

# GOLDEN ANNIVERSARY

St. Paul's Cathedral Parish

1914 -- 1964



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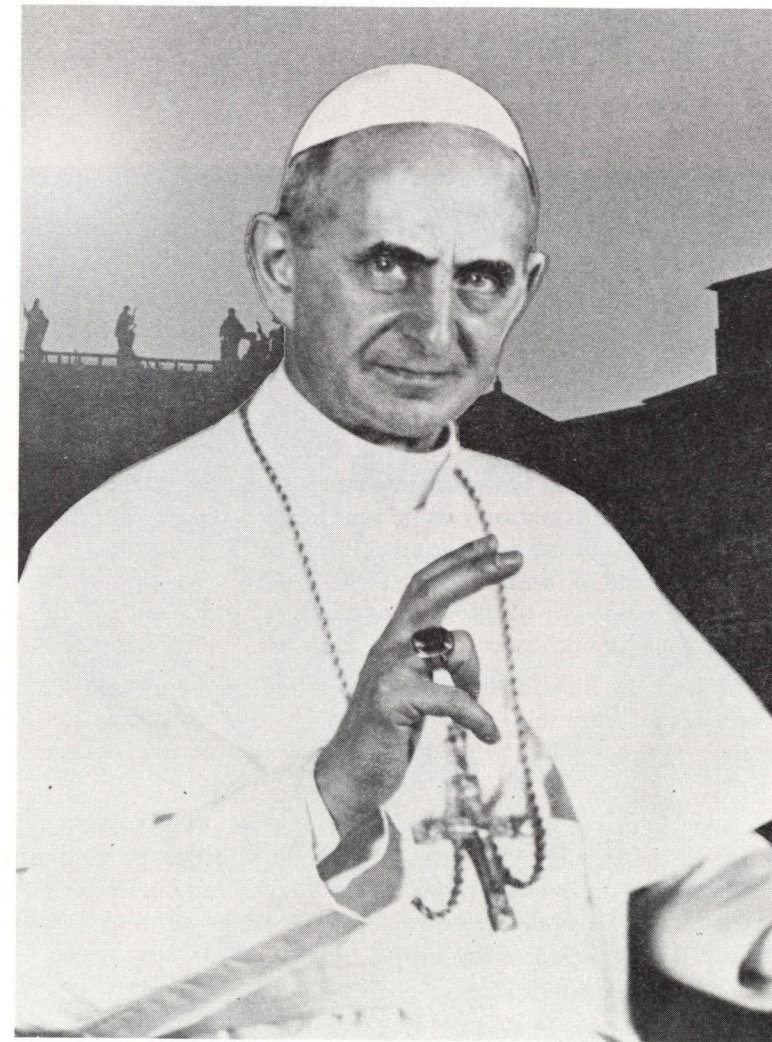
Vakima, Washington

1914 -- 1964



# DEDICATION

Dedicated To His Excellency,  
The Most Reverend Joseph P. Dougherty, D.D., LL.D.  
First Bishop of Yakima,  
And to the Priests, Religious and Laity  
Who have helped to build and to sustain  
St. Paul's Cathedral Parish  
Through the first 50 years of its existence.



## His Holiness POPE PAUL VI

*Bishop of Rome and Vicar of Jesus Christ,  
Successor of St. Peter, Prince of the Apostles,  
Supreme Pontiff of the Universal Church,  
Patriarch of the West, Primate of Italy,  
Archbishop and Metropolitan of the Roman Province,  
Sovereign of Vatican City.*



OFFICE OF THE BISHOP

DIOCESE OF YAKIMA  
LIBERTY BUILDING  
P. O. BOX 901  
YAKIMA, WASHINGTON

## OUR BISHOP'S MESSAGE

Dear Father Ecker and dearly beloved in Christ:

God has met man, and man has met God many a time over the past fifty years in St. Paul's Parish since it was established by Bishop Edward J. O'Dea, with Father Robert Armstrong as its first pastor. The meeting between God and man has meant teaching and worship and participation in the supernatural life of the Sacraments. Into this meeting have gone the sacrifices of the faithful of the laity and of the priests and sisters who have served them from the beginning until now. Perhaps the sacrifice that has summarized all others has been the suffering of Father Thomas Edwards, pastor emeritus, during the twelve years that he had been a patient in St. Elizabeth Hospital, Yakima.

Father Armstrong of blessed memory, who became the Bishop of Sacramento thirty-five years ago, built far better than he knew. His church in Yakima now takes its place with the great cathedrals of the world. In the Providence of God, it was elevated by Pope Pius XII to the rank of a cathedral with the establishment of the Diocese of Yakima in 1951.

It is an appreciated honor for me to be the first bishop to occupy the episcopal chair in our cathedral because the faith, witness, and Pauline dedication to Christ of its priests, religious, and laity are worthy of a cathedral church. Family life has flourished, apostolic involvement has been increasing, and many vocations to the priesthood and religious life have been developed and brought to fruition. So well have these characteristics of an outstanding parish become manifest, that within the thirteen years that I have been Bishop, four new parishes have been established within the area which Father Armstrong knew so well fifty years ago.

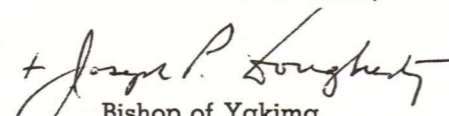
In this Golden Jubilee year my thanks go out to the People of God in St. Paul's Cathedral Parish; first, to the members of the laity who have preceded us in death and who did so much for our parish by their good lives and their sacrificial contributions; and then, to the priests, religious, and laity of our own day whose involvement in parish life from its teaching phase in our splendid parochial school and parish school of religion (Confraternity of Christian Doctrine), as well as in our new adult education program, to its worship phase of active participation in Mass and the reception of the Sacraments is most gratifying. You who are with us now have sacrificed much of this world's goods that our parish may continue. For what you have done, I am appreciatively grateful.

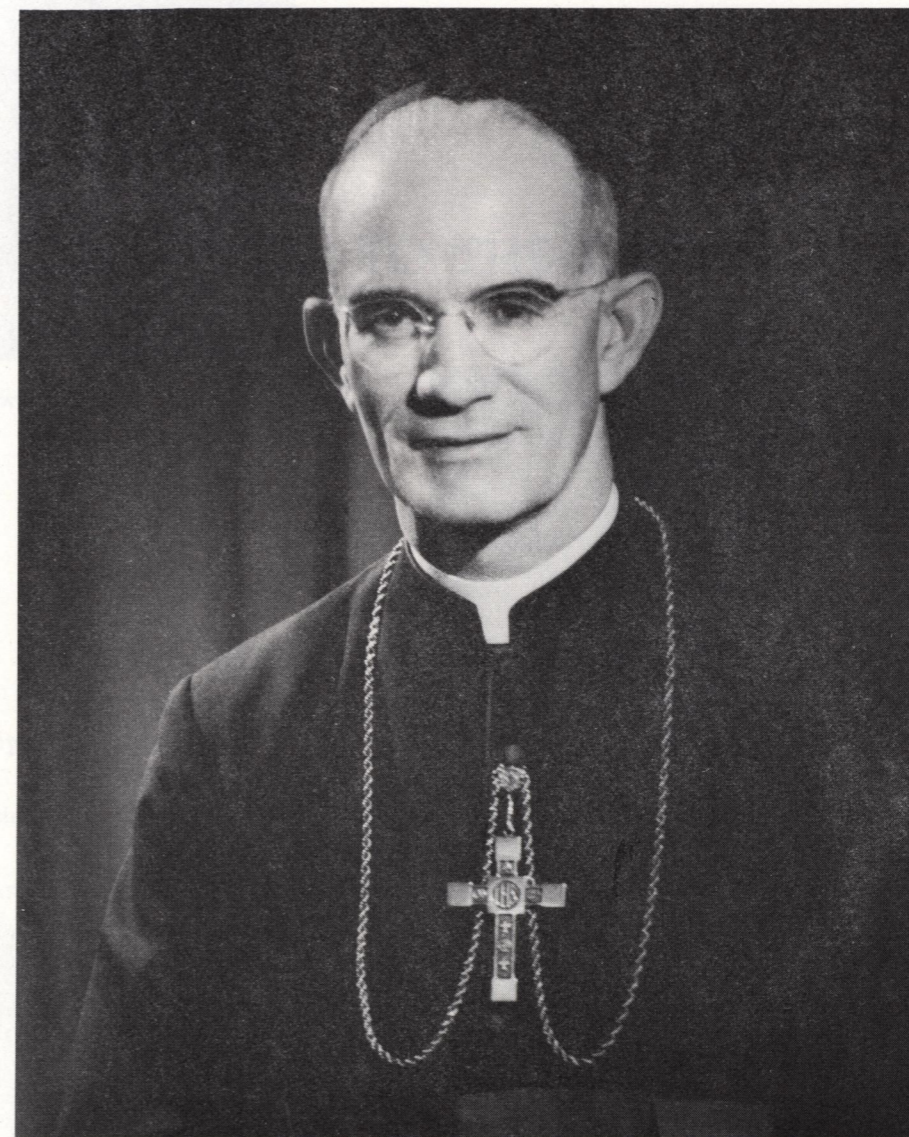
To our non-Catholic neighbors in the Cathedral parish I extend your thanks and mine for their gracious friendliness and kindly interest in our parish and its growth.

This message comes to you with the Apostolic Blessing of our Holy Father, Pope Pius VI, from the Second Vatican Ecumenical Council which I am privileged to attend as the Bishop of the Cathedral Church of St. Paul in Yakima.

