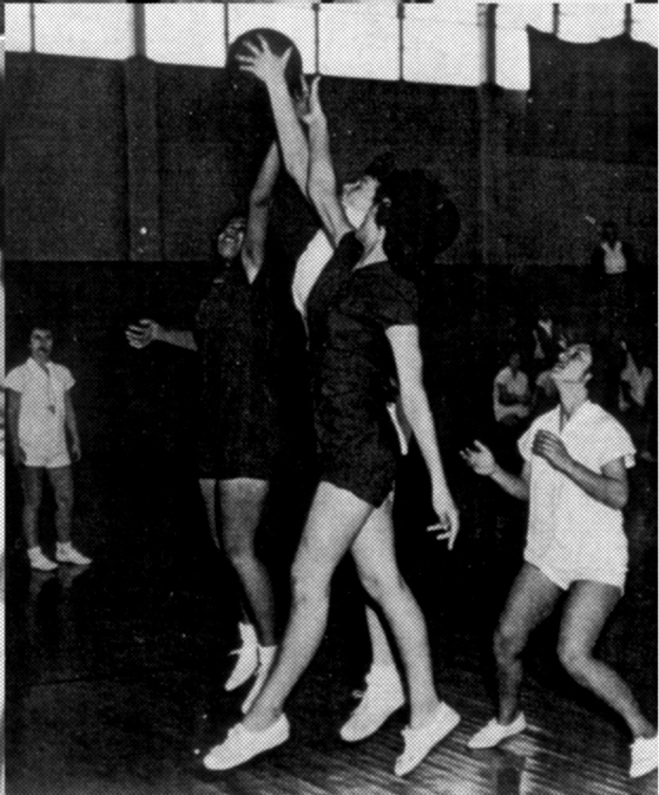
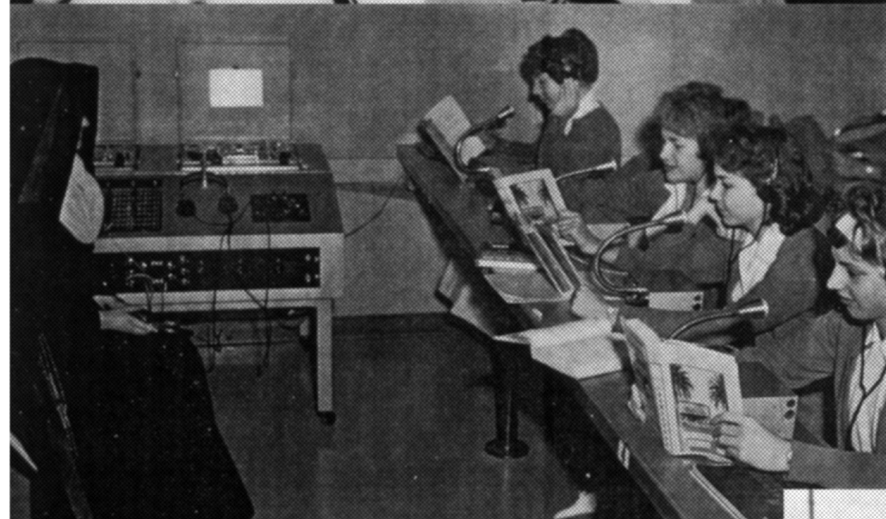
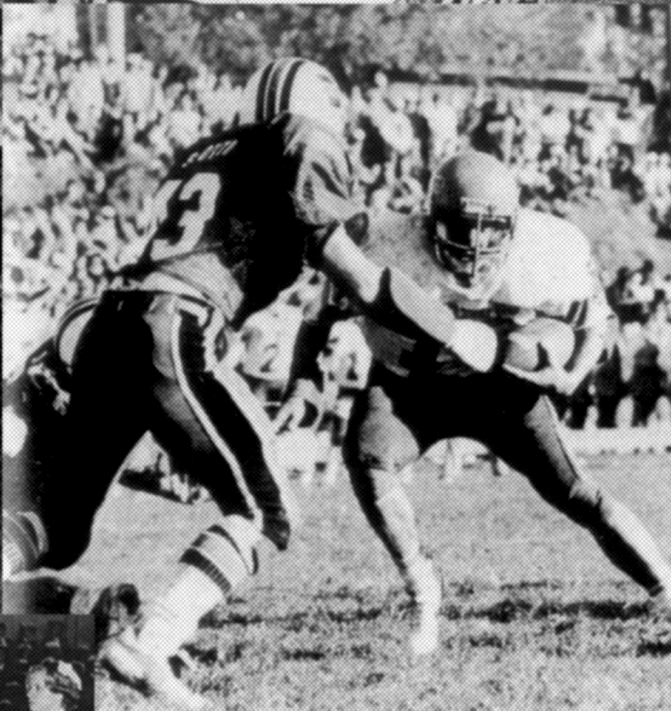
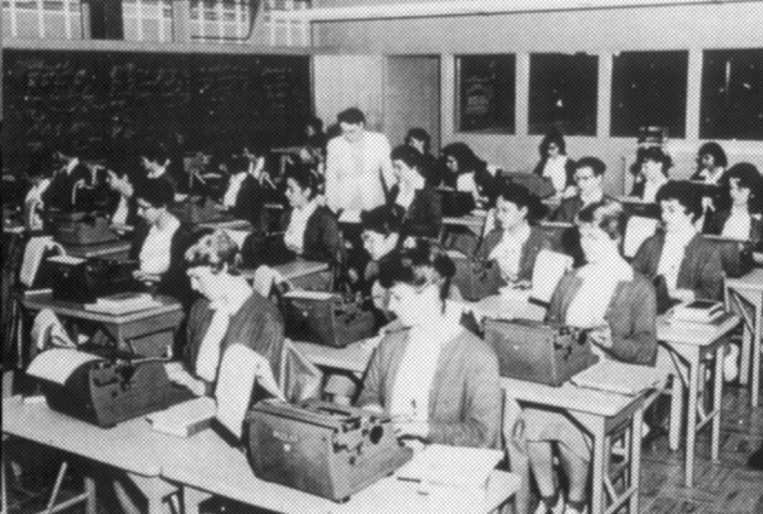
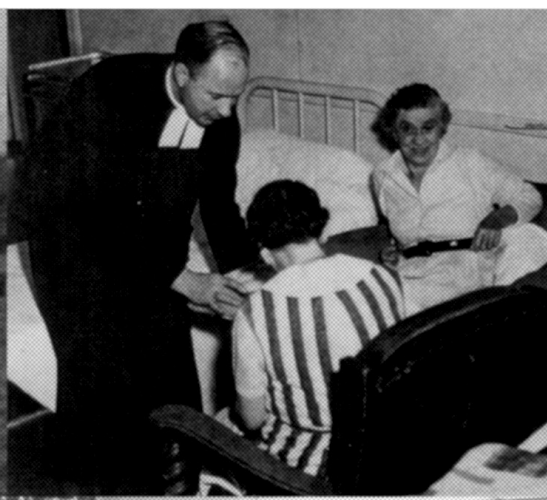


LET US REMEMBER ...

WE ARE IN THE HOLY PRESENCE OF GOD









LET US REMEMBER

A HISTORY OF  
CHRISTIAN BROTHERS HIGH SCHOOL  
SACRAMENTO, CALIFORNIA

BILL ILIFF  
CLASS OF 1976

FIRST EDITION 2010

*This book was written to honor all of the  
dedicated teachers and staff who have so warmly  
welcomed the students into their lives  
with wisdom and enthusiasm.*

## INTRODUCTION AND ACKNOWLEDGMENTS

This is not to put in a disclaimer before we even begin to tell the story of Christian Brothers High School in Sacramento, but history is being made literally every day in our school community. The accomplishments of teachers, administrators and staff, students, and alumni are occurring on a daily basis- some are recorded in one manner or another, many are not.

Therefore, the narratives gathered here represent no more than a snap shot or a quick glance at the different people or events that have made Christian Brothers the unique institution that it always has been. One friend, when talking about the almost impossible task of trying to capture our school in a simple book, said that this represents only the first edition, with many more to follow. And, of course, she was right. So, we would ask you to view this book as merely the first attempt to pass along our story.

One of the many great things about Christian Brothers throughout its time in Sacramento is that individual contributions have always been vitally important and celebrated, then woven into our greater community. As such, it is difficult, if not even a little counterproductive, to single out a relatively few individuals here in this project. Indeed, there are many, many stories not told and a far greater number that, as a history committee, we do not even know about.

Having said that, we hope this book jogs some memories and spurs along our CB community to share more anecdotes about people and events so we can record them and, therefore better preserve and continue to celebrate our unique history.

This book represents only one part of the history committee's effort to explore and chronicle the Brothers story. There are ongoing projects by members of the committee to research as much as they can, uncovering nuggets of information about sports teams, alumni careers/occupations, and club activities. We hope to establish an archive room that can be a repository for the recorded findings, photographs, oral histories, and CB memorabilia. We are also looking into the possibility of placing much of the information online for easier alumni access to this material.

## INTRODUCTION

I wish to express my sincere gratitude to the following for their patient and unflagging assistance in various stages of this project: Andrea Miller, District Archivist, Mont La Salle, Napa; Pat O'Brien, Retired Christian Brothers Faculty; Jerry Kirrene, History Committee Chair, and his committee members, Kevin McGovern, Dale Drozd, Chado Vasquez, Mac White, Dick Sperbeck, Jim McNamara, Mike and Kristen McCarthy, Rick Cabral, Troy Bird, Dave Jablonsky, Chuck Zannetti, Jim Westlake, Vince Juarez, and Jack Witry. Lorcan Barnes, the President of Christian Brothers High School, was kind enough to take the time out of his daily schedule to review the manuscript at different points and offer input and guidance. A thank you, also, to Br. Donald Johanson for reviewing the chapter on John Baptist de La Salle.

I owe my wonderful wife, Nina, in a big way for putting up with piles of notes and drafts in any number of places around our house during the past year.

And, finally, a special thanks to Suzie (Franzoia) Rozewski who made these otherwise pedestrian words come alive for us all.

*Bill Iliff*

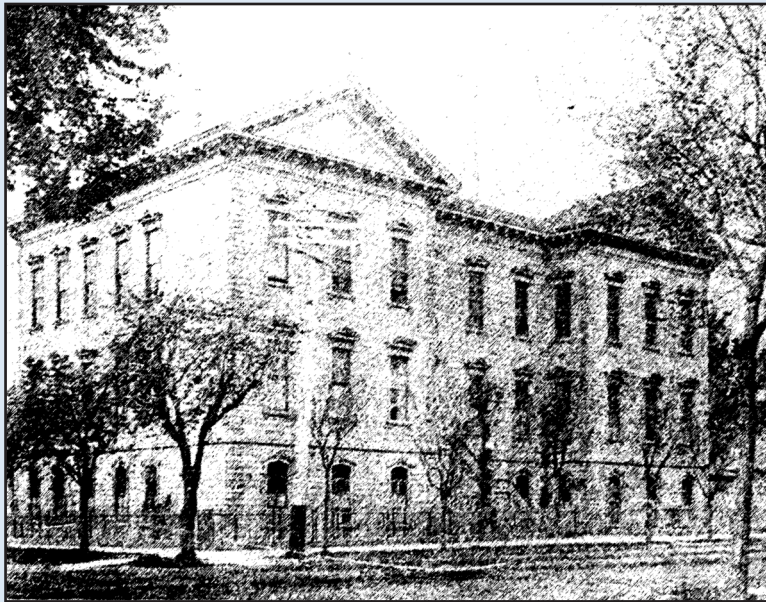
*September, 2010*



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## EARLY DAYS

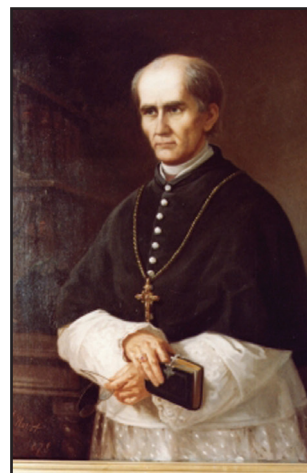
The historical roots for Christian Brothers High School begin not with its opening in 1876 but with a vision in 1853. That was the year that Joseph Alemany was named Archbishop of the San Francisco Diocese. Immediately upon his installation, he sought to better develop the nascent Catholic School system of education, feeling that strengthening of the system would address many challenges the Church faced in the newly admitted state in the union, California. Archbishop Alemany believed that from these types of schools, the Church could grow local vocations and also better provide for the spiritual and practical needs of the faithful. It was in 1853 that he started what turned out to be a fifteen year campaign to persuade the Church to send the Brothers of the Christian Schools to California. After a journey to the Vatican in 1867 to directly appeal to the Pope himself, Archbishop Alemany finally saw his vision come to fruition the following year with the arrival of eight pioneering Brothers in San Francisco.

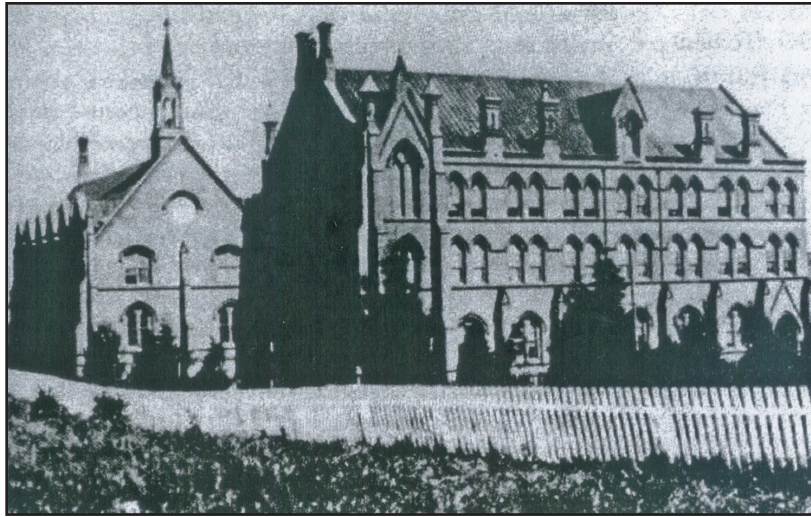
St. Mary's College, then in San Francisco, was teetering on the brink of financial collapse in 1868 when the Archbishop assigned the Christian Brothers to staff its school. The college, not unlike other similar

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### *Archbishop Alemany*

*On August 10, 1868, Brother Justin, as Director and Visitor, arrived with seven other Christian Brothers in the City by the Golden Gate after a nearly month-long voyage by boat from New York. The following Sunday, Archbishop Alemany, speaking to the assembled congregation at St. Francis Church, said, "I made a journey of twenty thousand miles to get the Brothers. I have at last succeeded! Let us give thanks to God!"*





*St. Mary's College on Old Mission Road*

institutions of the day, offered enrollment for all grade levels, from primary to the college level student. As St. Mary's became stabilized both financially and in enrollment, Archbishop Alemany then looked elsewhere to repeat the successes that the Christian Brothers were able to achieve with their involvement upon their arrival in the San Francisco District.



*Father Patrick Scanlan*

In 1873, Father Patrick Scanlan had initiated a school for young children at St. Rose's Church in Sacramento, where he served as pastor. Prior to that, classes were held, either during the day or at night, beginning as early as 1853, in the church building but on an inconsistent basis primarily due to the inability to retain teachers for any length of time. St. Rose's, a beautiful, tall edifice, was located on 7th Street between J and K Streets in Sacramento. St. Joseph's Academy for girls, on 8th and G Streets, established in 1857, had enjoyed a much more stable existence. By 1874, the Brothers were educating students at two Bay Area locations, St. Joseph's Academy in Oakland and Sacred Heart in San Francisco, institutions which were effectively "feeder" schools for St. Mary's College.

By the mid-1870's, local sentiment amongst the Sacramento faithful seemed to have two apparent prevailing opinions: some dissatisfaction with the available public schools in the area and the desire for a larger Catholic institution to serve more students. More on that later. Father Scanlan, who could be considered in retrospect as one of if not the unofficial leader of the Sacramento Catholic faithful during that time period (the Sacramento Diocese was not to be established until the next decade), responded to that sentiment by leading a drive to build a new school in town.

Though it was all "unofficial," Fr. Scanlan had been laying the groundwork to entice the Christian Brothers to be part of a new school project not long after their early success in the Bay Area schools. There were fundraisers, possibly as early as 1871, with raffles, "gift concerts," and the like but never expressly advertised as a benefit for a new school building. The first known event, publicized as benefitting a "Christian Brothers School For Boys" was a picnic in May of 1873. Even though a decent

monetary success, the concept of a campaign was dormant for the next six months. Although records are not altogether conclusive, it would appear that Father Scanlan had taken a conservative approach in that the project was “pay-as-you-go,” so St. Rose’s would not be overextended. When the necessary monies had been collected, Father Scanlan purchased a parcel of land on K Street between 11th and 12th for \$3,100 in the name of Bishop Alemany in October of 1874. A building committee was then established with the total cost of the school, land included, estimated to be \$15,000. As of November of the same year, it was disclosed that \$9,400 had been raised, leaving some \$3,000 to be acquired.



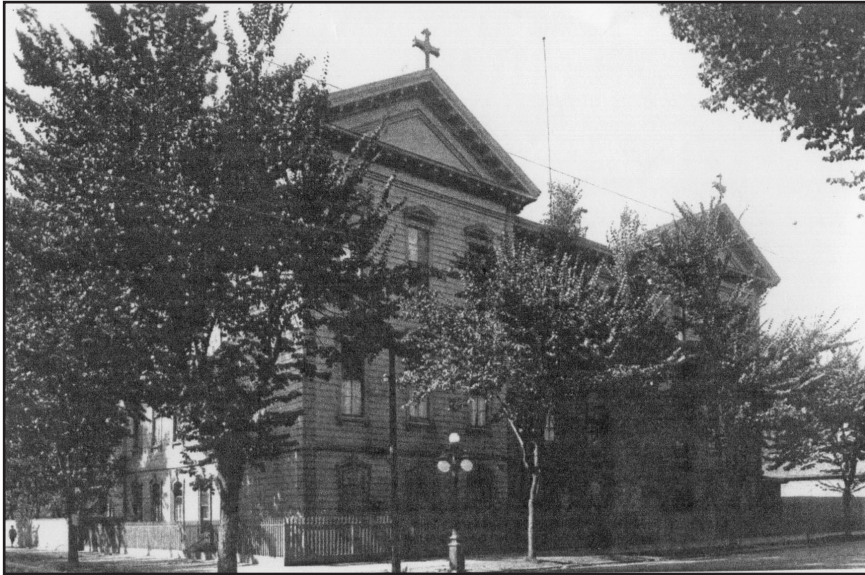
*The Golden Eagle Hotel and St. Rose of Lima Church*

It was then that one Miss Maggie Cunningham stepped forward. A Bay Area transplant, she had seen firsthand the good works of the Christian Brothers and was eager to assist in their coming to Sacramento to do the same. Assisted by Mrs. M. Horan and Mrs. Mary Scribner, Cunningham went door to door via horse and buggy in what later would be termed a capital campaign. It is important to note that the last “phase” of the fundraising effort likely came not only from the Catholic community but with significant assistance from non-Catholics, as well. Further benefit dances and picnics were also held in 1875 to aid in the fundraising effort.



*Maggie Cunningham*

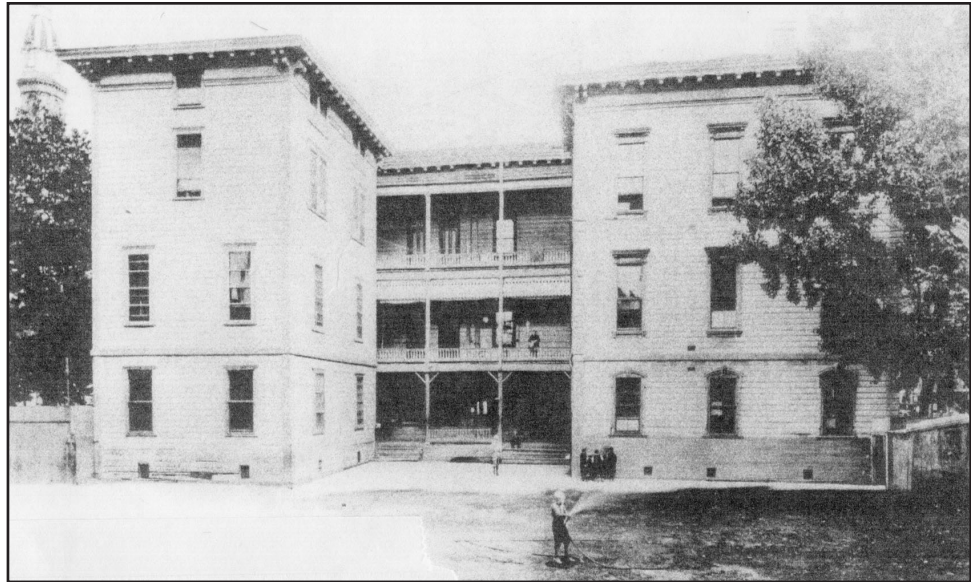
The school building, which included classrooms along with living quarters, was designed by architect William Kirk. The building and the aforementioned land was owned by St. Rose’s parish with the Brothers paying all insurances, taxes, and City assessments (the school was later deeded to the Brothers). Working with resolve and efficiency, the school was ready to receive its students on July 16, 1876, when Archbishop Joseph Alemany dedicated the building and the school, to be called St. Patrick’s Institute. It is theorized that the school was named as such in honor of Fr. Scanlan, though never apparently documented. At the dedication ceremonies, Archbishop Alemany, a strong proponent of education, spoke of a long history of the Church clinging very tenaciously to a culture of learning, that Popes and Cardinals valued an erudite approach, helping to establish libraries, colleges, and universities in many cities. Archbishop Alemany also cited the rise of teaching congregations of religious men and women and their representation in America. Finally, the Archbishop complimented the Christian Brothers humble origins and the extent of their far reaching accomplishments in education.



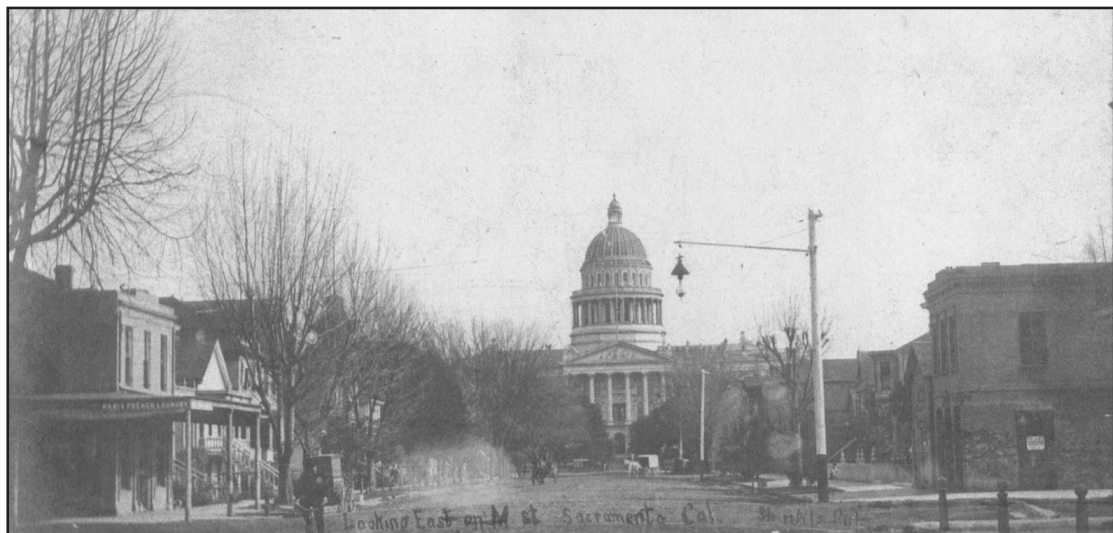
*St. Patrick's Institute, later to be called Sacramento Institute then Christian Brothers College*

Built amongst tall elm trees, the newly completed school and living quarters was a three storied Georgian style building. *The Sacramento Union* described it thusly, “plain in style, yet not cold and formal. It is of wood with rustic finish and has ornamental arched openings and tasteful trimmings.” The kitchen and dining room, able to accommodate thirty, was on the first floor, while the second floor contained two classrooms and two study parlors, equipped with two long tables and a dozen plain chairs each. The classrooms had enough space for 65 students per room. The third floor housed two more classrooms, the dormitories (twenty beds for the boarders) and living quarters for the Brothers. The balcony across the back of the school had a perfect view of the recently completed State Capitol. Father Scanlan of St. Rose’s furnished the otherwise bare classrooms with enough desks to accommodate the expected number of enrollees. Also, the gift included two Franklin globes, blackboard erasers, and pointers.

For the dedication ceremony, a platform was set up on 12th Street under the elm trees, to shade the well-wishers from the hot July sun. Governor William Irwin and Adjutant General Walsh of the State of California addressed the gathering. Many other state and locally elected officials attended, as well. The next day following the dedication, Monday July 17, 1876, the Christian Brothers opened the doors of St. Patrick’s Institute and, led by Principal-Director Brother Cianin Griffin, students were welcomed to the first day of instruction. The faculty included Brother Alexander (the first St. Mary’s College graduate to become a Christian Brother), Brother William, Brother Ulfrid Patrick, Brother Wenceslaus, Brother Fintan John, and Brother Lamand.



*The back of the school and play yard. The balconies offered a perfect view of the newly constructed State Capitol. Below is the Capitol view from the river.*



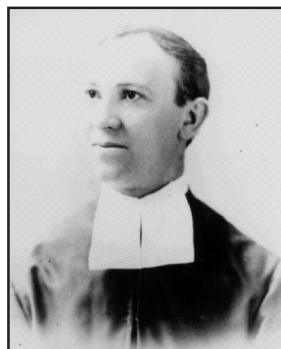
With the four completed classrooms that could accommodate 65 students each, 260 chairs were available to seat the children. Up to twenty could live in as boarders. The fees ranged from \$12 to \$40 for an annual tuition or from \$3 to \$10 for a two and a half month session. In a tradition that proudly exists to the present day, tuition was collected from those who could afford it, but the Brothers would not refuse pupils whose parents were too poor to pay. The initial enrollment was 200 students. Before the end of the year, the number had swelled to 250 as the Sacramento community had quickly become aware of the great works of the Brothers at 12th and K. By October, the unfinished portion of the building, which included 3 more classrooms (bringing the total to seven) was completed and furnished with the help of the San Francisco Diocese.

With the close of the first school year, May 28, 1877 saw St. Patrick's Institute celebrate its first graduates. Commercial diplomas were given to Francis Ryan and John Shag, with certificates presented to Henry Ryan, Isaac Trainor, Edward Figg, J.L. Hughes, J. Box, J. Murphy, and one B. F. Smith. Their diplomas were awarded in the Assembly Chamber of the State Capitol by Governor Irwin. Apparently enjoying a respectful relationship with Secretary of State Robert Beck, graduation ceremonies were also held in the Assembly Chamber for the next two years, as well. By 1879, the school's name was formally changed to Sacramento Institute, which remained until 1896 when it became known as Christian Brothers College. That same year (1879), school Principal Brother Cianin moved to San Francisco to continue his service and was replaced by Brother Bertram (1879-1880), followed by Brother Sabinian (1880-1881), Brother Bosonis John (1881-1883), and Brother Genebern (1883-1886). Brother Cianin then returned in 1886 and served as principal for three more years. For the next one hundred years, it was uncommon for a principal-director to remain in Sacramento to serve for more than three consecutive school years.

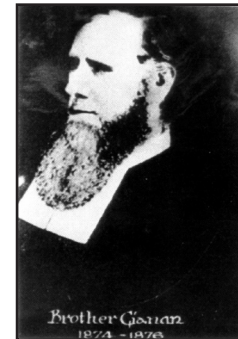
Of special note was the tenure of Brother Ambrose O'Malley, who was the Principal-Director from 1894 until his untimely passing in 1898. The popular brother was sailing towards Paris for a three month retreat when the French steamer he was on, La Burgoyne, crashed amidst heavy fog and sunk to the ocean floor. Brother Ambrose perished, along with some 500 other passengers. Some solace was passed along to his many mourners by a survivor of the shipwreck, recounting how Brother Ambrose calmly and valiantly counseled and encouraged many of the panic stricken passengers before his own demise.

