Heart order sort of pulled out of their traditional type of education; that's factual. That's one aspect. The other aspect is they either did not have many vocations, and I think that is certainly true, and/or they pulled a lot of their religious out of

Dullea: the field of higher education.

At the very end, when Lone Mountain was going bankrupt, just before we took over, they only had two nuns there. And one of them was part-time with us. So they pulled back from this kind of education and got into other things, like social ministry, ministry to the poor, that sort of thing. Experimental education. It wasn't the traditional type that had been successful.

Teiser: That is in strong contrast to Belmont, then, which just went straight on, isn't it?

Dullea: Right.

Teiser: I guess this could have easily happened under the pressure of the sixties and all the experiments in education and the student attitudes; attitudes such as, I know what you should teach me, even if I don't know what I need.

Dullea: Yes. Education on demand. That's a sad story. I don't even like to think about that.

The Upward Bound Program

Teiser: Then the Upward Bound Project started.

Dullea: The SWAP program.

Teiser: Was Upward Bound at all connected with that?

Dullea: I think it was, in the sense that we, at that time, got some people into the program from the SWAP program. We identified, I'm sure, the people down in the Western Addition who wanted to go to college. Encouraging students to finish high school and go to college was the essential note of Upward Bound.

The Upward Bound program was financed by government funds, as well as our own funds. I forget the percentage. It was rather heavily financed by the government, with some contributions from the university. It was a tutorial, basically, of high school students who were headed for college and were stimulated to go on to improve themselves.

Teiser: They were people who wouldn't otherwise have had that much education?

Dullea: Right. People who had talent but little opportunity, because of finances or because of the home situation.

Teiser: Was it carried on on this campus?

Dullea: Oh yes. Sure. But lots of places had it. It was a real push in those days, getting it started. We still have it. The Upward Bound director is Robert Norris.

Teiser: Were there mainly minority students in it?

Dullea: Oh yes, it was for minorities. Well, I guess not exclusively, but certainly the accent was on the minorities. We can say there were more minorities than non-minorities.

Teiser: I suppose those were the people who needed more help.

Dullea: Sure.

Computer Science

Teiser: Then in '67 computer programming classes began, and then later were expanded to include the computer science degree.

Dullea: Yes, that was a big thing when we got our first computer. Before this, everything was done by hand. as they say. We got a computer--it was IBM--and I had to go away to school. I didn't have to, but I was invited to, as a client. IBM had a great program in those days of selling computers. They gave you a course, and they wanted the chief administrator to attend if they could get him. We'd go down to San Jose to their place there and study, for a week I think it was. That was interesting. You were supposed to get some idea of what sort of functions the computer did for your institution.

Teiser: So this was one for the administration to use?

Dullea: Yes. I believe there was also time for the students to use the computer. That's the case now. We have a computer that is used partly by the administration and partly for instruction. Of course the computer science is the fastest growing and probably the biggest major on the whole campus right now, as you know. The computer is pretty hot. So that was the start of that.

Teiser: I understand that in 1968 the math department gave a computer science degree for the first time.

Dullea: The one who really pushed that, and very effectively and competently, was Jim [James H.] Haag, Dr. Haag. He was our man who really was the spearhead of that curriculum innovation.

Other Special Programs

Teiser: Then there was an experimental college, so-called, started in 1968. What was that?

Dullea: Oh yes. Experimental college. That's a little hazy in my mind, but that was kind of a brief fling into doing what they were doing on some other campuses in the area, such as the University of California at Berkeley and San Francisco State.

As I recall, it was a non-credit thing. There was a push on the part of the students mostly--and some of the what are commonly called young Turks on the faculty--to teach subjects that are not in the ordinary traditional curriculum.

Don't ask me for course titles; I just haven't got that in my head at the moment. But they were usually of a political nature. For instance, the rise of radicalism in this or that country. The orientation was politically to the left. I think there were some fun courses too. These were some how-to courses. You know, how to backpack. It was partly sort of a back-to-nature thing. Ecology was in there, I believe. The experimental college didn't last too long.

Teiser: I gathered that.

Dullea: There was kind of a brief flurry. I don't think the classes were given for credit at all, unless maybe three units were allowed by special concession if someone could show the serious academic content of a class. That's all I remember about that.

Teiser: All kinds of things seem to have started in 1968. You must have been glad to retire the end of the year. [laughs]

Dullea: What else? [laughter]

Teiser: The New Careers Program.

Dullea: Where did you get this? [chuckling]

Teiser: Urban Life Institute.

Dullea: I was just about to mention the Urban Life Institute. That was an effort of the university to get involved in the city directly. It was in addition to SWAP, and its concentration was I guess the Haight-Ashbury. It was sort of a hands-on sociology, what we call practicum, I guess. That's probably the best description of it. The two faculty people instrumental in that were Jack Curtis and Ralph Lane, and there was somebody else whose name I don't remember now.

Teiser: What did the Urban Life Institute do?

Dullea: It tried to help the people that needed help, in a practical way. It would go down and listen to their problems of housing, or rents, or baby-sitting, I guess, that sort of thing. Practical things.

Teiser: I see. It wasn't educational?

Dullea: No, but it gave the students an insight into the problems of people in trouble. So it was education in that sense. And the students worked under the direction of the faculty.

Teiser: Another special program on campus is a rehabilitation workshop.

Dullea: That has been rather significant. This is basically a government-funded program to train directors; it's not for handicapped people, but for directors of workshops. This was a national program, basically, and we've been at this for some years now. Each year I think there have been about thirty or so directors trained here. From here, they go all over the country.

Teiser: These are administrative workshops?

Dullea: Administrative. Yes. It's for training those who direct these workshops for the handicapped.

Curriculum and Calendar Changes

Teiser: In 1968 a core curriculum report was made. Was that of significance or was it just a routine report?

Dullea: The core curriculum has undergone a lot of changes over the years, and that report was probably the start of it.

##

Teiser: I suppose the report is in the university archives somewhere.

Dullea: Oh yes. it's in the files.

There was one thing that happened over and above the core curriculum. The core curriculum up through this time was universal; that is, every undergraduate student had to take certain courses. and those courses were heavy on philosophy and theology. The basic thrust of this report you referred to was to cut down the number of theology and philosophy courses in favor of other courses and in favor of the major.

Teiser: How did that happen?

Dullea: Faculty agitation, basically. Changes were made in those days through an interesting process. We didn't have a faculty senate; we had a university senate. It met once a month, and the members were partially appointed by the president and mostly elected by the faculty; that is, the full-time, tenured faculty. Then later, we had students in the senate. So it was really a composite group.

When I say "appointed by the president," what I mean is ex officio. There were people in the senate who were there just by reason of their office. Maybe I had two appointments of faculty people; I forget that detail. But the vice-presidents and the deans were in there automatically. So it was a great system for bringing up matters of concern to the whole university, not just this or that administrator or the administration in general, but also the faculty and the students. There was an interplay of concerns there.

It engaged in pretty free and frank debate, sometimes spirited. It was an advisory body; it was not legislative. They made recommendations to the administration and then these changes were considered. I welcomed the input of the senate. It was very valuable to me.

There was a movement that came out of the senate, and we had special meetings on it, to change the school calendar. I forget the exact year. I think that was around 1967 or '68. Anyway, one dean and the academic vice-president were taken by the idea of a reform of calendar that they thought would give a better educational experience. The idea was to limit the number of subjects and change the time frame. It was called the three-three system. Three subjects you took and only three; you took them more often and you took them in a shorter time.

Basically, it was a quarter system with the summer left out, you see. So it was three quarters, and you were limited in your course offering. What that meant, of course, was that the whole

Dullea: catalog had to be rewritten, because certain courses you couldn't fit in. Your student is only taking nine courses a year, you see, three times three. So courses would have to be combined. The old catalog, you might as well throw it out the window and rewrite the whole book. It required a complete reevaluation of every course in the catalog, and that's a lot of work.

We had several meetings about that. The faculty were not strong for it. The administration, especially in the liberal arts, were strong for it and argued very strongly, even vehemently. But the faculty did not buy the concept.

What we did was not change to the three-three, but we modified the calendar. One of the problems with the old system was we had the semester end in January, after the Christmas vacation. Students would come back and maybe go to two classes and then have the examination. So that rump session, as it was called, that little thing after Christmas, everybody was against that, and that was one helpful thing that came out of it.

So what we did was cut that out, start a bit earlier, and finish just before Christmas, and then have an intersession month, in which a limited number of courses were taught in that one month. It was a special intersemester, minisemester, with students either in small classes or doing directed study. So if you needed some units, you'd pick up a few extra units that way.

But that was an instance of the faculty controlling, or winning out, in their opposition to a plan proposed by the administration.

And after everybody had his or her input, I made the decision by not changing to the three-three. It was my decision. But I listened to the arguments pro and con. It seemed to have too many problems, to me, besides the opposition of the faculty.

Teiser: That took a good deal of time, didn't it, to consider all that? I suppose the duties of deliberating problems must have been great.

Dullea: Well, they kept me off the street. [laughing]

Campus Unions

Teiser: Was the faculty at that time unionizing?

Dullea: No, it wasn't. But it was active. I don't know whether I should get into the unionization thing or not, but this was an example of collegiality which could not happen now. The present situation is adversarial.

Teiser: Did you have people coming to talk to you all the time about these kinds of things?

Dullea: Oh sure. The president's job always will be a pressure. It's more so now. I had it easy compared to what Father LoSchiavo has to go through, with the fiscal crunch, with the faculty union, and not only faculty union; there are five unions on campus.

I was not here, but I think the first union was when the law school faculty organized as a separate unit. Then I believe the rest of the faculty was next to unionize. Then there's a union for the stationary engineers and there's one for the white-collar workers.

Teiser: You did not experience such a financial crunch as the present administration?

Dullea: No, we didn't. As I think I mentioned last time, we had some good support. We were successful in our fundraising. We had some large donations. We also had the advantage of putting up these buildings with government loans, long-term at low interest.

Teiser: Were there other aspects of your presidency that we should mention?

Dullea: [pauses] Other aspects. Well, the public-relations aspect was a big one. I guess we haven't talked about that too much.

The president of a place like this--and it's grown increasingly so over the years--being in the city and so on, is called upon to take part in the usual dinners and celebrations and that sort of thing; for instance, giving the invocation at the National Conference of Christians and Jews dinner or being active in the United Crusade.

The San Francisco Consortium

Dullea: There was one other thing that I got into as president of USF. That was what was called the San Francisco Consortium. People became conscious of the fact that we had quite a few educational institutions here that could complement and supplement each other. There was, of course, ourselves; there was Lone Mountain; there was

Dullea: Golden Gate; there was San Francisco State; there was the University of California at San Francisco; San Francisco City College.

I floated this idea that we could all help each other by some system of cooperation; for instance, by cross-registration and by not starting programs that the other institution down the street, so to speak, was already offering, unless there was a real need for it. So it would be a financial saving to all of us. And a cooperative venture.

I floated this idea in a talk show. I don't think it was television, I think it was radio, KQED. Cap [Caspar] Weinberger used to run the program. Do you remember that?

Teiser: Yes, I do.

Dullea: We were talking about education on the program, and I mentioned that. It took hold, and the consortium is in existence today. We do have cross-registration.

Teiser: You do have. I see.

Dullea: There again, it's not used so much, but there are instances. For instance, the ROTC program here. San Francisco State uses it. They don't have a program. So they send their students over to take ours. It saves them and it helps us.

