

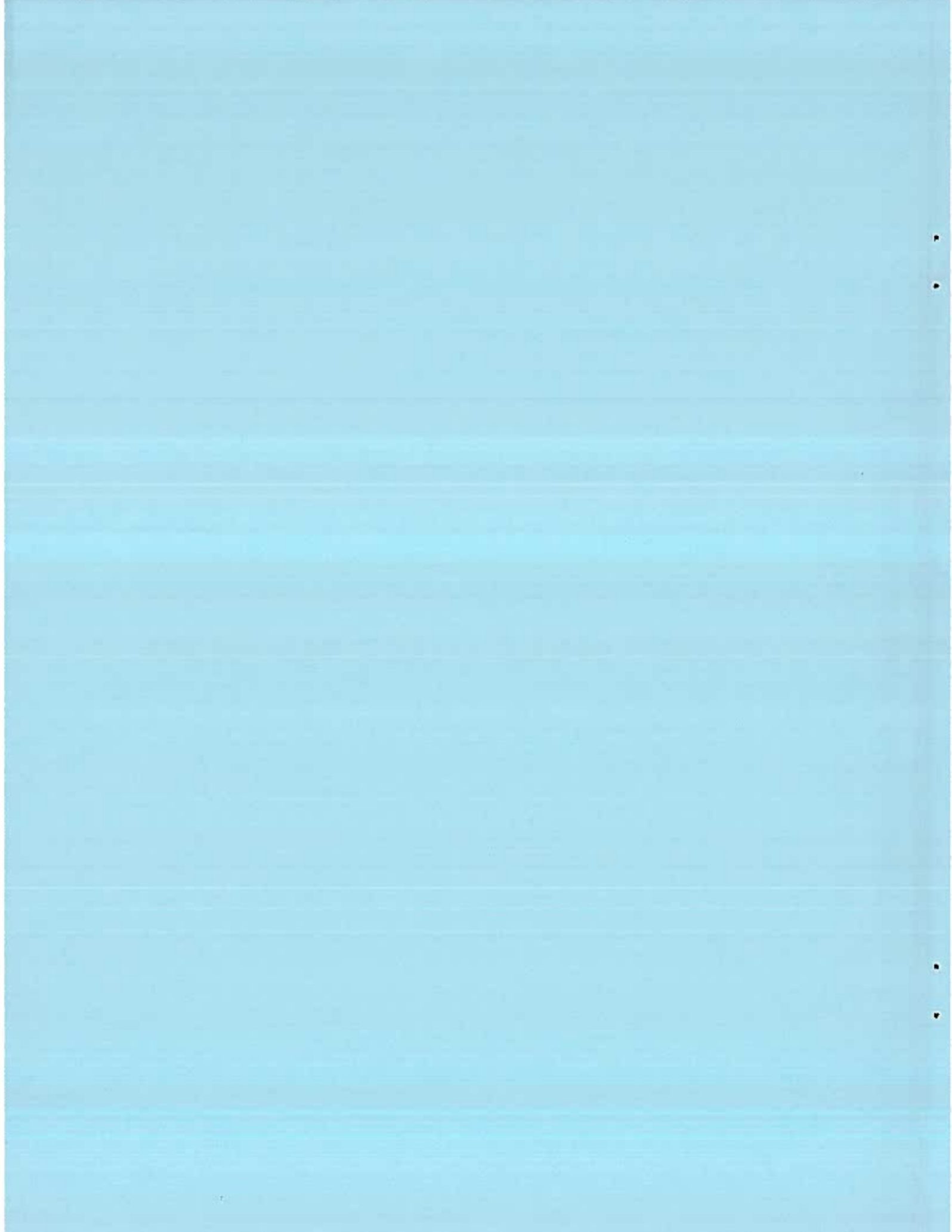


**HISTORY OF SAINT JOSEPH'S PARISH
BERKELEY, CALIFORNIA
1878 - 1979**

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Articles by Father Harry B. Morrison,
Associate Pastor, 1977-1979
Founding President, Berkeley Historical Society, 1978

Cover Drawing by Father Ray Zielezienski, 1978



THE HISTORY OF SAINT JOSEPH'S ... a continuing series of articles on various facets of parish history ... by Fr. Harry Morrison.

BERKELEY: THE WAY IT WAS

In 1878, the year in which the town of Berkeley was incorporated and the year the Sisters of the Presentation came to the East Bay, there were, in fact, two "towns" in Berkeley. To the East, at the foot of the hills, north of Strawberry Creek, lay the recently opened University of California campus and the small settlement of residences and rooming houses mainly to the south of the campus. To the West, between the County Road (San Pablo Avenue) and the bay, stood the town of Ocean View, a cluster of houses surrounding several early industries near the two wharfs at the foot of Delaware Street and University Avenue. The two towns were joined by little else than a wide dirt road, University Avenue, connecting the bay and West Berkeley with the Campus.

Even though the University of California had been chartered in 1868, it did not move from its original site in Oakland to the Berkeley Campus until 1873. By 1878 only two buildings, the imposing North and South Halls, stood on the spacious campus laid out and planted in 1869 by Frederick Law Olmstead, the noted landscape architect. The main business street of the area was the Telegraph Road, along which a steam-dummy street-car brought students and others to and from Oakland. Direct competition to the business district and transportation system along Telegraph Road had come by 1876 when F. K. Shattuck and others laid out a "branch line" railroad from the Oakland mole railroad yards out present Adeline Street and right through the middle of Shattuck's extensive property in central Berkeley. Shattuck's train stopped at the Shattuck Avenue station between Addison and University Avenues, thereby guaranteeing that Shattuck Ave. and the property bordering it—all once owned by Mr. Shattuck—would be the main business district of Berkeley.

To the West, Ocean View had grown by 1878 from a country inn, short wharf and a few scattered houses in the early 1850's, into a developed town laid out by the Berkeley Land and Town Improvement Association. Residents were mostly factory workers, small merchants and commuters to Oakland and San Francisco. There was no college in West Berkeley, and no saloons in East Berkeley, and therein lies the great difference between the two towns.

--to be continued ...

THE HISTORY OF ST. JOSEPH'S ... a continuing series of articles on various facets of parish history, by Father Harry Morrison.

PART II - The Need for a Berkeley Parish.

The two towns were separated by a great expanse of farmland and vacant lots. The farms north of the University Avenue had already been largely subdivided into lots by 1878 but to the south of the Avenue lay the farms of James McGae, Peter Mathews and others. The first American to farm in Berkeley had been Michael Curtis, whose farmland just east of San Pablo Avenue had extended from University Avenue north to what is now Hopkins Street. A number of these early farmers were Irishmen who formed, along with many of the polyglot residents of Ocean View, the beginnings of the Catholic community in Berkeley.

Before the Americans came, the Peralta Family and residents on their ranchos attended Mass at a chapel on the rancho of Vicente Peralta at Temescal Creek, now the site of St. Albert's Dominican Priory, whenever a circuit-riding Spanish-speaking priest passed through the area. By the 1850's, Irish and American Catholics moving into a rapidly growing Oakland and buying farms to the north as far as and beyond Berkeley, needed an English-speaking priest to minister to them. Some Catholics crossed the bay to St. Patrick's Church in San Francisco or traveled all the way down to the old Mission San Jose.

In 1853, a mission was established in Oakland which became a parish in 1858, dedicated to St. Mary of the Assumption, soon after called St. Mary, Immaculate Conception. The early Berkeley Catholics attended Mass at St. Mary's, traveling down along the San Pablo Road to 7th and Jefferson Streets in Oakland. It was to this church that Peter Gunette, an Ocean View blacksmith, brought his baby daughter to be baptized Evangeline Marie Berkeley Gunette in 1875. Like other Catholics, the families of Berkeley were eager to provide Catholic education for their children. When Father Michael King of St. Mary's brought the Holy Names Sisters to Oakland, and bought for them the site of the Sacred Heart Convent (1868) on the shores of Lake Merritt, several Berkeley families sent their daughters there. But the distance was great and the trek down San Pablo Road was hard.

In 1869, the mission at the San Pablo Rancho was erected and became St. Paul's Parish. Father Michael Gualco began a ministry on horseback among the Catholic farmers between Pinole and Berkeley. By the 1870's, he was saying Mass at Michael Curtis's farm for the residents of West Berkeley. One of the farm buildings—"Ed Brennan's Barn"—served as a chapel for the fledgling Catholic community of Berkeley. Though located in West Berkeley, Catholics came to this chapel from as far away as the Curran Ranch in Wild Cat Canyon. Berkeley was included in the new Sacred Heart Parish in Oakland in 1876, but Berkeley Catholics continued to attend Mass on the Curtis Ranch whenever Fr. Gualco came to town.

By 1876, Berkeley Catholics felt the need for a more regular religious life and especially some substantial religious education for their children. On hearing that the Presentation Sisters, proprietors of two flourishing schools in San Francisco, were looking for a location outside the City for a new convent, three Berkeley Catholics, Peter Mathews, Michael Curtis and James McGee, made separate offers to the Sisters in the hope of attracting them to Berkeley to found a school and provide the foundation for permanent Catholic life in Berkeley.

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THE HISTORY OF ST. JOSEPH'S ... a continuing series of articles on various facets of parish history, by Fr. Harry Morrison.
PART III - The Beginnings of a Berkeley Parish.

One hundred years ago the end of this month, Catholicism had its formal beginning in Berkeley with the foundation of the St. Joseph's Presentation Convent and Academy by the Sisters of the Presentation. Who were the Sisters and what brought them to Berkeley? The Sisters of the Presentation of the Blessed Virgin Mary were founded in 1777 in Cork, Ireland, by Honora (Nano) Nagle, a wealthy lay woman of Cork. Nano Nagle had been educated in France because Catholic education was not permitted in Ireland at the time. Protestant England ruled Ireland with an iron fist, forbidding all education except that in the State "Charter" Schools where children were weaned away from the culture—and religion—of their parents. Resisting the government, Nano Nagle, with the encouragement of Francis Moylan, later Bishop of Cork, used part of her fortune to bring French and Irish Ursuline nuns from Paris to open a school for the Catholics of Cork. In time, Nano became disenchanted with the tendency of the Ursuline schools to serve only the needs of the wealthy. Therefore, she formed about herself a community of women dedicated to serving the needs of the poor rather than the rich. June 24, 1777, four women made religious profession at Cork in an active ministry exclusively for the needs of the poor. They specifically chose to differ from the Ursulines, whose cloistered lives cut them off from the lives of the poor. Nano Nagle's community, which in time became known as the Sisters of the Presentation, founded free schools for the poor in Cork, Dublin and other cities. The English government gave a begrudging tolerance to these schools, recognizing their success, and the failure of the Charter Schools to educate the Irish. Freedom for Catholic education was finally granted in 1831, due in part to the success of the schools of the Presentation Sisters which had spread throughout all Ireland.

In 1853, Joseph Sadoc Alemany, Bishop of Monterey, was made Archbishop of San Francisco. With the remnants of the mission system crumbling, and with large numbers of immigrants—largely Irish and Catholic—pouring into Gold Rush California, Alemany was in desperate straits to provide ministries to meet the needs of his rapidly expanding archdiocese. In early 1854, he sent Rev. Hugh Gallagher to Europe to recruit priests and religious for the California Church. He secured a community of the Sisters of Mercy under the leadership of the great Mother Mary Baptist Russell, who founded St. Mary's Hospital, and a living legend, in San Francisco. Fr. Gallagher also approached the Sisters of the Presentation Convent, Middleton, Cork. Five members of the Middleton community agreed to commit themselves to the California mission. At the last minute, one fell ill, and the Superior remembered the desire of Sr. Mary Teresa Comerford of the Kilkenny Convent to serve in the foreign missions. Hasty negotiations secured Sister Teresa for the group. The five Presentation Sisters, accompanied by Fr. Gallagher, nine Sisters of Mercy, and several priests sailed from Ireland on September 21, 1854, bound for New York and California. Sister Teresa, an eleventh-hour addition to the party and an "extern to the Middleton community of Sisters," became the founder of the institutions of the Presentation Sisters in San Francisco and the Convent Academy in Berkeley.

In the autumn of 1854, the five Sisters arrived in bustling San Francisco only to find they had no proper lodgings. Soon, Alemany was able to provide them with a house on Green Street in which they opened a school on December 1, 1854. In a short period of time, the school had two hundred students, and plans were made for a more permanent convent. From the beginning, the Middleton Sisters had misgivings about the California mission. Though the rest voted to return to Ireland, Sr. Teresa Comerford was determined to remain. She prevailed upon Mother Mary Xavier Daly to stay with her. The other three returned to Ireland while Mary Teresa and Mary Xavier remained with one recruit to form the foundation of the California Presentation Sisters. November 8, 1855, Mary Teresa Comerford was formally appointed Superior of the community, and one month later, on December 3, 1855, the Sisters moved into their new convent on Powell Street.

The Powell Street school was very successful, attracting hundreds of students. The Sisters charged no tuition. In this country, the community was sustained by the free will gifts of the people, whereas in Ireland it had been sustained by the dowries of incoming postulants. In spite of a chronic lack of funds and the burden of a cloistered enclosure, the community thrived. Recruits came from Ireland and a few from among the young women of San Francisco. In 1868, the community began a new convent "in the south of the City" at Taylor and Ellis Streets in San Francisco. Known as the Sacred Heart Convent, the school opened May 24, 1869, with nearly four hundred students, including the children of some of the wealthiest families in San Francisco. Eight Sisters from Powell Street, including Mother Teresa, formed the new community of which Mother Teresa was elected Superior. This school was even more successful than Powell Street, and by 1870 additional space was needed to accommodate the increasing number of students.

In the ten years following the opening of the Taylor and Ellis Street Convent, the Sisters of the Presentation consolidated their position of prominence in the educational life of San Francisco. As the City grew, so did the prestige of the Presentation Convents. But San Francisco was not an unmixed blessing for the community. The climate of the City seemed unhealthy for the Sisters. In the first twelve years, twelve of them died of consumption, some still novices in their teens. For this reason, and also for the natural urge to expand the apostolate, Mother Teresa looked for a location outside of the City for a new convent. San Rafael was proposed, but that plan fell through. San Pablo, North Oakland, and San Leandro were also proposed. Three Irish landowners in Berkeley also invited Mother Teresa to locate in the plains of Berkeley. Peter Mathews, Michael Curtis, and James McGee all offered to donate land if the Sisters would found a school on their farms. After visiting Berkeley in 1877, Mother Teresa chose to accept the larger and more centrally located McGee donation. We can only speculate whether the healthier climate and proximity to the University of California were factors inducing Mother Teresa to locate in Berkeley. In any event, on April 20, 1877, James McGee deeded to Mother Mary Teresa Comerford two and seven-tenths acres in the northwest corner of his farm. A month later, on May 27, 1877, the cornerstone for the new convent was laid. By the end of the year the building was finished. On Christmas Day, 1877, Father Gualco said Mass in the convent for the Catholics of Berkeley. It was not until the following June 27, 1878, that eight Sisters left the Sacred Heart Presentation Convent at Taylor and Ellis Streets. Led by Mother Teresa, who then became Superior of her third Presentation Community in California, Sisters Mary Josephine Hagarty (assistant superior and mistress of novices), Mary Evangelist Murphy (burser), Mary Regis Healy, Margaret Mary Flood, Mary La Salette Maguire, Mary Veronica Grace, and Mary Conception Flood, entered the carriage for the ferry to Berkeley.