Let our Jubilee celebration be made of the gold of the love of God and neighbor with the rich quality that distinguished the life of our Patron, St. Paul. And let our Blessed Lady and our diocesan Patron, St. Joseph, be with us in the golden years ahead.

Your servant in Christ,

  
Bishop of Yakima



The Most Reverend Joseph P. Dougherty, D.D., LL.D.  
First Bishop of Yakima

Ordained June 14, 1930; appointed July 9, 1951;  
Consecrated September 26, 1951; installed in  
St. Paul's Cathedral, Yakima, October 11, 1951

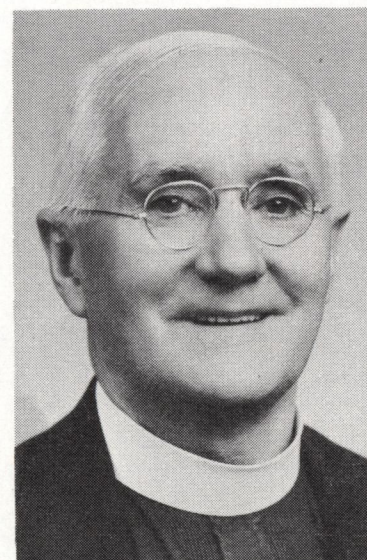


Bishop  
Robert J. Armstrong D.D.  
1914 - 1929

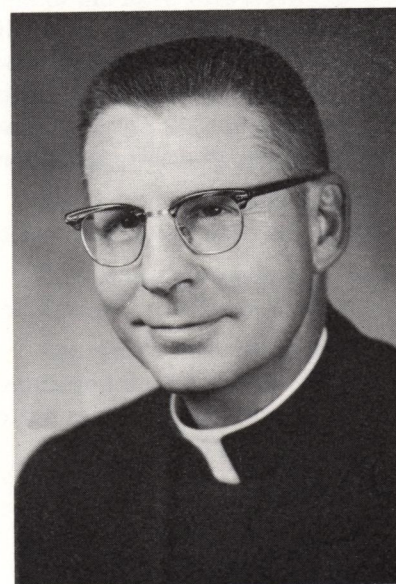
## FORMER PASTORS ST. PAUL'S PARISH



Father Joseph Conway  
1929 - 1934



Father Thomas A. Edwards  
1934 - 1952



Father Richard Queen  
Administrator  
1952 - 1956

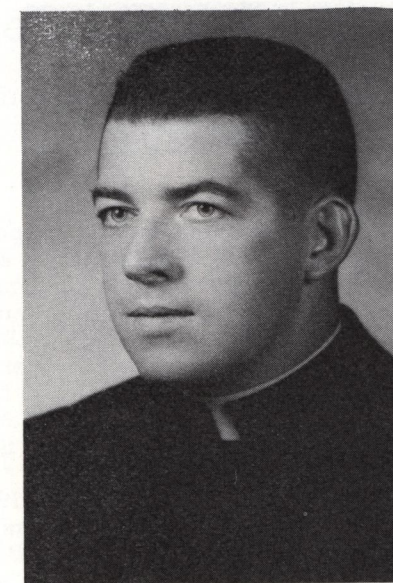


Father Edmond McGrath  
1956 - 1963

## ST. PAUL'S CATHEDRAL

1208 WEST CHESTNUT STREET  
YAKIMA, WASHINGTON 98902

## MESSAGE TO THE PARISH



Father John A. Ecker  
Administrator  
Ordained February 3, 1958

November 6, 1964

My Dear Parishioners,

It is with a spirit of gratitude to God for His multiple graces and favors upon our parish that I rejoice with you as we celebrate the Golden Jubilee of our Cathedral Parish.

From its humble beginning under the pastoral care of Father Robert Armstrong in March 1914, our parish has grown to become one of the largest and finest of the Northwest and its church the Cathedral of the Diocese of Yakima.

It is well and profitable to look back and rejoice at what has been accomplished over the past fifty years, but we cannot be satisfied merely with what has been achieved for there still remains much to be done: many within our parish boundaries to be brought to the knowledge and love of God; the continuation of the fulfillment of the command of Christ to "Go forth and teach all nations."

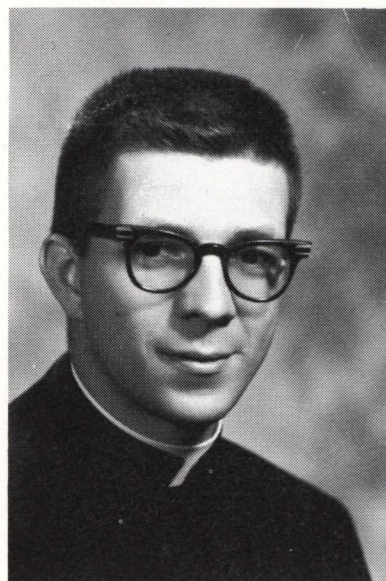
The times in which we live are exciting and challenging. With the Second Vatican Council we are beginning a new and more glorious era for the Church. In the spirit of Christian renewal exemplified by the Council, may we look ahead to the future with confidence in God that He will continue to bless, enrich and increase our parish with His grace that St. Paul's Cathedral Parish may continue to be a "Living Parish" and that its people may grow daily in His love.

Devotedly in Christ,

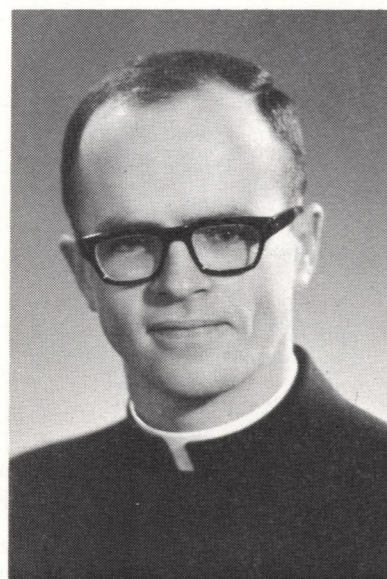
*John A. Ecker*

John A. Ecker

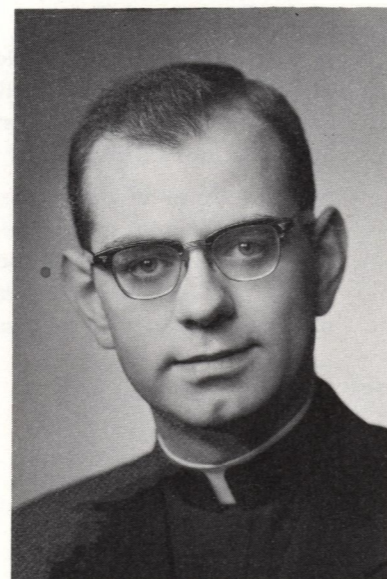
Administrator — St. Paul's Cathedral



Father Richard Keolker  
Assistant  
Ordained December 18, 1963



Father Lawrence Reilly  
Assistant  
Ordained June 28, 1964



Father Ronald Keith LeFleur  
In Residence  
Ordained June 3, 1960



## 50 Years: A History of St. Paul's Cathedral Parish

*"Hurrah for tomorrow — but hold fast to the tradition of St. Paul's so it may light the way ahead."*

— BISHOP ARMSTRONG

Two men came forward to greet Father Robert J. Armstrong when the young priest from Spokane stepped off a Northern Pacific Railway passenger coach at the depot in North Yakima on a cold, clear day in March, 1914.

First to offer his hand in welcome was the Right Rev. Edward J. O'Dea, Bishop of Seattle, the man who had called Father Armstrong to Yakima for a difficult, exacting assignment. Standing with the prelate was Father Conrad Brusten, S.J., pastor of the young city's only Catholic church, the historic St. Joseph's.

Father Armstrong was nervous and apprehensive. North Yakima was a strange and remote city, hours by rail from any other sizeable community, fringed on all sides by dry and dusty sagebrush hills, caught up in a frenzied land boom nurtured by the promise of irrigation water. In this booming, bustling, growing city Father Armstrong had been assigned to organize a new parish.

Years later, he recalled his meeting with Bishop O'Dea and Father Brusten in simple words: "I was timid at the thought of establishing a new parish in the western part of the city where the new hospital had just been built but confidence came to me on being welcomed at the depot by Bishop O'Dea and Father Brusten and in the few days that followed in meeting the people. The need of a new parish was evident."

This was the beginning of St. Paul's Cathedral Parish. In the eventful years that lay ahead, St. Paul's was to see its first pastor become a bishop, to watch a farmhouse convent give way to the largest private elementary school west of the Mississippi River, to witness the erection of a magnificent church building, to rejoice at having that church designated a cathedral, to weep for sons called away to two world wars, to pray with other sons raised to the priesthood, to join in the sweep of change renewing the Catholic Church in the world.

But all this was yet to come when Father Armstrong met Bishop O'Dea and Father Brusten in North Yakima at the depot.

North Yakima in 1914 was a city of dual personality. It was reaching out, bursting at its seams both because of a continuous influx of people and because of the search for more routes to carry its produce to market. And yet North Yakima was an isolated city, the center of its own world. It struggled in a cocoon about to break open.

North Yakima was founded at the urging of the Northern Pacific Railway in 1885. In the next five years, most of the buildings at Yakima City were moved to the new townsite. In 1917 the State Legislature changed the names of Yakima City to Union Gap and North Yakima to Yakima.