Also, we have a cooperative arrangement with the Academy of Art College. We don't have the faculty for an art major, but they do, and so our students now can take a major of art. Most of their courses are taken down there and their academic courses, philosophy, history, and that sort of thing, are taken up here. They get a bachelor's degree in fine art.

They have a full professional arts curriculum in fine arts: painting, printmaking, drawing, and sculpture, as well as advertising, graphic design, interior design, illustration, and photography. The academy's downtown campus consists of one building on Sutter Street and one on Powell Street.

So that was the general idea, a utilization of all the resources that we had right here in the city.

I think it ought to be said, in fairness, that at that time the University of California, Berkeley, was thinking of another full-blown campus here in San Francisco. I don't know if you

Dullea: realize that, but that's a fact. There were plans to do that. So this was an attempt to show that there wasn't one needed in San Francisco.

More on Fundraising

Teiser: Were you actively involved, yourself, in fundraising?

Dullea: Oh yes.

Teiser: I suppose everybody in this administration has to be.

Dullea: No, I wouldn't say that. I figured it was the president's job. We didn't ask the deans to do much of it, although it would have been welcome. But we were at a stage, I guess, where it was a relatively small operation. The three of us did it: Father Callahan, Tom Jordan, and myself. We did it mostly through the board of regents, that fine group of people I talked about.

Teiser: You didn't take a capitalist out to lunch every week?

Dullea: No, no. [laughter] We didn't have any plan like that. We didn't have a big drive in those days. I think we had a little drive for five or so million, for the two buildings I mentioned, the law school and the science building.

But we were fortunate in getting some very large donations, in the million-dollar class. The first one, of course, was Mr. Kendrick's. Then Mr. George Gillson.

One interesting little story about Mr. Gillson. It was a very busy day; one of my worst. My secretary, Mrs. Marjorie Scully, came in and said, "There's a little man outside that wants to come in and see you." I said, "Oh, Lord." She said, "He doesn't have an appointment, but he says he knows Mr. Kendrick." I said, "Well, I'd better see him. But buzz me in a few minutes."

So he came in, and he was a delightful little person. Kevin Mallen called him a leprechaun. [laughs] He had a puckish little face, and was a delightful person.

Anyway, he started out by saying, "You know, I was at that party you gave for Charlie Kendrick and his wife, and I was impressed with what I heard. I'd like to make a donation to USF." I said, "That's wonderful. Thank you." Then he got off on other

Dullea: things, and we were talking quite generally. When the buzzer rang, I said, "Marge, put off that call." [laughter] "I'll call back." So we went on talking.

Well, to make a long story short, he asked whether we needed a building? I told him we were looking for a dormitory building at the time. He said, "How much would that be?" We already had a policy that to name a building after yourself you needed a million dollars. I told him that, and he said, "Oh, I can't do that, but how about \$600,000?" Then he said, "I can give you some more later on. I could put it in the will." So that's the way this friendship started. He was for real. He not only gave us \$600,000, he took an interest in the place.

One day he was walking around on campus and saw that the wind was pretty strong--in fact he was almost blown off his feet in this particularly providential wind [chuckles]--and he got the idea that he ought to plant some trees around here to break the wind. So he's the reason for all those trees up there by Xavier Hall and all over the campus. He financed that, Mr. Gillson did.

Then another time he gave \$100,000 for scholarships. And he gave the statue of St. Francis out there, behind the church. He thought we ought to have a statue of St. Francis. Then his will, of course; he left the bulk of it to USF. The total gifts of Mr. Gillson probably amounted to between \$2,200,000 and \$2,300,000.

Teiser: That's quite a lot. How had he accumulated his funds?

Dullea: His father gave it to him, basically. I think it was from mining, silver mines I think, in Nevada.

We don't have many of those. [laughs] But we've had two others like that.

Teiser: You've had a number of gifts from people who are very substantial citizens in terms of finances and civic-mindedness and who must feel they want to be associated with this institution.

Dullea: That's true. If you wander around that Hall of Honor downstairs, there's a plaque there for the original donors. This institution started in 1855, so Senator Phelan's name is there. He was the mayor, and he was very generous. He financed the bulk of the building of the high school when we were all one institution. So in gratitude we call this Phelan hall.

- Teiser: Looking over the names of the members on the different USF boards over the years, I'm struck by the caliber of people involved. I think of Mortimer Fleishhacker, for instance, people of that kind, which must say that this institution has kept an excellent reputation.
- Dullea: Yes, we've been very fortunate in our long-time friends. It's interesting, because I don't consider this a rich man's school. Of our three Jesuit schools in California--USF, Loyola-Marymount, and Santa Clara--I think the economic median among students is lowest here at USF. I'm sure we're lower than Santa Clara. We give an awful lot of money in scholarship funds.
- Teiser: It is not an expensive university to attend, as universities go, I assume.
- Dullea: If you compare us with public schools, of course we seem expensive, but as private schools go, we're not. We're quite a bit below Stanford, of course. And UOP, for example, University of the Pacific. Below Mills, I'm sure.
- Teiser: This all, I guess, is the ideal of a Catholic university, isn't it?
- Dullea: Yes. Try to keep the tuition low. You know, that's actually in our constitutions, and we're operating on an exemption. When St. Ignatius founded the Jesuit order, education was supposed to be gratuitous. We are not allowed, by our rules, to charge tuition. Now that's been changed very recently.
- When I was in Rome I used to see these applications for an indult, for a dispensation, come through. Periodically, every five years, the indult had to be renewed. And that was to remind local people that you're not supposed to charge. We were to live on what came in, donations, and we were to pass that on to the students.
- Teiser: When the ancestor of this organization was founded, St. Ignatius College, was it free?
- Dullea: No. They charged tuition right from the beginning. I'm sure they had lots of scholarships though. I know when I was a boy in school, all kinds of allowances were given. Those were tough times, you know. Depression.

Achievements as President

Teiser: Of all the things that happened during your years as president, which one do you like to think about most?

Dullea: What am I happy about? That's one way to look at it. Well, I'm happy about the constant growth, but controlled growth, planned growth, and I'm happy about the buildings we were able to put up in those years.

I met an alumnus just yesterday in Sacramento. We were up there for an alumni gathering. He told me that he came to the campus after being away a long time; he's class of '31. He came back and walked around. He was just delighted with how beautiful the campus has turned out.

A lot of those buildings went up during my years, in the sixties; so I'm happy about that. I'm happy that we were able to balance the budget, and keep the tuition low. It was pretty low in those days. I think it was about \$1200 a year, at least for one period of my time here. It feels good to reflect on those things.

We were pretty sound fiscally in those days. The endowment grew. It was a very small endowment, but it did grow. I was also happy with the academic side of things. The library has developed over the years, and in my time we kept the library up. This isn't referring to my term of office, but I think it tells you something about the general aim of the university, to reflect that the first permanent building on the campus in many years, since 1927 I guess, if you exclude the high school, was the library. That went up in 1950, and it was far ahead of its time in modernity and capacity. We had to grow into the capacity of it after it was up.

We didn't have a gymnasium for many years. It was only 1958 that we had the gymnasium.

##

Dullea: That, I think tells something about the institution, by saying that we had a library before we had a gymnasium, which went up in 1958. Previous to that time, we had already produced three national championship basketball teams. Won the Madison Square Garden, the National Invitational Tournament, in '49, and two years in a row, in 1955 and 1956, the NCAA.

Dullea: They did this without a gym of their own. They practiced in the high school gym, which went up about 1950. Or they practiced off campus some other place. Down on Grove Street. So it was done without ultramodern facilities.

The gym was built as a memorial, alumni memorial. There's a plaque there of all the alumni that died in the war, about a hundred.

Teiser: How was basketball doing by the end of your presidency?

Dullea: Well, we didn't win any national championships, but I think we were always a contender in our own league, the WAC. We often won the league championship. It was an interesting league with University of the Pacific, Pepperdine, Loyola, Santa Clara of course, St. Mary's, Portland. No, Portland came in later, I think, after I left.

Teiser: I know you've always been interested in sports, and it must have given you pleasure to see a good team.

Dullea: Oh yes, yes, very much so.

Teiser: Did you have a baseball--?

Dullea: Oh sure, we had that.

Teiser: Good baseball team?

Dullea: Not really championship caliber, but we had a great coach who was a character builder. A volunteer, a remarkable person. He coached but he wouldn't take any money. Dante Benedetti.

Teiser: The restaurateur?

Dullea: Right. The New Pisa cafe.

One very pleasant memory I have. Our soccer team was very strong in those days, and they have been strong in more recent years, even stronger I guess. I received a call one day from a Benedictine, who was the head of the Woodside Priory. They're Hungarian Benedictines. He told me about his brother and his brother's family, who were refugees in the troubles in Hungary. The big year of troubles was '56, I think, and this was some few years after.

He was telling me his brother had a difficult time; had been a dentist in Hungary, and his qualifications weren't valid over here. So he was a dental assistant somewhere, and his wife was sewing

Dullea: for Saks Fifth Avenue down the Peninsula. They had five children, I believe. Two of the boys were at Woodside, at the Priory. They were in high school. The Priory had given them a scholarship and they were ready for college now. Would we be able to help out up here? So I told him, yes, we would. So we took care of it. We gave them a scholarship.

I didn't think anything more about it until two or three years later. I was over at Berkeley, in the Memorial Stadium, watching our team play the University of Long Island for the championship of the country, the national championship in soccer, and who scores three goals for us and wins the game but one of these boys.

Now, if somebody heard that story, they'd think that I recruited this hot Hungarian player, but as God is my judge [laughter], I never even knew he could play soccer. It was bread upon the waters. I'm happy to report he's a dentist today; doing very well apparently. In fact, I was talking to his uncle within the year and asking about him.

So that was a bright spot.

Soccer

Dullea: The soccer team did very well in those years. They have in recent years too. We have a lot of international players.

Teiser: I guess interest in soccer has increased, hasn't it?

Dullea: Yes, indeed. It sure has. The girls play it in grammar school now.

Speaking of soccer, we're fortunate, and have been for some years, in having wonderful coaches here. The one I remember best, because I was around here a long time with him, was Dr. Augustine (Gus) Donoghue. He had a doctorate in history from Stanford and he was our soccer coach. He was a native of Scotland, and he came over here to St. Ignatius High School as a young boy. and then graduated from USF. Excellent soccer player.

Teiser: What was his name?

Dullea: Donoghue. He was a Scotsman. He still had a little burr in his voice. He was a part-time soccer coach, and he produced some good players. He won a national championship too.

Dullea: One of his players was a Rumanian by the name of Steve Negoesco, and Negoesco is the present coach. He has an interesting history. He was born in this country, New Jersey, I believe, and went back as an infant to Rumania, where his parents were from, and was raised there. He went through school there, most of it; high school, or the equivalent of our high school. He was on the junior national team there. He came over here and played at USF, graduated, was an all-American. Now he's coaching here. He had been coaching until recently in junior high schools and grammar schools. He was running leagues for younger students, so he knew all the talents. So a lot of these youngsters came to USF.

Then in more recent years he's gotten people from Norway. He's got lots of scouts out, so we get good prospects.

Teiser: So far, soccer has remained on a good amateur level in this country. hasn't it?

Dullea: Right, right. Steve is always complaining about not getting enough scholarships. [interviewer laughs]

ROTC

Dullea: You asked me, as I recall, about different parts of the university that I wanted to mention. I thought of one just this morning that probably would be overlooked normally. That was ROTC. In my experience, we've had a good history here with the ROTC program. I've come to know quite well and admire several of our people, the officers in charge of the program and their staffs, and I've been really impressed with them.

