

William J. Dunne

Selections from Growing up in the Cities: Oral History Transcripts of Tape-Recorded
Interviews: Interviewee: William J. Dunne
BANC MSS 79/34c (Dunne)

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Tape-Recorded Interviews: Interviewee: William J. Dunne**

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Interviewee: Dunn, William J

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William J. Dunn

August 5, 1977

A: My name is Father William J. Dunn, son of William J. Dunn who came from Ireland, and I was born on December 9, 1897, on Twenty-second and Guererra. So I'm what we call a Mission Boy.

Q: Your father—

A: My father was born in Ireland, and he came out here as an orphan about 1894. He was only ten years of age at the time. He came here because he had an aunt here, and he disliked New York and Chicago where he'd stopped off with other relatives, and picked San Francisco which he always regarded as his home city. He went to work at a brick yard over in Oakland and went to Sacred Heart High School. He never finished high school because he was fired for hitting a kid in a fight who had drawn a cartoon of an Irishman with a red nose. So already signs of a minority complex, there.

My mother had a little bit more remarkable history. She was born in Helviso(?), a small town adjoining Santa Clara, very near San Jose. The little town is a port town that used to serve as a port of disposal for the fruit of Santa Clara Valley. My mother's father was a sea captain, a German born in Hamburg, who retired from the shipping business in Chile. For some unknown reason, except that he wanted to get a job, he settled in Helviso(?). There he married a lady from New York, upstate, Irish descent. He had five girls and five boys. My mother was one of those. So she was born in this little town, population about five hundred. I used to visit there often from San Francisco, where we would go by train. A long, almost half a day trip down from San Francisco, and visit there with my grandmother. My grandfather had died before my mother and father married. But I spent a good deal of my vacations in the summertime, there, in this little town which had a lot of employees who worked in a cannery there. They had a big cannery. The fruit from Santa Clara County, which of course was very abundant in those days, went through the port there, and he was captain of one of the old freight ferry boats that went from Helviso to San Francisco, bringing freight. They would leave overnight, take off all night to come down, which is a distance of about forty-five, fifty miles. So that's the family background.

Q: What was your father's occupation while you were growing up?

A: My father, in my early years until I was five years of age, worked for a liquor distributing company. He quit that, a salesman, he quit that about 1905. I can remember the year because it was just before the fire and earthquake. In my generation, you measure everything before and after the fire and earthquake. Then he became a gardener, worked for Golden Gate Park at the remarkable salary of two dollars and a half a day. But that was adequate. It was about the price of shoes for me. I had two brothers. One died when he was about three months old. The other is still alive and ten years younger than I am. But two dollars and a half a day for many years, 'til he became a foreman, when his salary increased to five dollars a day.

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Q: Did your mother ever have a paying job outside the family?

A: Yes. My mother worked for several years to help supplement the family income, as kind of a practical nurse. She was not an RN, but she did a lot of nursing as sort of a midwife. Of course, the children in those days were all born at home. I wasn't born in a hospital. My mother had never been in a hospital until she died.

Q: Did any of your other brothers and sisters—

A: They were all born at home.

Q: Do you remember any of those events?

A: Yes. I remember my brother was born a year after the earthquake. April the 7th, April the 14th, 1907. I was eight years of age, pretty close to nine. I woke up and I was in, what we call the living room, or the parlor, but I went to bed in a small child's bed in my mother and father's room. I heard this crying in the other room, and sat up in bed and saw this man with a beard on, that I found out was the doctor. So I heard my brother in the next room when he was first delivered, cry. My father came in and told me, "You have a little baby brother." So I remember the event very well. I have a couple of pictures I should have brought down with me, when I was that age.

Q: Speaking about working, when you were a young boy, did you have jobs?

A: No. I was a little unusual because most boys at that age had jobs. About the lowest paying and very common, though, is the newspaper boy. Carrying papers. See, I had a paper route. But I was very shy when I was a boy, and that shyness, I suppose, became later on an asset as well as a liability. The liability was that I never liked to go to people and ask them for work. It was suggested many times. My other brother was just the opposite. He started to collect wood when they were building a house somewhere, and then he would sell it for firewood. He went out when he was eight, nine years of age, but I never, until I finished high school, I never had a job. It was kind of a matter of interest to many people, laymen, because they tell me I have a very fine business sense, which I had a chance to show as a Jesuit. I was Superior first when I was thirty-one years of age at Los Gatos, which was our novitiate. We have a big winery there and I put it on its feet and made quite a bit of money from it. Then I was president here, and I cleared off the desk here and put up several buildings. So, again, they thought I had somewhere along the line been a, they were surprised to learn I never even had a job. It was my theory what ability I did have was based on the type of education I received in the Jesuits, which was a liberal education.

Q: Compared to other families around you in the Mission at that time, would you say that you were well off or comfortable or poor?

A: I'd say we were middle class people. Leaning toward the poor side. It was many years before my family finally bought a Model T Ford, and

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even then, the price was so much lower, seventeen hundred, sixteen hundred dollars. They had to but those things on time. We never seemed to have the kind of money which most people could buy little luxuries. But my mother was a very fine housekeeper, excellent cook. So we always ate well, good and substantial food, but we had to watch our nickels and dimes. For example, I never had a regular allowance. If I wanted to get a candy bar or a cornucopia or ice cream or enchilada, I'd go to them and my mother'd give me a quarter. So I grew up with the Jesuits, taking care of the tuition.

Q: What schools did you go to, being with the grammar school?

A: I started at what was called Richmond Elementary School, which is at present called Roosevelt Junior High. It's a brick building down on First and Arguwelo(?). I mean, Arguwelo(?) and Geary. In those days, Arguwelo(?) was called First Avenue. It's Arguwelo today, and then the rest of the streets to the beach are numbers. So I went there for four and a half or five years, and the old, reading-writing-'rithmetic style of teachers. Good, devoted teachers that I remember even by name. Lay people.

Q: Do you remember a favorite teacher in that grammar school?

A: Yes. Miss Meehan, yes.

Q: What do you recall about her that made her a good teacher?

A: She took a personal interest in every little youngster in that class. When she would give assignments to copy or write out a sentence, she'd go down to each desk, she'd go to each one and give him attention, tell this one what was wrong with it, how to remedy it what ever it was. Spelling exercises. Personal interest. That was her life. She just had love of children.

Q: And then your next school?