Met on the East side of the bay by Mr. McGee's carriages, they came up the gentle slope of the Berkeley plains to the new convent. The Sisters spent the rest of the day cleaning out the buildings. The following day, Friday, June 28, 1878, the Feast of the Sacred Heart—a feast dear to Mother Teresa—Father Gualco came from San Pablo to say the first Mass for the Presentation community in their

new home. Mother Teresa considered this day—and this Mass—the foundation of the St. Joseph's Presentation Convent. Two days later, June 30, 1878, Sunday, the convent was formally dedicated. Large crowds came from Oakland and San Francisco, as well as from Berkeley, for the ceremony. Archbishop Alemany had been scheduled to perform the dedication and blessing, but he missed the regular ferry from San Francisco, and arrived two hours late, after the ceremony was over. In the meantime, Father Michael King of St. Mary's Church in Oakland, assisted by Fathers John Prendergast (Vicar General of the Archdiocese), P. Michael Gualco (pastor of St. Paul's, San Pablo, and chaplain to the convent), John B. McNally (pastor of St. Patrick's, Oakland), and Lawrence Serda (pastor of Sacred Heart, Oakland, the local parish), went ahead with the dedication. Fr. Prendergast spoke, and then the building, rooms, site, and grounds were blessed and dedicated to Saint Joseph. As the San Francisco Monitor reported: "Archbishop Alemany arrived at the conclusion of the ceremonies, when he took occasion to congratulate the Sisters on the beautiful site of the convent, its symmetry and situation, and expressed his deep gratitude to the generous Irishman, Mr. James McGee, for his liberality in donating the lot on which the convent is erected."

... TO BE CONTINUED

THE HISTORY OF ST. JOSEPH'S ... a continuing series of articles on various facets of parish history, by Fr. Harry Morrison.
PART IV - The Pastorate of Pierce Comerford.

Soon after the founding of the Presentation Convent on James McGee's farm in the summer of 1878, it became apparent that the services of a priest permanently located in Berkeley would be required. Berkeley had been part of Sacred Heart Parish founded two years before by Father Lawrence Serda. Few Berkeley Catholics traveled all the way to Sacred Heart at Fortieth and Grove Streets in Oakland for Mass. Father P. Michael Gualco of St. Paul's Church, San Pablo, had been coming to Berkeley by horse celebrating Mass at the Michael Curtis ranch and later in the new convent. A priest coming once a week, no matter how dedicated, could not meet the needs of either the new convent or the growing Catholic Community of Berkeley. Aware of her community's needs and the inability of Archbishop Alemany to send a priest to the Berkeley mission, Mother Mary Teresa Comerford wrote to her brother—then convalescing in Ireland—the Very Reverend Pierce Michael Comerford.

As a young deacon, Pierce Comerford had left his diocese of Ossary in Ireland to volunteer for the Vicariate Apostolic of Mauritius, an island in the Indian Ocean, once a colony of France, now in the possession of the British. Ordained a priest upon his arrival in 1845, Fr. Comerford gave thirty years of his life to the task of building up the Church in this struggling, malarial outpost. His ministry was phenomenally successful. He built churches and schools and brought religious orders to the newly created diocese of Port Louis. He became Vicar General of the Diocese of Port Louis, serving as administrator of the diocese on two occasions. In 1862, Pope Pius IX named Fr. Comerford Titular Bishop of Megara and Auxiliary to Bishop William Collier of Port Louis. Though the priests of the diocese were officially notified of his honor, Pierce resisted the appointment. Finally, in September 1863, the Pope accepted his request to be dispensed from the office of Bishop. Father Comerford did retain the honorary doctorate of divinity conferred on him which entitled him to be referred to as "Very Reverend" for the rest of his life. With his health broken by malaria and thirty-one years in the Indian Ocean tropics, Pierce resigned from the Diocese of Port Louis and left Mauritius in early 1876 to retire to Ireland. He did not rest long before his sister, Mother Teresa Comerford, prevailed upon him to come to California to serve her community and the Catholics of Berkeley. She pressured his decision by arguing that the wonderful climate of Berkeley would be far more beneficial to his health than the cold of Ireland.

Arriving in San Francisco on October 9, 1878, Doctor Comerford was appointed assistant pastor of Sacred Heart Church in Oakland with residence in Berkeley and responsibility for the Catholics of Berkeley and the Presentation Convent. He rented two rooms in the home of a Mrs. Lynch at University and what is now McGee Street. He said daily Mass at the Convent and on Sundays the classroom wing of the Convent became the Church for the people of Berkeley. Within six months Dr. Comerford's ministry had developed sufficiently that in April 1879, Archbishop Alemany created Berkeley a parish and named Pierce Comerford first pastor. The new parish was bounded by the Bay on the West, the crest of the Berkeley hills on the East. The Southern boundary was Russell Street while the Northern boundary extended into Contra Costa County in what is now El Cerrito. The first thing the new pastor did was to build a house for himself with his own money on land given him by James McGee. The house, which was moved twice, remodeled often, and torn down in 1961 with the construction of the new Rectory, stood on the site of the present St. Joseph's Church. That completed, Dr. Comerford set about to expand Catholic education in Berkeley. When Archbishop Alemany administered Confirmation in Berkeley in October 1880, Comerford asked his permission to erect a school for boys. Again, Mr. McGee gave the land and Comerford built the school with his own funds. He sold his horse to furnish the school. The school opened January 2, 1881, and was named St. Peter's Boys' School in honor of the pastor's patron saint. The Sisters of the Presentation staffed the school. Before this school was a year old, the community in Berkeley had the unhappy task of welcoming back the body of Mother Mary Teresa Comerford, who died August 2, 1881 and was buried in the small convent cemetery on the bank of Strawberry Creek August 5, 1881.

Having started the school for boys, Pierce Comerford set about his second and major task in Berkeley—the erection of old St. Joseph's Church. The architect was Bryan Clinch, who designed many beautiful, small, wooden Gothic churches throughout Northern California in the second half of the nineteenth century. It was agreed to build the Church between the convent and Addison Street, partially on land James McGee had given to Teresa Comerford, and partially on a new donation of land McGee gave for the church. Construction was begun in March 1883, and the unfinished building was formally dedicated the following September 16 by Archbishop Alemany. Incidentally, the same day Alemany dedicated St. Joseph's Church, in far away Chicago Patrick Riordan, a man who would have an important role in the history of St. Joseph's and the Sisters of the Presentation, was being consecrated Coadjutor Archbishop of San Francisco. Riordan commented on this happy coincidence when he made his first visit to Berkeley the following December. Due to a lack of money, the Church was not finished until 1886, when the stained glass windows were installed. Dr. Comerford himself donated the largest and most expensive window. The Church was paid for by a series of very successful annual fairs which attracted the interest of all of Berkeley and even San Francisco. This church remained the parish church of St. Joseph's until 1908 when the new St. Joseph's was dedicated. From 1908 to 1913 it served as the chapel for the convent. In 1913 it was torn down to make room for the wing of the convent built on the site which stood until 1966.

In addition to the schools and the annual fairs, the life of the St. Joseph's Community was enhanced by parish missions. The first of these was conducted in May 1884 by the famous Indian Jesuit James Bouchard. This and later missions were considered very successful and were significant in deepening the faith commitment of the

scattered Catholics of Berkeley. As the years wore on, the Catholic Community of Berkeley grew. In 1886, Dr. Comerford received his first assistant, John A. Lally, who was replaced the same year by Rev. James MacDonald. In the summer of 1888, more rooms were needed for the growing boys' school. Dr. Comerford paid for this construction out of his own funds—a small pension he received from the British government for his years of work in Mauritius. Dr. Comerford's labor in Berkeley had established the firm foundation of Catholic parochial education in Berkeley which has prospered down to our own time in Saint Joseph's Elementary School. He was a highly respected member of the community and a friend of the University. As an example of his generosity and breadth of spirit, he donated the collected works of John Henry Cardinal Newman to the young library of the University of California. He worked untiringly with the Catholics in the California School for the Deaf and Blind in Berkeley. His interest in the deaf was further shown years later when St. Joseph's Home for Deaf Mutes at Fortieth and Grove was in desperate straits for funds. Dr. Comerford gave from his own pocket the money which allowed the school to continue.

The many years in the tropics of Mauritius and the ten years establishing the parish in Berkeley had taken their toll of Dr. Comerford. In 1889, he asked permission of Archbishop Riordan to resign, a permission reluctantly granted. He was named chaplain to the Dominican Sisters at San Rafael and then retired to the Sanitarium of his friend, the Honorable Miles O'Connor in San Jose. This sanitarium, endowed by the wealthy Judge and former mining entrepreneur, was the forerunner of the present O'Connor Hospital in San Jose. Pierce Comerford was hardly in retirement even at the sanitarium. He served without pay as chaplain not only of O'Connor Sanitarium, but also of the Santa Clara County Hospital nearby. It was on a visit to the County Hospital to visit the patients that the eighty-six-year-old Dr. Comerford was thrown from his buggy in an accident. He rallied for several months and then died on December 19, 1905, one of the oldest priests in California, having outlived both of his sisters, both Pioneer Presentation Sisters in California.

Very Reverend Pierce Michael Comerford was much revered in Berkeley, not only by the Catholics, but by non-Catholics as well. An early Berkeley newspaper, the Advocate, of August 5, 1882, had this to say about him: "We believe in and shall encourage the advancement of any and all religions, and it gives us pleasure to say right here that Father Comerford enjoys a degree of popularity among Protestants even of which any Protestant clergyman might well be proud. Father Comerford is a broad-minded gentleman in the best sense of that term."

... PART V, next issue.

THE HISTORY OF ST. JOSEPH'S ... a continuing series of articles on various facets of parish history, by Fr. Harry Morrison.
PART V - The Pastorates of Thomas Phillips (1889-1899) and Michael O'Riordan (1899-1905).

Berkeley's growth through the last quarter of the nineteenth century had been rapid. In 1870, long before incorporation, yet just prior to the opening of the University, the population numbered

around four hundred and fifty. By 1880, two years after incorporation, the figure had jumped to about two thousand. By 1890, it was over five thousand. And yet, through this period, Berkeley's early character had been little changed. There still existed two communities in one—the residential-industrial area of West Berkeley, and the University community of East Berkeley; the town remained essentially rural. Though subdivision into real estate lots was becoming more common, the broad central area of Berkeley remained farmland. To the northeast stretched sparsely treed hills. From the south, the city of Oakland was approaching. In the two decades from 1890 to 1910, the population jumped again, from five thousand to forty thousand, the farms disappeared, the empty spaces filled with houses and Berkeley was transformed from a town into a city, soon to become the fourth largest city in California.

During these years of rapid growth, Berkeley's Catholics were guided by two priests who are the most readily forgotten and unsung pastors of St. Joseph's, Revs. Thomas Phillips (pastor 1899-1899) and Michael O'Riordan (1899-1905). Ironically, Father O'Riordan's assistant, upon leaving Berkeley, became one of California's most influential churchmen as Archbishop of Los Angeles—John J. Cantwell.

The origins of Thomas Phillips and Michael O'Riordan are similar and significant. Born in Ireland at the midpoint of the nineteenth century, they were both students at All Hallows College on the outskirts of Dublin, and from there came to California to give their lives to the service of the Church far from their native land. All Hallows was a seminary of great importance in the history of the American Church and especially in the Church of California. This seminary sent hundreds of priests to the burgeoning American Church; dozens of these came to California to strengthen the ministry among the rapidly increasing and heavily Irish-Catholic population of Northern California.

All Hallows' contribution to California began early. On June 30, 1850, Joseph Sadoc Alemany was consecrated first Bishop of Monterey in Rome. On his way back to the United States he stopped at religious houses in Europe to solicit volunteers for the Church in California. Several days before California was admitted to the Union as the thirty-first state, Alemany received a warm welcome from the faculty and students at All Hallows. Several students offered their services to California, but the greatest catch was a faculty member, Rev. Eugene O'Connell, who volunteered to go to California, not so much to serve the pioneer Catholic immigrants, but rather to solicit funds among the wealthy gold discoverers for the struggling seminary of All Hallows. In 1861, O'Connell was named a bishop to care for the Catholics of California and Nevada north of the Bay Area. Whether as missionary priest, seminary professor or gold rush Bishop, Eugene O'Connell continued to encourage students at All Hallows to volunteer themselves for the Church in California. Two of the twenty-five All Hallows graduates who came to California in the 1870's became pastors in Berkeley.

Thomas Phillips was born in Ireland in 1848 at the time of the Potato Famine. Ordained from All Hallows on June 24, 1872, he came to California to minister in the southern mines of the Sierra. Phillips served as pastor of St. Patrick's Church, Sonora, from 1874 to 1885 before taking charge of St. Alphonsus Church in Suisun. In June 1889, he was made pastor of St. Joseph's, Berkeley, to replace Father Pierce Comerford, who had resigned because of poor health. The major work of Phillips' pastorate was the effort to keep abreast of the growth of the Catholic community in Berkeley, and of the Presentation Community in the Convent.

The pioneer Irish farmers and store owners were giving way to workers, commuters and students of all nationalities and positions in life. West Berkeley, especially, was growing, filling with a heavily Catholic and cosmopolitan population. St. Joseph's Church, built in the heart of Berkeley's farmland, was separated from this growing area. Anticipating the need for a church in West Berkeley, Father Phillips bought a lot at the southeast corner of Eighth and Addison Streets. A church was never built on this site, though a number of years later, in 1909, St. Ambrose parish was established in northwest Berkeley.

The most critical need of St. Joseph's during Phillips' pastorate was the need to build a new school. At this time, St. Joseph's conducted two schools: a grammar school for boys, built and enlarged by Father Comerford, and an academy for girls, covering the elementary and high school years, built and run by the Sisters of the Presentation. As the Catholic population of Berkeley grew and as the reputations of the schools spread, the facilities of the original convent became overburdened. To add to the congestion of the convent community and twelve grades of classes in one building, the Berkeley Presentation community had assumed a new role in its Order. According to the constitutions of the Sisters of the Presentation at this time, each convent of the Order was an autonomous unit; that is, it received and trained its own novices, governed its own affairs and maintained a stable, non-revolving community. Mother Mary Teresa Comerford had petitioned for amalgamation of the California Presentation communities to allow for greater centralization and mutual help within the Order. Archbishop P. W. Riordan of San Francisco agreed that amalgamation was to the benefit of the Sisters and of the Church in general. With the Archbishop's encouragement, the Sisters were permitted to amalgamate their four California houses into one province. At a special Chapter of the Sisters on June 8, 1889, it was decided that the Berkeley Convent would become the province's new general novitiate. The establishment of a novitiate for the whole province within the Berkeley Convent made the construction of new school facilities essential.

Father Phillips began borrowing money to buy more land adjacent to the convent to build a new school. The boys' school was moved down the lot toward Strawberry Creek and the new school was built on its site. The two-story structure of spacious rooms was dedicated July 17, 1892. The grammar school girls attended classes on the first floor and the high school girls studied on the second floor. The old convent building was—for the time being, anyway—restored to the relative peace and quiet of a religious cloister. Fr. Phillips' school building remains today as the oldest section of any of the buildings built at St. Joseph's. In 1923-24, it was remodeled as the north wing of the new St. Joseph's Presentation Academy. The interior of the north wing of the current Presentation High School, with a few changes, is the original school built by Father Phillips in 1892.

Phillips was transferred to St. Raphael's Church in San Rafael on July 16, 1899, where he served for almost thirteen years. While there, he remained a friend of the Presentation Sisters, securing for them a summer house in San Rafael. He died in San Francisco while pastor of St. Raphael's, on January 8, 1913.

Father Michael O'Riordan replaced Thomas Phillips at St. Joseph's in July of 1899. O'Riordan, like Phillips, had been born in Ireland and came to the mining country of California from All Hallows, Dublin, in the early 1870's. While Phillips had served in Sonora, O'Riordan was assistant to Father William B. O'Connor, pastor of St. Mary's, Stockton. From Stockton, Father O'Riordan ministered to the churches of the Sierra mining camps. For a time, he was given charge of the Mission of San Andreas, serving the outlying gold rush towns of Mokelumne Hill, Murphy's, Angel's Camp, Copperopolis, and West Point. After a short time in San Rafael, he became pastor of Nativity Church in Menlo Park, where he remained from 1881 to 1899. It would seem that the Limerick-born priest was very popular in the San Mateo County community. He aided in the establishment of the Religious of the Sacred Heart of Jesus (the Madames of the Sacred Heart) in California, and in the building of St. Patrick's Seminary, both of which events occurred in Menlo Park while he was pastor there. A year after his silver jubilee as a priest, Michael O'Riordan was named pastor of St. Joseph's, Berkeley, to succeed Thomas Phillips.