Teiser: Who particularly?

Dullea: Probably particularly, or certainly particularly, Colonel Gilbert, who was in charge during most of my time here as president. Vernon Gilbert was exemplary; an officer and a gentleman in the classic phrase. He really took a personal interest in the cadets. And the others did too. His predecessor did.

The colonel and his wife would have the cadets over to their home for lunch or dinner or just a session in the evening, that sort of thing. They had a real relationship with their students.

Dullea: I thought it was an excellent training that they got. They got a sense of discipline, a sense of responsibility. They went off to camp in summertime; that was traditional. It was sort of fun as well as quite demanding. Lots of physical exercise and field exercise, that sort of thing.

One of my pleasant duties was to go up there and inspect, and see what they did, for a couple of days, live on the post. That was Fort Lewis, Washington. An immense post. Father LoSchiavo and I went up, actually, the two of us, when he was vice-president for student affairs and I was president. We went together and were given every courtesy. Well, naturally [laughs] they were rolling the red carpet out for us because we, in a sense, were their suppliers. We supplied them with students.

But it was excellent for the students. They got a commission out of it. They were all second lieutenants at graduation, and they had to put in their time with the army; active duty of two or three years, and then a number of years in the reserve.

Some of them went on to make careers out of it. Not many, but a few. So it lent a certain air of discipline or responsibility to the school.

Teiser: Did the school encourage people to go into the ROTC particularly?

Dullea: We encouraged in the sense of letting the officers speak freely to them, recruit among us, without any pressure.

Teiser: What proportion of the male student body went into ROTC?

Dullea: It was small. The proportion I wouldn't know; I'd have to do the mathematics on it. But I have the impression that the graduating classes were maybe thirty or forty, in that area.

Teiser: A substantial group though.

Dullea: Oh yes.

Teiser: Ideally, some of them would have gone on, taken orders, and become chaplains. Did any?

Dullea: Not that I know of. Chaplains usually come in from civilian life, or after ordination.

Teiser: I had forgotten, in a way, that ROTC was a real part of this campus' life.

Dullea: Of course when I was here the first time, that is, the very first time, in the early forties, before the war even, ROTC was obligatory for the first two years for all the students--who were then all male--unless they had some kind of a health problem.

Teiser: Was that because of World War II approaching?

Dullea: No, I don't think so.

Teiser: It had always been?

Dullea: Not always. I'm not sure when that rule came in, but it was just a fact. When I came to the school, in '41, it had been for some years. If you took ROTC in third and fourth year, you were headed for a commission in the reserves. It was a reserve commission.

Then when the war broke out in '41, of course, there was an added emphasis. That is, we got a lot of commissions. In those years, the upper-division ROTC was much more numerous. So they went into the army. They'd have to go anyway. They went in as second lieutenants instead of GIs.

Another thing I might mention would be--I think I mentioned it briefly before--the Institute of Chemical Biology. Professor Arthur Furst and Professor Joseph Gast, both of whom had Stanford connections, were the founders, really. I guess Dr. Furst technically was the founder of it and carried it all the way through. He did a lot of fine work in research, especially in connection with cancer research, carcinogens, and that sort of thing.

Arthur Furst, by the way, is getting an honorary degree this year in recognition of his long service to the university.

Teiser: He still is with you?

Dullea: He is retired. He's emeritus. He is quite active in his field, and he has an office on campus. Last year he taught in Hebrew University in Jerusalem. A highly specialized institute out there. He's a very eminent man. He helped us out for many years.

Gregorian University, Rome, 1969-1971

Teiser: Were there special circumstances concerning your 1969 retirement as president?

Dullea: Nothing special, I think. I'd been here for eleven years, not as president the whole time, but more than half that time. I was rector first and then president. I thought I was wearing out, so I welcomed the change.

Teiser: Did you know what you were going to do next?

Dullea: I'd always been interested in studying theology. I was supposed to go to Rome back in '49 to get a degree, and then come back and teach. I still felt young enough for that and interested enough. When I finished here, in summer of '69, the Provincial asked me what I wanted to do. I told him that once upon a time I had been destined to go to Rome and study theology and to get a doctorate. That hadn't worked out. I'd been involved in other works. I said, "What would you think of that, Father Provincial?" So he said, "Fine, if you want to do that."

So that's what I did. I went over to the Gregorian University.

Teiser: Would you tell us about Gregorian University?

Dullea: Yes. The Gregorian University is 400 years old, more than 400. It was founded in the 1500s, actually by St. Ignatius Loyola. It was called originally the Roman College. It was, right from the beginning, an international college, primarily to train priests from all different countries. Later on it was increased, and new buildings were built by one of the Gregory popes, Gregory XIII. The one who reformed the calendar, the Gregorian calendar.

He was a great patron of the college, and it expanded and they called it the Gregorian University in his honor. From the very early days it taught not only philosophy and theology, but the sciences as well. There were some great scientists that taught there, Clavius for example, and astronomers. They had a telescope, an early telescope. It's an interesting history; it's a fascinating story in itself.

Teiser: And today it continues as an international college?

Dullea: Yes, it does.

Dullea: The college was originally down near "the wedding cake," the Victor Emmanuel monument. It still is nearby. It's in the Piazza Pilotta, just about three blocks from the Piazza Venezia.

I'm not sure of the exact statistics, but there are about 2500 students there; not only priests, but nuns and laymen and laywomen. So it's an interesting place.

Teiser: You proceeded to get a doctorate as one would in any university anywhere?

Dullea: Of course I had some advanced standing, having studied theology for four years before that, plus philosophy for three years. So I was able to get through in a couple of years. It was a very pleasant experience for me because it was a complete change from this job, from this kind of a job. I think I mentioned what a pleasure it was to just be able to read a book for two or three hours without a telephone bothering you.

We priest students lived not in the Gregorian University, but in another house nearby which was for Jesuit priest students and a few scholastics, non-ordained people. That was called the Bellarmino, named after Robert Bellarmine, who had been a professor in the Gregorian years before, and later a cardinal. That was a pleasant place. It's just a half-block or so from the Pantheon, so it's right in the middle of town, an international community.

Classes at "The Greg," as it was and still is popularly called, were interesting because they were international. We had all kinds of students with us and all kinds of languages, but that created a difficulty. For example, I was in a class taught by Father Rene Latourelle, a French Canadian who later became dean of the school. Since the school had some years before stopped teaching in Latin as the required language, the class had to be taught in a modern language. So he asked the class not what we wanted, exactly, but what we would have most trouble with.

Teiser: What language won?

Dullea: I'll give you the options first. He said, "I can teach in English or French or Latin or Italian." Guess what won? Italian. Most of us felt we'd have the least trouble with Italian. So he spoke in Italian.

Teiser: Which did you feel you'd have the most trouble with?

Dullea: I'd have the most trouble with French. Most people voted the way I did. English, obviously, or Latin I would not have had too much trouble with. Or Italian.

Teiser: This brings up something that I should ask you, though it interrupts us for a moment. Is Latin used only less in services or not at all?

Dullea: Practically not at all. We have a Latin Mass here every Sunday at USF. It's only partially Latin though. (The homily is in English!)

Teiser: Is there less emphasis, then, on the teaching of Latin?

Dullea: Quite a bit less, yes.

Teiser: This is going to make Latin a really dead language?

Dullea: Our young people don't learn it, even in the seminaries. They learn it in high school, strangely. We still teach it in high schools, not as an obligatory course but as an option, as an elective.

When I went to school, you took four years Latin whether you liked it or not, in high school. You took four years Latin even if you flunked four years. Well, there were a few exceptions.

Teiser: Do you teach it on this campus now?

Dullea: Oh yes. Not many take it though. Greek is more popular in some of our places than Latin. And they take Greek in the seminary rather than Latin, for Scripture, for the New Testament.

Teiser: Back to Rome and The Greg.

Dullea: And the profs. Interesting professors. I had an American Baptist teach me a course in Baptism. Dale Moody. We got to be good friends. He was a professor at Southern Baptist Seminary, Louisville, and they were most kind to me when I went there to work in the library at the seminary on Billy Graham. They have quite a collection of Graham material there.

Dissertation and Book on Billy Graham

Teiser: So you did some of your research in this country?

Dullea: Yes, I did. I did research mostly at the Billy Graham Evangelical Center in Minneapolis. I wrote a book on Graham.

Teiser: This was your doctoral dissertation, was it not?

Dullea: Yes.

Teiser: That then was published as a book?

Dullea: Right.*

##

Teiser: How did you happen to choose Billy Graham to write about?

Dullea: He was a force to be reckoned with to anyone who was writing a picture of the religious scene in America and, in fact, internationally, because he gained international influence later on.

He interested me, and he interested a couple of the directors at Gregorian University. One of the problems in writing a thesis is to get a director who okays the topic and who will accept your outline and think the topic is important enough to write about. I found such a one in the dean of the theological faculty over there, Father Latourelle. The way he described Graham was: "He's a phenomenon!"

Working on the thesis was fun as well as work. I went to the headquarters in Minneapolis and I went to Southern Baptist Seminary in Louisville at different times, in the summer, and I got a lot of cooperation, a lot of help.

I also went to a couple of Graham's crusades. One was in New York, Shea Stadium. He was kind enough to invite me onto the platform and to be up there with all these interesting people. I'm trying to think of who they were now. Bear Bryant was one, and one of the former football players who played for the Jets. Ethel Waters was there and sang. Anita Bryant gave a testimony. And he let me go into the tabulation room afterwards, where they were tabulating all these commitments to Christ. It was an interesting thing.

Teiser: You saw both the spiritual and the financial side of it.

*The dissertation title was W. F. "Billy" Graham's Decision for Christ. The published book was titled A Catholic Looks at Billy Graham (New York: Paulist Press, 1973)

Dullea: The financial, right. I found out some interesting things. One of them was that the crusade is financed principally before they ever get there, with contributions. First of all, they make a survey, and they don't go unless they have the backing of a ministerial association, unless they have broad backing, not just one or two denominations.

Teiser: Well, it certainly put you in a different world.

Dullea: Yes, it did. It was interesting to the people over at The Greg.

Teiser: I gather you got to know Billy Graham himself a little?

Dullea: I met him a couple of times, talked with him.

The second crusade I went to was after I'd finished at The Greg and was over here. I think I was drafting the thesis for adaptation to the book. A pocket book put out by the Paulist Press of New York. While that was being done, I was invited by Graham over to his crusade in the Oakland Coliseum. By phone he said, "I'd like to send a car for you." So I said, "No, I have wheels. I can find it all right."

There was a big crowd; about forty thousand, fifty thousand people in the stands. He mentioned to the crowd that somebody had written a book, published by the Vatican, which of course was not quite accurate. Anyhow, that was an interesting part of my work, I thought.

But I enjoyed the life over there as a student.

Teiser: Then you were drawn into another project there in Rome?

Dullea: Well, yes. Towards the end of my two years there, I was thinking of coming back, naturally. There were different proposals made by the Jesuits over here. In the meanwhile, Father--now Cardinal--Carlo Martini felt the need of a superior to help him run the Biblical Institute in Rome. He was the rector. Rector Magnificus was the title, the magnificent rector. You know, they have these rotund Latin phrases for titles.

