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Lorettine Educational History in New Mexico

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Loretto
Educational
History of
New Mexico

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LORETTINE EDUCATIONAL HISTORY IN NEW MEXICO

By

Sister M. Rose Teresa Soran

A Thesis
Submitted in Partial Fulfillment of the
Requirements for the Degree of
Master of Arts in Education

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MASTER OF ARTS

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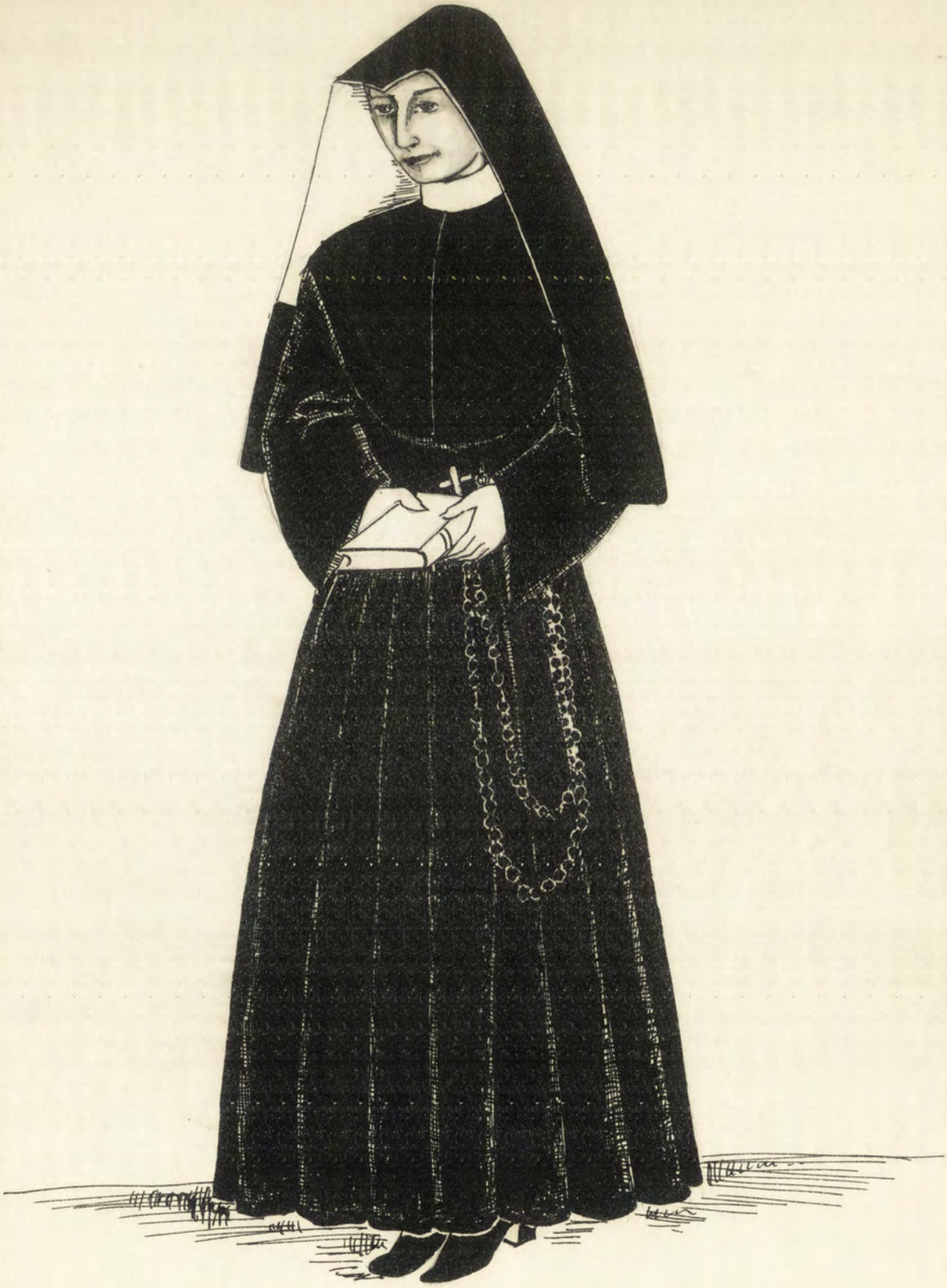