The parish to which Michael O'Riordan came was different from the one that Thomas Phillips had come to ten years before. In that time, the population of Berkeley had nearly tripled and was well over ten thousand. Many of the pioneers, including James McGee, had died, and their farms were being broken up into residential and commercial lots. Many new homes were being built, especially in the central part of Berkeley around St. Joseph's. A year before, the southwestern portion of the parish, lying between Russell and Ward Streets, had been cut off to form part of the new parish of St. Columba's, established to serve the growing communities of Golden Gate and Lorin in South Berkeley and North Oakland. The old church was becoming too small for the growing Catholic community of Berkeley.

The Academy was growing, too. The Presentation novitiate was moved to the San Francisco Motherhouse on Powell Street in 1901, since the Sisters felt that a novitiate in a "local house" was detrimental to the formation of the novices. In its place, the Sisters opened a boarding school as part of the Academy. To house the boarders, an extension was built onto the west end of the convent building. The original convent had been built of two floors with eighteen-foot high ceilings. The new wing was able to include three floors under this same roofline. This extension served as a boarding school into the 1950's when, for a short time, the novitiate was reestablished in Berkeley. When the novices left for the last time, however, the boarding school was not reopened.

Father O'Riordan, whose health was no longer robust, attempted to meet the needs of the expanding community. He bought property and made plans for the construction of a new and larger church. He was not to remain in Berkeley to continue this work. By September 1905, his health had deteriorated to the point where he had to retire. He served for years as chaplain of Providence Hospital in Oakland. Later, feeling that his health was strong, he accepted the pastorate of St. Andrew's Church in Oakland in 1917. The work was too great for him and he died on February 23, 1918.

More historically significant than the pastor, during O'Riordan's years in Berkeley, was his assistant, a fellow Limerick man, but a graduate of St. Patrick's, Thurles, rather than All Hallows, Rev. John J. Cantwell. Cantwell had committed himself to the Archdiocese of San Francisco before his ordination in 1899. Arriving in California, he was sent to Berkeley to assist Father O'Riordan. Although his parish visitation on horseback and his occasional afternoons drinking beer with Louis Raspiller, owner of the American Brewery on San Pablo Avenue, are still remembered by old-time parishioners, his years as assistant in Berkeley would not merit comment were it not for two important facts: firstly, that John J. Cantwell was instrumental in the founding of the Newman Club for the Catholics of the University of California in Berkeley, and secondly, that John J. Cantwell went on to become Secretary to Archbishop Riordan and, in time, Archbishop of Los Angeles.

From its beginnings, St. Joseph's parish included within its boundaries the University of California. One of the prominent early professors, Eugene Hilgard, Dean of the School of Agriculture from 1875 to 1904, was a devout Catholic who was not only a faithful parishioner of St. Joseph's, but also very concerned for the welfare of the growing number of Catholic students at Berkeley. In the late 1890's, Catholics at several colleges in the United States had formed clubs named in honor of the recently deceased English cardinal, John Henry Newman. Berkeley was one of them. In 1899, Professor Hilgard and six students discussed the idea of forming a club for Catholics at the University. On December 8, 1899, a formal organization was established, assuming the name The Newman Club. The ready services of the young assistant at the local parish were received. Thus began John Cantwell's involvement in the Newman Club Movement. In 1902, the Club received the approval of Archbishop Riordan, who was very pleased not only with the work of the Newman Club, but also with the work of Father Cantwell. In these early years, the Club, with Cantwell's support and encouragement, met in the Golden Sheaf Bakery building on Shattuck Avenue. The growth of the Club and the removal of Father Cantwell from Berkeley in 1904 induced the Archbishop to establish the ministry to the Catholic students of Berkeley on a more permanent and solid basis. In 1907, the Paulist Fathers agreed to staff a permanent campus ministry in Berkeley. Archbishop Riordan made the construction and endowment of Newman Hall in Berkeley one of his most important projects. In March 1910, the Newman Hall was dedicated by the happy Archbishop.

Meanwhile, John Cantwell had been transferred from St. Joseph's and named Secretary to Archbishop Riordan. Berkeley was to be his one and only parish assignment. In 1914, he was made Vicar General of the Archdiocese of San Francisco and on December 5, 1917 was consecrated Bishop of Monterey-Los Angeles. In 1936, he became Archbishop of Los Angeles. He died on October 30, 1947.

The Irish priests, Thomas Phillips, Michael O'Riordan, and John J. Cantwell, served well the growing Catholic community of the University town. The assistant Cantwell went on to prominence in the Church. The pastors Phillips and O'Riordan passed into near oblivion, leaving Berkeley, in the opening years of the twentieth century, upon the threshold of its greatest growth, and leaving Saint Joseph's Parish prepared for its greatest development under Dr. Francis Xavier Morrison, the fourth pastor of Saint Joseph's.

... to be continued

THE HISTORY OF SAINT JOSEPH'S ... a continuing series of articles on various facets of parish history, by Fr. Harry Morrison.
PART VI - The Pastorate of Rev. Francis Xavier Morrison, Fourth Pastor, 1905-1920. (Part One of two parts; to be continued in the October Newsletter.)

Late Saturday evening, September 10, 1905, a young priest of thirty-six stepped off the Grove Street car at Addison Street and walked down the street to begin fifteen years as pastor of St. Joseph's Church in Berkeley. Ten years later, in his typically formal style, Dr. Morrison recalled the experience:

"It was past nine o'clock, for we had been detained in Oakland to perform a marriage at which we had promised to assist. There were no lights on Addison Street then, and few of the homes between Grove and McGee Streets were built at that time. We walked three blocks and thought we had mistaken the way. We continued on, however, and came upon the house and church but the night was so dark that one could see only a few feet in advance. We were received and made welcome by Rev. Father Brennan, the acting rector, and on Sunday morning we commenced our pastorate in the church." (From St. Joseph's Monthly Record, September, 1915, page 9.)

For fifteen years, Dr. Morrison served as pastor, erecting buildings, becoming involved in the public life of the growing city, deepening the Catholic spirit of his parishioners and, in all things, caring for the needs of his people. His foresight, spirituality, business acumen, breadth of vision, kindness, common sense and practical judgment were providential gifts to the Catholic community of Berkeley at one of the most critical junctures of its history. For Berkeley was beginning to grow.

Oakland had crowded in on the south, the broad central area of the city was beginning to fill in as suburbanites and commuters moved to this side of the bay. Local businessmen, led by F. K. Shattuck, began to develop a downtown along Shattuck Avenue, encouraging municipal improvements and urban transportation. At the same time, Benjamin Ide Wheeler, as President of the University of California, was developing the University into a front rank center of learning and one of the largest colleges in America. The striking similarities between Dr. Morrison and President Wheeler are not entirely accidental. They both responded in an enlightened, enthusiastic manner to the new demands of the twentieth century and to the emergence of the State of California and the city of Berkeley in the mainstream of American life.

Francis Xavier Morrison was born in 1869 in Charlottetown, Prince Edward Island, in English-speaking Canada. After attending the seminary in Canada and St. John's Seminary near Boston, Massachusetts, Francis Morrison earned a Doctorate of Divinity at Laval University and was thereafter always referred to as "Doctor" Morrison. Ordained March 13, 1897, Dr. Morrison came to California to serve as assistant pastor at St. Peter's Church in San Francisco and St. Mary's Church in Oakland.

A number of young priests and laity in the Bay Area at this time, and all over the country for that matter, were intent on making Catholicism more real in the lives of people and society. They spoke out in defense of the Catholic Church and Catholic principles. The most conspicuous of these priests was a young Irishman, Peter Yorke, who, as editor of the San Francisco Monitor and later the Leader,

spoke out forcefully against anti-Catholic bigotry and the oppression of the working class. Francis Morrison was a member of this circle of priests attempting to defend the Church in the public forum, to develop for Catholicism a respected place in society, and to nurture in the Catholic people an active, intelligent appreciation of their faith.

After serving for six years as assistant pastor of St. Mary's Church, the mother church of Oakland, Francis X. Morrison was named fourth pastor of St. Joseph's Church in Berkeley. The Catholic community of Berkeley was growing rapidly. The rural character of the town had given way to a definitely urban environment. Vacant areas were filling in, houses were being built all over the city. New neighborhoods were being developed in the Claremont district to the southeast and also in North Berkeley. The broad central plains of Berkeley—once large farms—were beginning to sprout large frame houses as the old farms became subdivided. To the center of Berkeley came many Catholics, commuters from San Francisco and Oakland. As interurban transportation improved, many people chose Berkeley, with its beautiful views, mild climate and stately homes, as an ideal place of residence. Between 1900 and 1910, the population of Berkeley jumped from 13,214 to 40,434 to become the fourth largest city in California.

The Catholics of Berkeley had outgrown the pioneer church and schools of Saint Joseph's. Morrison felt the parish community was ready for reorganization and active lay involvement. Most significantly, he felt that it was time for the Catholics of Berkeley to assume their rightful place in the political, economic, social, and educational life of the city.

Seven months after Dr. Morrison became pastor, and before he was able to begin any new programs in the parish, earthquake and fire destroyed most of the city of San Francisco, sending thousands of refugees—many of them Catholics—streaming across the bay. Many of these eventually returned to the City, but a large number remained in Berkeley to make their new homes, swelling the schools and the already overburdened church. To add to the congestion, the two oldest and largest Presentation Convents, including the Motherhouse and Novitiate, were burned to the ground in the fire April 18-19, 1906. For several weeks, the homeless sisters from the two convents lived in extremely cramped quarters in the Berkeley convent. Recognizing the plight of the Presentation Community who had done so much for Catholic education in San Francisco, Archbishop Riordan loaned them his own large house on Fulton Street in San Francisco while he moved temporarily to the home of friends in San Mateo County.

Dr. Morrison was aware of the momentous change occurring in Berkeley and planned accordingly. Prior to his coming, plans had been made to construct a larger church at St. Joseph's. Dr. Morrison had, at one point, suggested that the site of the church be relocated to another spot in Berkeley. There had been talk of simply enlarging the old wooden church. Also, lots had been bought on University Avenue for a new church. With the rapid growth of Berkeley and the increase in the value of land, Dr. Morrison felt that the University Avenue lots should be sold and that more, and cheaper, land be bought on Addison Street adjacent to the original church site.

Dr. Morrison planned the new church on a grand scale, stating that "Berkeley should boast of Catholic Church buildings better than the best. Noble and dignified buildings are a sign of noble and dignified people." Frank T. Shea and John O. Lofquist of San Francisco were the architects, while the Berkeley firm of Kidder and McCullough were the construction contractors. The cornerstone was laid on June 17, 1907 by Archbishop Riordan. The sermon on this occasion was preached by Charles Ramm, who, prior to his conversion and ordination to the priesthood, had been an engineering graduate of the University of California in 1884.

The design of the church was "of the modern Roman period." At the time of its construction, it was referred to as the largest church building in Alameda County. The distinguishing feature of the building, apart from its massive size, is the pair of towers gracing the face of the building. Rising high above the trees of Berkeley, they can be seen from many points in the immediate Bay Area. In 1911, they were referred to as the highest church spires in Berkeley. The building was completed in time for the first Mass in the church Christmas morning 1907. Not until April 26, 1908 was the church dedicated. Father Thomas Phillips, former pastor, was the celebrant of the Mass. Another former priest of the parish was also in attendance, John J. Cantwell, at this time Secretary to Archbishop Riordan who presided at the dedication. The cost of the construction was \$47,000. Within the next several years, the furnishing of the interior of the church would cost another \$18,000. The most striking feature of the church interior is the set of lower windows specially made for St. Joseph's by the Mayer Company of Munich, Germany. The rich artistry, color and texture of these windows has continued to inspire the Catholics of Berkeley. Soon after the dedication, Dr. Morrison told his people, "The dedication of our new church does not mean that we have now nothing more to do. It means that we have finished just so much.... As the Church is a living institution, it must be ever active, ever at work. The surest sign of a decaying institution is to see it cease to be active, or ceasing to make progress." As Dr. Morrison never tired of saying, "Saint Joseph's Church is a reflection of the spirit and position of the Catholics of Berkeley and is what it is due to their vision and their generosity."

The new church was built on the site of the original rectory built by Father Pierce Comerford. Several months before the laying of the cornerstone, the rectory was moved east on Addison Street and enlarged to make room for the larger staff of priests which the expanding parish would need. Again, in 1912, Dr. Morrison expanded the rectory by adding on to the rear of the building. The growing parish also demanded new school facilities. The parish had no social or activities hall or meeting rooms. The old boys' school built by Father Comerford was inadequate.

As early as January 1909, Morrison began speaking publicly of the need for a parish hall. By January 1912 he was ready to begin work on the building to be erected directly behind the new church. The old boys' school building was moved across St. Joseph's Street (now Jefferson) in the middle of the lot. A second story was built as a meeting room known for years as The Blue Room. Between this building and St. Joseph's Street, the new school and hall were built. The year following the erection of the new St. Joseph's Boys' School, the Sisters of the Presentation who had been using the original church as their convent chapel felt acutely the need to expand. The venerable old structure was torn down in 1913 to make room for a new wing built on to the original convent.

Soon after Morrison was appointed pastor, the first of several divisions were made in St. Joseph's Parish. In September 1907, Saint Augustine's Parish was formed out of the southeastern corner of St. Joseph's and part of Sacred Heart parishes. The new parish included the new Claremont district. Dr. Morrison had asked the Archbishop that he be named pastor of the new parish, but his request was not granted. The new parish included that portion of Berkeley east of Shattuck and south of Parker Street. At the same time, Archbishop Patrick Riordan was eager to make of the Newman Club of Berkeley a permanent ministry to the Catholic students of the University. He made this one of the chief projects of his administration as Archbishop of San Francisco. First, he called the

Paulist Fathers to take charge of the project. The Paulists had been in the West since 1894 when, at Riordan's request, they had assumed charge of Old St. Mary's Church (the former cathedral) in San Francisco. Once the Paulists accepted charge of the Berkeley foundation in the Summer of 1906, Riordan set out in earnest to solicit liberal endowment gifts from the wealthy Catholics of the Bay Area. Though the aging Archbishop struggled long and hard on this project, he was only partially successful. Though a large and imposing Newman Hall was erected and dedicated March 10, 1910, of English Gothic architecture, the Archbishop was unable to establish a sufficient endowment to support the ministry of Newman Hall. In later years, the financial problems of the University chaplaincy would contribute to a certain friction between later archbishops, the Paulists and the pastors of St. Joseph's Church. In the beginning, however, Dr. Morrison was an enthusiastic supporter of Newman Hall and a frequent guest lecturer and homilist. Though Newman Hall was not made a parish until 1967, it continued for sixty years as a "parish within a parish," ministering not only to the students of the University, but also to many alumni and parishioners of St. Joseph's.

Another division was made in the parish in December 1910 with the establishment of St. Ambrose Parish. West and North Berkeley were growing rapidly and were in need of a separate parish. A lot had been bought years before at Eighth and Addison in West Berkeley, but this location was considered too close to St. Joseph's and to St. Columba's. A location farther to the north, at Gilman and Stannage Streets, was chosen for the West Berkeley parish. That first Christmas, Mass was celebrated at Finnish Hall at Tenth and Bristol (now Hearst Street) in West Berkeley.