Visit to the Holy Land

- Dullea: But before I became superior, a very pleasant interlude was a trip to Israel, the Holy Land, for a couple of weeks, which was in the spring of '71.
- Teiser: The two things that I should think would be most fascinating would be one, for a Catholic to go to the Vatican, and then for informed religious people of any religion to go to the Holy Land.
- Dullea: That's true! It was a tremendous delight and thrill for me. We took off from Rome. It was an international group. Lots of Latin Americans. Of the whole group I guess probably about half were priests and nuns, and half were lay people; family groups and so on. We had Americans, Mexicans, Peruvians, French Canadians, Italians. We got along beautifully, I thought.

The Italians were the life of the party. There was a group of seven children and mother and father. They were great singers. On the bus they'd start off something, you know. They knew a few English songs, light songs, popular songs, as well as Christmas carols and that sort of thing. It was really fun. We also had some teenage Mexican girls in the group, and they were lively. They cried when we broke up.

The Franciscans led us, and they, as you know, are the custodians, so-called, at the Holy Land; from the Roman Catholic side. They're in charge of all these places, like the Church of the Resurrection. Have you been there?

- Teiser: I never have been there.
- Dullea: It's a beautiful experience. It's pretty crowded. We were there at Easter time, Holy Week. In fact, twelve years ago today, we landed in the airport from Rome. We had spent one night in Athens and saw some nice things there, and then came on, flying the Greek airline, Olympic, into Lod on Holy Thursday night. Then they took us in buses up to a room which it is believed is in the same building as the Last Supper room. We had Mass there. That was '71, so it was after the '67 war. You could still see the remnants as you went down to Jericho, and that's a bare, desolate road. I often thought of the story about the man who went down to Jericho and was set on by the robbers, and was robbed and stripped, and then the Good Samaritan came by. That's a wild, abandoned,

Dullea: desolate place, and the story rings true. I remember you could see the tanks rusting there, along the way. They left them there. Shot-up tanks, disabled tanks.

It was a wonderful experience. Being with the Franciscans, you got first choice on some of these nice places to say Mass, like the Holy Sepulchre. So I had the privilege of saying Mass at the Holy Sepulchre on Easter Sunday. Seniority also helped. [laughter] I was one of the older ones. We went down the list. You could say Mass either on Calvary or the Holy Sepulchre. There were about three places, so you picked your time that way.

Then we went up to Galilee, Nazareth, Bethlehem, Mount Tabor. Didn't get to Masada, which is fascinating, I'm sure. We went to Jericho, the area of the Dead Sea Scrolls, the Qumran community. It was all a real thrill.

Pontifical Biblical Institute, Rome, 1971-1976

Dullea: That was in the spring, and I moved to the Biblical Institute in the late summer. Father Martini ran the institute itself, with about 300 students, plus he was teaching and there was a lot of conference work he was doing, outside work. He's a very learned man, so he was constantly consulted by bishops, Italian bishops especially, on scriptural matters. Then he had care of the community as well. The Biblical Institute had a fairly large Jesuit community, about sixty-five, and he had to deal with all their problems, whatever they were, had to take care of them as a religious superior should.

So they were looking for a religious superior of the community to take that responsibility off him, and that's what I was asked to do. Also during my first two years there, I was what they call the minister, who oversees the mundane things like kitchen, painting, cleanliness, the servants, and that sort of stuff. So I had to be involved in that for a couple of years.

The work at the Institute was enjoyable. I knew the language well enough by then. Some of the work was kind of prosaic, like dealing with architects. The building was being restored, refurbished, new rooms added, walls knocked out to make bigger classrooms, that sort of thing. So I was involved in that a lot.

Teiser: Again back into administration.

Dullea: Yes. Right. The community was a fascinating group of people. We had teachers and students living together in the same religious community; these were all Jesuits who were living there. [leafing through catalog] I've pulled this out, just to be factual. This is our catalog for the provinces of Italy, and here's the list. We had fifty-seven priests, four brothers, no scholastics. Sixty-one were living in the community the year I left.

First of all, they were international, as can be imagined. There's one from the Italian province; that's Father Martini. Dalton from Australia. Berntz from Germany. Alonzo Schokel from Spain. Boccaccio--beautiful name--from Italy of course. Cholowinski from Poland, Corradino from Italy, Mitchell Dahood an American, and so on. Hungarians, Slovaks, French, Belgians.

Teiser: This was in Biblical Institute?

Dullea: This was the Pontifical Biblical Institute, yes.

Teiser: You also had another job in development; you were vice-president for development.

Dullea: Oh, yes. [laughter] They thought being an American I knew how to raise money. Well, I had had some experience here, so after a couple of years they gave me that title. Actually, I guess I did the work before I had the title. But anyhow, in the summer I'd come back to the US of A, as they call it over there, and visit foundations that I thought might be interested. We decided that maybe we'd do better if we told people about the consortium idea.

Here's the consortium again. There were three institutes that were associated, and they're all pontifical, that is, papal. One is the Gregorian; one is the Biblical Institute, which is right across the street, for biblical studies, which complemented the theological studies; then there was another institute, called the Oriental Institute, which was some distance removed, about a mile or so away, in the piazza, right near St. Mary Major. It was Oriental rites in the Catholic church; that is, the Greek, the Russian, the Orthodox, all those other eastern rites. Their history, their liturgy, and their theology, that sort of thing. So we really were one sort of broad institution.

We had one head, the grand chancellor, who was a cardinal, and he headed all three institutes. The general of the order was in there too, and then you had the individual rectors under that. So there was really a natural association. The idea caught on, and now it is known as the Gregorian Consortium, those three institutions. The fundraising has developed since those early days.

Dullea: After I left, Father Pat Malone--a Canadian--took over, and now Father John Blewett is on the job. He's from Wisconsin, Jesuit. They're all Jesuits.

Teiser: They didn't let you stay idle very much in Rome.

Dullea: No. They kept me out of mischief.

Maybe I ought to tell you a little bit about the institute itself. To me it was fascinating because these were all scholars of not just national, but international reputation. They had some leading figures there. For instance, in the field of textual criticism. Textual criticism is sort of detective work in that you study old manuscripts, both in the original and in translation, and decide from whatever evidence you have which was the probably original reading. Of course, you have to have a great knowledge of languages for that, ancient languages.

The rector was in that field, Father Martini. When the United Bible Society put out their Greek text, trying to get what the original Greek was, he was one of the four or five people involved in that, from the second edition on. Martini is one, Metzger is one, Black is another, and I forget the other gentleman. They're the ones who did the work on that. Martini is a fascinating person in himself. He's now Cardinal Martini, Archbishop of Milano; that's the same man.

We also had people like Father Peter Naber, who put out every year a gigantic work, which grew to two volumes about that thick [indicates size], probably about 1400 pages. It was called the Elenchus Bibliographicus Biblicus, which was a bibliographical list of periodicals in all languages that had anything to do with the Bible. It included not only all the main languages, French, German, Italian, Spanish, English, but also some of the other languages, like the Slavic languages. He was just one of these remarkable people who could sit down at a chair and work for eight, nine hours a day.

Teiser: A true bibliographer.

Dullea: Right. And that was an immensely valuable tool for scholars all over the world.

Teiser: Is it still being carried on?

Dullea: Yes, it is. Father Naber died about two years ago, and Bob North, an American, is doing the work.

Teiser: The Biblical Institute often published works?

Dullea: Oh yes.

Teiser: Was it for studies or publications, or both?

Dullea: It was for both. They have a lot of publications. Every year or every two years, they put this out. [brings out catalog] This includes the courses as well as a list of the publications of the professors. And it's a long, long list. [turns pages] Here we are. Here's the scripta professorum. It runs from page 411 to 417. These are books or articles, some of them in scientific journals, in different languages.

Teiser: Diligent group.

Dullea: Oh yes, they're really productive. That's the sort of thing they put out.

Teiser: That was then a vigorous institution--

Dullea: Yes. They're celebrating their seventy-fifth anniversary next year. They were founded in 1909.

Although I'm not a biblical scholar, it gave me a chance to rub shoulders with these people that really are scholars, and gave me an immense appreciation of the work involved, and a kind of a knowledge of what goes on. Not that I was able to do it, but I knew people who were.

University of San Francisco, 1976 and Since

Teiser: Then you came back. Did you anticipate you'd be coming back at a certain time, or did something come up here to bring you back?

Dullea: I think I was told when I started the job that about five years would be all they'd want to keep me. I was happy to come home after seven years.

Teiser: Did you return knowing what you were going to do next?

Dullea: Not really knowing. Well, yes, I had a job when I came back.

Teiser: You had a job lined up before you went?

Dullea: That's right. I had a job.

St. Ignatius Institute

Dullea: I was supposed to get involved with the St. Ignatius Institute.

Teiser: You have mentioned that, but would you describe it?

Dullea: The institute emphasizes a structured curriculum in liberal arts. By structured I mean where one course builds upon another. In most of our universities we've gotten away from that. You don't necessarily take courses in sequence. We used to do it here, but we had gotten away from it. The institute stresses a heavy dose of the liberal arts. Besides the languages, it includes literature, the great books. The course work is heavy in philosophy, theology, language, science. that sort of thing.

Teiser: Is Latin stressed there?

Dullea: Not necessarily. These books can be read in translation.

Teiser: This is within the USF curriculum?

Dullea: Within the university. There are ten units. When a student comes in, if he's in the St. Ignatius Institute he takes ten units each semester in the institute and then he can do a major outside the institute if he wishes. Some are taking pre-med, some are taking nursing, although that is more difficult because there are lots of requirements in the nursing school. Some are in business or econ. Typically, they take ten units in the institute and six out each semester. It's really a curriculum of ten times eight. They take it for eight semesters, so it's a curriculum of eighty units out of the total of 128 required for graduation.

Teiser: It's for people who really want to work.

Dullea: Yes. But it's not an honors program; that's stated specifically. Although it's a program that, as you've indicated, demands quite a bit of work. Generally it attracts the better type of students, although high grades are not a formal requirement.

Teiser: What was your function there, then?

Dullea: My function was going to be to teach and to help out with recruiting and so on at the institute. I was to be half-time in that and half-time in alumni work. That was when I first came. That got changed with the change in administration when we lost a

Dullea: president and got a new one, Father William McInnes. That happened in October, and I continued working in alumni work and recruiting for the institute until about the spring.

Appointment as Chancellor, 1977

Dullea: Then I was made chancellor in the late spring to work with Father LoSchiavo, who succeeded Father McInnes. I'm also still in alumni work, in a sense.

Teiser: How did you happen to be made chancellor?

Dullea: There was some talk about this among the trustees, long before this change of presidents happened. They thought there ought to be somebody working with the president to help out; it's an immense job. The chancellor is sort of an aide and alter ego of the president.

That's the way we go in our Jesuit universities; they usually get an ex-president to be chancellor. For instance, in California province we have Santa Clara and Loyola-Marymount, in Los Angeles. The chancellor, at present, of Santa Clara is Father Pat Donohoe, ex-president of Santa Clara. The chancellor of Loyola-Marymount is Father Charles Casassa, ex-president of Loyola-Marymount.

This is true of a few other places I could mention. It's not universally true. Is it true of Fordham? No. Loyola Chicago certainly; in fact, they have two chancellors. They have a chancellor and a chancellor emeritus. The emeritus is an ex-president, Father Jim McGuire. Rockhurst, Kansas City, has a chancellor emeritus too, Father Maurice Van Ackeren.

Teiser: It's a very sensible system, certainly, because you know what's involved in the president's office and what you can do to help.