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CHAPTER I

THE PROBLEM AND SOURCES OF MATERIAL

This study is an attempt to describe the contribution of the Sisters of Loretto in both elementary and secondary educational fields in New Mexico from their first entrances into the territory to the present time. The lure of the West brought not only the first Christian teachers to "Fair New Mexico," but also the members of the first American Religious Community of women whose work was to be given entirely to the cause of the education of American youth.

I. THE PROBLEM

Statement of the problem. The purpose of this study is to relate the history of the first American Community—the Sisters of Loretto—who crossed "The American Desert" in 1852 to establish schools in New Mexico, and to narrate the account of the foundation, organization, and development of each school in chronological order. Today the Sisters conduct eight elementary and four high schools in the State. Some of these schools, begun nearly a century ago within small adobe walls, are now recognized as establishments of culture and learning.

As the Constitution of the United States established religious liberty, the annexation of New Mexico paved the way for a Vicariate Apostolic; Reverend J. Baptist Lamy, so often called the "Apostle of Education to the West," after coming to New Mexico devoted his first efforts to the establishment of schools in his diocese. Seeking teachers, he visited the first American Community at Nerinx, Kentucky, whose members knew how to adjust themselves to the hardships of pioneer life. Schooled in the log cabins of frontier days, and imbued with the spirit of sacrifice so nobly inculcated by their founder, Reverend C. Nerinckx, the Sisters of Loretto knew how to adapt themselves to the privations encountered in New Mexico almost a century ago. Fear, illness, and death itself did not daunt them. They were ever ready to make a new foundation whereever the Glory of God and instruction of youth called for teachers.

Delimitation of the problem. The Sisters of Loretto have established 175 schools in the United States and two in China. This study will narrate only the history of the schools, private and public, established in the State of New Mexico by this Order of Sisters. This will include seventeen schools that are now in operation or have been operated by the Sisters of Loretto.

II. SOURCES OF MATERIAL

Before beginning the selection of material for the Lorettine Educational History in New Mexico, considerable time was given to reading and research on the early periods of New Mexico history in order to build up the background of information pertinent to this study. Most of these references are mentioned below. Several other sources of information were also used--the annals, school records, catalogues, and unpublished papers about different houses founded in New Mexico. Personal contact and interviews with members of the community teaching in the State gave additional and interesting data. Ten years of personal experience in the private and public schools of New Mexico helped considerably. The great fund of historical material in books, periodicals, and newspaper files in the University Library and also in the Historical Library at Santa Fe supplied valuable detailed information. The most exhaustive source, however, was the material supplied from the Archives of Loretto Mother House, Nerinx, Kentucky, where all records pertaining to the history of the different houses and the official documents, letters, and histories of the Loretto Society are kept.

III. ORGANIZATION OF THE PROBLEM

This study falls into major divisions dealing in chronological order with the establishment of the different schools founded by the Sisters of Loretto. Our Lady of Light Academy at Santa Fe, being the first foundation, has always been looked upon as the headquarters for all the branch establishments. Hence more space and detail have been devoted to the history of that Academy than to any other foundation. Moreover, that institution has been directly under the guidance of the Sisters from its beginning.