### *Brother Ambrose O'Malley*

*Brother Ambrose O'Malley who served as Principal-Director until his untimely passing in 1898*



### *Brother Cianin Griffin*



*A native of Ireland, young Cianin (1833-1898) eventually moved to Canada where he found work as a surveyor before later joining the Brothers order. Possessing an engineering intellect, Brother Cianin's expertise as a teacher was in mathematics. Thirty-five years old at the time of his passage to San Francisco, he always had a soft spot in his heart for the younger students, often exhibiting a boyish sense of humor. When St. Patrick's Institute was opened to students in 1876, Brother Cianin became the school's first Principal-Director. He returned later to serve in the same capacity from 1886-1889.*



*Brother Genebern Steiner*

*Brother Genebern Steiner (1844-1907) joined the Brothers in Montreal at age 13 after his family had emigrated to Canada from Switzerland. By the age of 24, he was in California with the original pioneering Christian Brothers serving as Prefect of Discipline at St. Mary's College in San Francisco. Brother Genebern also served at St. Joseph's Academy in Oakland and as an administrator at Sacred Heart College in San Francisco before becoming the Principal-Director at Sacramento Institute (later Christian Brothers College) in 1883. He is memorialized in the San Francisco cityscape where one can find Steiner Street, named after him, as well as Genebern Street.*

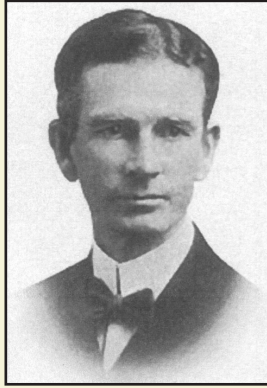
Although it is not hard to envision the three story building, with its classrooms and living quarters, it should be noted that Thomas Edison, amongst his many inventions, did not develop a workable incandescent light bulb until 1880. Even then, that did not mean that the Brothers and their students had the use of electricity just yet. Instead, large chandeliers containing many candles supplied the indoor lighting. It was not until 1895 that Folsom Dam supplied economically available electricity to Sacramento. Therefore, for the first 20 years of the school's existence, the students attended to their studies and other responsibilities under candlelight!

It should also be noted there was no sewage system in Sacramento until at least 1890 in the area around the school. The challenges were many for the early students. But, a special bond enveloped the school and the Brothers from the very start. And, it was that spirit and sense of purpose that became quickly well known in the local community. As the reputation of the education received by the children under the Brother's tutelage spread, the demand for places in the school exceeded the available room. It became evident that the school would need to expand. Responding to the Brothers' appeal was Mrs. Michael Bethel, who generously donated \$5,000 in 1903 to offset the cost of adding a new wing to the original main building. She also helped fund renovations to the school chapel, as well.

**SIGNUM FIDEI**

*Adopted by the General Chapter in 1751, this seal, a shining silver star on a blue shield with the inscription Signum Fidei became the seal of the Institute of the Brothers of the Christian Schools. The motto Signum Fidei, translated from Latin, means 'Sign of the Faith.'*

## PETER J. SHIELDS



*Born on the family homestead at Hangtown Crossing, Shields was an 1879 graduate of Sacramento Institute (later Christian Brothers College). A law apprenticeship under Judge Amos Catlin led to a position as private secretary to Governor James Budd, followed by being named the Secretary of the State Agricultural Society and a law partner of Hiram Johnson (later the governor of California). In 1900, Peter was elected to serve on the Superior Court bench of California, serving as the most tenured/longest serving Superior Court judge ever in the state. Combining his lifelong interest in agricultural affairs and his influence from the bench, Judge Shields is widely credited as the leader in the establishment of the University of California, Davis, beginning in 1908 as the University Farm. Shields was the driving force behind the acquisition of needed funding from the state legislature as well as selecting the site for campus construction.*

*There are three very visible landmarks around the UC Davis campus that signal his significant contributions. The main library at the college is Shields Library, named in his honor. Shields Avenue runs along the northern side of the campus. Finally, during the 1962 Charter Day centennial celebration, remembering the 100th anniversary of the Morrill Land-Grant College Act, an oak grove in the college arboretum was dedicated to him.*

*In addition to his long, distinguished legal career and his accomplishment in agricultural affairs, Judge*



*Shields Library, UC Davis Campus*

*Shields spent most of his life working with his Jersey cattle herd. Well past the age of ninety, he continued to be a recognizable participant at the State Fair cattle ring.*

*Leaving a very sizable and enduring footprint on the state of California for his many contributions, Judge Shields passed away September 28, 1962 at the age of 100.*



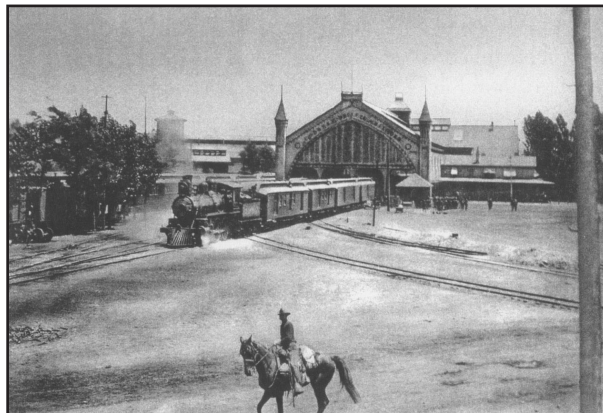
*Looking down K Street with the Cathedral of the Blessed Sacrament at the end, c.1890's*



*From the Capitol building rooftop this photo shows the Cathedral with Christian Brothers College to the right on other side of K Street.*



*Color photo postcard depicting the Cathedral of the Blessed Sacrament, 1890's. Christian Brothers College is located to the right across K Street.*



*Central Pacific Railroad Depot, 1897*

## *Bishop Patrick Manogue* (1832-1895)

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*The founding bishop of the Diocese of Sacramento was a large man, listed in various accounts as anywhere between 6'3" and 6'6", towering over the average person in the 19th century. Not only was he a man of large physical proportions, Patrick Manogue possessed a grand vision and he spent his entire life in the pursuit of seeing his out-sized dreams becoming fulfilled.*

*Manogue's family from County Kilkenny suffered greatly during Ireland's Great Famine. Property foreclosure and poverty forced the sixteen year old to leave his native country to seek employment in the United States in 1848. Despite his financial hardship, Manogue never lost sight of his dream of educating himself- he later became fluent in French, Latin, Greek, and Hebrew.*

*Young Patrick eventually settled in Moore's Flat (Nevada City), California, realizing income from gold mining. He made enough money to travel back to Europe, studying for the priesthood at St. Sulpice in Paris (coincidentally, the same seminary where John Baptist de La Salle studied two centuries earlier).*

*After his ordination in France, Manogue returned to the mining environment, this time in Virginia City, re-establishing friendships and ministering to the miners. Despite his imposing size, Father Patrick was known as a man of gentle persuasion and encouragement to his parishioners. But, in the rough and ready Old West, Manogue knew how to take care of himself.*

*On one occasion, he learned that one of his parishioners was dying. He got on his horse, at night, and started out to the lonely cabin where she lived. Upon his arrival, the lady's husband came out of the cabin, and drew his pistol, waving it at the priest and ordering him to leave. Instead, Manogue decked the man, took the gun and went into the cabin to pray with the woman. When, exiting the cabin, he returned the pistol to the dazed husband and rode off on his horse back to Virginia City!*

*With the help of the sometimes explosive income from mining strikes, Father Manogue oversaw the building of churches, hospitals, schools, and orphanages. One of the men Manogue had mined with, John Mackay, became a lifelong friend. Mackay later discovered the Comstock Silver Lode, becoming the wealthiest man in the world at the time. But, he never forgot his friendship with Manogue.*

*When Manogue was later installed as the first bishop of the newly established Sacramento Diocese in 1886, Mackay was a significant donor in the building of the Cathedral of the Blessed Sacrament.*

*Bishop Patrick Manogue was truly a man for all seasons: erudite, compassionate, and one capable of physically demanding work. He forged bonds with people from all corners of society.*

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## A QUESTION OF CURRICULUM

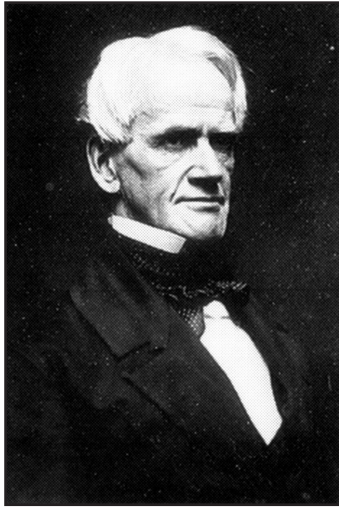
*...it does not propose making or sending forth expert scientists or graduating men capable at first blush of building a fort or directing a siege... A college in the proper sense of the word is a school in which all the faculties of a young man are harmoniously developed by a course of liberal instruction, and befits himself not only for the study of a learned profession but also duties of life. His memory is trained, his reason exercised, his judgment called forth, his imagination brought into play, his taste cultivated, the consciousness of his whole being expanded into one harmonious whole. It only lays a broad and sure foundation upon which afterward he builds up.*

*Br. Azarius Mullaney,*

*Noted 19th century writer/educator; from the article, What Is A College?*

We have explored what the school looked like at its inception and the teaching faculty. Another question remains as we look back. What about the curriculum? What subjects were taught to the students? Before answering that question, we would do well to first try to put American education into the context of the 1800's.

Until the 1830's, education was more of a private pursuit, something only available, for the most part, to families of means. Horace Mann (Massachusetts), an education reformer, led the call in 1837 for access to all American children to a public education. A system was set up, called the "Common School" movement, which referred to the belief that all children were entitled to the same content in education. This movement started in the northeast before spreading westward.



Horace Mann

McGuffey Readers, written by William McGuffey, a Miami (Ohio) University professor, were first published in 1836 for students and had their emphasis on vocabulary building and Protestant, Anglo-Saxon morality. The readers were, by far, the most widely circulated textbooks of the day and throughout much of the 1800's. Over time, especially the post-Civil War period, the McGuffey readers were revised in an attempt to be grade level appropriate with less moral and spiritual content in the textbooks.

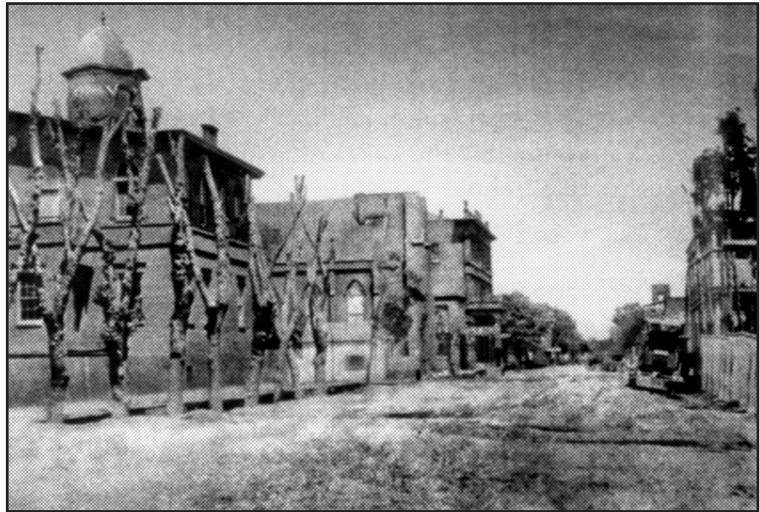
As for California and, specifically Sacramento, it should be noted that the public at large had little appreciation of the value of education. It was a very low governmental budget priority, being woefully underfunded. And, as a public society, we had precious little knowledge in how to properly or effectively educate our students. To some extent, this may have been a result of our beginnings as a state. California had many newcomers, often either directly or indirectly due to the Gold Rush. In many ways, California was a "backwater" land with legions of uneducated people who had flocked to the west in pursuit of their fortune. Also, there was a predominance of adults, older people. Children were neither populous nor their welfare considered very important. Education in a school setting was just not a priority.

*There was a wall against learning. A man wanted his children to read, to figure, and that was enough. More might make them dissatisfied and flighty. And there were plenty examples to prove that learning made a boy leave the farm to live in the city- to consider himself better than his father.*

*John Steinbeck, East of Eden*

It was compulsory to start the day in Sacramento public schools (typically one room schoolhouses with a wide range of ages) with the reading of Bible passages and recitation of the Lord's Prayer beginning in 1855. The Bible was also seen as a ready textbook for the students beyond its use as a devotional. Mandatory pupil participation in the Bible readings was eliminated in 1871, though the readings were expected to be continued either by the principal or teacher each day. Over time, it became increasingly paradoxical for Catholics as their community understandably sought religious teaching for their children but objected to the prevailing Protestant devotions in the schools.

Nationally, responding to a more East Coast sentiment but also strongly endorsed by President Ulysses Grant, the Blaine Amendment (named after United States Speaker of the House James Blaine) was proposed as an amendment to the United States Constitution in 1874. As written, it would forbid any direct governmental monies to any educational institutions that had religious affiliations. The amendment did pass the House with a two-thirds majority but not the Senate as it was seen as a states' rights question. However, most states, including California, passed laws that met the general spirit and requirements of the "Blaine" amendment. It should be noted, however, that there appeared to be little local sentiment or animosity toward a Catholic education and its place in Sacramento.



*Sacramento City grammar school, baptist church, and Masonic Hall, 1860's*

About the same time (1873), the Roman Church hierarchy announced that it expected families to send their children, whenever possible, to schools where they could be educated in the Catholic faith.

Also, in 1871, Henry Bolander, a non-Catholic, announced, while running for election as the State Superintendent of Public Instruction that his position on private schools (parochial or otherwise) was that the state of California should not interfere in the administration of those schools. It was also, at this point, that there was a push for a law to compel families to see that children aged 8 to 14 receive a suitable education, heretofore voluntary as of yet. By 1874, it became state law to have parents or guardians send their children to public school for at least two-thirds of the school year. As late as 1900, only 31 of the 45 states in the union required children to attend school. Further, it was not until 1918 that all states had laws in place requiring its children to complete at least an elementary education.

Finally, it should be noted that a California public school education did not mean an education free of expense to the student's families. The cost of textbooks was borne by the families and, in some cases, school tuition or other fees were charged, as well.

It was becoming an increasingly wider belief that post-literacy schooling of the masses at the elementary and high school level would greatly enhance the economic production of society. The “high school” movement in the United States, while somewhat slow to get started, began to greatly diverge on its educational pathway from our European counterparts. Except for the wealthier families, European secondary education did not exist throughout the late 1800’s to the turn of the century. Technical training schools were the regular educational route taken instead by European students following elementary school.

Locally, there were many good reasons for Sacramentans to be dissatisfied with the quality of a common or public school education in the 1870’s: 1) the teachers were often newly minted high school graduates, scarcely older than their pupils, 2) the teachers’ qualifying examination was inconsistent, at best, in its content, and 3) “teaching” at that time was not necessarily instruction but often rote memorization done by the student at home and then recited in class to an unprepared teacher. The State Superintendent of Public Instruction, Henry Bolander, himself acknowledged in his 1873 biennial report that the state needed to do a better job of identifying potential and properly prepared teachers to send into the classroom.

The first established public “high school” in Sacramento first received students in August of 1856. The twenty-one pupils in the first class met in an “old building on M Street” (between 8th and 9th Streets). The high school continued to operate in at least four different locations over the next twenty years until the first true high school building project was completed under the auspices of the Board of Education in 1876. This was to be Sacramento High School.

According to Sacramento schools historian Richard C. Rogers, a description of the period is as follows:

*Equipment was almost non-existent. There were no laboratories, no maps, and no pictures. Essentially, it was a room or two, teachers, books, and pupils. By 1870, there was serious discussion concerning the need for a separate high school building. On August 31, 1876, the (high) school moved into its spacious new quarters at 9th and M. When (later, in the 1890’s) requests were made to consider the possibility of building yet another high school (due to overcrowding), the taxpayers did not respond positively. After all, had they not just built one twenty years ago! Gradually, citizens began to realize that a school, under the existing conditions, was hardly a school at all. In 1905, some twelve years after the original agitation for a new high school was voiced, bonds for its construction were introduced. Unfortunately, the bond issue was defeated. However, one year later, they were submitted again and the public approved.*



Please be clear on this matter. The intent, here, is in no way to besmirch the efforts of the Sacramento Board of Education of the day. It is simply to illustrate the general local public sentiment regarding the relatively low value placed on education during the first fifty plus years in Sacramento. It was within this environment that the local Catholic community was motivated to organize and get behind a new school project. And, it should be noted that Father Scanlan of St.



*Sacramento High School, 9th & M Streets, 1876*

Rose and his school building committee was able to convince not only his parishioners to donate to what would be a new high school but many in Sacramento not affiliated with the Church at all. They understood, early on, the value of educating their children and were very willing to make that short-term sacrifice for a public gain of a younger generation that would be better prepared and more capable to navigate an increasingly complex society.

The opening of the new school by the Christian Brothers (1876) in essence took some 200 children off the burden of the Sacramento Public School system. That is a significant number in that the population of the entire city at that time was only approximately 20,000.

As to the curriculum at St. Patrick's Institute in 1876, it was described as "carrying all of the major fields of human knowledge." In other words, it was a rigorous, well-rounded education, grounded in the basic subjects but with ample exposure to music and drama. By all accounts, the students were challenged daily with a solid core of subjects.

The school, now re-named Sacramento Institute (as of 1879), also established a banking department in 1884 with the funding being provided by the Bishop's office. This development occurred somewhat out of the necessity of creating a good business education for the students while still emphasizing a solid core curriculum. Many other American Christian Brothers institutions had, in fact, moved to a complete business course load, becoming de facto business schools. In the period of the late 19th and early 20th centuries, it was a trend throughout the country our local school did not follow. They quietly held firmly to a well-rounded education for its students.

*Brother Justin McMahon*



*The founding San Francisco Visitor-Director, Brother Justin had already made a name for himself prior to his passage to California as one of the eight original Brothers to respond to the call of Archbishop Alemany in 1868. Known as one who could navigate the often difficult gulf between religious and political issues, Justin used all of his public relations acumen to further Catholic educational interests. After managing St. Mary's College to stability and helping to establish new area feeder schools, Brother Justin returned to New York. He is also credited with establishing the first Catholic chapel on the West Point (Army) campus.*

In the late 1880's, The Sacramento Institute was somewhat unwittingly pulled into the "common school" controversy and forced to alter its curriculum in response to a larger debate as to who should be able to teach certain subjects, especially Latin and Greek, to the students.

One Frank Pixley, editor of *The Argonaut*, an influential San Francisco periodical of the day, often wrote critically of the Catholic Church for allowing its American religious, particularly the Christian Brothers, to teach, as they were "unfit" to do so. It was really nothing more than outright prejudice and ignorance, but it must be taken in the context of the day. In some quarters, Catholic schools were not well received, seen as a direct threat to the somewhat nascent public school system (the "common schools").

Locally, the Sacramento Institute, staffed, of course, by the Institute of the Brothers of the Christian Schools, was drawn into the question as to appropriate curriculum for the school. The Brothers presented a diverse liberal arts education including the classical languages. The American Church hierarchy, led by Archbishop Francis Patrick Kendrick of Baltimore, had reviewed the educational emphasis of the Brothers and stated, "Let the Brothers alone, they are doing a good work."

However, with the spotlight of controversy brought on, in part, by the lay press, the French Christian Brothers became involved in the debate as to what the educational emphasis should be. Despite the support of the American Church, the French Brothers were not pleased with the direction that their American brethren were taking. It was their belief that the Brothers should stick to their historical mission of educating students, especially the poor, with practical subjects. Again, recall the general European educational system at the time was one of technical and other similar course emphasis. American education was heading in a very different direction and the Brothers, especially including the Sacramento based (who were effectively at the forefront of the movement) were respectfully diverging from their 17th century

French roots to best meet the local students' needs. San Francisco District Archivist Andrea Miller explained the dilemma in her 2008 history of *The De La Salle Christian Brothers on the West Coast*:

*While the Brothers in the United States were experiencing a period of phenomenal growth in the latter part of the 19th century, a struggle was brewing with the Institute in Europe. Called the Latin Question, it had roots in a dispensation granted by the Institute in the earliest days of the United States Province, but over time, it developed into a damaging quarrel that nearly paralyzed the Christian Brothers mission in the United States.*

*When St. John Baptist de La Salle wrote the rule (the set of directives for a religious community) for the new institute, he was explicit about prohibiting Brothers from teaching or studying Latin. The reasons for excluding Latin were sound. In 17th century France, education was a prerogative of the wealthy and was largely carried out in Latin to prepare students for advanced studies in the university or careers in the Church. For most of the poor whom de La Salle sought to serve, Latin had no useful purpose. He also feared that the Brothers themselves would drift away from the Institute's aim of serving the disadvantaged, possibly lured by the prestige of teaching the upper classes or called to a priestly vocation which required Latin.*

*In America a century and a half later, two unique circumstances existed which made the issue of Latin a point of division: a shortage of priests and the ease with which class barriers could be crossed. The relatively open society of the United States provided everyone, even impoverished immigrants, the ability to rise above their economic class through education. More important was the fact that a background in the classical languages provided the key to advancement to professional careers in law, medicine, or journalism. These conditions created a significant difference between the American and European experiences.*

The French Brothers held much more sway, however, with the European Church hierarchy and forced a significant change to bring the American Brothers back in line with their wishes.

**“The General Chapter of 1894, dominated by French conservative delegates, voted to reaffirm the traditional ban against Latin and Greek and compel the Brothers in the United States to close the classical departments of their schools. The American hierarchy was appalled by the disastrous effects which the ban on the classics would have on the Catholic School System of this country and appealed to Rome.”**

The West Coast District voted overwhelmingly to return the classics in the school curriculum. The Vatican, sympathetic to the more influential French position, rejected the American appeal and upheld the ban on teaching of the classical languages in 1899. The American Brothers were obligated to sign a loyalty oath not to teach the subjects. It was an edict that remained in effect until finally being reversed by the Pope in 1921. By necessity, Christian Brothers College (so named in 1896), developed a commercial education department, to complement its still effective core curriculum of solid subjects sans the classics. As previously noted, many American Christian Brothers schools had become business schools, a trend our Christian Brothers College did not follow.

Despite losing the classics, the Sacramento Institute became Christian Brothers College in 1896. The name was more representative of the education the students were receiving in the context of what was occurring in the California school system at the time. The students were often taking college level courses there in Sacramento before transferring to St. Mary’s College, which was often the case, or some other equivalent college. Usually, a year after their transfer, the student received a bachelors degree. Hence, being a “college “ really was not a stretch in the sense that Christian Brothers College was filling the responsibility of a junior (or community) college, a concept that was some twenty years distant in the future. Indeed, Christian Brothers was a “college preparatory” school a century before the term became in vogue. Talk about being ahead of its time!

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## THE FOUNDER

John Baptist de La Salle was born April 30, 1651 in Rheims, France, a beautiful, historic city, where French kings were ceremoniously crowned upon ascendancy to the throne. His was a family of aristocracy, with his father and grandfather magistrates of the Presidential Court of Rheims. Likewise, his mother's family, the Moet's, had direct ties to nobility in Rheims going back at least three centuries. The cloth and fabric trade was the primary source of the couple's wealth. Also, as a Moet, John Baptist's mother quite possibly derived direct income from her family's extensive vineyard holdings. John Baptist was the oldest of ten children born to the de La Salle family, seven of which lived to adulthood.

By age ten, John Baptist had made the decision to study for the priesthood, signaling his intentions with his participation in an official ceremony in 1661. Just short of his sixteenth birthday, de La Salle was made a Canon of the Cathedral, an honor that recognized his intent to enter Holy Orders. It was a title that in the day brought both prestige and personal benefits, but also responsibilities, ones that John Baptist assumed in earnest and diligence.

De La Salle began his formal studies for the priesthood in 1670 when he entered St. Sulpice Seminary in Paris. He could not have known it at this point in his education, but de La Salle had taken the first steps toward his life's work. St. Sulpice had the seminarians teach catechism to the poor in Paris. Profoundly moved by this experience, de La Salle had decided this to be a path he must follow. During the same era, John Baptist was also named executor and administrator of his parent's vast estate with their recent passing.



De La Salle did return to Rheims as his legal duties required him to do and proficiently served in the capacity as both an administrator of his family's fortunes and also as guardian to his six younger siblings. However, at the same time, John Baptist continued his religious studies, unswerving in answering his vocational calling.

John-Baptist was ordained to the priesthood in 1678. The following year, de La Salle had a chance meeting with Adrian Nyel, a layman who had spent many years in Rouen, France working to provide education for the poor and who had been approached by a wealthy widow about doing similar work in Rheims. Interested in what he saw in Nyal's service to the downtrodden, de La Salle found himself becoming more and more involved in education. What had started as simple charitable assistance was now becoming de La Salle's focus.

John Baptist grew up in a France that had very rigid social and class distinctions- the rich held the decided upper hand and the poor almost no chance to advance their personal lot. De La Salle willingly walked away from the life he was born into and was increasingly and profoundly drawn into a world of which he did not previously know- grinding poverty, disadvantaged students, and uncultured teachers. Moved so by those who "seemed so far from salvation," John Baptist focused on using his talents at the service of the children "often left to themselves and badly brought up."

It was then that de La Salle stepped irretrievably into that world. He first invited the teachers of the poor into his home, fed them, and encouraged their efforts. He began with the basics such as table manners, simple courtesies, and instructed them in their teaching methods. Shortly thereafter, he gave up his position of Canon and all the prestige that went with it. De La Salle, during a severe famine outbreak in Rheims, gave away all his wealth to help feed the masses. In so doing, de La Salle, formerly a wealthy man and widely respected priest, now put his life in parallel with the minimally literate and unpolished layman. This was all for the cause of education of the poor who so desperately needed guidance and some hope. De La Salle then began the process of forming a new community of lay religious teachers.

*Indeed, if I had ever thought the care I was taking of the schoolmasters out of pure charity would ever have made it my duty to live with them, I would have dropped the whole project...God, who guides all things with wisdom and serenity, whose way it is not to force the inclinations of persons, willed to commit me entirely to the development of the schools. He did this in an imperceptible way and over a long period of time so that one commitment led to another in a way that I did not foresee in the beginning.*

In 1686, the first General Assembly was held in Rheims with the name “Brothers of the Christian Schools” adopted along with a vow of obedience. One of the lay Brothers was elected Superior, at de La Salle’s insistence. Of course, the thought that a priest would be on equal terms with his fellow laymen was outrageous to the Church authorities. Nevertheless, the momentum of the community was to be unceasingly forward and they were to move independently from the Church. The resistance was often severe but the successes gained by the association of the Brothers were undeniable. Initially, the Brothers operated within the geographical diocese of Rheims and, as their work was shown to be so positive, the local Bishop even offered financial assistance. But, de La Salle was reaching another crossroad. The Brothers community started to look beyond their base, realizing there were other locales in France with acute need of assistance, first going west to Paris, opening schools there, before moving south.

Beyond the network of assistance in formation of the many schools, it was the method of instruction that has been so unique. This includes some characteristics that are so much a part of a Christian Brothers school today that we don’t even stop to think that it was a very radical departure from the ways of instruction that preceded it.

Firstly, de La Salle and his fellow Brothers taught in the vernacular. John Baptist also developed a formalized, systematic method of instruction, in the process, writing textbooks and teacher guides. An important emphasis that, of course, endures to this day, is the education of the whole person with a breadth of subjects and bringing religious study and prayer together with secular subjects. The students were taught in larger groups in the classroom as opposed to one or two students with a teacher. The students were sometimes grouped by academic ability so that individuals could be challenged with appropriate levels of difficulty of subject matter. De La Salle emphasized the teaching of polite manners and social decorum, leading to a student’s respect for both themselves and the school community. John Baptist is also credited with opening the first training school for teachers, founded in 1685.



*It is the Holy Spirit who unites you, one to the other, not only that a new kind of school may be created out of your association together, but also that this Brotherhood that is rooted in the Gospel may spread far and wide. Such a school is a place for mutual evangelization, for sharing and support, for reconciliation, and forgiveness.*

For essentially the remainder of his life, de La Salle worked tirelessly- really, to the point of exhaustion at times- opening schools, keeping other struggling ones afloat, humbly resolute in his calling to bring education to as many as he and his fellow Brothers could reach and serve. John Baptist de La Salle died in 1719 in Saint-Yon, Rouen, France. On May 24, 1900, de La Salle was canonized by Pope Leo XIII and was proclaimed the Patron of All Teachers of Youth on May 15, 1950. He left behind an amazing legacy of achievement in education. Today, there are over 5,000 Brothers and 75,000 lay teachers in more than 1,000 schools, colleges, and universities serving students in over 80 countries worldwide.

