1-1-1990

Must decline lead to death? : a case study of two Catholic women's colleges as they evolved through life-cycle phases.

Janice Carmen

University of Massachusetts Amherst

Follow this and additional works at: https://scholarworks.umass.edu/dissertations_1

Recommended Citation

https://scholarworks.umass.edu/dissertations_1/4524

This Open Access Dissertation is brought to you for free and open access by ScholarWorks@UMass Amherst. It has been accepted for inclusion in Doctoral Dissertations 1896 - February 2014 by an authorized administrator of ScholarWorks@UMass Amherst. For more information, please contact scholarworks@library.umass.edu.
MUST DECLINE LEAD TO DEATH?
A CASE STUDY OF TWO CATHOLIC WOMEN'S COLLEGES
AS THEY EVOLVED THROUGH LIFE-CYCLE PHASES.

A Dissertation Presented
by
JANICE CARMEN, SND de N

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of
DOCTOR OF EDUCATION
May, 1990
SCHOOL OF EDUCATION
MUST DECLINE LEAD TO DEATH?
A CASE STUDY OF TWO CATHOLIC WOMEN'S COLLEGES
AS THEY EVOLVED THROUGH LIFE-CYCLE STAGES.

A Dissertation Presented
by
JANICE CARMEN, SND de N

Approved as to style and content by:

Gretchen B. Rossman, Chair
Kevin Grennan, Member
Marion B. Rhodes, Member

Marilyn Haring-Hidore, Dean
School of Education
ABSTRACT
MUST DECLINE LEAD TO DEATH?
A CASE STUDY OF TWO CATHOLIC WOMEN'S COLLEGES
AS THEY EVOLVED THROUGH LIFE-CYCLE PHASES.
MAY 1990
JANICE CARMEN, SND de N, B.A., EMMANUEL COLLEGE
M.Ed., SPRINGFIELD COLLEGE
Ed.D., UNIVERSITY OF MASSACHUSETTS
Directed by: Professor Gretchen B. Rossman, Ph.D.

The number of Catholic women's colleges has decreased dramatically since 1970. This has caused a void in the Roman Catholic Church's educational system.

This research investigated life-cycle theory and its application to organizations. A college as an organization can be analyzed within the framework of organizational life-cycle theory.

The phases identified in life-cycle theory are birth, growth, maintenance, decline, and death. The birth phase includes all the events which make the organization a reality; ideas, funding, location, and personnel. The growth phase is of indeterminate
length. It details the movement of the organization from the end of the birth phase until the organization has earned a place for itself in the organizational world. The maintenance phase is a period in the organization's history when it stops to take stock of its accomplishments and sets a direction for its future. The decline phase of life-cycle theory is characterized by a drop in production or in delivery of service with subsequent loss of income. The final phase, death, occurs when the organization no longer functions as intended - going out of business, experiencing a take-over, submitting to a merger.

The case study of the two Catholic women's colleges presented in this research were developed around these life-cycle phases. In the account of one college, the case study chronicles the college's movement from birth to its untimely death. The other case study follows the college from birth through decline. It then describes the college's activities during decline which turned the college from death to new growth.

The comparison of the events in the decline phase may lead administrators of other Catholic women's colleges to examine comparable factors in their settings and make adjustments to insure continued existence.
TABLE OF CONTENTS

ABSTRACT ........................................................................................................ iv

Chapter

I  INTRODUCTION ....................................................................................... 1
  Catholic Women's Colleges ................................................................. 6
  Good News, Bad News ................................................................. 11
  Overview ................................................................. 12
  Significance of the Study ............................................................. 14

II  REVIEW OF THE RELATED LITERATURE .............................................. 15
  Definitions of Organizations ....................................................... 16
  Life-cycle Phases ................................................................. 17
  Phase I: Birth ................................................................. 19
  Phase II: Growth ................................................................. 26
  Phase III: Maintenance .......................................................... 36
  Phase IV: Decline ................................................................. 41
  Phase V: Death ................................................................. 47

III  RESEARCH METHODS ........................................................................... 51
  Research Design ................................................................. 51
  Selection of Colleges .............................................................. 52
  Data Collection ................................................................. 53
  Validity and Limitations of the Methodology ....................... 59
  Data Analysis ................................................................. 62
  Research Concerns .............................................................. 64

IV  ANNHERST COLLEGE ........................................................................... 65
  Sowing the Seed ................................................................. 65
  The Birth Phase ................................................................. 68
  The Growth Phase .............................................................. 74
  Campus Life ................................................................. 75
  Academic Program .............................................................. 81
  Governance ................................................................. 89
  Faculty ................................................................. 102
  Finance ................................................................. 103

vi
The Maintenance Phase ............................................... 112
Campus Life .............................................................. 116
Academic Program ....................................................... 118
Governance ................................................................. 118
Faculty ............................................................... 120
Finance ............................................................... 120
The Decline Phase ......................................................... 120
Campus Life .............................................................. 121
Academic Program ....................................................... 123
Governance ................................................................. 125
Faculty ............................................................... 128
Finance ............................................................... 130
The Death Phase ........................................................ 134

V COLLEGE OF OUR LADY OF THE ELMS ......................... 139

The Birth Phase ......................................................... 145
The Growth Phase ........................................................ 149
Campus Life .............................................................. 149
Academic Program ....................................................... 169
Governance ................................................................. 179
Faculty ............................................................... 180
Finance ............................................................... 181
The Maintenance Phase .................................................. 182
Campus Life .............................................................. 183
Academic Program ....................................................... 187
Governance ................................................................. 188
Faculty ............................................................... 188
Finance ............................................................... 189
The Decline Phase ......................................................... 189
Campus Life .............................................................. 189
Academic Program ....................................................... 191
Governance ................................................................. 193
Faculty ............................................................... 195
Finance ............................................................... 200
ReBirth - ReGrowth ....................................................... 200
Campus Life .............................................................. 201
Academic Program ....................................................... 204
Governance ................................................................. 208
Faculty ............................................................... 209
Finance ............................................................... 209

VI ANALYSIS AND CONCLUSIONS ...................................... 212

The Birth Phase ......................................................... 215
Campus Life .............................................................. 216
Academic Program ....................................................... 217
Governance ................................................................. 218
Faculty ............................................................... 219
Finance ............................................................... 219
The Growth Phase ............................................. 220
Campus Life .................................................. 221
Academic Program ........................................... 222
Governance .................................................... 223
Faculty ......................................................... 225
Finance ........................................................ 226
The Maintenance Phase ..................................... 227
The Decline Phase ............................................ 230
The Death Phase ............................................. 232
Implications of the Study ................................. 234
Conclusions .................................................... 240

APPENDICES

A. LETTER TO ANNHURST COLLEGE ALUMNAE .......... 243
B. ANNHURST COLLEGE ALUMNAE QUESTIONNAIRE .... 245

BIBLIOGRAPHY .................................................. 248
CHAPTER I

INTRODUCTION

It comes as no surprise that the twentieth century is winding down and all eyes seem to be focused on the twenty-first century as it looms large on the horizon. The quiet movement of time underscores the ancient, ever-present life-cycle rhythms of the universe. Life-cycle theory has been used to explain phenomena in the fields of science, business and education. In fact, most change can be seen as illustrating some aspect of life-cycle.

Life-cycle theory is predicated on the countless observations scientists have made of living organisms. Organisms consistently repeated the cycle of birth, growth, maintenance, decline and death. It was this cycle of repetition which caused some scientists to ask if there was something inherent in the cycle which
could be used to understand the functioning of other phenomena, including organizations.

Colleges and universities are one group of organizations that exhibit a clear pattern of life-cycle. It may be possible to document the birth, the growth, the maintenance, the decline and, in some cases, the death of a college or university.

The goal of this research was to describe and analyze the life-cycle activities of two Catholic women's colleges; one that has ceased operation, one still functioning. The two Catholic women's colleges selected for the study were Annhurst College, South Woodstock, Connecticut, which opened in 1941 and closed in 1980, and the College of Our Lady of the Elms (known also as the Elms College, or the Elms) in Chicopee, Massachusetts, which had its beginning in 1928. A case study of each college is presented that reports the events of the birth phase through the decline phase. For some organizations, including Catholic women's colleges such as Annhurst, the decline phase inevitably leads to death. Others, such as the College of Our Lady of the Elms, are able to assess the situation,
re-group and re-plan, and follow a path that leads to renewed growth.

In essence, then, this study has examined two Catholic women's colleges as they began, grew, maintained themselves, and entered decline. One case study describes the death of Annhurst College; and the other describes the resurgence of the Elms College. The materials researched to develop the case study of each college were archival materials, including catalogues, minutes of meetings of Corporations, Boards of Trustees, President's Advisory Council, Faculty, and Student Governments. Personal interviews with present and former administrators, present and former professors, and present and former students provided the human dimension that is absent from the written word. The interviews were especially helpful in the study of Annhurst College which was forced to close in 1980. Because Annhurst had closed, a questionnaire was sent to one hundred alumnae as a means of accessing some of Annhurst's history. Since the Elms College was experiencing new growth, a great deal of time was spent there in order to gain a sense of the atmosphere, to study the physical facility, and to determine the quality of campus life.
This research should be read in the context of change which is sometimes dramatic, sometimes subtle but which nevertheless has had wide-reaching effects on many kinds of organizations. Catholic women’s colleges are a unique type of organization which occupy a small niche in the long history of higher education both secular and religious. Albeit small, as a group they have experienced the full range of life-cycle activities from birth to death.

Change is a phenomenon that is experienced but not always fully understood. One aspect of change that is understood is what happens to an organization that does not change: those organizations simply stagnate or even die. There are many reasons why organizations do not change. Some resist change because they proudly believe that they are perfect - there is no need to change. Some fail to change because they lack leadership with vision. Some ignore the signs and needs of the times which would provide direction for change. Whatever the reasons for not changing, the outcome is often the same - the organization experiences organizational death.
The Roman Catholic Church is an example of an organization that has experienced stagnation in its life-cycle. In fact, the Church was known for its attitude of non-change. It was not until 1962 that the windows of the church were thrown open to the fresh air of change. In the twenty-eight years since the Second Vatican Council, the Church has experienced change in many aspects of its life.

Change is facilitated by the presence of change agents. Within the structure of the Church of 1962 were men and women who were committed to the living of a life characterized by the vows of poverty, chastity, and obedience. That life was described as Religious and the men and women who lived the life were also called Religious. This group, and especially the Religious women, in effect assumed the role of change agent in the Church. It was this group of women who studied, interpreted, and implemented the documents and decrees of the Council. In the years since the Second Vatican Council it has become customary to refer to these Religious women as women Religious. This distinction is made because all women have the capability of being religious, but not all women live a
life characterized by the vows of poverty, chastity and obedience.

The world of higher education was not exempt from consideration by the Council. All relevant council documents urged colleges and universities to recognize the contributions of laymen and laywomen. The institutions of higher learning were to study issues of academic freedom. They were to investigate the formation of boards of trustees and were to recruit lay professors to teach in the colleges and universities. In spite of the plethora of changes, the teaching nature of the Church and the role of education did not change. However, change did occur within the school systems and among the Religious congregations which staffed the schools. Not unaffected by the Council and its challenges was the unique group of institutions known as the Catholic women's colleges.

Catholic Women's Colleges

Catholic women's colleges are a relatively recent phenomenon in the long history of higher education. They had their beginnings in the early high schools and private academies. The Religious Congregations used these existing educational facilities and simply
upgraded the programs and course offerings of the high school in an effort to emulate the Catholic men's colleges.

Catholic men's colleges began approximately a century before Catholic women's colleges. Admittedly, these early colleges had as their main purpose the preparation of men for the priesthood. It was after the Civil War that these colleges began to provide a college education for young men who were not interested in studying for the priesthood.

In 1897 several young women applied for admission to the Catholic University of America, a men's college. They were denied admission. The Rector, knowing that there were few alternatives for these women, approached the Sisters of Notre Dame and requested that they begin a Catholic college for women in Washington, D.C. to serve the educational needs of young Catholic women throughout the United States. This request resulted in the founding of Trinity College in 1900 as the first institution specifically established as a Catholic women's college.

Young Catholic women wanted the same opportunities for education that their brothers had. It was their
persistence in applying to the men's colleges that resulted in the establishing of Catholic women's colleges. Those parents who could afford higher education for their daughters wanted the young women protected from secular campuses. The Church wanted these young women protected from attacks on their faith and morals. The Catholic women's college satisfied the young women students, their parents, and the Church leaders.

In the period from 1900 to 1962 over one-hundred Catholic women's colleges began in the United States. Many of these colleges were located in the cities and served a largely commuter population. The rapid multiplication of these Catholic women's colleges was a direct response to the bigotry and religious prejudice that Catholics experienced in the early twentieth century.

In 1962 when the Second Vatican Council opened there were one-hundred and ten Catholic women's colleges in the United States. Today there are forty-four Catholic women's colleges. It was this decline in the number of Catholic women's colleges that motivated this study, decline which can also be viewed
in the context of life-cycle theory. Each Catholic women's college has its own life-cycle history. The earliest of these institutions, Trinity College in Washington, D.C., has functioned continuously since 1900. A graphic presentation of the history of Trinity College would show wave-like motion rather than a smooth upward slope. Trinity, like any organization, experienced growth and decline during every phase of its existence.

Catholic women's colleges may well make a significant contribution to the Church of the twenty-first century. Pope John Paul II has consistently reiterated his position that in the Roman Catholic Church women will not serve as ordained persons. However, there are other roles in the Church which can be carried out most effectively by women. In order for women to assume their leadership role in the Church they must have adequate background and professional training. In most cases formal education will assist in preparing women to assume their roles. Catholic women's colleges could provide thorough, comprehensive education for this purpose.
Women are choosing careers in the worlds of business, education, science, medicine, social work, media, journalism, and many others. Catholic women's colleges provide their graduates with a firm foundation in ethics and morality on which to base future decisions. These colleges also provide substantial opportunities for leadership development and enhancement. Graduates of Catholic women's colleges have been hired as superintendents of public schools and appointed as judges on local and state levels. They also have been elected to local, state and national offices. A prominent national daily newspaper has as its editor a graduate of a Catholic women's college.

Abigail McCarthy (1983) called Catholic women's colleges "A Threatened Resource" (p. 357). She cited the contributions Catholic women's college graduates have made in the field of politics. These contributions came from women who were the leaders in their colleges and accepted the many responsibilities that leadership brings. In her article McCarthy (1983) quotes Mary Rose Oaker, a congresswoman from Ohio, as saying that it was the influence of the Nuns who taught her that made a difference in her life. "We had great
encouragement to do whatever we hoped to do. And the emphasis was on Christian humanism - a total development of the whole person" (p. 358).

Catholic women's colleges pride themselves on the importance their curriculum places on service to others. Women in politics see themselves as fulfilling that service mandate in the world of government (McCarthy, 1983).

Catholic women's colleges are a very vulnerable species at this time. One of the reasons cited by McCarthy (1983) is "tuition-hungry men's colleges" (p. 358). It is true to say that when many of the men's colleges, Catholic and non-sectarian, accepted women, women's colleges were threatened. By going 'co-ed' men's colleges satisfied their own financial needs at the expense of some smaller Catholic women's colleges.

Good News, Bad News

Researchers and demographers tell us that the current decline in the number of traditional college age freshmen will 'bottom out' in the next six years. Officials at 'at risk' colleges were both heartened and dismayed by this estimate. Strategies had to be
developed to 'hold on'; but they need only be in place for six years. No group of colleges was more 'at risk' than the Catholic women's colleges. This group has seen its numbers shrink from ninety-eight in 1970 to forty-four in 1990. These colleges as a group have been creative in initiating programs to attract continuing education students who have come to outnumber the traditional student. These colleges have developed innovative financing policies which utilize limited resources. Nevertheless, more colleges in this group have closed their doors than any other group. This study is directed at the number of Catholic women's colleges which are 'at risk' - those which are in the decline phase of the life cycle.

During the past twenty-five years various Catholic women's colleges found themselves in the decline phase. Some of these continued to fall through decline into death. Others, however, turned themselves around and experienced a rebirth, as it were, into expanded growth and found new success.

Overview

This chapter has presented a brief account of life-cycle theory and its usefulness in studying two
Catholic women's colleges. The chapter also alluded to the effect that change or non-change has on the life-cycle of any organization. The role of the Second Vatican Council as a change agent in the Catholic Church also was presented.

Chapter II reviews the literature pertaining to life-cycle models and theory. Literature relevant to the phases of maintenance and decline is emphasized. Chapter III discusses the study's methodology. A brief explanation of the criteria used in selecting the colleges for study is given. Finally, techniques of data collection and analysis are presented.

Chapters IV and V describe the life-cycle of the two Catholic women's colleges. Critical events in the life of each are used to demonstrate the presence of life-cycle phases at each of the colleges.

Chapter VI presents an analysis of the events of the life-cycle of each college. It also presents conclusions based on life-cycle theory and its applicability to organizations.
**Significance of the Study**

As a Catholic woman Religious who is a member of an international congregation of women Religious which owns and operates six Catholic women's colleges, this topic is of vital concern to me, the researcher. Three of these colleges are located in the United States and all three are in the 'at risk' category. This study is not meant to produce a formula for success. It is, however, an attempt to provide a synthesis to which Catholic women's colleges can compare their institutions and then draw their own conclusions. It is a forum in which the stories of two Catholic women's colleges are told.

This study will add to the literature on Catholic women's colleges by identifying some characteristics of decline and by relating the response to decline of two Catholic women's colleges. It is hoped that officials at other Catholic women's colleges will read the stories; ask themselves relevant questions; be encouraged or challenged by the responses; and, that Catholic women's colleges, as a group, would find themselves stronger and less 'at risk'.

14
It is sometimes difficult and not always appropriate to utilize a biological metaphor in describing organizations. However, in the instance of life-cycle, there are many salient points to which the metaphor adheres. One cannot deny the appropriateness of applying life-cycle theory to organizations. An organization begins, grows and develops. If it responds to the challenges of the environment, it will flourish. If not, it will die. Perkins (1973) has carefully described how a college or university fits the definition of an organization. Therefore, each Catholic women's college studied was an organization. Each college, as an organization, was subject to forces, both from within and without, which affected its life-cycle. This chapter focuses on the literature
which contributed to the development of organizational life-cycle theory.

Definitions of Organizations

Organizations have been defined in the literature in many ways. Daft (1986) writes, "organizations are social entities that are goal directed, deliberately structured activity systems with an identifiable boundary" (p. 9). Lippitt (1969) defines an organization as consisting of "social, technical and economic components woven into a system designed to accomplish multiple purposes" (p. 3). He further adds that "organizations are goal-seeking complexes of human resources" (p. 6). In writing of organizations, Connor (1980) tells us that an organization is a formalized group of people which has been created to accomplish the group's goals continuously. This group is characterized by definite boundaries, specific behavioral norms, active communication channels, activities related to the group's goal, recognizable authority relationships and some form of incentive system.

In analyzing these definitions it is interesting to note the common threads of people, goal-orientation,
and identifiable parameters. Thus, some agreement is
found in the literature about what comprises an
organization, but therein lies the last basis of
agreement. The case study of each Catholic women's
college clearly demonstrates the presence of the common
threads from the definitions of organizations. Each
Catholic women's college was aware of the 'people'
influence in its founding. Each was focused on the
goal-orientation of providing a strong liberal arts
education for the young women who attended. Each was
singularly mindful of the parameters which governed
their physical, personnel, and financial resources.

**Life-Cycle Phases**

This research identified a five phase life-cycle
applicable to organizations. The five phases are
birth, growth, maintenance, decline and death.
Organizations move through these phases at varying
rates; however, a specific organization will not
necessarily pass through each phase. The only phase
common to every organization is its birth. The major
concern of this research was the activity of the
maintenance phase. (However, the activities of the
other phases must be understood as well.) It appeared
that the events or non-events of the maintenance phase afforded the organization the opportunity to congratulate itself on its varied accomplishments; to evaluate its programs; and to plan for its future. Over emphasis on any one of these activities would have detrimental effects on the continued growth of the organization.

Lippitt and Schmidt (1967) contend that the most valid criteria for determining the developmental phase would be found in assessing how well the organization copes with predictable organizational crises rather than the number of employees, the share of the market or in the sophistication of its managing strategies. According to them time is not a factor that plays a significant role in determining the life-cycle phases.

Grenier (1972) elucidates five phases in a life-cycle. Each phase is composed of a calm growth period that ends in a management crisis. Each phase is clearly dependent on the previous one; thus, if management has a strong sense of its own history, it can anticipate and prepare for the next crisis.

The central thesis of Grenier's (1972) proposal is the relationship between evolution and revolution.
Evolution occurs in an organization when there are sustained periods of growth and no major disturbances in the organization's practices (p. 38). Revolution, on the other hand, describes those periods when there is significant turmoil in the life of the organization (p. 38). When the turmoil has been calmed, another phase in the life-cycle has been entered.

**Phase I: Birth**

The life-cycle of an organization begins with its birth or founding. It is of no consequence whether the organization is large or small, for profit or not for profit, political or apolitical, educational, professional, or commercial; all organizations must have a beginning. The beginnings of some organizations are carefully planned and carried out step by step. Other organizations must do a type of historical study to pin-point their beginnings. In the birth phase, which is also termed entrepreneurial (Cameron and Quinn, 1983), the emphasis is on start-up. The entrepreneur is an imaginative, risk-taking, out-going person. The entrepreneur reads the society - local, national, international - and targets the audience.
Torbert (1974) called his first phase of organizational development 'Fantasies'. This certainly calls for freedom to dream dreams and to fantasize about the future and its possibilities. When the individual who has the dream shares that dream with friends and colleagues the birth of an organization is near.

According to Quinn and Cameron (1983) the birth phase of an organization is characterized by several key elements. The most obvious of these elements is the generation of a large number of ideas. The presence of a large number of ideas calls for access to adequate resources to experiment with these same ideas. In the birth phase there is very little planning or need for co-ordination since the entrepreneur is in charge and has assumed the power to make the decisions. According to Lyden (1975) the first functional problem of the birth phase is to adapt to the external environment and carve out one's niche in that environment's system.

"Initial survival threshold" is a term that Downs (1967, p. 9) introduced. New organizations are precarious enterprises. In order to survive they must
reach and maintain a certain level of size and resourcefulness. This means that the new organization provides a useful product or service and has developed the rudiments of a faithful clientele.

In Grenier's (1972) first phase, growth occurs through creativity. He characterizes this phase of creative evolution by saying that the founders generally disdain management practices; their primary concern is producing and packaging a new product. Grenier claims that, in this phase, communication among the employees is frequent and informal. Two other key characteristics are that the workers have received some promise of ownership benefits, hence do not begrudge long work hours; and that management reacts to the customer's action.

The birth phase of an organization must be dynamic and risk-filled. Activities in this phase are designed to produce questions and not answers. The birth phase is recognized by the fluidity of these same activities. Activities may be interrupted, turned in a different direction, or halted completely. The emphasis in this phase of organizational development is on newness, creativity, excitement and adventure.
In Lippitt and Schmidt's (1967) birth phase there are two areas of concern: the first is the creation and development of a new organization; the second is the question of the way to make the new organization viable; to insure its survival. Questions which are at the foundation of these two concerns include what must be risked and what, in fact, must be sacrificed.

Roger Harrison (1981) has developed some generalizations regarding the birth phase of organizations. The gestation (birth) period requires a design for the new organization, namely its structure. When the structure is in place the fledgling organization is served by efforts at development using the areas of staffing, training, planning and team development. Harrison's third generalization concerns itself with management and maintenance of the organization. In this segment of the birth phase the entrepreneur models a style of management, methods of conflict resolution, and coping mechanisms for stress reduction. The fourth generalization provides for the use of an outside consultant in assisting the organization in its initial start-up. An organization must have a solid foundation for its success. The fifth generalization, calling for managing the
organization's boundaries, seems to be of singular importance. The entrepreneur must have a keen sense of where the market is for the new product, how best to approach that market, and how strong the product is to become in that market before setting the boundaries.

There is, of course, value in all of Harrison's (1981) generalizations. However, the need for seeking the advice of consultants is particularly relevant in the birth phase of the life-cycle of a Catholic women's college. In some cases the consultant could be the activating agent in initiating an idea that leads to the birth or development of an organization or entrepreneurial project.

Jay Galbraith (1978) introduced a concept that is, and should be, characteristic of the birth phase of the life-cycle, namely task uncertainty. This term, task uncertainty, summarizes the atmosphere of the birth phase of an organization. In this phase the entrepreneur knows what s/he wants but there are innumerable factors known and unknown, which must be considered before the organization is stable and secure. In the case of a small organization the entrepreneur is able to more easily control and respond
to these ambiguities. The entrepreneur makes decisions, and needs only to share those decisions. The entrepreneur controls the resource allocations and funnels those resources where s/he sees fit. The birth phase can be fraught with uncertainty, but the entrepreneur has the authority, control and power to respond to the uncertainty and to remove it in the most expeditious manner.

In elaborating Harrison's third generalization concerning the management and maintenance of the organization, it is interesting to look at some ideas of efficiency and effectiveness as developed by Pfeffer and Salancik (1978).

Organizations are established in response to needs — real or imagined. How well an organization meets those needs is a measure of its effectiveness. Effectiveness is an external criterion on which to base the organization's success. Consumers make the final judgement on the organization's effectiveness by purchasing or refusing to purchase the products; utilizing or not utilizing the services.

On the other hand, organizational efficiency is an internal criterion measuring how well the organization
accomplishes its goal. Questions of utilization of resources in the most efficient manner are the single most important point upon which judgment is rendered. An organization is efficient if the ratio of products produced to resources utilized is high. It seems strange that at no time in this discussion of effectiveness/efficiency does anyone ask if the product or service should be continued.

Katz and Kahn (1966) suggest that in the primitive system phase (birth) there are two sets of determining factors. There are task demands which arise from some common environments. There are also people who have common needs. When these two sets of factors interact in a co-operative, task-oriented manner, there develops a primitive production structure (p. 78). In other words, an entrepreneur assesses the needs of society and develops a product or service to meet those needs. The initial phase is simply a response to a need.