Dullea: It's principally external work, not within the structure. I haven't got any responsibilities inside. I don't command a division or anything like that.

Teiser: Still, you were out rustling up students to find tables for a rummage sale the other day, weren't you? [laughter] What category does that fall into?

Dullea: That's really another job, which doesn't go with the chancellor's job. Somebody had to be moderator of Loyola Guild, the mothers' support group. Since I know so many of them, I guess they got me. Father Dunne had the moderator job before me, another ex-president, Father William Dunne.

Changes on Campus Since the 1960s

Teiser: Had the university here changed much during those years you were in Rome?

Dullea: Quite a bit.

Teiser: For instance, when you were here as president, was there as great a need for a chancellor as there was when you returned?

Dullea: No, I don't think there was. I don't think there was. In the seven years I was away, there was quite a bit of growth, not in just numbers of bodies, but in complexity of operation.

##

Dullea: The Department of Education had become the School of Education. They had taken on very diverse functions. They were structured quite elaborately with five different subdivisions. The need for emerging teachers had diminished. What the School of Education was doing was retraining older teachers. The situation had changed from simply having an undergraduate passing from his bachelor's to his credential to his master's all right here. These were people who had been out for several years and were coming back to be retrained. For example, in multicultural education. Bilingual education. People had to be retrained for that. So that was on the education scene.

Also they had gotten into what was then called continuing education. It catered to people who had done one or two years' work, and then dropped out for financial or other reasons. They wanted to come back to college and finish up, get their degree, be better qualified in what they were doing. In answer to that need, we got pretty heavily into continuing education with off-campus operations in different places. We are still in that field quite largely, with I think about 1500 students that are taking courses in Sacramento, and in other places, for example.

Dullea: I visited their place up in Sacramento. Well-run operation. I was very impressed with it. Other off-campus operations are in Fresno, Los Angeles, Phoenix.

Teiser: And you have actual classrooms in those places?

Dullea: We're renting places.

Teiser: So these classes are not taught by correspondence?

Dullea: Oh no. not by correspondence, no.

Teiser: In the meantime, the Fromm Institute was created.

Dullea: The Fromm Institute. That's a very interesting development. That was started by Father McInnes, to his everlasting credit. That was a great idea. There, again, it was for people that were older--you have to be fifty years old at least to be qualified to get in. It's not a credit course. It's not for credit; it's for learning. For just the love of learning and the sense of accomplishment that it gives.

Another feature of it is that the teachers have to be fifty or over. The usual unease that older people might feel, or often feel, when they're taught by a callow youth is wiped out. These are their peers in age.

Teiser: Was that idea brought to the university, or was it initiated by the university?

Dullea: I'm not sure exactly. I think it's probably a little bit of both. It was probably, and I'm guessing here, Hanna and Alfred Fromm who had the idea, and then they talked it over with USF. Well, the one who could answer that question would be Father Bill McInnes, and he's not around. But it met an immediate response, in any case. It's a very successful program.

Teiser: That was a change that had occurred in your absence, an addition.

Dullea: Yes. That was.

Then there were the international students, the growth of international students. That has been a large growth.

Teiser: Did that happen through special recruiting, or by chance?

Dullea: It just grew up like topsy, really. The growth was by chance in the sense of the Arab states having petrodollars, and people wanting to get out and be educated elsewhere. Not only them, of

Dullea: course, but you have a big component from Indonesia now. For a time there were lots of Iranians, but they've dropped off. Japan is sending lots of students.

These people are matriculating university students we're speaking of, up to now. There's also another group on campus, and you might see those and not know who they are. That's the WEC students, World English Center. This is specifically a language school. They're here on the campus, and some of them live in the dorms, but they're not matriculating university students yet. About half become so, after they've demonstrated their competence.

Teiser: Are they of university age?

Dullea: Yes. Well, practically all are. There may be a few a little bit under. They want to study in the United States but don't know the language. This program centers on English as a second language, and it requires a different technique. Several different techniques. One of them is the drama. They do little skits and so on that have been introduced as a teaching tool, and apparently the approach works quite successfully.

We have two Jesuits working in this: Father John Teeling and Ed Justen, who spent a lot of time in Latin America and are simpatico. Father Teeling spent some time in Iraq too. So both of these people have foreign backgrounds and can sort of empathize with some of the problems these young people have.

Teiser: Are the students who come here from these countries mostly upper-class youngsters?

Dullea: They have to be at least middle-class, I'd say. Though some may not be; some of them are financed by their governments.

Teiser: I don't suppose you're getting the people who were agriculturalists, refugees, that sort.

Dullea: No, we're getting middle-class people, I'd say. And a few wealthy people. We don't get many sheiks, but we have had people here who were related to ministers in their country, and that sort of thing.

Teiser: You must be giving them good educations for their governments to send them.

Dullea: The enrollment has been maintained pretty well. There are from 250 to 300 students in that program. This year I think I heard a lower figure, but this may be a slack semester.

Duties as Chancellor

Teiser: As chancellor you said you don't have so-called "inside" duties.

Dullea: Public relations, first. Government relations, second. And fundraising. Those are the three fields.

Public relations, that could be anything; helping the ladies at Loyola Guild get student workers, for instance. Or, I got a call yesterday from a classmate of mine who wants to get his grandson into, of all places, Santa Clara.

And I made a couple of calls yesterday, trying to get two students into our own law school. I think both of them are doomed; I think their grades are just too low. That's a delicate matter, how much pressure to use. I don't think I can in conscience use very much pressure. All I want to let the law school know is our interest. If all other things are equal then I point out the student is a graduate. Even some of our own students we have to go to bat for, sometimes. The law school has its own autonomy and the deans are very conscious of that.

Teiser: So you have to know how to deal with people.

Dullea: Yes, you can't push too hard.

Public relations--I go around and give invocations, and attend dinners. Father LoSchiavo invited me to be his date recently. [laughter] The invitation came to so-and-so and spouse, so he took me. We celebrated the fiftieth anniversary of Newsweek last week, I guess, or a couple of weeks ago, which was an interesting thing. So you move around and you meet people, and you try to answer questions about USF.

I happen to be a trustee too. That's by accident; I mean it doesn't go with the job. I also work in fundraising. In fundraising or public relations, I work very closely with a man by the name of Al [Alfred P.] Alessandri, who is our vice president for university relations. He's over in the other building, over in Cowell Hall. Over there, he's got under his charge alumni relations, publications, and public information. We work very closely together. When we had the campaign on, Al and his staff, Father President, and I, met every morning, that is Monday through Friday, at breakfast. Now we meet twice a week, at breakfast.

Dullea: At the moment, Al happens to be in the hospital with a bypass operation, recovering from same. Five bypasses. But he's getting along fine. So I work with him a lot and Father President.

The other aspect of my current responsibilities is government relations. I follow certain pieces of legislation as they go through Congress, find out what's the state of the piece of legislation, whether it's in committee or in the House, or when it goes to the Senate, and so on.

Occasionally, I work with the Association of Independent California Colleges and Universities, AICCU. Or I work with NAICU, National Association of Independent Colleges and Universities. So we have a network, and we're interested very much in certain pieces of legislation, such as financial aid to students. That's an important issue for us. I get involved both on the state and on the national level.

Teiser: Do you do a little lobbying?

Dullea: I guess you could call it that. Sure. I was up in Sacramento a couple of weeks ago, talking to our people I know up there, our senators and assemblymen. I don't get back to Washington very often, but you can do a lot by phone.

Teiser: That's a big job, keeping on top of government affairs.

Dullea: Yes, it would be if each school were an independent, isolated unit. But we get reminders from either Santa Ana or Sacramento, where there are two offices for our statewide association.

Teiser: And do you see eye-to-eye with the general policy of the statewide association? Do you ever have differences of opinion with them?

Dullea: I personally haven't run into any major problems. There could be diversity of interests. We have the biggies, like USC and Stanford, and we have the middle ones, like ourselves, Santa Clara, UOP. Then we have the smaller places. But we have a board of directors in the association.

Teiser: Are you on that?

Dullea: No, I'm not on that. Father President is.

The association has a rotating president. Let's see, who is it now? Somebody from Stanford, I think. Father Don Merrifield from Loyola-Marymount was president the year before.

Teiser: Then the third branch of your duties is fundraising. Do you work with the trustees particularly? Or does it merge in with public relations?

Dullea: I work principally with the two people I already mentioned--the president and Al Alessandri--and to a certain extent with Mike [Michael] Romo, who's the new director of development. He used to have alumni. But basically I work mostly with the two I mentioned first. Plus some volunteers.

I work closely with a man by the name of Tom Rice. Tom is an extraordinary person who comes to the school about three times a week, starting maybe at seven in the morning. He drives down from Sonoma, where he lives, and stays here up till noontime probably. He works just on a volunteer basis. He's an alumnus who is grateful for the education he got. He was here on an athletic scholarship from Visalia. He's a big fellow, about 220 pounds. He was an All-Coast tackle and was a professional wrestler for about ten years.

Teiser: What does he do for you here?

Dullea: He knows all kinds of alumni and he's not bashful about asking for help. He spends a lot of time on the telephone. He, with Father McInnes, started what they call the Ambassadors Club, which is a group of people that give a thousand dollars a year to the school, for the president's discretion mostly. It's a discretionary fund, used for whatever he thinks is needed that year. Now that's grown to about \$315,000 a year.

But Tom is an extraordinary person, and I work with him a lot.

Teiser: So you have no idle hours, I gather.

Dullea: Not too many.

Teiser: Except you do swim.

Dullea: Yes. Well, I swim in my so-called off-hours. I should have been down there this morning, but I was too sleepy. It's a beautiful day. I was there yesterday, when it was raining, at six-thirty.

Teiser: Before the sun got up.

Dullea: Before the sun got up, yes. Tomorrow is an even better tide. I'll be sure to make it tomorrow. It's a real good run out.

Teiser: What do you anticipate doing next?

Dullea: I'd like to keep on doing what I'm doing. I have a great attachment to this place, having seen it develop ever since 1930 when I came here as a freshman in high school and we were all one institution. Not that I've been here all those years, but I've been in and out. And I think it has a great future.

The Future of the University of San Francisco

Dullea: I think there are tough times ahead for this school and others like it. I guess the principal reason for that is the shrinking of the pool of the traditional eligibles between the ages of eighteen and twenty-two. There's a demographic element to this whole thing. There just aren't that many students around. As many as there used to be.

Teiser: I suppose there will be again, eventually.

Dullea: That's right. But that will be another ten years or so; I forget exactly when the demographic experts call for an increase. So it's an era of very careful management.

Teiser: I suppose the adult programs that you have here and the night school will help.

Dullea: Well, the night school doesn't exist anymore as a separate unit.

Teiser: I mean night classes. Which bring in adults.

Dullea: They bring in young people too.

Teiser: Do they?

Dullea: Yes. The courses that bring in the adults are the ones in the program they used to call continuing education and now call College of Professional Studies. That's the thing that brings in the adults.

Teiser: I see. So that will cushion the loss of regular enrollment?

Dullea: That will cushion it, yes.

And, actually, the traditional age is creeping up. You've probably read about that or maybe even noticed it. You see people now that are twenty-five or thirty; there's an increase of those people. For many, their education has been interrupted for a year or two, and then they come back.