*I tell you gentlemen, that if God, in showing me the good that would be done by this Society had also disclosed to me the trials and crosses which were to accompany it, I would have lacked courage, and, far from assuming charge of it, I would not dare to touch it with the tips of my fingers...In a word, if God had not stretched out His hand to sustain this edifice in a visible manner, it would long since have been buried in ruins.*



*Painting from Gerlier's engraving of Gaveau's 1886 Life of the Founder – from Rousset's Iconographic.*

*(Author's note: Much of the material in this chapter was adapted from an article, John Baptist de La Salle: His Life and Times, in Signs of Faith, Fall 2000)*

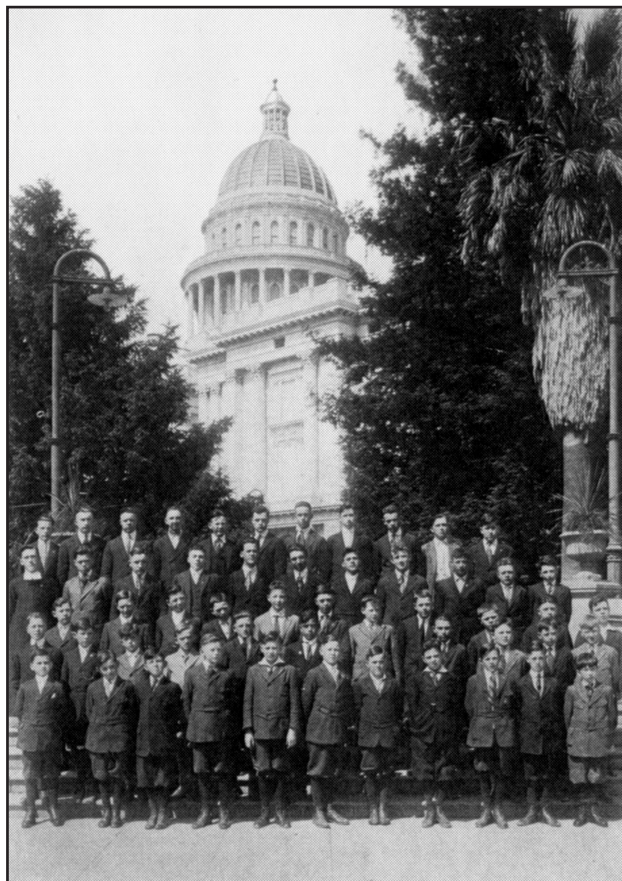


## FROM OLD TO NEW AGAIN

1900 – 1927

With the untimely passing of Brother Ambrose while sailing for France in 1898, the very capable Brother Vellesian Mallon assumed the position of Principal-Director and helped shepherd Christian Brothers College into the new century. Always aware of the needs of the physical school as well as its students, Brother Vellesian sought to expand the size of the K Street school building. Despite being called to St. Mary's in 1900 (then in Oakland at the time), he had laid the groundwork for a campaign to fund the proposed project. With the departure of Brother Vellesian, Brother Ulfian John took on the duty of overseeing local canvassing. Many prayers were answered when Mrs. Michael Bethel stepped forward with a donation of \$5,000, which allowed the Christian Brothers to add a wing to the existing structure and renovate the old chapel.

During this time, the school consisted of four departments: primary, grammar, high school, and a commercial college. Remember that a ban existed on teaching Latin and Greek. This did not, however, stop the Brothers from offering a robust, well-rounded education with course offerings in all of the traditional solid core subjects (English, Math, History, Science) as well as the opportunity for students to participate in choral groups, instrumental bands (classical or concert), drama, and ample exposure to journalism.



*Junior Choir, Christian Brothers College*

Beyond that, not a lot of annual records are to be found from the turn of the century to the period just before the relocation of the school in the 1920's. We do, however, have some excellent first person accounts chronicling the daily life of a student and somewhat more photographs, both school produced and those taken by individuals. From these images, much of the era is elegantly brought to life for future generations.

## FOND MEMORIES 1907-1918

*By Peter E. Mitchell, Class of 1918*

Twelve years with the Christian Brothers in the old, wooden, three-storied Georgian-style schoolhouse at Twelfth and K Streets. Tall elm trees and a high boarded fence framing it in....A boldly affirmative sign out front, "Christian Brothers College," hinting at high quality education...Across K Street, behind the Cathedral, the stately, old house of Bishop Grace and the Cathedral clergy...Opposite that, cater-cornered from the school, the German Lutheran Church, a neighbor we Irish Catholics weren't quite sure of...



Readin', ritin', and 'rithmetic to the tune of an ever evident but seldom used hickory stick... Spelling by rote, circles and spirals of Palmer Method penmanship, rapid calculation ticked off mentally while marking answers on a blackboard, English grammar structured and strict, and somewhere toward high school, a breakthrough to something called rhetoric... Meat and potatoes of the educated young man of grammar school age...

Catechism, preceded by three decades of the rosary, began every school day. Baltimore No. 1 and Benzinger's Bible History, "God made the world." "God made us to know, love, and serve Him so that we might be everlastingly happy with Him." Our education was built on these basic truths as on rock...

Neatness counted, too. Shoes shined, hair combed, and a necktie were required for a young gentleman's appearance...Granted that after a day on the dirt (no lawn or paving, playfield the size of perhaps three city lots) most young gentlemen went home a bit disheveled...

The Christian Brothers College of 1907-1918 did not really consist of the aging, cramped building, however, nor even of the curriculum. It came alive in the dedicated, humble, and holy men who wore the loose black robe and white winged collar, the Christian Brothers of De La Salle. Their forthright, honest goodness etched on my memory. Students of that period certainly owe them a lot of gratitude. There were no formal lessons of "Charity does not consist alone in giving alms," or "Do unto others as you would have them do unto you." You met these values alive in real men...

There was Brother Ambrose, black curly hair, teaching us first graders (his first assignment, I learned years later). Looking back, he was probably young enough to have been our older brother. We loved him like one...

Brother Hugh taught us third and fourth graders how to play hardball in the old concrete open court, a great place to wear out pairs of precious "school shoes" long before their time...

Brother Udolric bore a strange name, but he was a kindly, fatherly confidant to be trusted by youngsters with any problem. His particular responsibility concerned the welfare of “the boarders”, kids from out of town who lived in. He was also charged with maintenance of the sagging buildings. The cross of Brother Udolric’s life: constant ill repair of sanitary facilities in the “out house” across the yard near the alley, intended mainly to accommodate the day crowd... Brother Florines, small of stature, a body too small for his great heart, I remember as a man of endless generosity.

Later, when I went on to St. Mary’s College in Oakland after high school, he arranged for me to have an extra blanket for my bed there. Big deal? Yes, for a young fellow away from home amongst strangers for the first time...

I remember Brother Jasper as a thin, ascetic man who was the disciplinarian, but wholly fair, with an evident desire to help “his boys”. He provided me with a guidepost for life: “Once a Brothers’ Boy, always a Brothers’ Boy”. He appealed to our loyalty...

During the high school sophomore year, students had to make a choice in the direction of their education. On the one hand, they might choose to pursue the “commercial course” (bookkeeping, typing, shorthand, business methods, etc.) and thus prepare themselves upon graduation for occupation in the business world. Incidentally, employers got on a waiting list in those days for the opportunity to employ the much sought after Brothers’ boys. On the other hand, those who showed desire and aptitude to go to college followed the “college course” (science, further mathematics, languages and more “academic” subjects)...

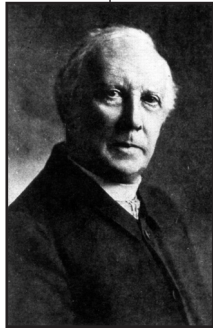
Two unsung geniuses presided over these twin avenues to adult responsibility. Brother Albertian, whose wit was dryer than sand and who often paced the outdoor balcony in silent thought, presided over the aspirants to college. His scholarly ways deserved the respect always accorded him. His counterpart in the commercial department was the lovable, genial Brother Euphrasius, painfully nearsighted, somewhat fidgety, who found escape from the routines of journals and ledgers as the drama instructor. He was forever putting on great plays and spectacular productions. Brother Euphrasius held rehearsals in the basement of Cathedral Hall across K Street, but also during regular class periods on any subject while the other fellows not immediately involved in the great drama worked on class assignments. Often, too, the public performance required nothing less than the accommodation of the Clunie Theatre or the Grand, the only two playhouses in town. He followed a particular strategy: have every student available appear on the stage at some time during the performance—lots of extras and mob scenes. That way, all the relatives and friends purchased tickets and a full house was assured to help the slim finances of the school...

The Sanctuary Society of altar boys was synonymous with Brother Edwin. He drilled acolytes to fine perfection and their participation, twenty or thirty at a time, added no small part to the solemnity of Pontifical High Mass on great feasts at the Cathedral. Serving Daily Mass at the six o’clock early riser was the acid test of fidelity. The pinnacle of achievement was to qualify as a Bishop’s Server. Triumph came for all on the day of the Altar Boys Picnic- a trip via inter-urban electric train to the Cosumnes River or the banquet for the kids who had stuck out the summer schedule. Brother Edwin held it all together with that genial spirit which lay behind his attention getting “Hi, there!”

Brother Edmund managed three disconnected areas in our lives. He was the prefect of the play yard, which sometimes meant monitoring a fist fight by transferring the young combatants to what served as a gym and getting them into a thick set of boxing gloves to work out frustrations with a referee. Secondly, he was the unchallenged master of Palmer Method penmanship. Top priority, however, went to the baseball team, the Christian Brothers Red Sox, which achieved local fame and sent a few lads on to the professionals...

*(Peter Mitchell, class of 1918, later taught and coached at Christian Brothers. His sister, known to all as Sr. Peter, was a Principal at Bishop Armstrong High School from 1962-1964)*

The year 1918 was celebrated as the fiftieth anniversary of the passage of the Brothers to California. The Bishop of Sacramento, Thomas Grace, wrote appreciatively:



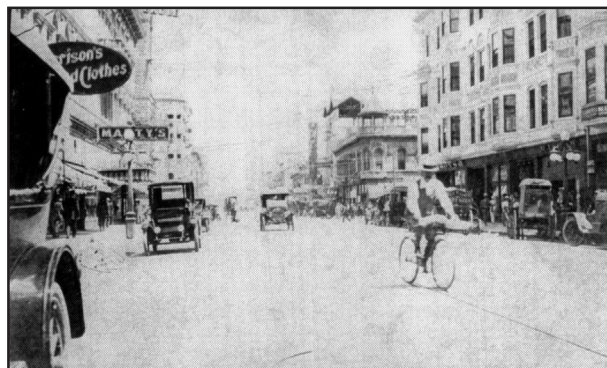
*I cannot write in terms too lofty of the Christian Brothers and the good they have done and are doing with the young of our country. The good they do by the excellent education they impart is not confined to the youth themselves but leavens the whole community and contributes in the most effective manner to uphold order, patriotism, and virtue. Generations of young men now in responsible positions all over the land, and illustrating in their lives the grandeur of Christian principles, may call their teachers... The Christian Brothers...blessed, for them they owe their success.*

*+Thomas Grace, Bishop of Sacramento, June 4, 1918*

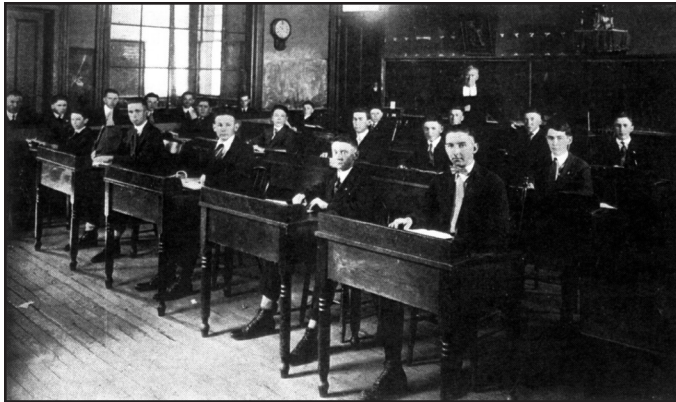
An advertisement for Christian Brothers' College. At the top, it says "THE COLLEGE TIMES" and "80". Below that, it reads "... Give Your Boy the Best by Sending Him to ...". The main title is "Christian Brothers' College" with "Sacramento" and "California" on either side. Below the title is a photograph of a large, multi-story brick building with a central tower. Underneath the photo, it says "The Only College for Boys in Northern California" and lists "Literary, Classical, Scientific and Commercial Courses", "A Complete Gymnasium in Connection with the College", and "Boarding and Day School". At the bottom, it says "BROTHER V. LFC Resident".

Photograph of the school circa 1910 in an advertisement for potential new students.

The educational environment during the era of 1900-1920 was still not favorable to the great majority of American children. Only eight states, California not being one of them, had at least 90% school attendance for their children between the ages of 6 to 14. Over one-half million children under the age of fifteen worked in factories, shops, or similar businesses. School attendance was not an option for these children. Thankfully, the decade beginning in 1910 saw educational reforms beginning to take hold as Americans started to realize the interrelationship between educational progress (with an emphasis on scholastics) and personal as well as economic development. As such, the training of teachers became more focused and their programs strengthened. In the context of the era, the children who had the opportunity to attend a Christian Brothers school with the breadth of subjects were indeed very fortunate.



K Street, 1910.



*Commercial Class, 1918, Christian Brothers College*



*The dismantling of the original Christian Brothers College, 1923.*

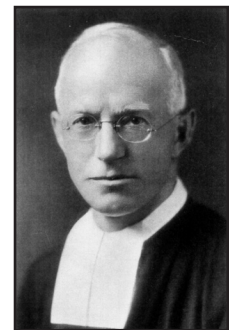
With business development moving more centrally into town over time from the previous western hub (the area now known as Old Sacramento) and basically surrounding the school, the land at 12th and K streets where Christian Brothers College sat was increasingly more valuable to potential merchants and other types of commerce.

A confluence of events led to the Christian Brothers deciding to re-locate. Bishop Grace of the Sacramento Diocese had offered to donate a plot of land at the corner of 21st and Y (later called Broadway) Streets. At the same time, Christian Brothers College alumnus John Clecak was able to broker a deal to sell the existing school property to Weinstock, Lubin, Co. for \$210,000 in June 1923. Within two weeks after the transaction was complete, the old school building was torn down so a department store could be constructed on the land (which did occur with an additional cost to the businessmen of \$850,000).

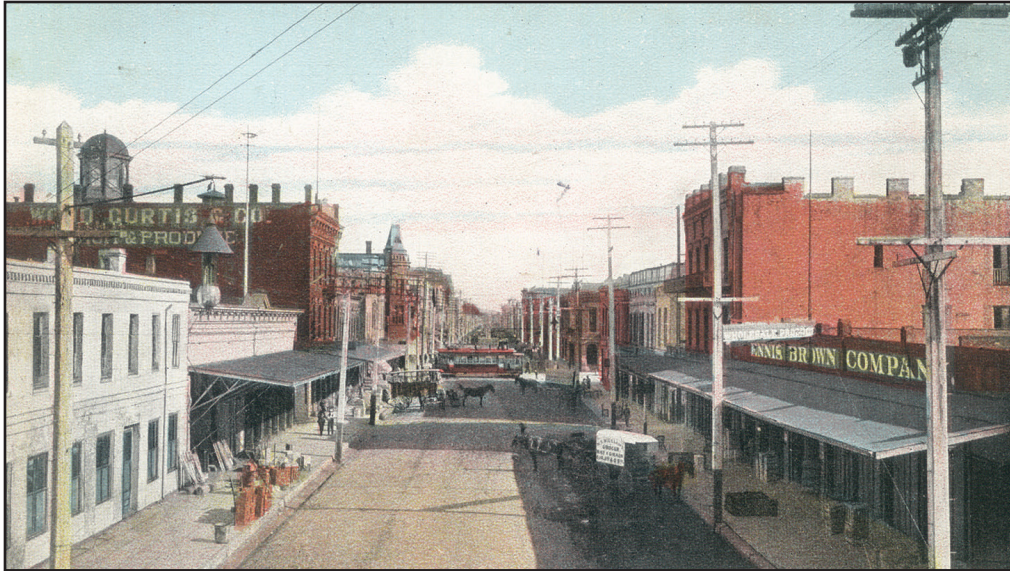
As the decade was coming to a conclusion, the condition of the Christian Brothers College building was becoming increasingly problematic. During his tenure (1919-1922), Principal-Director Brother Vivian had the wood building painted and the foundation reinforced where possible. It did no more than somewhat stem the tide. Three separate fires struck the school building in 1919, although none did overwhelming damage before being extinguished.

With the return of Brother Vellesian as principal in 1922, he had made the decision that it was time to knock down the old school and either re-build at the same location or else move to a new site. After careful consideration, the best solution was to re-locate the campus and build anew.

### *Brother Vellesian*



*Brother Vellesian,  
Principal of the  
Christian Brothers  
College 1899-1900  
and 1922 -1925*



*Looking up J Street, 1900*

Just that quickly, the old school was gone. With only a few months before the start of the Fall 1923 school year, a temporary school was needed for the students as well as a place to live for the Brothers and the boarders. As luck would have it, an old Sacramento Public School building was vacant at the corner of 39th and J Streets (the site where Sacred Heart Church was later to be built) and available for use. As for living quarters, the Brothers and boarders were housed in cottages in the vicinity of 20th and T Streets with two buses employed daily to transport the faculty and students to the temporary school site.



*Temporary home of Christian Brothers College on 39th and J Streets while Christian Brothers School was being built, 1923.*

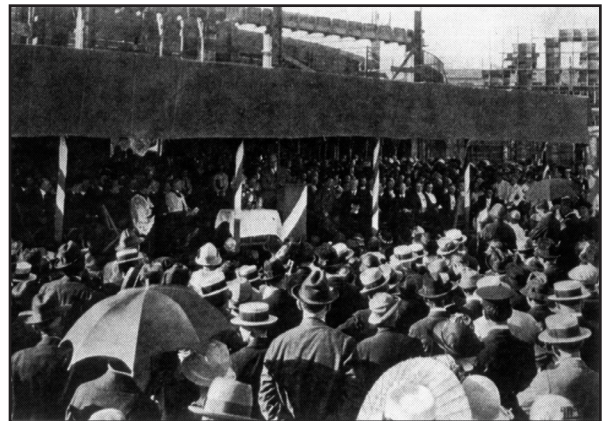


*Weinstock Lubin Department Store, built at 12th & K Streets where Christian Brothers College originally stood.*

Meanwhile, under the direction of builder and contractor W.C. Keating and his foreman Al Wonderly, plans were being made to construct a new school. Keating also had the building of St. Francis Grammar School and Mercy Hospital in his portfolio of completed projects. Ground was broken February 11, 1924. A cornerstone ceremony was celebrated May 18 with California Supreme Court Associate Justice and 1881 alumnus Thomas Lennon giving the keynote address to the excited and hopeful well-wishers. By September 15, 1924, the classrooms were sufficiently completed to welcome students to their new school. As in 1876, there were no idle hands as construction took only seven months.



*Honorable Judge  
Thomas J. Lennon (Class  
of 1881) addressing the  
crowd at the cornerstone  
laying, 1924*



In anticipation of needing to borrow money to complete other construction projects after the school was opened, the Christian Brothers filed Articles of Incorporation with the state. In so doing, the institution was now to be called Christian Brothers School (CBS), a change it was felt more in keeping with the elementary through high school education it offered. In effect, the California Public School system had now “caught up” with the levels of academic course work given at Christian Brothers and had developed a suitable community (or junior) college system so the name change was a reflection of that process. Also, as church parishes had not yet really started their own elementary schools for the most part, Christian Brothers had continued to offer classes for the younger grades. It was not until the 1950's that the elementary school system was developed sufficiently that the Brothers had focused their efforts entirely on the high school grades.

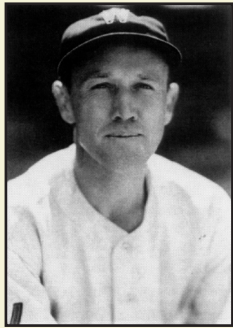


*School dedication 21st & Broadway, May 18, 1924.*

## THE FIRST TWO MAJOR LEAGUE BALLPLAYERS FROM CHRISTIAN BROTHERS COLLEGE

### EARL MCNEELY

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George Earl McNeely was one of many boys from Irish immigrant families attending Christian Brothers College in the era before World War I. Just like literally millions of American boys, McNeely had a dream of being a professional baseball player.

McNeely, however, took an unlikely path to big league stardom, serving in the Army during the war in an engineering unit before coming home to Sacramento and finding work as a surveyor with the state highway department and playing Winter League ball for a team sponsored by a clothing merchant. Showing enough promise in the semi-pro circuit, Earl eventually won a roster spot with the Sacramento Senators of the Pacific Coast League off a tryout in 1922.

After a relatively brief time with the Sacramento club (by professional baseball standards), McNeely was sold to the Washington Senators of the American League for the princely sum of \$50,000 late in the 1924 season. Described by *The Sporting News* as, “the always laughing and happy boy from California,” McNeely pinch hit for the Washington ballclub upon his arrival before seeing more action, ending the regular season with a robust .330 batting average for the AL pennant winners.

Earl appeared in all seven games in the 1924 World Series against the vaunted New York Giants. It is his last at-bat that will live forever in baseball history. With the score tied in the bottom of the 12th inning of the deciding 7th game, McNeely bounced a routine groundball to 3rd baseman Freddie Lindstrom. However, fate intervened as the ball hit a rock and bounded high over the outstretched fielder, scoring Muddy Ruel from second base and setting off a wild celebration that sportswriter Shirley Povich wrote, “could be heard all the way to the Washington Monument.” The Senators’ faithful were witnessing the only World Series title in the teams’ history.

McNeely returned to Sacramento after a solid eight year major league career to play for and manage the Sacramento Coast League club in the early 1930’s. While bank records are incomplete, McNeely, a savvy and prudent investor during the Great Depression, was probably also an owner of the franchise, as well. Abe Keys of *The San Francisco Bulletin* wrote of McNeely, “He plays the game for all he is worth. He is out there hustling every minute of the game and is not afraid to take chances”.

After his professional baseball days, McNeely was a farmer and cattle rancher in rural Sacramento County.



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## DUSTER MAILS

Born just outside of San Quentin Prison in 1895, John Walter Mails attended both Christian Brothers College and St. Mary's College before riding an overpowering fastball to the National League Brooklyn Robins at the young age of twenty in 1915.

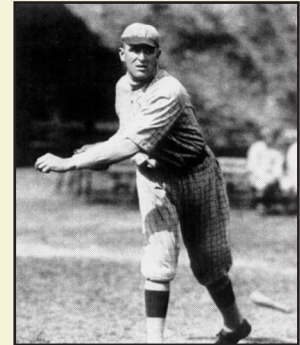
As brash and loquacious as McNeely was congenial, Duster was a natural showman on and off the ballfield. Some would actually call him a show-off. No matter. Mails had mastered the not so subtle art of marketing and self-promotion. "I figure that folks come to the ballpark for enjoyment," he would say. "It was my job to give it to them."

After a "cup of coffee" in Brooklyn, Duster became an established star in the west coast version of the major leagues, The Pacific Coast League (there were no big league teams west of the Mississippi River until 1958). Returning to the real major leagues in 1920, Mails was a big contributor to the Cleveland Indians who won the World Series that year.

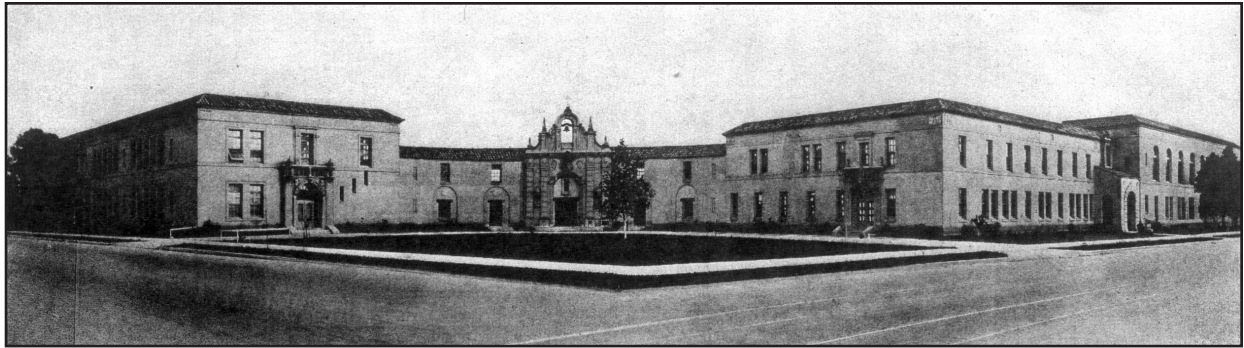
After another solid campaign in 1921 for Cleveland, the Duster bounced back and forth between the big leagues and the Coast League until settling on the west coast for a long, productive career as one of the minor leagues' most recognizable stars up to his retirement in 1936.

Asked to explain his nickname, "Duster" was an appellation given early on in his career. Mails offered this: "I didn't deliberately try to dust the batters off. I simply couldn't make the ball go where I wanted it to go. Any batter who faced me did so at his own risk. But I was wild, not from choice, but because I couldn't help myself."

Mails put his speaking talents to good use after his playing days, working in the San Francisco Giants public relations department.



*As of 2010, there has been nine Christian Brothers alums who have reached the Major Leagues:  
Duster Mails, Earl McNeely, Jimmy O'Connell, Joe Marty, Charley Schanz,  
Joe Kirrene, Wally Westlake, John McNamara, and Andy Fox.*



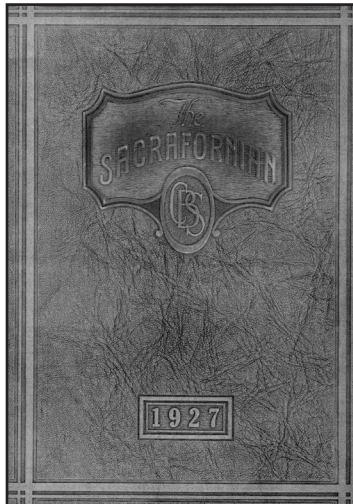
*The Christian Brothers School of Sacramento, 1926. The next year a gymnasium was added as a second floor.*

The new school building was a beautiful, elongated mission style edifice with the administration department and some classrooms on the first floor and science laboratories occupying most of the second story. A handsome bell tower was in the middle of the structure with the Brothers and boarders' living quarters on the other side of the building. A semi-circular drive in front of the school had access to both 21st and Y Streets. A fueling station sat on the corner at 21st and Y, something the school would have preferred to remove, but the rent paid by the business was a steady source of income for the often precariously financed school.

A surprising source of construction funding came from the local Sacramento business community, unaffiliated to the school. With the ending of hostilities after the Great War (WWI), America was changing and the Roaring Twenties were being ushered in. Economic optimism and productivity was on the decided upswing. It was not only good business to get involved in civic projects, it was the patriotic thing to do, as well. Christian Brothers School benefited from that euphoria in the local community. This, from *The Sacraformian*, the Christian Brothers School yearbook, in 1926:

*...when a campaign was projected by the businessmen of the city just a year ago for the purpose of raising funds for the furnishing of the new school, the people of Sacramento clearly demonstrated that they were in hearty sympathy with the Brothers by their ready response in supplying the necessary funds. The most pleasant feature of the campaign was the remarkable kindness and generosity manifested by non-Catholics towards the campaign. Of the total amount collected, at least half of it came from non-Catholic or from firms in no way affiliated with religious organizations. These men realize the great benefit the city will derive from a boarding school of this type.*

The following year, 1927, a gymnasium was built on the second floor, midway between the classrooms and living quarters. Again, economic assistance came from the business community. *The Sacraformian* had this commentary in the annual yearbook:



*A general campaign to secure the necessary funds was originated and launched under the auspices of the professional and business men of Sacramento, and no sooner had this been heralded to the public than hundreds of willing workers volunteered their services to bring the affair to a successful issue. Their magnanimous co-operation was rewarded by securing pledges to the amount of \$60,000 by the time the campaign closed. Not only the general public, but the student body of the school showed their loyalty, aroused their enthusiasm and contributed the handsome amount of more than five thousand dollars to put the quota over the top.*

*As soon as convenient after the excitement of the campaign had closed, steps were taken to have plans executed for the proposed structure. These having been completed, and all the necessary negotiations gone through, arrangements were made to begin the building. On the 24th of January, 1927, the Right Reverend Bishop Keane presided at the ceremony of the breaking of ground; this was an auspicious day for the students and all concerned. Mr. James Keating, contractor and builder, had been engaged to erect the much talked of gymnasium. Work was immediately begun, and now after a short period of five months, we have a magnificent edifice, adjoining the other handsome building, which completes the plant in its entirety.*

*The structure is not only a gymnasium, but also a spacious auditorium equipped with every modern facility for the students to develop in the art of public speaking, the production of plays, interclass, and public debates, and other social functions that go to make up a well rounded education.*

*With the completion of this gymnasium, the plant of the Christian Brothers School is one of the foremost among the educational establishments of Sacramento. To carry out the full design of the architect and builder, it will require considerable more money than has been pledged in the campaign, and it would not be surprising if another appeal were made to the generous public at some future time to secure funds for an ideal equipment.*



The just completed school at 21st Street, 1925

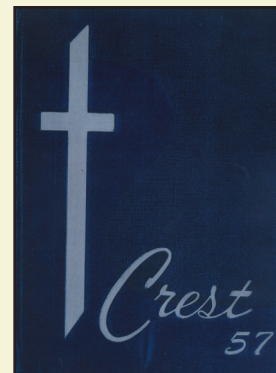
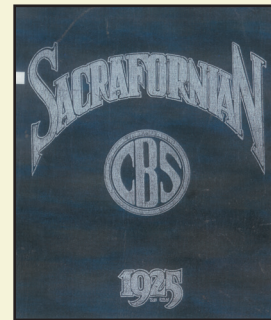
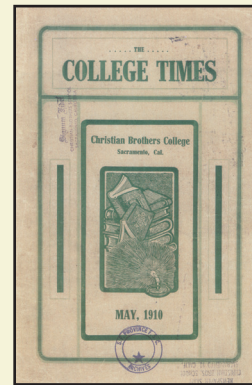
## TRADITIONS

In the earliest days of the school on K Street, there were references that Christian Brothers utilized green and white as their primary representative colors. Later, somewhere in the early 1900's, the school colors were blue and white, although the earliest sports team, the baseball "nine", was nicknamed the Red Sox. It was not until the 1950's that the red and blue color scheme was used for uniforms and the like.