A: I went there until I finished the fifth grade. Those days, St. Ignacius had a grammar school, three grades: sixth, seventh, and eighth. That was down now where this adjunct to the hospital, St. Mary's clinic there, we call it the straight(?) factory. We call it that because it was built so rapidly. The fire cleaned us out on VanNess Avenue and Hayes, church, school, full grammar school, high school and college on that square block. The fire destroyed the whole place. That was in April. By September, they opened up this place I'm speaking of on Hayes and Schrader. It was slapped up, oh, practically over night. So it resembled sort of a wooden factory instead of a school. That's where I went. I went to two years grammar school, finished the sixth grade, skipped the seventh, and went into the eighth. Then I had four years of high school there. That was the forerunner, St. Ignacius College, of the University of San Francisco.

Q: In those upper grades, do you recall what your favorite subject was?

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A: Yes. The Jesuits exercised very much in those upper grades, philosophy, logic, metaphysics, episternology(?), moral theology, and the odyssey, knowledge of God. This is the backbone of the liberal arts education which had as its objective, making its students think. That's why I say, what I know about business is, I had a clear mind and I could think. If I didn't understand what is was, I'd find out.

Q: Do you remember a teacher from those years?

A: Oh, very well, yes sir. I just finished high school, see, and did my college work after I became a Jesuit. We had, in those days, usually a classroom teacher. One man taught Latin, English, Algebra, History. We had him for everything. That way, he was able to coordinate the teaching of Latin with his English courses, and he used Latin and Greek largely to enhance your vocabulary, learning the origin of words, their roots, and so forth.

Q: When you graduated then from high school, having graduated early having skipped a grade, then did you go directly into training of the order?

A: Yes.

Q: Where was that done?

A: That's at Los Gatos.

Q: When was that completed?

A: Well, I spent two years there in what's called the novitiate, the religious training. So we were novices. We were that for two years, and at the end of that time, we made up our mind finally, to pronounce our vows or leave. So I pronounced the vows, and that made me a full religious. Then I spent two more years there in Latin, Greek, English, and mathematics, which was college work. Instead of having Virgil, Horace, Cicero, and so on, then the Greek we had the Anabysis(?). Then the second year Demosthenes. I had to have four years of Latin and two years of Greek to graduate from high school. It was required. No choice. I feel it's a pity that today they have that choice in the Jesuit schools now. In our high school now, a boy doesn't have to take Latin. He can take Spanish or French instead.

Q: As you look back at those early schools, how was discipline enforced in the classes?

A: Well, it was pretty strict. Even if you reached around and talked, you might be held after school. You'd get a warning, and then you might stay, have to come on Saturday. Usually, you had to memorize some Latin or Greek. Even the punishment was designed to be not just, "I will be a good boy" write that a hundred times. We had to learn, exercise our memory. That developed very good memories in most of the boys.

Q: But there wasn't corporeal, punishment?

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A: No. Well, in the grammar school, there was, but never in the high school. They used to have kind of a tracer, a leather strap. You put out your hand and they give you a good smack on the hand.

Q: What was the role of your father and mother in this schooling? Were they strong on it or what?

A: Well, yes. Both of them would review it and go over questions of arithmetic. My father actually claimed to have an elementary school education, but my mother finished the equivalent of high school, and she was, she had good penmanship, good writing, and was good at spelling and would hear the lessons. After supper, they'd ask what you'd have to account for tomorrow. Then they'd go over it with me and hear me spell. They'd take the book and give me the words and go through that and do examples in arithmetic and so on.

Q: You had how many brothers and sisters?

A: I just had two brothers and one died when he was an infant.

Q: But you didn't have the situation of the large household, all trying to do the work at once.

A: No. No. Of course, there was ten years difference between my brother and myself. I entered the Jesuit order about the time my brother was graduating from grammar school. So there was much difference between us. But we both, we filled in what girls would normally do. We helped to dry the dishes for our mother, and run errands, go to the grocery store and so forth. As a boy, our recreation, especially day before the holidays, no school day, our family played a lot of cards. I really learned how to count by playing casino. So we would play. I had a cousin that was just my age. When we were fifteen or sixteen, we would play my mother and father almost every night in the house. So it was nothing, no attraction, to take you outside, and there was no machine-made entertainment.

Q: Did you have a piano in your house?

A: No piano. No, we finally were able to afford a phonograph and we had records. Used to save us and buy the records. Phonograph took us time to buy. Finally we got a little bit better fixed one year, and I was very anxious to get a small size billiard table. So we got a billiard table and my father and I used to play that a great deal, Billiards.

Q: Did you use the parks very much for recreation?

A: Every Sunday. One of the reasons, of course, was the fact that my father worked there, at Golden Gate Park he worked, and then he became one of the foremen for one of the district parks up at Sixteenth and Bryant. At school often times, I would go up to the park where he was foreman, and help him water the lawns, work around there, just to help him. But he was a laboring man, hard worker, and the arrangement seemed to work fine. My mother being part German, she handled all the finances. He'd come home and turn his check over to her. The

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checks those days were not every week or two weeks, they were once a month. So he'd bring his check home and give it to her. When he was going out to, they belonged to a few organizations, social organizations like

the Irish Hibernians, he went to those meetings. But if they had a smoker or a ballgame or whatever, he'd go to my mother and get a dollar, two dollars, whatever he needed. She just handed it out.

Q: Did you ever help with the accounts around the house?

A: No, no. Never did any at all. In fact, I knew very little. My mother was a quite person, she never talked much about financial affairs. She would make do with what my father's salary was, and make ends meet. Sometimes it was close, a little tight.

Q: What is your earliest memory, of your religious training?

A: Well, part of my life's vocation, I attribute to my mother and father. They taught me what it meant to be pious, not particularly religious, but to be good. And that goodness was something we sought for itself. They were never very, they never scolded much. My mother, especially, would do most by just ordinary, quite conversation. When I was a third year high school, I started to sneak a few smokes. My mother found matches in my pocket when she was sewing a button on my trousers. So she just said, sort of casually, "Will, I found some matches in your pocket. Are you smoking?" I learned early to tell the truth, no matter what it is gonna cost, tell the truth because a lie would be worse than the truth. So I said yes. She said, "We don't mind you smoking. We don't like the way you do it. You don't have to sneak. Always ask your father or me, and we'll talk it over, and if we think it's alright for you, say yes. But sneaking, that's not honest."

Q: So your earliest concept of religious training comes in the family. How about your first earliest memory of religious training as associated with the church?

