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A Dominican Torch in the Pioneer West: The Founding of Dominican College and a Century of Growth

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A DOMINICAN TORCH IN THE PIONEER WEST
THE FOUNDING OF DOMINICAN COLLEGE AND A CENTURY OF GROWTH

A senior thesis submitted to
the History Faculty of Dominican College
in partial fulfillment of the requirements for the
Bachelor of Arts in History

by

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San Rafael, California
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ABSTRACT

This thesis examines the genesis and growth of Dominican College of San Rafael and explores this institution as a microcosm of California's transformation from a rough-and-tumble frontier territory to the most populous state in the union. Chapters I through III reveal the antecedents of the College, chapters IV and V look at the College foundation in 1889 and expansion through the twentieth century, while chapters VI and VII touch on the challenges facing California and the College since 1960. An overriding theme presented by this thesis is the pioneering role of the Dominican Sisters, a Catholic religious order, in helping to establish education for women in the Golden State.

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Introduction

Greed was not the universal siren call for all Californians during the ages of North American exploration and Manifest Destiny, but rather, it was a desire to find a better life. The pioneer spirit that was essential for the transformation of a halcyon California was not limited to the efforts of the fantasy minded caravel sailors of the sixteenth century, nor to the multitudes of fever-driven gold seekers of 1849. The Catholic Sisters of the Third Order of St. Dominic made their own journey to the western United States during the California Gold Rush for spiritual and educational reasons. The pioneer spirit which guided the Dominicans remained with them because in 1889 a much shorter, but equally important, journey was made when the Dominican Sisters relocated their convent within California from Benicia to San Rafael. This relocation facilitated the founding of Dominican College by the Sisters in the following year.

The Sisters' decision to build a college in San Rafael has resulted in one-hundred years of education for thousands of women and men. Throughout the twentieth century, Dominican College mirrored the development of the Golden State as the school grew physically and academically to provide an expanding horizon for a diverse student body. As the College enters the next millennium, the history of the school's founding and its accomplishments exposes the richness of the past and provides a pathway for the future. Increasing internationalism, population growth, technological advancements, and economic opportunities will encourage the school to continue to grow and change for generations to come. This thesis charts the foundation and development of Dominican College in order to reveal the pioneer spirit of the Sisters and illuminate the College as a microcosm of California history.

I. California Gold Rush

The rebellion-inspired Treaty of Guadalupe Hidalgo of 2 February 1848 which transferred California from Mexican to U.S. authority coupled with the 24 January 1848 discovery of gold in the Sierra-Nevada ushered in growth and change which altered the California landscape. Ambition, exploitation, opportunity, and despair marked the profiteers and settlers who journeyed to this promised land. Thousands of pioneers such as the forty-niner William Swain, who methodically recorded his experiences, traveled across the U.S. in a half-year trek struggling against disease and inexperience to complete their quest to reach the gold fields. Swain's 28 May 1849 account near the Kansas River in Indian Territory attests to this struggle:

This morning Mr. Lyon, who was taken sick with the cholera last night, is dead. His mess and the doctor who attended him seemed to take but little care of him; otherwise he might, in all probability, have been saved.¹

Others, including Europeans, took the maritime route around the treacherous Cape Horn of South America or the shorter routes across the Isthmus of Panama or Nicaragua while pioneers from Asia sailed across the Pacific Ocean.

The large cattle ranches which had been established by the Spanish throughout California in the 1700s and had represented the first Caucasian transformation of the Golden State were themselves overwhelmed by the influx of mid-1800 Americans who promptly began making their own claims to the land. In the Dominican Sisters' future home of Marin County, all twenty-one of the land grants (created out of the Mexican Secularization Bill of 18JJ) held by former Mexican citizens in 1850 were gone by 1866.¹ The chaos, disillusionment, and enterprise that the Gold Rush fostered soon resulted in a torrent of corruption and lawlessness within the exploding towns of the San Francisco Bay region. The shoreline of the town of San Francisco, formerly known as Yerba Buena, quickly filled with abandoned sailing ships as their passengers and crews flocked to the diggings in the foothills east of the bay. A ramshackle hodgepodge of tents and wood structures sprawled across

the lowlands of the Golden Gate. A commercial mecca was born and the label, Barbary Coast, applied to the drunken licentiousness of the numerous gambling houses, dancing halls, and brothels.' California underwent a rapid metamorphosis. In testament to this growth, population records for San Francisco in 1842 identified 196 residents. In 1852, the population swelled to 34,776. Paradoxically, during this massive, chaotic, demographic shift, many well-planned communities were founded and the expertise of the early surveyors and engineers can even be seen one-hundred and fifty years later in the ordered geometric patterns of street design and identification within the old sections of Bay Area towns and cities.

One of the best examples to illustrate the change confronting California comes from an early pioneer merchant, William Heath Davis. In the late 1800s, he recounted his San Francisco Bay journey to visit General Mariano G. Vallejo in 1839, just ten years prior to the Gold Rush. He wrote:

[we] ...set sail from Yerba Buena for Sonoma Landing on the schooner, Isabel. As we proceeded up the straits between Mare Island and the mainland where the City of Vallejo now stands, we came upon a herd of no less than a thousand elk crossing from the island to the mainland. It was a scene I shall never forget. The captain of the boat wanted to shoot some of the animals, but as we were in a hurry...and, therefore, had no time to waste in loading the animals we might slay, I prevailed upon him to refrain from doing so, as I did not like to see the elk wantonly destroyed. We came dangerously close to crashing into several of the large animals, but after half an hour we made our way through the herd safely.

From the 1850s onward, this spectacle of nature (an early form of highway congestion) was not repeated as the migrating elk herds were hunted down by the new settlers. Thousands of years of natural history ended with the influx of industrious peoples. In their zeal to establish permanence, these Californians, living in the age of industry, completely transformed their new home by exploiting the abundance of natural resources such as timber. The drive for gold even led to the use of strip mining which created ecological havoc by gouging the foothills and silting San Francisco Bay.

Exploitation was not limited to the landscape as racial prejudices and dangerous labor conditions were widespread. In the century following the discovery of gold, only a handful of giants such as John Muir (1838-1914) battled the arrogance and ignorance that the California immigration engendered. In their educational mission, the Dominican Sisters quietly joined the ranks of these giants. Nevertheless, the general public attitude was to laud the enterprise and industry of the smoke-belching factories, smelters, tanneries, and mills throughout the infant California with little deference given to earth or life. The positive perception of industry in the nineteenth and early twentieth centuries was therefore well-entrenched.

While many Californians in 1850 pandered to, or at least turned a blind eye on the vice-ridden profiteering in the Bay Area and Sierra-Nevada, there were many individuals and groups who tried to maintain peace and civility. Due to the absence of governmental competence in the administration of justice, a citizens' group known as the Vigilantes formed in the years 1851 and 1856 in San Francisco to combat lawlessness. This Vigilance Committee brought order through the capture and conviction of criminal suspects. Through quasi-public trials, those found guilty were either hung or banished from the Golden State. Another vigilante organization, the Association for the Protection of Property and Maintenance of Order, dealt with evicting squatters because property rights became a contentious issue. The opportunities in land development California offered to new settlers from the East Coast and abroad elevated property rights as a common theme in the western U.S. for decades to come.

II. Dominican Arrival In California

The vigilantes were not the only ones concerned about the state of affairs brought on by massive population growth. Although men far outnumbered women in the early surge to the gold fields, some pioneers brought their families. In the summer of 1849, Ft. Laramie, Wyoming recorded 39,560 men, 2,421 women, and

609 children passing through on their way to California. In 1850, the San Francisco harbormaster and journalists recorded 5,500 men and 1,248 women arriving by boat.¹ The children of these settlers provided the impetus for educational foundation. With the bawdy lawlessness of the Barbary Coast, education was seen as an avenue of security and of future civil prosperity. This need for education was partly responsible for the arrival of the Dominican Sisters. As teachers, the Sisters became guardians of California's prosperous future.

This was not the first Catholic mission to the western state. The Franciscan Order predated the Dominicans in Alta California by eighty years (although there had been individual Dominican missionaries in California as early as 1791). The Franciscans established a chain of Missions from San Diego to Sonoma and provided religious instruction to the Native Americans. This effort was partially motivated by the Spanish government which attempted to control California and discourage intervention from the Russians and the English. The Order of St. Francis was unsuccessful because Mexico's independence from Spain in 1821 allowed the Mexican anticlerical movement to confiscate Church lands through the Secularization Bill. By 1840, the California Missions had fallen apart.

The Dominicans, Bishop Sadoc Alemany, Sister Mary Goemere, and Father Sadoc Vilarrasa, on the other hand, journeyed to California in 1850 to contribute not only to the religious instruction of the growing populace but also to academic instruction. Unlike the Franciscans, the Dominicans relied on the assistance of female members to build a stable California. Harkening back to their original roots as wandering preachers, these Dominicans provided ministry to the settlers and had a hand in providing order through their numerous and widespread educational foundations. This early influx of the Catholic religious received assistance from organizations which contributed financial support, such as the International Society for the Propagation of the Faith founded in 1622 and headquartered in France. The Dominicans relied on this aid and other private donations in the formation of churches and schools. The Dominicans were not alone in their

journey to California. Other religious orders such as the Daughters of Charity, the Oratorians, and various secular religious traveled to the Golden State during the 1850s.

The haste with which the Catholic clergy established themselves in California can be partly attributed to rivalries between religious communities, particularly the Catholics and Protestants. There may have been a desire to avoid a repetition of the Protestant biases which had been experienced by Catholics on the East Coast in earlier years. Furthermore, the Dominicans, like all religious groups, were constrained by finances, opportunity, and geography. California provided for new growth; thus, as religious mendicants (and without berating their altruism), there was a need to follow monetary capital.