Christian Brothers College put out an annual, *The College Times*, first in 1909, but it was not a yearbook as we now know them. Instead, it was more of a literary journal with the articles covering a wide range of general topics, not just school events. *The College Times* was published as advertising income permitted, meaning publication followed a more sporadic schedule. The years 1925 through 1929 saw the production of what we would certainly recognize as a traditional yearbook, called *The Sacraformian*. It was during this era that the school motto was, at the time, "We are now becoming what we hope to be."

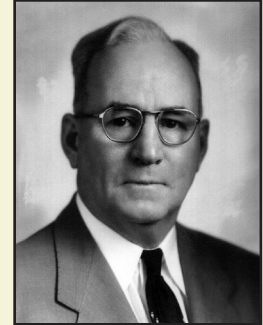
The Great Depression set in, of course, shortly thereafter and then the war, which economically prevented the school from publishing a yearbook until the introduction of *The Gael* in 1947, produced without interruption until the closing of the 21st and Broadway campus in 1964. *The Crest* was initiated with the opening of Bishop Armstrong in 1957 and continues to this day.

While Christian Brothers students have been asked to look beyond themselves in the service of others literally since the beginnings of the formation of the community in the 17th century, the motto, "Enter to Learn, Leave to Serve" was etched into the newly constructed tower at the front of the school in 2002 and has been a symbolic cornerstone ever since.



## EDUCATION PIONEER

With the establishment of a community (two year) college in Sacramento in 1916, many different local lawmakers attempted to initiate the process of funding a four year college in Sacramento as early as the 1920's. All efforts came up short until State Senator Earl Desmond (Christian Brothers College, Class of 1911) was able to cobble together a coalition of senators and assembly members, eventually passing the 1949 Desmond Act which helped establish what was to become Sacramento State College (now California State University, Sacramento), the sixth institution in the California State College system.



Earl Desmond served in the state legislature from 1933 until his untimely passing in 1958. At the time of his death, he was the President Protem of the State Senate.

Beyond his significant contributions to the state's higher educational system, Desmond was well known as the conduit for any necessary political relations between the local Catholic hierarchy and the State Capital.

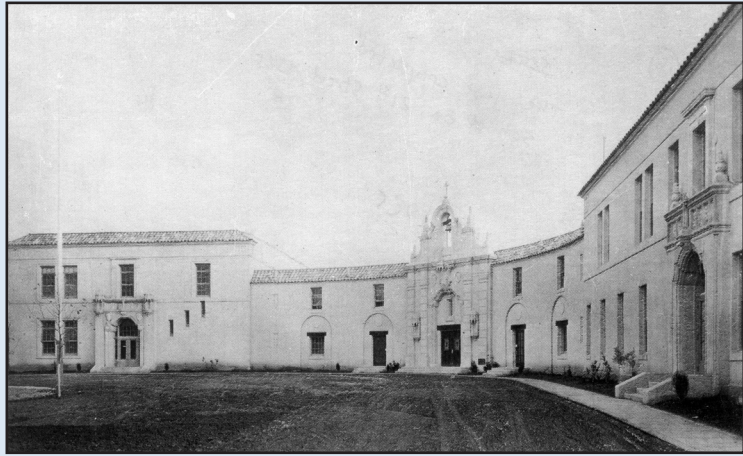
## THE GRIEF OF A PARENT IN 2010?

...Both men and women in any walk of life have to be neat in their general appearance.

An attractive exterior is a nice accomplishment in man or woman and each should be clad as is suitable to his or her position in his respective community, but there is a long step from neatness to foppishness in the matter of personal attire...Some appear to have lost all sense of respect for themselves as well as their parents; this is clearly seen by their present mode of dress, which is far from being decent. And what is far more to be deplored is the painful fact that their mannerisms are much in keeping with the scanty attire they adopt just to be in line with the current cut. Women are naturally beautiful, the very perfection of grace, and they ought to consider that "beauty unadorned, adorns the best"...Being engaged in business or in a profession, it is almost essential that he or she keep themselves exteriorly spick and span...All this can be done without becoming too extravagant beyond control and besides rendering himself foppishly ridiculous. For him as for the fairer sex, character is what counts most in right living...

*NO, A CHRISTIAN BROTHERS STUDENT COMMENTARY IN 1927*

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## FIGHT TO SURVIVE

1927–1955

*What is the most worthy aim of life? It must be something which is within reach of every one. What only the few can attain cannot be life's real end or highest good. The best is not far removed from any one of us, but is alike near to the poor and the rich, to the shepherd and the king; and only the best can give to the soul repose and contentment. What then is the true life ideal? I can find nothing better than this, "Seek you first the kingdom of God and His justice and all things else shall be added unto you." Unless the light of Heaven fall upon your way, thick darkness gathers about you, and in the end, whatever your success may have been, you fail, and are without God and without hope...*

*Brother Thomas Ryan, Principal*

*Christian Brothers School, 1928*

As with so many aspects of American life, the Great Depression following the October 1929 stock market crash had cast a deep shadow locally. While we justifiably lament an unemployment rate of roughly 10% in 2009-2010, the jobless accounted for some 25% of the available workforce in the country throughout the early 1930's. A staggering number of households simply had very little or no means of income. With such gloomy economic conditions, Christian Brothers School spent many years hanging on by the proverbial thread. There was precious little money to be had and rarely was it available for maintenance of the school buildings. On many a morning,



*A boxing night with the CBS students was a popular event in the 1930's & 1940's*

there was no hot water for the Brothers and the boarders in which to bathe. Needed projects such as painting and construction repairs were a challenged priority due to the meager bank accounts. As always, however, the school found a way to prosper even in the most trying of economic times. In one of his memoirs, Brother Bertram Coleman recalled with great appreciation, the assistance the school received.

*“One of the remarkable happenings of the thirties and forties was the manner in which the lay people gave of their services, particularly in the matter of the trades for keeping up maintenance of the plant and providing improved conditions in the buildings and grounds.”*



*K Street, downtown Sacramento 1920's*

Many, many of the families could not afford to pay the full tuition cost, so the CBS student or a family member would work for the school to help defray the financial burden. One alumnus recounted how his father, who was a boilermaker for the Southern Pacific Railroad, was allowed to borrow tools over the weekend so he and some other dads could work on the school's boilers and other machinery. With another family, the mother played the piano for the choir and other school events. Others helped with the grounds. Anything to keep their child in school. Like any enduring community, all pulled together and Christian Brothers School found new ways to not only survive the 1930's but to retain its unique character and educational mission.



Monetary woes besieged not only the local Christian Brothers School, but throughout the Brothers' entire organization. In 1936, the De La Salle Institute, the Western District that governed and controlled the properties owned by the Christian Brothers, filed for Chapter 11 bankruptcy. While the Sacramento school was locally owned, this nevertheless signaled the gravity of the financial condition facing the De La Salle Christian Brothers on the west coast.

The annual yearbook, *The Sacraformian*, also had met its demise in 1929 in another sign of the times. With the onset of the depression decade, the Sacramento Diocese, also struggling mightily with its own finances, requested that the school cease publication of the yearbook as it was taking away potential donors. With only so many advertising or sponsorship dollars to go around during the era, the Diocese, along with all institutions, felt a significant financial pinch and did not wish to compete with Christian Brothers for its donations.

## SO, WHAT EXACTLY IS A GAEL?

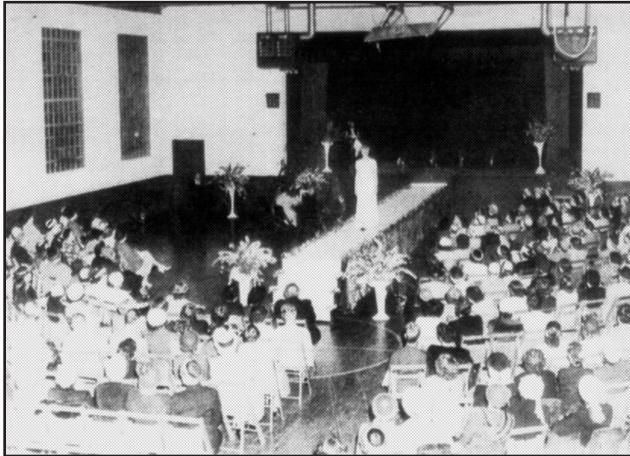
A Gael is anyone of Irish-Gaelic ancestry. The "Gael" or Goidels are a Celtic ethno-linguistic group that speak in the Goidelic languages: Irish, Scottish Gaelic, and Manx. Goidelic speech originated in Ireland and spread to Scotland and the Isle of Man. Subsequently, the Goidelic languages have been mostly replaced now by English. However, the term Gael is also used for modern Irish or Scottish Celts regardless of language.



As for the mascot, St. Mary's College was first nicknamed the Gaels in the 1920's by legendary sportswriter Grantland Rice, because, "there were so many Irish guys on the football squad." In athletic terms, the Gael is depicted as spunky and it also personifies strength. Because of the close association with the Lasallian Christian Brothers, the Sacramento Christian Brothers School (CBS) also became known as the Gaels during the same time period. Prior to that, there are references to CBS as the Red Sox back in the 1900-1910's. The present mascot, the Falcon, was begun with the opening of the new school on Martin Luther King, Jr. Blvd. in 1957. The Gael proudly endured as the mascot for the old school at 21st and Broadway until its closure in 1964.

Several events were initiated locally by the school community in Sacramento to raise badly needed monies for everyday operations. In 1935, an Annual Field Day and Carnival was started, which included track and field events, a softball game, talent show, and a dinner to cap off the day. A fashion show was also part of the fundraising calendar of events, as well. In 1939, that venerable institution, the La Salle Club, was started with the goal of financially supporting all athletic teams at the school. As with many other funding/sponsorship projects and groups, a large number of the donors had no direct affiliation with the school other than the satisfaction of taking part in a group that was tangibly benefitting so many local students throughout the years. Whatever amount of money raised by the La Salle Club

was most welcome, especially in such trying times. Throughout much of the 1930's, the athletic teams (football, basketball, and baseball) were outfitted in hand-me-down uniforms from St. Mary's College. The two schools shared the same mascot (the Gaels), so the lettering on the jerseys worked just fine. The only problem, of course, was that sometimes the shirt top or pants were a "trifle too large." Any potential wardrobe malfunction was averted with a good, tightly cinched belt to hold things up during the heated competition.

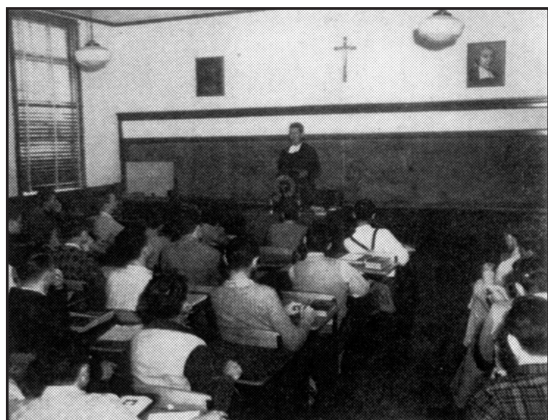


*Fashion Shows and Galas were popular fundraisers, especially in the pre-war years.*

With the end of the classical education ban in 1923, the Brothers made a major curriculum shift away from the partially mandated commercial department courses to an entirely core academic, scholastic schedule of classes. The school retained its elementary division, usually with 4th/5th, 6th/7th, and 8th grade classrooms as well as the traditional high school grades. The younger grades were given more fundamental courses, while the older students had a mixture of core and liberal arts classes. As for the high school, three especially noteworthy Brothers set the tone in the pre-war years. *The Sacramento Bee* described this in a laudatory article about the school:

*...and there was Brother Damien who taught Latin...He refused to believe Latin was a dead language, but suffered only from non-use today. In addition to teaching language in the classical style, he also taught it as a conversation, the way he believed the ancients had used it. After students had labored through an assignment on the Orations in Cicero, he would query them in Latin and the answers had to come in the same language. It was a game and the interest of the class could be felt to pick up almost like a physical thing.*

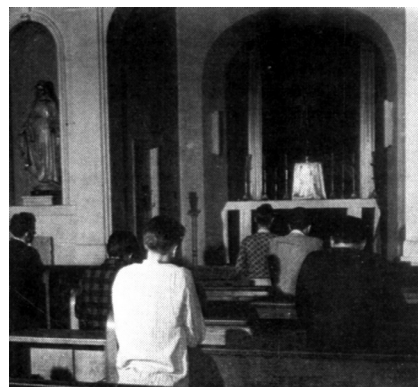
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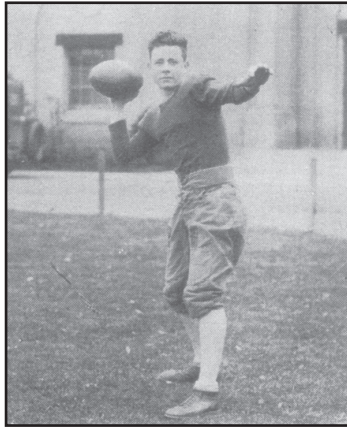
*There was Brother Robert who taught Ancient History. By the use of maps and sidelights on textual matter, the historical accounts of the doings of Babylonians, Persians, and Greeks became a living thing. "A mere knowledge of names and dates," he would say, "is meaningless unless it is used as a frame of reference for an understanding of the development of man and his civilizations."*

*Brother Theodore taught a course in Literature in which the study of Homer was included. "Homer," he once said, "was the first sportswriter in history." This, as it was intended to do, grabbed the class interest. He then pointed to the funeral games, the first Olympic Games, held for Priam, the king of Troy, which Homer recounted. "Read the account of the galley races," he said, "and the boxing match between the old champion and the young upstart out to make a name for himself. If there is a sports story with more drama, I have yet to read it."*

In a style and tradition that remains to this day, the students were being asked to think about the discussion at hand and go beyond mere recitation of some memorized material. In so doing, they were stretched intellectually, challenged to grow in their educational experiences and learn to articulate their thoughts. Class participation was, and is important. The students were to become active, enthusiastic learners. It was a skill that would take them far beyond the classroom.



Although always big in spirit, Christian Brothers School was nevertheless small in the number of students compared to its public school counterparts. This created an "us against the world" sort of mentality in athletic competition. While the baseball team more than held its own from the earliest days, including sending many boys on to the professional ranks, the football squad was usually outmanned. The tide started to shift, however, with the hiring of the energetic, young Jim Flynn (captain of the 1929 team) as their coach. The progress of the gridiron program culminated with 1936 and 1937 victories over the Sacramento High School Dragons. Used to having its way with the Gaels, the administration of the public school could not believe that the proverbial David had bested its own Goliath. Aghast, they did the only thing they could to stem the momentum and hired Coach Flynn away from CBS.

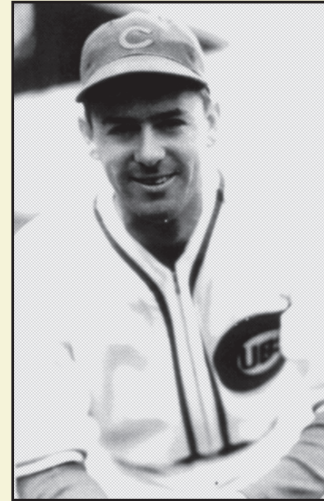


Jim Flynn '29

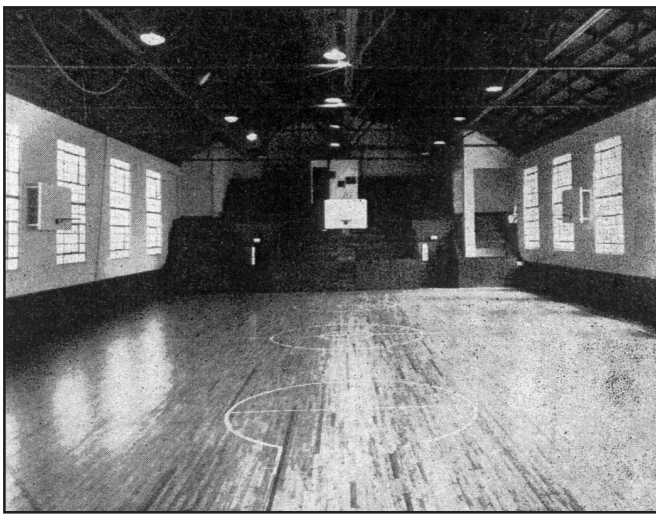
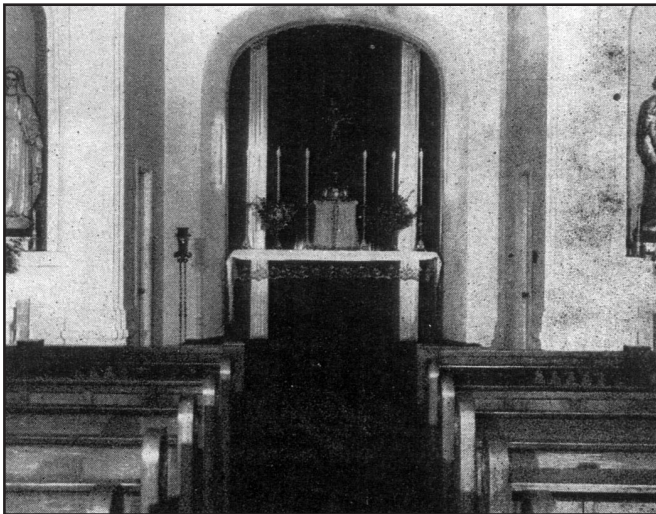
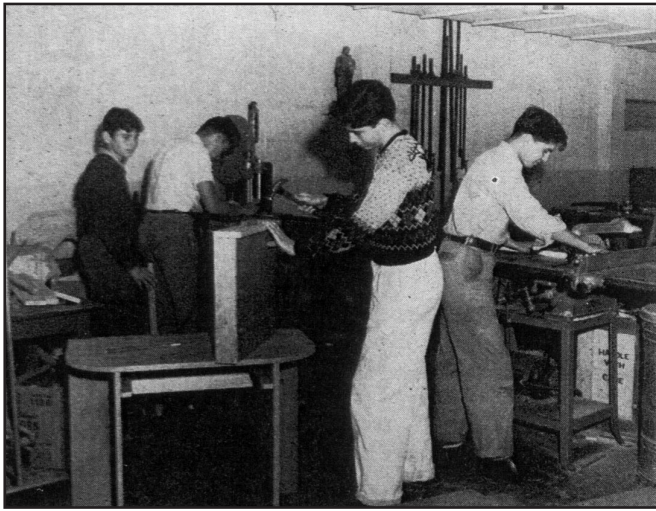
In a sign of the times, the students and faculty also got involved with drives to help the defense effort during World War II. War Bond campaigns were held throughout the period with the school raising enough funds to purchase a Piper Cub airplane and two Jeeps

for the military, one for use on land and another with amphibious capabilities. Most every young man was inducted into military service upon his graduation from CBS. Nine Brothers Boys made the supreme sacrifice for our country, losing their lives during World War II.

Despite the ever present hostilities in the Pacific and European theatres, the students, as kids do, knew how to have fun. One such activity was a newspaper circulated just amongst the students that satirized school faculty and the discipline policies of the day. The alleged ringleader was Sherwood (Shakey) Johnson, who went on to own and operate his famous pizza parlor at 57th and J streets. When the school principal, Brother William Cyril, found out about the clandestine paper and did not take any action, the students were dumbfounded. Expecting a "Doomsday" crackdown with thoughts of detention for the rest of their life, instead Brother William Cyril laughed it off. *"What, stop it and take away all of the fun out of it for those kids?"* Brother reasoned, *"Not on your life."*



Joe Marty, like those of many Italian-Swiss immigrant families, grew up on a dairy farm in the Sacramento Valley. In his later childhood years, Marty's father sold his farm and moved the family into town with Joe attending Christian Brothers School followed by St. Mary's College, where he had earned a football scholarship. Returning home after his freshman year to help his ailing father in the family business, Joe was "discovered" by the San Francisco Seals of the Pacific Coast League where he eventually led the league with a .359 average and was acquired by the Chicago Cubs of the National League. Marty holds the distinction as being the first big leaguer from Sacramento to hit a home run in a World Series game (1938) and his diamond exploits are memorialized with Christian Brothers' varsity baseball field named in his honor. He was also well known to greater Sacramento with his restaurant, Joe Marty's El Chico, on Broadway and 15th, its walls adorned with all sorts of baseball photographs and memorabilia.

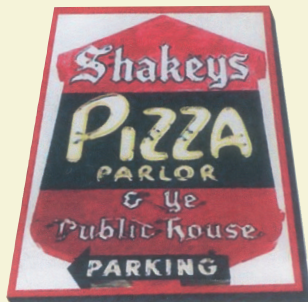


*The woodshop, chapel and gymnasium at the 21st and Broadway campus.*

Along with the rest of the country, as the Sacramento region looked past the Great Depression and World War II in the late 1940's, the future certainly seemed a little brighter as "normalcy," in whatever form that may have been, began to emerge. Students and their families looked to a future of advancement in many ways, free of global conflict and economic woes. Christian Brothers School had survived and wanted now to grow with the times. But, years of insufficient funding had left the school buildings inadequate to accommodate the growing number of applicants for admission. As many as 200 potential students each school year were denied entrance to CBS due to a shortage of needed classrooms. Another crossroads had emerged. Was the school community best served by somehow adding room or was it better to again find a new, larger tract of land to build an entirely new school?

As early as 1949, the Christian Brothers were contemplating a possible move again, faced with the reality that a larger school plant was needed. At that time, there were some 475 students, which included boarders from grades 4th through 8th along with the traditional high school grades. Many applicants were turned away as the school campus was filled to the point of overflowing. At least four new classrooms were needed as well as three more to be renovated at the 21st Street campus. Also, at the time, there was the hope of expanding the "shop" classes, the gymnasium locker rooms, and the science labs. In short, something had to be done.

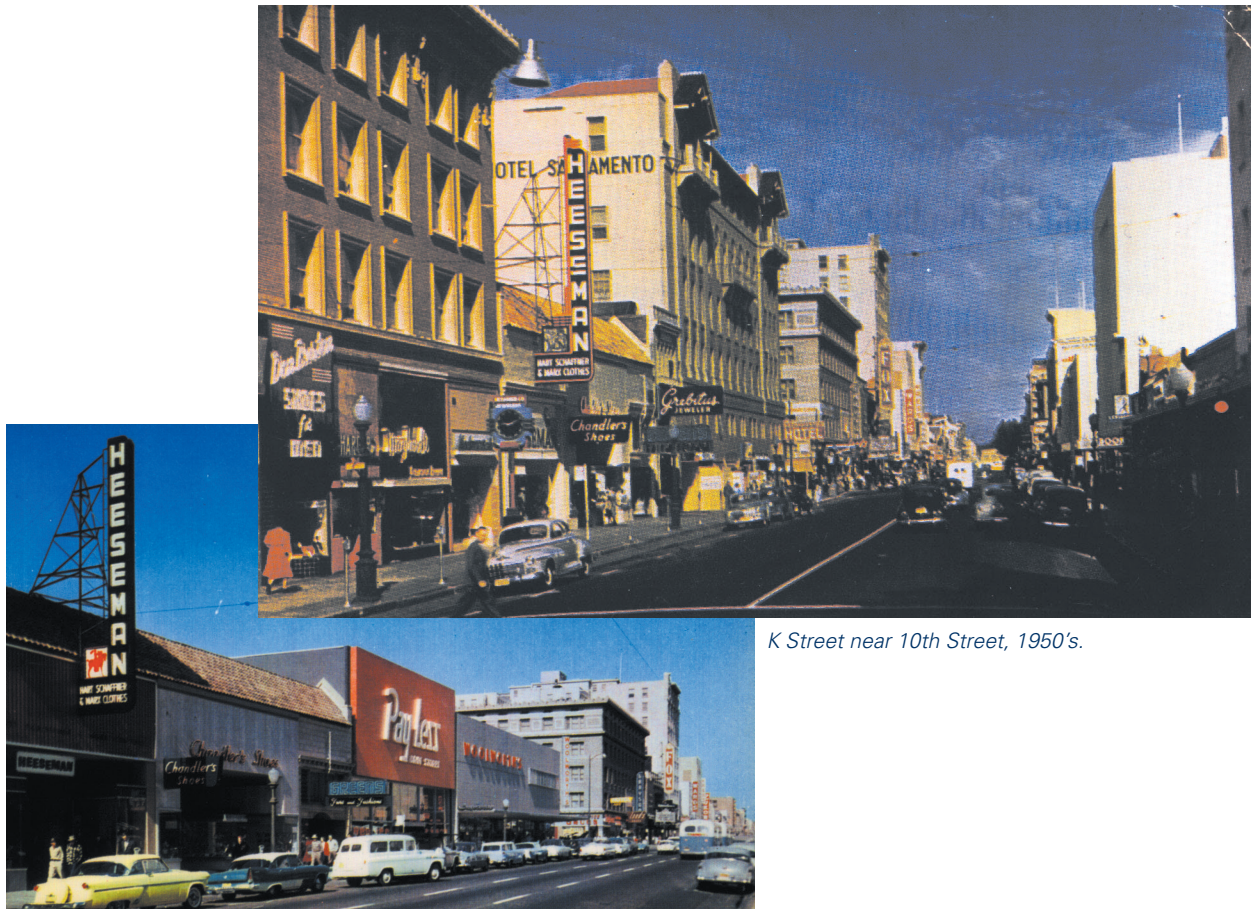
Different ideas were put forth, including moving grades 10-12 to a separate location (which later was revealed to be where the present school is built), therefore having two campuses. As other Catholic institutions had run recent campaigns, including Mercy Hospital (J Street) and St. Mary's Church (58th Street), the prospects of finding willing donors did not seem favorable. The Brothers would have to wait and make do with the present facilities for a while.



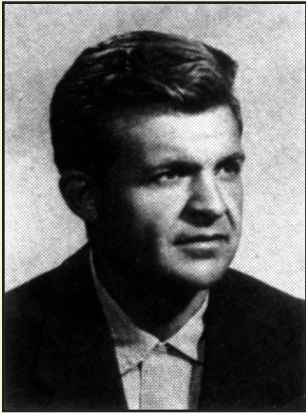
## SHERWOOD (SHAKY) JOHNSON

After a stint in the Navy, Johnson, (class of 1943) went to college in Sacramento and then law school at Hastings in San Francisco. Rather than pursue a legal career, Shakey instead parlayed his love of music, especially Dixieland and Ragtime Jazz, into starting a pizza parlor named, of course, "Shakey's" Pizza Parlor in 1954.

With its distinctive, fun-loving décor, including red checkered tablecloths and off-beat comic posters on the walls, Shakey's quickly became the "go-to" place for generations of high school and college students before or after dances and ballgames.