A: Well, when I was about, I'd say seven or eight years of age, I went to a public school. In San Francisco then, there were very few parochial schools. Maybe one or two in the whole San Francisco. One of those was out in the Mission. By this time, we had moved out here, see, to be near the park where my father worked. We lived on Parker Avenue near Geary. That's where we were when the fire and earthquake hit. So at seven years of age, because I didn't have any religious training in the schools, my mother took me to see the pastor in our parish, which was Holy Cross on Eddy near Divisadero, about my going to Sunday School. So he told the time and how to do it, to be down there next Sunday to start in. From then on, I went every Sunday. The sisters taught us catechism. Then they taught us about saying our night prayers and the morning prayers. I would kneel down at the bed, my mother and father's bed, and say the prayers, in the beginning, out loud. They always said, "Your prayers don't have to be long, just to ask God to keep good health, and bless your mother and father and so on." There's where I learned to pray.

Then, through the sisters, of course going every Sunday, they finally asked me if I would like to be an altar boy.

Q: Altar boy was quite an honor.

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A: Yes. Yes, sir. I considered that, of course the sisters had a remarkable way of teach little youngsters that the mass was a sacred thing. Being a sacred thing, it was quite an honor to be able to assist the priest.

Q: How did they do that, the business of transmitting the value of piety?

A: Well, they were devoted women, themselves. To give up everything, your own family and having a family, to take care of youngsters, they had to have a love of children. Oh, they'd show their motherliness, you know. They get your hands, and they would take your thumb and put it over there, no, not that way.

Q: Putting your hand in the prayer position?

A: Yes, they'd hold them up this way. Always come with your hands washed clean. So you would take particular pains. But everything the sisters said, you took as well as from your mother and father. They were the closest you had. It was their love and faith that also made the little boys think about the priesthood.

Q: Did you think about that early?

A: Never thought of anything else. From the age of five when people start saying, "What do you want to be when you grow up?" I never wanted to tell people my own private thoughts, so I would tell them, "An architect," or something like that. I had no idea of being an architect.

Q: You must have thought, in later life, about how this came about?

A: Yes, I gave a talk when I was fifty years a Jesuit, and I, my idea of a vocation, see, the sisters tell you that there's a voice, you know, that God says, "Come, follow me," like Christ did to the Apostles. But I said, "It doesn't happen that way." I never heard any voice. I said, "Paul was converted by being knocked off a horse." Nothing like that ever happened to me. St John, and Peter, and the rest had Christ in person, right there. That never happened to me. I learned in philosophy that there's such an axiom, a truth, as God works through secondary causes. That is, God doesn't do everything, He doesn't interfere in everything, He uses man to do things. Man digs the ground and plants the seed and waters it, and it grows. He cultivates it and picks the fruit. Everything that God does, He uses man as His vehicle. My mother and father were the first two. The sisters, their little part, teach me how to appreciate the value and the sacredness of mass, and strengthen my faith and belief in God, that God is our ultimate end and reward. The sisters.(end of tape)..my Jesuit teachers, see, and they would spend their holidays with, we used to go on picnics. When I was a boy in school, Thursday was our holiday, Saturday we went to school. This was an old Jesuit tradition that after every three days, you have a rest. Instead of going a full five days, we went Saturday. In that way, Thursdays, these teachers we had were not ordained yet. They would arrange on Wednesday, can you come over and we'll take a hike on Tamalpias. You'd take the ferry boat, get off in Sausalito and take the train, the electric train, and go to Mill Valley. Then we'd spend the

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day walking up Tamalpias. We each brought our lunch along. This is the way we spent our holidays. Good healthy, then we learned to fish and go fishing with them. Once in a while we'd go out in a launch, take a ride around the bay. So you got kind of close to them. Some days when we didn't go hiking, we'd go to the school, spend the day there playing softball with the scholastics, the teachers. Or shooting baskets in the basket in the gym. Then things of that kind. So these people had a great deal to do, and you admired them. So, we thought it was a nice life, and you wanted to be what they were.

Q: Do you ever recall as a boy, at any point, rebelling against that training or getting involved in any kind of mischief?

A: No. No. The only little bit of trial or problem that I had, was I was unusually long at homesick. I'd say my first four or five years, I was very homesick. Our family was so close, and families were in those days, we did everything together. I'd never been away overnight. Never been, if I went to my grandma's, my mother and father went down with me, spent the week there. So I missed the home. And yet, I prayed to get over it, I didn't pray to leave. I never at any time, well, shall I or shall I not? There was never any doubt in my mind. When I spoke a little while ago, my shyness being an asset, one of the assets that I considered was helpful to my vocation in life, which has been a very happy one, was my shyness. I never was interested in girls. I recall when I was about twelve, thirteen, first year of high and so forth, the neighbors, there were quite a few girls in the family my same age and they wanted to play Post Office. Even in school, public schools, play Post Office. So your girlfriend, they would call you, whether you consider them your girlfriend or not.

Q: You might describe how that game was played, because modern days, they don't play that.

A: You go in the checkroom, and there's the girl, and she said she wanted something like, three stamps, which meant three kisses. Or two bundles, a bundle was a hug. I'd go in, and I just wouldn't kiss her. They'd get very annoyed, but it didn't bother me.

Q: Did you ever date up until the time you went into the training?

A: No. I never went for the girl. I didn't know how to dance. I recall when we graduated from high school, our class had a meeting, and the class president says, "We're going to discuss where we're going to have our banquet, graduation banquet." The one boy, the only boy in the class whose family had an automobile, well his father was vice-president of the Santa Fe Railroad, so, he was one of the richer boys. So having a little money, he attracted the girls that way, too. So he says, "Well, I want to raise an objection. Why do we have to have a banquet?" "What would you rather have?" Some of the toughest kids were in school, after school, causing trouble. They said, "You don't mean you'd rather have a dance? That's crazy." "Well, why is it crazy?" I'll never forget this kid says, "We can all eat, but only a few of us can dance." I was the kind. So we went to Sallaries(?) and I have the picture in my room of the graduation banquet.

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Q: Very early in life, we are taught to be a boy or a girl. Do you recall very early this kind of training beginning on you?

A: Well, I think that from the time I became an altar boy. We were kind of, boys felt good that, girls, "You can't serve Mass," see. It's just for boys. Which made us kind of special. That kind of put a little barrier between you right away.

Q: How old would that be?

A: Oh, about ten or twelve.

Q: Even before that, in games, were there distinctions made between boys' games and girls' games?

A: Well, most times, in my life, the only girls I saw play games together were cousins, relations. We would play things like pingpong together, games that they had in those days, spin the plate, and I forget. But one thing, when you had a bunch of cousins together, you never had any kissing games.

Q: How about sport games like baseball?