The fifth generalization which Harrison (1981) postulates is of special significance to the entrepreneur. This generalization deals with managing the organization's boundaries. It is important in the birth phase of an organization to have clearly defined
limits and boundaries. It is to the organization's advantage to keep these limits and boundaries narrow rather than broad. This enables the entrepreneur to gather accurate information regarding the 'success' of the product. In the birth phase of an organization it is essential to set reasonable boundaries in terms of target audience, profit margin, geographic distribution and return on investment.

The birth phase of an organization must be characterized by freedom; freedom to risk, to make mistakes, to experiment and to fail. The entrepreneur must encourage his/her colleagues in their efforts on behalf of the organization. There must be no fear of failing; only of not trying, of not being willing to take a risk or share a new idea. After all is said and done, this is the essence of the birth phase.

Phase II: Growth

The literature is clearly in agreement that a key phase in the life-cycle of organizations is growth and development. However, it appears that this agreement ends on the theoretical level. One will find that growth and development mean different activities to different authors. It is also interesting that the
same activities will have several different descriptions from author to author. Nevertheless, growth and development will include those activities and actions which bring the organization from a state of risk-taking to one of financial security and an acknowledged contributor in the designated field. Lyden (1975) suggests that when the new organization has carved its niche, it then searches for resources; develops procedures for a well run work place; and hence enters the growth phase.

One of the underlying ideas in the growth process assumes that a new organization undergoes measured, normal growth. From time to time entrepreneurial enterprises will be so successful that growth is uncontrolled and unexpected. This phenomenon would be seen more often in 'fad' items such as 'pet rocks' or in the hi-tech industry. Organizations or enterprises that experience such rapid growth generally are short-lived. Grenier (1972), in his life-cycle model, discussed the concept of evolution and revolution. The type of growth that is seen here could be described as revolution and not of a lasting nature. On the other hand, Downs (1967) named his second phase rapid growth.
This phase emphasizes creativity and innovation, and experiences expansion both rapidly and widely.

In the growth and development phase, growth is examined on two levels. The first is concerned with the organization simply getting larger. The second must concentrate on an increased level of complexity due to the increased size. It is also important to realize that growth does not always mean expansion. Unless there are measures in place to cope with the increased complexity of the organization, it is pointless to describe the organization as growing and developing.

When an entrepreneurial venture has been successful the demand for the new product is increased. The entrepreneur responds by working harder and longer hours to keep up with the demand. Eventually the entrepreneur must take on more workers and find a larger work area. As the growth continues the entrepreneur must make choices as to where his/her energies will be directed. If the entrepreneur chooses to remain active in the actual manufacture and production of the product, s/he must engage a manager to direct the operational details. On the other hand,
if the choice is toward management, the entrepreneur must find a production assistant.

It is of little importance which path is followed. The end result is that the entrepreneur no longer has solitary control over the organization. It is necessary to establish lines of communication and to develop policies which will aid in the smooth running of the enterprise. Daft (1986) remarks that this period is of crucial importance to the organization. Lack of, or mistaken action on the part of the entrepreneur, could lead to an early death for the new organization.

Given these characteristics of the creative phase, it is almost a foregone conclusion that a crisis in leadership will be the revolution as the organization continues to flourish (Grenier, 1972). Someone must develop practices which allow the company to act and not react with regard to the customer. The entrepreneur who started the organization must give way to a manager who will coordinate the workers and the product. The informality of the creative phase must give way to a formality of process, or the new venture will cease to exist.
Grenier's (1972) second phase is termed growth through direction. Under the leadership of the new manager the organization separates the manufacturing from the marketing phases. Updated accounting procedures for inventory and purchasing are set in place. Work standards are defined. Communication becomes less frequent and more formal as a hierarchy of titles and positions develops. Finally, as the new manager and key supervisors assume the responsibility for setting directions, lower level supervisors become functional specialists rather than autonomous decision-making managers.

Herein lies the matter for the revolution in this second phase of growth through direction. The lower level supervisors want to retain their limited decision-making ability. Top level managers are reluctant to give up any aspect of decision-making. Organizations sometimes must struggle to find the best solution. Some organizations attempt to delegate while others hold on to the centralized position and lose some of the lower level supervisors.

When the leadership/management issue has been settled to the organization's advantage, then the
organization is free to develop goals and set a clear direction. As growth continues the organization divides into sections or departments. Employees are kept abreast of developments in the organization and this fosters a sense of ownership.

In the second phase, the stable organization phase, the members recognize that the shared values and expectations found in the primitive system are not sufficient to carry the new organization. An "authority structure" (Katz and Kahn, 1966, p. 79) in some form is required to assist in formulating and enforcing policies and rules. In addition to the authority structure, a maintenance system develops to keep track of the rules, introduce new workers to the system and its regulations, and to administer the rewards and sanctions. These two, authority and maintenance, form the core of the managerial structure which begins to operate in this phase.

At the moment that the work group begins to discuss implementation they have moved into Torbert's (1974) second phase, investment (growth). During this phase there will be significant tangible interactions. For example, the work group will make a definite
commitment to the project. There will be significant financial contributions from a 'sponsoring' institution. Interpersonal relationships will be developed among workers, clients, advisors, and potential leaders. Leadership styles must be discussed, compared, and selected for the group. The members must concern themselves with issues of reliability and the depth of the personal and institutional commitments that have been made to the project.

Growth of an organization presents something of a dilemma for the entrepreneur. While it is all well and good for the idea to be developed and manufactured, the entrepreneur then loses his/her sense of autonomy. An increased demand for the product brings recognition, personal satisfaction, professional acknowledgement, and financial reward. At the same time the entrepreneur must surrender his/her 'parental' prerogatives and consciously choose to become part of the organizational family.

In this phase there must be growth in a number of organizational facets. Personnel must be hired to keep pace with demands. Policies and procedures must be
elaborated so that employees accept responsibility and have a sense of ownership. The entrepreneur and his/her employees must have great flexibility. Since the organization is in a growing phase itself, authority, power, and styles of leadership have yet to be determined. The entrepreneur may name a manager, but role-definition and decision-making areas must be clarified. In the meantime entrepreneur and employees alike must have trust in one another and engage in a relationship that allows for the greatest growth of the organization, while at the same time enabling the organization to establish itself firmly.

Downs (1967) identifies three categories of workers - conservers, innovators, and climbers. In the period of growth and development in organizations there would be few conservers. Conservers are threatened by rapid change and most likely would avoid an organization or workplace that was experiencing this type of growth.

Innovators and climbers, on the other hand, are attracted to the rapidly growing organization and thrive in the environment. In a rapidly growing company the opportunities for advancement and promotion
are numerous. Climbers are those who actively seek out promotion; to move up the corporate ladder quickly. In the new organization innovators are needed, and climbers are more innovative than conservers. The climbers and innovators see and seize the opportunities which will advance the organization's growth as well as their own careers.

Lippitt (1969) introduces the term interface to describe the type and level of communication that must occur among the members of an organization, if that organization is to survive. In a growing organization it would seem that interfacing would be an appropriate method to follow. Interfacing calls for the individuals in the organization to realistically discuss what might be called 'confrontational issues.' In this dialogue each person learns to face and concentrate on issues and not on another's viewpoint. This is of critical importance in this phase of the life-cycle. Growth and development depend on a healthy state of tension. There must be pulls in varying directions in order to ascertain the most viable sets of data. If there is never any disagreement, there will never be any growth. An outcome of the use of interfacing is that the participants learn to listen to
one another and collectively develop attitudes and skills which will assist the developing organization to solidify its place in the business world.

Perhaps the last key issue to examine in this developmental phase is the question of how to review and evaluate the progress of the organization. Lippitt and Schmidt (1967) suggest that the youth phase (growth) is concerned with the task of gaining stability, building a reputation, and developing pride. In order to accomplish this, the new organization must elaborate organizational plans, and learn how to review and evaluate itself and its products. The entrepreneur must be able to look back and annotate the growth process. The most vital element is the evaluation. The organization must undergo close scrutiny to determine the feasibility of the path it took in achieving its present level of growth and development. The founder may easily make adjustments for the organization because of its status as a developing company. The growth and development phase can be thought of as a trial and error period. Each participant desires the best for the company and possesses the ability to identify evident weaknesses and to rectify and improve these same situations. As
with the human life-cycle, if the organization can weather the storms of adolescence, it moves into what Adizes (1979) calls the prime phase.

**Phase III: Maintenance**

This research identified the third phase in an organization's life-cycle as maintenance. The literature is not in agreement in designating this as a phase or clear as to the specific activities of this phase.

The atmosphere or climate in the organization during this phase is one of quiet excitement generated by a sense of accomplishment. The entrepreneur experiences a great sense of self-satisfaction in that s/he has seen the product come to fruition. The initial investors realize that their monies will be returned. It is a time for all concerned to look back and express wonder at the distance travelled and to congratulate one another on a job well done.

One of the first characteristics is stability. The organization has achieved its niche in the organizational world. Its product has been well received and the organization is realizing a balanced
budget, if not a profit. The organization's administration has instituted policies and procedures which have allowed the organization to function smoothly. The goals of the organization have been set; the members have a clear understanding of what is expected and exhibit a high degree of commitment to the goals. This phase also assumes a high level of predictability and coordination facilitated by an elaboration of rules and procedures (Downs, 1967).

Another major characteristic of this phase is decentralization of authority. In the two earlier phases, birth and growth, the entrepreneur seemed to be in total charge. There is, however, some movement away from this posture during the late stages of the growth phase. All major decisions were made by the entrepreneur, who may or may not have chosen to consult with the employees. In this phase, administrative policies have been developed and include some norms for delegation of authority.

Grenier's (1972) third phase, growth through delegation (maintenance), is directly contingent upon successful decentralizing procedures having been put in place in the organization. This phase is thus
characterized by greater responsibility being given to managers. In the delegation phase, growth occurs because the field managers are in direct contact with the customer, and decentralization allows these same managers to make decisions which benefit themselves and their markets.

The crisis occurs when top management senses that it is no longer in control. The revolution comes as top management seeks to regain total control over the company. Companies that survive the crisis find a solution that embodies some coordination between centralized and decentralized operations as most effective in dealing with the revolution.

In the growth through coordination phase (maintenance), the evolution is demonstrated by the use of formal systems and by top executives taking responsibility for initiating and administering the new systems (Grenier, 1972). Some of these systems include: formal planning procedures established and intensively reviewed; staff personnel hired to initiate company wide programs of control; capital expenditures carefully weighed and parcelled out across the company; each product group is treated as an investment center
where return on investment is the criterion for allocation of funds; and the data processing function is centralized at headquarters, while daily operating decisions are decentralized. With these systems in place the revolution centers around 'red tape'. Procedures are in place and must be followed. There is little room for human input or consideration. The result is a depersonalized work force and the glorification of procedure (Grenier, 1972).

In the maintenance phase there is an increased emphasis on efficiency and maintaining those practices which enabled the organization to achieve its present level. It seems that this phase could be an elaboration of Downs (1967) initial survival threshold. The organization needs some breathing room to savor its feats and to plan for the future.

Quinn and Cameron (1983) identify conservatism as a characteristic of the formalization and control phase (maintenance). This conservatism is not a totally inappropriate attitude. The individuals who comprise the organization have invested a great deal of themselves into its developing phases and need this time to take stock. The organization needs to assess
and evaluate and this takes time. Lyden (1975) states that the third phase (maintenance) is characterized by the new organization actually achieving its goals and maintaining production and output of the new product. It is also concerned with maintaining its successful practices and building structures, policies and procedures which will help it to attain stability.

Since the early phase of maintenance allows for future planning, the organization sets new goals for itself and moves forward. Maintenance affords the organization the opportunity to achieve uniqueness and adaptability and to make significant contributions to society. The organization examines itself and determines if and how it should change; and, if and how to share with society with no thought of tangible return.

By phase three (maintenance) organizations may have developed multiple product lines to serve a diversified market. The organizations also may have a research and development office that is active, and the organization most probably will have grown and adapted to its environment. This model supports the belief that an organization moves from single person entities
through formal bureaucracies and ends as a diversified conglomerate.

Adizes (1979) described four components in an organization's make-up. These four are Product, Administration, Entrepreneurship, and Integration. It is the balance or imbalance of these four components which determines the organization's life-cycle phase.

In the prime phase (PAEi) (Adizes, 1979) the major roles are in great harmony. The product is selling well, the administration is in charge and since the organization needs to be ready to meet the challenges of a changing environment/clientele, the creative, innovative tasks have not been neglected.

**Phase IV: Decline**

A major cause for decline is that an organization remains for too long a time in the maintenance phase. During the time an organization is enjoying its success, the environment is changing and the market for the product is also changing. Whetten (1980A) described decline as stagnation. The organization simply was caught up in excess levels of bureaucracy. It viewed the environment from a passive stance and was
insensitive to the changes in society. Two additional causes of decline that Whetten (1980B) named were vulnerability and loss of legitimacy. Each of these can be directly tied to the effects of a prolonged maintenance phase. Within the maintenance phase, then, the entrepreneur must be developing new ideas, or innovations for the successful product, and the marketing division must be expanding the present markets. If this fails to occur the organization slides into decline. This expansion will fail to occur if the organization has lost its "climbers and innovators" (Downs, 1967, p. 6). The climbers and innovators are the leavening agents who will be looking for new markets and creating new products and updating old ones. The conservatism of the maintenance phase, if carried to an extreme, will paralyze the organization and cause it to fall further into decline.

Adizes (1979) writes that aspirations are influenced by age (mental activity), market share, and structural functionality. Age is not to be confused with a chronological reality. Age refers to the response to the challenge to change. If the response is negative - old age has set in, and the organization begins decline. The people holding the strategic power
positions can either be satisfied with their accomplishments or be challenged to add to them. This is the meaning of age/mental activity. If further growth in existing markets is perceived to be cost ineffective, there will be no desire for growth. If at the same time the organization itself has become so complex in its structures that it is impossible to know who reports to whom, then the desire for growth is again repulsed.

If the aspirations remain low for any length of time, for any reason, the entrepreneurial role declines. When this occurs the organization moves into the mature phase (PAeI) (Adizes, 1979) and integration becomes the important role. Although integration is important, product and administration do not decline; they maintain the same level of importance as in the prime phase - only the entrepreneurial level declines. The ascendency of integration at the expense of entrepreneurship signals a decline phase for the organization. It takes on something of a 'tying up loose ends' attitude. New ideas are not welcomed and the sense of excitement and organized chaos is gone.
Weitzel and Jonnson (1989) claim that an organization enters decline when it fails to anticipate, recognize or adapt to pressures, internal or external, which threaten its survival. An organization that is not sensitive to the effects of change in the surrounding environment will inevitably remain in the decline phase. Weitzel and Jonnson (1989) support an interactive organization as a type of organization that will continue in existence.

The decline phase of the organizational life-cycle is not inevitable and may be avoided by strategic planning. There are signs that become obvious to the employees of a company that it is in decline. Disinterested observers are also able to hone in on key indicators which signify the decline.

Marilyn Moats Kennedy (1985) identifies some signs that may suggest an organization is either approaching decline or in it. First among these signs is shrinking profits. An organization which has shown a decrease in profits, quarterly, for two years is in difficulty. It is of no consequence that the decrease is small. An organization that does not, at least, balance its budget is entering a decline. An organization that
changes its accounting system frequently in an effort to find "creative bookkeeping methods" (Kennedy, 1985, p. 132) is not healthy. A very significant indication of decline occurs when the organization dissolves its research and development office and uses those funds earmarked for innovation to buoy operating costs. A final clue to the organization in decline is the rapid turnover in treasurers or comptrollers. It is not the fault of the treasurer that the economic picture is bleak, but since management may refuse to lay the blame at its own door, the treasurer becomes the scapegoat.

John Argenti (1986) developed a position which argues that the potential for decline is present when the company is run by an autocrat, or has poor financial control, or possesses some structure that is obsolete. No one of these by itself will force the organization into decline, but the presence of any two could be devastating. It is important to realize that once an organization begins to decline, it does not have to continue on that path. It is vitally important to look at these three factors and realize that each could be turned around, pointed in the opposite direction and decline would become growth or renewal.
In a study of the shifts in the listing of Fortune 500 companies, William Shanklin (1986), asserted that corporate culture or climate is the single greatest factor exerting influence upon a company's ability to adapt to and/or to exploit change. He further contended that the basis for decline is established when a company believes that its proven success "must inevitably carry it forward into the future" (p.3). Shanklin suggested that a compounding factor in the decline is the arrogant attitude assumed by the organization when addressing the needs of the public.

Another aspect of corporate culture that is a harbinger of decline is a strategic outlook that is strictly cost-centered. Shanklin (1986) does not minimize the role of the financial manager, but implied that the exaggerated emphasis on saving is a sure sign that an organization is in trouble. An organization that upsets Adizes' (1979) balanced aspects is already in a decline phase. The organization that is able to keep the customer as the focal point, while juggling other aspects of organizational life, is the one that will turn decline into growth.
Shanklin (1986) discussed the exclusion of the notion of entrepreneurship from the Fortune 500 companies. For true entrepreneurship to flourish, the atmosphere or corporate climate must admit of risk-taking. Companies in the Fortune 500 listing cannot alienate their boards or stockholders by developing this attitude of risk. Instead, monies are set aside for research and development into ways of making successful products seem innovative. Another avenue for the research and development group is to develop new or different markets or to market in innovative ways. Entrepreneurship can only be welcomed in these companies after some serious financial crisis. Then the risk of not doing is greater than the risk of entrepreneurship.

**Phase V: Death**

The last phase of the organizational life-cycle is death. When an organization enters the decline phase, it - the organization and the phase - ends in death more often than not. Some interventions could occur which could turn the organization around and return it to the growth phase. An organization does not have to go through the decline phase before death can occur.
It is the natural extension of the life-cycle development, but organizations may die at any point in the life-cycle.

Adizes' (1979) final phase is called the aristocratic organization. In many ways this phase is the death bed of the organization. It exudes an attitude of 'let's wait and see'. The organization expects to continue on the strength of past accomplishments and this is not possible. Since the organization continued to emphasize integration, each of the other roles lost its balancing effect. The organization in decreasing production lost revenue; in decreasing entrepreneurship lost its existing and potential markets; since products and entrepreneurial activity declined, administration also lost its domain. The end result is disintegration or dissolution of the organization.

Organizational death is not always easy to recognize. Does an organization die when it changes its name or merges? Or is there a more integral point at which death occurs? Robert Sutton (1987), in an attempt at building a literature on organizational
death, studied eight organizations in the process of
decline and death.

Sutton (1987) arrived at several characteristics of the organizations he studied in developing his model. The first of these characteristics is that an organization is dead when the former participants say that it is, and when the organization no longer carries out its activities intact. This is unambiguous organizational death.

A second common characteristic was the dismantling activity. This dismantling of the facility was accomplished by the workers themselves, primarily those who were employed prior to the announcement of the closing.

An organization will die quickly or suffer a long, painful death depending entirely on circumstances. A young organization whose founder dies without having established continuity in the company, will almost always experience swift organizational death. On the other hand, established organizations that did not respond to environmental changes will suffer a long painful death as profits diminish, production decreases, and personnel depart.
The events of organizational life-cycle phases have been summarized and presented. The life-cycle phases of Catholic women's colleges reflect those same events. The college's Religious founder was not called an entrepreneur, but the same attitude of risk-taking was present. The product of the Catholic women's college can not be bagged, boxed or catalogued, for education is an intangible reality. The growth of the Catholic women's colleges was slow and steady and held much promise for the future. Society congratulated these institutions on having attained their niche and Catholic women's colleges were justifiably proud. Then, for various reasons, Catholic women's colleges, slowly, at first, and then rapidly closed one by one. Only a few managed to stem the tide of decline and entered into a rebirth which called for a new risk-taking on the college's part which brought that Catholic women's college to the start of another life-cycle journey.

Chapter III will present a plan for gathering the data which will be utilized in developing a case study of two Catholic women's colleges. Each college follows the life-cycle phases through decline, and into rebirth or death.
CHAPTER III

RESEARCH METHODS

Research Design

In the long history of higher education the group known as Catholic women's colleges has occupied a relatively small niche. Catholic women's colleges received their official beginning in 1900 with the founding of Trinity College in Washington, D.C. From 1900 until 1955 Catholic women's colleges sprang up all over the country. During this growth period the colleges improved in quality as well as quantity. The single most important factor which allowed this unprecedented growth was the presence of the women Religious who founded, owned, operated, staffed and supported the colleges. Ultimately this utilization of and dependence upon the human resources would
contribute to the development of significant problems in many of the same areas.

The framework for this research was the historical case study. The focus of this research was two Catholic women's colleges, Annhurst College in South Woodstock, Connecticut and the College of Our Lady of the Elms in Chicopee, Massachusetts as each evolved through its life-cycle phases. Each case study chronicled the events from birth to decline. In the case study of Annhurst College the events of the final phase or closure were presented. The Elms College case study unfolded from birth to decline to future growth. Both of these institutions experienced similar adversarial forces during the decline phase which occurred for both at approximately the same historical time. A comparison of the responses to the adverse factors provided some of the research's recommendations for other college's future planning.

Selection of Colleges

The primary criterion for selecting the colleges was accessibility. The administration of the Elms College was most gracious in allowing the College to be included in this research. At all times the
administration, the faculty, the staff and the students were cooperative and supportive.

In order to include Annhurst College in the research it was necessary to negotiate with the Provincial (Regional Superior) of the Daughters of the Holy Spirit, the Congregation of Sisters which founded, owned, operated, staffed and supported Annhurst. Here, too, the request was granted graciously and permission to investigate the archival material was given freely. The former members of the Annhurst College community also were quite supportive and highly cooperative.

Since the major factor in selecting the colleges was the college's granting access, it was very helpful that both colleges were within reasonable commuting distance. However, it happened that the colleges had other similarities that became important in drawing conclusions.

Data Collection

In order to present the case study of each of the Catholic women's colleges it was necessary to discover the who, what, where, when, and why of each. The life-cycle events of the college are historical facts.
These facts have been collected for this research from documents, interviews, and observations.

**Documents**

The life-cycle of a college is best studied from a distance which time provides. One way to chronicle life-cycle events was to read selected documents. Those documents included community and college newspapers. Frequently, important events in the college's life-cycle were detailed in the press. Often the tone of the article signified the impact on the community, and the community's valuing of the college.

Another valuable source of information was found in the minutes of faculty meetings, trustees' meetings, student government meetings, President's council meetings and Corporation meetings. The minutes of any of these meetings provided a means of ascertaining the topics of interest and importance as perceived by the various groups concerned with the college at a given moment. The minutes also served to detail how decisions were made, who made the decisions, and whether or not the decisions were implemented. It was also possible to discover the lines of authority that existed in the colleges during the life-cycle phases.
The college publications were invaluable as resource documents. These publications included yearbooks, literary magazines, handbooks, viewbooks, catalogues, and college profile sheets which summarized the programs, activities, and costs. The importance of these documents is that the college exerted control and influence on the content of the publications. The Admissions Office was responsible for the information in the viewbooks and the catalogues. The college provided the information for the profile sheets. The question of what the college wanted said about itself was answered, in part, through these documents.

A critical use of the catalogues was in tracing the development or removal of requirements or programs from the college's curriculum. It was essential to study the evolution of programs because the presence or absence of programs indicated the college's awareness of and response to the needs of the students and to the needs of society. The colleges' failure to be aware of these needs contributed to their decline.

The last type of document that was researched were the financial records of the colleges. These were not always complete nor were they available for the greater
part of the colleges' histories. However, there was sufficient information to contribute to the research in a significant manner.

Interviews

The material gathered from the documents was carefully supplemented by personal interviews. It was essential to use interviews because much of the documented material was 'outline' in nature and needed the spoken word to answer the many questions that the documents raised. The documents were used to note changes, and in many cases the interviews explained why the changes had been instituted. The interviews made much of each college's history come to life and supported the personality that each college claimed in its writings to possess.

Formal interviews were conducted at the Elms College with three administrators, two professors, two staff persons, two alumnae, and two students. Informal conversations were had with several students, alumnae, and professors. Discussions were had with members of the Admissions staff and the Registrar's staff. These interviews, informal conversations and discussions
provided a wealth of additional information and background that has proved invaluable.

Formal interviews were more difficult to arrange with members of the Annhurst College community. The President at the time of the closure had recently died. The two most influential members of the Board of Trustees had died. However, formal interviews were conducted with a former President who was also a former faculty member. It was possible to interview two former assistant administrators and three former faculty members. The Treasurer at the time of the College's closing was interviewed and provided significant information.

A critical piece in the Annhurst story appeared to be the former students. In an attempt to reach a maximum number of students, a simple survey was sent to one-hundred alumnae. Thirty percent responded and there were four letters returned as undeliverable. The responses raised questions as to why the alumnae had not been more effectively recruited in fund raising efforts.

The last group of people interviewed were the members of the religious congregations. These
interviews took the form of informal group sharings, where one person's words generated contributions from the others. Most of these women were educated either at the Elms or at Annhurst. Obviously there were emotions present that colored the tone of the conversation. This was most apparent when talking with the Daughters of the Holy Spirit.

**Observations**

Data collection occurred over a ten-month period. During that time the Elms campus was visited on a regular basis. It was possible to walk the campus and talk with students. It was necessary to ask directions from time to time. Students were ambassadors for their College. College bulletin boards were studied as to the type and variety of information they contained. The buildings were open and classes could be observed. Although the Elms College is a Catholic women's college there appeared to be a significant number of events posted that would provide interaction with men from the surrounding colleges.

It was possible to visit the former Annhurst College campus. The researcher spent some time driving around the property. It was not possible to enter the
buildings, but the use of the same architecture, and same color brick provided a very pleasing sight. The buildings appear to be well maintained and structurally sound. The cultural center is still used on occasion by the town of Woodstock, Connecticut.

**Validity and Limitations of the Methodology**

The validity and limitations of qualitative data analysis must be listed as they are important in determining the value of the contributions of the research. This section examines some criteria for assessing the data and also describes the limitations of the methodology.

Guba (1978) proposes four criteria for evaluating qualitative research, sometimes called naturalistic inquiry. These criteria respond to the questions that all researchers must answer: 1) Is the study credible?, 2) Are the conclusions of the study generalizable?, 3) Are the data reliable?, and 4) Has the research been conducted objectively?

**Credibility**

The first criterion asks that the study report what it set out to report. This research has presented
the life-cycle events of two Catholic women's colleges. The available documents were studied, and interviews conducted in order to gather the most complete presentation of events in the life-cycles.