The Catholic Community had experienced profound material growth in the first five years of Dr. Morrison's pastorate. The influx of large numbers of new residents, many of whom were Catholics, necessitated the erection of two new parishes: St. Augustine's to the southeast and St. Ambrose to the northwest. In addition, the growth of the University and the new attention of church leaders to students outside Catholic schools brought about the establishment of the Paulist chaplaincy at Newman Hall. Through all this growth and division, St. Joseph's continued to grow and expand. A large and imposing church was erected. A new school for boys was built, and the rectory and, later, the convent, were expanded. These developments brought St. Joseph's and the Catholic community of Berkeley out of their rural pioneer beginnings into the twentieth century life of California's fourth largest city. Yet, the new parochial institutions and buildings themselves were only the outward signs of the real development of the educational, social and spiritual life of the Catholic community of Berkeley. That development will be the subject for the continuation of this series next month in the October Newsletter.

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THE HISTORY OF ST. JOSEPH'S ... a continuing series of articles on various facets of parish history, by Fr. Harry Morrison.
PART VII - The Pastorate of Rev. Francis X. Morrison, Fourth Pastor 1905-1920 (Part Two).

A year after becoming pastor of St. Joseph's in Berkeley, Dr. Francis X. Morrison began publication of the St. Joseph's Monthly Record. In the first issue, October 1906, Dr. Morrison explained his purposes in publishing the parish magazine. The chief reason was to inform the people of the parish of the various parish activities. As he said at the time, "Nothing is so important for the well-being of a parish as that the people should have definite knowledge of the work being done and to take a lively interest in the same." Although announcements of parish events were made each Sunday at Mass, information could be misunderstood or some could

fail to hear the message. Morrison also chose not to rely on announcements or the use of time set aside for the Sunday sermon. The monthly Record was free to the people of the parish, picked up in the church on the first Sunday of each month, paid for by the advertisements of local businesses, many of them owned by parishioners. Dr. Morrison continued to write and publish the Record throughout his pastorate after which it was continued by Father Brennan. It lasted in one form or another into the 1950's, when it finally evolved into the school newspaper of St. Joseph's Presentation High School, The Record. In the many years of its existence, the St. Joseph's Monthly Record, especially during the pastorate of Dr. Morrison, not only served to inform parishioners of parish activities and keep them involved in the life of the Church, but also, from our vantage point, continues to provide a rare and amazingly thorough documentation of the life of a highly active parish and the ministry of its dynamic pastor.

Through his years in Berkeley, Francis X. Morrison used the Record to stimulate parish life, to foster a committed and enlightened Catholic Spirit, to enhance a sense of community, to address the needs of the citizens and larger community of Berkeley and to draw the Catholics of Berkeley together as a cohesive spiritual and civic force. Dr. Morrison left behind an almost complete set of the Monthly Record published during his years, which allows us to see the fascinating inner life of a growing parish in the early years of the 20th century, the involvement of that parish community and its broad-minded pastor in the concerns of the City of Berkeley around it. Last, but far from least, the Record provides for us glimpses into the mind and soul, the wit and humor of a man whose spiritual vision and love of his people raised St. Joseph's Parish from being "the poorest in the Archdiocese" to the "ideal parish of the West." (Monitor, June 3, 1911.)

Francis X. Morrison struck an imposing presence. He is remembered today for his dignified and elegant bearing. When not in his cassock and clerical cope, he could be seen walking the streets of Berkeley in a black silk top hat, a perfectly cut black frock coat, a walking stick and black patent leather shoes. The top hat and shoes became his trademark. (A friend once told him to dispense with the silk hat in working class West Berkeley or it was likely to be knocked off his head.) In later years, in honor of his earned doctorate, "Dr." Morrison wore an academic mortarboard rather than the ecclesiastical biretta.

Dr. Morrison had the interests of his people at heart as he solicited advertisements for the Record. The Record was free to the people, yet it was the businessmen of Berkeley who paid for it. Morrison expected the people to repay this courtesy by patronizing the advertisers. The parishioners could be sure that only reputable businesses which shared their interests would be found in the pages of the Record. By the third issue, businessmen began commenting on the effectiveness of an ad in the Record. Through this means, Morrison encouraged Catholics to do business with fellow Catholics and with those friendly to the Catholic community. That this worked is shown in the comments of the business community and in the quality of the advertising over the years.

In the first pages of the Record, Morrison noted the attractive setting and climate of Berkeley "daily attracting many new residents to our city." The newcomers were welcome in the parish. Morrison especially encouraged the older residents to socialize with the newcomers and make them welcome. "Sociability is a good Christian virtue, and sometimes it is not honored as much in practice as it should be. There should be no place in a healthy, normal community for the social iceberg."

The first year or two of the Record were spent encouraging parishioners to participate in the work of building the new church (described in the September Newsletter) and in fostering membership in parish organizations. As Dr. Morrison envisioned it, the whole spiritual and social life of the parish should center around the parish sodalities. Each person in the parish—child or adult—was expected to belong to one sodality or another. Each sodality would meet on a particular Sunday of the month. In addition, the members would receive communion together once a month. Each sodality met under the direction of either the pastor or the assistant and the presidency of a lay member. The children's sodalities also had Presentation Sisters as moderators. Young boys were expected to join the Boys' Sodality of the Sacred Heart. Older boys belonged to the Young Men's Sodality of the Holy Name. Adult men were members of the St. Joseph's Gentlemen's Sodality. The Junior Children of Mary Sodality served young girls, while young ladies joined the Children of Mary Sodality and adult women the Ladies' Sodality of the Holy Family. In addition, the parish had a Sanctuary Society, an Altar Society and, most remarkably, an Advisory Parochial Committee. Very similar to the parish council of decades later, Morrison formed this committee of dedicated laymen to meet regularly to discuss parish business and policy. By his own account, Morrison consulted the Advisory Committee before every major decision of his pastorate. Two other organizations functioned in the parish, but were of regional or national origin. The Catholic Ladies' Aid Society had been founded at St. Mary's Church in Oakland in 1887 as an organization of Catholic Women dedicated to helping the poor. The Society grew rapidly. Within a year after the Oakland founding, a branch was established in Berkeley which dissolved by 1889. In 1902, the Berkeley Branch #9 was reestablished. Catholic Ladies' Aid Society Branch #9 remains today as the oldest lay organization in the parish.

The Knights of Columbus was the second group to be founded from outside the parish. Organized in 1882 in New Haven, Connecticut, this national organization of Catholic men grew rapidly. The East Bay Knights—like the Ladies' Aid—began at St. Mary's, the mother church of Oakland. Among the Charter members of Council #784 at its inception November 29, 1903, were Fr. John J. Cantwell, assistant in Berkeley at the time, and Fr. Francis Morrison, then assistant at St. Mary's, Oakland. During the convention, the delegates toured the University at Berkeley, attended Mass at the new St. Joseph's Church and were entertained at breakfast on the Presentation Convent grounds. Dr. Morrison was extremely eager that Berkeley should have its own council of the Knights. Numbers of Catholic laymen were entering the professions and starting businesses in Berkeley. The Masons controlled the economic and political life of the city. Dr. Morrison and others felt the Catholic businessmen of Berkeley should organize, assert themselves and take their place in the life of the city. In the Fall of 1910, Berkeley Council #1499 of the Knights of Columbus was organized. Dr. Morrison, a Charter member of both the Oakland and Berkeley Councils, considered the establishment of the Knights "an epoch in the life of the Church in this city." He went on to say, "The Knights of Columbus now constitute the strongest Catholic organization in this country. Hundreds of thousands of men representing the best that there is in Catholic life, are already enrolled in this mighty Society. Its ideals and aims are the noblest, and it appeals to the very best in our Catholic citizenry."

The various parish organizations were calculated to keep the Catholics of the parish active and involved in the life of the Church. Yet, organizations alone are not enough. In August 1911, Dr. Morrison stated, "Even in the best organized parish and among the most intelligent there may be here and there some parents who are not as attentive to their duty as they should be.... Many parents think that because these young people are confirmed they are through with instruction in Christian doctrine. This is a mistake. We need today, as seldom before, a well instructed Catholic laity." Dr. Morrison's dedication to quality Catholic education was shown in his constant exhortation of the people to have an intelligent and positive understanding of the Faith. He tried to provide the best facilities he could for the Catholic schools of the parish. He supported the Newman apostolate at the University. It was no accident that toward the end of his pastorate, in 1917, St. Joseph's Presentation High School joined a growing list of Catholic girls' academies accredited by the University of California. Dr. Morrison took great pride in this accomplishment. The year following the accreditation he wrote, "We are much pleased though not at all surprised to see that the graduates from our school here passed all their examinations at the University with credit to themselves and to the school. And we said we expected no less."

Dr. Morrison's expectations were not always met, however. For years, he used the pages of the Monthly Record to voice his opposition to the presence of dogs at Mass. An example: "Why should any sensible person bring his or her dog to Church? We give it up. Dogs are not obliged to come to church on Sundays, yet some people act as if this obligation was more binding on the dogs than on themselves. Please keep the dogs home. They are a general and particular nuisance. The boys throw rocks at them, every man tries to administer a kick and the priests—well, the less said the better." Then, to vary the monotony of the dog nuisance, occasionally there comes along a cat. "Great heavens, to think of anyone coming along to church with a cat bringing up the tail end of the procession. Let us leave all these good, dear pets at home, and we will give better evidence of good sense, good judgment and respect for religion."

Dogs and cats were not the only distraction during Mass, as the pastor went on to say: "There are few more annoying things at church during divine service than a crying baby. Crying babies are dear little things and perfectly cute—but not at church. One crying baby will beat to a standstill a full choir at its best, or the most silver-tongued orator that ever got into a pulpit." (November 1911.)

Morrison's care for liturgical solemnity extended beyond his annoyance with dogs and other distractions. The beauty of St. Joseph's Church was an example of his regard for the liturgy. He went to great pains to procure the most beautiful windows and altars he could for the church. Music has always been an important aspect of the religious life of St. Joseph's. With Dr. Morrison's encouragement, several choirs were developed at St. Joseph's, contributing to the various Sunday Masses. The liturgy and music at Christmas and Easter were especially grand during Morrison's pastorate, involving full orchestration of solemn Masses from the classical repertoire. Musical participation was not confined to the choir. Discussing the liturgy, Morrison said, "The congregation will sing the hymns and it is earnestly asked that each person take part in the singing. Did you ever stop to think how good it sounds to hear a vast congregation singing the hymns? It is inspiring. We like it. Everybody likes it. Why shouldn't they like it? It is the united voice of a people giving praise to God." (March 1914.)

The summit of the liturgy is the Mass and the culmination of the Mass is Holy Communion. At the turn of the century frequent communion was very rare, even for nuns. Pope Pius X, in his reforms of the liturgy, fostered frequent communion and the reception of First Communion at an early age. Dr. Morrison greeted these reforms with enthusiasm, and throughout his pastorate encouraged his people to frequent communion, especially at Easter. The result of his incitement was seen, when on Easter Sunday 1914, following Holy Week services that had been attended by "huge crowds," about nineteen hundred people received Holy Communion at St. Joseph's Church.

In addition to his care for the liturgical and spiritual life of his parishioners, Dr. Morrison also had an active interest in civic affairs in Berkeley. Of his own life in the political affairs of the city, Morrison said: "Beyond the common interest which every citizen should take in the well-being of his city, we give very little thought (to political matters). We have lived long enough to have learned that politics and the church have little in common and neither one nor the other gains much by bringing them too close together. The churchman who tries to combine church work with politics generally succeeds in becoming a poor politician and an indifferent churchman." Yet, such sentiments did not prevent him from expressing, sometimes rather forcefully, his opinions on the issues of the day. His basic political principle was that "the interests of the people should be the first concern." (May 1919.) For him the people were the citizens of Berkeley, and he viewed their needs from the perspective of Berkeley's Catholics and especially from that of the wage earner and the poor. One of Morrison's first ventures into the public forum was his October 1907 suggestion of a "Central Berkeley Improvement Club," to deal with the problems of lack of transportation and the effects of unscrupulous "real estate and building sharks." Dr. Morrison ventured his opinion: "Central Berkeley has a great era of development before it, but it should be developed along the best and most useful lines. In the first place, we need better street car service. University Avenue does not afford the service that the traffic on that thoroughfare demands. The connections made by that line with the other car lines in the city are simply ridiculous. The matter should be pressed upon the attention of the traction company and pressed so hard that the company can think of nothing else until it applies a remedy." Morrison played the role of advocate well, yet never used ecclesiastical authority to sway his people. His arguments were always well reasoned and he was at pains to have the final decision of the voter up to the conscience and good judgment of the individual citizen.

Two civic issues received Morrison's repeated attention during his pastorate: prohibition and bonding initiatives. The location of the University and its impressionable students within Berkeley, had from the beginning of its history, encouraged an element in Berkeley to oppose the manufacture, sale and use of liquor within the city limits. West Berkeley was a separate community, largely Catholic and not in sympathy with the tee-totalling sentiments of the citizenry to the east. Although the controversy between East and West Berkeley, known as the 'anti-saloon war' had raged on for decades before Dr. Morrison came to town, he joined the opposition to the prohibitionists. "Now we yield to no man or woman," he declared, "in the city of Berkeley or elsewhere in our love for temperance and decent living." (February 1915.) However: "We do hate hypocrisy. We do not see the consistency of all the would-be reformers in the town getting their names in the papers and otherwise seeking cheap advertisement by haling some poor widow of West Berkeley into court for having a half-empty beer bottle in her possession, while the streets around the homes of the reformers are worn by the delivery wagons from the liquor dealers of Oakland." (December 1907.) The controversy continued until the eighteenth amendment made prohibition the law of the land in 1919.

The levying of municipal bonds was another issue which received frequent comment from the pastor of St. Joseph's. He felt that politicians would rather float a bond for which the future citizens of Berkeley would be liable than raise taxation to pay for needed civic improvements. Such taxation, he felt, would offend the voters who would "turn out" the politicians who raised the taxes. Morrison was not opposed to needed civic improvements such as parks, roads and schools, but he was opposed to a fiscally irresponsible funding pattern which would saddle future generations of the young and growing city with a burdensome debt. On at least one occasion, Morrison felt the outcome of a municipal bond election had vindicated his public stand. In October 1914 he wrote: "Evidently a great majority of the people of Berkeley thought along the same lines as ourselves in the matter of the recent election for bonds. The Record was the only publication in Berkeley that advised against the adoption of the entire bond issue.... Most of the people of the city thought as we did, and so the matter has been settled for the time being to our satisfaction."

Dr. Morrison was a staunch promoter of Berkeley. He used the pages of the Record as an advertising medium for Berkeley businesses and encouraged support for sane improvement and legislation. His support of Berkeley business was especially noticeable. For a variety of reasons, many Berkeley consumers did their shopping in Oakland or San Francisco. Morrison encouraged the people of Berkeley to patronize Berkeley businesses. "It is always for the best interest of any community to keep all the money possible in the channels of trade in that community. We are not talking here of big financial interests and deals. We are talking of the everyday matters of buying and selling in the shops and stores of one's own city.... And so we do counsel people to trade at home ... we would like to see all the elements of our city work together. We would like to see the business people do all in their power to meet the very lowest prices in Oakland and San Francisco. And we would like to see the citizens of Berkeley stand loyally by the businessmen of the city. In that way, as we said, the best interests of all would be subserved and a staunch, healthy tone of cooperation would be noticed everywhere." (October 1915.)

Toward the end of his pastorate at St. Joseph's, Dr. Morrison's reflections turned to the "titanic struggle" of World War I. The "Guns of August" 1914 impelled the pastor to state: "The events now taking place in Europe are so astounding that they are simply beyond our grasp. In fact, we stand appalled at the spectacle." As the months of carnage, destruction and starvation in Europe wore on, Morrison became more somber and yet more hopeful for the future. It was his faith in God and in "the natural order of things" which allowed him to see beyond the horrible war. "If we acknowledge that providence of God and act with reverence toward it as nations and as individuals, we may hope to be happy. If we ignore it then we cannot expect to be more fortunate than those who have gone before us, and as the order that was built up without God is now being drowned out in blood, so will the one that comes after, if it be built on no better foundation." (August 1917.) For all his revulsion at the "terrible engines of death and ruin," Morrison was convinced that we, untouched by war, could not isolate ourselves from the sufferings of others; "We are part of the great family of the world. We share its fate and its fortunes whatever they may be." "From the comparative quiet and peace of our land we cannot help but turn with pity and honor to the war-scourged people in the old lands of Europe.... The dreadful war is a fact. The suffering of the people is a fact, and we owe it to ourselves as well as to society to keep these facts before our minds and do what we can to grapple with them."