A: I became very interested in about third or fourth grade in baseball. I love baseball. Later on in high school, I played on the school team, was a fairly good baseball player. Then the basketball later on than that. I'd turn out for track. I was on the grammar school team for track, the relay team for school. We would play other schools, you know, in the city. So I had a lot of sports. I never played football. I was a good tennis player. I used to play out in Golden Gate Park in the days when Morris McLocklen(?) was the big cannonball server, the national champion, and Billy Johnson was doubles champion. I belonged to that club that he belonged to, Golden Gate Park Tennis Club. My father working in the park and being a good friend of the man whose full-time job was in charge of the tennis courts, people would leave their rackets there and never come back, you know, so I never had to buy a racket and I very seldom ever had to buy tennis balls.

Q: Do you recall that, in your family, your father or your mother helping to shape you as a boy? In taking on "masculine roles."

A: My mother did most of that.

Q: How would she do something like that?

A: Well, I think maybe part of it was due to her father's, her being German. That was the way they grew up. Her father was not a Catholic. He was a Lutheran. They had five girls and five boys. He considered his right to give them catechism. A priest used to come from Santa Clara, one of the early Italians, Alveriso(?) had no Catholic church, or no church at all, of any denomination. We used to have to go to Millpitas, which was four miles away, and we'd walk to go to church on Sunday. So, my mother was the one who took care of those things.

Q: Did your father ever take you aside and "tell you about the birds and the bees?" How was all that education taken care of?

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A: That was, my mother took care of that. Then, early, I think about the first year of high, I learned more bookwise, the school had a course in anatomy and the teachers spoke about the procreational organs and so forth. The difference between the male and the female. So that's really where you got to learn the facts scientifically. My father never seemed to exercise the direction. An example of how that affected me, the president of Georgetown University where I spent seven years after I left here, was a very good friend of mine. He's from Baltimore, his name is Bumm, his father and mother were both born in Germany, his grandfather and grandmother on both sides were born in Germany. He was 100% German and he was proud of it. He said to me one night, we were having a little, uh, a talk, well actually we were having a nightcap. He said, "I just am amazed that there is not any German blood in you." I said, "Who said there wasn't?" He says, "Well, I've always just taken that for granted that your mother and father both were Irish." I said, "No, my mother's father was born in Hamburg." "Uh ha! Now," he says, "This makes sense. I'll bet you take after your mother. You're quiet, you never seem to lose your temper or get real angry or mad. You're cool and you think clearly, orderly." He used to ask my advise on many problems he had. He said, "That you get from your mother, I'll bet." I said, "I guess that's true, I never thought of it."

Q: Part of learning to grow up is learning that there are certain forbidden things in life. For example, what were your early recollections about divorce?

A: Well, of course, I grew up thinking that a man and woman were divorced and then remarried were actually committing adultery.

Q: Did you know any people who were divorced when you were young?

A: Not very many. Friends or relatives, I don't recall every any relatives, uncle or aunt or cousins, who were divorced. I remember I had an older cousin, a girl, that her brother was my age, that is, she was about two years older than both of us, but we were sixteen, so she was nineteen or twenty. Both of us, her brother and myself, early convinced that she was of loose morals, and especially my cousin was very angry and he was seventeen or eighteen. Her father was in the show business and kind of a manager of vaudevillians and he was away a lot. So the mother, my mother's sister, was kind of simple in her ways. There used to be quite a few men come and visit, older men, visit this cousin of mine. They always visit in another room of the house, usually the den. I don't like to display this. Her mother lets Zita go with this guy alone, nobody seems them for hours at a time. Sure enough, one day my cousin says to me, "Zita's pregnant." This was one of the disgraces in the family. So she gave birth to a child. Later on she married him, but...

Q: Was she ostracized?

A: Yes. Never saw her the rest of my life. She went her way. I've heard that the father, that they had about seven or eight children, and I don't know whether—he went by the name of Rogers, but we found out his name really was Rodrigues.

Q: Do you recall how old you were when you understood what homosexual meant?

A: I say I probably was about fourth year high before I learned what that meant. That would be, I'd be sixteen or seventeen years of age.

Q: Did you ever know any?

A: I knew this, I knew that there were such a thing as men who were easy, loose morals in the presence of boys. I had it happen to me. I remember riding in a streetcar one time, this fellow sat next to me, had a newspaper. All of a sudden his hand started to come over, put his hand there, and I just got up, pushed him aside and walked out and sat in another part of the car. That was one occasion. Another time, the same thing happened when I was watching a parade, a fellow started to put his hand there. So I knew there were perverts, but I didn't know what homosexuality was.

Q: Moving to another area of your early memories, just describe to me what happened to you the day of the earthquake and fire.

A: Well, it was about five o'clock, and at eight years of age, I had what we called a crib, a little bed in the corner of my mother's room. I used to like to, when I'd wake up in the morning as young kids will do ahead of everybody else, I'd like to crawl into bed with my mother and father, see. So I was already in the bed when the kind of a low roar. It would be as if a big oil tanker was coming down, rumbling as it passed over the street cobblestones and all that. My father put his hands out like this, and you had the feeling that the roof was coming off. Those shingles were big and loose, he was afraid they were going to fall down, and he put his hands over my mother and myself. He says, "It's an earthquake." It lasted unreasonably long, about twenty seconds. So we go back to sleep. We dropped off to sleep again, and just about the time we got to sleep, the second, big one came, so my father said, "I've got to get up." So he got up and dressed, first thing we went out on the street we could smell gas. I had bare feet, and my father said, "Go put on your slippers." So he went out, and people were all out of their homes in their pajamas and nightshirts and so forth. Wanted to see what happened. Well, it wasn't until later in the morning when we fully dressed and went out, went down the street, and the street car at Geary, the rails were all up in the air and bent, deep gaps you didn't know how far down it went, gaping holes. Then about noon time, we got word the city was on fire and there was no water.

Q: From where you were on Geary, could you see this?

A: Yeah. The school right up the hill here was a bare hill at the time, that's where the name Lone Mountain comes from, see, so we lived right down at the bottom of the hill. We walked up there, and by night the city looked like the whole downtown area was on fire. Meanwhile, we couldn't get, there was no phone connection, so my father says, "I'm going down to see what's happened to the Joiners," that's the name of a family. They were both good friends of my mother and father, and they were living down in that area. So about four o'clock he wasn't back home and we were getting a little worried. Getting word of people being killed and people being caught in the fire and this, that, and the other thing. So finally he came home and my mother says, "You shouldn't be gone so long. We worried an

awful lot about you." He says, "Well, I was careful." He found our friends, and we ended up two days later, we had fourteen people living in our house. All had been burned out. Nothing happened at our place at all. The fire stopped at Van Ness Avenue, west. If it had jumped VanNess Avenue, then it would be the residential area. The only residential part was south of Market and out in the Mission district.

Q: Did you go to school the next day or were the schools closed?