**Generalizability**

Representativeness of the research findings is the second criterion that Guba (1978) raises. The findings of this research will be of most interest to other 'at risk' colleges, many of whom are Catholic women's colleges. The findings, while having specific application to the two colleges studied, have sufficient breadth to be of interest as well as applicable to other colleges.

**Dependability**

The third criterion raised is dependability. The reliability or consistency of the research addresses the question of whether the conclusions reached and the data gathered are congruent. The proximity of the two colleges and the availability of personnel to answer questions raised by data collection gave the research findings a level of dependability. Personnel associated with the colleges were given periodic verbal
reports and were able to forestall inappropriate tangents.

Confirmability

The fourth criterion suggested by Guba (1978) highlights the objectivity of the research. The research was conducted with only one purpose and that was to collect data on the life-cycle of two Catholic women's colleges. Neither college had played a part in the life of the researcher who had no prior knowledge of either college.

The above criteria aid in insuring the trustworthiness of the study; however, there are limitations in any methodology. Three such limitations of this study are the available data, the personnel who were interviewed, and the exclusion of people and documents from interviews and analysis.

The available data are one of the limitations of this study. It is impossible for any institution to keep complete records. For example, the nature of recording the minutes of meetings necessarily omits all of the discussion which preceded a vote. While the
minutes are a report of the meeting they do not reflect all that occurred.

A second limitation centers around the personnel who were interviewed. Some people were shy, and answered questions with one word. Others simply misunderstood the question and provided a great deal of information that was not helpful. In some cases the researcher did not ask the correct questions.

The third and perhaps the most crucial limitation is that of the inability to speak to every person connected with each college. Time was a factor but not all the persons who played critical roles at the colleges were available to be interviewed. Included in this limitation is the inability to read every piece of writing that refers to the colleges. It is only in doing this that the researcher would have the complete history of the life-cycle events of the colleges.

**Data Analysis**

The data that were gathered consisted of the written and spoken word. The data had to be sorted (Patton, 1980) and the life-cycle history of each Catholic women's college reconstructed. The building
blocks around which this reconstruction occurred were: 1) Campus life, 2) Academic Program, 3) Governance, 4) Faculty, and 5) Finance. When gaps occurred in the history it was possible to locate other sources which were able to provide the necessary information.

The data were analyzed looking for critical or crisis events in each of the life-cycle phases. These critical or crisis events did not necessarily mean that the college was in trouble. They were seen simply as events in the life-cycle which demanded a response.

In the birth phase the critical event was the challenge to begin the college. In the growth phase the crisis event was the challenge to provide adequate housing and instruction for the students. In the maintenance phase the critical events surrounded issues of finance, housing, instruction, and future direction for the college. In the decline phase dwindling enrollments, escalating costs, inadequate funding, and lack of effective leadership proved to be the crises. The critical event of the death phase was the sensitive handling of closure with adequate provisions for all the college's constituencies.
Research Concerns

A major concern for the researcher was the challenge of being faithful to what was heard and to the intent of what was written. The most important concern was to present the case studies of Annhurst College and the College of Our Lady of the Elms in a complete and accurate manner. A second concern was to identify correctly the major critical events or crisis issues of the life-cycle phases. A third concern was to present several viewpoints on the critical events or issues. A fourth concern was the potential for bias. The researcher is totally committed to the concept of Catholic women's colleges. It was necessary for the researcher to utilize the services of a peer reviewer to minimize bias.

The Researcher

The role of the researcher is one of gatherer, reporter, and interpreter of the data. The histories have unfolded themselves. It was the role of the researcher to unearth and present the case studies in such a way as to allow all who read them to understand the story and to identify the critical events.
An accepted truism is that a college is an organization (Perkins, 1973). As such the college is subject to analysis along the lines of life-cycle theory. Every college has had a beginning. Some have experienced an untimely or early death to end their life-cycle. Some have managed to interrupt the life-cycle and interject new life at strategic moments. This chapter will unfold the life-cycle history of Annhurst College, an organization whose life-cycle was completed in 1980.

Sowing the Seed

Some colleges and organizations have unclear or hazy notions about their beginnings. This was not so at Annhurst. Annhurst College was the proud idea of a French woman Religious, Mother Louis du Sacre Coeur,
who belonged to the Congregation of the Daughters of
the Holy Spirit.

In 1901 the General Council of the Congregation,
residing in France, saw that the effectiveness of the
Sisters' work was threatened and undermined by the
prevailing anti-clerical attitude. The Council
resolved that the Sisters would leave France and
continue their ministry of education and service to the
poor elsewhere. As a result of this decision, six
Sisters arrived in the Diocese of Hartford, Connecticut
in 1902 to continue their mission. Bishop Michael
Tierney graciously welcomed the Sisters and arranged
for them to live for a time with the Sisters of Mercy
at Mount St. Joseph located in Hartford.

It was to this group that Mother Louis du Sacre
Coeur came in 1905. During this interval the Sisters
had struggled to learn the language of the new country
and its customs. They also were engaged in teaching
and in serving the poor. When the Sisters first
arrived in the United States, the reforms of the
Progressive Party were awakening the human conscience,
especially with regard to child labor laws. Pope Leo
XIII's encyclical letter entitled 'Rerum Novarum' which
dealt specifically with the dignity of the worker also
provided a firm foundation for the Sisters' choice of education as their main ministry in their new homeland.

The six Daughters of the Holy Spirit were soon joined by American young women who wished to dedicate their lives to God in a life marked by the vows of poverty, chastity, and obedience. The Congregation grew in this country and was able to make foundations outside the immediate Hartford area. One of these new foundations was the Putnam Catholic Academy in Putnam, Connecticut. It was to Putnam that in 1917 the General Council of the Sisters decided to move the American Motherhouse. Putnam was a small town in the northeast corner of the state and would, no doubt, prove to be a healthy environment for the Sisters.

In 1934 Mother Louis du Sacre Coeur became Provincial of the American Province. Prior to her appointment as Provincial, Mother Louis had been Secretary to the previous provincials. During her service as secretary she had a unique opportunity to see the growth of the province and to appreciate the place of education in the lives of young people.

Mother Louis was a woman of great charm. She was also a strong, remarkable woman of educational vision. She saw the need for the Daughters of the Holy Spirit
to have a college of their own. She wrote letters to France which explained and pleaded her case. It was fortunate that the last communication from France, before World War II disrupted mail, was to give Mother Louis permission to go ahead with her plans for building a college.

**The Birth Phase**

Armed with her Superior's permission Mother Louis petitioned the Bishop of Hartford, Maurice T. McAuliffe for permission to begin a Catholic woman's college in his diocese. The Catholic women's college which Mother Louis envisioned would have a dual purpose. Its major function was to provide a college education for the Sisters of the Holy Spirit to prepare them for their teaching duties. Secondarily, the college would provide Catholic higher education to young women who were not interested in entering the order. These young women would provide some revenue to assist in the costs of the college. Having secured the support of the Bishop, Mother Louis sought advice from others who had begun colleges.

Her most immediate need was property. Since the Motherhouse and Putnam Catholic Academy were in Putnam it was natural to look in that area first for a
suitable piece of property. It was natural because Putnam Catholic Academy would be a feeder school for the new college. Mother Louis found the place of her dreams in South Woodstock, Connecticut. "Giant trees dotted the property and acres of meadows, uncultivated for more than two decades were carpeted with myriads of wild flowers." This description of the property found in the College archives coincided with Mother Louis' desire for the College to be located in a place of natural beauty.

The existence of the College as a formation house for the Sisters puts Mother Louis' desires into a more realistic context. The Sisters were to be isolated; they were not to have the distractions of busy cities and towns. Since the Sisters were still in their formative period, there could be no interaction with lay people. These restrictions gave rise to notions that the Sisters were unfriendly and unapproachable. This attitude would have serious repercussions later in the history of the College.

The province attorney purchased the property which included an abandoned house and one-hundred and eighty acres of land. On September 23, 1941 the Sisters opened a junior college - Ker Anna. The literal translation of this name was 'House of Ann'. The
Sisters, as a result of their Breton heritage, had strong devotion to St. Ann, the mother of Mary. Through the educational vision of Mother Louis, the province had Sisters academically prepared to teach at the College. At great financial sacrifice to the Province, Mother Louis had sent her Sisters to Boston University, Catholic University of America, and Fordham University to pursue advanced degrees. How truly proud Mother Louis was on that September day.

Ker Anna, as it was known in its first year, was seen as both a supplement and a complement to the Daughters of the Holy Spirit's educational system. The Sisters saw a need for the Catholic higher education of young women. At the time of its founding Ker Anna was the only Catholic women's college in northeastern Connecticut. It also served young women from the state of Rhode Island where there was no Catholic women's college. Central Massachusetts also provided a source of applicants for Ker Anna, since it, too, had no Catholic college for women.

Dedication ceremonies for the first building were held in July, 1941. This only serves to underscore the determination of Mother Louis - property was purchased in the spring and a building was completed in July. The main speaker, the Reverend Laurent W. Doucette,
emphasized that the education of youth was one of the country's greatest problems. Father Doucette went on to say that human beings are not just a combination of chemicals, or flesh or bones or even passions and emotions. There is more to the human psyche - that which makes a person think, speak and pray. Father Doucette called this spark the Soul. He went on to say "It is important that this soul not be neglected but that it be instilled with a sense of responsibility and of the supernatural purpose of life. Ker Anna College will mold women of character; it will ingrain in them the love of God and of country with its ideals and privileges in such a way that their lives will be constructively American" (Guillet, 1984, p. 14).

Certainly the challenge of those high ideals is reflected in the goals and objectives that were first developed. First and foremost, Ker Anna College was a Catholic College and as such it was to teach the truth. Secondly, as a College family, the dignity of the person and concern for others were to be stressed. Thirdly, the commitment of the faculty was to be based on common efforts to impart intellectual, moral and spiritual values. Fourthly, governance was to be limited to the President, the Dean, the Registrar and the Treasurer who would carry out all the immediate
business pertinent to the offices they held. Thus the foundation laid was one of simple and straightforward vision.

September 23, 1941 was the date specified for the College's formal opening. Optimism ran high and apparently no one had any idea as to what might be expected. At the end of a beautiful fall day which allowed Ker Anna to be her loveliest self, six students had registered. When one reads between the lines in the Chronicle one realizes that the Sisters were disappointed in this number. However, matching the spirit of their pioneer students, College life began in earnest.

"Deus Primus Serviatur," to serve God above all, was the College motto. From the first day of that first semester the students learned what that meant in intellectual matters and in social matters. An almost family-like relationship developed between and among the students and faculty. This pattern set the stage for a College characteristic that endured through the forty years of its existence. The small number of students in the first class made it impossible for anyone to be 'lost'. Each student was challenged on a social level to show that concern for the human dignity of her classmates as had been spelled out in the goals.
Academically, the first students had to be prepared. With six in the class and a faculty of seven, the education pattern fell into tutorials. The two-fold mission of the College was easily realized. Students were being prepared for life in the world and for their pilgrimage to heaven. The College relied on the Church, the College Chaplain, the Faculty and the Liberal Arts Program to enflesh this mission. The Daughters of the Holy Spirit, with a tradition of two centuries in the field of education, were only too aware that it was the quality of preparation for life that was taught and not the number of students to whom it was taught that was important.

In the history of the pioneer class written by itself and recorded in the first edition of the yearbook, The Sylvan, the students wrote that upon returning to Ker Anna for their sophomore year there were two surprises. The first was that the name of the College had been changed to Annhurst and secondly it was no longer a junior college. The name change was necessitated by the war in Europe and anti-German feeling. However, the change to Annhurst retained the allegiance to St. Ann the mother of Mary. This devotion to St. Ann was part of the religious tradition of Brittany that the Sisters brought to their new
country. This relationship was so real to the students that they considered themselves daughters of St. Ann and sisters of Mary, the Mother of God. The petition to be incorporated as a four year institution had been formally made. With the granting of that Act on June 29, 1943, Annhurst College's birth phase was complete.

The Growth Phase

In Chapter II it was reported that a major concern of an organization during its growth phase is the rate and extent of growth. Annhurst College grew quickly in physical facilities; slowly in enrollment. If the growth phase of an organization is to be successful, each component of that organization's structure must grow at approximately the same rate.

At Annhurst the rapid growth of facilities coupled with the slower growth of enrollment proved to be a dysfunctional condition.

The growth phase of a college's life-cycle has a clear beginning - the recognized completion of the birth phase. The end of the growth phase and the beginning of the maintenance phase is somewhat unclear. However, one factor may be singled out as a determinant one. This researcher selected enrollment as that determining factor. Based on enrollment, Annhurst
College's growth phase ended in 1970 with an enrollment of three-hundred and ninety-three. However, this section will present data that indicate growth was slowing down in other significant areas prior to that time. Five areas crucial to the college's total life-cycle are: 1) Campus Life; 2) Academic Program; 3) Governance; 4) Faculty; and 5) Finance. This section will describe how each of these areas was affected during the growth phase.

**Campus Life**

Soon after College life began for the six students, they received a copy of the first student handbook. It was only four pages in length and was entitled *Official Instructions of Ker Anna College, South Woodstock, Connecticut, 1941*. This handbook contained the rules for Hours of Quiet, Hours of Meals, Registration, Library Rules and Hours, and the use of Buildings and Grounds (Guillet, 1984). The early intent of the College foundress was to provide a home away from home. The students were to know clearly what they could or could not do.

The first six students took their role of pioneer and tradition maker quite seriously. They seemed to know instinctively that their actions would establish
patterns of behavior. They were the first to be called 'Annies'. The term was synonymous with belonging, family, trust and responsibility.

A tradition that the first seniors began was 'The Hundred Days'. The seniors gathered around the largest calendar they could find or make and crossed off each of the last hundred days until graduation. They met at a pre-arranged time each day to cross off that day's date on the calendar. That tradition remained with the College until its closing.

The first revision of the handbook was completed in 1944 - 1945. In the foreword there is a brief explanation of the purpose of the handbook. There follows a strong exhortation to follow the written rules and "the rules which need no printing and no explanation and must be maintained by every refined young woman" (Guillet, 1984, p. 19).

The young women were reminded that the College's reputation was being built. It was their conduct and appearance that would add or detract from that reputation. Any young woman guilty of any act which reflected poorly on herself, her family or Annhurst would be subject to expulsion. The future of Annhurst rested on the shoulders of the early students and they
were often reminded of the fact. "Girls faithfully living up to the highest ideals of Annhurst and of Catholic womanhood will assure Annhurst...of an irreproachable reputation" (Guillet, 1984, p. 19) and hence a secure future.

Facilities

Ker Anna, Annhurst’s precursor, opened with the barest of necessities - even in physical facilities. There were three small residences capable of accommodating eighty students. There was a combination classroom and auditorium building for instructional use. A faculty residence provided housing for the Sisters. The rural setting allowed the students many opportunities for short walks and longer hikes.

The steady growth of Annhurst necessitated the construction of a dormitory-chapel building in 1956. At its dedication in 1957 one year later, Bishop Bernard J. Flanagan praised the Sisters for their courage in promoting higher education. He publicly recognized the financial contribution which the Congregation had made to Annhurst College.

The dormitory-chapel building was named Burel Hall in honor of the Congregation’s founder. The Sisters believed that the naming of the building was a fitting
tribute to the memory of Renee Burel. Her dedication to the teaching of poor children was reflected in the work of the Sisters at Annhurst.

Lack of facilities caused Annhurst to hold enrollment constant at the 1961 - 1962 level, which was two-hundred and eighteen students. In 1963 a ten-year Capital Expansion Campaign began which when it was completed in 1970 saw the campus enlarged by five buildings, with plans for two more facilities to be built. The grounds were still large enough for the students to use them for physical exercise and sports activities.

In 1964 there were six buildings on campus. The catalogue explained that through the efforts of a development campaign carried out to commemorate the Silver Anniversary of Annhurst, more buildings were to be constructed. By 1978 there were eleven buildings. From 1964 to 1968 three buildings were constructed - a dormitory, a campus center, and a classroom/library facility.

Student Organizations

In the early years of the College, because numbers were so small, there was little need for formal clubs.
to be organized. There was a Sodality of the Blessed Virgin Mary to which all the students belonged.

One of the first formal organizations to appear on campus was the Student Government Association in 1947. At the end of the academic year 1946 - 1947 a temporary student council, called the Constitutions Committee, was elected to draw up a constitution which would fit the needs of Annhurst. The committee met weekly with its advisor Father Dennehy, until the task was complete.

In October of 1948 the Constitutions were submitted to the faculty for approval. On January 12, 1949, the faculty approved the Constitutions and the By-laws with only minor revisions. Provision was made to have a day student representative elected to the Student Government Association. It was to be understood that every Annhurst student by reason of being a student at Annhurst was a member of the Student Government.

Apparently a major accomplishment worthy of note in the "History of The Student Government Association", (this was a duplicated compilation of events from 1948 - 1953) was that in 1950 a second 10:30 p.m. weekend permission was granted.
In 1952 there were two major changes. Starting March 4, 1952 no bell would ring to mark the beginning or end of the study hour. Also, as of that date, a new system of checking out when leaving campus became effective. Each student was given her own card on which to write her destination, time leaving and time returning.

Although the Student Government Association was functioning at Annhurst it was clear from the History (minutes of council meetings) that the administration was in charge of the College. The student council motion that freshmen have two late weekends (10:30 p.m.) per month and upperclassmen have one 12:00 midnight per month was denied by the administration. A subsequent note in the History (minutes) remarked that there was no Christmas gift presented to the school that year.

The Student Government Association was responsible for the social activities and budgets for clubs at the College. The Association determined the funds to be given to the organizations. They determined the appropriate gifts to be given to the College for Christmas and at the end of the year. They were an effective lobbying group for the students. They were undaunted when requests were denied. They appealed and
re-presented their case. Eventually they were successful. There are no minutes for the Student Government Meetings, and the History ends with the academic year 1958 - 1959.

**Academic Program**

While no actual course of study was found for the early years of Annhurst, some archival material consistently speaks of the importance of the Liberal Arts in the curriculum. This certainly included Philosophy, Theology, English, Latin, and Modern Foreign Language. One of the first four graduates was a French major, another an English major. Graduates through the 1950s who responded to a questionnaire reported majors in Language, Social Sciences, Natural Sciences, and Business. As the student population expanded so did the course offerings. However, the emphasis on the Liberal Arts core never waned.

Women were given the opportunity for study-abroad programs early in Annhurst's history. The French origins of the Sisters made France a natural choice as the center of the program. The Annhurst students found lodging easily under the direction of the Sisters in France. The young women studied at La Sorbonne,
l'Université Catholique de l'Ouest in Angers, l'Université de Rennes in Brittany and at Grenoble. Courses of study were also pursued at the University of Cambridge, Loyola's Rome Center of Liberal Arts, and the University at Perugia.

In 1964 the International Student Program began. The program was not affiliated with any department on campus, but was designed to provide an inculturation program for foreign students. When the year's program was completed the students received a certificate of proficiency in English and were qualified to matriculate at any American college or university. Many chose to remain at Annhurst and this certainly helped to support enrollment.

In 1969 the College instituted field placement projects under the direction of the Sociology department. Prior to that time students relied on summer career programs in neighboring states to fulfill that particular requirement. A major factor in the lack of field placement work was the dearth of social services in the immediate Woodstock area. By 1969 the number of social service agencies had increased and the students were able to travel to Hartford and Norwich for placement, if necessary.
Admission Requirements

Admission requirements changed from 1964 to 1978. In 1964 students were required to have two years of a foreign language. That requirement was dropped by 1978. In 1964 the first basis for admission was the recommendation of the high school principal. Second, the student’s transcript was reviewed. As a third requirement the student had to submit SAT scores. In 1978 the admission decisions were based on the candidate’s academic record - specifically rank in class; courses taken; the high school the applicant attended; and SAT scores.

Degree Requirements

In 1964 the Bachelor of Arts or Bachelor of Science Degree was offered in twelve concentrations. Applicants for a degree were expected to complete one-hundred and thirty semester hours of work. Of these one hundred and thirty credits a minimum of thirty were to be earned in the major and a minimum of eighteen were to be earned in a related field. The general requirements for a Bachelor of Arts degree included sixteen credits from Theology; twelve credits from English; twelve credits from modern language; six credits from history - social studies; six credits from
Latin or political science; six credits from science or mathematics; and two credits from speech. The remaining credits were from the major concentration, related field, or free electives. Students took four semester courses of one hour each week of physical education but received no credit. Students also sat for the comprehensive examinations during second semester of the senior year.

For the Bachelor of Science degree in business, the general requirements were sixteen credits in Theology; six credits in philosophy; twelve credits in English and modern language; eighteen credits in history - social studies; six credits in Latin or political science; six credits in mathematics or science; two credits in speech; and fifty-two credits from the major concentration, related field or free electives. The same requirement for physical education and comprehensive examinations applied to the candidate for the Bachelor of Science degree as well.

In 1978 the Bachelor of Arts degree was awarded with concentrations in fourteen fields. The Bachelor of Science degree was awarded with concentrations in five fields. The candidate for a degree must earn at least one-hundred and twenty hours of credit and have a minimum 2.0 cumulative point average. A minimum of
twenty-four hours of upper division courses must be taken in the student's concentration. A senior had to complete a senior option in the department. All students except those in Elementary or Special Education were to choose a related field and complete eighteen credit hours in that field.

All candidates for the Bachelor degree must have completed the core requirements. These included three courses in Religious studies; three courses in philosophy; three courses in English; two courses in languages; two courses in quantitative science; and two courses in the social sciences. Two semesters of physical education were required. The candidate for the Bachelor of Science degree had the language requirement replaced by two courses from business and accounting.

Catalogues

The earliest catalogue found was dated 1964 - 1966. The purpose of the College is clearly stated in the catalogue. "The aim of the College is to provide young ladies with a liberal arts education based on Christian principles giving them intellectual, moral and social training, so that, inspired by their College motto, "Deus Primus Serviatur", they may seek the
kingdom of God in all things, and be a source of wholesome influence in any sphere of society to which duty may call them" (Catalogue 1964 - 1966, p. 12).

In 1964 there were some seventeen different organizations in which students could develop leadership skills and talents that often go unrecognized in the formal classroom. These organizations ranged from religious - The Sodality of the Blessed Virgin Mary - to languages - French, Latin, Lithuanian, and Spanish - to sciences - biology and physical science - to music, to literary, to business.

The 1968 - 1970 catalogue, while keeping the essentials of the purpose as written in the 1964 edition, seems to emphasize the role of the College in the life of the student now and always. The background information and courses of instruction are expected to have immediate now results. But the foundations which are being laid in the now will be reflected in the always of the future.

The 1970 - 1972 edition of the catalogue was cold in its reading. The catalogue described the purpose as, "Annhurst College proposes itself as a community of scholars seeking excellence, based on a liberal arts curriculum, and aimed at the development of the total
person. Through its courses of instruction, the College seeks to stimulate the student's mind in such a way that she will learn to know herself and to develop an intellectual discipline in her search for truth" (Catalogue 1970 - 1972, p. 5).

The catalogue of 1978 - 1980 explained the goals and objectives quite differently. At that time the College had adopted a "new Catholic Christian Direction" (Catalogue 1978 - 1980, p. 7). This new direction was not really new, but rather a return to traditional, seemingly conservative moral practices, especially in the areas of curfews, guests in the dormitory, and parietals, which the Catholic Church has always taught. The description of the College as a Christian college was also intended to attract young men and women from Christian religions, other than Roman Catholic. The term Christian is sometimes synonymous with fundamentalist religious practices. The catalogue defined Annhurst as a Catholic, liberal arts, co-educational college. As a Catholic college Annhurst was committed to upholding Catholic philosophy and practices. It was the College's aim to develop in its students a quality of life that was consistent with acknowledged Catholic tradition. As such, philosophy and religious studies were basic to the program and
found in all areas of the curriculum. As a liberal arts college, Annhurst insisted that a substantial proportion of courses from the basic academic disciplines be included in each student's program. That Annhurst had become co-educational was reflected in the statements that various health, physical education, and sports programs had been developed for both men and women.

In the 1978 catalogue twenty clubs and organizations were listed. Some of these were the same as 1964 but there had been changes. It is significant that in view of the newly stated emphasis on Catholic Christian values there was not a club which had a religious thrust. Some other changes were a decrease in the number of language clubs from four to two; an increase in music clubs from one to three; and an increase in the number of clubs which were not academically related.

In what must have been the last catalogue distributed by the College there was significant mention of the work and charism of the Daughters of the Holy Spirit. It was specifically stated that the Sisters assisted the College financially through their contributed services. The charism and mission of the Sisters was reflected in service to neighbor and
especially to the poor. This meant that the College's vocational and professional programs prepared graduates who would be oriented toward the service and advancement of the poor. The College provided academic and social programs that fostered a concern for social justice in all members of the College community. The College provided special programs for those who had been underprivileged in academic and social opportunities. The College used its resources in cooperation with the Bishop of the diocese to offer programs which promoted the growth of Christian life. And finally the College assumed a leadership role in northeastern Connecticut by providing in-service programs to public and parochial schools, and in providing continuing education courses to the surrounding communities.

Governance

At the time Annhurst was founded the College administration was limited to four executive officers: the President; the Academic Dean; the Registrar; and the Treasurer. These College officials along with the members of the Congregation's Provincial Council (regional governing group) acted as the College's Board of Trustees until 1970 when three lay members were elected. The Presidency of Annhurst College was
initially role-tied to the office of the Provincial. Subsequently, after the first year, the Superior of the convent at the College became the President of the College.

In 1945 the Bishop appointed the Reverend Thomas Dennehy as Dean of the College. There was some ambivalence as to the extent of the authority that the Office of Dean held. Father Dennehy wrote several letters to Mother Louis. In each letter he recounted instances where his authority as Dean had been undermined or abrogated by the Sister in charge of the convent, who also happened to be the President of the College, and by the Sister in charge of supervising teachers. In a report to the President of the Board of Trustees dated August 13, 1946, Father Dennehy reminded Mother Louis that "You wanted a real Dean and you wanted him to have real authority. And I have always acted accordingly. One who is a real Dean - the active head of a college - must act in this way, and his position becomes intolerable if the arrangement made at the beginning is not fully understood and accepted by all concerned" (Letters).

This struggle over authority is a theme woven all through the correspondence of Mother Louis and Father Dennehy. More than once Father Dennehy offered to
resign, but it never seemed to happen. Father Dennehy served as Dean until 1948. There is no mention of his leaving Annhurst or the reason for it.