When the draft came to Berkeley, Morrison felt bound by his principles to say to his people: "Among this vast army of young men are not a few from this city and this parish.... And so, while we do regret to part with so many of the young men whom we have known and loved so well, yet all these regrets are silenced in the presence of the more sacred call of patriotism and duty."

Peace eventually came, yet Dr. Morrison was not able to enjoy it for very long before he was suddenly, at Christmas 1920, transferred from St. Joseph's to become pastor of St. Francis de Sales Church in Oakland, the present Cathedral. Here he replaced Patrick J. Keane, who had just been consecrated fourth bishop of Sacramento. Although the change was considered a definite promotion for the Berkeley pastor, Dr. Morrison left with a heavy heart. In his last contribution to the Record, he declined to reveal his personal feelings: "What this change means to us personally can be known to ourselves alone." But he went on to speak of his "noble people": "What devotion on the part of this truly loyal and devoted people! We often ask ourselves if there were really any other people like them in the world. And there are, of course, good and devoted people everywhere, but because we were so close to those people and worked so intimately with them for so many years and received from them so much unmerited devotion ... we could not help believing that nowhere else could one find people like these.... In going away, therefore, from all whom we have known and appreciated here we are extremely lonesome and we beg the prayers of all on our future work as we shall not fail to pray for those whom we leave behind." (January 1921.)

Dr. Morrison's pastorate at St. Francis de Sales was productive but short. He threw himself into the work of his new parish with the same devotion he showed in Berkeley. His main accomplishment there was the erection of the modern brick school building which stood until 1976. Even before the erection of the school in 1923, Dr. Morrison had contracted cancer. As the illness worsened, he directed the affairs of his parish from his sickbed.

At his death, Monsignor Edward Dempsey, his successor as pastor of St. Francis de Sales, said, "Even yesterday, in his broken condition, he insisted on tending to some parish affairs. Over-exertion, I believe, was one of the causes of his death." He died Thursday, September 18, 1924. He was buried the following Monday at St. Mary's Cemetery, Oakland. According to the San Francisco Monitor, "Dr. Morrison's funeral was one of the most impressive services ever witnessed in the city with which he had been so closely identified during many years of his life as a priest."

Two hundred priests and thousands of laity attended the funeral, a quite remarkable gesture of respect for this priest, and "a real testimonial to their appreciation of the worth of the man, his gentility, unflinching courtesy, and kindly sympathy in all his relations with priests and people." (Archives of the Diocese of Oakland.) The Berkeley Knights of Columbus wrote, "His death is a distinct loss to the city in which he lived and worked, and is keenly felt by all, irrespective of their creed or persuasion.... Who can estimate the amount of good done by him as a priest of God? Nothing was too hard for him when the honor and glory of God was the means to attain. Those of us who knelt at his feet in the tribunal of penance will never forget his kindly and Christlike consideration, and from the innermost recesses of our hearts will consider it an honor, yes, even a privilege to say 'Requiem Aeternam Dona eis Requiem.'" (Berkeley Council 1499, Knights of Columbus, Bulletin, XXI, October 1924, 2-3.)

THE HISTORY OF SAINT JOSEPH'S ...

PART VIII - The Pastorate of Rev. Thomas J. Brennan, Fifth Pastor, 1921-1951 (Part One), by Fr. Harry Morrison.

When Father Thomas Joseph Brennan arrived in Berkeley in January 1921 to succeed Dr. Francis X. Morrison as pastor of St. Joseph's, he was not a newcomer to the parish. From 1904 to 1911 he had been assistant pastor in Berkeley under Father Michael O'Riordan and Dr. Morrison.

Thomas Brennan was born December 29, 1873 in County Tipperary, Ireland, and was ordained June 14, 1900 from St. Patrick's College, Thurles. In the fifty years before World War II, this seminary ordained over fifty-seven priests for the Archdiocese of San Francisco, among them William J. Cantwell of the class of 1901 and John J. Cantwell of the class of 1899, whom Thomas Brennan succeeded as assistant in Berkeley when Cantwell was named Secretary to the Archbishop of San Francisco in 1904.

Arriving in the United States, young Father Brennan was sent to the Catholic University of America in Washington, D.C. to obtain a postgraduate degree, the Licentiate in Sacred Theology. Coming to California in 1902 with his "S.T.L.," he was appointed to St. Mary's Church in Stockton, then one of the most important parishes of the Archdiocese, before being sent in 1904 to Berkeley as assistant to Fr. O'Riordan at St. Joseph's. Parishioners still remember young Fr. Brennan from those early years, especially his custom of walking from home to home within the parish visiting the parishioners. "He never stayed more than a few minutes," but those visits have been treasured down through the decades by grateful Berkeleyans. Father Brennan's tenure in Berkeley coincided with the greatest growth of the city and the parish. He witnessed the rapid development of Shattuck Avenue as the main business district of the city, the San Francisco earthquake and fire of 1906, the building of the present church of St. Joseph, and the formation of two new parishes—St. Augustine's and St. Ambrose—from St. Joseph's.

After seven years in Berkeley, it was time for a change. Dr. Morrison regretted Brennan's leaving and wrote the Archbishop requesting that he be cognizant of "the peculiar needs of Berkeley," thus taking special care in Brennan's replacement. Thomas Brennan was sent to assist at Star of the Sea Church and St. Mary's Cathedral in San Francisco before being named pastor of Our Lady of Mercy Church in Merced. After building a new church there, he was named head of St. Raphael's Parish in San Rafael in 1918. After a disastrous fire, he was again called upon to build a new church, erecting the present church of St. Raphael which dominates the skyline of the Marin County Seat.

When Archbishop Edward Hanna looked about at the end of 1920 for a suitable replacement for Dr. Morrison in Berkeley, his attention fell upon Thomas Brennan, a third of whose priestly ministry had already been spent at St. Joseph's. With his appointment January 1, 1921, as fifth pastor of St. Joseph's, Brennan was to minister in Berkeley the remaining thirty-five years of his life. Altogether, over half of this venerable priest's life was spent serving the people of St. Joseph's Church.

The growth of the city of Berkeley and the parish of Saint Joseph's had hardly abated in the ten years of Father Brennan's absence. The population of the city and parish was growing and changing. The farmlands of central Berkeley upon which the convent, church, and schools of St. Joseph's had been built were rapidly giving way to the encroaching city. The original McGee family gift of land had extended from Addison Street to Strawberry Creek. Once Allston Way was cut through and Strawberry Creek was culverted, the parish saw the desirability of acquiring the plot of land between Strawberry Creek and Allston Way, Jefferson and California Streets (the site of the present convent). The land was one of a number of vegetable farms in Central Berkeley owned by Chinese. In August 1922, Father Brennan bought the small farm from Alice Tem Hay and Charles S. Wong. Three years later, Father Brennan bought a large lot on the northeast corner of Jefferson Street and Allston Way, which has ever since served as a playground for St. Joseph's School.

Property was to remain a concern of Father Brennan's pastorate and the pastorate of his successor. The roots of the complicated issue extend back to the summer of 1877 when the Sisters of the Presentation first looked to Berkeley. James McGee's gift of 2.7 acres of land was given to Mother Mary Teresa Comerford with title held in her name. Immediately Archbishop Alemany wrote to Mother Comerford to hand over the deed to him. The Archbishop's action was based upon the decision of the bishops of the Second Plenary Council of Baltimore: "No church shall be dedicated until the deed has been given to the bishop" and "bishops . . . are obliged to assume the fullest administration of ecclesiastical property." Alemany interpreted this decree to mean that all deeds to church related property were to be signed over to the bishop—even property given specifically to religious orders. Mother Teresa resisted the Archbishop's argument on grounds that religious orders had a right to own property and, more pointedly, that Mr. McGee had no intention of giving the land to the Archbishop and would be very annoyed should the deed wind up in the hands of anyone save Mother Teresa herself. Alemany was insistent and eventually Mother Teresa gave in and agreed to transfer privately, accepting in return an affidavit stating that the land "is intended for the Sisters of the Presentation Order . . . and that it shall be ever used by said community of Sisters, and by no other, for the education of young girls according to their Rule." The McGees, the sisters, and the people of Berkeley continued to live as though the land belonged to the Presentation community even though the transfer of the deed had been made public following Mother Teresa's death in 1881.

As the years passed, more additions were made to the original property, taxes were paid, buildings were erected, as the "complexity" of the land ownership became less understood by those outside the Presentation Order. Later priests assumed that the Berkeley property, of which the Archbishop held the deed, belonged to "the Church" to be administered according to the needs of the parish and the Catholic community of Berkeley. This ambiguity of property ownership posed a problem for Father Brennan.

By the end of Dr. Morrison's pastorate it was becoming increasingly clear that larger and more modern school facilities were needed. At the time of Father Brennan's arrival in 1921, efforts of the Presentation community and the staff of the parish were so intermingled that most people failed to see them as two separate units. St. Joseph's parish and the Presentation Sisters were "the Church" in central Berkeley. The schools, founded and staffed by the Sisters, somewhere along the line ceased to be thought of as "the Sisters' schools" and came to be "parish schools." In most minds, this shift never involved change of ownership. In 1922 Father Brennan, as pastor of the parish, made plans to modernize and substantially enlarge the girls' school next to the convent. He made plans to use the land on the west side of Jefferson Street for the new building. The Sisters felt that Presentation community land was being lost in the erection of the "parish" school building. For the first time in the history

of St. Joseph's parish the question of land ownership and use had arisen as a serious problem. After some negotiations, it was decided that a section of the land south of Strawberry Creek, bought by the parish, should become the property of the Sisters. In exchange, all of the land upon which Presentation High School and most of St. Joseph's Presentation Convent now stand would be considered the property of the parish. Seven years later this arrangement was made official when Archbishop Hanna—after fifty-two years—returned the deed of the Berkeley property to the Sisters. The high school building and land extending to Allston Way remained the property of the archdiocese-parish. The "question of property" was finally settled in the 1960's when Bishop Floyd Begin gave all diocesan-parish land—and the high school—to the Presentation Sisters.

With the property question out of the way, Father Brennan proceeded to erect the new school building in 1923. The school built by Father Phillips in 1892, still structurally sound, was incorporated into the new building as the north wing. The large modern building housed the elementary grades of the girls' school on the first floor and the high school grades on the second floor. The completed building was dedicated by Archbishop Hanna February 24, 1924 and continues today to serve the education of young women as Presentation High School.

The continued growth of the Catholic population of Berkeley in the first years of Father Brennan's pastorate also brought about the formation of a new parish to meet the needs of the new residential neighborhoods of North Berkeley. The innovative development of land and the construction of beautiful, yet functional, houses by the Mason-McDuffie Company and others helped maintain Berkeley's reputation as a desirable suburban residential area and attracted many new homeowners to the city—many of whom were increasingly affluent Catholics.

North Berkeley had long been the home of such Berkeley pioneers as the O'Tooles, Sullivans, Currans, and Leschinskys. Two of these families were especially significant, the Byrnes and the Murphys. Napoleon Bonaparte Byrne had settled in North Berkeley in 1858, acquiring 827 acres of land from near Grove Street east over the hills into Wild Cat Canyon and beyond. Much of what is now Tilden Park he sold to the Currans and the Sullivans. Byrne lost his Berkeley property through the failure of his farming investment in the Sacramento delta but he returned to Berkeley to serve for a time as city postmaster. Of his children we should mention Maude Byrne, who was prominent for years in the Catholic Ladies Aid Society and other organizations of St. Joseph's parish and remained a pillar of the church throughout Father Brennan's pastorate. She served as a living link with the earliest days of St. Joseph's parish and Berkeley.

Another North Berkeley Catholic family was the Murphy family. Michael and Delia Murphy farmed a large portion of the area and raised a large family—at least nine of their children were baptized at St. Joseph's. The story is told that someone once asked the very political and very prolific Michael Murphy why he continued to produce so many sons. He is said to have replied that he was determined to guarantee the future of the Democratic Party in very Republican Berkeley. Murphy's son Timothy and his grandson of the same name ran the well-known Capitol Market—known as "Mr. Murphy's Market"—at Shattuck and Vine. The Murphys and a number of other North Berkeley parishioners of St. Joseph's were influential in the founding of the new parish.

As North Berkeley grew, Archbishop Hanna established the parish of St. Mary Magdalen in 1923. The new parish was placed under the care of the Dominican Order. The original parish included all of Berkeley east of Peralta, Tulare, and Monterey, north of Rose and Bayview. St. Joseph's retained the whole central section of the city from the bay to the hills, including the University of California and the Newman Chapel. Unfortunately, much of what remained to St. Joseph's north of the campus burned in the disastrous Berkeley fire of September 18, 1923, the year the Dominican parish was formed. At first, the Catholics of North Berkeley met for Mass in the homes of such former St. Joseph's parishioners as Walter Martinez. Later, Mass was said in the auditorium of the Thousand Oaks School until the church was built at Milvia and Berryman. The old home of Michael and Delia Murphy became the first convent of the Dominican Sisters at St. Mary Magdalen's.

Though reduced in area by the formation of the new parish, St. Joseph's continued to grow and develop. In the last twenty years of Father Brennan's pastorate—years which included World War II with its dramatic alteration of Berkeley's life—St. Joseph's would reach its peak as the finest parish of the East Bay.

... CONTINUED NEXT MONTH

THE HISTORY OF SAINT JOSEPH'S ...

PART IX - The Pastorate of Rev. Thomas J. Brennan, Fifth Pastor, 1921-1951 (Part Two), by Fr. Harry Morrison.

The long pastorate of Thomas Brennan could be considered the Golden Age of St. Joseph's Parish on account of the vitality of the parish and its organizations and the strength of its schools. Father Brennan oversaw the continually expanding community and endeared himself to generations of Berkeleyans and Catholics.

By the time of the celebration of the Golden Jubilee of St. Joseph's Parish in 1929, Father Brennan had developed a highly organized community capable of integrating the diverse Catholic peoples of Berkeley into active Catholic life and into the civic life of Berkeley. Many organizations such as the Knights of Columbus, the Catholic Ladies Aid Society and the Holy Family Sodality carried over from the pastorate of Dr. Morrison and remained strong. In addition, other Catholic organizations had been formed—chapters of the Young Ladies Institute, the Young Men's Institute, the Catholic Daughters of America, Women's Catholic Order of Foresters, and the St. Joseph's Altar Society. Serving various purposes, spiritual and temporal, these thriving organizations developed a community spirit and sense of mission of large numbers of Berkeley Catholics. Two other organizations held a unique role in the history of St. Joseph's: The Mother's Club and the Xaverian Club. The Mother's Club, founded by the mothers of St. Joseph's School children was quite likely the first Catholic School parent group in the country. This vibrant and hard-working organization, which equipped the cafeteria, maintained a lunch program for the schools, and "manned" innumerable parish culinary successes, was featured in the September Newsletter. The Mother's Club evolved into today's St. Joseph's Parent-Teacher Group, which continues to make Catholic education a viable option in Berkeley.

The Xaverian Club began early in Fr. Brennan's pastorate as a social club for young men and women aged 17 years and over, which sponsored outings, dances, dinners and other forms of entertainment, among which were the stage productions of the Presentation Players made up largely of Xaverian Club members. Although the club was named for Dr. Francis Xavier Morrison, the former pastor, it came to be nicknamed the "Father Brennan Matrimonial Society" because of the permanent relationships it facilitated. The club made a real effort to integrate not only graduates of the parish schools, but also other young people and newcomers into the social and religious life of the parish community.