- Dullea: I think we all have to pull together very closely in this next period.
- Teiser: Since you have made many capital outlays for new equipment, new buildings, and so forth, I imagine you don't have a great need coming up.
- Dullea: We have two basic-priority capital needs. One of them is to finish the financing of that twenty-three-acre establishment we bought next door, the Lone Mountain campus. We have to get that out of the way.
- Teiser: What are you going to do with it?
- Dullea: We'll continue to use it, probably, as long as we can. I really don't know the future.
- Teiser: What does it consist of?
- Dullea: It consists of classrooms and dormitory facilities, basically, and it's quite compact. There's one large dorm of 208 beds, I believe, and then there's a wing that is suitable for conferences for people who come and spend a night or so. I think there are about fifty accommodations in that wing. So it's a conference center and it's a classroom. It's also got a little theater, which is basically a lecture room because it hasn't got all the equipment for real theater productions.
- Teiser: You bought Lone Mountain on the installment plan?
- Dullea: We had to come up with the cash. so we had to borrow money. We have a bank loan. It's due on July first of this year. We'll have to refinance, sure. But it's a good rate of interest. So that's how we pay it off.
- Teiser: What else then? You said there were two things that were not completed.
- Dullea: The other would be some more facilities for sports, recreation. We find that students expect us to have what other universities have, and when we don't they're sometimes disappointed. Some of them put up with it quite contentedly, almost. There's no pool here, for instance, but there's one not too far away, down at Rossi park.

But for the general health of the students and the faculty, we need some more gym space. We have the Memorial Gym and it's a fair-sized gym. But we have about 1700 students living on campus, besides the day students. That's a lot of people who are young and growing. What did they do in this terrible weather?

##

Teiser: So you need more facilities in case we have another bad winter.
[laughter]

Dullea: Even if we don't have one, we need more facilities. For instance, a multipurpose floor space where you can play basketball or volleyball or badminton, indoor softball, or whatever.

Teiser: Are you working definitely toward that then?

Dullea: We are, yes. We're shopping around, seeing where the interest is and so on. We've talked to the architect again, Mr. Pflueger. This is about the third time. Pflueger's done all our buildings.

Teiser: Timothy Pflueger?

Dullea: Timothy Pflueger passed away, of course, many years ago. But there was Timothy and his younger brother Milton. Now John, the son of Milton, is the head of the firm. Milton still comes occasionally to the office, more than once a week I believe.

Teiser: Would you talk a little about the athletic program?

Dullea: My own view is that athletics are an important part of a school like this. When I say "like this," I mean the ordinary school, public or private, especially the private schools probably. It's a cause to rally around, it's a focus of interest. You know the old adage, a healthy mind and a healthy body.

But that can be abused, of course, where sports become spectator sports, where people go just to root and don't do anything themselves. Their whole focus on the institution becomes their team going to the national finals. I think that's obviously letting things get out of proportion, and I would hope that we would never get into that situation again. I would like to see us broaden the field so that every student that comes here--unless he has some physical ailment--is a participant in some kind of healthy sport.

We do have an extensive intramural program. I think we should build that up more and more. We have a wide range of intercollegiate sports now, even without basketball. We have things like the Lady Dons, who have a basketball team. It's an excellent team. They're in a tough league, so they haven't done as well this year as they have in the past. The women also have softball and they have volleyball and cross-country. Let's see, they're also in tennis, I believe.

Dullea: Generally speaking now, we have the ordinary range of tennis and golf. Soccer, of course, is our big sport now. And we've won national championships there, with a minimum of attention, really. For a while the field was not too good and our coach preferred to play at Balboa Stadium or some place like that. Those were our home games. But for the past several years, under this remarkable coach, Steve Negoesco, I'd say we've been one of the top ten teams in the country.

Teiser: Will you be having a basketball team ever again? Will you get things straightened out ever?

Dullea: Actually we have a basketball team, which is not much heard of. It's called the Extramural. I think they've played six games this year and won three. They played club teams or small college teams. One of our former coaches, who was one of the coaches of the big team that went out of business, stayed on to help with intramurals and to coach this other. This was sort of an outgrowth of intramurals.

So there's that, and I believe we'll come back in some form or other, if not Class 1, then Class 2.

Teiser: Is there a danger in success, really?

Dullea: Sure. I think there always is in sports. You set a standard and then you have to please people that are all for this.

Teiser: Maybe that's one of the things that makes people more interested in having a winning team.

Dullea: That's right. It's sort of an ego trip. You know, my school, I'm from USF, we won whatever championship it was. And they can jeer at their colleagues from other schools. It's an interesting phenomenon, and I don't think you have it in other countries. Well, they don't have sports in the universities to that extent in Europe. I guess the closest is the Oxford-Cambridge crew race.

We did lose alumni support from some people as a result of the decision (announced on July 29, 1982) to withdraw from Division A of the basketball league, but we gained from others that woke up to the fact that we did exist. The letters that came in to Father President were about a thousand in number. I think he told me that about 98 percent were favorable to the decision, even though some were regretful, as he was of course regretful, and as I was.

Dullea: There was some actual loss of funds that were destined for the school. I know in one case a very unhappy alumnus removed a trust fund to the value of about \$100,000. But on the other hand, there's a brighter side too. We received a gift of property in Florida, about two months ago or so, which was near the Florida Disneyland, Epcot. This gentleman said, "I'm giving you this because I admire the decision on basketball."

We're still in baseball, soccer, these other sports.

We always have been a basketball school, always. They talk about going back to 1949 when we won the NIT. That was the national invitation to Madison Square Garden. That is still going, and Fresno State just won it yesterday.

Now that is the second-class citizens' tournament. If you don't get a bid to the NCAA, then you angle for a bid to the NIT. But in those days, when we won it, the NCAA was just starting and the NIT was a more important tournament. Or at least as important. I think it actually was more important in 1949 than the NCAA.

Teiser: Was that when USF really came into national prominence with your basketball?

Dullea: National prominence, yes, because they were the Cinderella kids. Nobody had ever heard of them. They were all local people from local high schools: Oakland, San Francisco, San Mateo.

But before that, we'd won a state championship. And then went back to the national. Did well, but got eliminated. So they knew about us back in 1929, I believe it was.

Then we won the NCAA twice in a row, two years running, in 1955 and '56. That's when we had the great Russell team. Bill Russell was an extraordinary player, from Oakland. But that whole team was all local. They didn't have to go out to recruit them in Washington or New York.

Teiser: In basketball, height is of some importance, is it not?

Dullea: Oh sure. It's of great importance.

Teiser: And there are a lot of tall black basketball players? Has the admission of more black youngsters into colleges improved the game?

Dullea: It probably has. They're excellent athletes. The caliber of basketball has improved, in my opinion. I'm not an expert at basketball, but I've seen on television some of these schools that

Dullea: are playing in the final stages of the NCAA tournament. and some things are done that you didn't see before; that is, you didn't see twenty years ago. They're tremendous athletes.

Teiser: Of course over the years all kids grew taller. But does the basket stay the same height from the floor?

Dullea: They raised the height once. I'm pretty sure they did.

See, Bill Russell, when he was here, he was so good that he induced about three rule changes.

Teiser: How tall was he?

Dullea: He was 6'10" I guess.

Then he went on to play for the Boston Celtics as a professional. He did and K. C. Jones did, another black, who went to Commerce High School here, then USF. They were locals. Russell went to McClymonds, I think, or Oakland High; I forget which. But Russell was so good they changed a couple of rules. I think they raised the height of the basket. They widened the lane, because with a narrow lane he could dominate more. And they abolished goal tending. You know what goal tending is: Once the ball starts its downward arc it can't be diverted. If you touch the ball, it's an automatic two points for the other side, the shooting side.

Russell used to reach up and trap that ball in the basket. So they changed the rule. He was the first of his kind. He was an innovator. Later he was a coach.

Teiser: Well. that's interesting.

Dullea: But I look forward to a balanced sports program here in the future. We had a task force commissioned by the president to make a report as to a long-range plan for athletics. The report isn't published yet, but we're all waiting for that with great interest. I would hope that it would emphasize participation.

##

Update##

[Interview 7: February 29, 1984]

Synod in Rome

Teiser: It's February 29, 1984, almost a year since the last of the interviews.

Dullea: I guess about the only thing I could add would be that I had the privilege of spending two months in Rome in September and October of '83, and I was to function over there as a translator. I thought I was to translate for the Jesuit meeting, what we call a general congregation--our thirty-third general congregation, which is convoked rarely. In this case it was to elect a general of the order.

When I got there, I found out that they had more than they needed of translators for that meeting, but they needed people to translate for the synod of bishops, which was another international meeting which required simultaneous translation as well. So it ended up with my spending a very pleasant September just doing a little bit on the congregation and other jobs--I was involved in reception and hospitality, greeting the delegates when they arrived and showing them their rooms, and so on. That was kind of interesting, because they were from all over the world.

And at that point I met the one who was to be elected general, Peter Hans Kolvenbach, without knowing who he was. I just was impressed by him as a simpatico man. So I had the privilege of showing him his room.

Teiser: Where did they stay?

Dullea: They stayed in two buildings that are side by side: the headquarters, what we call the Curia, the Jesuit Curia, Borgo Santo Spirito 5; and the building connected with it is the House of Writers. So they all fitted in there, and the Curia staff had to move out, most of them. Which was an inconvenience to them, but the arrangement was necessary for the proper procedure of the congregation, because there was a lot of committee work in between the general meetings where they had to kind of talk informally, and if they were living in different places in Rome it would be impossible.

Teiser: Was the election of Peter Hans Kolvenbach a surprise?

Dullea: It wasn't anticipated, but then, it's pretty much a shot in the dark on those. There were other names mentioned, oh, maybe a little bit. Nobody really knows when they go in. There's a lot of procedure--a lot of things happen before the election. A lot of thought and a lot of prayer and a lot of discussion.

Teiser: Who votes?

Dullea: The ones who are in the congregation. That is, there are two elected from each of our provinces all over the world--that is, the full provinces. The provincial goes ex officio, as we say.

Teiser: So it's not such a large voting body?

Dullea: It's about two hundred and twenty people.

Teiser: Do I remember that there was an interim general appointed before him?

Dullea: Paolo Dezza. Right.

Teiser: Appointed by the Pope?

Dullea: Right. But he was not really a candidate. He's over eighty. A very capable man, but when you're electing a general for life, you don't elect somebody who's eighty-two.

Teiser: How old is the present general?

Dullea: He's about fifty-three, I believe, somewhere in there.

Teiser: Which of the languages you know were you translating for the synod?

Dullea: Italian and Latin to English.

After this interlude in September the job really started. I had to prepare for it before as well as I could. I had never done this before. So it was quite an adventure, especially the first time. It's a shock when you hear a language--for instance, in this case for me, in Latin or Italian--spoken and you have to put it in English, and you know it's going over the wires to the people that are there in the hall, 240 bishops. If they choose to tune in on you. [laughter] You wonder how you sound.

But after the first day it wasn't too bad. I was fortunate to be with a man who'd done a lot of it, Father Bill Russell (not the Bill Russell previously mentioned), who had been rector over here in Berkeley at the Jesuit School of Theology. He was an old pro, and he steadied me. He steadied me down.



Above: Pope John Paul II presenting to Father Dullea a commemorative award for service as a translator at the Synod of Bishops, Rome, October 1983. In the background is Archbishop Tomko, permanent secretary of the Synod.

Right: Father Dullea in his office at the time of the interview.

Photograph by Ruth Teiser



Dullea: I was the coordinator of the group of Jesuits, though. I had to make sure that each booth was covered by at least one person at every session. And there was no problem there. Once in a while people had to be absent, but we substituted.