IV. SURVEY OF RELATED STUDIES

Down to the present time there has not, to the writer's knowledge, been any research work submitted to the University of New Mexico dealing exclusively with the history of the Sisters of Loretto in New Mexico. Although there are a few theses that have covered extensively the history of Catholic Education in New Mexico, the large number of institutions described therein necessarily limits the individual accounts of the work of the various societies. In 1940 Louis Avant, a Christian Brother, presented a thesis to the University of New Mexico on "The History of Catholic Education in New Mexico since the American

Occupation."[1] This study includes valuable information about the contributions of all the religious orders to the educational field. A pithy chapter is devoted to each order, including the Lorettines. However, a detailed account of any individual society could not well be included within this scope. Frederick Mason Bacon's thesis, "Contribution of Catholic Religious Orders to Public Education in New Mexico,"[2] also gives a lengthy account of the public schools conducted by the different sisters as the title implies. Mr. Bacon cogently relates in one chapter the history of the public schools established by the Sisters of Loretto in Taos, Socorro, Bernalillo, and Mora, as well as statistics and salaries about the same school. This thesis was presented to the University of New Mexico in 1947.

Another study that was done at the University of Kentucky, "The Sisters of Loretto, Pioneer Educators"[3]

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[1] Louis Avant, "The History of Catholic Education in New Mexico since the American Occupation," (unpublished Master's thesis, University of New Mexico, Albuquerque, New Mexico, 1940).

[2] Frederick Mason Bacon, "Contribution of Catholic Religious Orders to Public Education in New Mexico," (unpublished Master's thesis, University of New Mexico, Albuquerque, New Mexico, 1947).

[3] Declan F. Carroll, "The Sisters of Loretto, Pioneer Educators," (unpublished Master's thesis, University of Kentucky, Lexington, Kentucky, 1936).

by Declan F. Carroll devotes only one chapter to the foundations in New Mexico. Moreover, that portion covers the educational work of the Sisters of Loretto only for the pioneer period. However, detailed material for that early period is interesting and comprehensive. Another publication that gives considerable material in one chapter on the Sisters of Loretto in New Mexico is Anna C. Minogue's, The Loretto Annals of the Century.[4] This book has made a valuable contribution to the ecclesiastical history of the United States, in relating the history of the first American foundation of religious women.

Other valuable historical sources were found in Soldiers of the Cross[5] by Salpointe, who was contemporary with Archbishop Lamy, and in The Catholic Church in New Mexico[6] by Defouri. Material pertinent to the pioneer period was found in these books and in several others that are included in the bibliography--all of which have given additional background material.

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[4] Anna C. Minogue, The Loretto Annals of a Century (New York: American Press, 1912).

[5] J. B. Salpointe, Soldiers of the Cross (Banning, California: St. Boniface Indian School, 1898).

[6] J. H. Defouri, Historical Sketch of the Catholic Church in New Mexico (San Francisco: McCormick Brothers, 1887).

The doctoral dissertation written by R. A. Moyers, "A History of Education in New Mexico,"[7] is a general treatment of both public and private schools in New Mexico since the coming of the Spaniards. It is one of the most comprehensive in that field, but it does not give a detailed connected story of the educational work of the Loretto Sisters. Another significant source of material is The New Mexico School System[8] by Simon P. Nanninga. Although the primary purpose of this book is to explain the educational system, it also contains important historical background, not about the Sisters, but about the first teachers of New Mexico, the Franciscans.

Apparently the only detailed account of the Loretto Schools is that by Sister Ann Thomas Roche, S. L. in her thesis, "The History of the Schools conducted by the Sisters of Loretto in New Mexico," presented to Creighton University in 1944. That thesis includes historical data from the Loretto Annals similar to the material used in this study. However, in the present thesis the historical approach and background are different, as the sources of material avail-

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[7] R. A. Moyers, "A History of Education in New Mexico," (unpublished Doctor's dissertation, George Peabody College, Nashville, Tennessee, 1941).