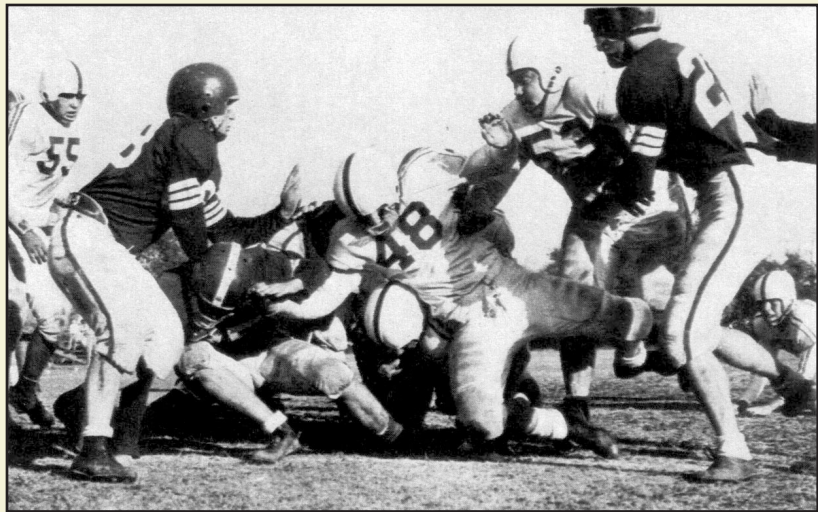
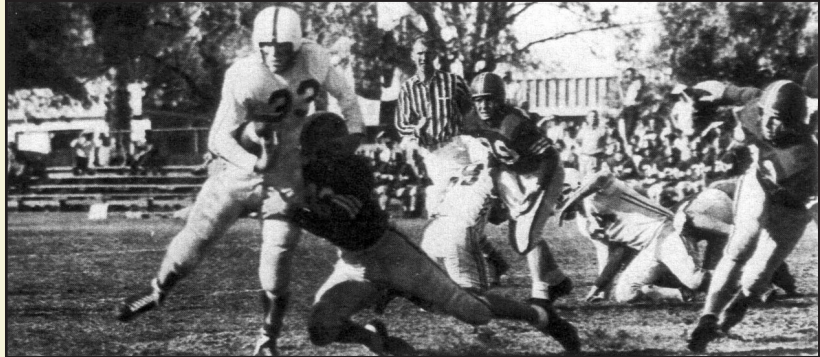


*K Street near 10th Street, 1950's.*



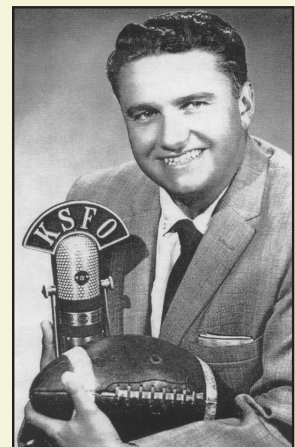
## RAY CLEMONS

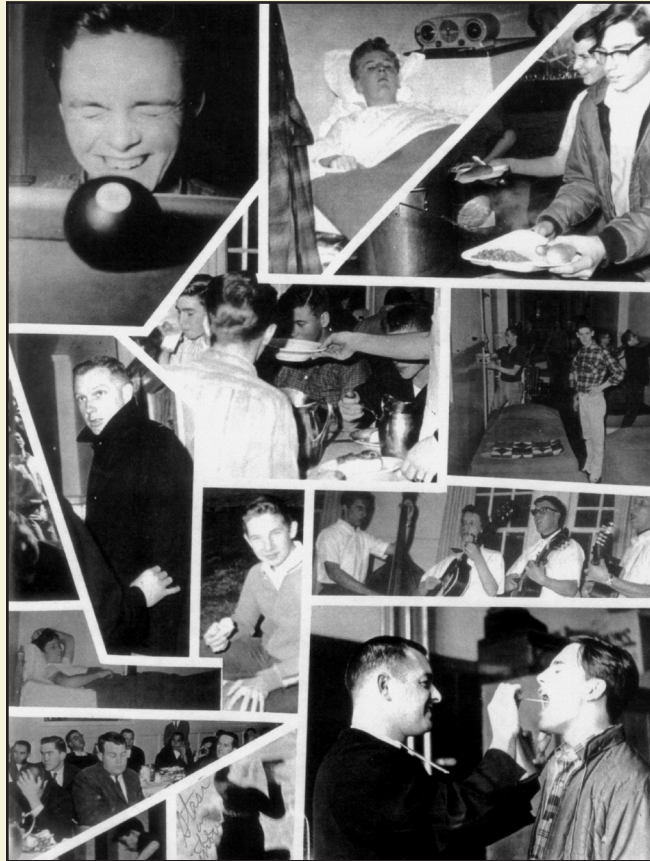
A year after playing for the Green Bay Packers of the NFL, Ray Clemons, who went on to become a legendary figure at Sacramento State College, received his coaching baptism at CBS from 1948-1954.



## THE NFL ON CBS

After his days at Christian Brothers, Bob Fouts (class of 1939) went on to St. Mary's College via a journalism scholarship. While in college, Fouts initiated a student run radio station on campus. The war intervened, of course, and Bob saw duty in the Air Force, after which he was hired to work at station KYA in the Bay Area, who had acquired the rights to broadcast the football games of the fledgling San Francisco 49ers of the All-American Conference, pre-dating their entry into the National Football League. Fouts came to be readily identified with the 49ers and so was hired by CBS Television when the network began televising the weekly NFL games during the dawn of professional football's popularity with the American sports fan.





## BOARDERS

From the day they first opened their doors in 1876 to educate children in Sacramento, The Christian Brothers also took in boarders. These were students who lived far enough away from the campus that their enrollment in the school would not have been possible without living on the campus. When we say far away, often times it meant far, far away. The students, as young as fourth graders, came to Christian Brothers not only from cities and towns throughout California, they had also left behind homes in most of the western United States and, in many years, one or more came from a foreign country.

What was a boarder likely to experience while living on campus? It was basically a self-contained little community in itself for the boys. They had sleeping and bathing quarters as well as a kitchen and dining hall. With the “newly” completed school on 21st and Broadway in the 1920’s, a game room which had billiards and a ping-pong table, was available for recreation. The boarders formed their own baseball,

basketball, and football (latter years) teams for CYO competition. Often, there were organized activities and outings. Also, the boarders elected student council members to govern their community. Publications were also produced, including a yearbook, *The Resident Gael*. One or more of the resident Brothers served as prefects.

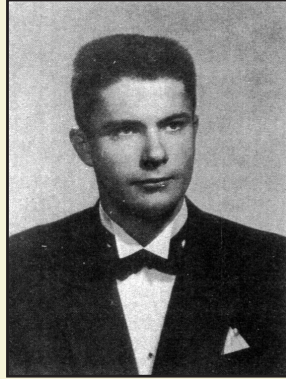
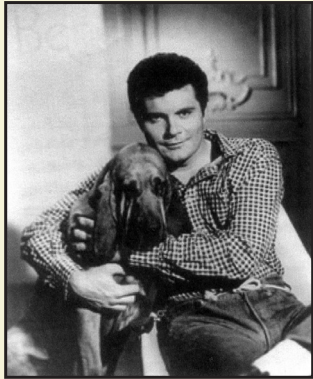
In the early days, there was a wide range of ages with the boarders. In the latter years, especially with the establishment of parish grammar schools, the boarders were limited to the high school grades. The first school building downtown in 1876 had room for 12 live-in boarders. At the time of the closing of the 21st and Broadway Christian Brothers School campus in 1964, there were 81 in the last year of the program. Many children were taken in, cared for, and left with unique memories in the school’s 88 years of continuing service.

The Provincial of the Western District of the Christian Brothers, Brother Jerome, wrote in the final edition of *The Resident Gael*, “For almost 90 years, the boarding department of Christian Brothers School has been a home for hundreds of boys...Now this historic work is being concluded. For this reason, a certain sadness and nostalgia fills the hearts of the Brothers, students, and alumni. It is almost like the passing of a beloved friend, a foster mother in a remarkably real sense...”



## MAX BAER, JR.

Baer, the son of the 1934 World Heavyweight boxing champ Max Baer, grew up in Land Park before matriculating at Christian Brothers School. Max had been involved in acting and stage production since the early days of his youth, appearing in plays and summer stock shows while still in grammar school. After graduating



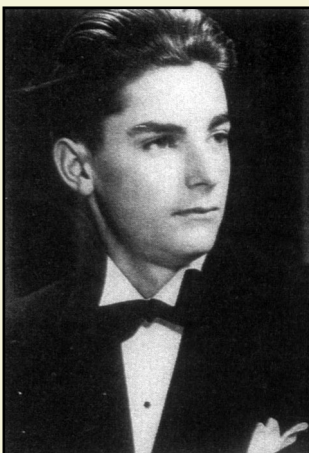
from Brothers in 1955, Baer eventually followed his dream, signing on with Warner Brothers Studio in 1960, garnering small roles in television shows such as *Maverick* and *77 Sunset Strip* before landing the part of Jethro Bodine for the sitcom *The Beverly Hillbillies* in 1962.

His role in one of the most popular TV series ever was both a blessing and a curse for Baer. While the show gave him everlasting recognition in television history (to this day, it is still a cult favorite in syndication on



media like the cable channel TV Land), Baer became typecast as the lovable lug, Jethro. Instead, Baer then went into writing and production and again found great success. Max produced "Macon County Line" (1974) and "Ode to Billy Joe" (1976), both of which became huge box office winners.

Unlike the doltish Jethro, Baer, with college degrees in both business and philosophy, has exhibited sharp business acumen, acquiring the sublicensing rights to *The Beverly Hillbillies* in 1991, developing numerous spin-off products and entertainment projects.



## SAFER BUILDINGS, SAFER CITIES

Ed Wilson (class of 1950) has seen his theories and calculations add up to truly significant contributions to society. Ed, a Professor Emeritus of Structural Engineering at the University of California, Berkeley, has used mathematical and computer analysis to develop safer rocket systems for NASA and to predict how massive office buildings will react to earthquakes.

Professor Wilson developed many of the original three-dimensional (3D) computer analyses, initially in 1969, to determine potential structural reactions in times of earthquakes. Various versions of his pioneering computer programs are used throughout the world to make tall buildings and hydroelectric systems safe from catastrophe. Wilson, one of the true experts on structural stress analysis, has nearly 200 research papers and reports to his credit.

## *Brother Bertram Coleman*

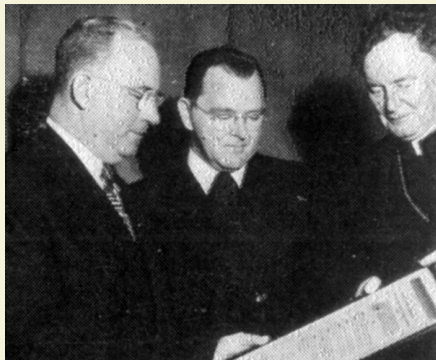


A first generation San Franciscan, Raymond Bertram Coleman was born in 1914 of Irish immigrant parents. Ray attended St. Peter's Parish school in the city and maintained his attendance there despite the family moving rather often from rented flat to flat, as his father, a newspaper typesetter, could find an affordable home for his wife Anna and their four children.

With the beginning of his high school years, Ray felt the call to the Junior Novitiate in Martinez, having been befriended by a number of younger Brothers, whom he played weekend sports with and had then learned more of the Christian Brothers through a summer program at the Russian River. Reflecting on his school days, Brother Bert said, "I was very regular as a kid to say three Hail Mary's before going to bed for purity... I believe the Holy Spirit was guiding me to a destination that was to be my lifetime commitment."

After the completion of the Scholasticate, Br. Bertram was given his first teaching assignment, at Christian Brothers School in 1935, assigned to a combined class of 6th and 7th grades, as well as a high school history class, at the Sacramento campus on 21st and Y Streets. Over the next 50 years, Br. Bert had six different assignments at Christian Brothers School, including duties as the school principal from 1948 through 1952.

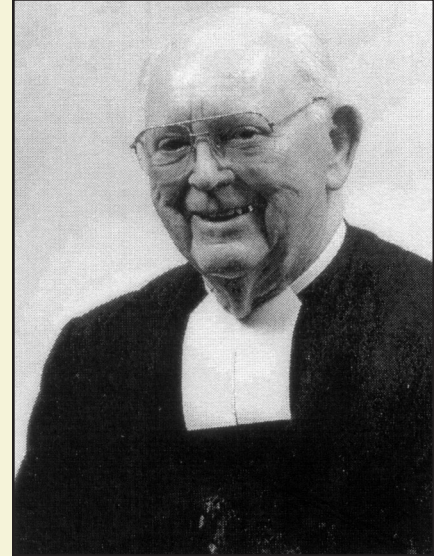
Always vitally interested in the students beyond the classroom, Br. Bertram helped initiate a local parochial school athletic league and coached both football and basketball. During the war years (1943-1944), he also served as the athletic director. Br. Bertram was also involved in the student journalistic pursuits and developed his skills as a guidance counselor, as well. He connected so well with the students. Br. Bertram wrote in a 1982



autobiography of his post-war years at CBS, "It did not take me long to become friends with the senior class (1948), a friendship I cherish to this day. I followed them (as I did with all my students) in all the sports, dances, picnics, Catholic Action meetings, and any social activity of the school. We initiated with Sister Celestine S.M. (St. Joseph's Academy) and Sister Manuela, O.S.F. (St. Francis High School) the Interschool Council whereby the student officers of the three schools met regularly to plan curricular and extracurricular activities."

Br. Bertram was very instrumental in the formation of the co-instructional educational model of the late 1950's, early 1960's at the newly built Bishop Armstrong High School. He returned later to oversee fundraising at the Sacramento campus. Upon his "retirement", Br. Bert was given the duties of bringing the District archives at Mont La Salle in Napa up to date and in a readily accessible format.

Well beyond those very important responsibilities, Br. Bertram was truly an ambassador for Christian Brothers High School and the Christian Brothers themselves, so representative of all the good will and good works performed by the Brothers. Possessed with charm, a quick wit, warmth, and an unfailing memory for people, places, and events, Br. Bert was the type of person whom people felt comfortable with upon the very first handshake. A grateful Christian Brothers High School community named the administrative wing Brother Bertram Hall for the wonderful years of service he gave to the school, students, parents, and alumni. It was a fitting tribute to a much beloved gentleman.



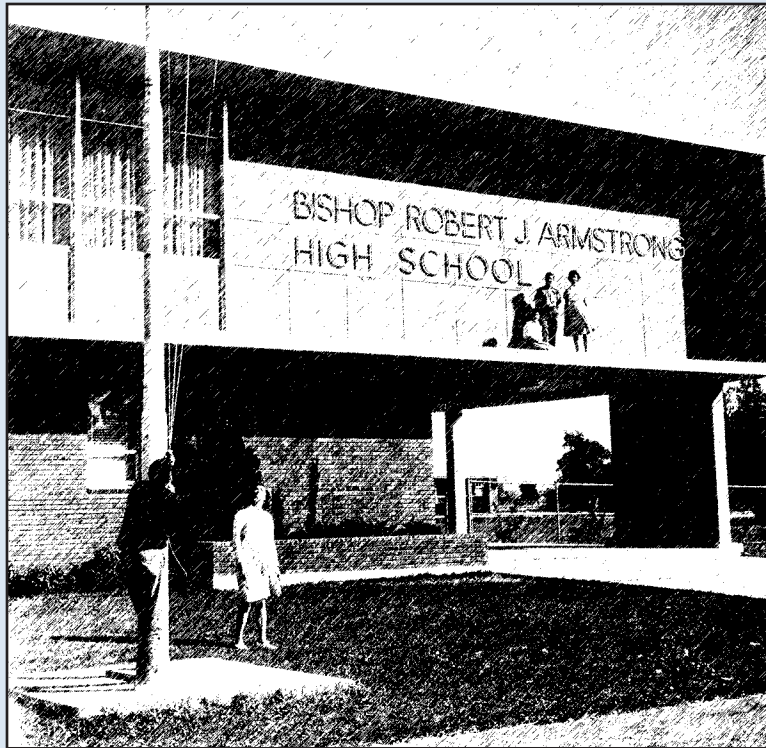
Upon his death in October of 2002, his nephew, Br. Mark Murphy, wrote of his uncle:

*"I am most grateful in a special way for the life, the presence, the influence of Brother Bertram.*

*He was, from the first time I was young and through all the years of my own vocation,  
a major influence. By the way he lived his vocation, he gave me – as he gave many of you  
– hope and confidence that God has a plan and a place for each of us.*

*His very human way of loving, of being faithful and consistent- at times, just plain stubborn!  
– was a wonderful embodiment of what St. La Salle had envisioned our life to be: faith and zeal."*

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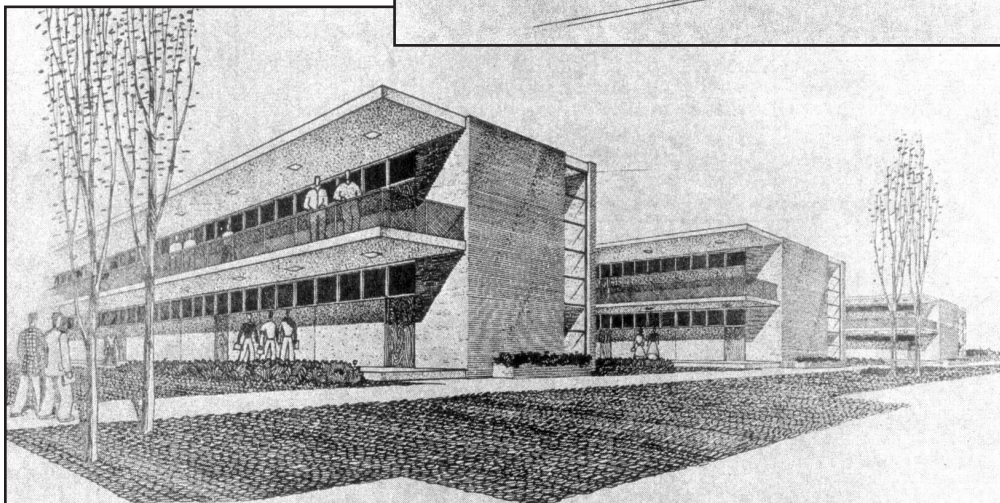
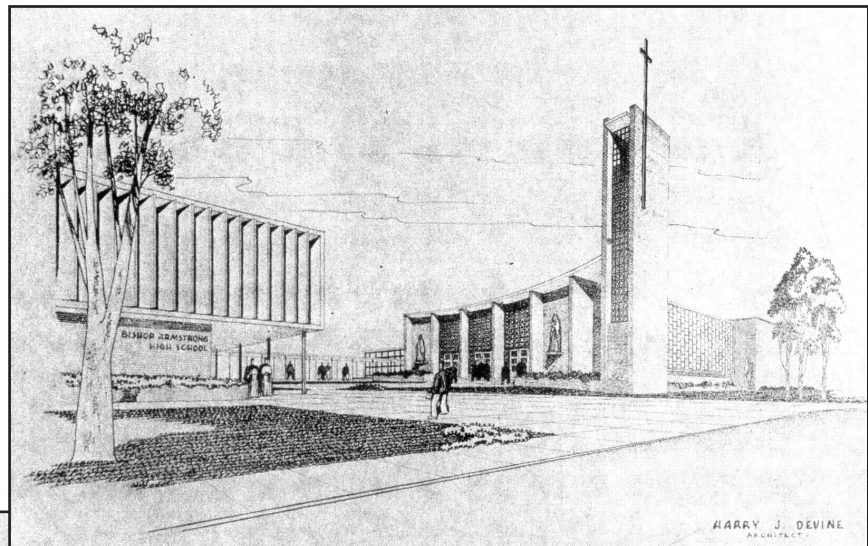


## THE TIMES ARE A'CHANGING

1955–1989

Addressing a goal that had been in place for years, the Brothers and the Sacramento Catholic Diocese laid out a plan for a new school at a different site in 1955. With an estimated cost of some two million dollars, the proposed school facility, to be named Bishop Armstrong High School, was designed by architect Harry Devine.

*The initial drawings by architect Harry Devine called for four wings of classrooms and a different school front.*



“We don’t know if the \$2,000,000 can be raised, but we are willing to try,” Rev. James Poole, Diocesan Superintendent of Schools said. “We have never had such a large crusade in Sacramento before, but the sum is much smaller than you think.”

With aging educational facilities at the girls’ St. Francis High School (25th and K Streets) and St. Joseph’s Academy (9th and G Streets) as well as the boys’ Christian Brothers School (21st and Broadway), Brother Bertram Coleman of CBS proposed that the schools be brought together at one location in a co-instructional environment.

The original plan by architect Devine was to build four separate wings to hold 56 classrooms, 14 classrooms per wing with a capacity of 1,000 students. The enrollment at the time for the old CBS was 532 students.

The fundraising campaign was a three year pledge agreement, soliciting families through the parishes and direct contact in their homes.

*“Only Catholics will be called upon and only those south of the American River, The Sacramento Bee stated. It is not an ordinary donation or a pass the hat activity. Father Poole says the \$2,000,000 is a solid investment in our Catholic youth and the community as a whole.”*

The campaign was introduced at the eleven southern “feeder” parishes on May 22, 1955.

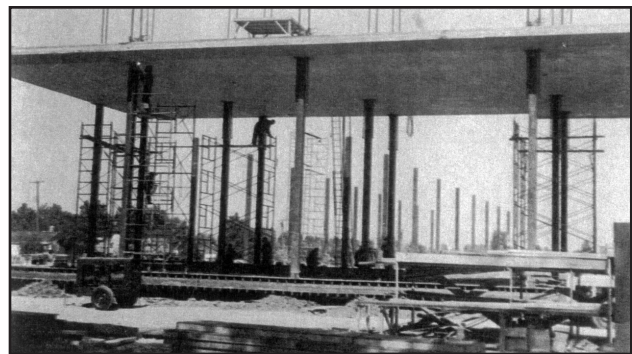
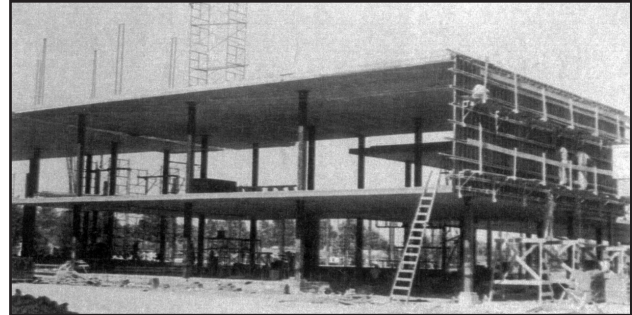
*“We want families to see the need,” Father Poole said at the time, “and how long it has taken to solve the problem of high school lack. In short, why have we waited until 1955 to do what should have been started as long ago as 1944 when our facilities began to dwindle for our growing student numbers?”*

For many years, Christian Brothers School had to turn away as many as 200 students annually, especially in the post-war years, due to a shortage of available classroom space. In part due to enrollment demands of the high school students, the elementary grades were discontinued in 1954. The transition was made a little easier because many of the local church parishes had now added schools throughout the 1950’s. In all, sixty-two students were relocated to parish schools from CBS.

The ceremonial golden shovel turned the earth at the new school site on (then) Sacramento Blvd. in November of 1955. The plans called for separate classroom wings for the boys coming over from Christian Brothers School and the girls from St. Francis High School and St. Joseph's Academy. There was to be a common cafeteria and separate boys' and girls' gymnasiums. Ultimately, \$1.2 million was raised via the campaign effort. The land had been acquired separately by the Sacramento Catholic Diocese.

Bishop Armstrong High School was officially dedicated in ceremonies led by Cardinal McIntyre of Los Angeles on March 24, 1957. An estimated 3,000 people attended, including Lt. Governor Harold Powers, Secretary of State Frank Jordan, State Senator Earl Desmond (class of 1911), Mayor Clarence Azevedo, City Manager Bartley Cavanaugh, and all the local school superintendents and Sacramento area college presidents. The initial enrollment, which was made up entirely of juniors and seniors, stood at 532 students. A new era had begun.

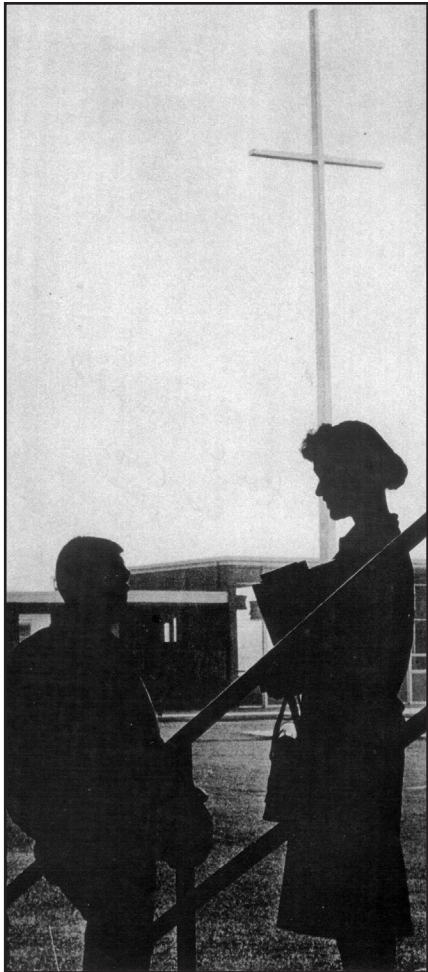
Co-instructional. Not co-educational, but co-instructional. What did this mean? In the years of 1957 through 1964, co-instructional meant bringing the boys and girls together on the same campus but not in the same classroom. Also, the students at Bishop Armstrong did not start at that school until their junior year. For the girls, they attended either the old St. Francis High School or St. Joseph's Academy for their freshman and sophomore years before then leaving to attend Bishop Armstrong for the final two years of their high school career. The boys spent their first two years at the old Christian Brothers School before going to the new Bishop Armstrong. The girls had their classes in one wing, the boys in the other wing (at the time, two wings were completed of the four originally planned). Under the arrangement, the two had a combined lunch, and participated together in liturgies, spirit rallies, and socialized after the school day. The student government was made up of both the boys and the girls.



*The new school during construction in 1956*



*The raising of the flag at the beginning of the day during co-instructional era.*



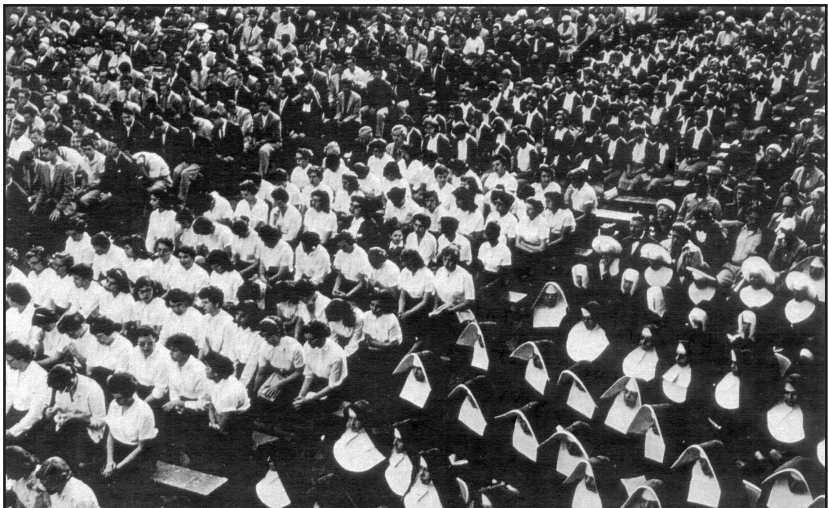
*In the co-instructionl era, socializing often happened at the end of the school day.*



*The last year of the girls attending Bishop Armstrong was 1964. The school would have an all-male student body until the fall of 1990.*



*Co-ed Student Council in the co-instructional era, 1962*



*Dedication of the newly constructed Bishop Armstrong High School, March 24, 1957. The celebration was led by Cardinal McIntyre, Archbishop of Los Angeles.*



As to the acceptance of the co-instructional arrangement, it was often described in later years by the alumni as gradual. That is to say, some of the girls may have been a little resentful in their first days at Bishop Armstrong because they were not able to finish their school career at the school they came from, be it St. Francis or St. Joseph's. However, once the girls got there (it was reported), they adjusted well for the most part. And, while there probably was not as much daily mixing as both the boys and girls would have preferred, Bishop Armstrong maintained a very busy calendar of activities including ballgames, dances, and other social events.

For the boys of that 1957-1964 era, they attended Christian Brothers School (CBS) on 21st and Broadway for their first two years prior to coming over to Bishop Armstrong as a junior. While it was a challenge for the boys, who left behind their old school, the friendship bonds were a little easier to keep as they had already spent two years together, albeit on a different campus. The girls, however, not only had to adjust to a new campus in their junior year, they also had an influx of girls from the other school now as classmates. But, there were now new kids to meet and friends to be made. Trepidation in a new environment would give way to new opportunities. A sampling of student quotes in the 1964 *Crest* yearbook reflected that feeling.