Perhaps the most active organization in the parish during the administration of Fr. Brennan was the Holy Name Society. Formed as a men's organization to foster respect for the name of Our Lord, to encourage the regular practice of faith and reception of communion and "to unite the members of the congregation in close harmony in order that we might work together in upholding the dignity of our church and its branches including the parochial schools," the Holy Name Society has left us, fortunately, a scrapbook highlighting its activities during the years 1940 to 1944. By 1944, the following men remained of the founders of the Society in 1924: L. B. Allen, Herbert Brennan, W. W. Brown, E. J. Curran, J. E. Curran, Joe Dougherty, Frank Duffy, John Frick, W. P. Grant, Edward L. Heafey, Frank Javete, Nestor Kenney, Guy Lilly, Michael S. McKenna, William Meinheit, Frank Morris, L. J. Mullen, M. Prendeville, Frank Pult and Louis Rapp.

Through the years of the presidencies of Ed Heafey, Barney Donohue, George Warren, Lee Hearney, and Ralph Dolin, the Society held an active membership of 288, of whom 63 were in military service. In addition to monthly Mass, at which members were encouraged to receive Holy Communion in a body, followed by breakfast, the Society sponsored two Boy Scout troops, monthly parish dances, dinners, men's retreats, annual Father's and Son's Day—highlighted by Mass, Communion and breakfast—and the annual parish picnic which served as the main source of income for the Society.

In the fall of 1940, the Holy Name Society formed the St. Joseph's Athletic Club and began sponsoring a series of boxing matches. Paul DeSchmidt, Barney Donohue, Larry Olson, Frank Javete, William Lindblad and others built a boxing ring and gymnasium in the basement of St. Joseph's School. Here the Athletic Club held the first boxing bouts Friday night, October 18, 1940, with contestants brought from parishes on both sides of the bay. That night, nine bouts were followed by the main event: Johnnie Jurs vs. Bobby Gutsch, both at 135 lbs. The successful event was repeated in February and October of the following year. The proceeds of \$497.25 from the bout of February 20, 1942, was rounded off to \$500.00 by the Holy Name Society, and sent to the 217th Coast Artillery A.A. Regiment for their Mess and Welfare Fund. The Holy Name Society of St. Joseph's Parish contributed more than money to the war effort during the years of World War II. Sixty-three members of the Society were serving in the military by 1944. The experience profoundly touched the lives of those in the front line. On August 5, 1944, Larry Olson wrote to fellow Holy Namer Barney Donohue from France expressing his enthusiasm for the Sea Scout movement sponsored by the Holy Name Society, adding, "Let's hope, of course, they don't have to use their experiences to fight another war." Of his own experience in France, he wrote: "It took a little time to widen the beachhead, but the results are beginning to show now.... The rows on rows of crosses are evidence of what price was paid, however."

The ultimate cost of the war to the Holy Name Society and to St. Joseph's Parish—not to mention to his family—is represented in the story of Lt. Norbert S. McKenna. Son of Mr. and Mrs. Michael McKenna, brother of Angela, Mary, James, Adrian and Clement McKenna—the last two were priests—Norbert went from St. Joseph's School and St. Ignatius High School to the University of California to obtain a degree in mining engineering. Having begun work on his doctorate in the field, he went to the Philippines in 1940. Commissioned in the Army Engineers, he was involved in the unsuccessful defense of Manila against Japanese invasion in 1942. On March 6, 1942, Lt. McKenna wrote his last letter to his family—a letter they did not receive for over five months. A month and a day after the letter was written, April 7, 1942, Norbert McKenna was killed by an enemy bullet while attempting to destroy the bridges out of Manila and other military installations. Two days later the American forces in the Philippines surrendered to the Japanese. The McKennas lived on with the hope that Norbert was alive. Three years after Lt. McKenna wrote his last letter, the truth came out. A solemn High Mass of Requiem was celebrated in a filled St. Joseph's Church March 12, 1945, by his brother Father Adrian McKenna. Norb's other priest brother, Captain Clement McKenna, was serving in India at the time. The McKennas were not alone; other Berkeley families had other stories to tell.

Through the early 40's, St. Joseph's parishioners worked in various ways to meet the new demands made by the war. Victoria Castro Brennan was in the forefront. Her long involvement in community work and the Red Cross served her in good stead. With the help and support of the various organizations of the parish, Mrs. Brennan staffed the Catholic Service Men's Center on Grove Street, which served over one hundred local military personnel a day. In addition, she organized a small but highly productive St. Joseph's Red Cross unit, which met several days a week throughout the war to make by hand objects needed to aid those affected by the war. In addition to Mrs. Brennan, there were Mary Anderson, Mrs. Strelicki, Isabelle Christophe, Georgia Dougherty, Agnes Andereggen, Sarah Jensen, and Louise Hurlimann—the only living member of the St. Joseph's Red Cross "Grandmother's Club."

The disruption of the war years highlighted the profound change occurring in Berkeley during the 1940's, a period of growth and development which paralleled the opening decade of the century. The expansion of defense-related and other industries all around the bay brought many new residents to Berkeley. What few open spaces there were in the parish were filled in with apartments and rapidly built housing units to meet the increased housing demands. The evolution of the community, which had always been a reality, was now evident to everyone. Although Italians had been present in Berkeley from the earliest days, they had become by the 1930's the largest ethnic group in St. Joseph's Parish. West Berkeley, north of University Avenue, came to be known as "Little Italy." Though Blacks, Spanish-speaking, and Filipinos had been present in Berkeley and St. Joseph's before the war, they became an increasingly large part of the population. Many of Berkeley's Blacks, such as the Broussards, the Arceneauxs, and the Stevenses, were devout Catholics from Louisiana. Not all Black Catholics felt warmly welcomed in St. Joseph's parish organizations and schools during these early years.

The evolution of St. Joseph's was evident as much in the deaths of longstanding members as in the arrival of new parishioners. In November 1935, Johanna Mealley, who had served as housekeeper for thirty years, was buried from St. Joseph's. In the following few years Tilly Curtis Levy, James Curtis Jr., Catherine and Mary Ann McGee and Edward Heafey—all members of pioneer families—died and were buried from St. Joseph's. Another significant funeral was that of Mary McDonald McDonald, whose hundredth and hundred and first birthdays were parish events. Among her grandsons were Berkeley Fire Chief George Sydney Rose, Father Andrew Abrott, and Father Francis Scanlon. Her more than three hundred descendants include families whose names are well known to generations of Berkeleyans: Rose, Szopieray, Mahoney, Carney, Dieden, Moore, Lindblad, Prendeville, Folliard, Countryman, Johnson, McKinnon, Abrott, Scanlon, and Brady—all McDonalds.

Perhaps no liturgical event so symbolized the passage of time in the life of St. Joseph's as the celebration of Father Brennan's twenty-fifth anniversary as pastor, January 15, 1946. At the parish reception organized by George Warren and MC-ed by Frank Cornish, Father Brennan was given a new car. As author of pamphlets, articles and books, active force in the Berkeley Red Cross, and member of the Mayor's Charity Commission, Brennan had an influence far beyond St. Joseph's Church. Yet it was his devotion to the people of the parish which was celebrated that day. Five years later, Father Brennan reluctantly resigned his pastorate of the parish so much of whose strength and greatness was owed to this man. He continued to live at St. Joseph's until his death July 24, 1956. Thomas Brennan had given over half of his 83 years to St. Joseph's. Almost half of this parish's one hundred years were graced by his presence, his humor, his forgetfulness, his ministry, his prayers, his benediction.

AN APOLOGY — RETRACTION ... In the second part of Father Morrison's historical account of Father Brennan's pastorate published in the January Newsletter, he referred to Mary McDonald McDonald as the venerable parishioner whose one hundred first birthday was a grand event in St. Joseph's parish and in Berkeley. Although Mary McDonald McDonald, her husband Donald McDonald, her nine daughters, and her innumerable descendants are deserving of all the "coverage" we gave them and more, we, alas, wrote about the wrong Mrs. McDonald. The mistake was an easy one, of course, since St. Joseph's was blessed with a number of "Mrs. McDonalds"—Mrs. Donald McDonald, Mrs. Hugh McDonald, and Mrs. Michael McDonald, among others. It is this last, Mrs. Michael McDonald, who is the lady in question, not Mrs. Donald McDonald. It was Mary Agnes McNeil McDonald, born in 1849, wife of Michael McDonald, and mother of Marguerite McDonald Piercy, still living in the parish, who became Berkeley's famous centenarian. Father Morrison regrets the error, but takes some satisfaction in sharing with our readership the stories of both Mrs. McDonalds.

THE HISTORY OF ST. JOSEPH'S ...

PART X - The Pastorate of Patrick J. Galvan, Sixth Pastor, 1951-1967 (Part One), by Fr. Harry Morrison.

The years following World War II were years of momentous change in Berkeley and within the Catholic Church. The brunt of this change occurred during the pastorate of Monsignor Patrick J. Galvan when both the City of Berkeley and the Parish of St. Joseph reached their maximum expansion. The years of World War II had brought many thousands of new residents to the Berkeley area. Cities to the north such as El Cerrito and Richmond began to boom. Only a slight drop in population occurred after the war boom, as many war-related industries converted to peacetime production. Hence, many of Berkeley's new residents chose to stay and make their homes here.

The parish community of St. Joseph's had little trouble absorbing the many new parishioners during these years. If any difficulty existed, no record has come down to us. It was apparent, however, that the Church and schools were in need of major renovation to cope with the needs of the future. Over the years, Father Thomas Brennan had avoided any major overhaul of existing buildings. Instead, Father Brennan had accumulated a very healthy reserve on deposit in the Archdiocesan Chancery Office. As of December 1, 1947, this account totaled \$90,500.00. The following Spring, the Archbishop responded to complaints that the church and schools were badly in need of repair. The building committee of the archdiocese recommended that Fr. Brennan break loose with some funds and clean up the plant. In his report of December 1, 1949, the pastor described what he had done: repaired plumbing, new kneeling pads in the church, retiling the sanctuary, renewing school fences, heating the church, "dry raining" the church basement, five classrooms of linoleum in addition to paying the archdiocesan high school assessment—all of which involved a dip of only \$6,000.00 into the chancery funds. It was clear that fresh and vigorous leadership would be needed if St. Joseph's were to meet the demands of the future. For that reason, the Archbishop asked the venerable pastor of St. Joseph's to resign. Fr. Brennan reluctantly agreed to step down from the helm on January 11, 1951. The next day, one of his assistants, John O'Connell, was routinely transferred but not replaced. The Archbishop would leave the acceptance of the new assistant up to the new pastor. On January 17, 1951, Father Patrick J. Galvan was named sixth pastor of St. Joseph's and was installed on January 21, 1951. Fr. Galvan served as pastor for sixteen and a half years.

Fr. Galvan was no stranger to St. Joseph's. Born in County Kerry, Ireland, March 1, 1898, he finished his seimary training at St. Patrick's Seminary in Menlo Park. Fr. Galvan's first assignment as a priest following his ordination June 16, 1923, was at St. Joseph's Berkeley. It is often said, with some truth, that a man's first assignment as a priest always remains his greatest love. Whether this was the case with Fr. Galvan is open to conjecture; nonetheless, his years here were productive ones. The parish in which he began his priestly ministry is the parish in which he was buried.

Young Fr. Galvan served with Fr. Raymond Tilford under the energetic leadership of Fr. Brennan in the early years of his pastorate. In these years Fr. Tilford organized the St. Joseph's Boys' Choir which for years was to be one of the glories of life at St. Joseph's. In these years the old St. Joseph's Academy was remodeled and the new St. Joseph's Presentation Academy built. Fr. Galvan's most lasting contribution was his share in organizing the Holy Name Society in 1924 out of the former Gentlemen's Sodality. Another result of these years was the development of a lifelong and mutual respect and affection between Fr. Galvan and Fr. Brennan. Yet, never would Patrick Galvan have expected to succeed Thomas Brennan as pastor of Berkeley. In 1927, Galvan was transferred to St. Francis Church in San Francisco where he served under Fr. Patrick Collopy, another former assistant at St. Joseph's. After serving at St. Kevin's in San Francisco, Patrick Galvan was named pastor of St. Joseph of Cupertino Church in Cupertino. After serving in this rapidly growing suburb of San Jose, Fr. Galvan, no stranger to the needs of a vigorous parish, was named pastor of St. Joseph's in Berkeley.

The renovation of the parish buildings was planned immediately, yet Patrick Galvan was asked to deal with another concern within five months of his arrival in Berkeley. Among the "new" ethnic groups in Berkeley were large numbers of Spanish-speaking—mostly immigrants from Mexico. Actually, Mexicans had lived in Berkeley and in St. Joseph's from the beginning, but as a result of political unrest in Mexico and job opportunities in the Bay Area, Mexicans became a noticeable and important minority. The archdiocese made an attempt to meet the special spiritual needs of the Spanish-speaking by organizing the Spanish Mission Band, an organization of zealous priests to work among the Spanish-speaking. Father John Garcia worked in

Berkeley, Richmond, Brentwood, and Vacaville. By the late 1940's he was saying Mass every Sunday at 8:30 in the Mobilized Women's Center in West Berkeley. On a normal Sunday he drew around 125 people whom he tried to catechize and strengthen in their faith. He felt many of them were drifting from the faith (as much the result of neglect by the Anglo clergy as anything else). In his report to the Archbishop in May of 1951, Father Garcia detailed the results of his ministry, the needs of the people, and the desirability of a mission church in West Berkeley to serve the Spanish-speaking who were living in large numbers west of San Pablo Avenue.

The Archbishop's office responded to the report by asking Fr. Galvan to look around the area for a possible site for a mission church and to send in his recommendations. Fr. Galvan responded that the needs of the Spanish-speaking had to be seen on a broader picture than just West Berkeley, that Albany and Richmond would better serve the needs of the people, that the rezoning of West Berkeley for industrial use would reduce the residents of the area, that the Mexicans were not the only ethnic group to whom the Church should minister, and that the renovation plans of St. Joseph's would preclude any new division or major undertaking within St. Joseph's Parish. Whether as a result of Galvan's response or for whatever reason, the mission church was not built and in time the ministry of the Mission Band in West Berkeley closed. Intentionally or not, Galvan's response to the issues raised by Father Garcia set the pattern for the reaction of St. Joseph's Church to the spiritual needs of all ethnic groups. As Berkeley's population became more diverse and many different ethnic groups gained in numbers—many of them traditionally Catholic—the parish did not encourage separate ministries or special attention to meet the needs of individual groups. Rather, all Catholics, of whatever race or nationality, were offered the traditional organizations, services, and schools of St. Joseph's Church for their spiritual welfare. A desire to discourage separatism and to unify all the Catholics of the area won out over the effort to meet the special needs of minority groups. Even though Galvan offered to rearrange the Mass schedule at St. Joseph's to allow for a Mass for the "Mexican speaking people," his suggestion was not put into effect until the 1970's, and only then through the effort of Father Bernard Moran. For many years, Mexicans, Filipinos, Blacks, Asians, and others would share, and be welcomed, in the life of St. Joseph's, as they participated in the heretofore white, Anglo mainstream of the parish which dominated every aspect of parish life.

As noted, a factor in Fr. Galvan's decision not to encourage a mission church in West Berkeley was the critical need of the parish to use what resources it had to refurbish the deteriorating buildings of the parish. St. Joseph's Church had had no major renovation work since its construction in 1907. Although the church had been regularly painted, and repairs were made, no major work was needed. The high school building, which at that time still belonged to the parish, was also badly in need of renovation. The most serious problem was that of the old "boys' school." The wooden building erected in 1912 was becoming a hazard and was inadequate to meet the physical and educational needs of the children of Berkeley. The unavailability of building material during wartime rationing prevented much needed repair and upkeep. Once the war ended, Fr. Brennan was too old to undertake such a major project. The lot fell to Fr. Galvan.