A: Schools were closed. They must have closed for about two weeks until the inspectors came around. Then the mayor appealed to the governor and they called out the militia. People started to loot, the militia, they say,

became trigger happy. I don't know, but they shot many people. I can recall the first night when the city was on fire, saying nothing, but just standing there next to my father (my mother didn't come up to the top of the hill, my brother wasn't born), and I cried and cried. He finally looked down at me and he says, "What can you do about it?" I said, "There goes San Francisco." That's my impression.

Q: But it rebuilt so quickly.

A: Oh, yes. You know, by 1915, the city, no signs of it. That's when we had the fair. The debris hauled away.

Q: What political event do you best remember?

A: The trial of Eugene Schmitz. Mayor Schmitz was a violinist by profession. He played in the symphony, and he taught my father violin lessons. But my father, in those days, you had the beginning of the labor party, Republican, Democrat, and Labor. Union-Labor, it was called. P. H. Pacausy(?) was its first leader, and my father was a very strong labor man. He was a strong union man. He organized the gardeners union, first union they had. I remember graft, Abe Rufe who was the power behind the throne and my father told me he had Schmitz in the palm of his hand. He was collecting graft in construction jobs and contracts by the city. They'd get a kickback on all these things. So, the big trial, the district attorney, a man by the name of Heany(?). Someone took a shot at him. Who that fellow was, I can't recall. Just wounded Heany, he recovered from it. I forget what happened to the man that took the shot at him. Rufe got sentenced Schmitt got off. That opened the way for the election of P. H. McCarthy(?). My father was very active in his campaign, and probably that was responsible for his eventually becoming foreman of the park.

Q: Did your father or mother talk much about politics in the house?

A: Oh, yes. Quite a bit. I know that a very personal friend of my father was Andy Galigher, who was perennial supervisor, and his widow just died about a month ago. I called on her and saw her, and she said Andy thought a great deal of my father. Well, he did a lot to get Andy Galihier the Irish vote. You'll be amused at this, I was very familiar with Peter York's part in politics. My father was convinced, he was a loyal Irishman, but as he said, "when I became an American, that was the end of my loyalty to Ireland." Just because York, he was an out and out invader. He wanted complete freedom, and he used to talk about it. You know, York was in trouble in World

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War I. They closed down his newspaper, the federal government did, he was so anti-British and they were allies of ours. So they had him under house arrest for a while. They were going to put him in jail. He undoubtedly, my father said time and time again, if York had kept out of politics, he'd have been a bishop, sure. But he was too much, the Irish, see the strong radicals were the ones that wanted to fight Britain for their freedom completely. They didn't want any home rule. He just hated the British, and he kept writing on during the war, after we got in the war.

Q: Your father would then identify himself as a Democrat?

A: Yes.

Q: How about yourself as you grew up?

A: I always sign myself Democrat, but I voted rather freely. I voted for Roosevelt twice, I didn't vote for him the third time.

Q: When you first voted, do you recall, did you vote the first chance you had after you were twenty-one?

A: Yes.

Q: Have you been a regular voter since or an occasional voter?

A: I'm a regular voter, I never have to register, I never miss an election. Right now I'm handicapped with arthritis but I'm fortunate our district, the booth is in the university. But I consider it a duty. My father was very active, as I say, in politics. He was strong, a McCarthy man afterwards, the Labor party came.

Q: How did he stand in relationship to Sunny Jim Rolf?

A: Well, he was opposed to Rolf because McCarthy was defeated by Rolf. My father couldn't understand, but there was a Father Crowley who ran the youth's directory which was an orphanage down on Dolores Street, the forerunner of Hannah Center. They did away with it, put it in the country. Father Crowley, and I know a lot of people that have been boys there. Father Crowley lives there and Father Lynch, two Irish priests, who's pastor of St. James of which parish we lived in when I was a boy. They were strong for Rolf because he lived in the Mission area. My father couldn't understand that. He was amazed that these two priests would be for him because he's a Mason. So he let his religion get into politics. He couldn't understand that two priests would actually campaign for a Mason.

Q: How about your mother in those days, was she involved in politics?

A: She would listen, she always used to sign up. She was a poll watcher, they used to earn about \$20 for a day. She always signed up for that, and she was eligible to join the various Irish societies because of marriage to my father. In the beginning, he had been very often the secretary and she'd always do his minutes for him. Then finally they elected her as secretary. So he stayed out of it. I remember her addressing cards and her meetings and so on. She had

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a beautiful hand. She actively sent letters out in favor of candidates. She knew Andy Galiher and those people personally.

Q: When women got the vote, do you recall that she voted?

A: Yes. Yes, she voted the very first time.

Q: How about some of your high school chums or boys you were brought up with? Did any of them later go into politics?

A: Yes. A very good close friend of mine that I thought one time was going to be a Jesuit the same year I was, Judge Cronin(?). Cronin started in right as soon as he finished law school. He ran for the Assembly and he was elected, and he was many years an Assemblyman. A famous classmate that you've heard of, I'm sure, Vincent Halinan. This was the man in politics, he ran the Communist party. In school, he was just a pure bully. I'd say that scarcely a day passed he wasn't in a fistfight, all provoked by himself. Until an Italian named DiMartini beat him up so badly that Halinan was a little more cautious. This DiMartini was big and strong and husky. The word got around that Halinan won't try anything funny on DiMartini. So this got to Halinan, and he was a guy that his pride would be hurt and all that. So he did, he provoked him. He tripped him up or something like that. In those days, they's square off to fight and the kids'd all run to separate them because they'd be fired from school if they were caught fighting in the yard. So they'd hold them apart and say, "See you after school." Out at the tree. This tree is still down there, and I recall it. The kids would climb the tree and watch them, bare fists, you know. For a half hour, these two slugged one another away, and it ended up DiMartini just knocked him down about five times. He quit.

Q: So on politics, what is your earliest memory about anything involving politics or government in Washington?

A: Well, the first one, of course, that I know the most about is Taft. The older man, Taft. I can just barely remember when McKinley died. I was about five years of age. 1902, 1903. But Washington seemed so remote in those days. The election was important. The polls in those days, they used to put up buildings, wooden

shacks around the city, now like, they use the garages in homes. Then I always saved election cards, button and all, I kept those. My father was a very strong Tom Finn, a very strong man as sheriff, the local, like, Tamany (?) Hall man. He was sheriff for years and years and years. So my father was friendly with a lot of those politicians.

Q: On the international level, do you have any memory of anything?

A: Well, I remember that prior to World War I, being more sympathetic with the Germans. I think I probably got a little of the anti-British feeling from my father. But when we got in the war, I immediately became pro-British as well as pro-American.

Q: Were you in the army?