The Corporation or the legal governing body of Annhurst was composed of nine Daughters of the Holy Spirit. The Provincial had the authority to fill any vacancies as they occurred. There were no apparent qualifications for this position. The Board of Trustees was composed of eight Daughters of the Holy Spirit, four of whom were Corporation members. The distinction between function and membership of the two groups was never clearly stated. It seemed from the minutes of meetings that the terms were used interchangeably until 1970 when the first laymen and laywomen were elected to the Board of Trustees.

The first recorded minutes of the Corporation meeting held in May, 1945 state that the Board of Trustees elected the same officers. A guess would be that these officers held office in the Province council. A second Corporation meeting held in June, 1945 announced the appointment of Father Dennehy to the Dean's office.

In 1946 at the annual May meeting the Board of Trustees reelected the officers. Again it was not
clear who or to what purpose. A second special meeting was held in July to approve the taking of a loan in the amount of $35,000.00 from a local bank. The money was needed to purchase additional equipment especially for the science department.

At the 1948 annual meeting Mother St. Armelle was recognized as the new President of the Board of Trustees, having been appointed as Provincial of the Sisters. The Trustees voted to connect two of the campus buildings by constructing a corridor along one wall of the Dining Hall.

At the annual May meeting held in 1949 the same officers were reelected. It was at that meeting that a Sister was appointed to fill a vacancy on the Board of Trustees created in 1946 by a Board member’s death. There was no explanation given for the three-year gap in membership. The Trustees also voted to repair the campus roads; to paint the outside of one of the buildings; and to purchase additional shelves for the library.

The 1953 minutes recorded the fact of a new Provincial, Mother Cecile de la Providence, who thus became the new President of the College’s Board of Trustees.
In 1956 two meetings of the Board of Trustees were held. The annual May meeting which was merely a formality was held to reelect the officers. A second meeting was conducted in November for the express purpose of voting on a proposal to borrow $400,000.00 to construct a new building on campus. This new building would house a chapel and a dormitory. The loan was to be taken in the name of the Congregation, the Daughters of the Holy Spirit.

In 1959 the annual meeting was held in September. There was no reason given for the change in date. At this meeting there was a change in the office of Treasurer. At a special meeting on February 4, 1960 the Trustees voted to make extensive repairs to the building known as St. Anthony Hall. When the renovations were completed, St. Anthony's would have space for forty-five additional boarders and would be ready in time for the September, 1960 opening of classes.

In 1963, Mother Rita de la Croix had been Provincial and hence President of the Board of Trustees for a year. It was decided - it is not clear by whom - to initiate a President's Advisory Council which was composed of fourteen prominent business men, representatives from the College, and the Diocesan
Superintendent of Schools. The Bishop was invited to serve as Honorary Chairman of the Committee. One function of the group was to explore the feasibility of the expansion of the College and to advise the President concerning future planning. As an additional function the President's Advisory Council was to advise and assist the president in keeping pace with the ever changing picture of present day education. A major purpose of the President's Advisory Council was to aid the administration in establishing closer ties to the community. The members of the President's Advisory Council were to help interpret the College's programs in terms of its ultimate goal - that of producing women who think clearly, judge rightly with a realization of vocational purpose and a sense of social responsibility.

The members of the President's Advisory Council were encouraged, individually, as well as a group, to aid in the placing of Annhurst College graduates in the professional fields. They were asked to suggest contacts and methods of approach for the development office.

This group recommended a capital expansion program. The plan included an addition to the dormitory, a student union building, a library and
classroom building, a physical education facility, and additional dormitories.

At subsequent meetings in 1963 the Board of Trustees voted to interview an architect to ascertain his fees and a description of the materials he would propose to use for the project. At another meeting Mr. Jean Bachand was appointed agent for the Corporation. At still another meeting the College accountant, Mr. Eugene Goundry, reported that a government loan could be secured. In order to obtain the loan, the need for a dining hall was to be stressed. It is important to remember that as of this date, 1963, there were no laymen or laywomen on the Board of Trustees.

At a November 25, 1963 meeting the Trustees voted to amend Article IV of the By-laws which reduced the number of members on the Board of Trustees from eight to five. There was no reason given for this reduction in membership.

At still another special meeting held in December, 1963, the Board of Trustees voted to purchase new silverware for the boarders and to repair a portion of the dining room floor.

In 1964 the Board of Trustees discussed salaries for the faculty and began to develop a salary scale.
From the minutes of a June, 1964, meeting the group was encouraged to exert a conscious effort to word items according to 'legalese'. It was clearly stated that the Board of Trustees voted to allow the President or Secretary of the Corporation (Board of Trustees) to borrow money from the Connecticut Bank and Trust Co. It was also voted that Mother Rita, President of the Corporation and the Board of Trustees, be empowered to execute all documents and instruments pursuant to the loan.

On November 3, 1964 the Board of Trustees held a special meeting to discuss the purchase of 8.8 acres of property adjacent to the College which was for sale. There was a house on the property which could be used for some years. Four days later, November 7, the Board of Trustees met and voted unanimously to purchase the property.

The contractors for the new building were selected at a special meeting held on November 26, 1964. The accountant, Mr. Goundry and the architect, Mr. Green attended the meeting and questioned the builders.

On March 1, 1965 a special meeting was held to ratify the revised By-laws of Annhurst College. There was no copy of this revision in the minutes. On March
1965 the Board of Trustees voted the construction bid for the new classroom and library building.

In July, 1965 it was necessary for the Board of Trustees to ratify the 1964 loan agreement. At this meeting the Board of Trustees also set rental rates for the new Student Center and dormitory buildings. All rental revenues were to be used to assist in payment of the bonds.

On January 18, 1966 another special meeting of the Board of Trustees took place. At this meeting it was decided that another dormitory was necessary for increased revenues. Mr. Goundry would move ahead on the application for another government loan. It was agreed that simultaneous building of a physical education/cultural facility would be feasible. At the same meeting it was voted to purchase new furniture for a house-mother's quarters in St. Anthony's Hall.

The regular meeting of the Board of Trustees was held in May, 1966. The usual elections were held and appointments made. The Board of Trustees then voted to have road work done at Annhurst but not to exceed $5000.00.

Discussion was initiated on a new salary scale. It appeared that the scale in use was low.
On November 26, 1966 a special meeting was held to reconsider the salary scale and tuition costs and increases for 1967 - 1968.

The regular meeting for 1967 was held on May 28. The usual elections and appointments were made. At this meeting Article II, section 1 of the By-laws was amended. It had read "The appointed members shall not exceed four." It now would read "The appointed members may exceed four." On approval of this amendment the President of the Annhurst College Board of Trustees then named two laymen to the Board of Trustees for the first time. One, an attorney, would act as legal advisor; the other, an accountant would act as financial advisor.

In October of 1967 it was necessary to hold a special meeting to discuss the bids for the new dormitory and fine arts building. The first bids were rejected unanimously as too costly for the College at that point. Further discussion was held around the topic of resubmitting to bid, but only after altering the project. It was suggested to separate the dormitory from the auditorium/fine arts building. Another suggestion was to construct the dormitory without the fifth floor or without using concrete.
The minutes for the October 3, 1967 Board of Trustees meeting give some sketchy detail of talks between the personnel of Fairfield University and Annhurst College regarding some form of co-ordination between the two schools.

A special meeting was called at Annhurst College on December 13, 1967 by Mother Rita de la Croix, Provincial of the Daughters of the Holy Spirit, and President of the Annhurst College Board of Trustees, to discuss further the Fairfield University - Annhurst College co-ordination possibilities.

At this particular meeting the main discussions were in relation to finances - those of Fairfield University and those of Annhurst College. There was also some discussion of alternative offers made by Fairfield University to Annhurst College.

In the event of co-ordination Annhurst would need at Fairfield a residence and facility for students; a residence and facility for faculty; a residence and facility for the women Religious; administrative facilities; and eating facilities.

For the Daughters of the Holy Spirit there would also be the question of the Formation and Novitiate group, summer retreats, etc. Who would build all this?
Alternatives submitted by Fairfield University:

1. Fairfield University would build a dormitory complex and Annhurst would lease it.

2. Annhurst would lease the land (99 years at a $1.00 a year) and build its own dormitory complex.

3. Fairfield University would build the dormitory complex on funds that Annhurst would lend them from the sale of Annhurst College. Fairfield would provide as much land as Annhurst would need.

The meeting was closed by saying that Annhurst would need time to investigate the situation. Annhurst could not commit itself under any circumstances unless there was a predetermined buyer for the Annhurst College property.

At a special meeting held on February 24, 1968 discussion centered on the study of the Fairfield University co-ordination. The major thrust of the discussion in regard to co-ordination could be summed up in the pros and cons. The advantages of accepting the invitation were seen in terms of enhancing facilities for students and intellectual stimulation for faculty. The negative factors centered in the fact that Annhurst College would have to begin all over
again. The College would have to build and reorganize. Of the twelve people voting, eight voted to stay at Annhurst, three voted for the Fairfield co-ordination and one was not ready to vote.

At a special meeting in June, 1968 the Board of Trustees voted to award a construction contract for a new dormitory, auditorium/fine arts building. It is known only from this activity that the Fairfield co-ordination project was a thing of the past.

An innovative tuition exchange program proposed by Fairfield University to include Albertus Magnus in New Haven, St. Joseph in Hartford, and Annhurst was discussed. Under the proposal sons and daughters of faculty members at the participating colleges could attend college in the co-operating group and tuition would be paid by the faculty member's institution. The matter was tabled for further discussion. No report of the outcome of further discussion was found.

On December 21, 1969 at a special meeting of the Board of Trustees it was voted to study and revise the By-laws of the College. At this meeting also a proposal for sharing library resources with Nichols College in Dudley, Massachusetts was discussed. This sharing would have significantly increased the holdings
accessible to students at both colleges. The Board of Trustees voted that the librarian make a study of the consequences of such sharing.

Faculty

The faculty that welcomed the first six students numbered seven - one Jesuit Priest, and six Daughters of the Holy Spirit. The teaching style was tutorial and each student appeared to thrive on the individual attention she received.

The number of faculty persons grew in keeping with the College's growth. In 1944 there were ten faculty members. Their academic preparation included three Bachelor degrees, six Master degrees, and one Doctoral degree. The curriculum was still strongly committed to the liberal arts and class size averaged twenty-five.

In 1960 the faculty had increased to twenty-four professors offering some ninety-six courses to a student body of approximately two-hundred and twenty full time students. The Chronicle does not list any numbers for part time professors or students at that time.

Six years later, 1966, the College's twenty-fifth anniversary year, the faculty numbers had increased to
twenty-nine full time members and twenty-two part time members. The faculty served a student population of approximately three hundred. During the year 1966, fourteen new faculty members were welcomed by the College. Five of these were part time members. Two of the new faculty had earned a Doctoral degree and eight had earned a Master Degree.

The Faculty initiated a self study during the Jubilee year. The study was divided into three areas and each section was chaired by a faculty member. The areas studied were: 1) Appointments and Promotions; 2) Faculty Organization; and 3) Faculty Obligations.

The Chronicle lists the awards, accomplishments, and grants earned by the faculty during the Anniversary year. The Grants received included stipends for study abroad and for study at home. Faculty members had chaired committees of national meetings. Recognition was extended to faculty members for service to the local community.

Finance

In the period of growth from 1945 - 1970 it was clear that borrowing and spending were significantly ahead of income. There is no dollar figure for the first tuition or room and board cost. There is no
record of the purchase price of the original property. The first Sisters who lived in the original house knew poverty and hardship. The minutes of the Board of Trustees meetings record that between 1946 and 1963 the College was authorized to borrow $435,000.00 from local banks. The major portion of that loan - $400,000.00 - was taken in the name of the Daughters of the Holy Spirit.

An interesting set of letters written in 1947 between the Dean, Father Thomas Dennehy and Mother Louis de Sacre Coeur, Founder and Provincial, indicates the lack of sufficient funding. Father Dennehy had awarded five full tuition scholarships to incoming students. He supposed that they were all to be funded by the Daughters of the Holy Spirit. Three of the scholarships had been given to graduates of Putnam Catholic Academy which was staffed by the Daughters of the Holy Spirit. Mother Louis agreed to support those three, but declined to support the other two. Father Dennehy told Mother Louis that she was responsible for the scholarships. Mother Louis wrote back to Father Dennehy and told him that he must have misunderstood her. She went on to write quite clearly and emphatically that the Province did not have the funds
and that the College would have to bear the cost of the two additional scholarships.

In 1964 a ten-year development campaign was proposed. The initial cost of $5,000,000.00 had escalated to $6,000,000.00 in 1970. There were still four more years to the completion of all phases and buildings.

From 1941 until 1965 the majority of the faculty were Daughters of the Holy Spirit. In 1965 after the Second Vatican Council and its suggested Renewal of Religious Life, Sisters began to leave their congregations in significant numbers. No doubt this had a profound effect on the financial picture at Annhurst College. The Sister faculty members received only a small stipend. The remainder of their salary was recorded by the College as contributed services. While the Sisters who actually taught at the College never left the Congregation, younger Sisters who were being prepared to teach at the College did. This necessitated the hiring of lay professors to fill the vacant faculty positions caused by the younger Sisters leaving. As a result, there was an immediate, unexpected financial burden on the College. The extent of this is not recorded, but historically the College must have suffered some serious financial setbacks.
The Annhurst Capital Expansion Program proposed by the President's Advisory Council in 1963 was estimated to cost $5,000,000.00. The Board of Trustees voted to seek three loans of $1,000,000.00 each. Two of the loans were sought from banks in Hartford and the third was requested from the Federal government. In order to qualify for a government loan the Bishop's lawyer, who was also the lawyer for the Sisters, suggested that it was preferable to have the College listed as an entity in itself. This simply required a transfer of title from the Congregation to the College.

At the regular meeting of the Board of Trustees held on November 25, 1963, a report was given on Mr. Robert Devlin's plan for funding the Annhurst Expansion Program. At a meeting of the Advisory Board on November 23, Mr. Devlin proposed that contributions could come from the following groups in the following amounts:

- Alumnae: $50,000.00
- Corporation, Businesses, and Foundations: $100,000.00
- President's Council: $50,000.00
- Special Sisters' Program among friends: $150,000.00
- Modified Campaign through Installments: $250,000.00
- Diocesan Gifts: $150,000.00

Total: $750,000.00
The members of the Board of Trustees were not in favor of contacting the Sisters' friends. All appeals in parishes would depend heavily on the support from the Pastors and the Bishop. The amount of support that could be given was unknown.

At the same meeting deliberative votes were unanimously given to:

1) Roof repairs of the Annhurst Faculty House;
2) Repairs to the roof of Annhurst College; and
3) Work done to improve drainage.

In June, 1964 either the President or Secretary of the Corporation was authorized to borrow money from the Connecticut Bank and Trust Company. However, the amounts borrowed could not exceed a total of $3,000,000.00.

At a meeting in August, 1964 the Board of Trustees voted to enter into a loan agreement with the Housing and Home Finance Agency of America, Community Facilities Administration, College Housing Program for $1,200,000.00.

At the same meeting group insurance for the professors was given unanimous approval. At a meeting held on November 3, 1964 the insurance company was
selected for the professors. The Board of Trustees voted unanimously in favor of the Aetna Insurance Company.

The members of the Board of Trustees discussed the question of salary at Annhurst College. In September of 1964 lecturers who had previously been paid $150.00 per semester hour would receive $175.00 per semester hour. Instructors who had a Bachelor of Arts would receive $5000.00 with a $200.00 increment yearly for ten years, to a maximum of $7000.00. Instructors with a Master of Arts would receive $5500.00 with an increment of $250.00 a year for ten years to a maximum of $8000.00. Instructors with a Ph.D would receive $6000.00 with a $300.00 increment yearly but not beyond $9000.00. Assistant professors holding a Master degree received $5800.00 with increments of $250.00 to a maximum of $8300.00. Assistant professors with a Ph.D received $6200.00 with a $300.00 yearly increment to a maximum of $9200.00. An associate professor with a Master degree would receive $6000.00 with yearly increments of $250.00. The Professor holding a Ph.D began at $6500.00 with $300.00 yearly increments. The maximum salary would be $9500.00.

A special meeting of the Board of Trustees was called for November 7, 1964. At this meeting it was
voted and unanimously agreed to purchase the 'Rotival' property for $40,000.00. Payments would be made over one year according to the following schedule: December, 1964 - $10,000.00; March, 1965 - $15,000.00; June, 1965 - $5000.00; and October, 1965 - $10,000.00.

Forty shares of stock had been given to the College as a gift. The Board of Trustees met in December, 1964 and voted to give Mother Rita the power to sell the stock and turn over the proceeds to the development fund.

In April, 1966 the Board of Trustees voted to apply for a $10,000.00 matching government grant. The monies given by the Government had to be matched by the College and would be used to improve biology and physics equipment.

It was voted to spend $10,000.00 for the College Library in order to purchase books. The sum would be matched by the Higher Education Act of 1965 (The College Library Resources Program).

On October 28, 1966 the Board of Trustees authorized the borrowing of $400,000.00 for a new music, drama and art building. If federal funding was not available the President of the corporation was
empowered to seek loans to make up for the lack of federal funding.

On November 26, 1966 a special meeting was held to reconsider the salary scale and tuition costs for 1967-1968. The suggested salary scale had the following components:

Lecturer
BA $200.00 per semester hour
MA $225.00 per semester hour
Ph.D $250.00 per semester hour

Instructor (Full Time)
BA $6000.00 per year $200.00 increment for five years
MA $6500.00 per year $250.00 increment for five years
Ph.D $7000.00 per year $300.00 increment for five years

Assistant Professor (After five years)
MA $7000.00 per year $250.00 increment for five years
Ph.D $7500.00 per year $300.00 increment for five years

Associate Professor
Ph.D $8000.00 per year $300.00 increment for five years

Professor
Ph.D $8500.00 per year $300.00 increment for five years

In 1966-1967 Annhurst costs were about $300.00 - $400.00 lower than comparable Catholic womens' colleges. Suggested changes would bring Annhurst to $100.00 - $200.00 below. The tuition increases were unanimously accepted.
On June 14, 1967 a special meeting was held to approve the application of a new loan for approximately $95,000.00 for the Fine Arts building.

Annhurst had cash approximating $180,000.00 at the end of June, 1967. Annhurst debts including loans, notes and bonds roughly totalled $1,600,000.00.

At the end of June, 1967, Annhurst had projected to be in need of two to three million dollars for two new buildings, hoping that one building might come to about $1,600,000.00 and the other about $1,200,000.00. It was also voted to apply for a federal loan to pay for the new buildings.

A special meeting in February, 1969 outlined a proposed loan for $400,000.00 from a local credit union. This loan was needed for the construction of new buildings.

A new salary scale proposed in 1969 would have increased the starting salaries from $500.00 to $1500.00 across the board for all the faculty.

In June, 1969 a special meeting was held to decide if an Indult (special permission) from Rome should be requested to borrow between 1.5 and 2 million dollars to complete the dormitory and auditorium/fine arts
The Board of Trustees agreed unanimously to request the Indult.

The Board of Trustees also authorized an increase in tuition for September, 1970 to $1400.00. It was noted that this increase was comparable to another small college in the area.

Another item of business discussed was a suggestion made to approach certain numbers of lay persons asking for loans for Annhurst to be repaid at 5%. These loans would be able to be recalled on forty-eight hours notice. It was hoped to raise some $500,000.00 and save on interest rates at the same time.

The Maintenance Phase

It was stated in Chapter II that a function of the maintenance phase is to allow time for the organization to evaluate its growth and to plan for its future. The climate of an organization during the maintenance phase must be one of stability in leadership, product line and finance. Annhurst College did have a degree of stability in its educational programs, and in its leadership. There was no stability surrounding its finances - either in the present or for the future.
The financial instability outweighed the stability in leadership and in educational programming. This financial instability prevented effective utilization of the maintenance phase.

The year 1970 was chosen for the conclusion of the Growth Phase based on Annhurst's largest enrollment of three-hundred and ninety-three full time students. It was noted that in some areas the College would have begun Maintenance prior to that date. Annhurst College's involvement with the Tilton Case forced Maintenance to happen.

Perhaps the most significant event in the College's entire history is its involvement in the test case of Tilton vs. Richardson. Annhurst College was one of the four colleges cited in the Tilton vs. Richardson litigation filed in the State (Connecticut) District Court on September 25, 1968. The other Catholic colleges and universities named in the litigation were Fairfield University, Sacred Heart University and Albertus Magnus College.

Members of the American Civil Liberties Union challenged the inclusion of Church affiliated colleges and universities in the Higher Education Facilities Act. Under this Act colleges and universities were
eligible to apply for grants to assist in meeting construction cost for new facilities. The American Civil Liberties Union charged that inclusion of Church related institutions violated the first amendment's guarantee of separation of Church and State.

The case was heard in the United States District Court of Connecticut in December, 1969. It appeared a foregone conclusion that whatever side won or lost, this case would be appealed to the United States Supreme Court. On March 19, 1970, the Federal District Court Judges ruled in favor of the four colleges and against the American Civil Liberties Union. As expected, the American Civil Liberties Union appealed and the case went before the United States Supreme Court.

Leo Pfeffer, the attorney for the American Civil Liberties Union, singled out Annhurst in his presentation before the United States Supreme Court. He referred to the newly-built Annhurst Cultural Center as an "Isle of secularity in the midst of a sea of religion" (Guillet, 1984 p. 105). Some of his statements suggested that Annhurst's admissions' policies discriminated against non-Catholic applicants.
The four Catholic colleges had hired the legal services of Edward Bennett Williams. Mr. Williams refuted all of Mr. Pfeffer's allegations. Mr. Williams skillfully argued the colleges' case before the United States Supreme Court on March 2 and 3, 1971.

The United States Supreme Court handed down its five to four decision in favor of the colleges. Chief Justice Warren Burger concluded that although the schools involved had religious functions and affiliations, their primary purpose was to provide education in secular subjects. This decision had significant impact on the over five-hundred Church affiliated colleges and universities in the United States.

A direct result of the verdict was that all religious symbols had to be removed from the buildings constructed with government funds. These buildings could never be utilized for religious functions or house religious artifacts.

The Court case cast a pall over the Annhurst campus for three years. The unrest concerning the grant and the College's eligibility for future funding distracted the College from its growth and expansion task. Preparation, hearings, and testifying took up
much of the College administration's time which should have been spent on internal matters. Annhurst College did not enjoy a lengthy Maintenance Phase. In fact, in the area of finance it appeared that there was no Maintenance Phase. For research purposes the years 1970 - 1971 have been considered as the Maintenance Phase.

Campus Life

In 1970 the last piece in the ten-year expansion program was in place when the Cultural Center was completed. The dedication of the Cultural Center and the recently completed dormitory building, Madonna Hall, took place in October, 1970.

The dormitory was built for two-hundred and sixty residents. The Cultural Center housed an auditorium with seating capacity for over a thousand people, art and music studios and a Little Theater. Interviews and written statements have been critical of the magnificence of the Cultural Center. Some alumnae felt that the money spent on "opulence" could have been saved and put to better use.

It was expected by the College's Board of Trustees that many theater and performing arts groups would rent the Cultural Center. Woodstock, Connecticut is still a
town in a rural setting. The facility was not in great demand and rental fees were not as plentiful as anticipated.

In the years 1970 - 1971 the College campus was a beautiful, aesthetically pleasing sight. The buildings - eleven in all - were set back from the road. The landscaping was tastefully completed and complimented the architecture. The scene was truly old New England.

There were a number of clubs and activities that the students could be involved with on campus. Provisions were made for inter-college activities. The fact remains, however, that Annhurst College was in an isolated area. In 1950 this was a positive asset in attracting and keeping students. In 1970 it was a negative factor in attracting and keeping students. Students rebelled against the 'protective' environment.

The 'new morality' of the 1970s made its presence felt on the Annhurst College campus. Students were demanding more freedom in academic choices, more representation on college and administration committees, greater relaxation in administrative rules regarding smoking, drinking, dress, use of cars, curfews, and visiting hours.
In 1969, the American Council on Education had published a paper on campus unrest. The document resisted the ideas of violence and law-breaking as means to change. It did recognize the need for change and even of dissent. The paper stressed the desirability of orderliness and the role of the college in re-shaping the values, behavior, and life-styles of students on campus.

**Academic Program**

The educational philosophy of Annhurst College was still rich in its emphasis on the Liberal Arts Core. Bachelor degrees were still awarded in Arts and Science. Students could choose to major in business and earn a Bachelor of Science degree. Science majors could earn either a Bachelor of Arts or a Bachelor of Science degree.

Annhurst College, while an accredited four-year college, still sponsored a limited number of two-year terminal programs in the secretarial sciences. There were also some transfer programs available.

**Governance**

The Board of Trustees continued its policy-making role. In 1970 the Board was again discussing the need
for another fund-raising campaign. At a regular meeting of the Board of Trustees in June, 1970 the recorded business of the meeting revolved around issues of money; 1) fund-raising, 2) construction costs, and 3) interest rates. This was of major concern due to the continued litigation of the Tilton Case. It was at this meeting that the first recorded mention of dissolution of the Corporation - closure of the College - is made.

In July, 1970, the Board of Trustees met informally to discuss the plans for the dedication of the Cultural Center. An ensemble from the Boston Symphony Orchestra was hired to play for the event at a cost of $3500.00. A follow-up interview indicated that this money had been donated to the College by the electric company which had received the contract for the electrical work in the new building.

The February, 1971 Board of Trustees meeting had one agenda item - the hiring of a Director of Development. During the years of the Capital Expansion Campaign a company had been hired to direct the fund raising activities. The Trustees admitted that Annhurst needed a Director of Development at that time in its history. There was no suitable candidate for the Board to consider.
Faculty

In the years 1970 - 1971 the number of faculty remained stable. There were increasingly more lay professors than Sisters. The academic quality of the faculty was more than adequate. There was an over-all level of competency demonstrated by the type of degrees earned by the faculty. The faculty was dedicated and committed to the Annhurst students.

Finance

Financing in the years designated as Maintenance for the other areas, continued to grow worse. Loans were secured to pay other loans. Tuition and Room and Board costs were increased mid-year. The financial status of the College was in a very precarious state, quite far into decline, rather than maintenance.