New families were arriving daily in 1914 in North Yakima, some to make their homes in the city, others to seek a share of the wealth that was promised from the land. The city had burst its old boundary at the railway tracks and poured a torrent of people to the west. Much of that gain resulted from the infant Tieton irrigation project which was bringing apple

trees to bear after long years of waiting for water.

In the four years from 1910 to 1914, the Yakima County population increased by 21 per cent, going from 41,709 to 50,404 persons. In the city itself there were 14,000 residents in 1914. In the next half a century the population was to increase steadily with 18,539 residents in 1920, and 25,924 in 1927. There were 43,325 residents by 1964. Much of the growth, year by year, was to the west of the city, the area served by St. Paul's Parish.

The summer of 1914 was to witness a flurry of road building and irrigation development.

The same day that Father Armstrong reached North Yakima, daily newspapers reported that the Reclamation Service planned to spend \$1,280,000 in the Valley and employ 800 men at the peak of the year's work.

Among other visitors to the growing city was N. Normile who held a contract to build a section of state highway connecting the Upper Naches Valley with the Rainier Park Road. He told reporters he would spend \$50,000 for labor and employ about 250 men. The section of road he built is known now as the Normile Grade, that long climb from Morse Creek to the summit of Chinook Pass.

Under construction that summer was a highway north to Ellensburg, taking off from the head of the Wenas Valley and over the hills to the Kittitas Valley. Promises were being made about early completion of the Sunset Highway across the Cascade Mountains at Snoqualmie Pass.

Laborers on concrete work on the Naches were getting \$2.50 a day and \$2.25 was being paid common laborers, according to a newspaper report that day.

And yet, with all this activity, North Yakima shared the pleasant, bucolic lethargy that seemed to mark the United States in the years before World War I. By late March the North Yakima Braves, the town baseball team, was playing practice games at Sumach Park, east of the city along Yakima River. Sumach Park was the center of recreation then. Later it became a slum district and now has been erased by a gigantic freeway slicing across its middle. At the Yakima Theatre it was possible to see "the actual, animated diary of Captain Scott's Expedition to the South Pole."

This city on the move was to be Father Armstrong's home for the next 15 years. Even when the Church called him to become Bishop of Sacramento he never forgot his first and only pastorate. He recalled, "Here in Yakima I spent happy days; I was received kindly. I cannot remember a single unkind act ever done to me in the years I was here — is not that a wonderful thing?"

Bishop O'Dea had selected Father Armstrong with great care for his assignment in North Yakima. The Diocese of Spokane had been created in December the year before and it can be assumed there had to be a request from Bishop O'Dea to get Father Armstrong for a parish in the Diocese of Seattle.

Father Armstrong was born in San Francisco on

November 17, 1884. He was, then, 29 when he first came to North Yakima. He was graduated from Gonzaga University with the Class of 1904 and studied at the Grand Seminary in Montreal where he was ordained in December 1910 by Archbishop Bruchesi. Bishop O'Dea also had studied at the Grand Seminary and had been ordained there, but that was in 1882 when Father Armstrong was an infant.

From January 1911 until March 1914 when he came to North Yakima Father Armstrong was an assistant at Our Lady of Lourdes Church in Spokane.

It was a coincidence that Father Armstrong was connected with only three churches in his life and all three were cathedrals. Our Lady of Lourdes became a cathedral when the Diocese of Spokane was established in 1913. St. Paul's Church became the cathedral of the Diocese of Yakima in 1951. And Father Armstrong became the Bishop of Sacramento in 1929, enthroned in the Cathedral of the Blessed Sacrament.

What manner of man was he? The Yakima Independent pictured him in these words in 1939: "They loved Father Armstrong for the blue of his eyes and the ruddy face of him, his homely habit of pushing his right hand through an unruly shock of dark hair . . .

"It was not so much what he said as how he said it. His manner of tightening his lower lip to punctuate sentences that matter; his booming voice that would soften while his eyes closed as he spoke plain words that brought a mist to the eyes . . . endeared him to Catholic and non-Catholic alike."

Father Armstrong arrived in North Yakima on March 19, the Feast of St. Joseph. He went at once to St. Elizabeth Hospital where he was to serve as chaplain as well as being pastor of St. Paul's.

A daily newspaper reported the events in these words: "North Yakima is to have a new Roman Catholic parish, and a church is to be built on the West Side sometime in the future."

"Rev. Father Robert J. Armstrong, recently of Spokane, arrived in North Yakima yesterday afternoon to become its pastor and was in consultation with Right Rev. E. J. O'Dea, bishop of the diocese of Seattle, who appointed him, and with Rev. Father C. Brusten, head of St. Joseph's parish in the city, from which the new one will be formed. Father Armstrong has taken up his abode at St. Elizabeth's hospital and will make his headquarters there for the present. It is expected that the new parish will contain fully 100 families . . .

"Spokane papers speak of him as not only a fine speaker but one of the most popular clergymen in the city."

"Regarding the plans for the new parish, Father Armstrong said today that there is nothing at all definite."

"It is decided that there will be a church, but where or when is not yet known," he said today. "The boundaries of my parish have not yet been determined. For the present I shall hold services in the chapel of the hospital, though there will be none there tomorrow. Later I will announce the hour of the first services, which will probably be Sunday, March 29."

The business of organizing a parish began.

The first parochial Mass was offered by Father Armstrong on Easter Sunday, March 29, at 9 o'clock in the hospital chapel. He preached the sermon. That evening, parishioners gathered for Benediction of the Blessed Sacrament.

Father Armstrong told a newspaper reporter there



St. Catherine's Convent, as it was in 1935

were no immediate plans for the purchase of property or the erection of a church. The chapel was considered ample for the needs of the parish.

On the evening of Holy Saturday, Father Armstrong made his first sick call. James Slavin was reported grievously ill at Tampico. His brother, Andrew, drove Father Armstrong to the sickbed.

That week T. C. McNamara came by with horse and buggy and took Father Armstrong on a drive through part of his parish. "We drove up the Naches to the heights and called on the Donnellys there," Father Armstrong recalled.

The journey had taken them into the Tieton apple orchards but Father Armstrong was still a far distance from his parish boundary. St. Paul's extended from Third Avenue in Yakima west to the crest of the Cascade Mountains.

St. Martha's Guild was organized. "The selection of that name was evident," Father Armstrong wrote, "for Martha was busy about many things."

The first meeting was held in St. Elizabeth's Hospital. Mrs. A. W. Barr arrived late to discover that she had been elected president. Under the direction of Mrs. J. Ledwich the guild made the first vestments "in all colors and beautiful they were."

By April 23, Father Armstrong was ready to announce that land had been purchased for a church. Five acres were acquired in the Loma Vista Addition to North Yakima from D. E. Lesh "as the site for a parish church and residence and a parochial school building for the new Catholic parish on the west side," according to newspaper accounts. The price was \$15,000.

The newspaper reported that the property was bounded on the north by Champagne Avenue and on the West by Miles Avenue. This could not be accurate. When the developing land to the west was fused into the city street system, Champagne Avenue was renamed Chestnut Street and Miles Avenue became 16th Avenue. The property touched Champagne Avenue (Chestnut Street) on the north but it was bounded on the east by Park Avenue (now 12th Ave.) and did not reach as far west as Miles Avenue (16th Avenue).

In many ways it was an ideal site. It was a single block of five acres but the area all around it had been platted into a residential development. According to the newspaper reports of the day, "It immediately adjoins on the south the famous Nob Hill fruit tracts and there are many residences on other sides."

A history of St. Paul Convent said the land was purchased by the diocese with half the property being

taken by the parish and the other half by the Sisters of Saint Dominic of the Congregation of St. Thomas Aquinas of Tacoma, the order which had agreed to staff a school for the new parish.

Men of the parish met at the hospital with Father Armstrong and subscribed the first funds for a parish school building. The committee included C. L. Twohy, W. B. Clark, L. B. Ward, Jacob Lentz, John Lynch, Fred T. Moore, John Mechtel and Frank Bartholet.

Bishop O'Dea came to North Yakima to confer with Father Armstrong and his parishioners about the building plans. On May 9, he announced that he was pleased with the land purchase.

He told reporters, "I do not know that we will be able to build a large church immediately, as the necessary money is not so easy to get just now, and we may erect but a temporary building. We are having plans drawn for such a church as we desire, but hardly expect to build it at once. But some arrangements will be made right away for a church building to seat 500 or 600 people."

"The chapel of St. Elizabeth's Hospital is very nice and the Sisters are kind to let us use it, but our people cannot be accommodated there and its use by the congregation causes some confusion."

"A parochial school for both boys and girls will be erected as soon as we can and this will be a creditable structure as will the church, the residence and other buildings. I should like to have the school opened by

the first of September, but maybe we cannot do that."

After the Bishop's visit, Father Armstrong said he believed a temporary church would be erected that summer. He suggested it might be possible to use the farmhouse standing on the church property as a temporary school.

When plans were finally announced the architectural style of St. Paul Cathedral was determined although it was 12 years before the church building could finally be erected.

Father Armstrong said on May 27, after a trip to Seattle to talk with Bishop O'Dea that two plans for the church building were practically complete. Both the Bishop and Father Armstrong favored the plan calling for a church of stucco in missionary style. The cost was estimated between \$8,000 and \$9,000.

Years later, when Mass was offered for the first time in the church building which was to become a cathedral, the choice of Spanish mission architecture with its memory of Father Armstrong's early days in California was explained. A newspaper report in 1927 said the architecture was a symbolic tribute to the first priests on the Pacific Coast, especially in the development of the southern missions.