On 21 August 1850, three weeks before the U.S. Congress admitted California to the union, the Dominican, Bishop Sadoc Alemany o.s.D. (1814-1888) was in Paris at the Convent of the Holy Cross. Bishop Alemany had been consecrated the bishop of Monterey, California with jurisdiction over Catholic religious ministries throughout the new state. His see also encompassed territory that constituted the future states of Nevada, Utah, and Arizona. While at the Convent of the Holy Cross, Bishop Alemany recorded that a "good... Dominican sister of Paris offers to come to my diocese as does her Superior provided that she can live in a convent... Both are good teachers." The former Dominican to whom Bishop Alemany referred was the Belgian novice Sister Mary Goemere O.S.N. (1809-1891) who soon organized the first religious community of women in California. Believing she was to teach in Somerset, Ohio, Sister Mary learned on arrival in New York that California was to be her destination.

The ocean journeys from Liverpool to New York, to the Isthmus of Panama, and finally to San Francisco lasted from 12 September to 6 December 1850. By 1 April 1851, a convent was opened in Monterey. Within six months of this opening, Fr. Villarrasa wrote "there are enrolled twelve interns or boarders and sixty externs of day pupils." This girls' school at Santa Catalina Convent was guided by Mother Mary with the help of a growing and diverse congregation of Sisters. Despite language barriers (Mother Mary

only spoke French at first), the Sisters strove to make the school successful, but it soon became clear that this location was not suitable.

On 1 April 1853, Fr. Vilarrasa reported to the Vicar General in Italy that the Dominican community in Monterey must move if it is to flourish.⁴ Experiencing difficulties with the cost of commercial goods due to inflation and with the desire to be closer to the growing population of the San Francisco Bay region, the Dominican Friars received permission to leave Monterey. This move was also prompted by the 1853 division of California into two separate bishoprics. Shortly thereafter, the Sisters were asked to move to Benicia by the Archbishop to consolidate the Dominican effort in California. On 24 August 1854, Mother Mary, six Sisters, three novices, and fifty Monterey students arrived in Benicia by schooner.⁵

Unlike Monterey, over one-hundred miles to the south, Benicia, as a growing bay-side community, was closely connected to the communication and commerce between the Sierra-Nevada and San Francisco. This bustling town was expected to grow into a major city, an "Intended Metropolis," and was made the state capital in 1853.⁶ Ironically, the same year that the small group of Dominican Sisters left Monterey, Benicia lost its political stature to the machinations of Sacramento residents. Just as the California capital experienced peregrinations from San Jose, to Vallejo, to Benicia, and finally to Sacramento during the nineteenth century, the Dominican Sisters were also caught in a maturation cycle to seek out a stable location for their convent (Motherhouse), first at Monterey, then at Benicia, and finally in San Rafael.

The Dominican educational instruction in Benicia was largely responsible for the later success of the College in San Rafael. Though having lost the California legislature, Benicia in 1854 was an important trading and residential community with aspirations in the industrial and educational fields. From 1854 until the move to San Rafael in 1889, the Dominican Sisters' Convent and school, St. Catherine's Academy (which lasted until 1961), helped make Benicia known as the "Athens of the West."⁷ This appellation quickly grew during the second half of the nineteenth

century as other institutions of learning established themselves in Benicia.

Besides St. Catherine's Academy, the other schools which contributed to Benicia's educational prominence included the Young Ladies Seminary, Blake's School for Boys, St. Augustine's College for Boys, St. Mary's of the Pacific for Girls, and the Collegiate Institute and Law School. The strict restrictions on coeducation were obvious by the names.

Although the Dominican Sisters were not the first educators to locate in Benicia (Young Ladies Seminary was established in 1852), they were responsible for educating the most students. Approximately 700 of the estimated 1200 Benicia graduates in the forty years following the Gold Rush were Dominican educated. **8**

While it was hoped Benicia could provide more students than Monterey, the Sisters still faced hardships with inflation and a scarcity of supplies. Many of the furnishings and educational tools for St. Catherine's came by clipper ship around Cape Horn. As at Santa Catalina, the Sisters relied on income from boarding and teaching the young daughters of pioneer settlers. A broad ten-month academic program was established for young students with emphasis placed on the fine arts applications of sewing, embroidery, music, and languages. Nevertheless, instruction in mathematics and sciences such as astronomy, geometry, and chemistry was offered even though social attitudes precluded women from matriculating in these professional fields.¹ This intense education laid the groundwork for these young women to become teachers in primary schools throughout the growing California communities. Some of these women even entered the convent to become part of the Dominican religious congregation.

III. Speculators And Dominicans In San Rafael

In spite of all their hardships, the traditional Dominican wool serge clothing and habits worn by the Sisters were agreeable in the mild coastal climate. The weather was probably the only source of respite for the Dominicans as the demand for teachers

was constantly growing. Mother Mary, and her successors after 1862, guided increasing numbers of Sisters to the new schools of St. Rose in San Francisco, St. Vincent in San Rafael, St. Vincent Ferrer in Vallejo, and St. Agnes in Stockton through the 1860s and 1870s while still limited by tenuous finances and resources.

The boom times of the 1850s quickly faded as gold panned out in the Sierra-Nevada. Many foothill communities became ghost towns while in the bay region, some communities grew and others stagnated. The town of Benicia struggled to avoid the end of the Gold Rush, but according to W'illiam Brewer, an 1862 observer, "Benicia is a very dull place... (where) all speculated and none built - the same old California story." The soldier, Eugene Bandel in an 1860 letter from Benicia also referred to the town as "hardly worthy of mention...present (ing] the picture of a spectacular failure." But the Dominicans persisted and did not abandon this community.

The educational institutions which had made Benicia known as the "Athens of California" began to close their doors in the 1870s despite some residential and industrial growth! By 1870, San Francisco's population had increased to 150,000, but Benicia's population only grew from 1000 residents in 1850 to 1656 by 1870. Benicia's fortunes were changing and the Dominican Sisters realized they needed to look elsewhere for a more stable home. By 1889, St. Catherine's Academy was the only private school which remained in Benicia. Although this school continued as an important educational cornerstone in the Dominican family well into the twentieth century, it was decided by the Benicia community of Sisters and the Archbishop in 1887 that the Convent would relocate elsewhere in the Bay Area to ensure financial viability. The incentive to found an institution of higher learning slowly emerged thereafter.

The suggestion of San Rafael in nearby Marin County as a suitable location for the Sisters may have originated with the 1868 Dominican mission to St. Vincent's Orphanage and School (also referred to as a seminary and asylum). This orphanage (for boys), located in Las Gallinas, four miles north of San Rafael,

was originally established in 1855 through the donation of a landowner and the hard work of the Catholic Sisters of Charity from San Francisco.* Favorable reports on the climate, environment, and potential for growth from the Dominicans at Las Gallinas may have influenced the congregation of Sisters in Benicia to look to a future in Marin County.s

In their move from Monterey to Benicia in 1854, Mother Mary chartered a schooner to transport the small congregation. During the later move from Benicia to San Rafael, water transport was again necessary as automobiles and paved roads had not yet arrived. The ferryboats and railroads enabled California's cities and towns of the 1870s to begin to reflect a maturation and exuberance. California's population continued to increase from 300,000 residents in 1860 to 560,000 by 1870, resources were exploited, and capital spent. Homes built in the conservative New England saltbox vernacular which was popular in infant California in the two decades following the Gold Rush, were themselves overshadowed by the extravagance and gaudiness of the architecture which heralded the emerging Victorian Age of the 1870s. This new home construction was made possible through the Golden State's industrial growth in the timber industry and milling operations. No longer would Yankee-built homes be disassembled and shipped around the Horn for new residents.

The hopes and dreams of the original planners and settlers of towns like Benicia were fulfilled in places such as San Rafael beginning in the 1870s. Marin County, with its geographical connection to the growing timber industry in the north and its proximity to the recognized prominence of San Francisco, became an enclave for the Bay Area affluent. While other towns in the East and South Bay became commercial and agricultural centers, Marin with its mild climate attracted wealthy San Franciscans who desired to escape the windswept, treeless peninsula during the summer months.

The changes in fortune for Bay Area communities were due to the passing of the whims of speculation and a beginning of a settling in process. Post Civil War growth in California was fostered by the completion of the transcontinental railroad route and the introduction of more efficient steam and clipper ships.

San Francisco Bay filled with dozens of ferryboats transporting goods and passengers to shore communities including the Sacramento River delta while regional railroads linked towns further inland.

While numerous speculators and business leaders claimed responsibility for the growth of Marin County, one individual had a greater hand in nurturing the region and in allowing the establishment of the Dominican Convent and College in San Rafael. William T. Coleman (1824-1893), a native Kentuckian and forty-niner, became well known as the judicious leader of the San Francisco Vigilantes in 1856. Not hesitating to use capital punishment, this "Lion of the Vigilantes" and his followers tried to bring order to the motley crew of early San Franciscans.⁶ Quickly becoming wealthy through his business acumen in the mercantile trade and the shipping industry, Coleman fell in love with Marin. In 1871, he purchased 1100 acres for \$84,000 and began adding more property to this investment. Referred to officially as Coleman's Addition and Magnolia Park, this San Rafael property surrounded by hills became one of the premier locations for the building of Victorian summer homes for the Bay Area elite.

Although Benicia led San Rafael in population growth into the 1880s, San Rafael exceeded Benicia in new residents by the 1890s. San Rafael in 1890 had a community of approximately 7000 residents (7000 total within township) compared to Benicia's 2950 residents. Coleman, though, recognized the growth potential for San Rafael and therefore moved to obtain water rights for his expanding property. In establishing the Marin County Water Company, this pioneer secured two vital components for growth: good land and water. Home building followed. To promote his investment to entrepreneurs, Coleman hired the Maryland native Hammond Hall (1846-1934), an accomplished civil engineer, to design the property aesthetically so that it could be subdivided for individual home construction. The lots, ranging in size from one to twenty acres, were connected to avenues and lanes for horse carriages while the patterned arrangement of trees provided the necessary shade and natural appeal to attract home buyers.

Coleman and Hall represented the new way in which communities were being planned and developed. Advancements in civil engineer-

ing made in the metropolitan U.S. and Europe during the nineteenth century enabled these projects to occur. These advancements grew out of a need to improve the living conditions for general public health and to attract and provide for a growing class of urban wealthy by building public parks and boulevards. Hammond Hall was a wise choice of William Coleman because Hall gained notoriety in 1870 for his surveys in west San Francisco which eventually helped to transform the expansive sand dunes ranging inland from Ocean Beach into a public garden known as Golden Gate Park. Hall became the first park superintendent for San Francisco, a position he held until 1887 in conjunction with his role as the first state engineer for California.