A: I was too young. I hadn't finished, 1915 is when I finished

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high school, and I went in the order.

Q: So you were in the order when we got in the war?

A: No. When we got in the war? Yes.

Q: Do you remember the ending of it? Armistice?

A: Oh, I remember it very well, yes. I, see, I saw a good deal of the Exposition in 1915. I remember the political fight there was one faction wanted to put it out in Golden Gate Park where the mid-winter fair had been in 1898. Another wanted it down in the Marina. My father, working in the park, was against putting it in the park, he saw that it would ruin the park. So he pulled a lot of political strings to get it at the marina. And, for some reason, I got interested in Hiram Johnson, I was quite an admirer of his.

Q: He was a progressive Republican, later to become California's governor.

A: We used to call them lot lefolica(?), aggressive. Teddy Roosevelt was the first bull moose, they called him. I got to know my father knew personally, he was a very hard worker for Richard Welch who was a congressman. He lived near us in the Mission.

Q: Now all these figures, which one most impressed you in your first twenty-five years?

A: As I knew it, I didn't know too much about his active mayorship but the one I admired from hearing about, what he had done, how he handled the fire, was James Phelan, who was mayor of San Francisco. He was an alumnus of this St. Ignacious College. He gave our school about 19, uh, 1927-28, \$50,000 towards the erection of the high school. Then a year later gave another \$50,000 towards the erection of the Liberal Arts Building, which is the Campion(?) Hall today. He was very generous with us, he was a very wealthy man. How he made his wealth, I don't...

Q: On the national level, was there any figure that impressed you in your earlier days?

A: I'm afraid not.

Q: Do you think since those early days of your life, government has become better or worse at the local level?

A: Well, I think it's become worse, partially because it's become more complicated. I think probably in the olders, there was just as much dishonesty, but it was never exposed as rapidly as it is today. A politician never seemed to me to be something you ever wanted to be yourself or want your father to be. I know that a lot of politicians, I was very suspicious of. I think one of our best local mayors here is Jimmy Rolf. He was in a long time.

Q: How about government at the national level. Do you have any notions about whether it got better or worse than in your early days?

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A: Oh, I think it's worse.

Q: How's that?

A: Well, I think that the opportunity for men in the way the laws are written, they all seem to favor the man in politics. They're allowed to do things of which there's a terrific temptation. Even the good men. For example, I know one governor, I think it was from Colorado. He had a daughter who got \$10,000 a year as one of his secretaries. In the meantime, she was a law school student in Georgetown. So, the chance to cut in on that, you know...I happened to meet her at a fraternity house where I was invited by one of the law professors. She was there, she was going with one of the law students. So they told me about it there. I think the favors that people can do for congressmen, I think they're just too numerous for a good man to resist. I think the good legislators, senators and congressmen, have to be very, very good men, and there are such. I think a man like Mansfield, I think is beyond reproach.

Q: You now have an interesting governor in this state who has had some Jesuit training.

A: Yes. Well, there's no doubt about it that the few years he was a Jesuit left a mark on him alright. He's probably more than a governor, as a governor, more morally conscious, conscious of morals, morality, than the ordinary run of people. Yet I didn't hesitate to write a letter in favor of an alumnus here that I think would make a good judge. And I got a secretary, got a phone call back right away, the governor wants to thank you for writing a letter, for taking an interest in this man, is the kind of citizen that the governor admires and likes. Then later, I got a follow-up by mail, in which he said he recalled my days as president here, and thought I did a fine job for USF. I was a good friend of his father, Pat Brown. I think Pat Brown was a very honest man, more the politician than his son is. His son is more of a philosopher, I think. As a result, he attracts a lot of attention. I think if Carter loses before his four years are up, loses his popularity, Brown would be a strong contender. He's only thirty-eight years of age, I think.

Q: One final subject, what they now call ethnicity. You have some sense of identification with being Irish? What does that mean to you to be Irish?

A: It means a lot to me, particularly, the fact I'm a Catholic. I've been to Ireland, and I've seen first hand what it means when you say Ireland's got the faith. It's the predominant theme with an Irishman. The Irish have extraordinary worship, almost, of their priests. One of the greatest things that can happen is have a son become a priest, or a daughter become a nun. They gather, most all Irish gather each night to say their rosary together. They have great loyalty, devotion to the marriage vow. You see fewer divorces in Ireland than any country in the world. They grow up through persecution of their faith.

Q: What kinds of attitudes did you have growing up that would stamp you as Irish?

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A: Well, I suppose it's a kind of a strictness, self-discipline that I recognize in myself as well as in friends I know. Most Irishmen who are fathers are pretty strict in theirself, pretty demanding.

Q: That's fascinating, because one of the attitudes non-Irish hold about the Irish, is the lack of discipline.

A: Well, that, too, comes from, there seems to be almost a national proneness to liquor. In that case, the lack of discipline would show up.

Q: Do you think that is a stereotype that is more true than not? The idea that the Irish somehow drink excessively?

A: Actually, when you talk about statistics, there is less drinking in Ireland and any other country in the world.

Q: How about the American Irish today?

A: Well, I think they follow pretty much the pattern there. You see, one of the reasons there is less drinking in Ireland, is that a good Irishman fears liquor. That's why you've got a lot of these associations of total abstinence. A lot of them from what they call pioneers. I was with a Jesuit named Kennedy, he belonged to the Irish province of the Jesuits. He was an MD. before he entered, and I'd been an M.D. on board the ships, the Cunard Lines, and he never took any wine. We were together in France, and we had wine at our main meal. He never touched any wine. On big fiest days, when it fell on Friday, we used to have an omelet with rum poured on it, a real fine, French omelet. The man at the head, there'd be a big platter for five people and was covered with this rum. They would take it and pour it over the little cube of sugar, would be lit and they would burn this brandy. But this Irishman, was a teetotaler, reaches over to me and says, "Stop that Frenchman from burning all that stuff up. The only way I can take it is if it's food." I said to him one day, "You'll get a high place in heaven." And he says, "My boy, you never saw me when I hit the bottle."

Q: Why do you think that's called the Irish curse, hitting the bottle?

A: Well, I think there's two reasons. I can see it in the Irish American. I think the climate has something to do with it. I think San Francisco has its fair share of alcoholics because of the weather. But there's something to what this Charles McCabe, the writer says, the saloon was the Irishman's club. That's a poor man's club. You could go there and spend the day and meet his friends and spend hours and hours in there, just talking, talk to pass the time of the day. But also drinking. So after two or three hours, one after the other, he's a little unsteady when he finishes. And I think the Irish are the ones responsible for this notion of treating. This is one of the curses I think sociologists would do well to study. When they're working on the question of alcoholism. But five fellows standing around, there might be even two total strangers, each one has to go the round once, see. "Come on over," they ask the two strangers to join in, and they'll start. It's up to them to start, too. If you get each one of seven people trading, it's seven drinks you have to work your way through.