Pressure was mounting on the young parish to find its own home. The hospital chapel was much too small for the growing congregation. Father Armstrong said, "We must hurry and build a church."

Father Robert J. Armstrong in a classroom at St. Paul's School in the early days of the parish.



St. Paul's School, Class of 1923  
Front row, from left, Gerald Fearn,  
Father Armstrong, Father Edwards,  
Jim Koreski.

Middle row, from left, Heinie Keller,  
Margaret Delle, Helen Hardy, Eileen  
Weeber, Marie Hartman, Tony Lenz.  
Back row, from left, Henry Murphy,  
Almer Dube, Ben Mastel, Gerald Mc-  
Peak, Melvin Dunn, Rudolph Kiel.



Meanwhile, it was decided that the old Lesh farmhouse could not be used as a parochial school. Pressure was felt here, too. Father Armstrong commented, "We must have a school very soon."

Sometime between the end of May and the first of July the decision was made to put off building the mission style church edifice. Instead plans were made to build a combination school-church building on Twelfth Avenue. This is the building known today as the "old school."

Architect F. W. Bohne of Seattle drew plans for a two-story building 64x103 feet in size, in the mission style with a stucco exterior. A newspaper reported, "A broad flight of steps will lead to the three-door entrance, and on either side of the vestibule will be office and cloak rooms. There will be four large classrooms, two on each side of a central corridor, on the main floor . . . Girl's and boy's play and lunch rooms will be on the mezzanine floor at the rear."

"On the second floor there will be a large assembly hall which may, when necessity demands, be converted into classrooms. . . ."

The plans were announced on July 2, 1914. In that day's news there was a small item from Artsettin, Austria. Archduke Francis Ferdinand and his consort, assassinated a few days earlier, were buried. The bustling city of North Yakima would no longer be the center of its own world.

Ground was broken for the building on July 4. A platform was built at one corner of the old farmhouse on the property. C. L. Twohy was chairman of a patriotic program. John M. Bennett read the Declaration of Independence. The parishioners sang "patriotic airs." Attorney W. B. Clark spoke about the beginning of the nation and coupled it to the beginning of the new parish.

After earth had been turned to symbolize the start of construction, the "several score members of the new Roman Catholic parish" gathered for dinner at long tables in the grove near the house. The afternoon was given over to sports and games.

The four Dominican Sisters who were to comprise the first faculty of St. Paul's School arrived in North Yakima from Tacoma on September 1. They were Sister Mary Alphonsa, superior, who was to teach the sixth, seventh and eighth grades; Sister Mary Dolores, who would take the third, fourth and fifth grades; Sister Mary Sabina, for the first and second grades; and Sister Mary Amata, the housekeeper.

Sister Sabina, one of the four who made up the first faculty, was a young nun who had been in the United States from Ireland only six months when the motherhouse at Tacoma sent her to North Yakima and St. Paul's. In the 50 years that followed Sister Sabina taught at many Dominican schools in the Northwest and in 1964 was back where she had started, teaching the first grade at St. Paul's School.

The four Sisters arrived in North Yakima by train in 1914. There was no one to meet them; they had arrived earlier than expected. Led by Sister Alphonsa, the nuns found their own way to the ranchhouse convent where Father Armstrong greeted them warmly.

There was no food in the house. The Sisters started out to find a grocery and, quite by chance, encountered Sisters of Charity of Providence from St. Elizabeth's Hospital. Immediately, the Dominican Sisters had everything they needed — food, blankets, the use of the hospital chapel.

In a few days all the Sisters of Providence came to visit their new neighbors, the Dominican Sisters, and the nuns picnicked under the apple trees at the convent farmhouse. This was a suggestion of the Providence Sisters who used the opportunity to shower the Dominican Sisters with food.

Construction of the building had gone on during the summer but on the day the Sisters arrived it was estimated the school would not be ready for another two weeks. Plans were made to begin classes in the farmhouse which had been taken over as the Sisters' convent and renamed St. Catherine's Convent.

There was no way to know how many students to expect. Father Armstrong said probably more than

50 would come. It was estimated the parish then had at least 200 families. Father Armstrong said, too, that the upper floor of the school would be used temporarily as a church. Cost of the school building was set at about \$12,000.

Classes began at 9 o'clock on the morning of September 8, the Feast of Our Lady's Nativity. There were 47 pupils enrolled, some in each of the eight grades. Rooms in the former farmhouse were fitted out as temporary classrooms. Younger students sat on planks held up by apple boxes.

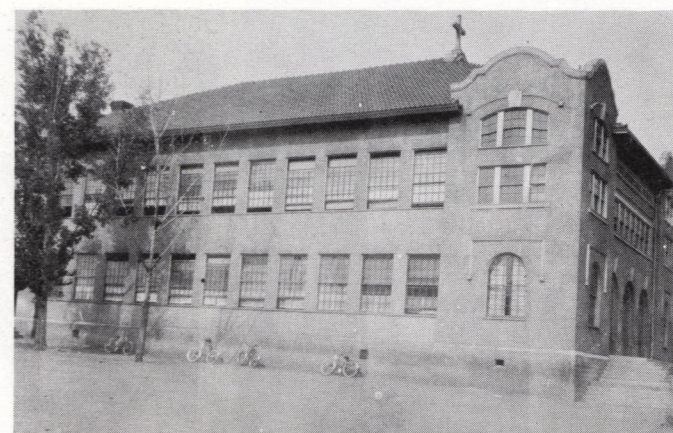
The house was not large enough to accommodate 47 youngsters comfortably. The plan was to hold some classes under the apple trees. That year the usual warm September weather in the Yakima Valley failed; rain fell steadily for the first week of school. Classes that had been planned for the orchard were held instead in the cramped quarters of the house until the weather changed. That meant lugging planks and apple boxes and saw horses in and out every morning and afternoon.

"But we were young and eager," Sister Sabina recalled, "and the people were wonderful and generous. We didn't mind the hardships at all — it was part of the spirit of the time and the parish in the early days."

Sister Alphonsa was a good organizer with a warm, friendly personality. She was, however, in poor health and the strenuous first year at St. Paul's took its toll. Later she was transferred to rest in California. She died in 1923.

And so St. Paul's School began in 1914.

Many of those who should have been in school were busy with hop picking, in those days done by hand. Early in October the harvest had ended and the convent was more crowded than ever. Weather



The first St. Paul's School, in 1935

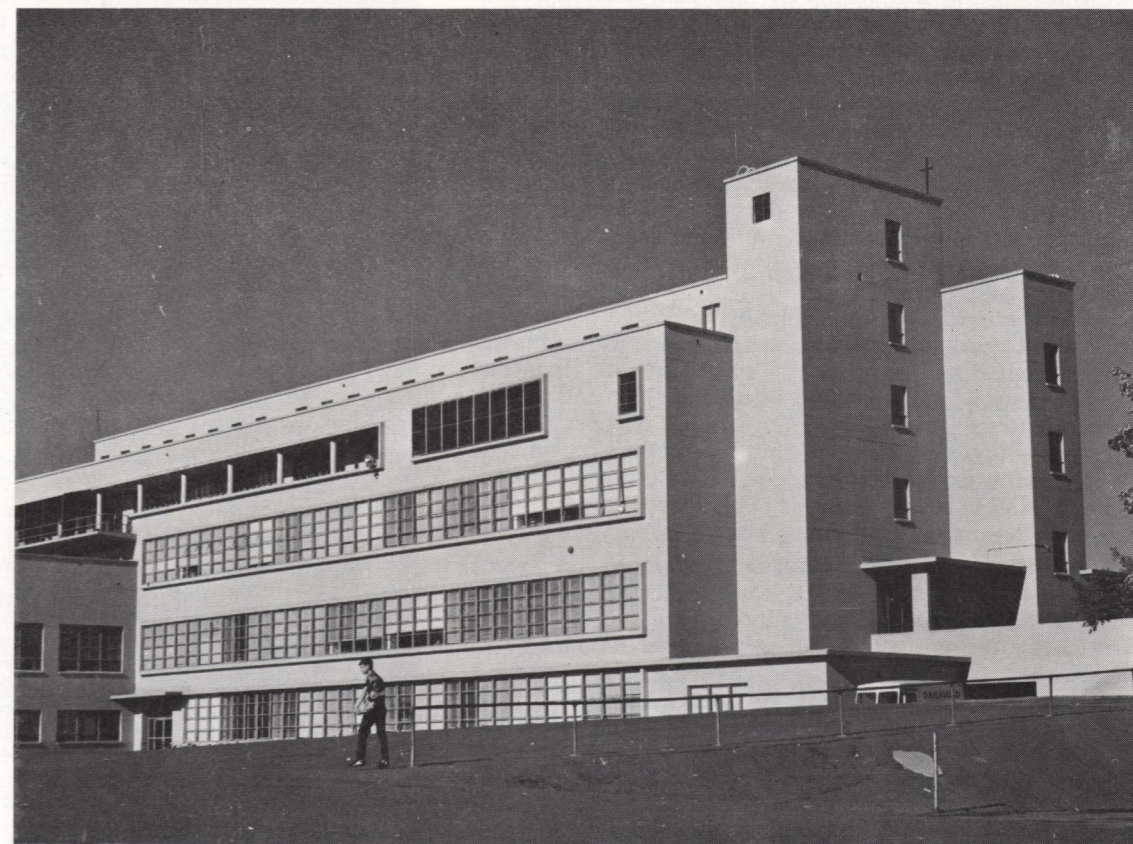
was about to turn, too, and it was imperative to move into the new school building. By October 21, the building was completed and the classes were moved. The new school opened with 108 pupils enrolled.