In his work on Coleman's Addition, Hall, needing fast growing trees, chose eucalyptus from Australia to the chagrin of some future San Rafael residents. Hall also called on the landscape architect Frederick Law Olmsted (1822-1903) who had helped plan Central Park in New York to assist in the design of individual gardens.

The wealthy who did not purchase a Coleman parcel could still spend short summer vacations at the numerous Victorian leisure resorts that were spreading throughout the North Bay. In confirmation of San Rafael's growing attractiveness, Coleman joined in partnership with other investors such as James Mervyn Donahue, William Babcock, and A.W. Foster to build the elegant and imposing Hotel Rafael on Coleman's property in 1888. This same year, efforts were even undertaken to elect Coleman as President of the United States.

Even before Marin began to grow, William Coleman appreciated the value of educational institutions for the prosperity of a community. In the 17 April 1873 edition of the Marin Journal, he was quoted as saying, "Schools more than anything else attract good people to a place."⁷ While Benicia faded as an "Athens" due to internal and external greed and scheming, Coleman sought to capitalize on his investment in San Rafael.

IV. Foundation Of Dominican College

On 8 July 1887, Sister Louis O'Donnell o.s.D. (1852-1931) was elected Prioress of the Benicia community of Dominican Sisters at the congregational meeting known as the General Chapter.¹ On her election, Mother Louis spoke with Archbishop Patrick William Riordan (1841-1914) regarding the condition of the Dominican Sisters in Benicia and the desire to move the Motherhouse to Marin County. Just as Mother Mary and Bishop Alemany had represented the first generation of Dominicans in the Golden State, Mother Louis and Archbishop Riordan represented the next generation of Catholic growth. Mother Louis briefly recorded her conversation in the congregation's Register of Events logbook and mentioned that Benicia could not support their religious community as evidenced by the Sisters' financial constraints which caused them to "dine" in secular houses.^a Within a week of this meeting, the Archbishop had spoken to William Coleman about the availability of land. By 25 July 1887, the Archbishop had viewed Coleman's property on horseback and selected a site for the Sisters.

The enthusiastic Archbishop recommended this land for its good location and proposed his own plan after the style of the Sinsinawa Mound (a Dominican foundation in the Mid-West) with a two and one-half story convent with separate rooms for students.³ By 25 August 1887, Archbishop Riordan informed Mother Louis that he had purchased ten acres worth \$20,000. Coleman donated half the value while a San Rafael parishoner, Mrs. Powell, donated \$5000 and the Archbishop provided a loan for the other \$5000.

In September, disagreement arose between the Archbishop and the Dominican Sisters regarding the legal issues surrounding the incorporation of the Sisters as a congregation within the State of California and the wording of the deed to the San Rafael land. Archbishop Riordan may have been concerned with the ability of the Sisters in Benicia to quickly move to build their new convent and let it be known to Mother Louis that the property (which was being held in his name) would be turned over to other Catholic religious if the Benicia Dominicans were not prepared to move quickly. This urgency added to the stresses of the Sisters who

were still trying to find consensus within their congregation regarding their new home in San Rafael. Many of the older Sisters opposed leaving Benicia (and it was probably their steadfastness which saved St. Catherine's Academy) while the younger Sisters, recognizing the tenuousness of their situation in that community, favored the move to San Rafael.

On 3 September 1887, Mother Louis in company with two other Sisters made the day-long journey to San Rafael from Benicia to inspect the site for the new convent. They were escorted by Father F. Lagan who shared in Archbishop Riordan's enthusiasm for the land. On this visit, Mother Louis was informed by Fr. Lagan of the opposition of several Protestant neighbors to Catholic Sisters residing in the community. Mother Louis wrote that these "aristocratic Protestants" have offered Coleman \$26,000 for the land and have subsequently argued with him about the transaction.s One of these opponents was William Babcock, an investor with Coleman in the Hotel Rafael which was in the process of being built.

During the early September visit to Marin County, the Sisters called on potential donors to help in paying off the property debt and in building the convent and school. The Sisters were not discouraged by the rejections they experienced, but rallied to begin accumulating the necessary capital. This was a continuous struggle, especially with Archbishop Riordan outlining his own plans for the convent. On 1 December 1887, the stress on Mother Louis was evident wheu she wrote that the parochial schools operated by the Sisters must contribute to the construction of the Motherhouse and that San Leandro (st. Leander•s) must be abandoned due to the lack of Sisters ••• "San Rafael is more important."

Not until 16 April 1888 did the Benicia Dominicans present their plan for the construction of the San Rafael Convent to Fr. Lagan who was assisting the Sisters in overseeing their project. This plan, by the San Francisco architect Thomas J. Welsh, was well received by Fr. Lagan who advised the Sisters to begin building the structure immediately in wood rather than brick. Fr. Lagan believed that brick construction would take too long and might jeopardize some of the offers made by donors.⁷ Further-

more, redwood was inexpensive and readily available in San Rafael.

To supplement their income, Mother Louis secured paid teaching positions (cumulative of thirty dollars per month) for eight Sisters at the St. Vincent's Orphanage in Las Gallinas. This money was added to the donations to help pay off the loan held by Archbishop Riordan. The donations made by William Coleman, Mrs. Powell of San Rafael, Mary Griffin of Stockton, Mrs. Galvin of Vallejo, as well as the sale of donated land in San Diego enabled the loan of \$5000 to be quickly repaid. This was just the beginning as the estimates for the construction of the new convent greatly exceeded the \$20,000 value of the parcel.

On 17 September 1888, Mother Louis traveled to San Francisco to confer with Welsh about reducing the size of the convent and to make plans for the sinking of a well on the property to save money. A month later, Mother Louis called the Provincial Council (the governing body of the congregation) to come to a decision regarding immediate construction due to the low cost of lumber. The haste for this decision was also spurred by Mrs. Powell who agreed to loan the Sisters \$15,000 for the convent once they began building. Mother Louis noted Fr. Lagan's recommendation of the San Rafael contractor James Chisholm as being "responsible," "honest," and "Catholic." Finally on 26 November 1888, the contract to begin construction was signed. Of the ten Sisters voting in the Provincial Council, two abstained due to their aversion to debt. The other eight Sisters voted in favor of the contract which amounted to \$64,000.

During the first seven months of 1889 an elaborate four story Motherhouse was erected on Grand Avenue in the Italianate architectural style of the late nineteenth century Renaissance revival. The grandeur of the exterior facade masked a bare interior as the Sisters were forced to live without many furnishings during the early years. To provide more income, female boarders were accepted and a primary and secondary school were quickly established within the convent.

The building of a new convent was not the only reason for the move to San Rafael; it was just the first step. The Sisters wanted to establish a college (secondary school of higher educa-

tion)and the San Rafael location provided the space and environment to accomplish this goal. In order to proceed with their plans, the Sisters needed to form a corporation and register with the Secretary of State of California. The Articles of Incorporation were drafted 7 August and filed on 11 August 1890 in Sacramento. Although numerous ammendments were made throughout the twentieth century, in legal terms, these Articles provided for the functioning and mission of Dominican College of San Rafael. Article II in the 22 October 1942 ammended version (based on the 1890 original) outlined the purposes to:

Establish and maintain a College or Seminary of Learning for the instruction and Christian education of young women; to confer upon students who satisfactorily complete the prescribed courses of studies in the College or Seminary of said corporation, such academic and/or professional degrees and/or literary honors as are usually conferred by Universities, Colleges, and/or Seminaries of Learning in the u.s.ff

Articles IV through VII outlined the Board of Trustees for the College. These five Trustees were to be Dominican Sisters. Not until 1969 were secular women and men permitted to serve on the Board. Article VIII delineated the property boundaries surrounding the original 9.96 acre tract and records Archbishop Riordan as having held the title in trust:

To be conveyed to this corporation...after it shall have been organized as a corporation subject to mortgage thereon executed 'by him to the Hibernia Savings and Loan Society for money borrowed and used in erecting a building on said premises and furnishing the same for the use of said College.M

This provision illustrated how the Dominican Sisters often needed to borrow against secured holdings (such as their recently acquired land) to obtain loans for new construction and property. Article X indicated Dominican College as a non-profit organization.

V. Dominican College Growth

The history of college level education in California can be traced to the California Constitution of 1849 which provided for the establishment of a state university system. This public institution began with the University of California at Berkeley in 1868 and grew as California developed. UC Berkeley was instrumental in helping the Sisters mold Dominican College into an academically successful school in the years to come by providing several part-time teachers.

Although the Sisters did not come to California with an extensive educational background, they did hone their teaching technique in their primary and secondary schools and by the 1880s must have been confident enough in their capabilities to begin considering instruction in higher education. Nevertheless, when construction on the convent was completed and the Sisters moved in on 8 August 1889, Mother Louis must have realized the complexities that lay ahead for the founding of the College. She did not fool herself into believing that the Sisters were, as yet, professionally or financially prepared for collegiate teaching. Thus, it took nearly thirty years before the College began granting baccalaureate degrees to students. Ironically, this maturation period for the College paralleled the women's rights movement in the U.S. with the success of the suffragists in 1920 closely mirroring the first conferral of degrees by the College. The young women finishing their Dominican education in the 1910s were responsible for pressuring the Sisters to begin a four-year college program.¹

Locally referred to as the College of the Holy Rosary, College of San Rafael, and College Rafael during its first thirty years, Dominican College acquired regional prominence as word spread of the strict instruction, inviting environment, and popular music program. Enrollment increased in the Lower and Upper Schools which were held in the Convent. The great size of this structure was not an inconvenience as the Sisters used the extra space for female student and non-student boarders. The

Convent was also fitted with gas lights, but in 1901 became one of the first buildings wired for electricity in San Rafael. The early rejection of the Sisters by neighboring property owners largely disappeared as gifts of furnishings and food were provided. Some donors even contributed stained glass windows, religious fixtures, and books for the chapel and library located in the structure. **The** Sisters, though, went without comfort to ensure the financial solvency of their new foundation.