[8] Simon P. Nanninga, New Mexico School System (Albuquerque, New Mexico: University of New Mexico Press, 1942).

able in the Library of the University of New Mexico are different from those used by Sister Ann Thomas. Moreover, the writer has included more details about curricular activities, information about new departments in Loretto Schools established since 1944, and the closing of two schools, as well as different points of view. In addition the present study shows the growth of the Loretto Schools for the past five years, and brings the record of the Sisters of Loretto in the educational field to 1949. Hence the present writing constitutes additional contributions. For these reasons the present thesis seems desirable.

Valuable sources of information were available in the Archives of the Archdiocese of Santa Fe wherein the records and letters of Archbishop Lamy and his successors are on file. The Archives of the Loretto Mother House, Nerinx, Kentucky, also has filed the Annals of each Community which offer the best and most reliable source of material. As the annalist of each house records all the important happenings of the school and community, and sends these compilations to Loretto Mother House from time to time, the authenticity of these Annals is unquestioned. The files of the early New Mexican newspapers both in the Library of the University of New Mexico and in the Historical Library at Santa Fe supplied detailed and interesting material concerning many interesting events in the history of the Society.

CHAPTER II

PIONEER EDUCATION IN NEW MEXICO

Neither a complete philosophy of education nor a complete history of education could be written without acknowledging the role that Christianity has played in the spread of knowledge and the preservation of learning. A philosophy of education based on the supernatural has distinguished the Christian teacher from all other teachers who may follow any one of the different philosophies of education--Idealism, Materialism, and Humanism.[1] A study of Christianity from the beginning reveals that it has one characteristic that differentiates it from all other systems--a practical unanimity on the basic principles of education from the earliest days to the present. Although the objectives, purposes, and values of education may change from time to time, the fundamental principle of preparing man for life remains constant. The reason for the unanimity of educational theory among Christians is the teaching of its divine Founder, who gave to man a sublimer conception of the meaning and purpose of life than had ever been framed by the sages of antiquity. He advanced

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[1] William F. Cunningham, C.S.C., The Pivotal Problems of Education (New York: The Macmillan Company, 1940), p. 25.

a new conception of human society in which all men would be united as brothers under the Fatherhood of God: and after arising from the dead, He commanded His disciples to go and teach all nations the doctrines He had imparted to them.[2]

The first teachers in the United States. Education, in what is now the United States, had its beginning in New Mexico in the sixteenth century. The disciples of the Great Captain, in order to fulfill His command, set out among the first who crossed the Atlantic Ocean to bring His gospel message to the new world. Preaching and teaching are so closely allied that Christianity is essentially educational. It was in 1540 that the first missionary teachers instructed the natives in the doctrines of the Catholic Church and in the ways of European civilization, sixty-three years before formal instruction was given along the Atlantic seaboard.[3] Dean Nanninga of the University of New Mexico corroborates as follows:

> History of education in New Mexico must begin with two Franciscan missionaries, Fray Luis de Escalona

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[2] Roy J. Defarrari, Essays on Catholic Education in the United States (Washington, D. C.: The Catholic University Press, 1942), p. 4.

[3] R. A. Moyers, "History of Education in New Mexico," (unpublished Doctor's dissertation, George Peabody College for Teachers, Nashville, Tennessee, 1942), p. 9.

> and Fray Juan de Padilla, who were the first teachers to enter what is now the United States. They accompanied Coronado in his expedition to New Mexico in 1540 and after staying in New Mexico two years with Coronado and his soldiers they refused to desert the mission on which they had come. They had come determined to risk their lives for the conversion of the Indians and when the soldiers decided to return to Mexico they told the general that they wanted to remain.[4]

Father Juan de la Cruz was killed by the Indians on a mission to Cibola; Father Juan de Padilla was killed by the Tejas Indians on a mission to Quivira. When the Franciscans heard of their deaths, still undaunted they sent to convert the Indians several other priests. Among whom were Father Augustine Ruiz, Francisco Lopez, and Juan de Santa Maria. "Armed only with the Bible and the Cross, they hoped to convert and to teach a great nation, living in great cities and otherwise having a great civilization, the doctrines of their church."[5] All accounts agree that Father Lopez and Santa Maria were killed by the Indians soon after the soldiers who had accompanied them returned to Mexico, but opinion differs concerning Ruiz, who is sometimes referred to as Rodriguez. Doctor Moyers thinks that he did not live long enough to establish a mission or a school and this opinion is confirmed by Read.