*Upon the completion of my Junior and Senior years at Armstrong, I feel that the education, experiences, and friends that I have gained in those two years are priceless.*

*As a newcomer entering into a strange, unfamiliar world, I was most impressed by the abounding friendliness and understanding of all- teachers and students.*

*To me, as a new student, Armstrong meant a challenge, a new school with new faces and new friends.*

*Foremost in my memories of Bishop Armstrong will always be my friends; the new friendships gained and the old ones continued.*

The end of the 1964 school year saw the completion of the co-instructional era. The old schools were now all closing for good. St. Francis was to relocate to 60th and M Streets, and the old campuses of CBS and St. Joseph's Academy had finished their duties. St. Francis (as well as Loretto High School across the river, which had opened in 1955) would serve as the girls' schools, while Bishop Armstrong High School returned to its historical roots as an all boys school. In 1968, the school's name was changed to the one we recognize today, Christian Brothers High School.



## AMERICAN CULTURAL SHIFTS AND THEIR EFFECTS ON CHRISTIAN BROTHERS

Throughout the 1950's, American societal norms were fairly consistent and, for the most part, one of uniformity. Whether young or old, there was a general consensus of dress, music, entertainment- people generally did not seek to go against the cultural grain. There was the beginning of a "beat" movement amongst younger people, but it would clearly have to be considered more of a fringe part of society. This was true with the new Bishop Armstrong High School. The girls all generally wore their hair in the same style, cut well above the shoulders. Dress patterns were essentially consistent and conservatively stylish. The same was true of the boys- similar haircuts, the same type of outfits either for the school day or in social settings. Uniformity.

School discipline was consistently strict and largely unchallenged. Throughout the early 1960's, this pattern did not change. The faculty staffing throughout the Bishop Armstrong era was about two-thirds or more religious and one-third lay. This is clearly not to say that the higher proportions of religious to lay teachers signaled a more strict disciplinary tone. The two trends were unrelated.



*The fireworks at the old State Fairgrounds offered a perfect backdrop to the campus on summer nights.*



As the decade of the 1960's went on, America certainly was in a cultural transition. Campus protests and/or unrest, be it colleges or public high schools, became more prevalent. Bishop Armstrong/ Christian Brothers did liberalize its approach somewhat, but allowing any extra curricular disturbances was certainly not part of that. Instead, the faculty would try to reach out to the student body by working through topics in the

context of what was going on in their lives with subtle changes in the approach to the class curriculum. A simple example would be that during a class discussion, the lyrics of a Simon and Garfunkel or a Beatles song may be inserted into the repartee to draw the students out and engage them. Folk masses were instituted, with the goal of keeping the liturgy relevant to the students, inviting fuller participation in the celebration. School retreats were remembered as being more open and "free flowing." Another trend was the unfortunate decline of religious staff numbers. By the end of the 1960's, the faculty was down to no more than a fifty-fifty split between lay and religious teachers.

In 1971, the students felt emboldened enough at that juncture of change to approach Brother Martin Fallon in Administration about the need to communicate concerns they may have had about the school. In response, Brother Martin formed a school advisory board to give the students more access to the administration to air grievances about everyday life at CB. Brother Martin, in a sign of the times, vowed to listen to the students more.



In the fall of 1975, the Christian Brothers faculty implemented what they termed an "experimental" approach to education which emphasized the process of learning rather than pre-determined answers. The program was labeled "Humanities," which integrated English, History, Literature, and Religion in the curriculum. As it was conceived, the teachers and students worked together by sharing responsibility for learning through group discussions and developmental tasks rather than a "lecture/authoritarian" (a school term at the time) style.



*Societies, like individuals, grow old and die once the habits inherited from the past outweigh the will to renewal. It is not easy to balance fidelity to the institutions that sparked our origins and the requirements of life today. The school must ... change...in its objectives, by imparting to the students more than mere book knowledge and by emphasizing instead the development of the powers of observation, imagination, reasoning, and discrimination...in its methodology, by highlighting research and creativity rather than rote memorization ...In this same vein, the school today stresses training in sensitivity, the ability to form judgments, and the development of a critical mind.*

*The Brothers of the Christian Schools, A Declaration, c. 1974*

With the newly developed program, the students made frequent journal entries in an introspective manner. As stated by the faculty guidelines, the teaching staff met weekly to prepare the shared educational strategies, with one of the primary goals being to prevent “needless duplication of subject matter as when courses were taught in the traditional manner.” To some extent, it followed St. Mary’s College which utilized the Collegiate Seminar Series. The Humanities program was in use until 1985.

With the inevitable changes that world and national events bring, the teachers at Christian Brothers were remembered by alumni in oral history interviews as really letting the students into their lives, engaging them. Current events of the day were looked at as a school community. Like generations of students before them, what was going on in the outside world mattered; it was thought through, talked about, and processed, with opinions expressed and debated. This was part of the education of the “whole person.”



*Folk Masses were instituted in the late 1960's to help engender fuller participation.*



*The kitchen crew is ready for a La Salle Club dinner.*

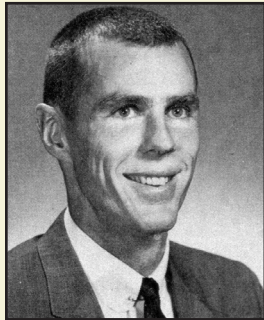
## TO STAY OR TO MOVE

In 1989, challenging economic conditions facing the school led to the Board of Regents considering the feasibility of relocating Christian Brothers to a more suburban location. Basically, the question being asked was did Brothers need to move and build a new school to remain attractive to prospective future students and their families?

As most of the city's interior land was already developed into commercial and/or residential properties, Sacramento, at that juncture, was at a point where any population growth was occurring more on the outskirts of the area. Because of this, there was little or no growth in the number of families moving into the geographic vicinity of Christian Brothers. The economy was in full swing locally, but it was hard for the school to participate in that growth because of its location- families with school aged children were moving out to the suburbs, such as Elk Grove, Natomas, Folsom, and El Dorado Hills, be it new families to the Sacramento region or existing families looking for a new home.

With the suburban building boom of the 1980's, less expensive or donated land was offered by home builders to Christian Brothers High School in both Elk Grove and Natomas. For the developers, by enticing the school to move to their subdivision, it was a way to instantly legitimize and distinguish their development by having a brand new high school, especially with the name recognition and community stature that the school would bring. It would create a powerful inducement for potential home buyers in the competitive new home market.

While the school regents seriously considered a move for the better part of a year and a half, they ultimately decided to remain at the present campus site. One of the biggest reasons the move did not take place was that the City of Sacramento prevailed upon Christian Brothers, reminding them often that the school was a much valued and needed foundational part of the Oak Park neighborhood. By its presence and community ties, it was a vital source of stabilization to the area. As it turned out in many ways, Christian Brothers High School was and is in the perfect location, given the historical mission of the school. The decision was made to stay put.

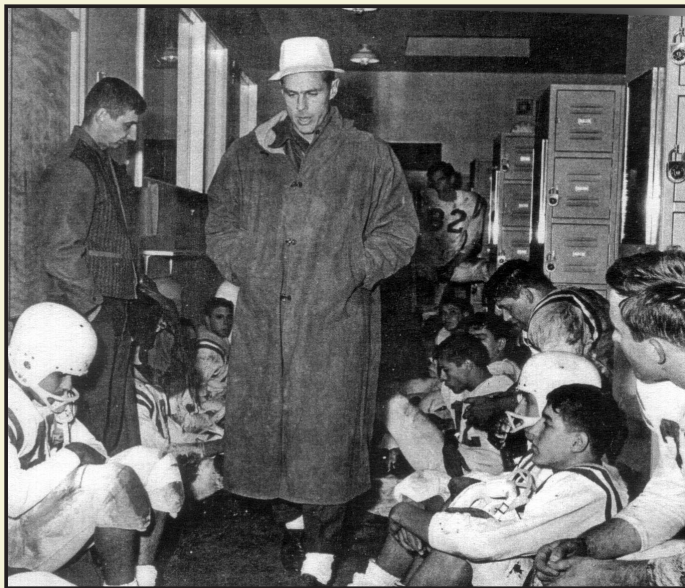


Dick Sperbeck

## A CRADLE OF COACHES

For twenty years as a teacher, athletic director, and football coach (1962-1975) at Christian Brothers, Dick Sperbeck influenced countless students and athletes. Included in his CB legacy, also, is the number of former players and coaches who advanced from his tutelage to long and successful careers in their own right as head coaches.

Whenever a teaching position opened up, Sperbeck would contact college coaches and inquire if any graduating seniors had a major that would match up to the department needing faculty help. In this way, the young college grad could work toward their credential while learning the coaching profession. Sperbeck took the young coaches under his wing and via highly detailed coaching manuals along with a dynamic program, the novice gained invaluable experience. The manuals were updated each spring, with input from the entire staff, who were instructed to learn all they could about current trends through reading, experience, and clinics to create a coherent annual plan for the football program. The result was a team that ranked consistently in the area's top 10 and a real source of school pride for the student body and alumni.



*Coach Sperbeck's "offspring" are listed below.*

**LARRY GHILARDI**

Kennedy HS, ARC

**SAM POPOVICH**

Folsom HS

**MEL FONTES**

Valley HS, Elk Grove HS

**DAVE HOSKINS**

Valley HS, Elk Grove HS

**JOHN FLETCHER**

Del Oro HS

**DAN CARMAZZI**

Jesuit HS

**JEFF TISDEL**

CB, Sac City, Nevada-Reno and Sierra College

**STEVE DAPRADO**

Justin Sienna HS, Elk Grove HS,

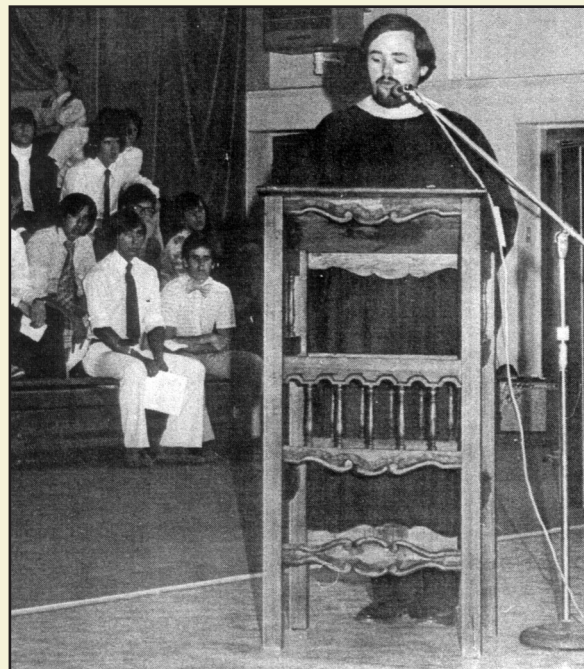
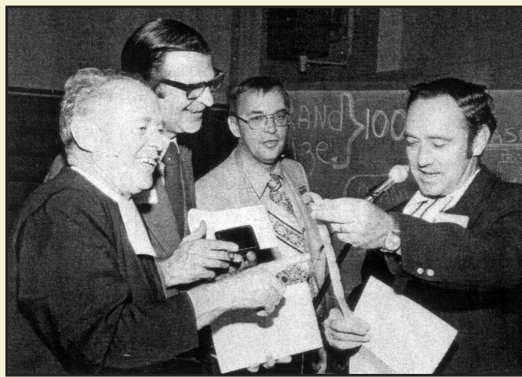
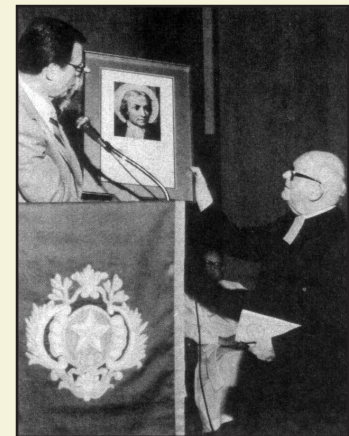
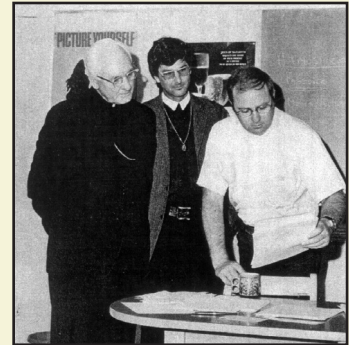
Modesto JC, Chabot JC

**MARSHALL SPERBECK**

Foothill JC, Sacramento State

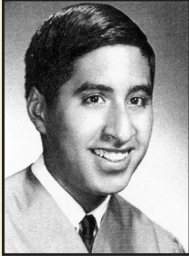
## ONE HUNDRED YEARS

The centennial year of Christian Brothers High School in Sacramento, 1976, was celebrated throughout the 1975-1976 school year with events being held almost every month. In September, an official opening of our 100th anniversary was celebrated with a liturgy for the school community. Various dances and socials were staged culminating with the Centennial Ball at Del Paso Country Club. In April, a Civic Liturgy and Banquet to honor one hundred years of service by the Christian Brothers was one of the highlights of the Sacramento area, celebrated at the Community Center. Civic leaders throughout the region and state attended to fete the enduring legacy of the Brothers and the school. The next month, a cornerstone from the old school on 21st and Broadway was laid along with a centennial plaque at the "new" school. Finally, the 100th graduating class of St. Patrick's Institute/ Sacramento Institute/ Christian Brothers College/ Christian Brothers School/ Bishop Armstrong High School/ Christian Brothers High School received their diplomas on June 2nd, 1976. One hundred years! A long time, to be sure, but we were just getting started.

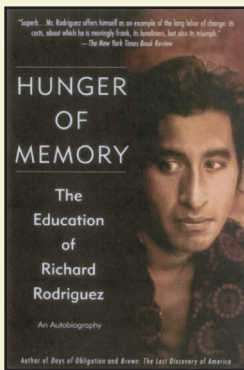




## RICHARD RODRIGUEZ, THOUGHT PROVOKING PROSE



Born of Mexican immigrant parents, Rodriguez started kindergarten scarcely able to speak English. But, somewhere, intellectual curiosity, persistence, love of language, and probably a little bit of a stubborn streak led Rodriguez from Bishop Armstrong (Class of 1962) as the school newspaper editor to Stanford and Columbia Universities. Following this, Richard received a Fulbright scholarship to study Renaissance Literature.



Nationally known for his thought provoking prose, Rodriguez compiled a number of his essays into the 1981 best-selling autobiography, *Hunger for Memory: The Education of Richard Rodriguez*, which tells the tale of his personal journey from his Mexican roots to assimilation as an American adult. Other books include *Mexico's Children* (1990), *Days of Obligation* (1992), and *Brown: The Last Discovery of America* (2002).

For many years, he also has served as a lead essayist for the Public Broadcasting Station series *McNeil-Lehrer NewsHour* and continues to write on many different subjects.

## JOHN PAUL II STEM CELL RESEARCH INSTITUTE

Alan Moy, M.D., Class of 1977, is a Christian Brothers graduate of whom we can all be very proud. He is a physician-researcher who is trying to apply scientific knowledge in a responsible, moral way in the hope of finding useful clinical breakthroughs for everyday medical treatments.



The goal of Dr. Moy's John Paul II Stem Cell Research Institute in Iowa City, IA is to advance research and education in stem cell investigations in a manner consistent with pro-life bioethics. While focusing on strictly adult (rather than embryonic) stem cells, Dr. Moy is trying to find treatment solutions for patients

with disorders that could potentially benefit from those stem cells.

In so doing, Dr. Moy and his colleagues are attempting to bridge the gap between basic scientific research and the advancement in the medical care of patients with often serious conditions. Bravo!

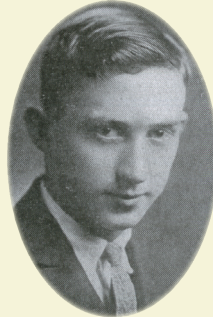
## A SECURE COMMUNITY

The Sacramento region has long benefitted from the selfless service of many Christian Brothers graduates who entered the profession of law enforcement. The current Sheriff of Sacramento County is John McGinness, a 1976 graduate, who will be retiring this year, concluding a career of great distinction.

The Sacramento region has long benefitted from the selfless service of many Christian Brothers graduates who entered the

profession of law enforcement. The current Sheriff of Sacramento County is John McGinness, a 1976 graduate, who will be retiring this year, concluding a career of great distinction.

On the City beat have been more than fifty CB grads, including Chiefs of Police Joe Rooney '25 and Jack Kearns '51, who ran the Sacramento Police Department from 1965-1969 and 1977-1992, respectively. There have also been numerous Deputy Chiefs, Captains, and Sergeants amongst the ranks of Brothers' alumni. We owe them a debt of gratitude.



*Rooney 1925*

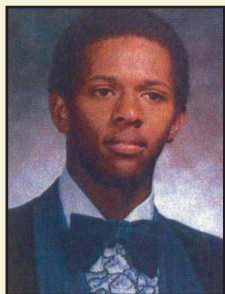


*Kearns 1951*

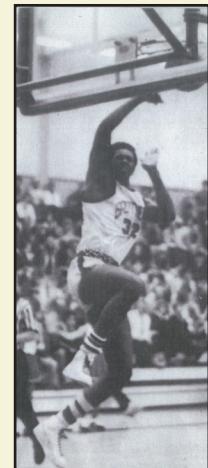


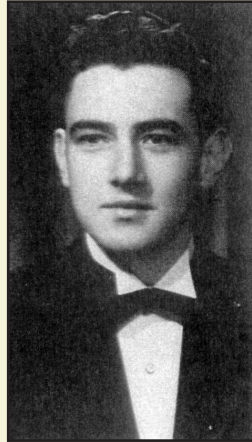
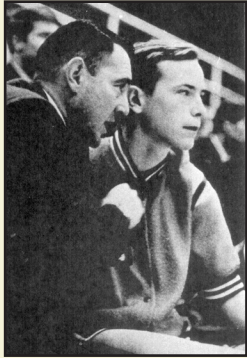
*McGinness 1976*

## DAVID COOKE, POWER FORWARD



David Cooke '81 rode an overpowering inside game and sweet outside jump shot to a fine four year career at St. Mary's College followed by a free agent try-out with the Sacramento Kings of the NBA in 1985. David made the opening night roster, appearing in the team's very first game at the old Arco Arena in front of family and a bevy of Falcon friends.





## COACH

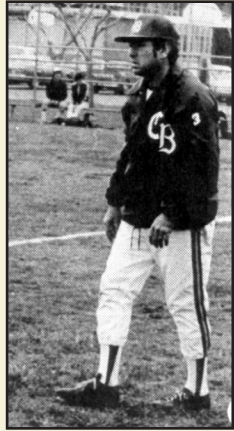
A product of Immaculate Concepcion Parish, Ron Limeberger entered Christian Brothers School in the fall of 1949, a young man possessed of boundless energy and enthusiasm. Limeberger played basketball and baseball for the Gaels and was the Student Body President in his senior year, a graduate with the class of 1953.

After college, Ron returned to the 21st and Broadway campus, teaching PE and Driver's Education as well as coaching both basketball and baseball over a 42 year career. If you single out his most notable coaching achievements, it would have to be in

baseball, where his teams won over 400 games, including the 1989 City Championship. But, of course, that does not even begin to tell the Ron Limeberger story.

With a tremendous work ethic, Ron always had a job as a kid, including a stint as the bat boy for the professional Sacramento Solons of the Triple-A Pacific Coast Baseball League, to help out the family. Later, throughout much of his teaching career, he had a second job, working at his father's restaurant (who was in business with Joe Marty, the namesake for the varsity baseball field at Christian Brothers). On campus, he was always the first to help set up equipment or tables and chairs for meetings, dinners and the like. But, he wasn't all work. Ron truly loved the students with a ready connection to each one, knowing what they were involved in and asking them about their activities.

Coach Limeberger reflected back on his career and offered this assessment of his days at Christian Brothers: "A good teacher is a good coach and a good coach is a good teacher. Once you learn to teach, it just sort of flows with you. Each kid is an individual...It's not only the ones you've touched but the ones who've touched you. When a student comes back later in life and says, 'Hey, thanks!' then I've done my job."



## JACK WITRY



Jack Witry has been a mainstay at Christian Brothers for over 50 years, serving the students in a variety of ways: Dean of Students, Math teacher and basketball coach.



*The 1978 boys basketball team, under Coach Joe Gill, joined the student body in celebrating its City Championship Victory.*

## KEVIN AND DAVID SUTHERLAND

Continuing a tradition of very strong, competitive golf teams at Brothers, the Sutherland brothers were certainly the face of the Christian Brothers program throughout the early 1980's. Kevin (83) and David (85) followed up on their high school success, enrolling at Fresno State, where each garnered All-American honors in the midst of truly standout amateur careers. While David's professional career was somewhat derailed by various injuries, Kevin has been a consistently solid player on the PGA Tour, amassing almost \$15 million in career earnings to go along with the 2002 World Match Play Championship. David has since returned to Sacramento, running the Sac State golf program, where top recruits Grant and Cameron Rapple (08), stalwart players from the current era of outstanding teams at CB, anchor his Hornet links squad.



*David (first on left) and Kevin (fourth) anchored the CB Golf team in the early '80's, continuing a stream of success that has seen many great years.*

*Starting under Father Mike Carroll (left), the Christian Brothers boys were the dominant area soccer program, from its inception as a CIF sport in the early 1980's, well into the new millennium.*



## OAK PARK, 'THE EDEN OF CALIFORNIA'

With a title as daunting as the "Eden of California," Oak Park has seen much development and growth as a community in the past 100 years. What started as the small vision of developer Edwin K. Alsip and the Oak Park Association, grew into Sacramento's first full-fledged suburb. Beginning in 1887, with an initial division of 56 whole or partial lots, Oak Park gained a reputation as a community built by hard-working citizens. At what was billed as "The Greatest Auction Sale Ever Held in California," 200 lots were purchased with more than 500 people attending the event. This early sale of real estate started Oak Park's transition from farm to city.



Oak Park, 1906

Edwin Alsip and the Oak Park Association sold this rural area by advertising its quality land and exceptional growing conditions. The main selling points, however, were the promises of no city taxes, graded avenues, and a common belief that a real estate boom had finally reached Northern California. Buyers from all over the state purchased lots, as many thought the value of the lots would easily double upon purchase. Most remained vacant for at least four years after the auction, and major development of the area did not take

place until the early 1900's. Between 1900 and 1950, the area developed as a traditional working class suburb.

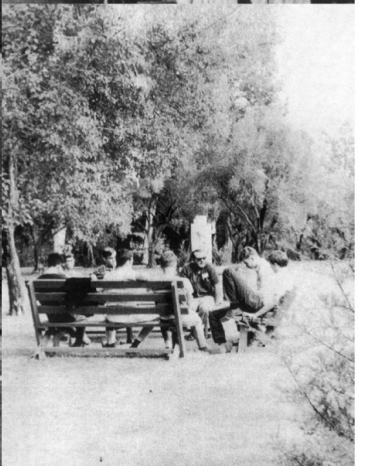
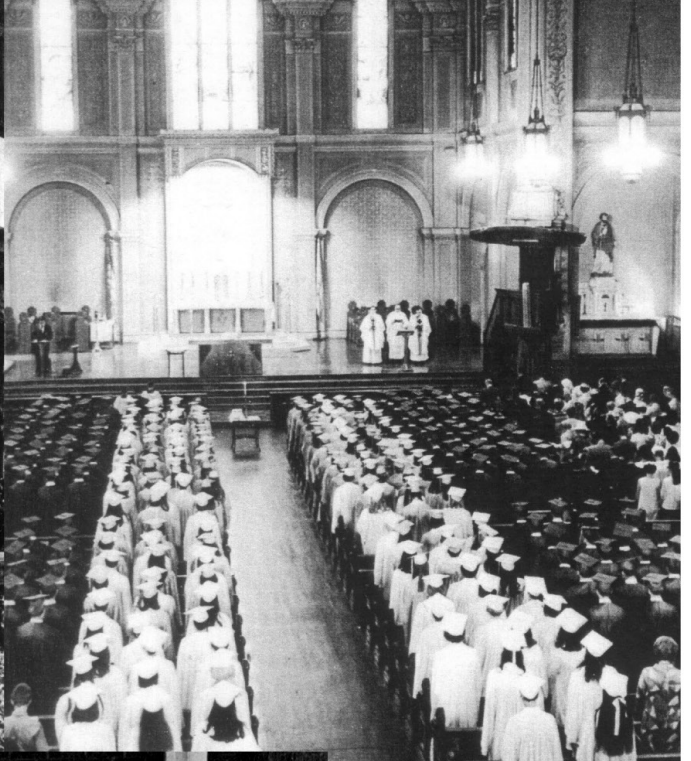
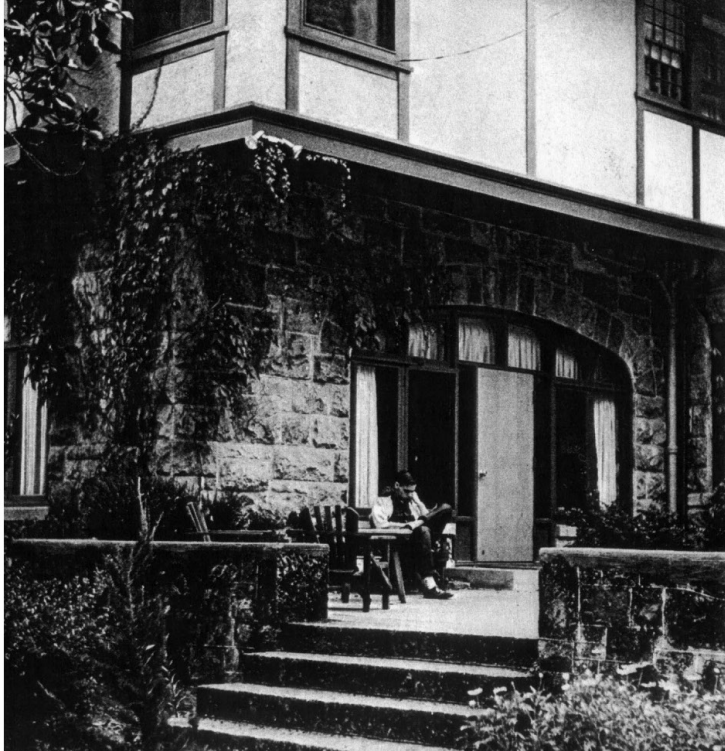
In the 1940's and 1950's, Oak Park experienced the early signs of urban blight. In response, the Sacramento city council and city planning commission decided to develop a community plan for Oak Park and make a few changes to its appearance. The concept of single-family residences growing to multiple-family residences, future developments within the Oak Park Business District, and the influence of South Sacramento and future freeways, led the city to adopt a plan of updating certain areas. Widening of streets to accommodate traffic, as well as construction of underpasses were some of the changes that affected the quality of life in Oak Park. The business district of Oak Park also was updated in an attempt to enhance the classic appearance and draw future patrons. Unfortunately, most of these "improvements" only enhanced the problems of the community, particularly problems associated with absentee landlords and substandard multi-family housing. Residents increasingly felt removed from the decision-making process and developed an antagonistic relationship with both police and city government.

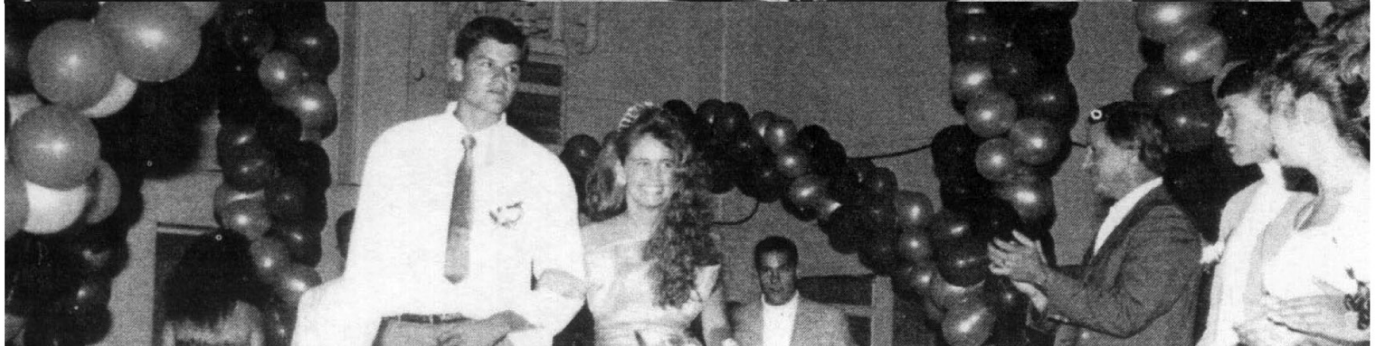
Presently, Oak Park holds the reputation of a working class community, albeit with a recent stigma as a neighborhood in need of redevelopment. St. HOPE Corporation is leading the way in this new phase of Oak Park redevelopment. A weathered city with a vast history, Oak Park has the potential to emerge from neglect, to recapture the title of "Eden of California."