With the 11 August 1890 incorporation of Dominican College, the Sisters had the legal right to begin granting college level degrees, but the 1890s passed without much new growth. The wisdom of Mother Louis in deferring college level instruction enabled the Sisters to continue developing their elementary and secondary teaching as a preparatory curriculum for college. With the establishment of accreditation boards by the State of California at the turn of the century, the Dominican Lower and Upper Schools in 1901 became some of the first private schools formally accredited by the State.³ The accreditations and the rapid repayment (less than twenty years) of the mortgage debt were testaments to the determination of the Sisters and their quality of teaching.

In 1906, the San Andreas earthquake and resulting fire leveled San Francisco and turned San Rafael, including Dominican College, into a haven for refugees. San Rafael's population of 4000 residents in 1905 increased to 6,500 due to the influx of San Francisco homeless. The following year the Sisters made their final payment on the Convent and burned the mortgage note in a celebratory bonfire. For the next thirty years, the College underwent its greatest property growth.

In 190 St. Cecilia's Conservatory and Court was built behind the Convent to provide space for the numerous young women interested in music. This small, two-story structure with attached colonnade was built in the architectural style of a Spanish adobe. The stucco facade and stoa evoked an image of the old Franciscan Missions. Demolished in the 1950s, this unique structure helped form an inner courtyard with a large adjacent building constructed in 1912. This larger building,

St. Thomas Hall, had been completed with a \$56,000 loan from Hibernia Bank. Since the Victorian era had faded and architectural embellishment was no longer in vogue, the architect, Albert Pissis (1852-1914) of San Francisco designed this structure to reflect the simplicity of classical form. St. Thomas Hall was used for much needed dormitory and classroom space for the Upper School. These early structures provided room to begin teaching college level courses. St. Thomas Hall also established a precedent of naming newly constructed buildings after saints and locations associated with the Dominican Order.

The courtyard separating the Convent, St. Cecilia's, and St. Thomas Hall was used for students to participate in an athletic program that went beyond dancing around the maypole. The Sisters encouraged the young girls to excel in physical education through horseback riding and archery, while opportunities for swimming were provided at the San Rafael Country Club. Much later, the acquisition of the Long Sands cottage in Bolinas and the promontory Signadou in the hills overlooking the campus afforded greater outdoor recreational and retreat opportunities. Previous generations of women had not experienced such physical activity outdoors due to strict social attitudes. The Sisters contributed to the changing roles and rights of women partly through this athletic regimen.

The relationship that developed between Dominican College and UC Berkeley began in 1915 with the establishment of a junior college curriculum at the small San Rafael campus. This enabled young women to complete their first two years of college level course work at Dominican College before matriculating to UC Berkeley. This first session had just three students and seven teachers. Four of the teachers were Sisters; the other three were lay. As the College grew, more lay teachers were recruited to supplement the efforts of the Sisters. In 1917, Dominican College finally established a four-year baccalaureate program and thus became the first Catholic college to offer Bachelor of Arts degrees to women in California. These first degrees were conferred to three Sisters and one lay teacher in the fields of math and music. While no degrees were awarded the following year, another three Sisters received degrees in English, Latin,

and history in 1919 and 1920. This period, encompassing the height of American involvement in The Great War, witnessed the birth of Dominican College as an institution of higher education.

Crowding became a serious problem by 1918 and Ferndell, a large, private home on the corner of Grand Avenue and Locust was leased by the Sisters to provide added dormitory space for students and faculty. In the fenced land behind St. Thomas Hall and St. Cecilia's Conservatory, which was known as Hawthorn Court, a gymnasium and a pool were built in 1919 to enhance the athletic opportunities of the students. Donated by John R. Hanify and called Hanify Hall, the rose windowed gym would later be referred to as "the barn." Originally incorporating a large stage and fireplace for the performance of plays and dances, this structure, unlike the Convent, St. Thomas Hall, or St. Cecilia's survived the twentieth century, albeit in poor condition. The remaining land of the original ten acre parcel was used as a garden where a replica of the French Lourdes Grotto was constructed in 1907 for a Dominican student who had died. In 1950, the St. Louis Bertrand elementary school was built on the far eastern corner. Several other small structures occupied this original parcel of land. The only remaining one is a tea house built in 1930. This cottage was moved across the campus in 1949 to be used as a sewing room and a photography studio. It is known as the Brown House.

On 20 February 1918, a \$60,000 loan from Hibernia Bank was taken out by the Sisters to acquire a large adjacent property south of Acacia Avenue owned by Michael De Young (1849-1925), the influential editor and owner of the San Francisco Chronicle. Possibly being aided by Mrs. De Young who may have been a student at St. Catherine's in Benicia, the Sisters acquired this land the following month for \$40,000.⁵ This property contained the Meadowlands estate which was originally built as a summer home for De Young in 1888. De Young had purchased this land, known as Golden Meadow, in the Magnolia Park section of the Coleman Tract for \$1,960 in gold coin on 24 September 1887. With a \$7,800 investment the Meadowlands residence began as a relatively small home, but additions were soon made which in-

corporated wall paintings and stained glass. The large entrance gates for this property were located on Olive Avenue and the front lawns encompassed palm trees, grape and rose arbors, a concrete fountain mounting statuary of three children holding a fishing net, smaller statues of a hunting dog and a young girl with her canine guardian, and a tennis court. Behind the summer home was an elevated grandstand where De Young entertained dignitaries.

In 1900, the architect Clinton Day, known for his Queen Anne architectural work and assistance in building Stanford University's Memorial Chapel, remodeled Meadowlands in the shingle style. He also added the circular turret room referred to as the "Wicker," "White," and "Garden" room. As part of the College, a wing was added on the west side of the Meadowlands home in 1924 to provide added dormitory space and an assembly hall which mounted stained glass windows bearing class shields. As with the other dormitories which were built or acquired, a chapel was incorporated.

To the west of the creek which bisected the De Young property stood a small wooden building, an orchard, and a large water tower. While the later two disappeared by the 1940s, the small structure, originally the De Young's carriage house and garage, was saved by the Sisters. When the Dominicans acquired the Meadowlands estate in 1918, they held garden parties to raise money to transform this small building into a chemistry laboratory. Years later, this laboratory was converted for typing and photography classes. In 1924, a larger redwood building was constructed facing the chemistry lab. As the physics lab for one of the UC Berkeley faculty who taught at the College, and with a front trellis for climbing roses, this structure, known as Albertus Hall, eventually became the College post office. Meadowlands also contained a wide variety flora which were popular during the Victorian Age and subsequently lent an exotic air to the campus.

The purchase of Meadowlands was not sufficient to meet the growing enrollment of young women in the College. Therefore, on 20 February 1920 the Sisters purchased a parcel of land from Julia Babcock, the wife of William Babcock, one of the "aristocratic Protestants" who had opposed the arrival of the Sisters over

thirty years earlier. For \$86,000 the Sisters obtained roughly fifty acres which served them in later years as the site of a large dining hall (Caleruega) and three dormitories (Edgehill, Fanjeaux, and Pennafort).

The Edgehill property was originally bought from Coleman by the Babcocks in 1878 for \$7,500. As the oldest structure on the campus, the Edgehill home, built about 1882, was surrounded with gardens of roses and hanging wisteria. Like Meadowlands, Edgehill began small and grew with additions over the years. On the interior, mahogany and redwood carving and paneling lined the walls. The estate land was used as pasture for cattle and as vineyards. There were numerous greenhouses on the property where one wing of the Pennafort dormitory was built in 1959. The Edgehill home became a dormitory, a novitiate, and the Garden School (for pre-school children beginning in 1935) until the building closed in 1987 for earthquake safety concerns. An adjacent ten acre parcel containing a large barn acquired by the Sisters in 1929 became the site of a new convent, Santa Sabina, built in 1939.

During the transfer of property, Julia Babcock donated a Norwegian altarpiece which dated from before the fifteenth century. This antique was subsequently used by the Sisters and students in the Edgehill dormitory chapel for the next twenty years before being placed in the newly-constructed Santa Sabina.

The Dominican building boom continued with a loan obtained on 4 April 1921 for the construction of Angelico Hall. The architect Morris M. Bruce followed Pissis' St. Thomas Hall lead in the design of this structure. Built at a cost of \$140,000 Angelico Hall was used simultaneously as a music conservatory, an auditorium, and a dormitory. In 1941, Dr. Nathaniel Coulson of San Francisco donated chimes used at the 1939 Treasure Island Exposition for use in Angelico Hall. Although complaints from neighbors eventually silenced them, these chimes could be heard throughout the campus sounding the Ave Maria every hour. Beginning with the Vatican's Sistine Choir in 1926, many renowned musicians have played at the Hall.

In 1922, the College finally obtained formal recognition from the University of California to grant Bachelor degrees (despite

having already awarded several since 1917 . This was only another step in the growing importance of accreditation. In 1924, the California State Board of Education gave the College the power to recommend candidates for public school teaching while two years later, the Association of American Universities gave its approval of instruction at the College. These hallmarks caused the enrollment to soar and the Sisters again faced overcrowding and prospective students endured waiting lists.⁷

With the dawning of 1925 the first automobile (a Packard) appeared on campus for the Sisters' use. Although the Interstate system was thirty years in the future, new roadways were already planned. The automotive industry, in a span of a few decades, completely transformed the landscape. California led this transportation revolution from steamboat ferries and electric inter-urban railways to automobiles and airplanes. Population continued to increase as the automobile encouraged further inter and intra state migration. San Rafael's population increased to 8000 residents in the 1920s despite the economic upheavals of the Depression while the College, with yearly tuition and expenses set at \$1000, enrolled roughly 350 women students. Through savings and prudence, the Sisters settled most of their debts while still buying more property during this troubling pre-World War II decade.

To the south of Edgehill, ground was broken on 4 December 1926 for the first structure built specifically as a dormitory. The design allowed for the ground floor space to become the main kitchen and dining areas for the school until Caleruega Hall was built in 1958. By September 1927, this residence hall, originally called Marymede, was ready for students. The architect Albert Cauldwell designed this u-shaped building in the form of a French Norman castle which influenced the Sisters to rename the building Fanjeaux - St. Dominic's early thirteenth century village home.