There were six students in the first eighth grade class of St. Paul's School: Alphonse Viegel, Olive Patnode, Sylvia Morrow, Bertha Conger, Elene Eglin and John Van Kulen.

Father Armstrong was able to offer Mass in the much larger quarters of the upper floor of the school building. He continued, however, to live at St. Elizabeth's Hospital. The first altar boys were George Twohy, Lawrence Harris, Martin Koreski and Frank Barr.

The first baptism was that of Fred Sherry. The first marriage was that of Miss Vern Morrow to John Leroux. The Young Ladies Sodality was organized

St. Paul's School as it looks today, a modern building of 20 classrooms with a convent on the upper floors.





The present faculty of St. Paul's School: First row, from left, Sister Mary Carmel, Sister Mary Baptista, Sister Mary Jordana, Principal; Sister Mary Joseph, Sister Mary Juanita, Sister Mary Patricia.

with Mary Twohy as the first president. John McDermott was the first choir director.

Bishop O'Dea came to North Yakima on December 6, 1914, a Sunday, to dedicate the new school building and temporary church. In his sermon, Bishop O'Dea expressed a philosophy of education for St. Paul's that has not changed. His words had, too, an undertone of awareness of the war which by now had broken out in savage fury across Europe.

A newspaper report said: "The need for the church and the school is in the training for good citizenship. The good churchman was not the one, the bishop said, who had a Bible on the center table, but the one who read the word and let the teachings mold his character. The good citizen is the one ready to fight for his country, not simply satisfied to wear patent leather boots and epaulets, and deal principally in high balls and high jinks, and be moved by nothing so much as by the almighty dollar."

The newspaper quoted Bishop O'Dea:

"The Catholic Church does not object to the public schools, but does say that the public school does not go far enough. The state has no religion and hence does not teach it in the public schools. The Catholic Church believes in moral training of the children and hence institutes church schools. You cannot live on general ethics. General ethics is general nothing. To say that honesty is the best policy is to take moral training in homeopathic doses. To reach the moral life of the child you must take it in its tender years and instill into it the fact that God knows, God sees and God hears and will call each person into account.

"To educate the mind and not train the heart and the conscience is not to train for good citizenship. Too often the schools turn out only smart rogues. We want whole men, physical, mental and moral and not cripples. A dose of religion on the side will do no harm. No man is less a patriot because he is a Catholic. In the war in Europe today Jesuit is fighting Jesuit, Fran-

ciscan is against Franciscan and Benedictine against Benedictine and each for his country first and not for his religion first."

The sermon was described as "very eloquent and very practical." Some of the remarks 50 years ago would be topical today. He "took a rap at the moving picture shows that were educating the children in crime and the suggestion of evil things." There was a thrust at immodest dresses. "They call this the new woman," the bishop said, "but God save us from more of it."

Bishop O'Dea returned to Seattle; Father Armstrong continued to live in his quarters at St. Elizabeth's Hospital; the Dominican Sisters settled into a day-by-day routine in the classrooms. The next few years became a period of steady growth and development in the young, vigorous parish.

As the parish grew, the Holy Name Society, the League of the Sacred Heart and the St. Vincent de Paul Society were organized. A Mothers Club came into being to provide hot lunches for the school children; it was the forerunner of today's St. Paul's Parents Club.

The war in Europe, which had gone on nearly as long as St. Paul's had been a parish, reached across the sea into American homes. The United States became a belligerent. Young men of St. Paul's marched away to fight and die on foreign battlefields with such strange sounding names as Chateau Thierry.

In 1918, Father Armstrong — known by then throughout the city and its surroundings as "Father Bob" — left the comforts of his hospital quarters. He took up residence in a small room on the first floor of the school building where he was at the very heart of his parish, between the school and the church.

That same year the congregation bought him an automobile, his first. That Hupmobile found its way to every nook and cranny of the parish, served as a willing but overloaded bus to school picnics and became a parish legend.

The rectory was built in 1921. Father Armstrong

moved from his single room in the school to his new house. Mrs. Theresa Allingham was the first housekeeper.

Contractor Charles F. Matthews moved a steam shovel to the corner of South 12th Avenue and West Chestnut Street on the morning of February 8, 1926 and began excavating for the parish church.

A daily newspaper reported on February 4: "Members of St. Paul's parish on the west side today are viewing with satisfaction the realization of several years of planning, labor and sacrifice following the announcement that construction work on their new \$175,000 church would begin . . ."

Father Armstrong said the parish hoped to be in the new church by Christmas that year. His forecast was too optimistic; the first Mass was not celebrated in the new building until the following Easter.

John Maloney was architect for the building. The plan was in the form of a cross. The building was constructed in Spanish mission style of architecture, the style which had been selected from the very beginning of the parish.

A distinctive feature of the edifice, Maloney told reporters, would be a tower 125 feet high topped by a glazed tile dome and a bronze cross. Some of the interior details followed the style of the early century cathedrals in Europe.

The Catholic Northwest Progress reported: "It is the plan to add a winter chapel to the southwest corner at some later time."

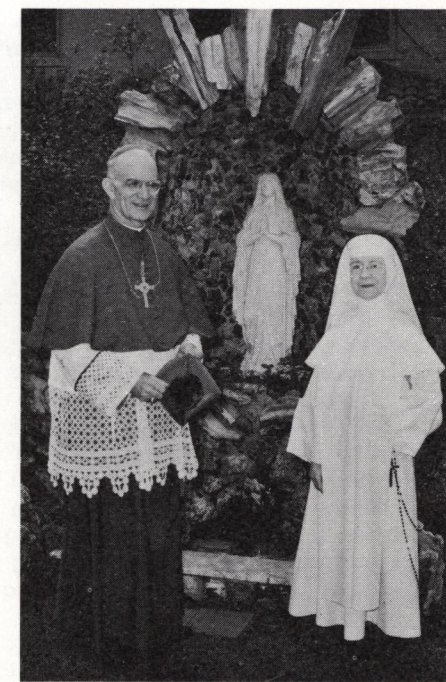
The strikingly beautiful building almost seemed to have been designed with its future as a cathedral in mind.

Building went on throughout 1926 and into the spring of 1927. Finally the church was ready for use,



The installation of the Most Rev. Joseph P. Dougherty as first Bishop of Yakima in St. Paul's Cathedral.

Sister Sabina, one of the first to teach at St. Paul's and again teaching there, is shown with Bishop Dougherty.



although it was not fully completed and would remain unfinished for more than a quarter of a century. Father Armstrong celebrated a solemn Mass at 10:30 a. m. on April 18, Easter Sunday, in the new church.

A newspaper account of the day before said: "With a solemn Mass at 10:30 worshippers of St. Paul's Catholic Church will celebrate the entry into the beautiful new church. Its architecture is a reminder of the efforts of the first priests of the Pacific and their development of the southern missions. Completion of the church for Easter has necessitated special efforts on the part of the contractor, Charles Matthews."

Other officers of that first Mass were Father William Benn, deacon, and Father Nicholas Hoen, sub-deacon. Willis Fearon was master of ceremonies; James Dalton and George Mason, acolytes; Ken Quimby, thurifer; and Barney Weibler, incense bearer. Listed as torch bearers were Fred Burrows, Robert Maguire, Gerald Ley, John Noel, Vernon Craig and Gerald Enright.

The year 1927, while St. Paul's parishioners enjoyed their new church, was a year of tremendous happenings. Charles A. Lindbergh became "Lucky Lindy" after his solo flight across the Atlantic; President Calvin Coolidge announced he did not choose to run; bandit armies pillaged and raided in China; the Church was sorely persecuted in Mexico. In Yakima, the cornerstone of the First Presbyterian Church was laid and a \$125,000 educational wing of the First Christian Church was dedicated.

Early in 1929, St. Paul's Parish heard sorrowful news; their beloved "Father Bob" had been chosen as Bishop of Sacramento and would soon leave them. The public announcement was made on January 9, 1929.

The Catholic Northwest Progress, announcing the appointment, said of Bishop-elect Armstrong: "Father Armstrong is a big man — large of body, mind and heart. Of a kindly, cheerful, optimistic disposition, his is a winning personality. He is 44 years of age and possessed of remarkable vigor that supports him

buoyantly through intensive labors. Throughout his pastorate he has demonstrated administrative ability of a high order."

Reviewing the record of accomplishment in 15 years of the parish, the Progress noted that in 1926 St. Paul's school had an enrollment of 300 students and that a new church had just been built at a cost of \$110,000.

"As pastor Father Armstrong clung close to his work," the newspaper recounted. "Rarely was he away even for a day from his parish."

A daily newspaper asked Father Armstrong for statistics on the Diocese of Sacramento where he would soon be bishop. Characteristically, in his big booming voice, he answered: "Never looked it up."

The newspaper told its readers: "To promote a man from 'the sticks,' as it were, at one leap to such an exalted position is most unusual."

The newspaper recalled that in the first days of St. Paul's Parish, Father Armstrong was not above doing manual labor at his building when there was need "and he is quite as willing to do any kind of labor now."

The prospect of leaving Yakima saddened Father Armstrong, too. He told the parish in a bulletin on February 1, 1929: "It is going to be a sad day when last I view St. Paul's and think of how good you have been." He was still the parish priest, however, and so he continued, "But I wish to warn those who have been neglectful of their own and their children's welfare."