KEVIN LEONARD, in Sacramento's Oak Park.

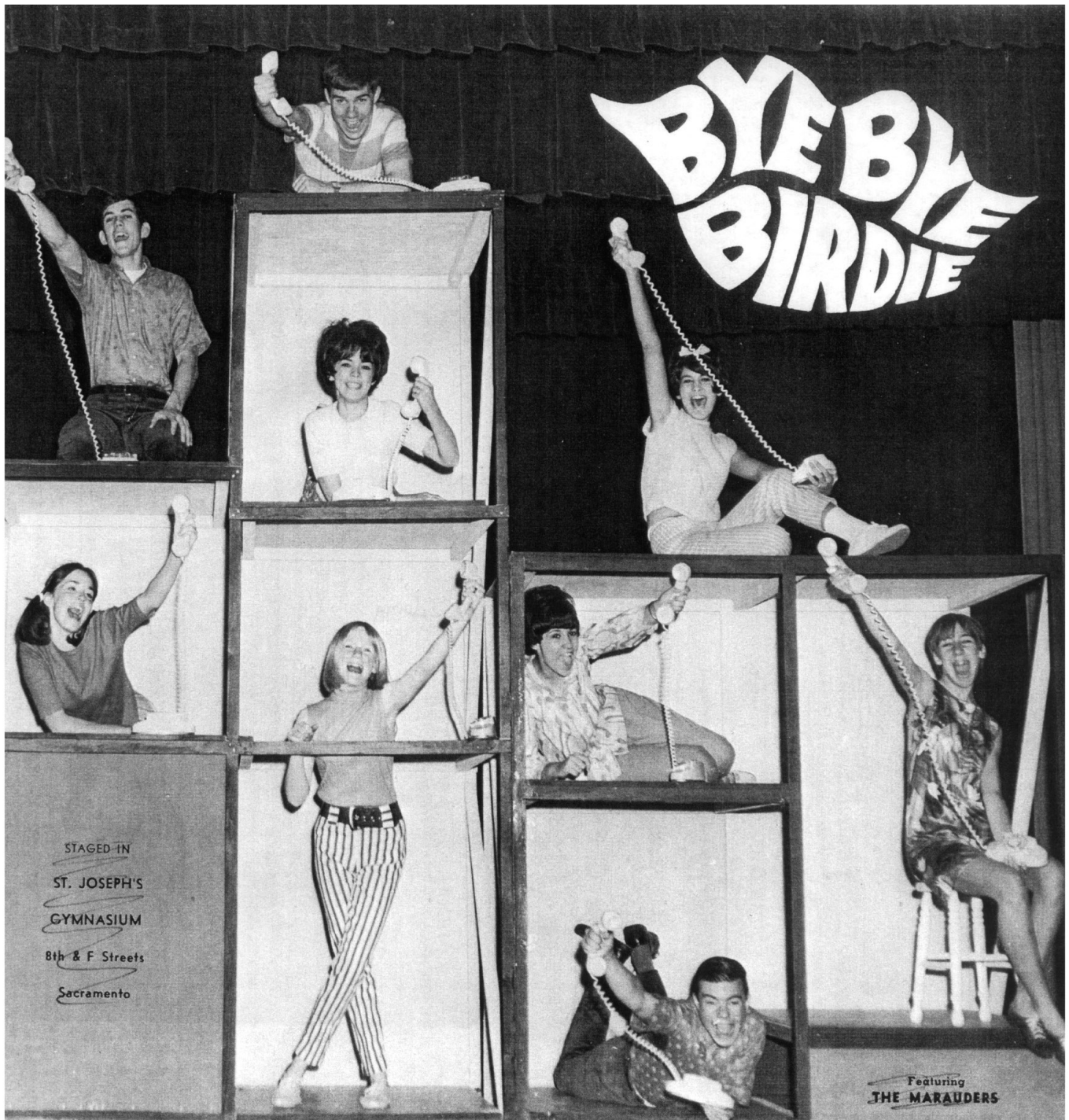
*An individual has not started loving until he can rise above the narrow confines of his individual concerns to the broader concerns of all humanity.*

*Martin Luther King Jr.*





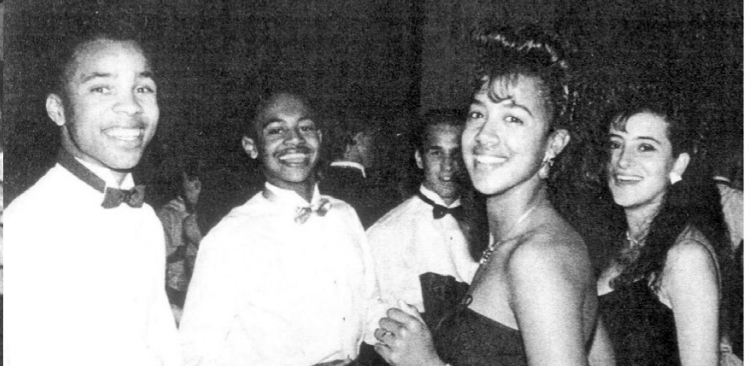


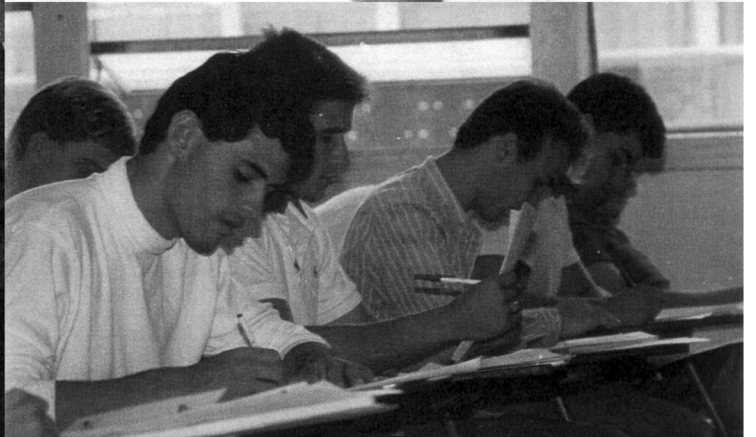
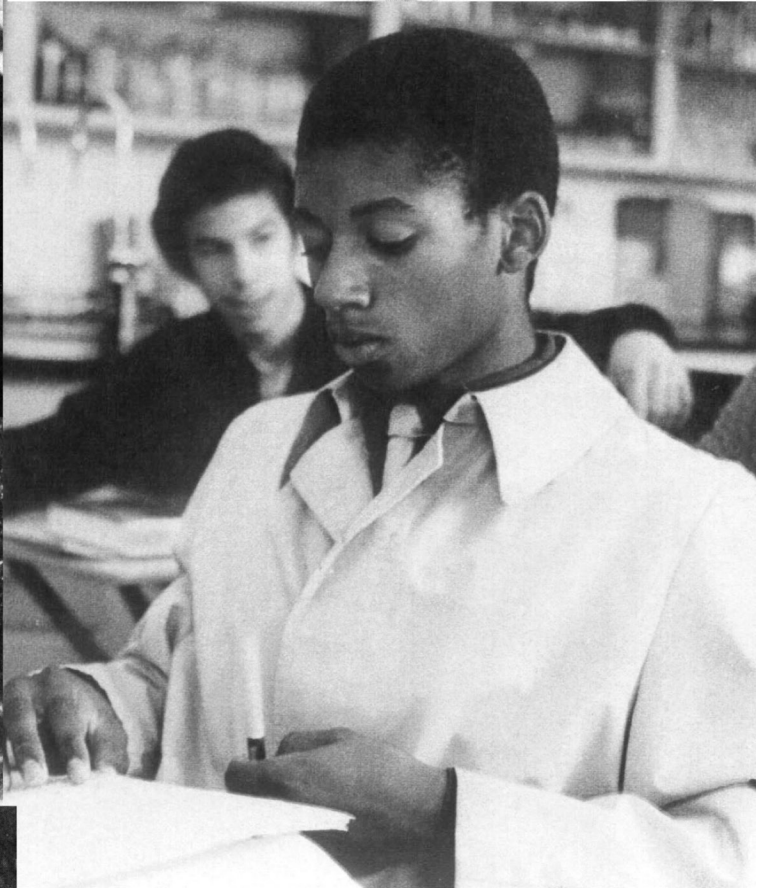
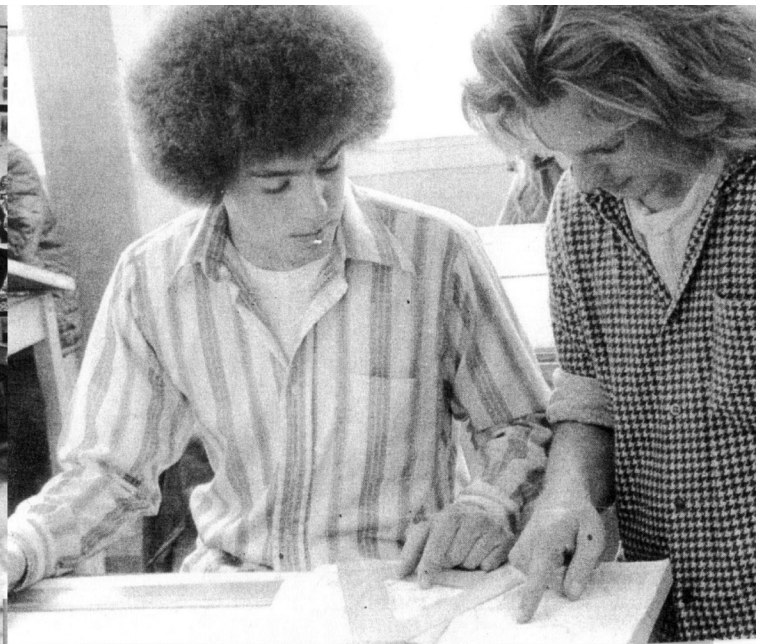


STAGED IN  
 ST. JOSEPH'S  
 GYMNASIUM  
 8th & F Streets  
 Sacramento

Featuring  
**THE MARAUDERS**









## NEW BEGINNINGS

1990-2010

Nineteen ninety will always be seen as one of the watershed years in the history of the school as the decision was made to turn Christian Brothers High School into a co-educational institution. This was not a decision that was made in haste.

As early as the mid-1970's, the Brothers had written of anticipating such a conversion. But, one would have to think that the impetus for the timing of the change was the concern over the imminent closure of Bishop Manogue High School and how to properly consider the needs of the young women who would soon have to find a new school.

Much in the way of preparation for the anticipated transition had taken place in the years leading up to Manogue's closure. A formal agreement was reached between the Catholic Diocese of Sacramento and Christian Brothers High School regarding the hiring of Manogue faculty where possible and the continued involvement of the Sisters of Mercy. CB students were interviewed in advance of any announcement to gauge their attitudes and thoughts toward a transition to a co-educational school. The Manogue students and their families were likewise surveyed. Also, the Bishop Manogue staff was given ample orientation on the Lasallian philosophy of education so as to better understand the mission of Christian Brothers.



*Sacramento 2010*

Finally, in a press release dated November 21, 1989, Bishop Francis Quinn of the Sacramento Diocese and Brother Mark Murphy, West Coast Provincial of the Christian Brothers, formally announced the intention of Christian Brothers High School to become a co-educational institution, with the fall of 1990 as the commencement date. The school also planned to invest some \$400,000 in making renovations to the campus in anticipation of the enrollment expanding from 538 to more than 900 students as well as architectural changes to accommodate both the boys and girls.



*Press conference to announce that Christian Brothers will be transitioning to a co-educational school, 1990.*



*T.V. interview of potential co-ed student, 1990.*



*Open House for first co-ed year, 1990.*

Ultimately, thirteen of the teachers came over from Bishop Manogue to join the CB faculty including two counselors for the guidance department. Some of those teachers remain on the faculty to this day. Approximately two-thirds of the young women from Manogue enrolled at Christian Brothers. Of course, with the change to a co-ed school, 8th graders from any school could now apply, too, and they certainly did amidst an environment of great excitement and anticipation.

As to the transition? At the CB open house, before the Fall, 1990 beginning of the new era, a sampling of both potentially new and returning students illuminated some telling viewpoints.

*...by having girls around, you're going to learn a lot more about life.*

*The way it is now, I can wake up in the morning and not comb my hair and forget to take a shower if I don't have time.*

*I'm real excited about coming here. Mainly, because my brother has said so many things about this school and the teachers.*

*Christian Brothers has a lot to offer. It prepares you. Hopefully, I'll learn more.*

*It'll be fun going to class with (the boys). It's more like the real world when you're with guys.*

*Girls usually bring spirit, and the guys will probably get into the spirit this fall.*

*Looks like we're going to have something else to look forward to this fall.*

In many ways, the transition was both a real and symbolic change from past years. While the school still, thankfully, had the same mission and the Christian Brothers themselves, it was essentially becoming a new school. The enrollment of female students was, of course, the biggest change but other factors were at work, as well. The school had relied on the income from the Christian Brothers Winery, but that was sold in 1989. The students were overwhelmingly from the southern part of town. Christian Brothers had operated almost entirely on its name and traditional stature alone, with no marketing taking place. These things would change. Out of a challenged environment, a stronger school had emerged. Through the years, an enduring theme of the school, from its 19th century beginnings, has been the ability to adapt and change with the times.

Like any transition, there were going to be some rough patches of adjustments, awkward moments, and times of discovery. Certainly, it was known by then the change was to be permanent, and historic. Principal Brother Richard Camara wrote the following to the students at the end of the first year of the co-educational transformation:

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*Br. Richard Camara*



*...I think most of you will agree that the experience has been an exciting and rewarding one and that the cornerstone has been set in place for the Christian Brothers of the future. Particularly gratifying to me has been the way that the school's many newcomers have been able to set aside differences of background and find a true home for themselves here at CBS. I believe that as you advance in your education and career, you will continue to regard Christian Brothers as your home- a place where you felt welcome and comfortable and where you learned values to live by... You will be remembered not just for your role as the first students of the co-educational CBS, but also for the special blend of creativity, enthusiasm, openness, and good will you have extended to the school and to one another throughout the year. No matter how many students follow you or what similarities they possess, none will duplicate your experience in 1990-1991 or leave a mark identical to your own.*

Another development during that time was that the school moved from an administrative system to a President-Principal model in 1991. With all the demands to be met, it was difficult, if not impossible for one administrator to do both jobs. Thus, the Principal took care of the academic side of the school with all of its different aspects, while the President was given the charge to oversee the business of the school, essentially performing as a CEO. In so doing, this approach was much more manageable and efficient for the school.



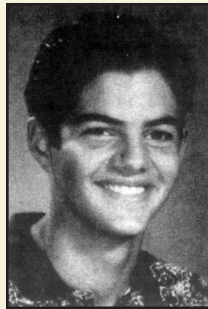
The first student council of the co-educational era in 1990. Aaron Moreno (second in front row) was the Student Body President.

As it has turned out, the start of the new century has become a decade of building. Some of it was intentional, some not. But, it has all been beneficial and, in many ways, illustrates the vibrancy of the Christian Brothers community. It was all welcome as some distinctive improvements were made to the Martin Luther King, Jr. Blvd. campus.



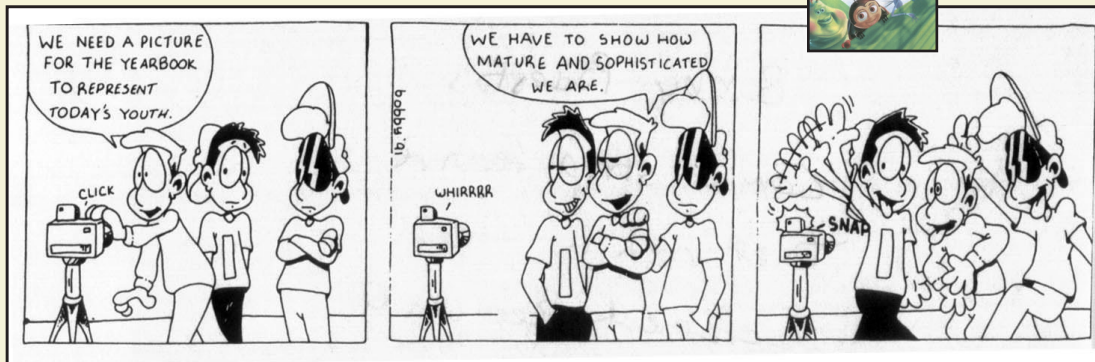
## TRANSITIONS

Joan Haan, formerly in administration at Bishop Manogue High School, was particularly helpful in the planning and implementation of the students coming over to Christian Brothers. Once the transition was made, Joan continued on as an accomplished English teacher and counselor in the guidance department at CB. Upon her retirement in 1997, she volunteered to help with teacher training in the Christian Brothers schools in Africa.



## DOODLES

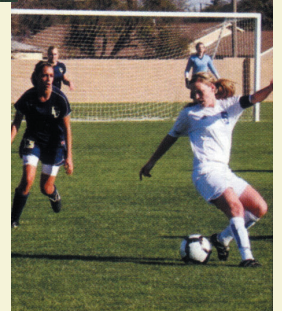
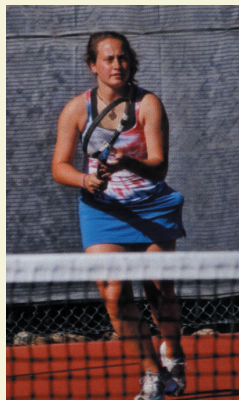
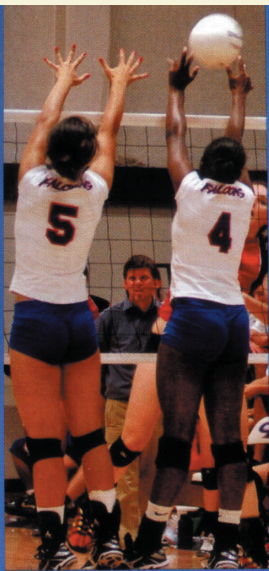
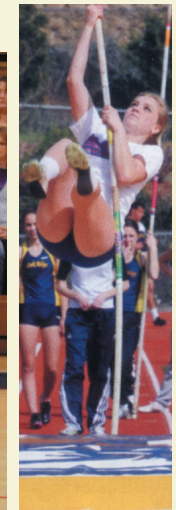
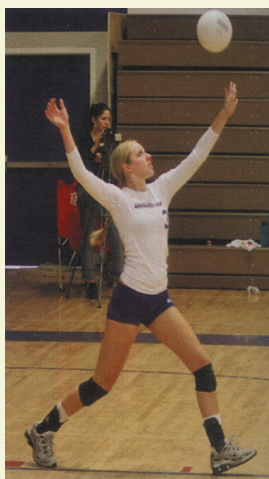
Bobby Podesta ('93), started his career in animation while still at Christian Brothers with a regular comic strip in *The Sacramento Bee*, "The Blues Boys". He has since gone on to be a lead animator for Pixar Studios, with a production of box office smashes including Bug's Life, Cars, Toy Story 2 and 3.



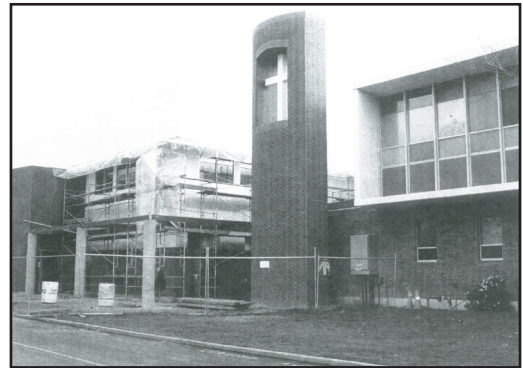


## GIRLS ATHLETICS

Since becoming a co-educational school, the girls have demonstrated consistently strong and successful athletic teams. The Lady Falcons have hung up banners celebrating 14 conference championships, 11 team CIF Section crowns (plus 2 individual), and 3 Northern California titles. Eight different sports (Basketball, Cross Country, Golf, Soccer, Softball, Tennis, Track, and Volleyball) have seen their team finish the season coming out on top and many graduates have gone on to distinguish themselves at the collegiate level.



Begun with a capital campaign in 1999, a Science, Math, and Technology wing was completed in 2001. Built by Panattoni Construction, the addition was a smashing success. At the time of its opening, the third wing of classrooms included cutting edge high technology laboratories for the science classes (Physics, Biology, Chemistry), beautiful new classrooms for the Math department, and a fabulous studio to provide a first rate audio-visual program. The campus television station, KBFT, has become a real mainstay in the curriculum and a cornerstone of achievement for the students.



*Construction of the Science, Math and Technology wing, 2001*

What started out as a disaster with an Ash Wednesday 2004 windstorm badly damaging the gymnasium roof and floor led to a second building project finished with fine success. Working quickly and efficiently, the Ron Limeberger Gymnasium re-opened its doors just seven months later in October. One gym back at work, one more to go.



*KBFT, the campus television station*

Meeting a need that had existed since the school went to a co-educational student body in 1990, another campaign by loyal alumni and community supporters led to the opening of a second facility, due to the efforts of Jackson Construction, the field house, in November of 2008. Complete with two stories to accommodate the ever growing number of student-athletes, the field house became a truly significant addition to the campus, allowing for extra practice and work-out facilities.

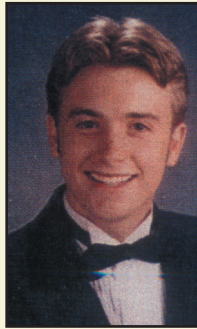
Despite being mired in a significant downturn in our nation's economy, further goals have been set to address the building needs of the performing arts, as well. Dreams, of course, do not cost anything. Some day it will hopefully become a reality.



*Senior Soccer members of the 2002 team ranked third in the country (24-0-3)*



James Snyder with Ellen Walrath in the CB production of "Lend me a Tenor". 1998.



## STAGE AND SCREEN

For a young man recently graduated from Christian Brothers, James Snyder '99 has compiled an impressive resume': An actor of screen and stage, with dozens of roles in television shows, plays, musicals, and comedies. James is a featured artist on a couple of albums, including one solo album. He had the lead role in the 2008 Broadway musical *Cry-Baby*. He is a great ambassador for CB's fine Visual and Performing Arts Program.



**SOCIAL JUSTICE** \ˈsoʊ-ʃəl ˈjəs-təs\ The application of the concept of justice on a social scale. Social Justice refers to the concept of a just society, where “justice’ is more than just the administration of laws. It is based on the idea of a society which gives individuals and groups fair treatment and a just share of the benefits of society. It is a term that appears in a variety of diverse thought including Catholic Social Teaching, Jewish Social Teaching, and the Federalist Papers.

Dozens and dozens of CB students and their families commute along Martin Luther King, Jr. Blvd. past Father Keith B. Kenny Elementary School every day on their way to or from school. It is safe to say that almost none of those students (or any others at CB) know that Keith Kenny was a graduate of Christian Brothers, class of 1942.



After completing his studies at St. Francis Grammar School and Christian Brothers School, Kenny, like most of his classmates, entered the military during World War II (California Maritime Academy). Upon his discharge, Keith attended Santa Clara University and the University of California before embarking on studies for the priesthood. With his ordination in 1954, Father Kenny was assigned to Colusa, where he worked closely with Mexican immigrants. To better serve and minister, the young priest taught himself Spanish. With his newly added special skill, Father Kenny was transferred to the Guadalupe Chapel in downtown Sacramento.

Kenny became one of the Sacramento community's true leaders, assisting in the transformation to a rapidly changing, diverse population, intimately ministering and serving the burgeoning post-war Mexican-American community. He passed away from an untimely heart attack in 1983. A grateful Sacramento honored Father Kenny posthumously by naming the newly constructed local school in Oak Park in appreciation for the vital assistance he provided to so many.

### *What is Christian Service at Christian Brothers High School?*

The social message of the Gospels and Catholic Social Teachings in the formation and the root source to serving others. The primary requirement of Christian Service is to put our faith, values, and beliefs into committed action for the poor. Christian Brothers students and their families, faculty, staff, administration, and alumni are called upon to be agents of change and compassion within our community and the larger world. The Christian Brothers community accomplishes these goals through a comprehensive Christian Service Program that is built upon the "Four Cornerstones". These are:

*CB community almsgiving • Christian service-learning curriculum  
Class, club, and team outreach • Mission immersion experiences*

It is through Christian Service that the value and sacredness of human dignity becomes more realized and that it is through these Four Cornerstones the school-wide community can be regenerated through these works of mercy and engagement of social justice.

## THE HOLY BOWL

What has become a landmark annual football game pitting Christian Brothers and Jesuit High Schools against each other almost never got started because of concerns over potential ill feelings building up between the two Catholic schools. With the two school principals deciding to give it a try, the first Holy Bowl game, a 20-13 Brothers victory in 1969 before an overflow crowd at American River College, became an instant classic.

The game has been played at ARC, Sac State, Cordova High School, and, of course, Hughes Stadium in every type of weather from 90 degree heat to an unrelenting downpour. The Holy Bowl regularly draws crowds that rival any professional or college games in the region. The Sacramento Kings would love to have as many people attend their games as the annual contest does, 15,000 plus!

The Holy Bowl has its own special type of spirit with its energetic, sometimes well-choreographed cheering sections, students being painted with various letters and colors, clever signs and banners, and amply stocked tail-gates, but mostly just raucous crowds in high suspense following the drama unfolding on the field. Go Brothers! Beat Jesuit!



## THE LORETTO TRANSITION

There is no denying the fact that the Loretto High School closure in 2009 began as a very painful, unsettling experience for the young women who were left without a school. From the beginning, however, the Christian Brothers Community made it clear that any or all of them were more than welcome to become a part of the student body.

One hundred and twenty eight students and their families took them up on the invitation and, for the most part, the transition process was very positive. As with the Bishop Manogue High School closure nearly twenty years earlier, the entire CB faculty and staff worked doubly hard to see that those young ladies entering would be assimilated into the school community. And, in every way, they certainly were.

It was not a one way relationship, either. The Loretto transfer students immediately made their presence felt, be it through student council, athletics, performing arts, and daily classroom life. Both the newly entering and established students brought much to share with the other. And, for the first time during the co-educational era, the student population is now split fifty-fifty between boys and girls.



### BY ASSOCIATION

*From the very beginning, right to the present time, a Lasallian School was recognized as different. What made it different was the presence of the Brothers. The terms Lasallian and Brothers were interchangeable. We spoke ordinarily of a Brothers' school. Graduates*

*identified themselves as Brothers' Boys and now we can speak of Brothers' Girls. These schools had a profound influence on their students, and on other staff members. Whether there were many Brothers or only a few, the school was distinctive.*

*Francis P. Coughlin,*

*Lasallian Characteristics Workshop, 1989; Christian Brothers Conference, 2003*



Why has the Lasallian Christian Brothers teaching model worked so well? And, why, despite the ever present challenges of the present day (which would include the “present days” of yesterday, today, and tomorrow) will it continue to thrive and serve so many so well? It is because of the Brothers themselves. The simple fact that they have been able to give so generously of their unique charism has led to a stronger, more shared educational mission. It is a simple answer but an enduring truth.

### **Charism or Charisma,**

*translated from its Greek origins, means “a gift of grace”*

### **Romans 12:6**

*...having gifts that differ according to the grace given us, let us use them.*

*As for the fact that being fewer in number we have to share our work with lay persons, this situation in no way compromises the principle “together and by association” to which we have committed ourselves. It suffices that the community of Brothers know how to conceive properly its role and to share its work within a broader educative context. Far from being a danger, the situation constitutes a healthy sign of the growing desire to create a pastoral plan that brings together the efforts of everyone.*

*Our Mission: The Institute in the Young Churches  
The Brothers of the Christian Schools, Circular 408 (1978)*

## **S.A.G.E.S** **STUDENTS ACHIEVING GREATER EDUCATIONAL SUCCESS**

A program developed to broaden the Christian Brothers High School commitment to offer struggling students an opportunity to achieve academic advancement and excellence. Up to twenty students are taken into the program each freshman year, often more than 5% of the total class.