The increase in students drove the Sisters to secure more land for outdoor sports. The Forest Meadows tract opposite the 1889 Convent on Grand Avenue still had not been developed in the 1920s. Concerned that this land might be turned into a hotel or housing development, the Sisters began negotiations with the

owner. This land was owned by another of Coleman's associates, A.W. Foster, and alternated in use in the 1920s as a pasture and a golf course. On 28 April 1927, the Dominicans purchased the twenty-eight acre parcel for \$105,000 with another loan from Hibernia Bank. By 1929, a well was dug on the property and a neighbor had graded a bridle path students used for horseback riding. A formal 22 May 1929 celebration for the opening of this recreational forest and field included horse riding, archery, and tennis competitions. By 1934, an outdoor theater had been built partly through the efforts of the WPA (Works Progress Administration). In 196 a new amphitheater was built for plays and the yearly commencement ceremony which had outgrown the Angelico Hall auditorium.

Forest Meadows also had the distinction of being a communal site used by Native Americans prior to the arrival of Europeans. Coastal Miwok tribes flourished by hunting and fishing along the shoreline of San Francisco Bay as evidenced by twentieth century archaeological research of hundreds of midden (garbage) sites including the one at Forest Meadows. Before the discovery of San Francisco Bay by Europeans, the Miwoks had lived for several millennium in the region and had named the San Rafael area Awani-wi. A UC Berkeley researcher, Nels Nelson, in the early 1900s described the Forest Meadows midden site as a large shell heap measuring several hundred feet long. Later excavations revealed the scattered fragments of three human skeletons and several small artifacts - the only remains of a once thriving community.

The building of Guzman Hall in 1930 illustrated the financial stability of the Sisters during the Depression. The architect Arnold Constable borrowed from Pissis' and Bruce's designs to produce a structure that came to form the academic heart of Dominican College. Within Guzman Hall a statue of St. Thomas Aquinas overlooked the main library which previously had been located in the Convent. On the roof, a small telescope donated in 1932 afforded a scan of the heavens, in keeping with the Dominican tradition of astronomy instruction, as long as the bay fog cooperated. In confirmation of Guzman's core influence, the

office of the President of the College has been located in this building since 1930.

The orchards and fields where Guzman Hall was constructed represented the agricultural prospecting being undertaken by the wealthy who had built in Coleman's Addition. The entrepreneurs, in their later years, became gentlemen farmers as can be seen at the Edgehill and Meadowlands estates. Agriculture, like gardening, became a common pastime and was so practiced on the Buck estate which separated the campus in half. This parcel of less than ten acres represented the last of the major land purchases made by the Dominican Sisters for the College.

The Buck estate house was originally built for the attorney Sidney V. Smith in 1884. Smith was one of the founders of the first railroad built in Marin County in 1869, and one of the first elected to the newly formed San Rafael City Council (Trustees) in 1874. The architect of this Queen Anne home which was called Benincasa was probably the same architect who designed Edgehill given the similarities between the two structures. In 1890, Smith sold his home to John Buck whose son Walter sold the property to the Sisters on 26 July 1935 for \$58,000. Like Edgehill, Benincasa became a residence hall until torn down in 1961 to make way for the Alemany Library which opened in 1963. The extravagance lavished on this home in the ornate furnishings, such as the huge chandeliers, attested to the wealth of the previous owners. Even when in use by the students, these fixtures remained. Before Benincasa was razed, the Sisters held an auction to sell off these antiques which included silk damasks from the 1893 Chicago World Fair and stained glass. One of the estate's fountains even ended up being used at the San Rafael Greyhound Bus Depot.

The formal entrance gates to the Buck estate still stand on Magnolia Avenue adjacent to the 1948 Albertus Magnus science building, while a smaller portal faces Palm Avenue. The surrounding land contained a large coachhouse for horses and a carriage. With three large double doors, this structure became the College's Ann Hathaway cottage due to its Elizabethan form. The beam and pulley which still remains on one of the gables even identifies the hay loft that once occupied the second level. In its early

College use, this building became a painting and printing studio. The area between Ann Hathaway cottage and Guzman Hall was occupied by a large barn torn down in the 1940s along with other greenhouses and sheds that were part of the Buck estate. In 1941 a quonset hut, as surplus from the Second World War, was obtained from the U.S. Navy and moved onto the former Buck estate behind Ann Hathaway. This structure became the San Harco art studio.

All of the land and buildings were needed for the constantly growing student body because by 1950 Dominican College was graduating roughly fifty baccalaureate students every year, in addition to housing the lower schools. Recruitment was encouraged largely by word of mouth as the Sisters spent little money on advertisement. For example, literature promoting the school was drafted and printed in the Ann Hathaway studio to minimize costs. This held true into the 1950s as evidenced by the 28 March 1951 Report to the California State Department of Education Accreditation Committee.

The College has no formal system of recruitment. Applicants for admission have become interested through Alumnae, friends, publications, and different clubs.⁸

One of the few promotional expenditures the Sisters permitted during the early years was the hiring of a professional photographer. This artist, Ansel Adams (1902-1984), later became famous for his black and white photography of Yosemite National Park. In 1932, during the height of the Depression, Adams was hired to photograph the campus and students. The prints he produced captured the tranquil nature of the College despite recent constructions. Many other College photos of equal merit were produced by the Sisters and local photographers to advertise the school.

During these early years, students wishing to enroll engaged in a competitive selection process. Students were admitted "on the basis of character, physical fitness, and achievement" with physical acuity appearing to carry great influence in the selection process. The Dominicans' insistence on physical

activity may have been born out of a desire to have women abandon the traditional sedentary home life and engage in more outdoor activities. Physical activity was also beginning to be understood as a tool to improve self-confidence and the health of prospective mothers. Unfortunately, the Sisters were not immune from social biases of the times and this may have led to the rejection of applicants with physical disabilities.

Within the historical context of women's education, the Sisters were also responsible, particularly as religious, to protect the students under their guidance. During the nineteenth century, it was an accepted belief that education for women was partly related to the desire to protect their virginity. Close supervision of the students was the result of the Sisters' responsibility to the young women. This philosophy carried into the 1960s at Dominican College with the Sisters moderating the dormitory halls with curfews. In their studies, students were presented with:

The value of social security, the structure and social functions of the family, child welfare, and the problems of dependency, neglect, and illegitimacy (as well as current problems, such as international relations, population problems, and the conservation of human and natural resources.

Regardless of these obstacles, students were permitted some freedoms during the early years. Even in the 1920s, the young women traveled by ferry to Oakland to socialize with men attending St. Mary's College, although chaperons were probably required.[#]

Academically, there were generally two understood pathways which a student could pursue. One provided for a broad instruction for women who chose to marry, while the other pathway engaged in more intense instruction in a specific field that a woman could pursue as a career. The Sisters tried to mold both avenues so that, if necessary, a woman could support herself independently with marketable skills and self-confidence. During the first half of the twentieth century, Dominican graduates found employment as teachers (in some instances at one-room rural schools), nurses, doctors, librarians, social workers, lab technicians, musicians,

and artists. To expand the academic program, summer sessions were implemented in 1929 and with the assistance of Catholic University of Washington D.C., a summer graduate program was founded three years later. This joint program lasted until 1970 even though Dominican College in 1950 began its own graduate program to award Master degrees in the fields of religious studies and education. This program was expanded to include English, history, and biochemistry by the late 1950s.

VI. Dominican College During The 1960s

The presence of men as lay teachers and priests at the College began in the school's founding years, but the undergraduate student body remained exclusively female until 1970 when the coeducational undergraduate program was implemented. In 1972, the first male student was admitted to the undergraduate school and permitted to live on campus. The first conferral of a baccalaureate degree to a male student occurred in 1969 as a special action of the Board of Trustees.

These changes were the result of a new educational philosophy which emerged during the tumultuous 1960s; a period of tremendous change, with the Catholic Church no less affected. Realizing the transformation that lay ahead, and coming to terms with changes in their own religious community, the Sisters began the process of transferring ownership and control of the College to an independent Board of Trustees in 1960. This action was motivated by the need to increase the number of Trustees serving on the Board and cope with newly emerging financial and planning difficulties.

The decision to make this radical change, especially after all the years of hard work, was partly due to a lack of women choosing to join religious orders during the late 1960s. Ironically, the Sisters found themselves being rejected by the movements for women's liberation, despite their early efforts in this cause. Previous generation's images of religious orders as

being a liberating experience suddenly reversed as the women's movement shunned the efforts of the Sisters, and young women came to regard religious life as restrictive, thus choosing not to follow in this faith mission. Furthermore, the women's movement opened the door to allow women to become school principals - a position previously held only by women in religious orders or by men.

Amid this social confusion, transformation continued to occur on the campus and in 1965 the Lower and Upper Schools which had been educating children since 1890 moved to the newly-built San Domenico School for Girls in San Anselmo. Bertrand Hall was transferred to the College and used as a dormitory and an administration building. With the departure of the lower schools, Dominican College finally became a traditional collegiate campus.

VII. A Pioneer Spirit For The Future

While the College continues to expand in the new millennium, there is debate over the finite limits to this physical growth. California, likewise, is stubbornly coming to terms with 150 years of rapid growth. In 1900, California, surging forward with industry, had a population of 1.5 million. At the beginning of the twenty-first century, the Golden State is home to 34 million residents. The Dominican Sisters and individuals like William Coleman were wise to invest in land. Such beginnings in the year 2000 are much less tangible. This growth, though, had been forecast. This can be seen in the query promulgated in 1909 by Lord Bryce, the British ambassador to the U.S., who on his visit to the western state asked, "What will happen when California is filled by 50 millions of people and its valuation is five times what it is now?"¹ A question for today is whether California has matured too quickly.

For Dominican College a similar but less serious parallel exists. The pioneer spirit that guided the Dominicans throughout California has remained with them over the years, but this spirit is not as tangible in the hustle of modern society. The educational

instruction provided by the Dominican Sisters since 1851 exceeded the standards of many other schools due to the Sisters' devotion to the students. In the contemporary world there seems to be a waning of appreciation for the efforts of the Dominican community by the general public. In looking at the root of the Dominican tradition through modern eyes, it is possible (albeit inappropriate) to consider the early instruction provided by the Sisters as closely paralleling the military academies for men which were popular in the nineteenth and early twentieth centuries (such as the Mt. Tamalpais Military Academy established in San Rafael in 1890).