We had translation into English--all we spoke in our booth, going out over the mike, was English. But other booths spoke German, French, Italian, and Spanish. There were two or three people in each booth.

Teiser: What language were the meetings actually conducted in?

Dullea: They were conducted in any one of those languages. The preferred language was Latin.

Teiser: Whoever was chairman chose the language?

Dullea: Whoever was speaking. The bishops were the ones who were speaking, and a few non-bishops. They spoke in whatever language they felt comfortable in. We had to put it in English in our booth. I could handle Latin and Italian, and my friend Bill Russell could handle French. Fortunately, practically nobody spoke in German. All the German-speaking bishops were able in another language, either French or English or Latin. Most of them spoke Latin.

Teiser: What in the world did everybody do before speaker systems, before electronic systems?

Dullea: Before this they all spoke Latin. And it was difficult for a lot of people, and it hindered communication. But in the old days, they were trained a lot more intensely in Latin, I think. But the Latin is kind of slipping now. Surprising the amount of time you heard Latin though in these discussions.

That was October. That to me was a fascinating experience, because here were bishops from all over the world sitting down talking. The Pope came every session, every general session. He didn't preside. There were three cardinals that presided. One from Los Angeles, Cardinal Manning, Cardinal Timothy Manning, one from Pakistan, and one from Germany. They took turns being in the chair. It was a very--to use a trite word--broadening experience. It showed the universality of the church. There were only six Americans there. There were thirty-eight from Africa. There were-- I totaled them just for fun. [looks through notes] Thirty-eight from Africa, forty-five from America (but that includes Canada, Central America, South America), twenty-four from Asia, forty-one from Europe. five from Oceania. A hundred and fifty-three.

Dullea: Then there were ten religious orders, the generals of those. There were twenty cardinal prefects of the different congregations. There were twenty-five named by the Pope from all over, to kind of balance. Besides the Oriental churches: six patriarchs, seven metropolitans, and so on, outside the patriarchates.

So there were two hundred and twenty-two people in all.

Teiser: That must have been fascinating.

Dullea: It really was. We met all those people at the coffee break, you know. We were part of that. The sessions started in the morning at nine o'clock and went till twelve-thirty, with a coffee break around ten-thirty. Then they came back in the afternoon, in their Latin style, Roman style, at five o'clock—five to seven was the afternoon business. Five days a week.

It was a strain. We had the benefit of a text most of the time. They'd give you a text, legal-sized, maybe eight pages. The bishops were supposed to hand in what they were going to say beforehand, but we wouldn't get it until about a quarter to nine. And then we'd get about six or eight all at once. So you had no time to really study them.

Teiser: And did they all say what they were intending?

Dullea: That's another problem. They didn't always say what they said they were going to say. [laughter] So that was fun. It was psychological pressure, but I'm very happy I did it. It was a great experience.

Teiser: You were away from here two months?

Dullea: Yes. I had a leave for two months.

Teiser: They let go of you for that long here!

Dullea: Well, I twisted their arm a little bit. [laughter] It was great to get back to Rome after seven years away. I had a lot of friends there. Saw my old barber and my old shoemaker and the neighborhood.

I guess the high point of my stay was being in the synod itself, especially being in the same room every day with John Paul II and watching him, seeing his reactions (he hardly ever spoke), his strength, his faith, his easy good humor, his humanity. We translators got to shake hands with him twice, once at the beginning of the Synod, once at the end.

Dullea: The first day of the synod he said in Latin at the end of the introductory session, "Now, I would like to shake hands with my brother bishops." And then the translators and the other staff members were ushered up too at the end of the line. We shook hands and told him our name and where we came from. He was most gracious. Then at the end, he wanted to say goodbye to everyone, and we did the same thing, and he thanked us individually for our work and presented each one of us with a beautiful bronze commemorative medal as a souvenir of the occasion.

USF

Teiser: Since then, returning here, have there been any notable events?

Dullea: We are engaged in planning a new building, which is going to be a tremendous effort. Here we have a brochure. It's down on Stanyan Street. It's a health and fitness center, sports-health center. Large swimming pool (fifty meters), handball and raquetball courts, large open-space gymnasium. We have all these students that live on campus, and we don't have enough space for them to exercise. So that's being worked on. I'm going down to see the architect today.

Teiser: I suppose you're gathering funds for it?

Dullea: Well, I've been named the chairman of this fund campaign, which is another little chore. [chuckles] It's a fifteen-million-dollar project, and we're going to try to do it fast, so it's interesting. It's a lot of work.

Teiser: What are you aiming at--what completion date?

Dullea: Well, it'll partially depend on how we raise the funds. We don't want to build more than we can pay for. We don't want to go into debt over this. In fact, part of the total will be a three-million-dollar endowment for the upkeep of the building so it won't be a burden on the budget in the future.

Teiser: You'll be raising it all?

Dullea: We hope so.

Teiser: Not going to the bank? That's wonderful.

Dullea: We'll have to go to the bank, probably, for an interim construction loan, you know, because it'll be in pledges and will come in over one, two to three years. As a matter of fact, we were down seeing somebody yesterday. So things are moving.

Transcribers: Marie Herold

Final Typists: Ernest Galvan, Richard Shapiro

TAPE GUIDE -- Father Charles W. Dullea

Interview 1: February 1, 1983	1
tape 1, side A	1
tape 1, side B	13
tape 2, side A	23
Interview 2: February 8, 1983	31
tape 2, side A (cont.)	31
tape 2, side B	33
tape 3, side A	43
tape 3, side B	52
Interview 3: February, 14, 1983	55
tape 4, side A	55
tape 4, side B	64
tape 5, side A	75
Interview 4: February 22, 1983	82
tape 5, side A (cont.)	82
tape 5, side B	85
tape 6, side A	94
Interview 5: March 7, 1983	100
tape 6, side B	100
tape 7, side A	108
tape 7, side B	117
Interview 6: March 18, 1983	121
tape 8, side A	121
tape 8, side B	129
tape 9, side A	137
tape 9, side B	146
tape 10, side A	155
tape 10, side B	163
Interview 7: February 29, 1984	167
tape 11, side A	167

INDEX -- Father Dullea

- Academy of Art College, 133
 Adam's Resort, Lake County, 14
 Aldrich, Father Wilson, 78
 Alessandri, Alfred P., 158-159, 160
 Alma (College), Los Gatos, 44, 46, 58, 67-70, 72, 75, 78
 Arrupe, Father Pedro, 81
 Association of Independent California Colleges and Universities, 159
 Atherton, Edwin, 19
- Bardt, Harry, 107, 108
 Barry, Dave, 15
 Barry, Edward I., 15
 Bea, Cardinal Augustine, 102
 Bellarmine College Preparatory, 87, 89-92, 93, 95, 97, 104
 Benedetti, Dante, 138
 Bennington, John, 60
 Big Brothers, 35
 Black, James, 106-107
 Black Panthers, 103-104
 Blewett, Father John, 151
 Blonien, Rodney, 106
 Brady, Matthew, 22
 Brolan, (Father), 41
 Brown, Pat [Governor Edmund G.], 22, 99
 Bryant, Anita, 146
 Bryant, Bear, 146
 Butler, John, 113
 BVM. See Sisters of Charity of the Blessed Virgin Mary
- Cahill, Thomas J., 35
 California State Adult Authority, 20-23
- Callahan, Father Francis (Frank), 99, 123, 124, 134
 Cassassa, Father Charles, 154
 Clana Eireann, 64
 Cleaver, Eldridge, 103
 Clonakilty, Ireland, 3
 Cohen, Phil, 16
 College of the Holy Names, 125
 College of Notre Dame, Belmont, 125
 Collins, Monsignor Harold, 13-14, 30
 Comiskey, Father Paul, 48
 Connolly, Father John F.X., 93, 106-107, 112, 114
 Conrad Schmitt Studios, Milwaukee, 98
 Cooley, Richard, 107
 Corbett, Father James, 109, 123
 Cosgrave, Father Tom, 91, 92, 98
 Courtney, Dan, 2
 Creeley, Dr. Thomas R., 15
 Crivello, Nick, 11
 Crowley, Thomas, 41
 Curtis, Jack, 129
 Curtis, Peter, 15
 Curtis, Mrs. Peter, 16
- de Guigne, Christian, III, 107
 Denahy, Claire, 16, 114
 Denahy, Jerry & Mae, 16
 Devine, Preston, 107, 108, 109
 Dezza, Father Paolo, 81, 168
 Dinen, Jeremiah, 15
 Dohrman, Alan, 39
 Dolan, Anne, 124
 Dominican (College), 125
 Donahue, Father Pat, 154
 Donoghue, Agustine, 139
 Doyle, Morris, 114

Index -- Father Dullea

- Duffy, Clinton, 22
 Dullea, C. (draper in Ireland), 3
 Dullea, Charles (father), 2, 5-25,
 27, 31-36, 39-40
 Dullea, Charles (great grandfather),
 2, 11
 Dullea, Ed (uncle), 2
 Dullea, Edward (grandfather), 2, 3,
 11
 Dullea, Edward B. (nephew), 36
 Dullea, Edward F. (brother), 3, 12,
 28, 33
 Dullea, Monsignor Edward Maurice,
 3, 11
 Dullea, John F. (brother), 3, 53
 Dullea, Martha (aunt), 2
 Dullea, Maurice (priest), 3, 11
 Dunne, Father William, 61, 155
- Egan, Frank J. (police case), 22,
 34
 Egan, Mike, 30
 El Retiro, Los Altos, retreat house,
 27, 39
 Engler, Johnny, 11
 Eusebius, [brother], 26
- Falk, Adrian, 107, 108
 Farragher, Father Joseph, 78
 Fay, Paul, 107
 Feely, Father Raymond, 58, 61, 63
 Ferguson, Father John B., 54
 Fleishhacker, Janet, 110
 Fleishhacker, Mortimer, 107, 108,
 109, 110, 136
Foghorn, The, 122
 Franklin Grammar School, 5
 Fromm, Alfred & Hanna, 156
- Fromm Institute, 119, 156
 Furst, Arthur, 113, 142
 Futernick, Joe, 15
- Gaffey, Michael, 7
 Gast, Joseph, 142
 Gilbert, Colonel Vernon, 140
 Gill, Father Jim, 53
 Gillson, George, 107, 134-135
 Gleeson, Father Richard, 96
 Gleeson Library, University of San
 Francisco, 58, 68, 96, 112, 116,
 137
 Golden Gate University, 133
 Gonzaga University, 58, 111
 Gordon, Walter, 22
 Graham, Billy, 145-147
 Billy Graham Evangelical Center,
 145, 146
 Graham, Bob, 27
 Graham, Charlie, 27
 Greeley, Andrew, 117
 Gregorian Consortium, 150
 Gregorian University, 75, 87, 143-
 145, 146, 147, 150
- Haag, James H., 128
 Hagan, Barney, 2
 Hagan, George, 2
 Hagan, Katherine, 1
 Hagan, Phil, 1
 Hagan, Rose, 1
 Hagan, William (grandfather), 2
 Hagan, William (uncle), 1
 Hagan, Winifred (mother), 1
 Haley, Harold (judge), 30
 Hanna, Archbishop Edward J., 13
 Harnett, Father John, 14