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Q: When you were a young lad growing up in San Francisco, there were other groups around you. What ethnic groups did you think of being either closer to you or more desirable?

A: Well, I suppose it would be the Irish. After that would be the Germans. I've always admired the German self-discipline and orderliness. I think the Irish fared pretty well. The group that fared worse in my time were the Chinese. See, the Chinese were not only badly treated by what we call the coolie labor working on the railroads, but when they ran those laundries, they were the laundry people of San Francisco, And as growing up youngsters, I think it was disgraceful that our parents didn't do something, but they seemed to tolerate it. The kids would throw rocks at their laundry, break windows, things like that, just to see, they'd keep their distances and see these Chinese come out and chase them and run. They didn't know how to handle it. They never appealed to the police.

Q: What pictures of the Chinese do you think young boys of that age had?

A: Well, you see, they wore queues, for one thing, and that was a very odd thing to have this long thing down the back. All of California seemed to have something against the orientals, even politicians. They passed that law of genetic...Of course, Warren, Governor Warren, had feelings ahead of the...the Chinese and the Japanese. Phelan always believed that what happened, that one day the Japanese would try to overpower us through war.

Q: Did you ever go to school with a Japanese or Chinese when you were a young man?

A: Yes. I like very much, when I was president here and I was also head of the high school, we had quite a number of Japanese.

Q: But as a young man, growing up?

A: that's right, I had one or two in my class. They were good, they were liked, they were treated well by the other boys.

Q: How about blacks? As a young man, how much exposure did you have?

A: Well, I suppose, as a young man..later on I had more to do with the blacks than I did with the Orientals.

Q: You did go to school with them in your class?

A: Yes. I think San Francisco was one of the things I'm least proud of is the antagonism that existed between the entire races. It's much more improved today, I'm pretty certain. I'll give you another example: The Chinese, first of all, in the labor situation, well, that's being duplicated by the Mexican situation now. Once they're allowed in this, once they get in this country and get a job, I think they should allow them to bring their people in. The big problem is, they should pass legislation making it more difficult for them to get jobs, you don't have to follow the wage scale. The farmers can pay them anything they want practically. I'll show you one thing, it just came after you phoned the other day, I just started

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[Transcriptionist's note: Page 19 is missing from original.]

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Q: Did you have any picture of what they were like?

A: Well, we thought that they were kind of tight people, successful business men. I don't think we had very much regard, or respect for them. Not that I ever had any occasion to suspect that I was anti-Semitic, I never was. I made friends later as a Jesuit, I made friends very readily with some very wealthy Jews. An example would be Sydney Ehrmann. He was head of a, let's see, Ehrmann, McCauliff, and White. It was a big law firm. He was a multi-millionaire. He used to take me to lunch at Christmastime and make a check for the university, \$5,000. Moulder (?) Haas was another one, of the Levi Strauss Company. Oh, another man that I can't think of his name now. These were actual people, good friends of mine. Ben Swick(?) is a good friend of mine, Jewish.

Q: As you look back to yourself in grammar school, you had a couple of boy friends. Can you remember what their ethnic background was?

A: Well, my closest friend, of course, was this boy named O'Connor. Irish background but his father was an officer in the United States Army. They lived on Angel Island, he was stationed there then. I used to spend a good many Thursdays, go down to government dock, he'd leave word with the captain of the tug, and I'd go down there Thursday and ride over to Angel Island free. We both loved to fish. We used to go down to the rock, his mother'd put up a little lunch for us, and we'd go down and catch rock cod and bring them home. My mother'd clean them and cook them that night.

Q: How about some other boys?

A: I had a very wealthy friend, this one I told you about that suggested this dance. His father was vice-president—

Q: What was his ethnic background?

A: Chambers. Chambers. I think probably it was English. Though he and his father and his two older brothers were more like Irish, could have been Irish, too, you see. They had a beautiful home over on Saxon Street over on Nob Hill. I remember he had a billiard room, separate billiard room, they had a basket ball court on the back yard. He organized and started a private basketball team, got us uniforms, and we used to go with the chauffeur. They had a big Pierce-Arrow, you know. We'd come home after a game, and we poorer kids, we had it made.

Q: In high school, what were the ethnic backgrounds of your closest friends?

A: This O'Connor, of course he's Irish. Uh, we never had a great mixture. I guess we had mostly Irish in the class of twenty-five or thirty. Others like Halinan Gronin. Another close friend to this day, he's written to me when I was away in Europe and so forth, he was a lawyer, Daryle Dailey, he's Irish background. One or two Italians.

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Q: Another side of friendship is sometimes they have gangs. Do you recall whether they had gangs in your neighborhood when you were growing up?

A: Oh, no. No. Like this boy that I say they had this billiard room, that was more or less a type of den. But most of our friends, you just visit them in the parlor, you'd play cards or listen to the phonograph or something like that.

Q: Would it have been very difficult for someone who was Irish to marry a non-Irish when you were growing up?

A: No. I think a very common combination was the one my father and mother, the Irish and German. They seemed to make good marriages, they complimented each other.

Q: You don't recall any of your friends trying to marry non-Irish where it caused trouble in the family?

A: No.

Q: How about marrying outside of the faith at that time?

A: That was looked down upon.

Q: If someone wanted to do it, how would they try to convince them otherwise?

A: Well, usually the priest would try, would be the one to try to prevent it. Pointing out the difficulties of raising the children, that would be where the...

Q: If the person who was non-Catholic agreed to have the children raised in the faith, would that be satisfactory?

A: It would at the time, but my recollection was a lot of people made those promises and then after the marriage and the first children were coming along, they tried to compromise. "Well, alright, our first born is a Catholic, the next child let me raise our way." That was bad, there was a lot of that. Then, that would break up the family some times. That serious. But there weren't too many of those marriages then. I think it's a lot easier today because the churches themselves are getting a lot closer together. Last week we had two priests here that both had nephews, Catholic, married a non-Catholic girls. Both in the Presbyterian Church, and they, the priests, performed the marriage. As boys, we wouldn't go inside of a church if it's not Catholic. The only non-Catholic church I've ever been to was visiting cathedrals in England.

Q: Do you have the feeling that the children acted differently toward their parents then than they do now?

A: Yes, I think they showed much more respect when I was a boy than they do.

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Q: What would showing respect require you to do?