Today, challenges constantly emerge and the eighty acre campus is not immune from social dilemmas such as drug abuse. Even homelessness has become evident in Marin County with individuals living in the forested hills surrounding the College. Perhaps as teachers and preachers for the twenty-first century, the Dominicans and the general public will be able to successfully combat drug addiction and poverty in the same way the Sisters of the 1850s fought greed and illiteracy.

Other challenges for the campus will continue. How large will the student body grow? Will neighbors, hostile to future development, adopt the attitude of the "aristocratic Protestants" of the nineteenth century? Will future campus buildings continue to reflect an architectural sterility seen in most post World War II structures?

The history of the California Dominican Sisters reveals that they are zephyrs. They helped to transform California gently and quietly. Unfortunately, Golden State residents have yet to fully comprehend the enormity of change that this land has experienced or the challenges that await in the future. The Dominican Sisters will remain pioneers in this changing, golden land despite the danger that the fertile, treeless meadows which greeted the first Dominicans no longer exist to nurture missionary foundations. In this light, all Californians of the twenty-first century will have a much harder faith mission than their nineteenth century predecessors. Nevertheless, given their resourcefulness and tenacity, the Dominicans will continue their mission of teaching

and preaching.

Conclusion

Dominican College combines tenets of the past and present. Though few areas in the Golden State have remained untouched by human hands, there are scattered fragments of old California still extant. As is seen in this thesis, some of these vestiges remain at Dominican College. These fleeting remnants give testament to the intoxicating allure, the apotheosis, of California.

The nature of Dominican College and its religious community is best captured by an essay written by an anonymous student in 1946:

Our College has always possessed the traits of a medieval university...in that like a medieval monastery...it has been from the beginning a community effort, its directors have been women of insight and vision who have strongly persevered through days of adversity, and most of all it has been deeply rooted in Dominican tradition.¹

Notes

I. California Gold Rush (pp.2-4)

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- J. Fabian Stan Parmisano, O.P., Mission West The Western Dominican Province 1850-1966 (Oakland: Western Dominican Province, 1995), 54.
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5. Parmisano, 66.
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7. Shumate, 24.
8. These figures are an extrapolation taken from the 1870 U.S. Census for the City of Benicia, the "Catalogue of the Young Ladies Seminary, Benicia, California," 1879, and the "Official Register of the College of St. Augustine, Benicia, California," (Oakland: Pacific Publishing, 1888). The figures provided by Jacqueline McCart Woodruff, Benicia The Promise of California (Vallejo: n. pub., 1947), 83 are believed to be incorrect and therefore are not used in this thesis.
9. Woodruff, 67.

III. Speculators And Dominicans In San Rafael (pp.8-12)

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2. Register of Events July 1887 - July 1889.
- J. Register of Events July 1887 - July 1889.
4. The Dominicans of San Rafael, 82.
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- 10o Register of Events July 1887 - July 1889.
- 11 • "Articles of Incorporation and Bylaws of Dominican College, " 22 October 1942.
12. "Articles of Incorporation and Bylaws of Dominican College, " 22 October 1942.

V. Dominican College Growth (pp.17-28)

1. Author's conversation with Sr. Gerald Lavoy O.P., March 2000.
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3. "Dominican College of San Rafael," Advertising pamphlet, 1931.
4. Author's conversation with Sr. Gerald Lavoy O.P., March 2000.
5. Sr. Patrick Harney O.P., Summary of speech, 6 November 1977.
6. File Information Sheet, "Meadowlands," Archives, Dominican Sisters of San Rafael.
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VII. A Pioneer Spirit For The Future (pp.29-31)

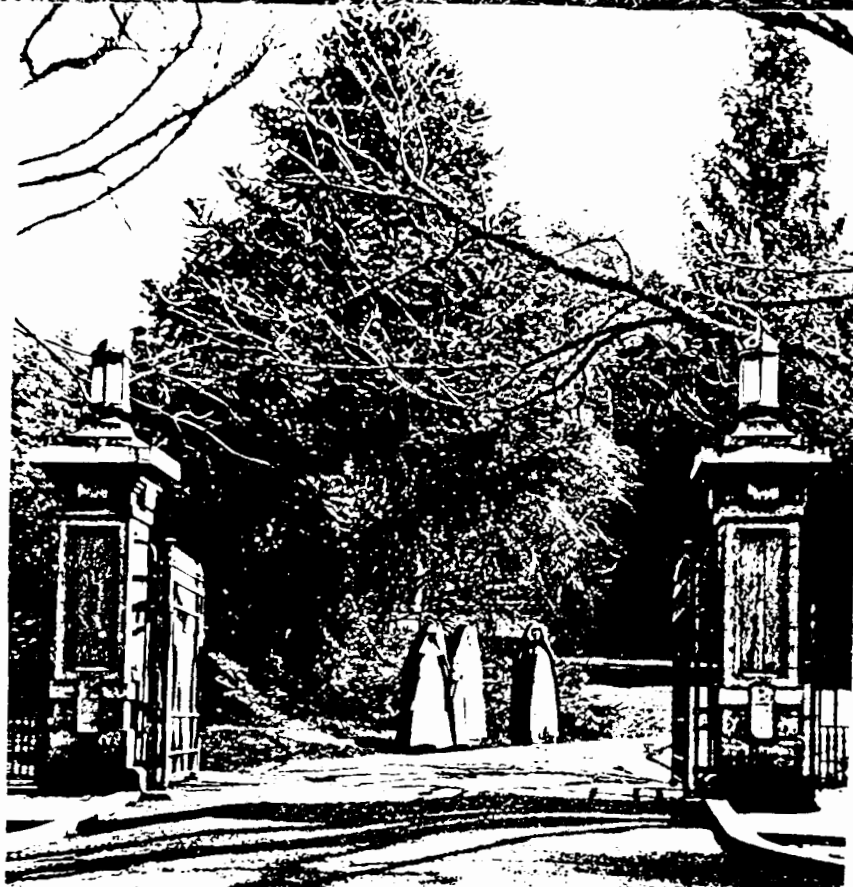
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I. Upper
and Lower
School
c. 1895.



II. Dominican
Sisters on the
road to
Edgehill
c. 1930s.



III. Dominican Convent c. 1890.



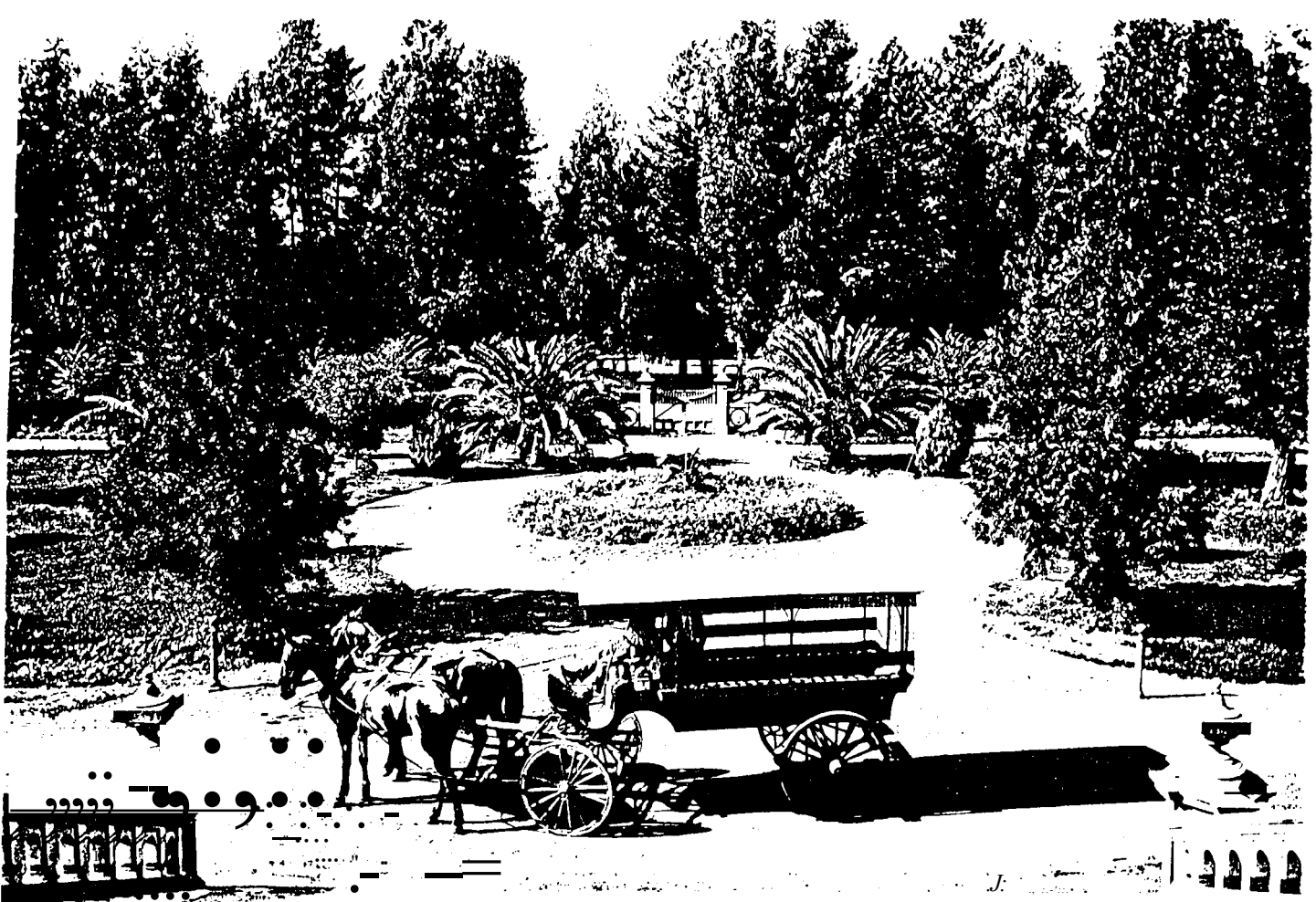
IV. Dominican Convent c. 1895.



V. Early College dormitory within the Convent c. 1890-1900. Note the gas lights and the religious painting at the end of the hall.