The program provides an eleven month intensive skill development beginning with a summer session prior to the incoming freshman school year. The concept of a SAGES program is in keeping with the Lasallian traditions of educating students of varying academic abilities and providing appropriate educational challenges.

The SAGES program is a success on many levels. First of all, it provides a Christian Brothers, Lasallian education to many students who, through traditional entrance criteria, would not be able to attend the school. Secondly, and just as importantly, it is one of many ways that make Christian Brothers High School the welcoming place that it is. Wherever a student is placed, from SAGES to Scholars (and all levels in between), those at the school are all blended together in a community where they are all loved as well as challenged academically.



## THE BROTHERHOOD

Dave Simmons '36 was moving back to Sacramento and had a chance meeting with classmate Frank Ostoja '36. Getting together for lunch, one old story led to another. "Let's do this again and if any of our classmates are interested, have them join us." They were interested.

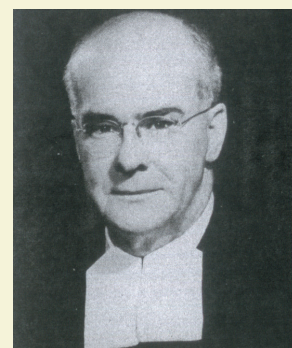
From that first lunch date in 1972 grew into what has come to be an association, The Brotherhood, a monthly reunion where stories are swapped about school days, families, friends, careers, and a shared love of their days at Brothers. Beyond the bonds of friendship, or maybe because of them, The Brotherhood also has proudly given significant financial assistance to the school over the years as an expression of gratitude for that which CBS gave them and their desire to pass it along to future generations of Brothers Boys and Girls.

## BROTHER AMBROSE

Victor Ambrose Reilly, a native of San Francisco, received his religious habit in 1900 at the tender age of 16. Amongst his early appointments was an assignment to teach at St. Peter's Parish School in the city, where one of his pupils was a young Ray Coleman, later known to all as Brother Bertram.

Brother Ambrose had many different assignments but none quite like Christian Brothers School in Sacramento, where he stayed for 34 years, from 1930-1964. Br. Ambrose was a kindly, quiet man, always willing to take the extra time to assist any student who needed additional help with a subject. For most of his years in Sacramento, he taught the 8th graders.

In recognition for his enduring and valuable service to the Sacramento school, the annual award given at graduation, the Brother Ambrose Award, is presented to the student who best exemplifies the ideals of Lasallian service and loyalty.



*Brother Ambrose*

## THE LA SALLE CLUB

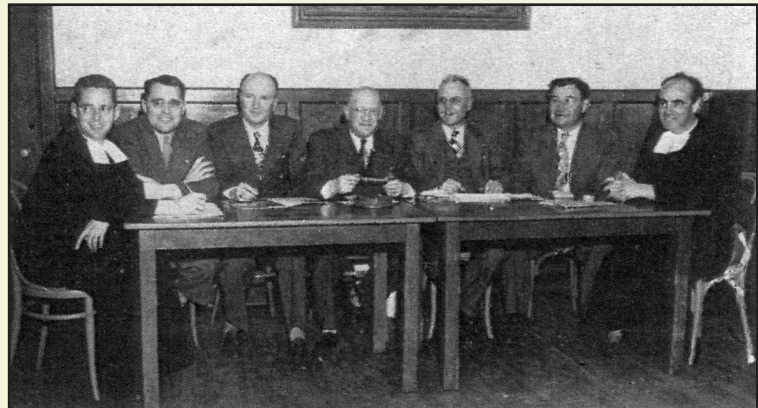
To attend the annual La Salle Club dinners is to take a glorious step back in time. The social hour, the speeches, telling tales of yesteryear. But, it isn't just nostalgia as the club does so much to help ensure a successful future for Christian Brothers athletics. The organization was conceived by the genial Brother Eugene Ward in 1939, who, at varying times was a teacher, coach, and principal at the school.

With preliminary meetings held in the basement of Cy Puliz, the club was formed to support the physical education department of the general student body as well as the athletic teams. Legend has it that the first fundraising effort netted \$20.25, which later became the standard dues for the annual membership, numbering generally 200-300 people.

Over the years, the La Salle Club has generously supported the school in many different ways. Certainly, grant money given various sports has been well-documented, including scoreboards, field renovations, and equipment or uniforms too numerous to mention. What is less known is that the club has also often given scholarships to many different grammar school students, as well.

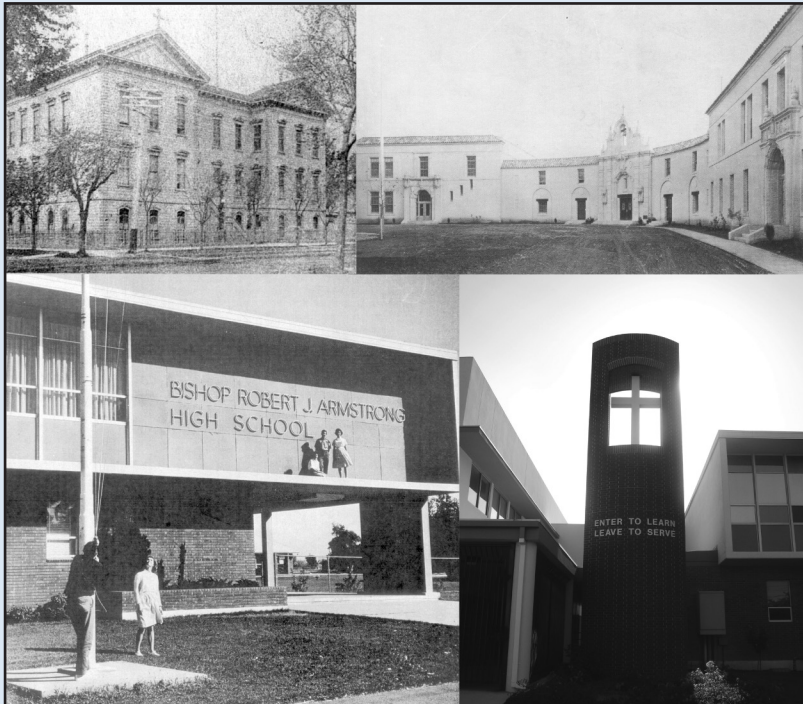
There is not an organization in town that does a better job of honoring the achievements of ballplayers, coaches, and officials with its annual Hall of Fame dinners.

Consistent with many school campaigns and booster groups, some of the La Salle Club's most ardent supporters have been those in the local community who were neither alumni nor Catholic but have felt the irresistible motivation to assist in the unique mission of the Christian Brothers.



*La Salle Club Meeting, 1948*





With such a long and storied history, it would be a real challenge to characterize the Christian Brothers experience in a single sentence or even just one word. But, to describe our school, the one word that does fit so well is welcoming. *Webster's Dictionary* defines welcoming as "gladly and cordially received." In a simple but profound way, that describes our community. To say, "You are welcomed," speaks to our spirit. It is not some recruiting or marketing slogan. The Christian Brothers Community lives it every day.

Go back to the time of our founder, John Baptist de La Salle, in 17th century France and one will find so many examples of the welcoming spirit. He took in the uneducated, the uncultured, the undervalued, and through love, patience, and persistence, forming an association; a bond that could not be broken. The educational process would never again be the same.

Everywhere we turn, that welcoming spirit is seen at Christian Brothers High School. It comes through in a community that has many parts blended so uniquely together. Of course, there are going to be challenges, but look at some of the different elements that have come together to welcome one another. To begin, we have a very diverse student body, both culturally and economically. Academically, students, upon entering the school ranging from S.A.G.E.S. to Scholars, and at every level in between, are both welcomed and challenged. The Christian Brothers Community has warmly embraced the students from Bishop Manogue and Loretto High Schools upon their closure, making it clear they are not only simply welcome but a vital part of the school. With changes in the number of vocations, the Brothers have welcomed the lay staff and continued, together by association, to strengthen and enrich the scholastic programs put forth by the school. Finally, in asking current and past Christian Brothers students about their school experience, the most frequently given comment, by far, is that, "the teachers really reached out and welcomed us into their lives."

Welcomed, indeed.

---

SAINT JOHN BAPTIST DE LA SALLE,

PRAY FOR US!

LIVE JESUS IN OUR HEARTS...

FOREVER!

*You must not doubt that it is a great gift of God,  
this grace He has given you to be entrusted with the  
instruction of children, to announce the Gospel to them  
and to bring them up in the spirit of religion.*

*St. John Baptist de La Salle*



## APPENDIX A CHRISTIAN BROTHERS WHO HAVE SERVED THE COMMUNITY/ SCHOOL IN SACRAMENTO

<i>Brother</i>	<i>Year(s)</i>	<i>Brother</i>	<i>Year(s)</i>
Xavier	1876	Ulrick	1883-85
William Fee	1876-81	Zenonian Brannan	1883-90, 1909
	1926-27	Walbert Timothy Enright	1883-84
Alexander McCarthy	1876-89	Damian King	1883-84, 1927-35
Lamand Gebhardt	1876-84, 94	Wilfrid Matthew Kopp	1883-85
Cianin Griffin	1876-79, 91-2	Willibald McDonald	1883-86 (87-89*)
	1886-89*	Uldrick (Meal*)(Kapp*)	1883-85
Fintan John McClosky	1876-80	Ulfinian John Brandon	1885, 1897, 1899-1909
Dative Sullivan	1876, 79-80	Vendelinian Vincent Doyle	1885
	84-5, 1903-13	Yvidius Felan Gallant	1885-1896
Landricius Walsh	1876-77	Valdenian Felix Lorke	1885
Ulfried Patrick Barry	1877	Victorick McDonald	1885-86
Ulgis Barry	1877	Ypolitus James McGovern	1885
Louis Baylis	1876, 78-81	Xenatus Joseph Conlon	1886 (87-89*)
Juan Meisters	1877-79	Wigbert Andrew McEvoy	1886-92
Wenceslaus Melville	1877	Zermilian Cyril McGinnis	1886-88 (89*)
Vincent Roberts	1877-79	Victor Ambrose O'Malley	1886-90, 1895-98
Volusian Burnes	1878-79	Veronian Antony McDonald	1887 (1889-1900*)
Justin Sullivan	1878-82		1916-18, 25-34
Stephen	1879	Alphanis Peter Murtagh	1887-89 (90*)
Agatho Byrne	1879	Ulrick Michael Daniels	1888-91
Valdonus Byrne	1879-80	Ulmerus Vivian Melody	1888-89, 1919-21, 24
Bertram Dion	1879, 1889-1900	Valmarus Francis Mitchell	1888-93 (94*)
Eustachius Fitzpatrick	1879	Vimian Joseph O'Rourke	1888
Xenophon Cyril Kelly	1879-85, (86*)	Zoelian Fidelis Delahanty	1889
Sabinian	1880	Vibertus Owen Done	1889-98
Bosonis John Burk	1880-82, 91	Henry Cyril Ryan	1889-90 (1891-94*)
Zozimus Urban Fay	1880-83		1901-07
Belatian Peter Henney	1880-81, 89	Virgil Coyne	1890-1904
Eustasius Cyril Javete	1880-82	Valdebertus James Fitzpatrick	1891-98 (1899-00*)
Ulfinus Austin Magoolahan	1880-83		(1905-08*)
Valbert Matthew Brown	1881-90	Virgilius Edward Foley	1891-97
Agnon Francis McCann	1881-82	Ultan Philip McGettigan	1891, 1894-95
Fintan John O'Brien	1881-82	Vedulphus Elzear Mealey	1891-95
Ultan Fulton	1882, (83-4*)	Vindimian Morrissey	1891-1897
Cecilian O'Connor	1882, 84-5	Ysnardus Ephrem Donnelly	1892-96
Genebern Steiner	1882-85, (86-90*)	Walter O'Malley	1892-94, 1900-03
			(1904*)

<i>Brother</i>	<i>Year(s)</i>	<i>Brother</i>	<i>Year(s)</i>
Ursicinian Paul Martin	1895-1900 (1901-1908*)	Volganus Anselm Quinn	1912-13
Victoris William Priest	1895-97	Volmarus Cyril Ashe	1913-14
Urbanus Lewis Treacey	(1896-1908*) 1923-26, 1932-34	Volfridian Flavian McGarry	1913-14, 1918 (1917, 1919*)
Valter Aloysius Ward	1895-96	Valerius Gideon Huff	1914, 17, 1926-28
Vellesian Mallon	1896-1900 1921-24, 1940	Alain Felix Tigreat	1914-1918
Victorinus Jasper Fitzsimmons	1897-1901, 1915-18	Vidastus Sebastian Conlon	1915
Venerius James Haggerty	1897	Wenceslas Peter Duggan	1915-16
Xaverius John Machabee	1897	Vivardus Matthias O'Neill	1915-16
Julian Cahill	1898	Victurian Reginald Ryan	1915
Ximenius George Deagle	1898, 1914, 1919-21 1925-26	Victus Leander Baudet	1916
Valentinus John Roantree	1898-1900	Victor Lucius Garrety	1916-18 (1919*) (1920, 1923*)
Uldaick Peter Coffee	1899-1900	Victurus Albian Kelly	1916-22, 1939, 1947, 1949-50
Venantius Cyril Collins	1900-01	Victus Rupert Storm	1916-17, 1922, 26
Nicholas Timothy Dunn	1900-05, 1907-08, 20	Uldrick Luke Hickey	1917-18
Winebald Joseph Hughes	1900-03	Ulpian Baldwin Kenny	1917
Virgilius Mark Hughes	1900-07, 1917-23 1926-1934, 1944	Maximian Desaulniers	1918
Eunecian Moore(*)	1900-02	Victor Maurice Maloney	1918-19
Vincent Austin Donovan	1901, 1912 (1913, 14, 17*)	Zeno Patrick Siggins	1918
Florinus Peter Doyle	1901, 06-09 (10*) 1911-13 (14*)	Veldulphus Hugh Casey	1919-20
Victor Ambrose Reilly	1901, 10-12 1930-1970	Volterus Aloysius Courtney	1919
Zeladian Daniel Ash	1902-03 (04-05*)	Urban Francis Curran	1920-21, 24
Urpasian Pius Comerford	1902 (03-05*)	Ulrick Michael Ruane	1920
Ulbertus Philip McDonald	1902-05	Ursacius Conrad Dreschler	1921-22, (1923*) 1927, 1932, 1947-49
Victorinus Leo Burns	1904-05, 09-10	Urbanus Charles Routzahn	1921-24, 1933 1943-47
Victurian Fallon	1904-07 (1908-09*)	Ambert Frederick Bassac	1922-25
Urbicius Edwin Morrison	1906-15 (1919*)	Vilfridian Thomas Ryan	1922, 27
Uldarick Doyle	1907-16 (17-23*)	Umbertus Bernard Sheehy	(1922*), 1923-24
Victricius Paul Matthews	1908-09	Umbertus Basil Fournier	1923-25
Vulgan Ephrem Reynolds	1908	Victorick Philip O'Leary	1923, 27-29 1934-37
Victor Lawrence Deagle	1909	Artemius Joseph Buckley	1924, 34-40
Walter Erminold McNamee	1909	Valbert Denis Capdeville	1924
Euphrasius Falan O'Shea	1909-18	Walter Erminold Cottle	1924-26
Ulbertian Downey	1910-1935	Valbert Nicholas O'Connor	1924-26, 1928-31
Yonius Stephen Foley	1910-12, 1917-19	Vitus Genebern Schoeningh	1924, 27
Urban Edmund Moran	1910-16 (17*)	Ultan Bartholomew Brazill	1925
Victorian Hugh Tompkins	1910-11, 1914	Xaverius John Canning	1925
Vedastian Linus Carey	1911-1915	Austin Odran Crowley	1925-29
Urpasian Clement Collier	1911-12, 1920 (1913-19, 21-22*)	Ananias Austin McEachen	1925, 28-29
Uldrick Alvan Macdonald	1911-1913, (1914*)	Zacheus Fabian Fabiano	1926
Vivian Romuald Dougherty	1912-14	Valdenian Felix Frengs	1926-28
Venustian Leonard Mooney	1912-14	Vivian Romuald Kayser	1926
		Victus Leander Monahan	1926-27
		Leonard James Crowley	1927-34
		Valbert Lucian Cunningham	1927



<i>Brother</i>	<i>Year(s)</i>	<i>Brother</i>	<i>Year(s)</i>
Odran Philip Forhan	1927-35	Robert Christopher Hosman	1939-45, 1963-80
Ultanian Benedict Peterson	1927	Timothy Jerome West	1939-1944
Philip Battelle	1928-29	Sabinus Edward Behan	1940-44
Wilfrid Matthew McDevitt	1928-31	Maden Fabian Couillard	1940-41
Gratian McGrady	1928-30	Vulgan Ignatius Kenny	1940
Muranus Lapointe	1929	Veronius Antony McCardy	1940
Victor Josephus Mangan	1929-32	Vincent Hilarion McEnnerney	1940-47, 52-53
Elegius Joseph Able	1930	Serapion James Nugent	1940
Stanislaus Ulpian Kelly	1930-31	Senan George Cazet	1941, 45
Vitus Edmund McDevitt	1930, 1946	Veronius Henry DeGroot	1943-45, 1952, 75-83
Urban Maidoc Nolan	1930-1934, 36-39	Sabinus Edmund Dolan	1941
Valerick John Ward	1930	Ulmerian Arthur Hurley	1941-43
Vigilius Dominic Barry	1931-36	Richard Cormac Murphy	1941, 44, 1952-54
Stephen Timothy Diener	1931	Urban Gregory Schiefelbein	1941-43
Ulbertian Bonaventure Gausa	1931	Ternan Brendan Kneale	1942-43, 45
Udalrick Peter Dooley	1932-35	Zachary Benilde Soto	1942
Sebastian Francis Ryan	1932-33	Vigorian Theodore Striker	1942
Urpasian Claude Callaghan	1933	Valbert David Twomey	1942-44
Arcadius Patrick Halligan	1933-38	Severin Ignatius Velasco	1942
Wilfrid Baptist Menard	1933-34, 41	Umbert Damian Murray	1943-49
Benilde Reynolds	1933-35	Udgerian Albert Rahill	1943
Walbert Fidelis Rogers	1933-34	Valbert Daniel Wackerman	1943
Victonus William Gleeson	1934	Sigismund Leopold Jones	1944-45
Ulbertian Bertram Coleman	1936, 39-42, 1948-52, 1960-61 1979-85	Victorinus Ralph McKeever	1944-46
Walthen Agatho Ignacio	1935	Raymond Barnabas Williams	1944-46, 62-63
Ulpian Lambert Lafferty	1935, 1941	Silverius Linus Dennehy	1945-46
Romuald Benedict Lynch	1935-37	William Victor Niland	1945-47
Valerick James Lynch	1935-36	Timothy Joseph Enright	1946-48, 1963-69 1981-90
Sixtus Robert Smith	1935-40	Romanus Aloysius Parrott	1946
Viventian Norbert Callaghan	1936-39	Valerius Gerald Rose	1946-47
Uldrick Luke Daly	1936-37, 1958-64	Simon Philip Henderson	1947-54
Ralph Damian Gillick	1936-41, 46-47	Victorius Felix Masson	1947
Zachary Kevin Lynch	1936-38, 43-46, 49	Valerius Gilbert Cotter	1948-50
Walter Erminold Smith	1936-39, (1940*) 1941-43, 1948-52	Viventian Patrick Kelly	1948
Roger Charles Brett	1937-40	Romanus Andrew Morin	1949-58, 64-66
Silvin Martin Cosgrove	1937-40	Albert Felix Diaz-Conti	1949-61
Vincent Austin Murphy	1937-40	Vigilius Frederick Portillo	1949-55
Vitalis Harold Perry	1937-38, 41	Vitus Eric Vogel	1949-58
Raymond Bartholomew	1937-38	Vibertus Matthias Baker	1950-54
Stephen Zachary Fowlie	1938-40	Romanus Alexander Moore	1950
Timothy John McSweeney	1938	Stephen Gary Morgan	1950, 57-59
Vitus Eugene Ward	1938-39, 1943-48 1956-64	Viator Maurice Flynn	1951, 56, 1964-66
William Cyril Boselli	1939-1944	Venefridian Julius Paneda	1951
Silverius Leonard Casper	1939-45, 53-56 1960-61	Vincent Brian Spillane	1951-53
		Terence David Sweeney	1951-53, 1960-61
		Robert Hugh Kennedy	1952-58, 63
		Stephen Carl Lyons	1952-55
		Raymond Jeffrey Biehle	1953-54

<i>Brother</i>	<i>Year(s)</i>	<i>Brother</i>	<i>Year(s)</i>
Stephen Laurian Rabisa	1953-60, 67, 70	Justin Michael Meyer	1962-63
Richard Arnold Stewart	1953-59	William Gabriel Moratto	1962-63
Virgil Prosper Evers	1954-59	Thomas Clarence Schenk	1962
Victus Gordian Janowicz	1954-56	Silverius Lucian Snook	1963-67
Xavier Alexius Joy	1954-56	Stephen LaSalle Bossong	1963-66
Robert Joaquim McDonough	1954-55	Gerald Antony Frank	1963
Robert Augustus Rossi	1955-62	Thomas Owen Rowan	1963, 87-91
Sigismund Justin Sullivan	1955-57, 1964-69	Lawrence Edward Conneley	1964-66
Thomas Clement Bennett	1956	Ulmerus Robert Loome	1964
Walter Gabriel Murphy	1956-58	Jerome Michael Loomis	1964
Stephen Valery LaBrie	1956-59	Brendan Lawrens Madden	1964
Robert Avila Larios	1956-62	Thomas Damian Carlomagno	1965-67
Stephen Gordon McCarthy	1956-60	Timothy Neil O'Brien	1965
Vigorian Maris Spillane	1956-58	Stephen Bruce Colbert	1966
Timothy Ronald Charshaf	1957-62, 1965-69	Raymond Edward Eldredge	1966
Stephen Gonzaga Hernandez	1957	Jeffrey David Isetti	1966
Liguori Edward Welch	1957-84	Conrad Kearney	1966
William Gregory Bogdan	1957	David Martin DeMartini	1967-77
Richard Armand Garcia	1957	Stephen LaSalle Gallegos	1967, 79-80
Simon Pius Snook	1957-62	Philip Wayne Keavney	1967-73
Thomas James Ash	1958-59	Dorotheus Anselm Shanahan	1967
William Denis Bayne	1958	Thomas Wayne Dodd	1968-71, 74
Richard Manuel Camara	1958-63, 78-91	Timothy David Dodt	1968
Urban Boniface Kohles	1958	Vincent Hilary LaTour	1968-77
William Francis Krueger	1958-60	Raphael Lawrens Patton	1968-69
Vincent Norman Cook	1959	Gary Melvin Flinders	1969
Thomas Ronan Gomez	1959	Stephen Martin Fallin	1970-72
Richard Lawrence Haskell	1959	Andrew David Tscheekar	1970
Robert Daniel Lee	1959	James Mark Urhausen	1970-77
Ulrick Barnabas Najar	1959-60	Valentius Fidelis O'Neill	1971
Uldrick Paul Stopper	1959-63, 65-68, 91	Joachim Michael Walsh	1971-73
Vincent Patrick O'Brien	1960-61	Aloe Guy	1972
Stephen Claude Bertola	1960-78	Ronan (Ronald) Roggenback	1972-78
Raymond Nicholas Biehle	1960-63	Matthias Edward Riordan	1973, 92-93, 2003-05
Timothy Alan Diaz	1960-62	Thomas Westberg	1974-77
Viventian Marcus Kruer	1960-61	James Bissett	1975-78, 81-82
Adolf Basil McNelis	1960-65	John Janeczko	1975
Thomas Andrew Steele	1960	Terryl Jones	1975-76, 78-79
Robert Xavier Yamate	1960-62	Stephen Colin MacDonald	1975-76
Thomas Warren Ash	1961	George Van Grieken	1975-77, 1999-2005
Timothy Anselm Forrest	1961-62	Francis Curley	1976-80
Ulmus Joseph Fabiano	1961-65	Kevin Berntson	1977-78
Timothy Owen Hill	1961-64	Daniel Kern	1977-79
William Mark Kroeger	1961-62, 1966-67	Boniface Neary	1977-78, 85, 88
Stephen Colin MacDonald	1961-69	Joseph Desimone	1978-84, 1991-92
Raphael Philip Thez	1961-62, 98	Thomas Bede Van Duren	1978-86
Robert Camillus Chavez	1962-68	Richard Lemberg	1979-80
Rupert Bernard O'Connor	1962-65	John Timothy Child	1980
John Viktor Achin	1962-65, 1978	Daniel Morgan	1980-84, 2003-05

<i>Brother</i>	<i>Year(s)</i>	<i>Brother</i>	<i>Year(s)</i>
Michael Murphy	1980-82	Thomas Kilian Millane	1994-95
Sylvester Adrian O'Sullivan	1981-93	Richard Orona	1994-97
Martin La Bastida	1983-91	Stephen Rusyn	1994-96
Vincent Malachy Biller	1984-93	Curtis Albert Stewart	1994-2001
Christopher Brady	1985	Kenneth Curley	1996-98
Vincent Brunning	1985-89	Timothy Mel Anderson	1997
Jesus Lara	1985-89, 1993-96	Philippe Kreiter	1997
Kevin-Michael Slate	1985-88, 94-97	Austin Gili	1998
Philip Ginter	1985	Richard Herlihy	1998-2000
James Meegan	1985	Dat Phuoc Hoang	1998-2004
Alfonso Novillo	1987-88	Cecil-Charles Duncan	2000
Hilton Yee	1987	Roch Dufresne	2001-06
Jaime Gonzalez	1988-89	Thomas Pham	2004-10
Joseph Magpayo	1990	Donald Antony Johanson	2006-10
Ricardo Palacio	1992-94	Christopher Donnelly	2006-10
Daniel Fenton	1993		

\* Unable to verify. (Compiled by Br. John O'Neill, Mont La Salle Archives)

## APPENDIX B

### PRINCIPALS & PRESIDENTS OF CHRISTIAN BROTHERS

#### Principals

Br. Cianin Griffin	1876-1879	Br. Sabinian Downey	1880-1881
Br. Bosonis John	1881-1883	Br. Genebern Steiner	1883-1886
Br. Cianin Griffin	1886-1889	Br. Bosonis John	1889-1892
Br. Cianin Griffin	1892-1894	Br. Walter Erminold	1894-1895
Br. Ambrose O'Malley	1895-1898	Br. Vellesian Mallon	1899-1900
Br. Walter Erminold	1900-1904	Br. Victorinus Leo Burns	1904-1906
Br. Florinus Peter Doyle	1906-1909	Br. Victorinus Leo Burns	1909-1911
Br. Florinus Peter Doyle	1911-1914	Br. George Deagle	1914-1915
Br. Jasper Fitzsimmons	1915-1919	Br. Vivian Melody	1919-1922
Br. Vellesian Mallon	1922-1925	Br. Lewis Treacey	1925-1927
Br. Vilfridian Thomas Ryan	1927-1928	Br. Nicholas O'Connor	1928-1932
Br. Lewis Tracy	1932-1935	Br. Patrick Halligan	1935-1939
Br. William Cyril Boselli	1939-1945	Br. William Nilan	1945-1948
Br. Bertram Coleman	1948-1952	Br. Vincent McEnerney	1952-1954
Br. Xavier Joy (CBS)	1954-1957	Br. Gabriel Murphy (Boys-BA)	)1956-1959
Sr. Celestine (Girls-BA)	1956-1962	Br. Pius Snook (CBS)	1957-1963
Br. Eugene Ward (Boys-BA)	1959-1965	Sr. Peter (Girls-BA)	1962-1964
Br. Ronald Charshaf (BA,CBS)	1965-1970	Br. Martin Fallin	1970-1973
Br. Ronald Roggenback	1973-1979	Br. Jerome Gallegos	1979-1981
Br. Richard Camara	1981-1991	Dominic Puglisi	1991-1994
Br. Stephen Rusyn	1994-1997	Tom Rutton	1997-2001
Cecilia Powers	2001-2002	Rudolph Schulze	2002-2004
Raymond Burnell	2005-2010	Mary Hesser	2010-Present

*(Note: Through most of the early years, prior to the move to 21st and Y Street, the "Principal" was called the "Director". There were also references as "Principal- Director")*

#### Presidents

Br. Richard Camara, 1991-1992  
 Dr. Donald Gillott, 1993-1996  
 Mark Warren, 1996-2004  
 Lorcan Barnes, 2004-Present

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*The Gael and Resident Gael*

*The Crest*

*Graphic Design and layout*: Suzie Franzoia Rozewski

*All non-school produced photographs* courtesy of the Jerry Kirrene Collection.