Patrick Galvan plunged into the renovation enterprise with great energy. By the end of 1951, he had spent \$71,000 renovating the high school and \$26,000 on the church. The work on the high school included a new roof, water heating system, lighting system, new cafeteria and equipment, new lockers, desks and blackboards, and paint inside and out. The church was also given a new roof, repair work to the towers, new tile floor, pews refinished, baptistry, pamphlet room, bathroom, crying room, along with the repainting of the inside and outside of the church. The beautiful trompe l'oeil art work of the church interior was done by the architect Paul Ryan and, though worn by age, graces the church today. Father Galvan also made necessary repairs and improvements to the rectory costing \$10,000.

With these projects out of the way, Galvan set about on the major endeavor of his early years at St. Joseph's—the complete rebuilding of St. Joseph's Elementary School. The old school was actually two buildings. The main building, facing on Jefferson Street, had been built in 1912 as the main classroom of the boys' school. Just east of this building ("behind it") stood a smaller building, the first floor of which was the original St. Peter's Boys' School erected by Fr. Pierce Comerford in 1881. A large room had been erected as a second story and was familiarly known as The Blue Room. The Blue Room was connected to the main school building by means of a corridor at the second story. In June 1953, work began on the erection of the new St. Joseph's Elementary School. The smaller building containing the old St. Peter's Boys' School and The Blue Room was demolished. The 1912 building was reduced to its shell and rebuilt into the present elementary school. A foyer, office complex, and classroom were added at the north end, toward the church. The original building was remodeled with three classrooms, library, faculty, and storage rooms downstairs and the renewed Marian Hall upstairs. Four more classrooms were built adjoining to the south. Although the company of Ryan and Lee, Architects, had contracted for a proposed cost of \$195,000, the actual cost came to \$257,441.98. By May of 1954, the work was finished. The blessing and dedication of the new school served as the celebration of the parish's Diamond Jubilee. At 11:00 a.m. on May 16, 1954, Bishop Hugh Donohoe presided at a Solemn High Mass commemorating the establishment of the parish 75 years before. At 2:00 p.m. Bishop Donohoe blessed and dedicated the new school in the presence of a large crowd of priests, sisters, and parishioners. Fr. James Brown (made a Monsignor the following November), Archdiocesan Superintendent of Schools and a graduate of St. Joseph's School, spoke at the dedication. The joyful festivities of the Jubilee celebration and the dedication of the school coincided with the kick-off of the St. Joseph's Parish Improvement Campaign, also known as the Jubilee Campaign. The near complete overhaul of St. Joseph's Church and schools in the first three years of Fr. Galvan's pastorate had not only consumed the nearly \$100,000 the parish had on account with the archdiocese, but also left the parish with a debt of \$281,000. Fr. Galvan contracted the Charles J. Francis Company of Kansas City, Missouri and San Francisco as professional directors of the fund-raising campaign. The monetary goal of the campaign was a "bare minimum of \$100,000." On April 25, 1954, Fr. Galvan announced the campaign to the people of the parish. Twenty group leaders organized 360 parish workers to canvass the parish on Sunday, May 23, 1954, to secure contributions and/or pledges over a 36-month period.

Fr. Galvan was Honorary Chairman and Treasurer of the campaign. The General Chairman was Frank M. Javete, and Associate Chairmen were Rev. Richard Curtis, Rev. Thomas Brennan, George Warren, and Mrs. Lucy Gelder. Ralph Brennan and Al Giovannoni headed the special contributions committee. The auditing co-chairmen were Rev. Robert Duryea, Frank Behounek, J. C. Elsken, Willard Snyder, and A. F. Nikolai. L. B. Allen was publicity director, and Louis Ravizza was meeting director. The four organization directors were James Garvey, E. P. Bartlett, Mrs. F. J. Behounek, and Mrs. George Freitas (our current parish council president).

The twenty group leaders were Sid Acton, Paul De Smidt, Larry Laufenberg, John Gray, Charles Hammons, Lee Hearney, Frank Morris, Edward Kelly, Larry Olson, John Polan, Mrs. Mary Allen, Mrs. E. P. Bartlett, Mary McKenna, Bea McVane, Agnes Warren, Mrs. Elizabeth Emery, Helen Hammons, Jean Lynch, Olga Noonan, and Elizabeth Reed.

The literally hundreds of parishioners who worked together in May and June 1954—many of them long-time active parishioners and many new to active involvement—gave new impetus to lay activity and lay participation in the parish that would characterize St. Joseph's throughout the 1950's and 1960's and continue its reputation as one of the model parishes of the archdiocese. Fr. Galvan encouraged this involvement and in many ways the history of the remainder of his pastorate is the story of his support of lay activity in the parish.

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WE HAVE THE PLEASURE THIS MONTH ... of having two articles by Father Morrison. This, the first, tells the stories behind something at St. Joseph's that is very familiar to all of us—the set of beautiful stained glass windows that have graced our church building since its erection 71 years ago. The beauty of the windows is equaled by the beauty of the lives of the people whose names on plaques beneath the stained glass call them to our memory. For many of us who never thought to wonder at who these people might be, the article which follows will bring to life yet another aspect of this parish so often taken for granted.

—"Berkeley should boast of Catholic Church buildings better than the best. Noble and dignified buildings are a sign of noble and dignified people." With this ideal set before his people, Dr. Francis X. Morrison went about the erection of St. Joseph's Church for which ground was broken in June 1907. Dr. Morrison envisioned a church which would reflect not only the increasing size and substance of the Catholic community but also the character of Berkeley, "a cultured and an enlightened town" noted for its "love for, and appreciation of architectural dignity."

For all his idealism, Morrison was very conscious of the limitations with which he had to deal. The Catholics of Berkeley were mostly working class people, few of whom had any real wealth. He wanted the church to reflect the efforts and expectations of all of his parishioners, yet did not want to saddle them with a crippling and unmanageable debt. The 'grandeur' of St. Joseph's Church reflects not only Dr. Morrison's vision and idealism but also his restraint and realism.

Morrison wished the church building to be the work of all the people so that "each parishioner will have a share in the honor" of having erected it.

The interior details and appointments, "those things that tend to the beauty of the house of God," he left to the generosity of individual donors. Morrison wanted nothing but the best for St. Joseph's. He personally supervised the selection and formation of each feature of the church. The marble altar he envisaged never materialized, yet the magnificent stained glass he commissioned for the main windows of the church was installed and remains the most beautiful feature of St. Joseph's Church.

As the church was built, and until the debt could be reduced and gifts secured, the large square windows of the church were filled with opaque glass. Dr. Morrison commissioned Mayer & Co. of Munich, Germany to design and fashion the stained glass windows. Mayer & Co. were considered one of the finest stained glass manufacturers in the world. According to a 1917 advertisement, the company was responsible for the glass in the cathedrals "and most of the prominent churches" of almost two dozen American dioceses. The company had installed the windows in St. Mary's Cathedral, San Francisco, and in St. Francis de Sales Church in Oakland during the 1890's.

There were ten windows to fill. Two huge windows in the east and west transepts and four on each side of the nave. Morrison chose colorful and descriptive scenes from the life of Christ which would appeal especially to children "who learn there the lessons of scripture in them in a manner that they shall never forget." The general effect which the pastor desired was that "the chaste beauty of design, the lifelike glass—all conspire to reach down to the quiet places of the soul and stir the emotions with a gentle but effective hand."

Dr. Morrison took a personal interest in making sure that the windows were correct for the church. In the winter of 1911 he was suddenly called east to attend to his dying father. From there he traveled to Rome where he stayed at the seminary of his homeland, the Canadian College. He asked permission of Archbishop Patrick Riordan of San Francisco to extend his leave so he could go to Munich to supervise the work on Berkeley's windows. By June 1911, both the pastor and the first set of windows had arrived in Berkeley.

The two large transept windows were installed first to gauge the effect of the new glass upon the natural lighting of the church interior. These windows darkened the church considerably. Therefore, adjustments were made in the borders and "emblematic work" to lighten the effect of the windows.

Over a year passed before all of the windows had been installed. By December 1912 the pastor could announce to his people that "all who have seen our new windows are generous in their praise and it is no small pleasure for us to know that our own people are so well pleased with the result of our own choice." He went on to say that once the upper windows were set in place, "it will not be easy to find a more beautiful church than we will have here in Berkeley."

Though the design and execution were the work of the Mayer Company of Munich under the direction of Dr. Morrison, the windows themselves were paid for by individual people as gifts to the church or in memory of loved ones. These benefactors came from all segments of parish life and their stories add color to the history of St. Joseph's.

The great Nativity window in the east transept was the gift of Mrs. Sarah Cromer. This writer was unable to uncover anything in any parish records concerning Mrs. Cromer. Husted's City Directory for 1907 tells us, however, that Mrs. Sarah Cromer lived at 1440 Henry Street in Berkeley. Was she a widow? A woman who lived alone? Was she one of those innumerable devout women who through the years have come faithfully to church to pray and yet are unknown to the rest of the community? Whoever she was, in her generosity she has given St. Joseph's its most beautiful and treasured window.

The next window is that of the "Child Jesus Amid the Teachers in the Temple." This window was a gift of Madame Emma de Lemascheffsky in memory of her husband Paul Julius de Lemascheffsky, who held the rank of Commodore in the Imperial Russian Navy. The Lemascheffskys had taken up residence in Berkeley and had become close friends of Dr. Morrison, who received them into the Catholic Church April 15, 1908. Soon thereafter, the Commodore and his wife left for Europe to care for her health. Having arrived in Munich, the Commodore, rather than his wife, took ill and died January 3, 1910. Madame de Lemascheffsky erected this window in his memory. Dr. Morrison's friendship and their generosity to his church recall the pastor's courtly bearing and social prominence. It was a source of pride to Berkeley's

beleaguered Catholics that their pastor dined regularly with the likes of Benjamin Ide Wheeler, President of the University of California, and was received into the "finest homes in Berkeley."

"Jesus Teaching the Children was donated in memory of Joseph and Mary Brennan. When first trying to track down the identity of the donors of the windows, the present writer was of the opinion that Joseph and Mary Brennan had to be members of the large and historically important Brennan family of West Berkeley. The Brennan brothers, Edward and John, were early residents of Berkeley, first working for Michael Curtis on his farm, then marrying his daughters and opening a livery stable at University and Second Street. The Brennan and Curtis families merged. Edward Brennan married Josephine Curtis (and had eleven children). John Brennan married Anne Curtis (their marriage on April 29, 1879, is the first entry in the parish marriage register), and upon her death eight years later, he married her sister, Teresa Curtis. The Brennans have continued prominent in the business life of Berkeley and faithful friends of St. Joseph's Parish.

A search of the Brennan genealogy in the records of St. Joseph's Church and inquiries among members of the family produced no "Joseph and Mary Brennan". Then, in the archives of the Archdiocese of San Francisco were discovered the names of Joseph and Mary Fennelly Brennan, residents of Derryfadda, Parish of Moyne, County Tipperary, Ireland --- parents of Thomas Joseph Brennan who until August 1911, the time the windows were being installed, was the assistant pastor of St. Joseph's Church. Little must he have thought when he donated this window in memory of his parents in 1911, that he would return to this parish and serve as pastor for thirty years.

"Jesus and the Penitent Woman" was erected in memory of James and Catherine McGee, the most important benefactors of St. Joseph's Parish. The McGees were among the solid Irish immigrants --- such as the Curtises, the Mathews, the Higginases, the McAvoy's, the Dunnigans --- who had bought land north of Oakland in the 1850's and 1860's. The McGee farm at one time covered all the land bounded by Addison Street and Dwight Way, Grove Street and Sacramento Street --- 160 acres in the center of Berkeley. A devout Catholic, McGee gave 2.7 acres at the northwest corner of his property to Mother Teresa Comerford to found a convent school for girls. This gift was the tangible beginning of what became St. Joseph's Parish and Schools. McGee was as generous a public citizen as he was a Catholic. He was a member of the first board of trustees of the newly incorporated town of Berkeley. He offered to donate land for the location of the Berkeley Town Hall, and it is an interesting coincidence that the present City Hall of Berkeley sits on what was once the northeast corner of McGee's land. McGee's generosity to St. Joseph's was continuous. After 1877, he donated other parcels of land to the church and was continually generous with money. The

sanctuary lamp which hung in both the old and new St. Joseph's churches was a token of his generosity. Every day, young Jack Cain carried pails of milk from the McGee farm at McGee and Dwight to the convent--- another act of McGee generosity.

Catherine Rusk McGee died one month before the convent building was dedicated in June of 1878, and James McGee died in 1895. His daughters Catherine and Mary Ann lived on until 1940, both dying in the same year, nearly penniless. The McGee family rests today in an unmarked grave in St. Mary's Cemetery in Oakland, the last remaining space in the plot exchanged for the cost of Catherine McGee's funeral. The poverty of the McGee sisters at their deaths is an ironic commentary on the exemplary generosity of the McGee family to the Church. Aside from the land upon which the church and schools are built, the window in memory of James and Catherine McGee serves as the most visible reminder of these generous benefactors of Saint Joseph's.

The next two windows, "Jesus Calms the Storm on the Lake" and "The Transfiguration" are partially hidden by confessionals. No plaques remain to tell us who, if anyone, donated these windows. In their beauty and anonymity, they remind us of all of the unknown or forgotten people who did so much over the years to make St. Joseph's what it has been.

"The Last Supper" window was donated in memory of Henry and Eliza Spilman, the grandparents of Marian Wallace of the parish, who told us the story of the window. The window was the gift of Mary A. ("Minnie") Spilman in honor of her parents. Minnie never married but lived with her sister and brother-in-law, Mr. and Mrs. Wallace, on Rincon Hill. Minnie's niece, our Marian Wallace, remembers vividly the family being burned out of their home in the earthquake and fire of 1906. The family fled to Berkeley where they settled on Roosevelt Street. Minnie's life centered around her work in the book repair department of the Oakland Public Library and her church. Minnie's gift of the window out of her slender earnings at the library was considered an extravagance by other members of the family who felt that if the cost were spread among them all it could be handled more reasonably. But Minnie made the gift on her own in honor of her mother and father, not telling the rest of the family what she had done until after the window was installed.

The window of "The Agony in the Garden" is in memory of Margaret Gallagher, the late wife of Francis E. Gallagher. A Welshman by birth and a chemist by profession, Francis Gallagher came to California from Massachusetts in 1879. He was employed in several chemical plants and powder works in northern California before becoming a well-known official of the Hercules Powder Plant. At the time of his death in December 1936, Gallagher, a long-time resident of Berkeley, was described as "a man of ability, a noble character, a loving father, an exemplary citizen, and a sincere churchman." Of his eight children, his son, Thomas Gallagher, worked in the University of California News Service and a daughter became Sister Irene of the Holy Family Community which through the years has contributed so much to the religious education of the young in St. Joseph's Parish. Mrs. Gallagher died thirty-five years before her husband and it was to her memory that he donated this window to the church.

The window of "Jesus Before Pilate" was donated in memory of Richard and Johnina Moore. Richard Moore had come from Ireland and married Johnina McDonald, one of the nine daughters of Donald and Mary McDonald. The McDonald "cousins" were so numerous it was said that one could never say anything in Berkeley about a McDonald for fear of discovering that one was speaking to a relative of theirs. Richard and Johnina Moore produced twelve children (according to the writer's count), among whom were Steven Moore, the well-known Berkeley druggist, and Mrs. William Lindblad, whose three children and thirty-one grandchildren have had a large share in the life of St. Joseph's down to the present day. The Moore window symbolizes the number of families, whose abundance of children, commitment to family life, and devotion to St. Joseph's have been for successive generations the backbone of our parish.

The last window, and one of the two largest, "The Resurrection" in the west transept, was donated in memory of James McManus, an early Oakland undertaker whose mortuary business has passed down through successive hands to the present day. It is said that James McManus' first business was a livery stable, but, as he had the only horse and wagon around, he took on funerals. McManus' firm developed into Freeman, McManus, Roach and Cox with a branch in Berkeley at Grove and Haste Streets. Though the ownership of the firm has changed hands a number of times, it is still doing business as Del Reynolds Bayview Chapel.