VI. Early College dining room within the Convent c. 1890-1900.



VII. Looking towards Grand Avenue from Convent c. 1900. Note hitching post and front gate.

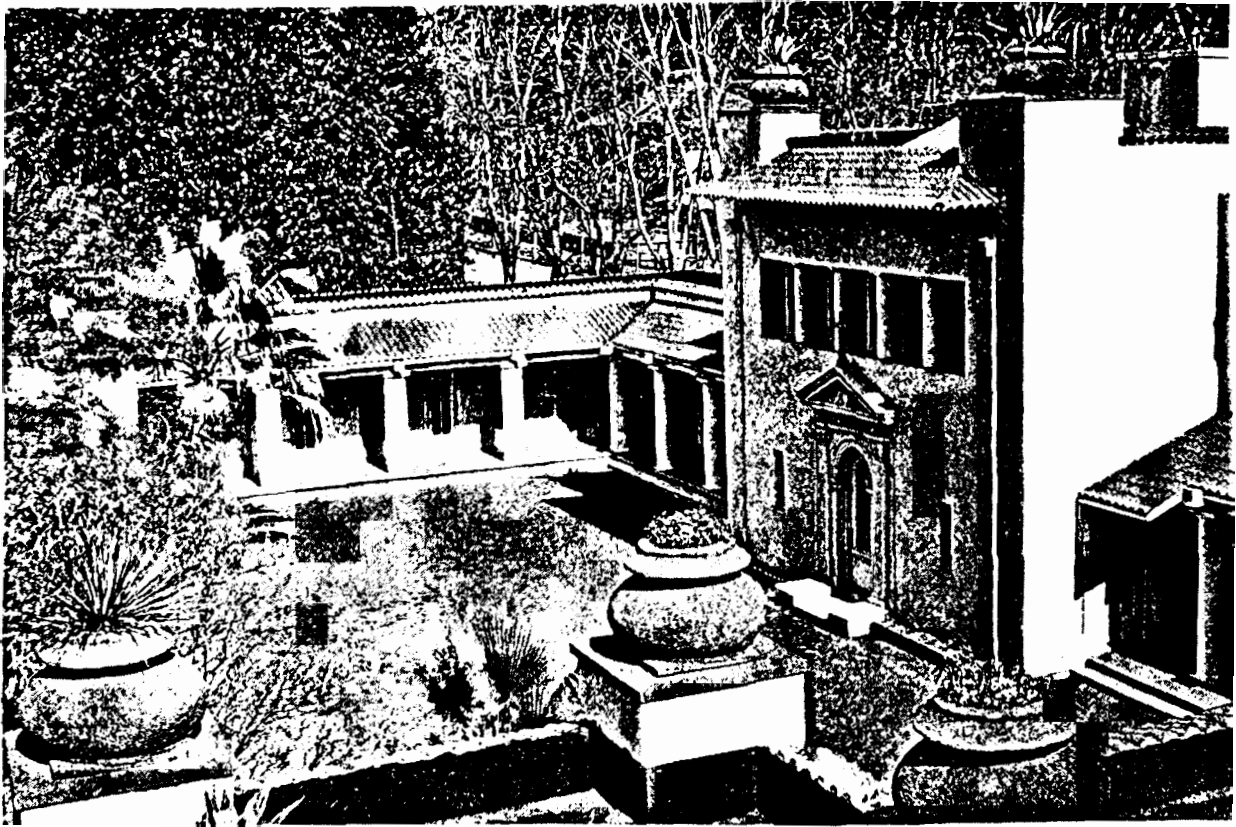
VIII. Convent-chapel c. 1901



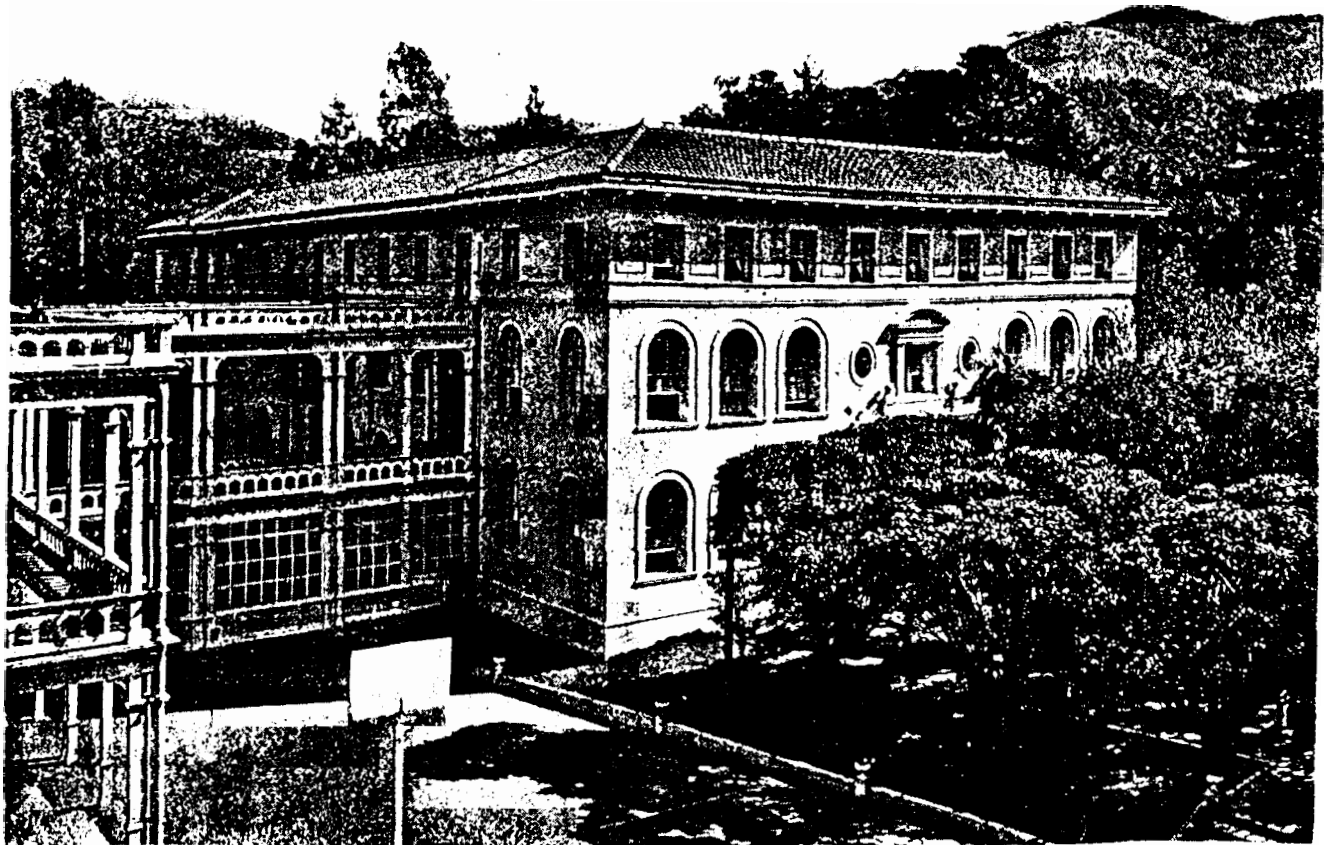
IX. Hawthorn Court (behind the Convent) c. 1900.



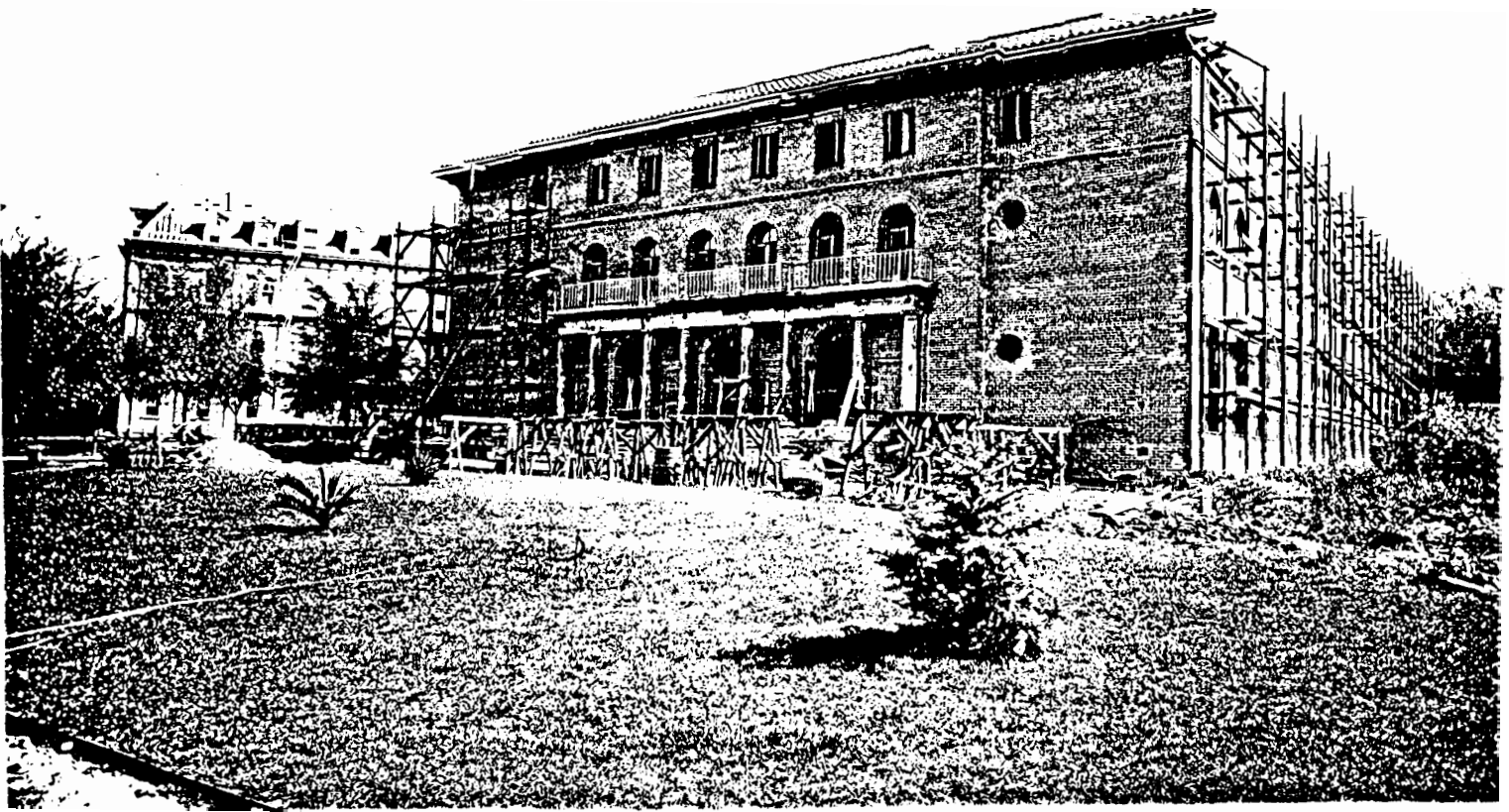
X. Dominican College library in the Convent c. 1925.