The Decline Phase

Organizational life-cycle theory implies that the major focus of an organization in decline is to reverse the downward movement. The leadership in an organization must be swift to identify the cause and to take appropriate action. At Annhurst College the leadership was able to identify the problem of finance
as a cause of decline. However, the College was not able to take any action to reverse the decline.

The Decline Phase of the life-cycle is recognized when the college's major attention is directed to one aspect of the many which make up the college. This preoccupation could be with finance, enrollment, curriculum, or extra-curricula activities. It does not matter which of the above it is. When the college has lost sight of the whole, decline is present.

The year chosen for the historical beginning of the Decline Phase of Annhurst College is 1972. Prior to that date the College had moved into decline in the area of finance. After 1972, finances seemed to become the overriding issue.

Campus Life

In March of 1972 the Board of Trustees met to discuss the crisis in enrollment. As of March 17, 1972 there were only twenty-five freshmen enrolled for September, 1972. The Board authorized the awarding of incentive grants (which they could ill afford) to those present students who brought in a new student. The one remaining alternative was to admit male students. In order to do this the Charter of the College which offered higher education "to young women" needed to be
amended. The phrasing was changed to offer higher education "to all students". The Board then voted on the amendment. The President of the College suggested that male students be allowed first to enroll in late afternoon classes and slowly prepare the way for co-education. In July, 1972 the Board of Trustees passed a motion which said that as of September 1, 1972 men would be accepted as full or part time students seeking degrees.

In 1976 men were accepted as resident students. The Board of Trustees assigned the men to one residence hall, the women to another and the Sisters to the Burel Hall complex. In the period from 1972 - 1976 men had become a slowly increasing minority on campus. Their presence did alter somewhat the social life of the College. But as one alumna wrote, "There just were too few to make any significant impact" (Questionnaire). On the other hand there was some strong anti-male feeling expressed. A small number of women felt that the College had somehow betrayed them by changing to co-education.

When these changes are coupled with the "new morality" of the 1970s the quality of campus life was challenged. With the advent of males on campus the questions of parietals, guests in the dormitory, and a
generally more relaxed atmosphere on campus surfaced again. The administration and the Board of Trustees took a strong position regarding traditional moral values and their place of superiority on the Annhurst campus. In the late 1970s the inability of the College administration to compromise its moral stand provoked the students into several days of demonstrations in April, 1979. Not all students were supportive of the demonstrations. Many wanted to continue to submit and resubmit the petition for visiting rights. The files at the College which record the occurrence of a fire on Easter Monday in April, 1979, in the men's dormitory contain newspaper clippings which suggest that the fire was the work of an arsonist. The question lingers as to whether the fire had some connection to the demonstrations. The issue was never publicly resolved.

Other than the closing of the College itself, no event more profoundly affected the College community than the furor over parietals (Guillet, 1984).

**Academic Program**

In the period after 1972, even with the admission of male students, the Course of Studies remained fairly constant. The emphasis was still on the liberal arts, but adaptations were undertaken for professional preparation.
In 1972 the College received a ten-year membership in and accreditation by the New England Association of Colleges; a continued ten-year membership and accreditation by the State Department of Education in Connecticut; the five-year accreditation of the Teacher Preparation Program; and the Art Department also was certified. This allowed the College to certify teachers of art for elementary school and for Art school.

In December, 1974 the President announced the addition of two new majors to the areas of concentration. These were Business Management and Music.

The effects of decline in finance reach out and choke other areas. By 1977 the College lost the accreditation of its Elementary Teacher Preparation Program. The reasons for lifting the accreditation included not having professors of sufficient elementary background and especially the lack of a professor with training (Degree) in Elementary Education or Curriculum Design. The lack of this faculty was due to financial restraints in hiring replacements for faculty who left.

By the late 1970s there was a more lenient attitude toward course requirements. Substitution was
freely allowed. Some suggest this might have happened because of the relaxed admission standards. On paper the requirements for admission were more stringent than those applied to the actual applications. Annhurst College was in need of students and could not be as selective as it had been in the early 1960s.

Indicative of the College's willingness to be supportive of those students with learning difficulties was the LEAP Program - Learning Enrichment for Academic Progress. Students who qualified for this program took one year of a reduced course load. Students were given tutors individually and in groups. The College provided study skills and critical thinking skills courses. Students were assisted in writing papers and preparing for examinations. If after one year of this intensive assistance they were still having difficulty, they were asked to withdraw from the College.

**Governance**

In the decline phase it appeared that the role of the Board of Trustees expanded and the role of the Congregation receded.

When the President announced her resignation in 1973, the Board of Trustees formally established the Search Committee in January, 1974. At a special
meeting held in May, 1974 the Search Committee reported that they had considered five applicants - three from laymen and two from Sisters presently serving on the faculty. They rejected the applications of the laymen with no reasons having been recorded. The Search Committee then presented the names of the Sisters to the Board of Trustees for selection.

Because of the sensitivity of the events that followed, the Sister shall be referred to as the President. The new President assumed office in July, 1974. The subsequent minutes of the Board of Trustees meetings are filled with requests for the President to deal with various financial matters. She was to attempt to renegotiate loans; to ask for extensions on payment plans; to increase the number of Japanese students (who came through an agency); and to handle faculty cut-backs. The minutes record that the President attempted to do all that was required of her. However, in a special Board of Trustees meeting on October 29, 1976, (from which the President was absent) while acknowledging the President's qualities, the Board of Trustees stated that she was not the person for the Presidency at that time, and voted to ask for her resignation. It was the opinion of the Board of Trustees that a man versed in marketing along with
presidential experience would be the best choice for President.

In March, 1977 the Board of Trustees appointed Dr. Paul Buchanan as the first lay President of Annhurst College. He was actually the Board of Trustees' second choice because they could not meet the financial demands of their first choice candidate.

Dr. Buchanan was President at Annhurst for two years. During that time he, too, spent an inordinate amount of time dealing with the pressures of the financial state of affairs.

In March, 1979, Dr. Buchanan's contract was not renewed. In the minutes there is some discussion over an increase in salary. However, Dr. Buchanan resigned and no comment was made by any of the personnel involved. These was some speculation that Dr. Buchanan did not strongly support the Board of Trustees' hence the Congregation's, policies regarding the new morality.

In March, 1979 Sister Helen Bonin was named acting President of Annhurst College. In June, 1979 Sister Helen Bonin was named to the Presidency, a position she held until May, 1980 when Annhurst College closed.
Faculty

The faculty are probably the first people outside of those working with finances to realize that there is a decline phase. Faculty positions are eliminated. Requests for supplies, professional magazines, and vouchers to attend professional meetings are denied. Faculty members see a change in the quality of student whom they are teaching. Faculty members have difficulty with the library ordering new resource materials. Faculty are also asked to pick up the slack, tighten the belt buckle and wait.

At Annhurst College the last two Sister Presidents tried to do something positive to stem the tide of decline. In 1976 the President initiated a Long Range Planning Committee which developed a five-year plan spanning the years 1976 - 1981.

The report complimented the faculty on the work it had performed. At that time it was suggested that the faculty needed to develop some new programs and to aggressively target new students. In 1976 the student faculty ratio was eight to one. The goal was eleven to one by September, 1982. The faculty was encouraged to discuss the plan and share reactions. However, the
President was asked to resign before the plan could be implemented in its entirety.

In 1979, shortly after assuming the Presidency, Sister Helen Bonin sent a memo on the long range planning and the contingency plans for 1979 - 1982. The central theme of the plan was to establish a new direction to overcome the chaos. The faculty was charged with assessing the viability of each program in light of the new Catholic Christian Direction. Some faculty-directed concerns in the plan were: 1) There were few students in the Mathematics Department, but women Religious taught the courses; 2) Biology was full of vital issues for Christians; 3) There is a need for Christian leaders in the business world; 4) Behavioral Sciences are necessary to the curriculum because of the need for the Christian Education of children; and 5) There is a need for Christian leaders in the field of politics so history and political science would be retained. The interrelationship of Theology, philosophy, religious studies, and psychology was to be a challenge for the faculty and their departments to implement. It was clear that the actualization of the relationship would be a cornerstone of the new direction.
The area of faculty development was addressed in Sister Helen's plan. It called for days of retreat, prayer and reflection on the new direction. Faculty were to gather daily for prayer in various parts of the campus. Faculty were expected to exert leadership in building a community of Faith on Campus. The decision to close Annhurst College was made and implemented before the end of Sister Helen's three-year plan.

Finance

In the history of Annhurst College no other factor was as critical to its survival as finances. The Congregation of the Daughters of the Holy Spirit had made significant financial contributions to Annhurst by providing faculty members who were academically well-prepared to assume teaching positions. The Congregation loaned money to Annhurst College and never demanded repayment. The Congregation allowed its assets to be used in securing loans.

The ambitious capital expansion program was the financial pivotal point for Annhurst College. Some of the loans secured for that project were short-term loans (ten years) rather than long-term (twenty years). The money was to be paid back and the College did not have the money.
The minutes of a Board of Trustees' meeting for September 8, 1975 outlined the same concerns on increasing revenues and decreasing expenses. Some actions that were proposed seemed to countermand others. It was necessary to increase enrollment, but the Admissions Office budget was cut by more than half. The College needed to cut expenses but was willing to pay a salary of twenty-five to thirty thousand dollars for a Public Relations and Development Director.

In the minutes of a Board of Trustees' meeting held September 15, 1975 the President of the College stated her opposition to a three-hundred and fifty dollar increase in tuition. This increase would take effect for the second semester. The President explained that the opposition concerned three areas: 1) human factor which is absent from business; 2) justice to parents who had not planned on the increase; and 3) students will not return. The minutes indicate discussion was held and the three-hundred and fifty dollar increase was voted in despite the expressed concerns. Another proposal was to get fifty foreign students for January to September. A phone call was to be made to a Japanese agency. The Board of Trustees planned to meet with a representative of one of the College's creditors to explain that a delay on the
principal payment would allow the College to manage for a year. A motion was made to call HUD to ask for a delay on the payment of the principal.

Following the September 30, 1975 Board of Trustees meeting, the President was directed to send a revised letter (approved by the Board of Trustees) to announce to parents that there would be a three-hundred and fifty dollar increase in room and board charges effective second semester.

At two different meetings the concept of paying professional recruiters was suggested as a means of increasing enrollment. The content of the discussion was not recorded, but it was discussed. Meanwhile no action was taken. One recruiter demanded a percentage for each student and the other wanted one-hundred dollars per student.

The December 18, 1975 minutes indicate that payment on the Bonds was due and the bondholders were not able to postpone payments. The proposed increased number of Japanese students for the international program was not to be implemented for January. Another request from a potential recruiter for one-hundred dollars per student was presented.
The College faced a fifty percent attrition rate as reported in the minutes of the Board of Trustees meeting for April 8, 1976. There seemed to be no easy answers. Costs went up because students left. Students who were not sufficiently prepared were admitted to increase enrollment. It was a vicious circle for the College. Some students left the College because they were not able to get courses they wanted. Some courses had to be eliminated when professors left and were not replaced.

At a second meeting held in April, 1976 the entire focus was on admissions. The use of student and alumnae volunteers was complimented. The question of expanding their effectiveness was also discussed. In a related area a committee to study student retention was initiated.

In December, 1976 the Board of Trustees authorized the Treasurer to build into the budget a total increase not to exceed ten percent for room and board charges. Motions were made that only interest was to be paid on Bonds owed.

The minutes for meetings held in 1977 and 1978 carry the same theme - where will we get the money. Needed repairs to buildings were not made. Principal
payments on loans could not be made. In some cases interest deferral requests were made. The emphasis on finance was a slowly rising crescendo that crested in late 1979 and early 1980.

The College was in default of bonds valued at four-hundred thousand dollars. There was no way to borrow any more money. Financial responsibility dictated the closing of the College. The Board of Trustees voted on February 4, 1980 to close Annhurst College amending its resolution to state that Annhurst would make every effort to stay open until the end of the semester.

The Death Phase

In Chapter II a definition of organizational death was given. An organization is dead when the workers say it is. Annhurst College died when the Board of Trustees and the administration announced that it would no longer confer degrees after May, 1980.

When a loved one dies the sadness is all pervasive. Annhurst College's closure (death) was met with disbelief, shock, denial, acceptance, and a deep sense of loss.
The announcement made by the Board of Trustees in February, 1980 came as a shock and as a surprise to the students. They were aware that the College was in serious financial difficulty, but no one had prepared them for the possibility of its closing. The Board of Trustees had voted in 1975 that when they explained tuition and room and board increases to the students, they would speak only to the decrease in student population and not provide the students with a complete financial picture.

Students, after the initial shock, became concerned about the future. The seniors' immediate reaction was to express concern about graduation. The underclassmen's concern, and for some panic, was centered around the question of schooling. The administration promised the student body every assistance in transferring.

Academic counseling centers were set up on campus and Admissions representatives came from many colleges in the New England - New York area. Annhurst College Administrators wrote to the Directors of Admission at Catholic Colleges in the New England area asking for a waiver of the usual transfer application fee for the juniors. In most cases the fee was waived or reduced. Some juniors asked about the possibility of receiving
an Annhurst College Degree after completing senior year at another college. Annhurst College made arrangements to grant degrees after 1980 but only on a limited scale. The State Department of Education sets regulations for conferral of diplomas after schools close.

The last semester at Annhurst College was a difficult time for everyone. But the prevailing atmosphere was calm acceptance. Classes went on, events took place. In many ways the lives of the students after the announcement were unchanged.

The faculty and administration bore the burden. Faculty members needed to be placed. The President and the Dean worked assiduously to place every faculty member who wished to continue teaching. For most of the faculty this meant uprooting and relocating. For some it meant loss of tenure or seniority; a departmental chairperson position and most of all a home. For that is what Annhurst College was to all who attended or taught or served there. The pioneer class and all associated with them worked diligently to develop a strong tradition of a family-like, caring atmosphere. They would be proud to know how well they succeeded.
The final graduation was held on May 25, 1980. The ceremony, although joyous for the graduates, was permeated with an atmosphere of quiet sadness. The events of the closing were not mentioned, they did not have to be—everyone present was aware that this was the last graduation. Students, faculty, and administration conducted the final Annhurst College event with dignity and poise, reminding all of the lasting value of an Annhurst College education.

After a relatively short period of negotiation the Annhurst College property was sold to the Data General Corporation on July 2, 1981. The buildings of the College would continue to serve an educational purpose because the Data General Corporation planned to relocate their training center to the South Woodstock facility.

In a letter dated March 25, 1980 the State of Connecticut Board of Higher Education extended the degree granting power of Annhurst College through August 31, 1981. The degree granting authority could only be extended if the Corporation and the Board of Trustees remained in existence. Annhurst College ceased to exist on September 1, 1981, but the spirit of Annhurst College lives on in its graduates and in those they touched. An Epilogue written for the closing of
Annhurst College was found in the files. The author, Lorraine Larocque, was the Chairman of the English Department.

EPILOGUE

Fare well, all little and large things: book, buildings; brooks; grass blades, leaves and trees; fare well also, dear people: individuals and crowds; young old, meek and bold, dead and living, warm and cold. Sounds, too: sweet bitter, whispers and shouts — speech, song, and silence. We pray you well fare. Amen.

True love, peace, joy will outwit pain. Again endure the snow, see the stars, feel the sun, the rain. Until time clocks out in these meadows, and the lamp dims in wood and vale, when sunset will be forever. But true love, peace, joy live beyond goodbye.
Catholic Education was alive, well and flourishing in the Diocese of Springfield, Massachusetts by 1925. There were many elementary and secondary schools, single sex and coeducational, that had been established by a variety of women's and men's religious congregations. The stage was set for placing the final jewel in parochial education's triple crown – the Catholic College.

The Sisters of St. Joseph were one of several Congregations of Religious who were teaching in the Diocese of Springfield in 1925. It is appropriate to delve into their history and present a brief outline of their contributions to the Diocese.

France in the mid 1600s was ravaged by the Thirty Years' War and its effects. The Church in France was committed to helping the poor. Great Saints rose up in
those days who directly addressed the needs of the poor. St. Francis de Sales, whose Order of the Visitations visited the sick in their homes, was one. St. Vincent de Paul waged a three-pronged attack on the needs of his day as he saw them. He gave to his immediate followers, the Congregation of the Missions, the dual task of instructing the poor of the countryside and the re-building of seminaries. St. Vincent gave the care of the sick and poor in their homes to the Daughters of Charity.

St. Vincent also inspired a group of young Jesuit missionaries to preach and to teach the young and old, rich and poor, men and women, boys and girls. One of these young missionaries was Father Medaille. As he travelled on his missionary journeys through the towns and villages he was impressed by the piety of the young, but greatly disturbed by their lack of education. When eventually he was assigned to the Diocese of LePuy, he wanted to train young women in the rudiments of their faith so that they in turn could teach others. However, at this time in his life he lacked influence and resources.

The Sisters of St. Joseph trace their origins to LePuy, France in 1650. LePuy was a town with a profoundly religious atmosphere and dedicated to the
Blessed Virgin Mary. Their founder Jean-Pierre Medaille was a Jesuit priest whose dream had come true.

The Bishop of LePuy, Henri de Maupas was a man of great zeal, influence, and resources. His vision was to build a hospice for widows and impoverished young women. And he needed a woman of emotional and religious stability to direct the home.

At that same time Father Medaille shared with the Bishop his dream of a 'religious society' where young women would live under a rule and perform acts of charity for their neighbor. The Bishop knew that his own dream of a shelter for poor women and education of the poor could easily blend with Father Medaille's dream. The Bishop of Le Puy is thus considered a co-founder of the Sisters of St. Joseph.

The Order flourished for more than a hundred years. The Sisters taught in schools and also did nursing in their hospitals. Their lives attracted many followers. In the late 1700s, the French Revolution did away with many of the externals of Religion. Priests and Sisters were expelled, went into hiding, or were killed.

One Sister, Mother St. John Fontbonne, was expelled from her convent and returned to her family
where she continued to live her conventual style of life. She was arrested in 1793 and charged with performing her religious practices. She was spared the guillotine by the death of Robespierre in 1794.

Again she returned to her family, this time disappointed that she was not worthy to die for her faith, and began to teach the children in the village. In 1807 Cardinal Fesch of Lyons mandated that she restore the Congregation of the Sisters of St. Joseph. Before her death in 1843 she had founded or re-founded two-hundred and forty-four convents with three-thousand Sisters dependent on the Motherhouse.

In 1836 the Bishop of St. Louis, Missouri, asked for a foundation to be made in his diocese. From that foundation the Sisters gradually moved throughout the United States. One group of Sisters came to Long Island, New York, and from them the Sisters arrived in Springfield in 1880.

The growth and history of the Catholic Church in Western Massachusetts is material for another research project. It will have to suffice to say that Bishop Patrick O'Reilly, a gentle and pleasant man, was far-sighted and untiring in his efforts to establish schools in his diocese. Bishop O'Reilly was the first
Bishop of Springfield and was consecrated to that office on September 25, 1870. At that time there were 90,000 Catholics, fifty-three parishes, forty-four priests and twelve sisters. When he died almost a quarter of a century later, there were 200,000 Catholics, a parish in every town, one-hundred and ninety-six priests and three-hundred and twenty-one sisters. There had been two schools in 1870, by 1892 there were thirty (Aherne, 1983).

From 1870 to 1880 Bishop O'Reilly built eight schools. The Sisters of St. Joseph arrived in 1880 as the Bishop was beginning to build a school for the Cathedral Parish. The coming of the Sisters of St. Joseph marked a period of rapid growth and expansion. The Sisters of Notre Dame de Namur had been teaching in schools in Western Massachusetts since 1867. Their rule did not allow them to teach boys beyond grade two. This restriction prevented them from staffing more of the newly built Diocesan schools.

The Sisters of St. Joseph, seven in all, under the leadership of Mother Mary Cecilia Bowen arrived in Chicopee Falls to teach at St. Patrick's school. A second foundation from New York arrived in Webster. The Bishop was so pleased with their work that he went to New York to request Sisters for the Cathedral

143
School. He also requested that a Novitiate be established in Springfield and that Mother Cecilia be named Superior. The Superior in New York gave permission and thus Mother Cecilia received the title of foundress of the Sisters of St. Joseph of Springfield.

The placing of the Novitiate in Springfield was the impetus for great growth. Young women entered the novitiate and were teaching in the classrooms of the Diocese in a few short years. From 1880 the Sisters of St. Joseph were able to open many schools throughout the Diocese.

The Reverend Terence Smith, Pastor of St. Joseph's Church, Pittsfield, a pioneer in the Berkshires, believed that establishing an academy would satisfy the needs of his parishioners. It was to accommodate both day and boarding students. The academy was in readiness for open house on September 12, 1897. The Academy had quite a promising beginning, but did not flourish as had the other schools. Bishop Beaven, the second Bishop of Springfield moved the Academy to Chicopee in 1899.

Father John McCoy of Chicopee was instrumental in purchasing the Stebbins property on Springfield Street.
The cost was $25,000.00 but included seven acres of land and a fifteen room house. Renovations were made that suited the building's use as an academy. Father McCoy, as Diocesan historian, was asked to name the Academy. Chicopee is an Indian word which means 'River of Elms' and the front of the property was shaded by stately elm trees. Father McCoy thought Our Lady of the Elms was a most appropriate name.

The Elms Academy began at Chicopee in 1899. It functioned as a separate educational institution until it closed in 1944. From 1899 until 1928 it laid the solid foundation for the College of Our Lady of the Elms which is sometimes known as the Elms, or Elms College.

The Birth Phase

The idea for establishing a Catholic women's college is traditionally ascribed to Bishop Thomas M. O'Leary. Bishop O'Leary wanted to provide for the higher education of young women. The College of the Holy Cross provided Catholic higher education for the young men of the Diocese and parents questioned where could their daughter receive that same type of education. Some families had the financial resources to send their daughters to Trinity College in
Washington, D.C. or to Emmanuel College in Boston. For some families this expense was too great. By the mid 1920s, Bishop O'Leary responded to the families in his diocese. However, historians do not overlook the influence, subtle or overt, of Mother John Berchmans, a Sister of St. Joseph. These two are seen in the annals of the College of Our Lady of the Elms as being co-founders.

According to community legend, in the mid 1920s Bishop O'Leary challenged Mother Berchmans, "If your community does not establish a college, I will ask another community to do so" (Aherne, p. 114).

The College of Our Lady of the Elms had its beginnings, as did many Catholic women's colleges, in the Academy. Through the acquisition of property and buildings the College had a ready made home. In 1913 the Chapel was built and in 1923 O'Leary Hall was completed. O'Leary Hall was designed as a dormitory building to accommodate the large numbers of girls who wished to attend the Academy and who also wanted to board.

While the Sisters were staffing and operating the Academy, they were also conducting a Normal School adjacent to the Academy. It appeared to be a very
convenient arrangement. The Sisters were opening schools throughout the diocese and were also training teachers. The Normal School brochure described it as a two year course of study giving training in methods as well as practice in actual classroom teaching (Aherne, 1983).

The curriculum of the Academy was solid and liberal arts based. Graduates of the Academy were prepared to enter the women's colleges of the early twentieth century including Trinity College in Washington, D.C.

When Mother Berchmans took up the Bishop's challenge she had several resources in hand that would enhance her success. She had, on her side, buildings, faculty, students, and the Academy's well-earned reputation for academic excellence. The availability of those resources gave Mother Berchmans the opportunity to devote all her energies to the 'founding' of the college on paper. During the later months of 1927, Mother Berchmans decided on the name, College of Our Lady of the Elms; wrote a brochure about the College's programs; wrote the petition to the State Board of Education; convened her council to sign the petition; and presented it to the State Board of Education. After the State Board acted on the
petition, it was sent to the State Legislature where on February 8, 1928 it was passed. The Lieutenant Governor, Frank Allen, signed it and the Charter granting existence to the College of Our Lady of the Elms was official. This Charter gave degree granting authority to the College in all fields except law and medicine. The women of Western Massachusetts now had their College of Our Lady of the Elms as the men had their College of the Holy Cross.

Mother Berchmans was a leader with vision who had a gift for bringing vision to reality. As early as 1923 Mother Berchmans began to send the Sisters to pursue degrees and advanced degrees in a great variety of subject areas. Academically she was preparing her Sisters for the work of the college which had not yet been founded. Fordham University and Boston College were high on Mother Berchmans' list. Both of these were under the auspices of the Jesuits which was another link to the Sisters' founder, Father Medaille.

On August 29, 1928, Sister Mary Baptista was appointed Dean. (The Bishop was the President.) All was in readiness - buildings, faculty, administration - to receive the first class. The Charter Class, as they have always been called, arrived thirty-six in number. It was their presence, their gifts, and their desire to
learn that completed the Birth Phase of the College of Our Lady of the Elms.

The Growth Phase

As was stated in Chapter IV a major concern of an organization during its growth phase is the rate and extent of growth. At the Elms College physical facilities grew slowly; enrollment grew quickly. It is generally true that for an organization to have a successful growth phase, components of the organization's structure should grow at approximately the same rate. In the case of the Elms College the fact that the growth in physical facilities lagged behind the growth in enrollment proved to be a fortuitous circumstance.

The Growth Phase of any organization is peculiar to that organization. Catholic women's colleges are no exception to that rule. While there are some general characteristics of the Growth Phase, no one may predetermine how many years a college or any organization remains in the Growth Phase.

Campus Life

The first students who came to the College of Our Lady of the Elms had been carefully recruited from high
schools throughout the Diocese, especially those staffed by the Sisters of St. Joseph. These young women were offered scholarship aid from different sources. The College welcomed the scholarship donations perhaps more than the young women who benefitted from them.

In an advertisement that appeared in the August, 1938 edition of The Catholic Mirror, the Diocesan monthly newspaper, the Elms College was described by the 'Six C's'. The Elms cultivated moral and intellectual faculties. It developed Christian character and thought. Cherished at the Elms was the classical tradition of thoroughness and depth in scholarship. Most of all the Elms cared for the physical, moral, and intellectual health of the students. The gym, campus, and social activities provided for relaxation under friendly supervision. All the courses at the Elms led to the Baccalaureate degree - philosophy, religion, mathematics, science, history, language, music, and drama. The campus, near Springfield, in the residential suburb of Chicopee combined peace and the healthful surroundings of country with the advantages of the city. The last 'C' was the charge for tuition and boarding which was considered to be moderate.
In 1941 the Elms still provided the structures which were thought to be essential. Curfews, study hour, common prayer, lights out, and dress code were the order of the day. Surprisingly no mention of the 'hardships' is found. Neither is there found verbal or written records describing 'how to get around the rules.' Such was the case that as the days of the forties waned alumnae have said that 'where there was a will, there was a way.'