Father Joseph Conway, pastor of St. Peter Claver Church at Wapato, was appointed by Bishop O'Dea to succeed Bishop-elect Armstrong as pastor of St. Paul's. The announcement was made public on February 15, 1929.

Father Bob was consecrated Bishop of Sacramento on March 12, 1929 in St. James Cathedral at Seattle. He came back to Yakima on Passion Sunday, March

17, to celebrate the 10:30 Mass in his old parish.

A crowd estimated at 1,100 persons packed the church and more than 400 persons filled the street outside. That afternoon, after benediction, hundreds of school children gathered around Bishop Armstrong in front of the school to kiss his ring and tell him good-bye. In the evening, another turn-away crowd jammed the banquet room of the Commercial Hotel for a civic farewell.

Then, with the bitter-sweet farewells of his St. Paul's parishioners, Bishop Armstrong left Yakima for Sacramento. It was just two days less than a full 15 years since he had met Bishop O'Dea and Father Brusten at the North Yakima depot. Bishop Armstrong would return to Yakima twice more — in 1939 and in 1951 — before his death in 1957.

Father Conway came to Yakima and his new pastorate on February 20, 1929, the Wednesday following the announcement of his appointment.

A daily newspaper reported:

"Still more or less bewildered with his appointment as pastor of St. Paul's Catholic Parish in Yakima, and tired with continuous activity from the time of his arrival at 1:30 Wednesday afternoon until late that evening, Father Joseph P. Conway, formerly of Wapato, was full of enthusiastic appreciation for the people of his new charge.

"'Yakima Valley people are the best in the world,' Father Conway commented. 'I have enjoyed working with the people of Wapato, which is a nice community, and the people here are wonderfully good for otherwise they would never have undertaken to build St. Paul's church,' he said, referring to the beautiful edifice opened up two years ago.

"Father Conway has been honored in his appointment with the biggest parish between Spokane and Seattle. In his new position, which is considered more than ordinarily desirable, he will be assisted



Front view of St. Paul's Cathedral School, one of the largest in the West with nearly 1,000 pupils.

Three men are ordained to the priesthood in St. Paul's Cathedral, center of much of the Bishop's spiritual rule over the Diocese of Yakima.



by Father G. Galvin. The parish includes the half of Yakima west of Third Avenue and the country including Tieton, Naches and Wiley City with a congregation of approximately 600 persons.

"Tall and gray-haired, his face lined with care and yet kindly with its twinkling eyes and generous mouth, Father Conway has a distinctly pleasing and impressive appearance . . ."

Father Conway had become a parish priest in the Yakima Valley six years earlier when he was mustered out of the Army at Camp Lewis; he had been a chaplain for 20 months during World War I and after. He was with the Second Division in Europe and served for a time with the army of occupation after the fighting stopped.

He was a native of Milwaukee, Wisconsin, where he graduated from St. Francis Seminary. According to newspaper accounts, he had been a priest for 20 years when he was appointed St. Paul's second pastor. His first assignment in the Yakima Valley was at Sunnyside. In 1927 he was named pastor at Wapato and two years later came to St. Paul's.

His immediate task was to whittle away at the parish debt. A letter of the parish financial committee on June 17, 1930, told the parishioners: "Our good Father Conway, since becoming pastor, has not taken one cent of salary but has been able, we are proud to state, to pay off the church debt at the rate of \$50 per day . . ."

Father Conway was pastor for five difficult, depression years. He came to St. Paul's with its new church and new debt at the time when the financial structure of the nation was cracking. He had been in Yakima only a few months when the Great Depression began.

The parish debt on April 1, 1929 — when Father Conway was new to St. Paul's — was \$97,500. Despite the depression, the debt had been cut to \$58,500 on

April 1, 1934 as Father Conway prepared to leave. There is a hint that the task had been too severe and Father Conway was exhausted by the struggle. Bishop Gerald Shaughnessy transferred Father Conway to St. Mary's Parish, Seattle.

Father Thomas A. Edwards, who had been an assistant at St. Paul's for one year (1922-23), was appointed pastor of St. Paul's. Moving from Holy Trinity Parish at Goldendale, he took possession of his new pastorate on Saturday, May 12, 1934.

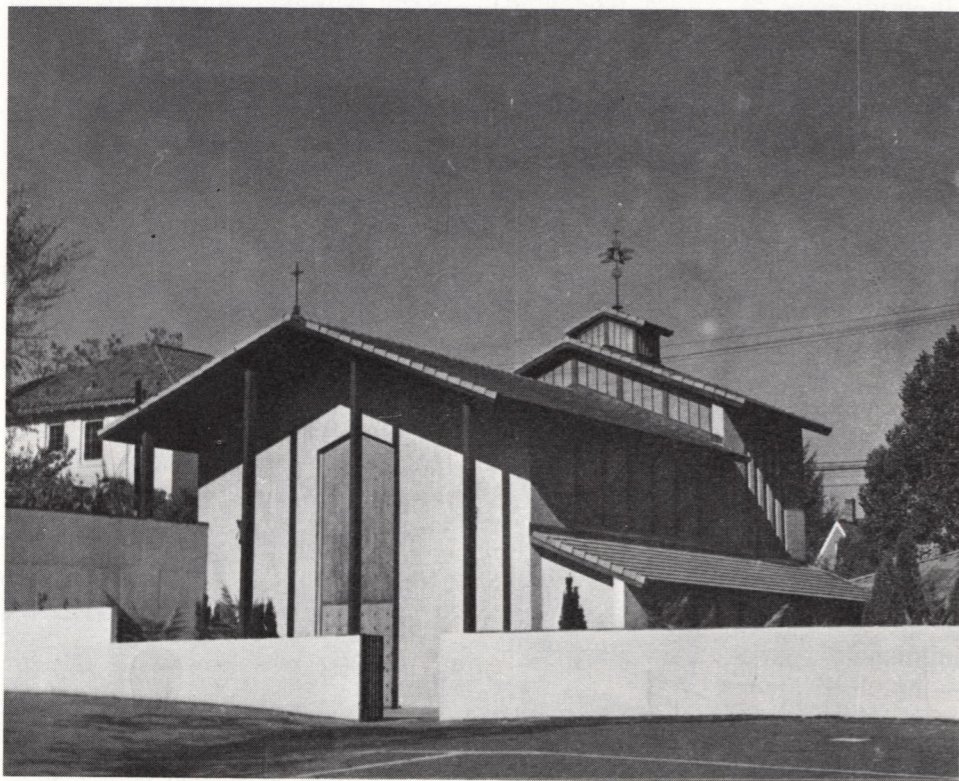
(Father Conway died on April 21, 1948 at Seattle. Father Edwards, calling the sad fact to the attention of his parish, commented: "The good work he accomplished here should never be forgotten.")

In 1934, Father Edwards faced a double task. He had to pay off the parish debt and he had to make plans for a new school building. The building erected in 1914 was crowded. Every forecast indicated even more young people would be seeking enrollment in the years ahead. Besides, the old farmhouse being used as a convent by the Sisters of St. Dominic was showing its age with a leaking roof and other disrepair.

The new pastor came to Yakima when he was 53 years old. His was a late vocation; he was ordained in 1922 when he was 42 years old. Like Father Conway he was born in Milwaukee. He came west where he was variously a telegrapher, gold miner, homesteader and grocery store operator. He studied for the priesthood at St. Patrick's Seminary, Menlo Park, California.

The debt which hung over St. Paul's was considered by Father Edwards "not too large for this parish with a grand church that cost \$103,000 and a large, fine school and a modern rectory."

There was a bright interlude. On Sunday, March 19, 1939, parishioners gathered for a banquet at the Commercial Hotel to celebrate the silver jubilee of the 25-year-old parish.



Our Lady Chapel, on the southwest side of St. Paul's Cathedral, was built as part of a major improvement program after the church was designated the cathedral for the newly established Diocese of Yakima.

Bishop Armstrong came from Sacramento for a nostalgic visit with his old friends. Grown older but still possessing a heavy shock of reddish hair and a booming voice, Bishop Armstrong spoke softly at the banquet:

"Priests must go where they are sent but the days when we shared everything together glow . . . Hurrah for tomorrow — but hold fast to the tradition of St. Paul's so it may light the way ahead."

At the banquet there was a prefiguring of the movement toward Christian ecumenism. Rev. David W. Ferry, pastor of the First Presbyterian Church, was among the speakers. He urged a greater union of the Christian forces of the world and said: "I do not know that in our day we will witness an organic unity of Christendom, but I do feel we will witness a spiritual union."

As that summer came to its end and children trooped back to school, World War II broke out in Europe. Sabers rattled; armies marched; navies roamed the seas.

The United States entered the war on December 7, 1941 after the Japanese attack on Pearl Harbor. Father Edwards began to compile a scrapbook of clippings about young men of the parish who were bearing arms around the world. Day by day the scrapbook thickened.

If there was sadness sometimes in the news from the battlefield, there was a hopeful note at home where the parish debt was being wiped out and a reserve being built for a new school and convent.

On May 31, 1944 Father Edwards gave a 10-year report to the parish: "We began 10 years ago with a debt of \$58,500. Father Conway, in his five-year struggle, with the start of the depression and its continuance up to the time he left, did a superman job in organizing means for reducing the burden. I do not know of anyone who could have attempted and succeeded as

he did . . . During these 10 years we cleared off the debt and have a reserve of \$52,000 on hand, a good beginning for the building fund that we will need for a new school and Sisters' convent . . ."