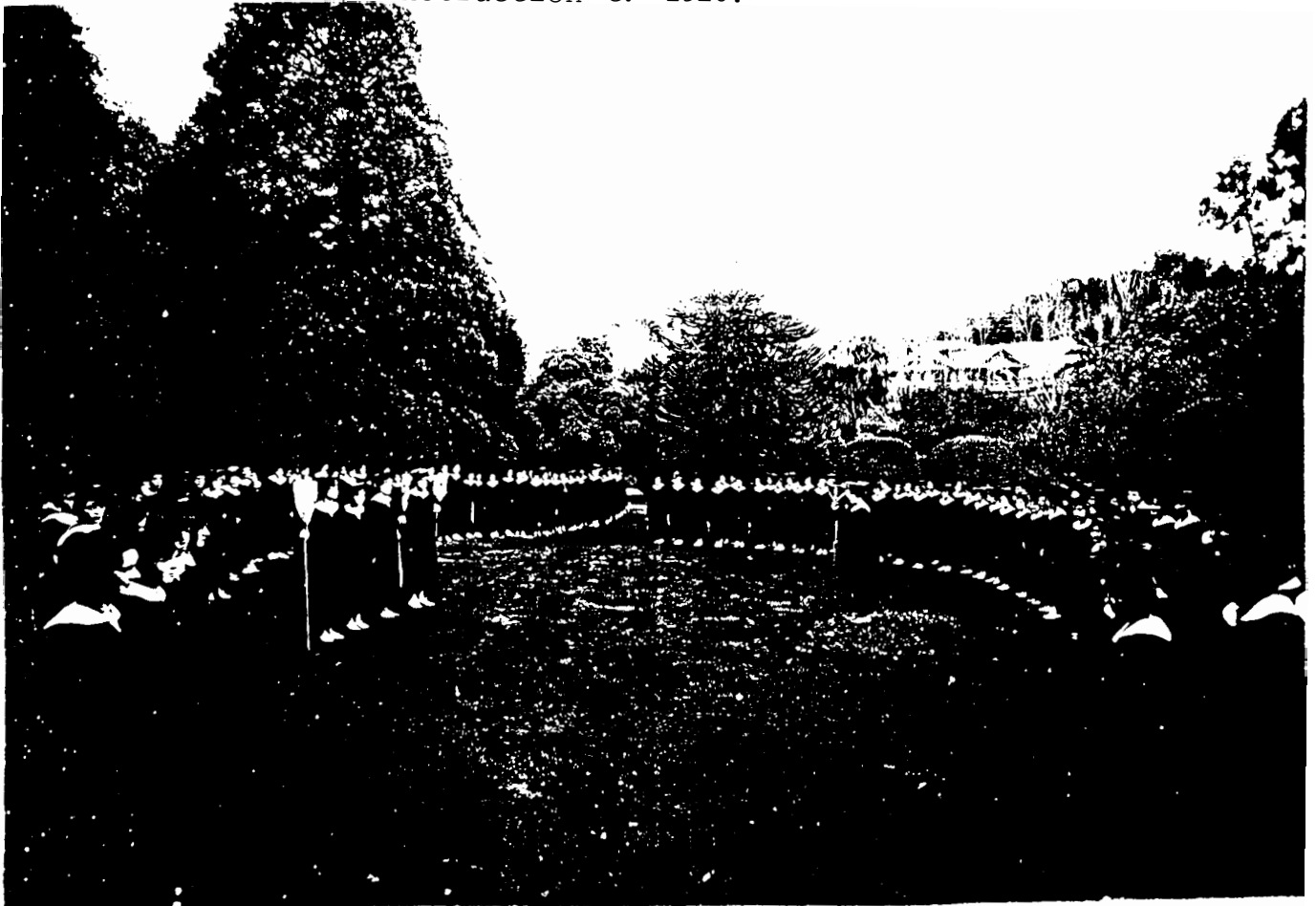
XI. St. Cecilia's Conservatory
of music located behind the
Convent c. 1915.



XII. St. Thomas Hall with
connected, elevated arcade to the
Convent c. 1970s.



XIII. Angelico Hall under construction c. 1920.



XIV. Shield Day on lawns in front of Meadowlands October 1928.



XV. Early view of 'Meadowlands
prior to remodeling c. 1895.



XVI. Meadowlands prior to western
addition c. 1920.



XVII. Edgehill prior to Victorian remodeling c. 1885.



XVIII. Victorian Edgehill c. 1925.



XIX. Fanjeaux with Victorian furnishings purchased or donated from neighboring estates c. 1929.



XX. Log house known as Albertus Hall
c. 1930s.



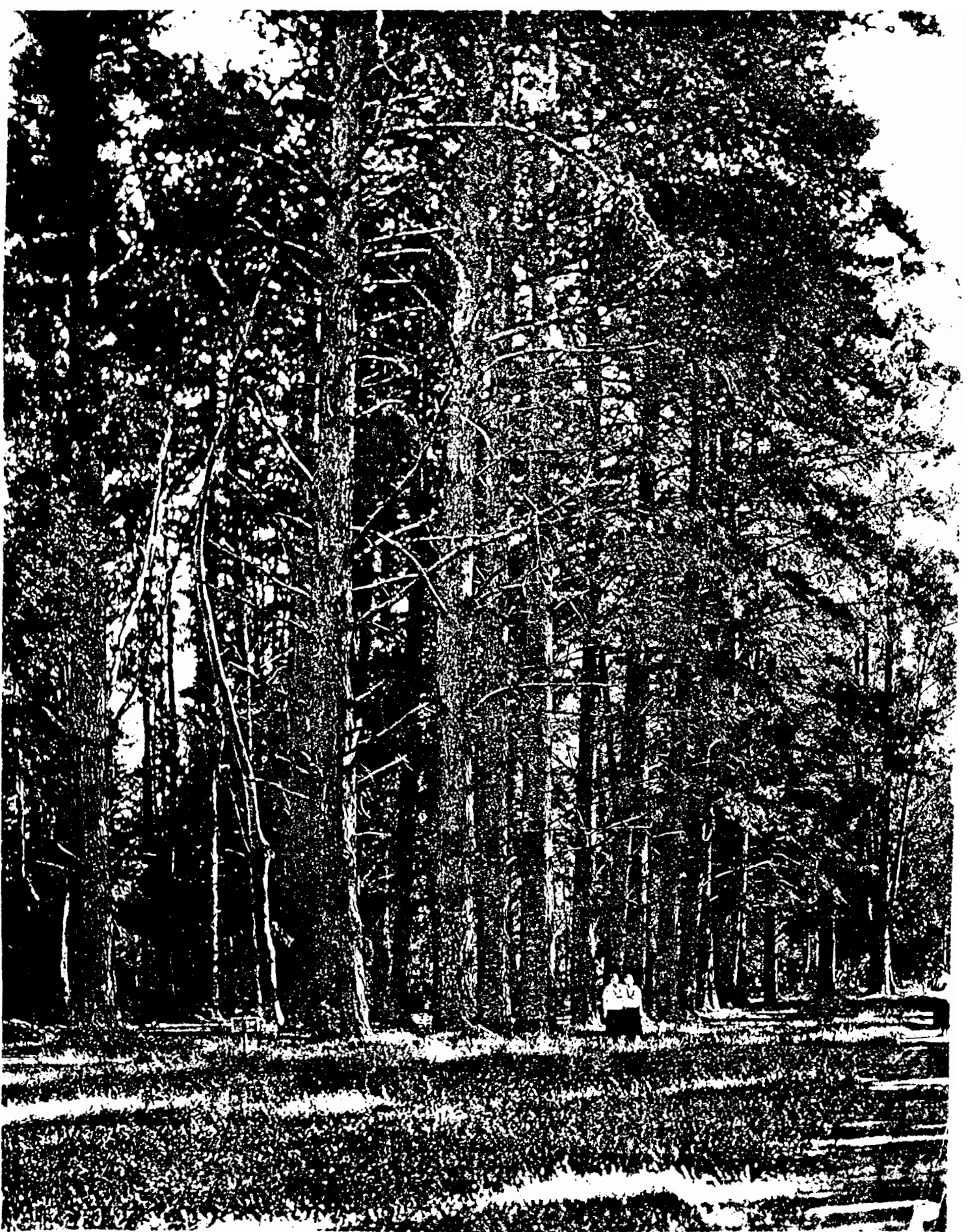
XXI. Looking from Magnolia Avenue
to Benincasa showing Upper School
girls and one of the many greenhouses
on the campus c. 1940s.



XXII. Benincasa c. 1930s



XXIII. Benincasa razed c. 1961



XXIV. Forest Meadows c. 1922.



XXV. Orpheus play at Angelico Hall
c. 1929.



XXVI. One o several bridges which
crossed the campus creek c. 1920s



XXVII. Fencing at Dominican c, 1930.



XXVIII. Hanify Hall and early sport uniforms c. 1925.



XXIX. Archery at Dominican c. 1930.



XXX. Early Dominican basketball team c. 1930,



XXXI. San Rafael Bay and Dominican students. Tranquil setting c. 1935.



xxxII. Dominican student learning teaching skills c. 1949.

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