INDEX -- Father Dullea

- Harney, Charles & Pauline, 112-113
 Harney, Paul, 123
 Hastings Law School, 48
 Hayakawa, Samuel I., 105
 Hayden, J. Emmet, 15
 Hayden, R. Curtis, 15
 Healy, George, 6, 12, 17
 Hellman, Marco, 107, 108
 Herberts (restaurant), 40
 Hoberg's Resort, Lake County, 14
 Holy Year, 83
 How, Jack, 107
 Hunt, Reed, 107
- Ignatius Loyola [Saint], 52-53, 71, 143
 Immaculate Heart (College, L.A.), 125
 Institute of Chemical Biology, 113, 142
 International Association of Chiefs of Police, 35
 Irvine Foundation, 16, 107, 113-114
 Israel, visit to, 148-149
- Janssens, Father Jean Baptist, 81, 85-86
 January-the-First swim, 37-38
 Jesuit Novitiate, Los Gatos, 42-52, 54, 56, 57, 87-89
 entering, 39-40
 Jesuits (Society of Jesus)
 Curia, Rome, 75-76, 78-81, 167
 hierarchy, 81-82, 86, 168
 history of, 52-53, 143-144
 St. Louis, 75, 97
- Jesuits (Society of Jesus), cont.
 stages in becoming, 71
 ordination, 69-70
 tertianship, 71-74
 Synod, 167-171
 travel among Jesuit houses, 76-7
 See also Gregorian University, 7
 Johnson, Hiram, 15
 Jordan, Tom, 97, 99, 124, 134
 Justin, Father Ed, 157
- Katanga, Ron, 103-104
 Kendrick, Charles, 106-107, 112, 134
 Kenny, Dennis Ignatius, 1
 King, Valentine J., 29
 Knight, Goodwin, 23
 Kolvenbach, Father Peter Hans, 167
- Laguna Honda Hospital, 100
 Lane, Ralph, 129
 Lapham, Roger, 21
 Lapham, Roger, Jr., 107
 Latourelle, Father René, 144, 146
 Lester, Ervis, 22
 Liccardo, Sam, 92
 Littlefield, Edmund W., 107, 109
 Loebbecke, Ernest, 107, 108
 Lone Mountain (College), See San Francisco College for Women
 LoSchiavo, Father John J., 104, 111, 124, 132, 141, 154, 158
 Louis' Fashion (restaurant), 32
 Lowell High School, 5
 Loyola Guild, 155
 Loyola-Marymount (college), 136, 138, 154, 159
 Lynch, Thomas C., 108

INDEX -- Father Dullea

- Mackin, Frank, 30
 Madison, Marshall, 107
 Mailliard, J. Ward, Jr., 23
 Mallen, T. Kevin, 107, 134
 Malone, Father Pat, 151
 Manning, Cardinal Timothy, 169
 Manresa Hall, Port Townsend, WA, 72
 Maraschi, Father Antonio, 64
 Maraschi Society, 64
 Martin, Father Jack, 123
 Martin, Father Leo, 72
 Martini, Cardinal Carlo, 147, 149,
 151

 McCormick, Father Vincent, 75, 87
 McDonough scandals, 18-19
 McGloin, Father Jack B., 59, 61, 65
 McGloin, Frank, 41
 McGovern, Walter, 23
 McGrorey, Father Raymond I., 41
 McGuire, Father Jim, 154
 McIntyre, Cardinal James Francis,
 83
 McInnes, Father William, 154, 156,
 160
 McLaren, Loyall, 107, 113
 Mellon, Thomas, 107, 108
 Merrifield, Father Don, 159
 Mills College, 125, 136
 Mission Dolores, 3, 26
 Mitchell, Michael, 6-7
 Mitty, Archbishop John J., 13
 Mitty (School, San Jose), 90
 Monihan, Father William, 48, 99
The Monitor, 29
 Montgomery, George, 107
 Moody, Dale, 145
 Most Holy Redeemer Grammar School,
 12, 26-27
 Mount St. Michael's College,
 Spokane, WA, 55-58, 72, 73, 75,
 76

 Nasser family, 11, 17
 National Association of Independent
 Colleges And Universities, 159
 Naughton, Father Jim, 79
 Neely, Father Peter, 101
 Negoesco, Steve, 140, 164
 Nober, Father Peter, 151
 North, Father Bob, 151
 Norris, Robert, 127
 Notre Dame University, 65

 O'Brien, Bill, 30
 O'Brien, Daniel J., 9, 18
 O'Brien, Daniel, Jr., 9
 O'Brien, George, 9
 O'Brien, Father Joseph, 75-76
 O'Loughlin, Buddy, 30
 Oriental Institute, 150
 O'Sullivan, Father Carroll, 120

 Papal audiences, 83
 Paradise Cove, 41
 Pearl Harbor Day, 58, 61
 Pepperdine (University), 138
 Pflueger, (Timothy, Milton & John),
 Architects, 163
 Phelan, [Brother], 26
 Phelan, James D., 108, 135
 Police Athletic League, 35
 Pontifical Bible Institute, 147,
 149-152
 Ponting, A.E. (Dick), 107
 Pope Gregory XIII, 143
 Pope John XXIII, 102
 Pope John Paul, 169-171
 Pope Paul VI, 102
 Pope Pius XII, 83-84, 87
 Portland University, Portland, OR, 138

INDEX — Father Dullea

- Power, Jim, 15
 Power, Jim, Jr., 15
- Quinlan, Mike, 29
 Quinn, Bill, 10
 Quinn, Jack, 10
 Quinn, William J., 8, 9-10, 18
- Ramsey, (family), 11-12, 17
 Ramsey, John, 12
 Rancho Olompali, 120-121
 Ravenwood, Mike, 48
 Reedley, CA, 72, 76
 Religious of the Sacred Heart, 125, 126
 Rhode, Jack, 65
 Rice, Tom, 160
 Riordan, Michael, 6-7
 Riordan School, 27
 Robinson, Elmer R., 29
 Rock, Joe, 29
 Romo, Michael, 160
 Roper, Bob, 38
 Rossi, Angelo, 8, 15, 17-18, 21
 Rossi, George, 121
 Rumford, William Byron, 64
 Russell, Bill (basketball player) 165-166
 Russell, Father Bill, 168-169
 Russell, Donald J., 108
 Ryan, Brigid, 2-3
- St. Brigid's (school), 28
 St. Cecilia's (parish), 13-14
 St. Dominic's (school), 41
 St. Edward's (church), 3
 St Francis (school), 90,91
- St. Ignatius Church, 97-98, 101
 St. Ignatius College, 136
 St. Ignatius High School, S.F., 12, 17, 26, 27-30, 36, 39-41, 48, 63, 89, 91, 95-97, 139
 St. Ignatius Institute, 119, 153-154
 St. Joseph's (parish), San Jose, 73, 75
 St. Mary's Cathedral, 70
 St. Mary's College, 66
- St. Mary's Hospital, 1, 24, 29
 St. Paul's (school), 28
 St. Phillip's (school), 28
 St. Vincent's Hospital, Portland, Oregon, 73-74
 San Diego College for Women, 125
 San Francisco
 neighborhoods, 12-14
 police department, 6-11, 18-21, 23
 V-J Day riots, 20
 political structure, 17-18
 San Francisco Bay, swimming in, 37-39
 San Francisco City College, 133
 San Francisco College for Women, Lone Mountain, 84, 115-116, 124-126, 132, 162
 San Francisco Consortium, 132-134
San Francisco Policemen, The, 7
 San Francisco Seals, 15, 27
 San Francisco State University, 99, 105, 106, 113, 128, 133
 Scully, Mrs. Marjorie, 134
 Seigler's Resort, Lake County, 14
 Shelly, Jack, 108
 Sherrin, Father Francis, 68
 Silver, Sam, 15

INDEX -- Father Dullea

- Sisters of Charity of the Blessed Virgin Mary, 27, 28
 Skaggs Spring Resort, 14-17, 31
 Smyth, Edmund, 61, 123
 South End Rowing Club, 10, 12, 24, 38
 Southern Baptist Seminary, 145
 Stanford University, 49, 61, 63, 136, 139, 142, 159
 Stanton, Bill, 11
 Stevens, Clyde, 33
 Sugrue, Father Gerald, 91, 119
 Sullivan, Jerd, 108
 Sullivan, Jeremiah, 15
 Sullivan, (Justice) Ray, 30
 Sullivan, Matt, 15
 Summerskill, John, 105
 Sunderland, Father Robert, 103-104, 124
 Sunrisers, swimmers, 38
 Sutro Library, 99
- Teeling, Father John, 157
 Telesmanic (family), 12
 Tevis, Dr. Harry L., 44, 67
 Tobin, Father John P., 14
 Tobin, Father William, 92
- University of California, 106, 110
 Berkeley, 103, 105, 128, 133
 San Francisco, 133
 University of San Diego, 125
 University of San Francisco, 12, 27, 29, 48, 58-66, 89-90, 92-99, 152-166
 administrative organization, 92-94, 106-111, 122-123, 130, 154
 admission of women, 115-116
- University of San Francisco (cont'd)
 Army Specialized Training Program, 59-60, 116
 buildings, 29, 60, 94-95, 106, 108-109, 112-114, 135, 137, 162-163, 171-172
 Community Outreach, 100-101, 103, 126-127, 128-129
 curriculum, 63, 153, 117-119, 127-128, 128, 129-131, 137, 155-156
 cross registration, 132-133
 Fromm Institute, 156
 St. Ignatius Institute, 153
 Education, School of, 155
 faculty, 62, 130-131
 unions, 131-132
 fund raising, 97-98, 106-109, 132, 134-135, 158, 160-165, 171-172
 Institute of Chemical Biology, 142
 Law School, 112, 132, 134
 Lone Mountain College, 124-126, 162
 public relations, 132, 158
 separation of St. Ignatius High School, 95-97
 sports, 65, 137-140, 162-166, 171
 student groups, 156-157, 161
 Alumni, 61, 62, 154
 Baptist Student Union, 102
 Black Student Organization, 103-104
 Muslim, 101-102
 Outreach Program, 101
 Student Western Addition Project, 100
 tuition, 60, 117, 136, 136
 ROTC, 59, 122, 133, 140-142
 World War II, 58-62

INDEX -- Father Dullea

- University of San Francisco (cont'd)
 See also Gleeson Library, Sutro
 Library, St. Ignatius High
 School, & Institute of Chemical
 Biology
 University of Santa Clara, 57, 66,
 89-90, 115, 136, 138, 159
 University of Southern California,
 159
 University of the Pacific, 48, 89,
 136, 138, 159
 Upward Bound Program, 126-127
- Van Ackern, Father Maurice, 154
- Walkup and Merchants Express, 23
 Walkup, Ward, 23
 Walsh, Father Charlie, 51-52
 Warren, Earl, 22-23
 Waters, Ethel, 146
 Weinberger, Caspar, 133
 White, Augustus, 18
 Wobber, William P., 23
 Woodside Priory, 138-139
 World English Center, 157
 World War II & USF, 58-60
 Worthington, 108
 Wulzen's drug store, 12
- Zief, Arthur C., 58

Ruth Teiser

Born in Portland, Oregon; came to the Bay Area in 1932 and has lived here ever since. Stanford University, B.A., M.A. in English; further graduate work in Western history. Newspaper and magazine writer in San Francisco since 1943, writing on local history and business and social life of the Bay Area. Book reviewer for the San Francisco Chronicle, 1943-1974. Co-author of Winemaking in California, a history, 1982. An interviewer-editor in the Regional Oral History Office since 1965.