During the war years Father Edwards talked with his parishioners about the proposed new school. On January 30, 1945 he reported to them: "The building reserve as reported a year ago was \$44,769.53. It is now \$85,358.67 . . . quite amazing, you will agree."

As the reserve fund built up, there was also an increase in school enrollment. By September 1940 the attendance was 500 students. Nine years later, 670 students crowded into the building. Every prediction promised that the enrollment would continue to climb in the postwar years.

War ended. The need for more school rooms became acute. Many rough drafts and sketches were submitted to Bishop Shaughnessy. Father Edwards suggested using the old convent with part of a new convent and a new school building. There was consideration of an idea to place the new school adjoining the old school and Bishop Shaughnessy had given his approval in 1941. But nothing was done then because of the big parish debt.

On April 16, 1947 Bishop Shaughnessy met at the chancery in Seattle with Father Edwards and architect John W. Maloney. The bishop pushed aside all the sketches and drafts. He asked that plans be drawn for a combined school and convent along West Chestnut Street, east from Fourteenth Avenue. That half of the property belonging to the Dominican Sisters was purchased for the parish.

The Most Rev. Thomas A. Connolly, then coadjutor bishop of Seattle, came to Yakima on October 6, 1948 to talk over school plans with members of the parish. He gave his approval to the proposed school and convent building. The parish had \$240,000 in a building fund; cost of the structure was estimated at three-quar-

ters of a million dollars.

"There are things which must be done, whatever the cost," Father Edwards said, "and we feel that this is one of them."

The contract was awarded on December 10, 1948 to Walter F. Harfst Construction Company of Seattle. The total of all the contracts was \$742,097 for a building of 20 classrooms, an auditorium-gymnasium and a cafeteria as well as a convent with accommodations for 32 Sisters.

The temperature had dropped to 11 degrees in the early morning of January 7, 1949 when the contractor moved heavy equipment onto the building site. Francis C. Palmer, who was in charge of the project, said the ground was frozen to a depth of 10 inches. Despite the weather, a power shovel began breaking up the frozen earth and the tremendous building project had begun.

Father Edwards wrote: "January 7, 1949 is another date to be remembered, when the bulldozers and massive power shovel started digging and moving thousands of cubic yards of dirt completely changing the gentle slope to a level field a block long by half a block wide, eight feet above the level of West Walnut Street on the south."

"One can hardly recognize the old property, and all done in a couple of weeks. With 52 footings of steel-reinforced concrete to support the five-story building, we know the structure will soon rise."

Father Edwards followed the construction closely. On December 7, 1949 he wrote: "One marvels at the skill of architects and workmen in bringing out of its blanket of wooden forms such a lovely structure, like a butterfly emerging from its drab cocoon in the startling beauty of its delicate wings."

"Our Sisters already have to climb the stairs every day to take a look-see, so captivated are they with their new home-to-be. After 35 years in the old farm-

house, they are long past due in having better facilities throughout."

Conditions were changing rapidly.

In 1944 Father Edwards had told his parishioners in a bulletin: "New checkup on costs now and after the war show that the minimum of our requirements will be \$200,000 — school and convent. This includes use of present building as 600 pupils should have 15 rooms with 40 each."

Five years later, when building was actually begun, the cost was nearly \$800,000 for 20 classrooms and a convent; enrollment had climbed to 679 students crowded in to the old parish school.

The Sisters of St. Dominic came back to the parish as summer ended in 1950 to find, as they had in 1914 with the first school, that the construction was still going on. Youngsters had a bonus of a week's extra vacation while workmen put the finishing touches on the school. On September 11, 1950, to the smell of fresh paint and the brightness of big classrooms, the pupils trooped into the new school. Seven hundred and 56 pupils reported for classes.

All the work and sacrifice and prayer that had gone into the building up of St. Paul's Parish with its magnificent church had been like a long walk through a dimly lit corridor of time. Now the end of the corridor was reached; a door swung open to the future; in the light of understanding much of what had gone before had new meaning.

On July 18, 1951 His Holiness Pope Pius XII created the new Diocese of Yakima, fusing together the western reaches of the Diocese of Spokane to the eastern fringes of the Diocese of Seattle. St. Paul's Church was designated as the cathedral of the new see.

Msgr. Joseph P. Dougherty, chancellor of the Diocese of Seattle, was appointed the first Bishop of Yakima; his life from that moment forward would be closely intertwined with the future of St. Paul's.

The rectory for the priests at St. Paul's Cathedral Parish was built in 1921, following the Spanish mission style of the church.





The boy's choir adds depth and expression to the liturgy in St. Paul's Cathedral.

In other events on that historic summer day, Pope Pius raised the Diocese of Seattle to the rank of archdiocese and made it the metropolitan see of a new church province. He created the new Diocese of Juneau in Alaska. The Most Rev. Thomas A. Connolly, who had been Bishop of Seattle, became archbishop and Father Dermot O'Flanagan, pastor of an Anchorage church, was appointed the first Bishop of Juneau.

St. Paul's parish church was now a cathedral church and the beautiful structure with its memory of European cathedrals and its silent tribute to the early missionaries of the Pacific Coast could wear the title with dignity.

The importance of the cathedral church in any diocese has been explained by His Eminence Richard Cardinal Cushing in these words:

"A cathedral is the symbol of the ecclesiastical unity of a Roman Catholic Church in Christ. It is the greatest religious achievement in the material order.

"Here the bishop fulfills his duties as the direct representative of the Pope, the Vicar of Christ; here, he presides as the guardian of the teaching of the Church; here he projects and interprets its doctrines, exercises its jurisdiction and executes its authority.

"In the cathedral are centered the full liturgical activities of the diocese and within its walls the bishop blesses the Holy Oils on Holy Thursday and ordains to the Holy Priesthood those whom God calls to His service . . .

"The cathedral by linking the city which it adorns to the whole Catholic world makes that city one with Rome, one with Calvary, united in action with the Vicar of Christ and Christ Himself.

"Here at the throne of the bishop are heaped the universal treasures of the holy Catholic Church; the throne itself a monument to the apostolic character of the Church and a fountainhead of sanctity for all the people. . . "

The 46-year-old Seattle monsignor who had been chosen as the first Bishop of Yakima received the fullness of priesthood on September 26, 1951 in St. James Cathedral when he was consecrated by Archbishop Connolly.

There was excitement in the cathedral parish at Yakima. Workmen erected a throne in the cathedral. Men made plans for welcoming their new spiritual leader. Women went about Martha's work in making certain the church was spotless and shining.

Among those who came to Yakima to join in the excitement was the Most Rev. Robert J. Armstrong, Bishop of Sacramento, who would always be known at St. Paul's as "Father Bob," the founding pastor of the parish. Both the city and Father Bob had changed in the years. The city was bigger and many familiar faces were gone; Bishop Armstrong's red hair had turned to iron-gray and the laugh lines around his eyes were a little deeper. He had come to see that "wonderful thing," the installation of Bishop Dougherty. It was to be Bishop Armstrong's last visit to the city he loved so deeply.

A tremendous crowd filled St. Paul's Cathedral on the morning of October 11, 1951. In colorful rites of the Catholic Church, steeped in centuries of tradition and history, Bishop Dougherty was installed in his cathedral. The outpouring of people to witness the historic event was almost a re-enactment of that day in March 1929 when Bishop Armstrong had come home after his consecration in Seattle to celebrate a pontifical Mass in St. Paul's before leaving for Sacramento.

Hundreds of people converged on the cathedral to watch the installation of Bishop Dougherty and to pray along with him to the patron of the church, St. Paul. The day was warm and sunny, typical of October in the Yakima Valley. Windows of the cathedral were open slightly and those who couldn't find places inside watched for glimpses of the ceremony through the

The adult choir of St. Paul's Cathedral practices with Father John Ecker as organist.



windows.

At a civic reception that evening at the Capitol Theatre, Bishop Dougherty was welcomed at another great gathering of religious and civic leaders, including Archbishop Connolly and Governor Arthur B. Langlie. He declared his purpose to be "a public servant for the welfare of all" not only as a leader in the spiritual affairs of the Church but as a servant of the commonweal of Yakima and all Central Washington.

As with any family that knows both joy and sorrow, the people of St. Paul's Parish experienced tragedy again the following summer.

From his youth Father Edwards had led an active life. In the Midwest as a young man he went ice skating in the winter, a diversion he continued to enjoy as a priest in the Yakima Valley. He was fond of track and field sports. And he liked to swim.

The hot summers in the Yakima Valley were reason enough for a cooling dip in a river. It became his custom to go for a swim in the Yakima River. On July 25, 1952 the 72-year-old priest suffered a paralytic stroke while swimming. At 7:30 that evening passers-by spotted Father Edwards half in and half out of the water. It is believed he lay in the hot sun for five and a half hours.

Suffering from sunburn and exposure as well as the effect of the paralytic shock, the elderly priest lay in St. Elizabeth Hospital for days in critical condition. His own fortitude, the prayers of his parishioners and friends and the efforts of the Sisters of Charity of Providence and nurses at the hospital brought him through the crisis. Eventually, he left his bed for a wheel chair.

Father Edwards could no longer be an active pastor of his beloved St. Paul's Parish. Imprisoned in his wheel chair he could not ascend the altar to offer Mass nor walk around the parish to meet his people. Father Richard J. Queen was appointed administrator of the

parish while there was still some faint hope that Father Edwards might some day recover.