Facilities

In 1928 when the Charter was signed the Elms College already possessed sufficient buildings. There was the classroom building, the dormitory building, and the Chapel building. In November of 1928, the College began construction of the Administration building which, at its completion, was also used for classrooms.

The College needed no additional facilities until the early 1950s. It then purchased a near-by dwelling and used it for dormitory spaces. A second piece of property was given to the College by the Bishop in 1955. It, too, served as a dormitory. In the summer of 1957, St. Mary Hall was built and housed seniors as the student population continued to grow.
The need for more dormitory space finally resulted in the building of Rose William Hall in 1965. This dormitory along with the campus center is the legacy of the first Sister of St. Joseph to serve as President, Sister Rose William. The Elms was slow to build new facilities. The lessons learned from financing the Administration building were never forgotten. Forty years into its history the Elms had a campus of only six buildings, three of which pre-dated 1930.

Student Organizations

The very first catalogue listed seven activities in which the young women could become involved. These included the Sodality of the Blessed Virgin Mary, the Dramatic Club, the Literary Society, Le Cercle Francais, the Athletic Association, the Glee Club, and the Orchestra. The early catalogue merely listed the existence of the organization and provided no description of their workings.

In the second (?) catalogue (1931?) five more organizations were added. These were the Metaphysical Club, La Corte Castellana, the Classical Club, the Scientific Society, and the Catholic Action Forum. Again, the organizations were listed with no description of the intent or scope of the group.
The third (?) catalogue (1935?) did not list any new organizations, but this publication does include some name changes in existing organizations, and provided a description of each group. The Catholic Action Forum has become the Social Action Forum and the Scientific Society is identified as the Monsignor Doyle Science Club. The Literary Society has been dropped and the Debating Society added.

The Dramatic Club and the Musical Clubs provided an opportunity for students to meet one another and to prepare performances for the entire student body.

In 1945, ten years later, the same organizations with substantially the same write-ups and requirements were still in place. The first addition to these activities was found in the 1949 - 1950 catalogue. The new organization was called the National Federation of Catholic College Students. The College of Our Lady of the Elms held the chairmanship of the National Liturgy Commission and the New England Regional Liturgy Commission. In twenty years the College had moved to interaction on a national level.

It is clear that the purpose of having such diversity among the organizations was to insure maximum participation on the part of the student body. Some of
the organizations had requirements for membership. For example, the Metaphysical Club was open to all Juniors. The Social Action Forum was open to Seniors who had been members of the Metaphysical Club. The Monsignor Doyle Science Club was open to "students of approved standing" (Catalogue, 1949-1950, p. 33).

**Elmscript.** The first edition of the student newspaper "The Elmscript" was published in April, 1946. The newspaper was published continuously until 1977. Then it ceased publication. It was started again in 1980, died, and its third inaugural edition was recently published in 1989. It would be impossible to describe every issue of the newspaper. The researcher has chosen to study the issues printed during the initial year and subsequent ten-year intervals.

The newspaper was clearly student operated. From the first edition in 1946 the articles carried an independent tone. It is true that a majority of articles supported the Catholic teachings of the College and tended to preach. But, there were articles interspersed that were more provocative. The first editorial wrote of school spirit and what it should be. The editor chided the student body for its apathy. A poll was taken on the necessity of the peace time
draft. That was an issue that was supported by the students in 1946.

The May, 1946 edition carried the complete schedule for Senior Week Activities culminating in Graduation on June 2, 1946.

The next issue was published in October, 1946. The editorial praised and congratulated the seniors who had received their Caps and Gowns. The letters to the editor had religious themes of the value of the Mass and of praying together. It was reported that the Elms College had recently become a member of the New England Student Peace Federation. The editors and the staff of The Elmata, the yearbook, were sponsoring a dance as a fund raiser. The price of the tickets was $1.65 per couple.

The November - December, 1946 issues were combined. A letter to the editor described the beauty of the Elms Campus and requested that the students take pride in their college. The newspaper contained several articles of holiday activities and highlighted the freshman Sodality.

The January - February, 1947 "Elmscript" contained an editorial on Lent that was apropos for the season. "The Elmscript" featured a lengthy article on Catholic
Press Month celebrated in February. A new feature, a book column, was introduced. The reader was also given an account of the seniors' practice teaching experiences.

The last issue of "Elmscript's" first year of publication editorialized concerning the importance of the National Federation of Catholic College Students which had begun at Manhattanville College in 1937. The newspaper supported the initiation of an International Relations Club as a means of increasing the students' understanding of world situations.

The issue of "The Elmscript" for September, 1951 prominently featured pictures of the Seniors wearing their new Elms blazers. The was a new tradition introduced for the Class of 1952. The blazers were white, edged in green and had the College seal and class numerals on the pocket.

April, 1956 celebrated the tenth anniversary issue of "The Elmscript". A very serious editorial spoke of the need for discipline and a background of Catholic thinking. These were necessary to provide the strength to resist a world pulling one violently away from discipline to amoral living.
The May, 1956 issue was the customary Senior issue with many of the articles describing events that would surround senior week. The Alumnae association reunions received a good deal of coverage. It appeared that the authors attempted to print as many names of alumnae as possible.

"The Elmscript" published its first issue of the academic year 1956 - 1957 in October, 1956. An important event was the number of freshmen, one-hundred and sixteen, who began their career at the College of Our Lady of the Elms. The admissions committee was sponsoring a high school day for juniors and seniors. Social events such as mixers in preparation for the junior prom, and weddings in the chapel were given ample coverage.

The November 19, 1956 edition congratulated the seniors who had been named to 'Who's Who in American Colleges'. An important event in the history of the college was the adoption of the Honor System. The newspaper reported it carefully and supportively. Students were urged to purchase and use 'real' Christmas cards. Christmas commemorated the Birth of the Lord and was not embodied in snowmen, holly, or bells.
"The Elmscript" of December 18, 1956 reported the usual holiday festivities. Featured prominently, in addition, was the induction of seven seniors into the Honor Societies. A recently published Poetry Anthology included ten poems by graduates of the Elms. The names of Seniors who had been offered teaching contracts were listed.

January, 1957 found "The Elmscript" reporting on the addition of evening classes to the schedule. The Elms College day students were not allowed to take courses in the evening classes. An attempt to raise funds for the Elmata, the College yearbook, produced the first bridal fashion show. The Junior Prom received coverage and there were pictures included of that event.

In February of 1957, repeating the emphasis of 1947, Catholic Press Month was featured and editorialized. The purpose of the mandatory retreat was questioned.

The last edition of "The Elmscript" for its tenth year was published in March, 1957. Some articles that were included gave a report of the Alumnae receptions and the combined Glee Club concert with Holy Cross College. The article that was written with the most
enthusiastic tone covered the college night held in Boston. The writer was obviously pleased with the response and the outcome.

A major event occurred on campus on October 2, 1963. Ground breaking ceremonies were held for a new dormitory building and a campus center building. "The Elmscript" had photographs and reported that these would be the first new buildings at the College since 1957.

April, 1966 found "The Elmscript" celebrating its twentieth anniversary year. A short article mentioned that fact. The major portion of the edition was given to articles concerned with security issues and the need for a new student handbook. There was a lengthy article presenting opposition to the 'open house' policy proposed by some students.

The May, 1966 edition was still the 'Senior issue'. There were one-hundred and thirty graduates of the Class of 1966. Ten Seniors had volunteered for the lay apostolate and would be working in various parts of the country. Student art work was on display. There was no mention of the previous month's protests.

Articles in the September, 1966 edition covered a wide variety of topics. The evening school begun ten
years previously, was being phased out. Students requested approval to wear casual clothes around the campus. Construction of a new library building was contingent upon receiving a grant from the federal government. The faculty was holding discussions on the liberal arts.

The October, 1966 issue ran an editorial on volunteer service. Clubs were featured in this issue. Articles were written about the Sodality, the drama club and the music groups.

The major article in the November, 1966 issue was a report on the five college plan. The article raised questions concerning the possibility of some collaboration among the Springfield area colleges. The seniors were congratulated on the Cap and Gown day ceremonies.

The Juniors, the Class of 1968, received recognition in the October, 1966 issue. The Juniors had embarked on an ambitious plan to raise funds for their class treasury. They were sponsoring a 'Junior work week'. Juniors could be hired for an hourly wage of $3.00 and would perform household tasks, laundry tasks, and even typing. The Juniors were preparing for the annual ring day ceremony. A separate article on
the Student Government endeavors was critical of the level of student involvement. The Student Government Office had initiated 'Open Office Hours'. Some member of the Student Government organization was on duty in the office all day. No one had availed herself of the opportunity to discuss campus issues with the representatives. The newspaper, in the name of the student body welcomed four students from Nigeria to the Elms College campus.

The November 2, 1966 edition of "The Elmscript" congratulated the Seniors on having received their Caps and Gowns in the tradition of the College. The Springfield area five colleges re-activated their collaboration. A letter to the editor from a freshman contained four recommendations for the College. The freshman recommended that a language laboratory be installed; that a recreation room be set aside in the campus center; that quiet hours be implemented; and that Sunday Mass time be changed from 8:00 a.m. to 10:00 a.m.

In a departure from tradition, the next issue of "The Elmscript" was also dated November, 1966. An announcement was made of the annual three-day retreat that would be held. The editorial remembered John F. Kennedy and challenged the students to a life of
service and involvement. There was a letter to the editor from the Juniors. The first paragraph was in praise of the Sophomore Show presented the previous week. The second paragraph was addressed to the administration. It requested an explanation of the decision which allowed a skit to be included in the sophomore show which had been banned from their (Juniors) show the year before. In fact the students wanted to know why "the skit was in poor taste last year but not this" (Elmscript, November 15, 1966 p. 2).

The library had no further copies of "Elmscript" for the academic year 1966 - 1967.

"The Elmscript" featured the ground breaking activities held on March 22, 1971 for the new Library.

"The Elmscript" stopped its regular printing in 1977. There were periodic issues after that date including one in October 1984 congratulating Sister Mary Dooley on the renewal of her Presidency. There seemed to be little or no student leadership or interest in the paper.

A revival edition was published in December, 1989. The most prominent article was on why there should be all women's colleges. Only time will tell how
successful this revival will be. Two students who were interviewed for this research spoke of student apathy on campus. It is not a new phenomenon.

Catalogues

In the first catalogue available dated 1929 - 1930 one finds a wide range of information from the college calendar to wardrobe requirements to listings of benefactors, Board of Trustee members and admission requirements. The College is described as the first of its kind in Western Massachusetts - Catholic and women's.

The College of Our Lady of the Elms "combines education for life with education for a living and gives full consideration and attaches paramount importance to the primary claims of life eternal" (Catalogue, 1929, p. 9). It aims to develop the Catholic lady of culture, of strong irreproachable character, of charming dignity and demeanor, well trained in mind and speech, a graduate conversant with literature and history, music and art, with confidence in her ability to discuss current problems, religious, social and moral, in the light of established Catholic standards (Catalogue, 1929, p. 9 - 10).
A plea for assistance in making the college known was made. Readers of the prospectus were encouraged to make contributions to assist in paying tuitions or to establish a fund or memorial in memory of a loved one in a gift to the college for the chapel, library or scholarship fund (Catalogue, 1929, p. 31).

At the end of the 1930s there was a $5.00 use of radio fee. In a catalogue from the early 1930s (1931?) the regulation gymnasium uniform was mentioned and the address of the manufacturer was also provided. It was in this catalogue that the reader finds delineated Seven Liberal Arts which Elms students should have interiorized prior to graduation. These are: The art of thinking clearly; reasoning logically; speaking convincingly; writing gracefully; spending leisure profitably; assuming social responsibility easily; and 'seeking first the Kingdom of God' - naturally.

The early College catalogues depicted the importance of public speaking for the graduates. The catalogue described the numbers and types of occasions at which students - each one - must speak publicly. The catalogue explained that the College was aware of the possible career choices of the graduates which included education, journalism, and social work, all of which require public speaking.
At this time, also, there was a listing of the faculty members, including the Sisters of St. Joseph by name.

According to the catalogue of 1941 - 1942 students could apply either for admission to the Bachelor of Science course, or the Bachelor of Arts course. The difference was found in the requirement of three units of Latin for the Bachelor of Arts and no Latin requirement for the Bachelor of Science.

In 1941 the College of Our Lady of the Elms was accredited by the following: the Massachusetts State Department of Education; the National Catholic Educational Association; the New England Association of Colleges and Secondary Schools; the Regents of the University of New York; the Connecticut State Department of Education; and the American Medical Association.

The College held memberships in the following: the Association of American Colleges; the American Council on Education; the National Association of Deans of Women; the American Association of Collegiate Registrars; and the National Commission on Christian Higher Education of the Association of American
Colleges. The College was affiliated with the Catholic University of America in Washington, D.C.

In the catalogue for 1945 - 1946 there was little change in the layout or the language used to describe the college.

A most interesting program outlined in the 1945-1946 catalogue is the United States Cadet Nurse Corps. The program is described "In response to the urgent need of the present war, Congress has, through legislation, instituted the United States Cadet Nurse Corps for the training of nurses" (p. 18). For recognition the nursing school units must be connected with a recognized college whose laboratory facilities met the particular basic training needs. The College of Our Lady of the Elms was one of the group officially recognized for this part of the work. The courses offered for the training included:

Anatomy and Physiology
Microbiology
Chemistry
Psychology
Sociology
General Ethics
Special Ethics for Nursing
History of Nursing
Drugs and Solutions

In the 1953 - 1954 catalogue a Bachelor of Arts degree with a Science major was added. The Bachelor of Science degree was dropped.
The Catalogue of 1960 - 1962 is in rather dramatic contrast to the 1953 - 1954 catalogue which is the last available volume of the 1950s. The newer publication is divided into sections which reflect the growth of the College. Under the heading 'General Information' the College discusses its history (32 years), location, buildings, accreditations, affiliations, and memberships.

After thirty years of endeavor the College restates its Purpose and Aims. The fundamental purpose and aims have not changed. Only the language and 'enfleshment' have. The College was and continues to be a Catholic Liberal Arts College. The aim of this thrust is to develop "the whole person in Christ" (Catalogue, 1960 - 1962, p. 9). It is carried out in the context of an education which provides for the growth of the student, spiritually, intellectually, socially and physically. The education program had been divided into five divisions: theology and philosophy; humanities; social studies; mathematics and science; and community service.

The College, still cognizant of the fact that the majority of its graduates would need to earn a living, provided a curriculum which laid the foundation for future careers in a limited number of areas.
In order to provide leadership opportunities, Student Government had been initiated. Students were encouraged to develop, through practice, the qualities of responsibility, initiative and leadership (Catalogue, p. 9). The practice of the previously mentioned Seven Liberal Arts continued to be mentioned in the catalogue.

In order to carry out the Purpose and Aims, ancillary services were included. Student personnel services, counseling, academic advising, and freshman orientation attempted to recognize some of the difficulties of adjusting to college life and to provide some means of finding solutions.

The growth of the College is underscored by the presence of the two Honor societies, Delta Epsilon Sigma, and Kappa Gamma Pi. Both of these Catholic honor societies provided recognition of scholarship and service.

The 1964 - 1966 catalogue was the first to use photographs throughout. This catalogue also assumed that Elms graduates will attend graduate school. Students read that if they were planning to apply to graduate school they should maintain a B average in at least two-thirds of their major courses. A reading
knowledge of either French or German was necessary for graduate study.

**Academic Program**

The academic program at the College of Our Lady of the Elms, from its beginning, displayed a commitment to the place and function of the Liberal Arts. No matter what course of study a young woman pursued, she had to incorporate into her program the core requirements which always came from the liberal arts as defined by the College. The very first classes did not major as such. Their curriculum exposed them to courses in all the areas of the liberal arts and so they truly were Liberal Arts majors.

**Admission Requirements**

The young woman who applied to the College of Our Lady of the Elms was expected to have completed fifteen units of secondary work. Her high school was to have submitted a detailed record of her achievements on the secondary level. This record was to be accompanied by a certificate of graduation.
Her transcript was to include:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>3</td>
</tr>
<tr>
<td>A foreign language</td>
<td>4</td>
</tr>
<tr>
<td>Mathematics</td>
<td>2</td>
</tr>
<tr>
<td>History</td>
<td>1</td>
</tr>
<tr>
<td>Science</td>
<td>1</td>
</tr>
<tr>
<td>Electives</td>
<td>4</td>
</tr>
</tbody>
</table>

Applicants were to have taken the College Board Examinations and their scores were considered in the application process.

A most crucial piece in the admissions process was the presentation of letters of recommendation. These letters were to come from the secondary school and most importantly from the Pastor of the young woman's local parish.

By the end of the 1930s, according to the catalogue, entrance requirements had been revised. Although the candidate still had to complete fifteen units of secondary work and still was required to submit a detailed record of her work and a diploma or certificate of graduation there were additional requirements.

Admission was granted according to one of the following methods: (1) By certification of a school recognized by the Board of Admissions, provided the student ranked in the first fourth of her class and attained a grade of eighty-five percent in all required
subjects; (2) By partial certification, from a recognized secondary school, and examinations in the subjects in which the applicant obtained a mark below eighty-five percent; and (3) By examination, given either by the College Entrance Board or by the College itself, in all required subjects or their equivalents.

A scholastic Aptitude Test was required for all students immediately upon entrance. The subjects required for admission were:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>3</td>
</tr>
<tr>
<td>Latin</td>
<td>3</td>
</tr>
<tr>
<td>Modern foreign language</td>
<td>2</td>
</tr>
<tr>
<td>Algebra</td>
<td>1</td>
</tr>
<tr>
<td>Geometry</td>
<td>1</td>
</tr>
<tr>
<td>History</td>
<td>1</td>
</tr>
<tr>
<td>Science</td>
<td>1</td>
</tr>
<tr>
<td>Electives</td>
<td>3</td>
</tr>
</tbody>
</table>

The electives were to be taken only from courses accepted for graduation by an approved secondary school.

Applications must be accompanied by letters of recommendation from the secondary school authorities, and "the Reverend Pastors of the applicants, attesting that they are of good moral character" (Catalogue, 1930, p. 10).

The admissions committee sometimes admitted students with deficiencies - lacking certain credits.
All deficiencies had to be removed during the first year of attendance.

At the end of the 1930s there was provision for admission of transfer students who were described as being Admitted with Advanced Standing.

In the 1945 - 1946 catalogue there were some changes in Admissions requirements. The most significant of these was the lowering of the required grade of eighty-five to eighty in the required subjects. An additional change was the statement that commercial or vocational subjects would not be acceptable as entrance units.

The admissions process in the 1960 - 1962 catalogue was still simple. There was no Office of Admissions. The registrar served as the resource person for information; the receiver of transcripts, recommendations and health certificates; the notifier of decisions made by the Committee on Admissions.

Scholastic requirements included:

- English: 4 Units
- A foreign language: 2 Units
- Algebra: 1 Unit
- Geometry: 1 Unit
- History: 1 Unit
- Science (Lab): 1 Unit
- Free electives: 6 Units
The applicant must rank in the upper two-thirds of her class and have maintained an average of C. The student must also receive satisfactory scores on the Scholastic Aptitude Test.

The 1964 - 1966 catalogue included the position of Director of Admissions. However, the registrar still received the transcript and initial inquiries. The Director of Admissions notified the applicant of admissions committee decisions. The catalogue also included information on early decision applications and Advanced Placement credit through the College Board.

**Degree Requirements**

Degree requirements were one-hundred and twenty-eight credit hours. One recitation, one lecture, two lab periods each week for one semester constituted a credit hour. Two hours of physical training for one year were also required.

Credit distribution was as follows:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
<td>8</td>
</tr>
<tr>
<td>Philosophy</td>
<td>12</td>
</tr>
<tr>
<td>English</td>
<td>16</td>
</tr>
<tr>
<td>Mathematics</td>
<td>6</td>
</tr>
<tr>
<td>Latin</td>
<td>12</td>
</tr>
<tr>
<td>Modern language</td>
<td>12</td>
</tr>
<tr>
<td>History</td>
<td>6</td>
</tr>
<tr>
<td>Science</td>
<td>8</td>
</tr>
</tbody>
</table>
The candidate for a Bachelor's degree was to have completed twenty-four credit hours in her major field of concentration, and 12 credit hours in her minor or related field.

The credit requirements were clearly marked out over the four-year span. In her freshman year the student was to complete thirty-two credit hours. She was to complete six credit hours in the areas of English, mathematics, Latin, French, and history; and two credit hours in religion. In the sophomore year she was again to complete thirty-two credit hours. Six credit hours were to be taken in English, science, and Latin; twelve credit hours could be taken from electives among Greek, mathematics, French, Spanish, or history; and again two credit hours from religion. In the junior year the student elected eighteen credit hours from the disciplines of mathematics, Latin, Greek, French, Spanish, history or science. She was required to complete six credit hours in Philosophy, and two each from religion and English. The senior year credit requirements were exactly the same as the junior year.

Toward the end of the 1930s one-hundred and thirty-six credits were required for a Bachelor of Arts
degree. These credits were distributed in the following manner:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
<td>8</td>
</tr>
<tr>
<td>Philosophy</td>
<td>20</td>
</tr>
<tr>
<td>English</td>
<td>16</td>
</tr>
<tr>
<td>Mathematics</td>
<td>6</td>
</tr>
<tr>
<td>Latin</td>
<td>12</td>
</tr>
<tr>
<td>Foreign language</td>
<td>12</td>
</tr>
<tr>
<td>History</td>
<td>6</td>
</tr>
<tr>
<td>Science</td>
<td>8</td>
</tr>
</tbody>
</table>

It was expected that the student would complete twenty-four credits in her major field of concentration; and twelve credits in each of two other subject areas for a minor or related field.

The student was to complete thirty-four credits in each of her four years. In the freshman year the student would take: six credits in English, Latin, modern language and mathematics; two credits in religion; and eight credits in science. In her sophomore year the student would take: six credits in English, Latin, modern language, and history; two credits in religion; four credits in philosophy; and four credits from electives among biology, chemistry, physics, mathematics, French or Spanish. In her junior year the credit requirements were: two credits in religion and English; twelve credits in the major field; six credits in philosophy, six credits in her minor field and six credits from electives which included biology, chemistry, education, history,
mathematics, physics, English, French, Latin and Spanish. In the senior year the credits were distributed as follows: two credits in religion and English; ten credits in philosophy; twelve credits in the major field of concentration; six credits in the student's minor field; and two credits from biology, chemistry, education, history, mathematics, physics, English, French, Latin, or Spanish.

In 1945 - 1946 one-hundred and thirty-six credits were still required for graduation. The core requirements for either the Bachelor of Arts or Bachelor of Science degree were similar except that the Bachelor of Arts degree required twelve credits in Latin and the Bachelor of Science had no Latin requirement.

In 1960 - 1962 the College of Our Lady of the Elms granted the Bachelor of Arts Degree and the Bachelor of Science Degree in Medical Technology. In order to earn the degree, one-hundred and thirty semester hours were required. Majors were offered in English, history, Latin, modern language (French, Spanish), sociology, mathematics, and science (biology, chemistry).
Core requirements for the degree included:

<table>
<thead>
<tr>
<th>Field</th>
<th>Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theology and Philosophy</td>
<td>32 Credits</td>
</tr>
<tr>
<td>Humanities</td>
<td>30 or 36 Credits</td>
</tr>
<tr>
<td>Social studies</td>
<td>6 Credits</td>
</tr>
<tr>
<td>Mathematics and Science</td>
<td>12 or 14 Credits</td>
</tr>
<tr>
<td>Community Service</td>
<td>2 Credits</td>
</tr>
</tbody>
</table>

By the end of sophomore year all students were expected to select a major. The head of the department became the student's academic advisor. Students who were preparing for teaching were required to take a minimum of twenty credit hours in education. All candidates for degrees were required to take comprehensive examinations in their field of concentration.

In what was perhaps an early foreshadowing of co-operative education the College of Our Lady of the Elms participated with local hospitals in conferring the Degree of Bachelor of Science in Medical Technology. In this program the student completed three years and one-hundred and six credit hours at the college. At the hospital for her senior year she was to earn a minimum of twenty-four credit hours in clinical biochemistry, basal metabolism, clinical pathology, bacteriology, histology, and serology. When the student had completed the hospital course and passed the examination to qualify as a Medical Technologist she was awarded her degree.
Yearbooks

The Elms College Library has copies of fifty-four of the fifty-eight volumes of Elmata that have been published during the College's history. In 1942 World War II was in its early stages and there was a paper shortage; hence, there is no bound Elmata for the Class of 1942. However, in 1982 the Alumnae, Class of 1942, came together and produced a 'scrapbook' yearbook from their collective treasures. The Class was determined that future generations of Elms women would know that there had been a class of 1942 and understand just how patriotic those women were.

The first yearbook produced in 1932 was a "tradition setter" for many classes. This Charter Class numbered twenty-four graduates. This yearbook included photographs of the entire campus - inside and outside. The Class Will and Class Prophecy were included. There was a section in that yearbook, and repeated for several years, listing the names and whereabouts of young women who were members of the class but who did not graduate from the Elms.

In the first yearbook there was a distinction made regarding faculty members. The Priests were considered Professors and the Sisters were regarded as teachers.
The Foreword of the Charter Class Yearbook is a tribute to the College and a Challenge to the Charter Class:

First daughters to leave the sacred halls of "The Elms" with a mother's fond blessing and wistful prayer that we may live her lessons and spread her name and fame, may we prove worthy pioneers of her educational principles. God grant that we may perpetuate the first traditions of "The Elms" and that the Charter Class may be her banner class, always and everywhere (Elmata, 1, p. 4).

The second class introduced a section in the yearbook to record Alumnae names and addresses. This feature, while an addition to the yearbook, lasted only five editions. It perhaps could be considered a forerunner of the Alumnae Directory.

The 1953 edition of Elmata carried faculty pictures of the Sisters of St. Joseph for the first time. From the first yearbook there had been photographs of the Priests, laymen, and laywomen who comprised the teaching staff. It was twenty years before the Sisters were recognized in the same way.