It is somewhat ironic—and probably intentional—that as one ponders the mystery represented in the beautiful Resurrection window, one's eyes should fall on the name James McManus, whose firm and its successors have cared for so many St. Joseph's parishioners as they have departed this life. It is this Resurrection window, too, that bears another name—Mayer & Co., Munich—the signature window identifying the master craftsmen who created these works of art.

These windows have inspired the souls of generations of Berkeley's Catholics and the passing years have proven true the words of Dr. Morrison: "In the passing years, thousands will come in and kneel in our church. And kneeling they will look up and their eyes will rest upon these windows and their prayers will be quickened and their spirits will be soothed and they will bless the Art that is able thus to speak through those silent figures to the deep places of the soul. They will think too, it may be, of the ones who set up these windows and they will reflect how good and fitting a thing it was to have done so. And it will be that many a good prayer will go up for these, for we cannot fail to remember and pray for those who have done us good."

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THE HISTORY OF ST. JOSEPH'S ...

PART XI—The Pastorate of Patrick J. Galvan (Part II), Sixth Pastor, 1951-1967. By Father Harry B. Morrison.

If continuity in the midst of change characterized the closing years of Father Brennan's pastorate and the opening years of Father Galvan's administration, change in the midst of change characterized the rest of the 1950's and 1960's at St. Joseph's. The change occurred on all fronts: in the cultural, social, and political climate of Berkeley, in shifts of population in neighborhoods, in the dramatic decline of the number of parishioners, in the development of the life of the Berkeley Presentation Community, in the redefinition of the parish boundaries, and in the aggiornamento and change within the life of the Catholic Church. All of these factors occurred together, at first imperceptibly, but in time so overwhelmingly that no one would be unaffected by the change. The response of the people of St. Joseph's to these changes was varied. Some people moved away, some withdrew from active participation in the parish, and some remained to adjust to change and to seek in St. Joseph's, if not a source of continuity in the midst of change, at least a source of meaning in life in the face of change.

Through the 1950's, life at St. Joseph's was remarkably peaceful and stable. In September 1953 Father Robert Duryea was assigned as assistant at St. Joseph's, joined the following summer by Father Frank Maurovich. Their ministry at St. Joseph's was very productive and popular. In the present writer's months of effort to uncover the history of St. Joseph's Parish, with the possible exception of Dr. F. X. Morrison, he has found no priest spoken of so highly and so consistently as Father Robert Duryea. In June 1961, after nearly eight years at St. Joseph's, Father Duryea was transferred to O'Connor Hospital in San Jose as chaplain. Throughout this period, life in the rectory—from the Irish good nature of Father Galvan, to the wit, intelligence and humor of the various priests in residence, to the cooking and personal care of Ruth Brown—was noted for its open spirit and generous hospitality to priest and people alike. But in spite of the "goodness of life" at St. Joseph's, the parish was forced to come to terms with change.

The City of Berkeley, a conservative, homogeneous college town through the 1920's and 1930's, grew by 32,000 people between 1940 and 1950. Large numbers of these were Blacks. The G.I. Bill and the

unrestricted growth of the university raised the student population from 4% of the population in 1940 to over 19% by 1960. Berkeley's stable, middle class, homogeneous character had been governed by the Republican business interests of the city. The "chamber of commerce" approach to city government came apart at the seams. Unable or unwilling to face squarely the issues raised by the council remained increasingly ineffective as low quality apartment buildings sprang up in vacant lots all over Berkeley and fine old homes were divided up into what were called "rabbit warrens" to house the glut of new population. The invasion of the automobile signaled the death of the Key Route System and other forms of public transportation around which the city had developed. The coming of the automobile and the collapse of public transportation severely altered the traditional social fabric of Berkeley's neighborhoods.

Republican hegemony gave way to public dissatisfaction with what was perceived as the erosion of the quality of life or the unwillingness of established interests to deal with necessary social change. The city of Berkeley was firmly in the grips of the conservative Republican establishment as late as 1950 but by 1961 the pendulum had swung full circle as Berkeley's politics became dominated by one of the most liberal city councils in the country and Berkeley was well on its way to becoming the vanguard of social change in the United States. Throughout the 1950's, St. Joseph's continued its traditional role of attempting to be a source of continuity and social integration in the face of change and social disunity. As the minority Black and Asian population grew in size, increasing numbers took part in St. Joseph's Parish and schools. By 1960 Blacks accounted for 14% of the parish population and 18% of the enrollment in the elementary and high schools.

Most of the change in Berkeley had occurred in the broad central plain of the city, which was the whole of St. Joseph's Parish. As the traditional neighborhoods of the city began to be profoundly affected by social and political change in Berkeley, many Berkeley residents moved away. As noted before, the greatest change occurred in the flatlands of Berkeley around St. Joseph's, an area predominantly middle class and heavily Catholic. As the homogeneity of the area disintegrated, increasing numbers of Berkeley's Catholics moved to suburban Contra Costa County or elsewhere. This migration had little tangible effect on St. Joseph's at first, as new families moved into the parish to replace them. But by the 1960's the decline in parish population became noticeable. This decline was highlighted by the establishment of the Bay Area Rapid Transit System. This system of mass urban transportation approved by the voters of Alameda, Contra Costa, and San Francisco counties in 1962, acquired acreage for tracks throughout the intercounty area. Fourteen square blocks of north central Berkeley, through the heavily Catholic core of St. Joseph's parish, were demolished. The loss of these homes and parishioners was a severe blow to St. Joseph's and emphasized the decline of the parish.

Father Galvan was not one to look to the negative side of life, and throughout his pastorate he looked to the development of the parish and its plant. In 1955 and 1960 he bought lots on McGee Street to add space behind the existing rectory and to provide much needed playground space for the school. By the late 1950's, the old rectory, the main part of which dated from 1879, was becoming uninhabitable. St. Joseph's had for decades housed a number of priests, a pastor, two assistants and a steady stream of scholar-residents studying in the various departments of the University. It was decided to erect a new and spacious rectory capable of housing five or more priests in roomy comfort. Designed by architect Paul Ryan to match the church and built around a beautiful garden facing the east side of the church, the rectory was built in 1961 at a cost of just under \$175,000. The installation of a new culvert for Strawberry Creek and regular work on the church, elementary, and high schools continued the maintenance duties of the pastor.

As Father Galvan entered his final years, his duties did not let up. Soon after the completion of the rectory, further changes affected the life of St. Joseph's. In early 1962 the old Archdiocese of San Francisco was broken up into four smaller jurisdictions upon the death of Archbishop John Mitty the previous year. St. Joseph's became part of the newly established Diocese of Oakland, with Bishop Floyd L. Begin as its head. The initiation of the Free Speech Movement at the University of California in October 1964 brought Berkeley's political shift to the left to national attention and made Berkeley a household word for radicalism. It is interesting to note that as the University of California was embroiled in a controversy of far-reaching implications, the founder and spearhead of the Free Speech Movement, Mario Savio, living several doors down from St. Joseph's Church, was engaged in a cordial relationship with the kindly old Irish pastor of St. Joseph's. These regular, friendly conversations between Savio and Patrick Galvan must have been far removed in spirit and tone from the noisy demonstrations in Sproul Plaza and serve to highlight the ironic, human, and often friendly coexistence of the "two Berkeleys" during these troubled years. Developing concerns of St. Joseph's Parish and of the new bishop were: the status of Newman Hall, serving the university and located since 1906 within the boundaries of St. Joseph's Parish, the deterioration of the old Presentation Convent and the status of St. Joseph's High School, and the increasing need to renovate and restore St. Joseph's Church.

The early history of the Newman Club and Newman Hall and their relation to St. Joseph's have been described in our August and September newsletters. The beautiful Berkeley Tudor Chapel and center at Hearst Avenue and Ridge Road was not a parish but, rather, a social and religious center for the Catholics of the University, run by the Paulist Fathers. The rich endowment anticipated by Archbishop Patrick Riordan, the founder, never materialized. It was never expected that Newman could be self-supporting through the donations of students. The generosity and support of Archbishops Riordan and Edward Hanna kept Newman Hall afloat for nearly three decades. The Paulists survived on a share of Community Chest funds, meager donations from students and friends, the gifts of the Paulists themselves and the archdiocesan subsidy. As part of the financial belt-tightening John Mitty initiated, on becoming Archbishop of San Francisco, the archdiocesan subsidy of Newman Hall was suddenly dropped in October 1935. The Paulists were left high and dry. Fathers Louis O'Hara and Thomas Burke, C.S.P. struggled valiantly to make ends meet. Their initiatives and pleas met with deaf ears at the chancery.

In October 1935, Father O'Hara outlined for Archbishop Mitty an ambitious educational plan discussed by the Paulists, Archbishop Hanna, and members of the University administration for a cultural center of Catholic scholars with an endowment of at least a million dollars to be run by the Paulists and known as "The Hanna Foundation." The archbishop's council had shelved the idea as impractical at the time.

In a further effort to find financial relief for the beleaguered Newman Hall, Father O'Hara requested in January 1936 that Newman be made a parish. In a letter to Monsignor Charles A. Ramm, graduate and regent of the University and a member of the archbishop's council, O'Hara wrote: "There seems to be no other way to finance it and to carry on its work properly. His Excellency advised us to present our request in writing and have him submit it to the council. I will appreciate it greatly if you will say a word in its favor, because as far as I can see, the only satisfactory arrangement for Newman Hall is to make it an activity connected with a canonically established parish, thus insuring its status and its future." His proposal would establish everything east of Shattuck Avenue from Vine to Russell as a new parish. Within a month, Ramm replied that the council had rejected the Paulist proposal. The following October, Father O'Hara

again requested the archbishop's permission to pursue the Hanna Foundation plan (now known as the Newman Foundation) in an effort to render the Paulist ministry secure and productive. The archbishop's response to O'Hara's plans and prospectus was curt and definite: "I am a bit surprised that you should go ahead with a proposition of this kind without explicit permission from me. . . . I direct that you cease any activities concerning this project until you receive explicit approval from me." This approval never came.

The plight of the Paulists involved St. Joseph's. Newman Hall was within the boundaries of St. Joseph's Parish. Parishioners were discouraged from frequenting the Paulists for Mass, yet the administration of the sacraments at Newman, especially the sacrament of matrimony, was technically the right and privilege of the pastor of St. Joseph's. University students and alumni or friends of the Paulists had to secure the permission of the archdiocesan chancery to have weddings at Newman Hall. With restrictions, this permission was granted, provided the stipend, or fee, for the wedding was passed on to the pastor of St. Joseph's. Newman Hall was functioning in many ways as a parish within a parish, yet having none of the rights and privileges of a parish. Most significantly, the Paulists had none of the financial stability parochial status offered. Under later Paulists, especially Father Francis Guinan, relations between Newman and Archbishop Mitty improved, yet the question of parochial status was not resolved. It fell to the new Bishop of Oakland to settle the issue. By the 1960's the famous old building at Hearst and Ridge Road was becoming inadequate. Its site, across the street from Founders' Rock, was directly in the path of planned university expansion. As most undergraduate student housing was located south of the campus, it was decided to relocate. Bishop Begin agreed to this plan and also agreed, fatefully, that parochial status was necessary to render Newman Hall security for the future. In 1967, the new Newman Hall was erected at Dwight Way and College Avenue as Holy Spirit Parish, severing St. Joseph's Parish "in half" at Shattuck Avenue. The boon to the Paulists was considered a disaster by the parishioners of already declining St. Joseph's.

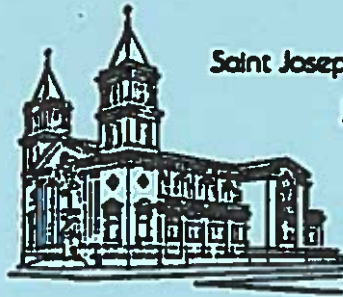
Bishop Begin also had to face the issue of the dilapidation of the historic old Presentation Convent and the status of St. Joseph's High School. Soon after Begin's arrival in Oakland, Mother Mary Ursula of the Presentation Sisters wrote to the bishop expressing the strong desire of her council that the old convent be demolished as soon as possible and a new convent be built. Interestingly, one of Mother Ursula's strong fears was that of fire. Bishop Begin did not feel that immediate demolition was the only option, and recommended that cool heads prevail and that the old buildings be maintained until the future of the Presentation Community at St. Joseph's and at St. Columba's could be clearly analyzed. A factor here was the status of the high school. The school, and the land upon which it stood, was the property of the parish, run by the Sisters of the Presentation. As the years went by, the parish was sinking larger sums of money into maintenance from dwindling resources, while more and more students were coming from outside St. Joseph's Parish. It was decided to remove the high school from the care of the parish and give it to the Sisters of the Presentation as Presentation High School, a private, nonparochial school. Into the bargain, a new convent was to be built south of the high school on land the diocese-parish gave to the Sisters.

By late spring 1966 the new convent was ready for occupancy and the old convent was abandoned. The first week in June, the accumulated furnishings of ninety years were put up for auction, with which an era in Berkeley education came to an end. The night following the auction and the night before the scheduled demolition of the building a spectacular fire broke out which totally destroyed the old convent. Though police records are supposed to contain the confessions of the arsonist, or arsonists, the insurance company took the Sisters to court, accusing them of torching their own abandoned building. In any event, the insurance company never paid on the claim.

The final significant event of Father Galvan's pastorate was the restoration of St. Joseph's Church. By the 1960's St. Joseph's Church was again showing signs of age. Although the question was raised of demolishing the old structure in favor of a smaller structure, easier to maintain and supposedly more suitable for the future needs of the parish, the decision was made to restore the old building. Some work was done on the interior, though the major effort was the complete renovation of the exterior of the church. For the third time in his pastorate, by-this-time-Monsignor Galvan embarked on an ambitious building-renovation venture. Steel supports were placed in the walls of the structure, the external details were slightly modified to conform to modern taste, the towers were plated with copper and the crosses on top were gilded. The entire exterior was coated in stucco. On Sunday, October 30, 1966, Bishop Floyd L. Begin and the parish community celebrated the rededication of the renovated church--and with it, the parish--to St. Joseph under the new name of St. Joseph the Workman. Soon thereafter Monsignor Galvan retired and Father Bernard Moran became administrator of St. Joseph's. Though pared down in number of parishioners, in extent of territory, and in number of buildings, the rededication of St. Joseph's Parish served to redirect its focus to the future. In 1970 Rev. Patrick Kearney became pastor of St. Joseph's followed in 1973 by Rev. William O'Donnell. But their stories will have to await some future history of St. Joseph the Workman Parish.



1950



Saint Joseph the Workman Parish

Berkeley, California



CENTENNIAL

1879 — 1979

God of all ages,

Your Son, Jesus Christ, unites us all into a community of faith. Through all generations you have watched over your people, filled their lives with light and peace and raised up new life to witness to your truth.

Father, with your loving hands you formed the beautiful hills and plains which border San Francisco Bay and overlook the Golden Gate, drawing our minds to the marvels of your creation. In time, you drew people to this place to ply the bay, to plant the fields, to work together and to build up a great university that our human minds and noble effort might uncover your truth. A great city has grown here, a community of diverse peoples.

One hundred years ago, our predecessors in the faith formed in Berkeley the parish community of St. Joseph. They worked and sacrificed to build up the church and schools through which you have nourished us these many years. Generations of committed Catholics raised and educated here are our proudest and most lasting heritage.

Father, we thank you for all these gifts. Renew your life in us. Grant that this community which has shared so bountifully in your blessings may persevere with joy in its mission; that through us the presence of your Son, Jesus Christ, may continue to be proclaimed in our homes, in our city and in our world.

Amen.

*Prayer for the Centennial Year, 1978-1979
by Father Harry B. Morrison*