The cathedral church, built in 1926, was still not finished. On January 2, 1953, announcement was made that three new marble altars would be placed in the cathedral, donated by three parishioners. Bishop Dougherty said that future work would include finishing the cathedral floor and ceiling which were then only roughed in. The new main altar was consecrated in solemn ceremonies on March 30, 1953.

St. Paul's Parish was still huge, both geographically and in population. Some hint of future plans was given on January 15, 1954 when announcement was made that a 37-acre site had been acquired west of Yakima for a church and school. At that time, the parish was made up of 3,000 families with an estimated 10,000 persons.

More remodeling in the cathedral church was begun in April, 1954, to increase the seating capacity to nearly 800 persons, a gain of 200. Oak pews were built; a new terrazzo floor was installed to replace the rough concrete base floor.

A special day in the history of the cathedral parish came on May 28, 1955. It was the silver anniversary of Bishop Dougherty's ordination to the priesthood; he celebrated the anniversary by ordaining Father Joseph Graaff, of Ellensburg. The ordination was the first in St. Paul's Cathedral. Bishop Dougherty told the parishioners: "This has been truly a happy day for me to have the privilege to continue my priesthood in the soul of another on my silver anniversary."

By the autumn of 1955 it was certain that Father Edwards would never leave his wheel chair. Father Edmond McGrath was appointed pastor of St. Paul's Parish on October 14, 1955; Father Edwards was named pastor emeritus.

The fourth pastor of St. Paul's was a chaplain in the Army Air Force in World War II. He saw service

in Okinawa, Japan and various bases in the United States. He had been ordained at Kenrick Seminary, St. Louis, Mo., on June 7, 1937 for the Diocese of Spokane. Father McGrath was pastor of St. Joseph's at Kennewick when the Diocese of Yakima was established.

Looking to the future, the parish announced plans on June 11, 1956 for the Holy Family Center on the new 37-acre site at Tieton Drive and Minnesota Avenue in Yakima's burgeoning suburbs. The building was to be a youth social center with the expectation that in the future it would be the center of a new parish.

There were memories of the past, too. Bishop Armstrong, the first pastor of St. Paul's, died in Sacramento on January 16, 1957. Death was caused by cancer. He was 71 years old. His death was noted by the California Legislature which passed a memorial resolution.

A major construction project began at the cathedral on February 25, 1958. The first phase of the \$98,276 project included a new baptistry and enlarged sacristy. Later came the Lady Chapel on the southwest corner, where the building plans of 1926 had predicted a winter chapel would be built.

In March 1958 priests of the cathedral parish began serving a mission at Naches where a former Presbyterian church building had been acquired. That year, a public high school building which was no longer in use was purchased at Cowiche-Tieton.

Forty-five years after St. Paul's Parish was established in the area from Third Avenue to the crest of the Cascade Mountains the first division was made in its territory. On February 13, 1959 Bishop Dougherty announced the establishment of St. John's Parish at Naches and St. Peter the Apostle Parish at Cowiche-Tieton.

Another division came later that year. On October 23, 1959 Bishop Dougherty announced that Holy Family Parish had been established effective at noon on November 4. St. Paul's Parish had a new western boundary line at Hillcrest Avenue; no longer could a pastor of the cathedral parish look west from any high elevation in the city and say he could not see the parish limit to the west.

The fourth division of cathedral parish territory occurred on October 11, 1962 when Bishop Dougherty announced from the Second Vatican Council at Rome establishment of Holy Redeemer Parish in southwest Yakima. It included area from both St. Paul's and St. Joseph's parishes.

Father John A. Ecker, who had been an assistant at the cathedral parish since coming to the diocese from Boston on March 8, 1958, was appointed administrator of the parish on July 5, 1963. Father McGrath became pastor of Our Lady of Fatima Parish at Moses Lake.

On March 19, 1964 St. Paul's Cathedral Parish emerged from its first century, a period of 50 years of continuous growth and development. The parish paused long enough to glance back at its beginnings and to celebrate its Golden Jubilee. A solemn Mass of thanksgiving was offered on the Feast of St. Joseph in the cathedral for the children of St. Paul's Cathedral School and to commemorate that historic day, March 29, 1914, when Father Armstrong offered the first parish Mass.

There were other events ahead to celebrate the 50th year but first the parish paused again in sorrow. Father

Lloyd Casey is director of adult education at St. Paul's Cathedral Parish.



Edwards, pastor emeritus, died at St. Elizabeth's Hospital on October 18, a Sunday. Through the long hours of Tuesday night and Wednesday morning his body lay in state in the Lady Chapel. His friends and former parishioners kept the lonely watch with him. The elderly and the school children came to visit him. Then Requiem Mass was sung for him on Wednesday morning in St. Paul's Cathedral where once, as pastor, he had celebrated Mass for his people so many times.

As part of the jubilee celebration, Father Ecker offered a solemn requiem Mass in the Cathedral on November 2, All Souls Day, for the deceased of the parish.

A day was set aside to honor the Sisters of St. Dominic for their valiant and untiring work in service of the parish since they began St. Paul's School in the fall of 1914. A solemn Mass of thanksgiving was celebrated in the cathedral at 11:30 on Sunday morning, November 15. Many of the Sisters who had taught in the school in past years came back for the celebration. A parish reception that afternoon honored the Sisters.

The Golden Jubilee observance came to a climax on Sunday, November 22. Bishop Dougherty, home from the long sessions of the Second Vatican Council, celebrated a solemn pontifical Mass of thanksgiving at 4 o'clock that afternoon. That evening, parishioners and former parishioners gathered with the priests of the parish for a Golden Jubilee banquet in the Chinook Hotel.

The world had changed in 50 years and the Church, too, had been modernized. As if in anticipation of what was to be, a group of St. Paul's parishioners on November 15, 1949 had petitioned Father Edwards for permission to have a recited or community Mass with the responses in English by the congregation. Fifteen years later, in 1964, following the changes approved by the Second Vatican Council and Popes John XXIII and Paul VI, dialogue Mass had become the usual way of celebrating Mass in St. Paul's Cathedral as in most Catholic churches throughout the world. The cathedral parish was ready to begin Mass in English on the first Sunday of Advent, November 29, 1964.

There were other changes. In July of the Golden Jubilee year a layman was added to the staff of the

cathedral parish. Lloyd Casey, a graduate of the Institute of Lay Theology at the University of San Francisco, was appointed director of adult education. A Living Parish program was begun under his direction to make the parishioners more aware of their need for deeper and fuller Christian knowledge and more aware of their responsibility to spread the Christian message in the world.

Nearly a thousand parishioners gathered in Holy Family Parish Center on September 8 for a Bible liturgy service and dessert social which formally began the adult education program. Joining the St. Paul's parishioners was Bishop Dougherty.

Father Ecker summarized the purpose of the parish program: "Through this program we will strive to become more aware of our place as Catholics and will be moved to bring the faith to the attention of the many within our parish who do not share in this gift of God, our Catholic Faith."

"Let us work together to make St. Paul's Cathedral Parish a family that is so warm, so personal, so filled with the spirit and love of Christ that those outside our family will be anxious to be numbered among us."

The family that was St. Paul's Cathedral Parish had moved far in half a century. From 1914 to 1964, the parish recorded 5,180 first Communions; 8,456 baptisms; 2,008 marriages; 1,485 funerals, and 5,648 confirmations.

Half a century of change and growth, of promise fulfilled, of sorrow endured, of hope realized marked the history of St. Paul's Cathedral Parish. It had witnessed the passing of five Popes: Pope St. Pius X; Pope Benedict XV; Pope Pius XI; Pope Pius XII; Pope John XXIII. In its 50th year Pope Paul VI was on the papal throne. North Yakima had grown from a frontier town of 14,000 persons to a modern city of Yakima with more than 43,000 residents. Father Armstrong's horse and buggy had long since given way to the automobile

and then to the airplane until, in the parish's 50th year, men planned a trip to the moon.

In 50 years the family of St. Paul's Cathedral Parish had lived the life of a family with both sorrow and joy; many memories were stored away. The parish's first pastor, Father Robert J. Armstrong, had become a bishop. The farmhouse that served as a convent and briefly as a temporary parochial school was replaced by a modern school building of 20 classrooms and a convent for 32 Sisters. The temporary church on the second floor of the first parish school gave way to a magnificent church building in 1926. The parish rejoiced when that church was designated in 1951 as the cathedral for the new Diocese of Yakima and when the first Bishop of Yakima, the Most Rev. Joseph P. Dougherty, was installed there.

There was sorrow, too. The first pastor, Bishop Armstrong of Sacramento, died in 1957; the second pastor, Father Joseph Conway, died in 1948; and the third pastor, Father Thomas A. Edwards, died in 1964. The parish young men responded to the call of two world wars, in 1917 and in 1941. The call came again in 1950 at the time of the Korean Conflict.

And there was happiness. The parish saw many of its young men called to the altar to serve God and the people as priests. Among them were Father Meinrad Gaul, O.S.B.; Father Bede Ernsdorff, O.S.B.; Father Raymond Mueller, S.J.; Father Gerald Moore, Father Andrew Squire; Father Richard Stohr; Father Leroy Macke; Father Perron Aube; Father Peter Hagel; Father Terrence Koreski; Father George St. Hilaire, S.J.; Father Samuel Coogan, S.J.; and others.

How long a time it had been since Bishop O'Dea and Father Brusten came forward to greet Father Robert J. Armstrong when the young priest from Spokane stepped off a Northern Pacific Railway passenger coach at the depot in North Yakima on a cold, clear day in March 1914 to begin St. Paul's Parish.



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