**Governance**

The Governance structure of the Elms was very simple. The Bishop was the President and made the decisions. There was an early Board of Trustees (1932)
consisting of eight Priests and one layman. Serving ex officio on the Board of Trustees was the President and Vice President of the College, the Mother Superior of the Sisters of St. Joseph, the Dean, and the Secretary. The Sisters of St. Joseph, while bearing the legal responsibility for the College (through the Charter) and the financial responsibility did not possess the governing authority. There is no mention anywhere that this was a function they wished to assume.

The Dean was responsible for the Academic well-being of the College. This included: courses, their quality, sequence, and scheduling; faculty, their qualifications, hiring, and promotion; students, their preparation, performance, and success rate.

Faculty

The faculty for the early growing years was composed of Priests of the Diocese and the Sisters of St. Joseph. The first yearbook mentioned a laywoman as physical education instructor. There is no record of their degrees, but it is recorded that Mother John Berchmans had sent the Sisters to study for advanced degrees.
Finance

In the early growth phase the great expense was the construction of the Administration building which was begun in November, 1928. The cost of this construction was borne completely by the College and the Congregation. At its beginning the College of Our Lady of the Elms had no debts on the property or the buildings since the community and the Academy had assumed these costs at the time of the founding of the Academy. Tuition, Room and Board was $500.00 combined. The college attempted to set some monies aside for scholarships, but it was never enough.

In an advertisement in The Catholic Mirror for August, 1938 the combined cost for tuition, room and board was still $500.00. The advertisement went on to explain that the Elms was accredited by both the Massachusetts and Connecticut State Boards of Education, the Board of Regents of the University of the State of New York, and the National Catholic Education Association. The College had, by that time, become affiliated with the Catholic University of America.

By 1940 the College of Our Lady of the Elms was very well established. It had an enrollment of approximately one-hundred and twenty-five students,
which reflected a steady pattern of growth. It had an Alumnae membership of over two-hundred graduates. These Alumnae were at work in education, social work, and in the home. The governance structure was stable. The number of faculty was growing. Financially, the College had to struggle but it appeared to make ends meet.

The Maintenance Phase

In Chapter II an important characteristic which described the Maintenance Phase was stability. The Elms College demonstrated stability in leadership, academic programs, and finance. The area of College life which prevented the Elms from maximizing the benefits of its Maintenance Phase was the unrest and agitating posture assumed by some students. The College was engaged in time consuming discussions surrounding traditional issues, and thus could not utilize the Maintenance Phase to evaluate the past and plan for the future.

The Maintenance Phase at the College of Our Lady of the Elms was very short. The growth period had been long, slow and steady. Traditions, long practiced, provided an atmosphere of stability. Several members of the faculty had joined the Elms faculty as young
professors. The had 'aged' with the college and felt a certain amount of ownership. The Elms was successful and their contributions could not be minimized.

**Campus Life**

The Elms College, in spite of being an all women's college was not immediately caught up in the frenzy of the women's movement. The young women attending the Elms still were governed by curfews, dress code, and visitor regulations. There were sit-ins to protest the rigidity of the dress code. The faculty and administration were reluctant to change, so strongly did they believe that adherence to 'proper dress' would safeguard morals and insure good behavior.

The College still provided opportunities for social interaction. Elms College students were transported by bus to Holy Cross College in Worcester for dances. One alumna recounted how the girls had their jeans in bags with them. As soon as the bus left the Elms the girls changed their skirts for jeans. The opposite procedure happened on the way home. Men students from neighboring colleges were invited to the Elms campus for mixers, lectures, plays and musicals.
Student Organizations

There was intercollegiate collaboration in the National Federation of Catholic College Students. This organization provided opportunities for students at Catholic colleges to come together to discuss some of the ways that Catholic college students could make significant differences in their world. The Elms College belonged to the Northeast section and hosted the meetings at the Elms on several occasions.

The major clubs and organizations were still active on campus. The Glee Club performed joint concerts with the Holy Cross Glee Club. The Student newspaper "The Elmscript" was active and published monthly. It was widely read and covered a variety of topics including everything from national elections to fund raisers for the yearbook.

In 1968 there were five major organizations and twelve clubs. The prominent organizations were student government, sodality, yearbook, newspaper, and the literary magazine. The twelve clubs were arranged for special interests in the areas of art, science, music, drama and debating, to name some.
Catalogues

The catalogue for the 1968 - 1969 academic year, and the fortieth anniversary of the College's founding seemed to present a more concise and clear cut picture of the College. The format of the catalogue was physically smaller, but more pleasing to the eye.

A statement of purpose appeared in the front of this catalogue for the first time. It spoke of the College's commitment to the Liberal Arts because it believed the pursuit of those same liberal arts enabled the students to exercise responsible freedom. Consistent with that goal, the College invited each student to share responsibility for the life of the College.

The College of Our Lady of the Elms identified itself as a Catholic college because it recognized the importance of the study of theology and philosophy for an understanding of the basics of human freedom. It was, and is, a Catholic college "because if provides an opportunity to participate in liturgical worship as an experience which can illuminate the vast potential of human freedom" (Catalogue, 1968, p. 1).
The College is an environment, so planned, that it reminds the student of her dignity so that she will learn to "develop rational control over her own life" (Catalogue, 1968, p. 1).

Our Lady of the Elms listed a Department of Education but not a major in Education. The rationale for this arrangement was offered in the catalogue for 1968 - 1969. The Education Department believed that the liberal arts college made its effective contribution to American education by encouraging a concentration in another field. The objective of the Education Department, then, was to provide the students with the knowledge, the skills, and the attitudes needed in teaching content.

Facilities

The facilities of the college were in fine condition. O'Leary Hall had been renovated in 1967. The major project undertaken during the Maintenance Phase was the construction of the new Library. The entire college community rallied around this new facility. It would complete the quadrangle formed by O'Leary Hall, Berchmans Hall and the Campus Center. It would combine the older architecture on campus with a newer, modern architectural design. It would be a
blend of old and new and signify the stability and promise of the Elms.

Strong fund raising efforts were aimed at the Alumnae who responded very generously. In fact, their contributions formed the greater part of the Library funding and earned them the reward of having the new building named "Alumnae Library".

**Academic Program**

The program offerings of this period were still the traditional liberal arts. Course requirements were such that students could not substitute a course even for one they had failed. There were only so many electives that could be added to the schedule. Freshman grades were mailed home after first semester, and the traditional college calendar was followed.

One alumna recalled that she failed the first semester of a language course which prevented her from taking the second semester. Therefore she had a free slot in her schedule and wanted to take an art course. She was denied permission because those courses could only be taken in sophomore year.
Governance

Monsignor Thomas F. Devine had been appointed President in 1958 upon the resignation of Sister Rose William. The transition had been peaceful and there were no outward signs of a new administration. The Board of Trustees was actively involved in the College, setting policy and reviewing faculty decisions and requests. The faculty met four times a year as total faculty and departments met once a month. The all college committee system established by Monsignor Devine provided a vehicle for faculty and students to discuss campus wide issues.

Faculty

The faculty at the Elms College had always been committed and dedicated to teaching. The full time faculty were reminded that office hours were part of their contract. It was suggested that students did better at colleges where there was consistent attention through faculty involvement. It was also suggested that enrollment was better and retention stronger when students perceived that members of the faculty were interested in the students and had time for them. Faculty members actively served on committees to which they had been appointed. Committee reports were given
at faculty meetings. Faculty meetings were long, lively, and discussion oriented. They were carried on by strict adherence to parliamentary procedure.

Finance

Finances were beginning to be a source of anxiety at that time. Revenues were not significantly lower, but expenses were running ahead of income. Tuition, Room and Board costs were increased, but not to the point of forcing students to withdraw from the College. A wage freeze was imposed at the end of the Maintenance Phase.

The Decline Phase

The Decline Phase in an organization's life-cycle can be characterized by a decline in revenue, a decline in enrollment and a decline or a stagnation in morale and environment. This certainly was true at the College of Our Lady of The Elms.

Campus Life

The anti-authority mentality of the early 1970s finally arrived at the Elms. Students demanded representation on every faculty committee. Students kept requesting changes in rules of dress and male
visitors in the dormitories. Eventually the dress code was relaxed and finally abolished.

In fact, in the yearbook for the class of 1973 the seniors had choice in the dress they would wear for their formal yearbook portraits. Until 1973 each class had worn the same uniform clothing. It differed from year to year, but all the members of the class wore the same apparel. It might have been black uniform dress, Cap and Gown, white blouse, sweater and pearls, or a shoulder drape — but all wore the same.

Enrollment began to decline. There were many reasons for this. One reason is that all male Catholic colleges began to admit females. Daughters were afforded the opportunity to attend their father's 'Alma Mater'. Another reason was that the women's movement had raised women's awareness of careers that traditionally had been for men. Women became more 'job-oriented' than education oriented. Traditional liberal arts programs needed additional career components. Still another reason for the enrollment decline might have been the adherence to norms of behavior that modern times labeled outdated. An article in "The Elmscript" from the mid-seventies suggested that until all rules were abolished enrollment would continue to decrease.
The question of parietals had been an issue for several years. Students wanted them; faculty and administration did not. Students finally succeeded in putting the motion to a student vote. To the surprise of all, parietals were voted down by the students as an infringement on their privacy.

Facilities

As enrollment decreased the college closed the houses it had purchased for dormitories. They could be used for rental purposes because they were not on the campus per se. The main concern for facilities was their upkeep and maintenance. This was not an easy task in a time of declining revenues. Initial repairs were put off for lack of funds and then major repair work was required that called for large outlays of capital.

Academic Program

Early in the Decline Phase the Administration became aware of how necessary it was to introduce some new programs. However, this was a time-consuming and potentially costly endeavor. Committees first investigated areas of interest. Then surveys of surrounding colleges were taken to determine if proposed courses would overlap current offerings at neighboring institutions. Then and only then could
programs and courses of study be implemented. The Elms was authorized by the National League of Nursing to recruit a class for the nursing program in 1978. This class would graduate in 1982.

Plans were initiated to re-introduce the evening school but that would not be open to students in the day program. No one dreamed how successful the Continuing Education division would become. In 1977 it began with one course. It began slowly and then grew into three sessions each offering ten courses, during the course of each calendar year.

Some work was done in the Art curriculum. This did not involve large expenditures of funds. There was some minor construction work done which gave the art department larger space. There was a shift in emphasis and the traditional Art major became an Art Therapy major.

Admissions recruiters were working very hard and involved Alumnae in recruitment efforts. Admissions visits to high schools or college fairs often resulted in course requests. These visits also indicated to the staff and Administration potential directions for new areas of concentration. High school seniors wanted course work and majors in early childhood education.
The Elms had an elementary education major. They had a faculty member whose credentials allowed her to direct the early childhood program in content and practice. This allowed the Elms to add another major to its concentrations and was helpful in attracting new students.

It was during this period of the Decline Phase in 1975 that the Elms College developed a program in its education department that allowed for Interstate Certification for teachers. The Elms was one of the first colleges to receive this certification which allowed the student to be certified in thirty-one states. The college must be re-examined and accredited every five years.

All of these changes were made in response to a decline in enrollment. Response to these program changes could not always be gauged immediately. The College had no way of predicting if these changes would make a difference in increasing enrollment. Did their action come too late to be effective in stemming the tide of decreasing enrollment?

Governance

The decline period was marked by upheaval and tension surrounding the Presidency of the College. In
1976 Bishop Weldon, Bishop of Springfield, named Monsignor Devine as Pastor of a parish. This necessitated his resigning from the Presidency of the Elms College. Monsignor Devine had been a popular President, well-liked and respected by the faculty and the students. Monsignor's recommendation was that the new President should be a Sister of St. Joseph. However, when the search committee reviewed the applications they had received they recommended three laymen to the Board of Trustees for their consideration.

The Board of Trustees after reviewing the applications and conducting the interviews named Dr. Edward R. D'Alessio as the fifth President of the Elms College. Dr. D'Alessio was the first lay President of the College. Dr. D'Alessio had previously worked with the Bishop's Conference in Washington, D.C. He had earned his Doctorate in Education from Seton Hall University. He was competent, both educationally and experientially, for the position.

Dr. D'Alessio's term was a stormy one. Faculty resented his 'ex officio' position on all committees. They saw as interference his disbanding the committee on buildings and grounds. Faculty salaries became an
issue as circumstances dictated a continuance of the wage freeze.

Dr. D'Alessio served as President for three years. His time of service has been described as occurring during the most difficult period in the history of the Elms College.

**Faculty**

The faculty struggled during this time of decline to understand fully their role and position at the College. The faculty had been very involved in governance under Monsignor Devine. This was not so during the presidency of Dr. D'Alessio. With their loss of involvement in governance came an increasing sense of distance and disinterest in the College. Morale was poor. This lack of interest was conveyed to the students and translated into further decrease in enrollment.

In spite of poor morale and lack of involvement, the faculty accepted a challenge from the Board of Trustees. A task force was created to respond to the Executive Committee of the Board of Trustees. This group at a meeting in June, 1978, established a committee to plan for the future of the College. The task force established four sub-committees as a means
of completing the assigned study in the four month time frame. The sub-committees investigated: 1) 'turnaround' colleges; 2) curriculum and programs; 3) continuing education; and 4) student life.

The sub-committee on 'turnaround' colleges saw its role as threefold: 1) to research the plight of small, private, Catholic, liberal arts colleges; 2) to identify those institutions that had experienced an increased enrollment in the 1970s and to analyze the factors that caused the reversal; and 3) to share with the faculty the results of the findings so that actions could be taken.

The results of the sub-committee's research on the plight of small, Catholic, private colleges was sobering and challenging. Size and philosophy seemed to be factors contributing to the problem. Students from large regional high schools did not choose to attend a small college. Smallness was too expensive. Low enrollments meant higher tuitions. Higher tuitions did not attract significant numbers of students. Reduced financial resources meant reduced financial aid. The philosophical adherence to Catholic, Christian values and traditions did not attract students. Career education had not been welcomed into the liberal arts colleges and the students of the 1970s
were career oriented. Faculties had not approached an ideal student-faculty ratio of sixteen to one and this caused undue strain on already stretched budgets.

The hope for survival was predicated on the notion that the friendly, cohesive atmosphere usually found in small Catholic, private colleges would attract numbers of students. This atmosphere, however, had to be coupled with a dedicated faculty who recognized their obligation to improve programs and to become actively involved with recruitment and retention.

The results of a survey which the sub-committee took indicated that enrollment was improved when recruitment was targeted to local areas and when the college made itself known through a public relations campaign. New programs also aided in attracting increased numbers of students.

Five members of the steering committee representing the four sub-committees made a site visit to a 'turnaround' college. They discovered that cohesive administrative leadership, whole hearted commitment of the faculty to the day and evening programs, and responsible, accountable departmental leadership contributed to the turnaround. Recruitment efforts were directed to older students. A full time
development and alumni relations person was added to the staff and this aided in increasing financial contributions. The advice given to the steering committee in regard to graduate programs was to select one area and develop a single program. When that program had firmly taken root, then another could be added.

The sub-committee also invited two representatives from another 'turnaround' college to visit the Elms. The advice from these representatives was to select a few areas of curriculum revision and do them well. Do not attempt to be all things to all people. Place dynamic professors in the freshmen classes. When students have positive experiences in the freshman year, it is more likely that retention rates will be higher. If the college plans to recruit older students, credit for life experiences must be given.

As a result of the research, the sub-committee recommended that the college endorse and support: 1) continuing education; 2) new programs for which there is a market and which are in keeping with the identity of the College of Our Lady of the Elms; and 3) more concentrated efforts toward admissions, recruitment, and retention.
The sub-committee on curriculum and programs developed a set of thirteen recommendations. Each recommendation was followed by a clearly worded rationale. A significant number of the recommendations (seven) concerned new majors, programs or suggestions to enhance present programs. In fact, the first recommendation suggested that more money be put into existing programs because, as liberal arts offerings, those courses reflected the identity of the Elms.

The sub-committee on student life sought input from the students in the form of an evaluative questionnaire and by sponsoring six open meetings for the student body. The areas studied were student activities, housing, counseling, health, food service, student governance, and student-faculty relations. The committee recommendations reflected student input. Students asked for counseling services on a regular basis. The committee recommended providing a full time counselor who would allow for more objectivity. The students wanted more organized cultural activities. The sub-committee recommended the formation of a student-faculty activities committee. A major request from the students was to provide overnight accommodations for male visitors. The committee did not address this point. The students had requested some
form of housing as an alternative to dormitory living, so the committee suggested that alternate housing arrangements be investigated as college housing facilities became available.

Finance

Financially the picture was very gloomy. Losses were being recorded each year. In 1974 the College operated at a deficit of $154,000.00. The College had some reserve but it was quickly drained over the following years. The college raised tuition, room and board to $2750.00. College enrollment remained low. The number of faculty remained constant and this created a very low student/faculty ratio. This did not attract students. Clearly something needed to be done.

ReBirth - ReGrowth

A college does not move from the Decline Phase to Death because of one factor. Death or closure is usually caused by a combination of negative events from which the college cannot recover. It is true that severe deficiencies in one area might be the catalyst for closing when all other areas are weak. So, too, a college does not move through decline and into re-birth because of one event. Again one factor may provide the
impetus, but all facets of the college's life must be poised for re-growth.

Such was the case at the Elms College. Sister Mary Dooley's appointment as the sixth president was the spark that kindled the Re-Birth phase. Faculty committees had formed in the late 1970s to begin to look at program changes. This was precipitated by the low enrollment of three-hundred and seventy-seven students in the fall of 1978. A study of 'turnaround' colleges was initiated as a result of an executive committee meeting of the Board of Trustees in June, 1978. Research studies were on-going, program committees had suggestions, and the Diocese of Springfield was willing to provide some financial assistance when Sister Mary Dooley, SSJ assumed the presidency of the Elms College in 1979.

**Campus Life**

The years since 1982 have seen an increase in enrollment. Student life is governed by principles of adult responsibility and mature behavior.

A strong emphasis on international recruitment has resulted in a growing number of foreign students on campus. This allows greater diversity on campus and
also taps a different segment of the population to attend the Elms.

Social activities are still more off campus than on. However, there are lecture series, plays, musicals, and sporting events which draw a large number of people to the Elms campus. The sports program has been expanded and the teams have enjoyed winning seasons. There are plans to continue to develop the sports program by adding several new sports.

"The Elmscript" is undergoing another revival. In its third 'inaugural' issue the newspaper presented a series of arguments for attending a woman's college. For the education major, there was an article on the teacher crisis. And in an interesting feature there were two articles presenting the opposing positions on abortion.

Catalogues

The cover of the 1977 - 1978 catalogue reflects the college's commitment to women's education; its boast is of fifty years of educating women.

A significant development exhibited in this catalogue is the fully defined admissions office and written policies regarding admission. This issue of

202
the catalogue also addressed the Continuing Education Division and delineates the ways in which women and men may participate in the education programs at the College of Our Lady of the Elms through Continuing Education. This catalogue also gives evidence of a shift in emphasis to the individual and her concerns. Academic advising is in place. Students may ask for individualized programs. Provisions are made for students to complete college work in less than eight semesters. Chicopee scholarships may be awarded if the student is independent and lived in Chicopee for three years.

The catalogue published for the Academic year 1986 - 1988 included a letter from the President and a copy of the College's mission statement. This is not the first time these have occurred in the catalogue. It simply continued a pattern first seen in the 1980 - 1981 catalogue with a message from the President who was then newly appointed. The 1984 - 1985 catalogue included the College's mission statement for the first time.

In this catalogue, 1984 - 1985, twenty-five major areas of concentration are listed. Graduates of all but three - Nursing, Medical Technology, and Social Work - are awarded a Bachelor of Arts degree.
Graduates in those three majors receive a Bachelor of Science degree.

**Academic Program**

Since the early 1980s the College has completed extensive review, revision, and implementation of various programs. The College now offers majors in twenty-nine concentrations. These include the traditional liberal arts majors as well as business management, nursing, paralegal studies, marketing, communication disorders, and medical technology.

Elms students may take advantage of a number of study abroad programs including one initiated in September, 1989, the Irish American College. This program under the leadership of the Elms is a consortium of five small Catholic Colleges whose students will study in Galway and benefit from study abroad in a cost-effective program.

The Elms College has recently entered into an articulation agreement with Springfield Technical Community College. Under the terms of the agreement students accepted into Springfield Technical Community College's nursing program will automatically be accepted into the four year program at the Elms
College. Springfield Technical Community College nursing graduates who are eligible to sit for the Registered Nurses' licensing examination will be eligible to transfer directly into the Baccalaureate Program at the Elms College.

The funding for this agreement was provided by a grant from the Bay State Skills Corporation. Six local health care providers also contributed matching funds. This program will take effect in September, 1990. The second phase of the project will expand to include Holyoke, Greenfield, and Berkshire Community Colleges.

Continuing Education

The continuing education program was one of the most important factors in the Elms College's reversal of the decline phase. This program had been in effect in the College from 1957. It had provided college level courses for people who were unable to attend classes during the day. The quality of the courses was consistent with the day program because the same professors taught in both. When the College was accredited in 1962, the accrediting team questioned using the same faculty for both divisions. Since the College could not afford to pay two faculties the Evening Division was disbanded in 1966. In 1977 when
the enrollment was dropping and finances were difficult, the Continuing Education Division began again. Since 1977 the Continuing Education Division was separate and admitted men and women and has grown into a very significant source of student enrollment and finances adding some six-hundred persons to the College in a given year. These part-time, older students for the most part, have been positive advertisements for the Elms in their families, neighborhoods, and work places.

Credit for prior learning is given to adult learners. In 1988 the LEAF - Learning Experience Assessment Forum - program was initiated to help returning students to assess their experiences.

In the Continuing Education division students may enroll in one-year certificate programs; two-year certificate programs; or the Baccalaureate degree. In 1987 the College began its week-end college program. This program has allowed returning students to take up to ten credits a semester. All courses are given on Saturdays and continue on Sunday mornings.

The Elms Plan

Soon after Sister Mary Dooley's inauguration as the sixth president of the Elms College, she was faced
with the challenge of the immediate preparation for the New England Association of Schools and Colleges accrediting visit. Sister Mary assessed the College's strengths, including a supportive faculty committed to planning for the future, and negotiated with the New England Association for an adjustment in the format of the accreditation report. The report, which is generally a history of the college since its last accreditation, was to assume the proactive posture of a planning document. The utilization of the planning document would focus the direction of the Elms College for an immediate three-year span and lay the foundation for future development. This document became known as the Elms Plan.

The first Elms Plan had eight objectives. Some of these objectives were concerned with: an enrollment management plan and a fiscally responsible student-faculty ratio; an effective faculty development program; the maintenance of buildings and grounds; adequate fiscal support to carry out the purpose of the College; maintaining emphasis on planning; and implementing a new core curriculum model.

Each of these objectives contained written strategies, the person or group responsible for implementing the strategy, a timeline and the
resources available to actualize the strategies. All segments of the college community were called upon to become involved in implementing the plan.

Subsequent Elms Plans used the same format. Some of the same areas were addressed again including enrollment, curriculum, and plant management.

**Governance**

When Dr. D'Alessio resigned in 1979, the faculty refused the Board of Trustees' request to form a search committee. Sister Mary Dooley was completing her term as President (Major Superior) of the Sisters of St. Joseph. Prior to her role in Congregational service she had been an Elms College faculty member. The faculty wanted her as President and requested the Bishop to do all he could. Students signed petitions and brought them to Mont Marie in Holyoke, Massachusetts, asking Sister Mary to accept the presidency. Sister Mary Dooley agreed to serve as President and was inaugurated on September 26, 1979.

When Sister Mary accepted the presidency she did so with her own gifts, talents and personality in mind. She saw herself as "a fund-raiser, unifier, and public relations person who would broaden the image of the Elms" (Aherne, 1983, p. 205).
Sister Mary restored the faculty's confidence in themselves and their sense of ownership of and belonging to the College community. Sister Mary has delegated authority and expects accountability from the faculty.

Faculty

Faculty morale was restored when Sister Mary was named President of the Elms College. During this time of rebirth the faculty were called upon to become involved in the formulation and implementation of the Elms Plan. Faculty members indicated that with Sister Mary's arrival their input was expected and respected. There is still some concern over tenure as the student/faculty ratio continues to be low. However, continued implementation of the Elms Plan for the future has seen a welcomed increase in the student/faculty ratio.

Finances

In these rebirth years the financial picture of the Elms became somewhat brighter. Sister Mary Dooley was the fund-raiser. In her first drive she raised over one-million dollars. This money was used for repairs, salaries, scholarships and operating expenses. The College hopes to begin an endowment fund.
A financial cloud that hovered over the Elms since 1988 was a lawsuit over printing the College cookbook. In 1987 the Alumnae Director produced a cookbook to sell as a fund-raiser. One version of the story is that 100,000 copies were ordered from the printer. The owner of the printing company had been a member of the Board of Trustees of the College. When payment for the printed cookbooks was tardy, the printer sued the College. The case was settled out of court in February, 1990.

The lawsuit generated a great deal of publicity for the College. The story was reported in major newspapers throughout the country. As a direct result of the story, cookbook orders from all over the country inundated the Elms. Some orders came from graduates of the Elms who had lost contact with the College in the past. Other orders came from women graduates of other Catholic women's colleges who wished to support Catholic women's higher education.

Every cloud has a silver lining and the cookbook story is no exception. Carmel Quinn, a former television performer, read the article in a California newspaper. She immediately called the Elms to offer her services in a benefit performance for the Scholarship fund. She came in 1989 and again in 1990.
On both occasions she held two performances and the College earned over $20,000.00 for the scholarship fund. Carmel Quinn has promised to return again in 1991.

Carmel Quinn's promise to return is symbolic of the Elms College's rebirth. The days of Re-Birth and Re-Growth have not been easy or smooth for the Elms College. The College of Our Lady of the Elms is aptly named. The elm trees that guard the College remind it of its strength. The contributions of the Elms College to Western Massachusetts are incalculable. This Re-Growth holds promise that the contributions will continue and that the College of Our Lady of the Elms will hold its place in the triple crown of Catholic education in the Diocese of Springfield.
CHAPTER VI

ANALYSIS AND CONCLUSIONS

The College of Our Lady of the Elms and Annhurst College were affected, as was every college, by the societal influences of the times. These two Catholic women's colleges prospered as a result of the Catholic Church's support and encouragement and Catholic parents' desiring a safe environment for their daughters. The colleges' programs and their quality were adequate preparation for the young woman in a pre-Vatican Church and world. These colleges suffered when society no longer appreciated their contributions.