A: Well, I think, what their wishes were mattered more than today. Either going out, who you were going with, the girl you're going with, where you were going. This was done spontaneously. Today, I think the boys and girls say, the attitude is, "None of your business." There's a lot more independence. I think that's probably do to, there's a lot more self-supporting than by girls and boys. We find here at school there are many more boys and girls that pay their way through school by working in the summer or after school, than my time.

Q: Comparing then and now, what would be the greatest difference in living in San Francisco when you were growing up and now?

A: Well, I think what I would point out is that life, all of life, was much more simple. By that I mean, we got along with what we had, and often times wasn't much. There were very few people, we were just talking about it a few days ago, there very few people have means of transportations, which makes your supermarkets today. We had so many institutions that were simple things, like the corner grocery store, which part of it was devoted to meat. Very seldom you ever had a thing like a baker shop. The mothers, most of our mothers cooked baked pies and cakes. That's why we used to buy flour by the bulk. Twenty-five pounds of flour. The store is the same way. The grocery store, you ordered a pound of coffee and they ground it right there. Had a barrel of pickles which the man himself made, sauerkraut, he had a barrel of that and he made that. You went down, when I'd go to the store, I was nine, ten years of age, and pick up the groceries. Most of those places also delivered and you had charge accounts. The groceryman, there was a lot more respect in their honesty and their respect and their word. Today, you have to establish credit. The grocery man knew all your family problems. Sometimes they'd talk to them about family difficulties, and when you finish, he'd give you a slice of bologna or salami, stick of candy. When you think of it, not many people had a horse and buggy, no automobile. I remember when the first automobile came out, 1915, 14. It wasn't until 1920 that my folks bought a Model T. But to get places, you'd go in a trolley car.

Q: So you think the big difference is the simplicity of life.

A: Yes. We stayed home. Once in a while, you'd visit friends, but it'd be on a special occasion, you know. Drop by on Christmas for a little while. At home you played cards, sometimes the family'd play checkers. I used to play checkers with my father. But just three of us, we used to play casino, you know. Keep score.

Q: Do you think San Francisco was a safer place in which to live then?

A: Yes. Whether that difference is just confined to San Francisco or not, I'm not prepared to say.

Q: For example, do you go out in the evening now, by yourself?

A: Uh, no. I go to a lot of people's homes, my brother, my cousin, so forth.

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Q: Are you picked up and driven there, or do you walk?

A: No, I don't drive a car any more. I used to drive.

Q: Do you go on the bus or does somebody drive you?

A: Somebody drives me there. When I was president here, we only had three automobiles in the whole university. I didn't keep one for myself. I used to go, my mother and father were then living out in the Mission, Seventeenth and Howard - that's called South Van Ness today - I'd take the number five car, transfer to Fillmore

Twenty-two and walk one block, get off at Sixteenth and Mission. Fifteen minutes, car service was very good. I remember the neat political thing when they transferred from private ownership of the cars. Used to be the Market Street Railway, privately owned. 1907 had a car strike, terrible thing, killing people, throwing bricks through the windows. That lasted about three or four months, street car strike. Well, that was something, because without automobiles, very few...uh, we took a, my father was a union man, so he would never think of breaking, going and taking a streetcar. We took a carryall, had a side seat in the back would hold about twelve people, drawn by horses, see. Four horses pulling, this thing held about. let's see, nearly twenty people.

Q: Complexity is usually associated with increased size. But San Francisco has grown smaller in size?

A: Well, yes. But we used to kind of say that San Francisco was a big city with country manners, country habits.

Q: What does that mean?

A: Well, today most of the girls and boys go to school, high school and college, bring along a dollar or more to buy their lunches. We always carried ours. Your mother in the morning would make up the two sandwiches and take an apple and that was your lunch.

Q: Was San Francisco in your early days kind of a collection of little villages with green space in between them?

A: Yes, your neighborhood, you identified yourself more with neighborhoods than you do today. You see, the Mission in my time was probably eight-five per cent Irish. Today it's about eighty-five per cent Mexican. But where do you live? "In the Mission District," "In the Sunset," "North Beach," "I'm a South of Market boy." That kind of thing prevailed. Well, surely you're from Richmond, that's just the new part of town. I'm from the Mission, that's the real San Franciscan, real native. That kind of stuff. That established a kind of a pride and identity.

Q: If you could think of a single event of what it was like to grow up in those early years, that would illustrate what you've just been saying, what would it be?

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A: Well, I'd say that like the Sundays, San Franciscans did one of two things. They'd go to Golden Gate Park and picnic, have an early dinner, we'd call it, four o'clock, beat the fog, come home before the fog came in. Or if you didn't do that, you might go to Marin County by ferry. Then go by electric train to Muir Woods and picnic there. They would go, you had a park in Marin County, largely populated and rented for organizations like the Hibernians Annual St. Patrick Day at Scheutzen Park, German, lot of Germans used to go there. The East Bay, Oakland, we'd go over there and the objective was generally Shellmound. Or once in a while, my father would take us to Tanferan(?) where they had dog races. We'd go out of town, in other words, to the country, take a ride, we loved the ferry boats.

Q: Tell me what the picture is you have in your head of San Francisco today, if you had to describe it?

A: I think San Francisco is becoming a dirty city. Not as clean as it used to be. The newspapers fly around down town, and it seems to me that I'd say San Francisco is run down. They've never kept up things that are getting old. Half the city seems to be dug up most of the time, repairing the broken water pipes and lines. Even though we had simple things, there were certain things that were mechanical. We had no electricity that I remember. Your street lights were actually gas lights where men had to go around and open them up and trigger the pilot light. They, uh....

Q: Well tell me, with all the problems in the city today, have you ever thought about leaving it? Retiring from it?

A: Well, of course, in my life, I'm subject to obedience, you see. They're likely to leave me here because I am now retired. Well, I can do certain things at my own pace. Due to the fact that I was president here sixteen years, they find no problem in taking care of me, see? We give up our individual wealth. On the other hand, we work for the order for nothing, and them that are still teaching, turn their check over to the superior that runs the house, takes care of people like myself. But the times that I've been away, I've missed San Francisco very much. I was seven years in Washington. The first Sunday of June, I used to clear out of there so fast. The sticky weather had started, see, and it was a great joy to get out of the plane at the airport at San Francisco and feel the ocean breeze. I was two years, too, in Utah with the Navajos, and I missed San Francisco there because you had, we don't have any seasons here, you know. It's pretty hard to distinguish the winter from the summer. There, they had that heavy winter snow and the summers were hot, north of Ogden up there. But when you lead this kind of life, you don't put too much stock in that. You know that you're deprived of it and someday you hope to get back, which I fortunately have.