The women's movement, with its strong emphasis on equal rights for women, targeted the all men's colleges. These colleges, to their advantage and to the all women's colleges' disadvantage, admitted women. Catholic men's colleges which became co-educational provided an alternative for parents. They could send
their daughters to a Catholic college, either co-educational or all women, it made no difference, which was a safe haven morally and doctrinally. The Church was only concerned with the faith development of the young men and young women, not with whether the college was all men, all women, or co-educational. Hence, when young women left Catholic women’s colleges to become co-eds in the previously all men’s Catholic colleges, many Catholic women’s colleges were adversely affected.

The new morality of the 1970s had little respect for the colleges which valued traditional morality. Colleges which refused, or were slow, to adapt to career oriented education for women lost much of their enrollment and could not attract a new population. Colleges that were primarily tuition driven could not balance their budgets because needed tuition increases would have driven away the students. Consequently indebtedness rose and services were cut back until the colleges closed.

The later years of the 1980s have seen a dramatic rise in the influence of the fundamentalist religious sects. This, in all probability, will result in increased enrollments for the traditional Christian
colleges which have managed to survive the leaner years.

Annhurst College and the College of Our Lady of the Elms have many things in common. They were both founded or co-founded by women religious whose origins trace back to seventeenth and eighteenth century France. Their religious founders were men and women of strong faith and undaunted courage. Their religious daughters showed the same spirit. A difference that would play a major role in the success or failure of the two colleges was that the Daughters of the Holy Spirit never lost their connectedness to the Motherhouse in France and remained a province of the international Congregation. They were dependent on France primarily for financial resources. The Sisters of St. Joseph were established as a Diocesan Community and for the most part were self-sufficient and autonomous with regard to personnel and financial resources.

Both the Daughters of the Holy Spirit and the Sisters of St. Joseph had strong devotion to Mary, the Mother of God. This devotion is reflected in the names of their colleges and the establishing of the Sodality as the first organization in their colleges. The histories of both colleges tell of May devotions, May
crownings and recitation of the living Rosary. In the Catholic tradition the month of May is set aside to honor Mary in special ways. This honoring may take the form of special prayers or processions called May devotions.

In their respective locations the Elms and Annhurst were the only Catholic women's college in a wide geographic radius. Their initial appeal was to parents who wanted a safe, secure environment for their daughters. The offering of the liberal arts curriculum was a benefit to both. Further analysis will be made within the life-cycle phases.

The Birth Phase

The birth phases of the Elms College and Annhurst College were different. Annhurst College started with nothing except the property and a run-down house. Everything had to be built - buildings, curriculum, students, and reputation. The Elms College began where the Elms Academy finished. The Elms College had a ready-made campus, students, and reputation. The course of study was the only facet that had to be constructed at the Elms College.
Campus Life

The atmosphere at both colleges was one of 'homelike comfort'. Even though the colleges began a decade apart the same rules were enforced. It is not an exaggeration to say that the boarding students lived a life similar to that of young women entering the convent at that time. There were rules of silence, rules governing study hour, rules governing dress and decorum.

Religion and its practices formed a central part of the student's life. Daily Mass was strongly encouraged. The rising bell helped attendance. The students were happy and united in those early days of the colleges.

Student Organizations

The first organization at each college was the Sodality of the Blessed Virgin Mary. All students belonged to the Sodality automatically and meetings were held weekly.

Each college initiated a literary magazine very early in its history. This magazine was an avenue for students to develop their creativity and cultivate the liberal arts.
Facilities

When the colleges began there was disparity in their respective facilities. The Elms College had a well-maintained classroom building and a newly constructed dormitory building. The Chapel was in a separate building that was easily accessible to the students.

Annhurst College had to construct a classroom building and renovate several small houses for the students and the Sisters. Annhurst had the larger acreage and a more beautiful rural setting.

Academic Program

The course of studies at both Annhurst and the Elms was thoroughly liberal arts based. Each college had core curriculum requirements. In the first years of each institution every student followed the same program.

Requirements for degrees were similar in both colleges, even to the number and distribution of credits. Students followed a prescribed course outline and very little deviation was allowed. The major distinction was in the granting of the Bachelor of Arts or Bachelor of Science degree.
The College of Our Lady of the Elms did not begin to operate until it had received its Charter from the State of Massachusetts. Annhurst opened as a junior college and then received its Charter to grant the Bachelor degree from the State of Connecticut.

**Governance**

It is in governance that the two colleges differed greatly even from the beginning. The Daughters of the Holy Spirit owned and staffed and governed Annhurst College. The College's Administration was closely allied with Provincial Administration. The Provincial automatically became President of the College's Board of Trustees upon her appointment as Provincial. The President of the College also served as the Superior of the Convent. The Sisters formed the Corporation which in turn composed a portion of the Board of Trustees. The remainder of the Board was composed of other Sisters named by the Corporation. There were no priests or laymen or laywomen involved in Annhurst's early days.

The College of Our Lady of the Elms, on the other hand, was co-founded, operated, staffed but never governed, in the sense of controlling, by the Sisters of St. Joseph. When the College was co-founded the
Bishop assumed the Presidency. A Sister of St. Joseph was named Dean and in fact presided over the college, but only in actuality, never theoretically. The Board of Trustees which was organized at the College's founding was composed mainly of Priests of the Diocese. One layman and the Major Superior of the Sisters of St. Joseph were also members. The Administration of the College belonged to the Board of Trustees in an ex officio position.

Faculty

The faculty at both colleges in their beginning years were academically qualified. The founders of the colleges had provided their Sisters with the academic credentials to staff the colleges. At Annhurst College the early faculty was predominantly Sisters with one Priest. At the Elms College the early faculty was more balanced with regard to numbers of Priests and Sisters. There were two laywomen among the early Elms faculty. One woman taught physical education and the other woman was the Librarian.

Finance

The financial picture at the Elms College in its early stage was fair. The College did not have to purchase land or construct the initial buildings.
Total cost of tuition, room and board remained fixed at $500.00 for, at least, eleven years. The construction of the new administration building begun in 1928 taxed the financial resources of the College. Mother John Berchmans was equally committed to paying for the new building and directed literally every penny that she was given to the College. In the early catalogues appeals were made for donations to help defray costs. The Elms College began in the early days of the Depression and money was not plentiful.

At Annhurst College finances were a question from the beginning. The money had to borrowed from the Congregation to buy the land and construct the College buildings. It seemed that the early borrowing to build set a pattern that was followed in years to come.

The Growth Phase

The growth patterns of both colleges were slow. The Elms growth was slow and steady. Growth at Annhurst was slow and erratic. Entering classes at the Elms grew larger each year. At Annhurst there were fluctuations. One factor which might have influenced this was the number of feeder high schools which each Congregation staffed. The Sisters of St. Joseph staffed high schools from Worcester to North Adams,
Massachusetts. The Daughters of the Holy Spirit taught in two high schools, one in Fitchburg, Massachusetts and the other in Putnam, Connecticut. Since its classes were so small, Annhurst took a longer period of time to make its reputation and to publicize its existence.

Campus Life

Students at both colleges appreciated the environment that the colleges provided. The social activities were planned with 'proper young ladies' in mind and these activities never lacked adequate supervision. The religious atmosphere was an important value to the students. Each of the college's first classes took their role of 'tradition maker' seriously and established traditions of long standing.

Student Organizations

The number and variety of clubs and organizations grew quickly on each campus in response to student needs. The names may have differed but each college had essentially the same activities for its students. There was a science club, a debating club, a glee club, a social action club, language clubs and, of course, the Sodality. Students who were interested in sports
organized their own games for fun before the colleges became involved in intercollegiate play.

The Yearbook seemed to be the most important activity of each college's senior class. The yearbooks from the early years provide the reader with a real sense of the history of that class. There were pictures and script which color the character of each class. An overwhelming sense of the relationship between the class and the college is portrayed in those yearbooks.

Facilities

Each college was forced to deal with increasing enrollments. This not only meant housing more students but adequate classroom facilities had to be provided. Annhurst chose to solve its needs with an aggressive building campaign. The Elms found nearby properties that were for sale or rent. These buildings were able to house the overflow of boarders and classroom space was found in existing buildings.

Academic Program

Changes in program offerings came slowly to the two colleges. There was major discussion concerning the awarding of a Bachelor of Science or a Bachelor of
Arts degree. The fundamental commitment to the liberal arts never wavered or waned. The College of Our Lady of the Elms had been established sufficiently long to adapt to the needs of a world ravaged by World War II. The United States Cadet Nurse Corps was established for training nurses and the Elms was chosen as an approved site. Annhurst College had its beginning in the early years of World War II.

**Governance**

Through the growth years the governance structure at the Elms was constant. Bishop O'Leary was President for twenty-one years, giving the College great stability. In the meantime Mother Berchmans placed competent, well-educated Sisters in the Dean's Office. The Academic Dean's role was most important at the Elms since the Bishop's Presidency was considered largely ceremonial.

Bishop Weldon succeeded Bishop O'Leary in 1950. Bishop Weldon held the Presidency until 1958 when Sister Rose William, SSJ, who had been Dean, was named to the Presidency.

Sister Rose William saw the need for a campus center and another dormitory building to be built. She was instrumental in securing long-term, low-interest
loans from the government to subsidize the construction. Both buildings were almost completed when Sister Rose William relinquished the Presidency, due to poor health, to Monsignor Thomas F. Devine.

One of Monsignor Devine's first actions as President was to name the new dormitory building Rose William Hall.

The Governance structure at the Elms was clear and carefully delineated. There was no question of a power struggle. Monsignor Devine initiated faculty meetings in 1965 to provide a forum for faculty suggestions.

The Governance structure at Annhurst College allowed for misunderstanding and confusion. The dual roles of Superior of the Convent and President of the College gave rise to situations of potential conflict of interest. What might have been good for the Sisters was not necessarily good for the College.

At a later period when the dual roles had been split the Provincial and her Council were on the Corporation and the Board of Trustees. This group was able to make decisions that were sometimes contrary to the President's plans.
When the Board of Trustees at Annhurst College was expanded to include laymen and laywomen the role of the Sisters and the President receded. The Board of Trustees was given too much power and authority in sensitive areas such as finance and management. The Sisters failed to rely on themselves and their instincts.

Faculty

During the growth period the role of the faculty expanded greatly at the Elms. The initiation of faculty meetings and the establishment of faculty committees added a sense of importance to the faculty as individuals and as a group. Each faculty member was given an active role in advising students. This provided a sense of involvement and ownership that created pride in the institution.

The faculty continued to keep themselves academically competent and knowledgeable in their fields of expertise.

There are no records of faculty meetings at Annhurst College. The faculty continued to be composed primarily of Sisters until after the Second Vatican Council. Faculty members were dedicated and committed to providing an education of the highest quality.
Finances were always a matter of concern at both colleges. At the Elms there seemed to be a more conservative approach to fiscal management. The Elms College paid for the administration building penny by penny under the careful stewardship of Mother John Berchmans. This struggle to pay for the administration building was always remembered and destined never to be repeated. In the early 1950s the Elms bought a home quite near to the College and converted it into a dormitory and called it St. Paul Hall. The value to that property was that when it was no longer needed it could be sold. When the need for housing continued to exist, the College built St. Mary Hall during the summer of 1957. St. Mary was really intended to be the wing of a building. The new building never materialized, but St. Mary's was cost-effective due to the use of government loans to finance its construction.

In the early 1960s when Annhurst was forced to deny admittance to students simply because there was no dormitory space, they had no alternative but to build new facilities. The rural setting of Annhurst did not
provide many sources of alternatives as far as housing was concerned.

The ten-year Annhurst capital expansion campaign was completed in six years. If the planners had forced the project to take ten years, the College might have made a decision not to build so many new facilities. From comments made by alumnae and faculty it appeared that the buildings could have been constructed at less cost had they been more simple and less lavish in appointments and materials. The drive to build a beautiful campus became the all consuming ambition. Voices urging more planning could not be heard. It was a question of build now and pay later. When later came the expected sources of revenue were not present.

The Maintenance Phase

The Maintenance Phase with its leisurely approach to issues of organizational life never fully happened at either college. It was an initial assumption of the researcher that organizations slide into decline as a result of the injudicious use of the Maintenance Phase. When the data was analyzed it became apparent that neither college had enjoyed the full luxury of the phase. Yet, each college in some areas did enjoy some benefits of a Maintenance Phase.
At the Elms College stability was the overall characteristic of the Maintenance Phase. Program offerings were for the most part what they had been in the 1930s. There had been some additions and deletions but the main thrust and core were geared to the traditional career opportunities for women — teaching and social work.

Student life had undergone minor changes. There were rumblings that students wanted changes faster than they were happening. There was no vehicle for students to initiate changes and thus they went along biding their time waiting for that vehicle in the form of a strong student government or council.

The governance structure was firmly established and the only intervention was the initiation of faculty meetings. These faculty meetings provided a forum for organized input, but never threatened the structure. The faculty saw their role as contributive and important to the continued success of the College.

Finances began to feel the strain of increased costs, especially during the energy crisis of 1973. Revenues were not keeping up with expenses.

The precipitating event that forced the Maintenance Phase to occur at Annhurst College was the
court case of Tilton vs Richardson. The energies of the entire College went into fighting that case. All Catholic and church-related colleges and universities stood to lose so much if the case were lost. It does seem ironic that Annhurst College which fought so hard to win, should not have reaped the benefits. In the meantime everything at the College was on hold, waiting for the outcome. It was not a comfortable Maintenance Phase and one that was not utilized in a positive manner.

The area most seriously affected by the enforced Maintenance Phase was finance. No additional revenues were coming into the college and expenses were escalating. The Board of Trustees authorized more loans and the existing buildings were used as collateral. When payments were due additional loans were taken to make those payments. The College had to request deferments on pay schedules. In some instances the deferments were extended. In other cases the payments could not be deferred and the actual request made the lender uneasy, and pressure was brought to bear on the College to pay back all monies. The researcher senses that this was a time of great uneasiness.
The Decline Phase

The same conditions brought Annhurst College and the College of Our Lady of the Elms into the Decline Phase - decreasing enrollments and increasing financial expenditures. That, however, is where the similarity in the Decline Phase ends.

The Elms College created new programs to attract students who were more career-oriented. Annhurst College admitted male students (with further outlays of money) to increase enrollment.

The Administration of Annhurst College developed a five-year plan to respond to their needs. The Board of Trustees asked the President to resign before the first year of the plan had been implemented. The Board of Trustees saw the role of the President to be one of aggressive marketing of the College. The academic programs had not been updated and there was very little to attract students in the way of career orientation.

The government structure at the two colleges was a pivotal point for success or failure. At Annhurst College the Board of Trustees was the authority. At the instigation of, and as a result of the decisions of the Board of Trustees, Annhurst College had three
Presidents from November, 1976 to March, 1979. This instability in Presidential leadership had to cause factions among the faculty. When the Sister serving as President in 1976 was asked to resign, the request was initiated by one of the Sisters. This surely signals differences among the Sisters. To their credit, there is no written record of their disharmony.

At the Elms College also there were three Presidents from 1976 to 1979. Monsignor Devine left to assume a pastorate, not because the Board of Trustees were dissatisfied or the faculty were displeased. Dr. D'Alessio resigned in the midst of troubled times. The appointment of Sister Mary Dooley was greeted with great promises of support and the hope of positive intervention. Sister Mary had earned a reputation as a successful leader and administrator. Her presidency was truly welcomed.

The last but most significant area to be considered in the Decline Phase is finance. When all is said and done the one factor that caused Annhurst College to close was lack of funding and mismanagement of fiscal resources. Serious mistakes were made in not acquiring low-interest, long-term loans for building and construction purposes. The constant borrowing at very high interest rates simply made matters worse.
Short term solutions were provided for long term problems, and the College could not and did not survive.

The Elms' financial condition was substantially better than Annhurst's. The Elms did not have the history of borrowing money that was present at Annhurst. They were able to finance their first loan in 1957 through the government. Their resources built slowly because they did not have the capital expenses. For the past twelve years the Diocese of Springfield has authorized an annual collection for the Elms College. The collection has raised close to three-quarters of a million dollars for the College. Annhurst College never had that type of financial support except from the Congregation.

The Elms College survived the Decline Phase and began a regrowth because it had a strong leader in Sister Mary Dooley and because its financial problems, though serious, were manageable. Annhurst College did not survive the Decline Phase and closed because of gaps in leadership and staggering financial problems.

The Death Phase

Some further reflections are offered on the closure of Annhurst College. A former President
believed that one reason for Annhurst's enrollment problems was the fact that the college was not near to any major city. There were no promises of concerts, sporting events, plays, or even a shopping mall. The geographic isolation prevented Annhurst from collaborating with other colleges to broaden the base of its course offerings.

Aspects of faulty management are evidenced in the funding questions. There are some other areas where faulty management contributed to uncertainty. In the very early days of the college the relationship between Mother Louis and Father Dennehy demonstrated that the authority of the Dean was not to be his. Mother Louis was the President and would do all—even the tasks of the Dean. This lead to confusion and resentment and set a pattern that others followed.

The role of the Board of Trustees was ambiguous and therefore the Board became too powerful especially with the addition of laymen and laywomen. It appeared that the Provincial leadership placed too much trust in the expertise of the Board and not enough in the instincts of the Sisters.

Annhurst College was a perfect college for the student who took time to learn. The programs and the
atmosphere were conducive to providing for individual differences. The number of students who would have benefitted from the tutorial setting was small. Annhurst had built beyond its means physically and financially.

**Implications of the Study**

There are several aspects of the case study that require some comments before the actual conclusions are presented. These include the use of life-cycle theory as a methodological tool; some reflections on governance; and some suggestions for leadership qualities which may enhance the success rate for the phases of the life-cycle.

**Life-cycle and Methodology**

As a tool the researcher found life-cycle theory to be valuable in organizing and in analyzing the data derived from the two case studies. The phases of birth, growth, decline, re-birth, or death were identified easily. The maintenance phase, which the researcher had predetermined to be the key phase, proved elusive, both to identify and to describe.

What the researcher thought was the maintenance phase instead seemed to be an activity which may occur
throughout the life-cycle. Maintenance activities may occur during the growth phase, or even in the decline phase.

An organization, specifically a Catholic women's college can be overly concerned with maintenance activities and then suffer the ill effects of the pre-supposed maintenance phase. The researcher believes in the concept of a maintenance phase, however, as a result of these case studies, believes that it has limited application.

Governance

A critical issue in the life of any organization is the governance structure. As an organization moves from birth to growth and into the maintenance phase there are changes occurring in that organization's governance structure. Oftentimes, the creator or originator of the organization is in complete control during the Birth Phase. That person has the vision and sets the direction for the new organization. The creator manages resources, develops a marketing strategy and clearly defines the production parameters. In the Growth Phase the originator makes decisions concerning roles and lines of authority. The originator can no longer do all things. The originator
or creator hires people to complete the tasks that have arisen due to increased size and growth. In other words the originator or creator begins to establish the governance structures.

The governance structure in any organization must be clearly defined. In Catholic women's colleges there is potential for misunderstanding and conflicts of interest in the governance structure. It is essential that the sponsoring Religious Congregation have defined its relationship to the college. This relationship will include elements of finance, preparation of personnel, and long term commitment. If there is a two tier system which includes a Corporation and a Board of Trustees, each of these bodies must understand fully its role in relation to each other, to the sponsoring Religious Congregation and to the college. In order to avoid conflicts of interest all the members of the Corporation should not serve on the Board of Trustees. The By-laws of both bodies should be clear as to function and membership.

If the college is governed by a Board of Trustees, the sponsoring Religious Congregation should have representation on the Board. When there is no Corporation composed of members of the sponsoring Religious Congregation, the percentage of membership
from the sponsoring Religious Congregation on the Board of Trustees should be such as to protect the Congregation's interest in the college.

Each Catholic women's college should have role descriptions for the members of the administration. The role descriptions should clearly define each administrator's relationship with the Board of Trustees and/or the Corporation, and with each other. Roles, responsibilities, lines of authority, and decision-making authority must be absolutely clear. If there is any ambiguity, the results may be chaos which leads to ineffective leadership and eventually to a power struggle and the educational value of the college diminishes and closure could occur.

Leadership

Leadership and finance emerge as the critical issues in the case studies. They also present somewhat of a 'which came first' dilemma. Does good leadership insure good financial standing or does the presence of sufficient financial resources enhance the leader's performance? Or can they be seen as mutually beneficial or detrimental to the effectiveness of either one? As a result of the data analyzed in these
case studies the researcher has chosen to focus on leadership.

Analysis of life-cycle phases seems to indicate that leadership must adapt to the phases, or that new or different leaders be provided for every phase. Since the movement from one life-cycle phase to another is dynamic and unpredictable, it would seem that the latter is not feasible. Thus, it becomes important to consider what qualities of leadership are essential for the success of each life-cycle phase.

The Birth Phase calls for a leader who is a risk taker. The leader needs clarity of vision and the ability to articulate that vision in order to gather support from those who will assist in bringing the vision to reality.

For success in the Growth Phase the leader needs to delegate both authority and task completion. The leader must be aware of the impact of increased size and complexity on the organization and/or on its members. The successful leader will know his/her strengths and weaknesses. The leader will request assistance from those who will augment his/her strengths and minimize his/her weaknesses. The Growth
Phase also calls for that quality in leadership which can 'let go' and allow 'mine' to become 'our'.

The Decline Phase elicits the quality of rapid, accurate perception of a situation and the ability to formulate a possible solution or series of steps to reverse decline. The leader in the Decline Phase must be persuasive in speech and in action in order to effect change in the attitudes and perceptions of the participants. Since bold steps may be necessary the leader must be courageous and clear-sighted. Often in the Decline Phase there is inaction on the part of the members. The leader must be a 'take charge' person who can bring order out of chaos and set a direction for the members to follow. It is in this Decline Phase that the leader will meet the most resistance. The leader needs to know how to negotiate and to politically effect the best solution.

In the event of the death of an organization, the leader must exhibit qualities of sensitivity and compassion. The leader must care and see that closure is brought to all phases of the organization's life. The leader must communicate well with the members and assist them in making provisions for life after the organization's death.
The qualities of leadership most needed for the Re-birth Phase would be absolute confidence in the 'turnaround' plan and the ability to bring the members to accept and implement the plan.

Leadership does not occur in a vacuum or in ideal situations. Organizations exist in the real world not in theoretical literature. Thus, the turbulence of world and the societal conditions play an important role in exacting the proper leadership for any given life-cycle phase. The leader must be the buffer between the outside forces and the internal dynamics of the organization. Only that leader who can accomplish this well will be successful.

Conclusions

Catholic women's colleges as a group are in the Decline Phase primarily due to lack of enrollment. In order to survive as Catholic women's colleges they must examine their mission statements and introduce new programs that are at once cost-effective and career-oriented. Each Catholic women's college must study its geographic area and target the most likely population and recruit aggressively.

The Catholic women's college must examine its financial records and projections and provide
leadership in cutting costs and increasing revenues. The sponsoring Congregations must clarify their commitment to the college.

The Catholic women's college must search and seek out a woman of outstanding leadership and with strong academic credentials to assume leadership of the college. This leader must be a woman who listens and involves the group in decision-making. She should have a strong sense of the culture of the area. The leader should have a sense of the history of Catholic women's colleges, so that she does not repeat early mistakes. The new leader should have communication skills that assist her in negotiating with the outside world and in inspiring the faculty and college community to achieve their potential. The leader should enable those around her to assume their responsibilities and to function as one. This woman need not be a member of a Religious Congregation but she should have an appreciation for the religious members and respect and value their contributions to the college.

Catholic women's colleges are asked to be a sign of hope that struggling organizations can overcome adverse forces. The presence of Catholic women's colleges in the system of higher education in this country is a challenge to all other colleges. The
challenge results from the presence of alternatives. Catholic women's colleges must continue to be an alternative.
APPENDIX A

LETTER TO ANNHURST COLLEGE ALUMNAE
Dear Alumna,

I am a Doctoral student at the University of Massachusetts at Amherst. I am also a Sister of Notre Dame de Namur who has spent the last twenty-three years actively involved in education. I am more and more convinced of the essential contribution to society and to the Church that Catholic women's colleges can make. It saddens me when I hear of the closing of these vital institutions. My interest in this topic led to my dissertation which centers on the life-cycle of Catholic women's colleges. I plan to study the birth, growth, maintenance, decline, and death of Catholic women's colleges. In analyzing the death phase, I will study Annhurst College and glean lessons to be shared with other Catholic women's colleges.

I am confident that you treasure your Annhurst experiences. It is my hope to provide a forum through which the mission, spirit, and philosophy of Annhurst College may be recognized and commended for the difference they made in the lives of Annhurst graduates.

The Provincial Administration has given me permission to include Annhurst College in my study. This task will be made easier if you could give me fifteen minutes of your time to respond to the enclosed questionnaire. Please feel free to answer with a word, a phrase, or a sentence. I would appreciate your initial, honest response. I will be the only researcher to read your responses. It would also be valuable to me to have received your questionnaire by August 14, 1989. However, please do return it to me even after this date if that is more convenient for you during these summer days.

I cannot begin to express my appreciation to you for reading this letter and taking the time to respond. Although the doors of Annhurst College are closed her legacy lives on in you, her alumna.

Sincerely yours,

Sister Janice Carmen, SND
APPENDIX B

ANNHURST COLLEGE ALUMNAE QUESTIONNAIRE
YEAR OF GRADUATION

1. How many years did you attend Annhurst College?

2. Why did you choose to attend Annhurst College?

3. List any activities, clubs, or organizations of which you were a member at Annhurst.

4. Please list your degree and field of concentration. (e.g. B.A. English)

5. What career area did you choose?

6. Please describe the quality of the education which prepared you for your career.

7. Please describe the atmosphere/environment of Annhurst while you were attending.
8. As an alumna were you in a financial position to assist Annhurst in its fund-raising activities? ____

Did you? _____ Why or why not?

9. What did you think/feel when you learned that Annhurst was closing or in fact had closed?

Further comments:

Name (optional) ____________________
ABBREVIATIONS


252


253