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[4] S. P. Nanninga, "The New Mexico School System," (unpublished manuscript, The University of New Mexico, Albuquerque, 1941), p. 6.

[5] Moyers, op. cit., p. 31.

Don Francisco del Paso y Troncoso, director of the National Museum in Mexico, in 1899 or 1900, made a special trip to Madrid in order to secure the "History of New Mexico" by Villagrà, one of the Onate's companions, and had it reprinted in Mexico. We are thus able to confirm the truth of many disputed historical events. Among these the following is related of Onate and his memorable epoch-making conquests:

> In this pueblo of Puaray he found painted on the walls a picture, which had been drawn by the Indians partially covered with white wash, representing the torture suffered by Agustin Rodriguez and Fathers Lopez and Santa Maria and two Indians of those who had come with Castano de Sosa named Cristobal and Tomas, respectively entered said pueblo, to which he gave the name of "San Juan de los Caballeros." Villagrá in his "Canto 16" gives us authority for the statement. Villagrá says:
>
> "There is not in the world a pleasure so
> Delightful as to be compared with that
> which fills the bosom of a crew whose fleet
> Though combated and harassed by the wrath
> Of raging winds, at last does reach secure
> A blessful anchorage in the calmness of
> A harbor that's well known. Our luck was not
> Unlike; for at the end of all our toils,
> We were at length approaching full of joy
> A graceful pueblo beautifully laid
> Out, and to which the name was given of
> 'San Juan,' by many 'de los Caballe -
> Ros,' to recall the mem'ry of those who
> First hoisted high, in these new lands
> And regions vast, the bloody Ensignon
> Which Christ was, for the weal of all
> Mankind, upraised."[6]

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[6] Benjamin M. Read, Illustrated History of New Mexico (Santa Fe, New Mexico: New Mexico Printing Company, 1912), p. 203.

Early Martyrs in New Mexico. The Most Reverend J. B. Salepointe in Soldiers of the Cross lists thirty-two names of Franciscans who gave their lives for the conversion of the Indian in New Mexico and Arizona. No doubt the new history of the Franciscans in New Mexico that is being written by the artist and poet, Fray Angelico Chavez, will contain vivid and interesting information that has not yet been given to the public. Father Chavez states that prior to 1600 only Indian schools were founded. These elementary schools besides giving instruction in religion, taught the three "R's," music and trades, but there were no schools during the seventeenth century for the Spanish children.

Difficulties in pioneer education. With the great Indian Revolt of 1680 Governor Otermin and the Spanish were expelled. Churches, schools, and government records were destroyed and apparently all material influence was banished. However, thirteen years later when De Vargas conquered the Indian in 1693 and peace was established, the Franciscans returned and found traces of the spiritual concept of life and thought that had been instilled by their predecessors.

In the year 1721, public schools were established in New Mexico by decree of the King, directed by Franciscan Fathers, in all the pueblos, and Spanish settlements, thus widening the educational sphere which said Fathers reestablished in New Mexico in 1693-4, the year

of the reconquest by De Vargas; so that education in New Mexico was implanted in its soil by the Catholic Church prior to the year 1598-9. There being no other statistics (except those furnished by the Franciscan Fathers already quoted) which stretch further back than the year 1800, we have to take, as our starting point, from that date what we find in Barriero, Pino and Escudero, who wrote their works in the year 1812, 1832, and 1843, respectively.[7]

Educational report of 1812. No other report is made on educational matters until 1812. The Three New Mexico chroniclers state that the following places had primary schools at that time, with the teachers receiving the following salaries:[8]

Settlements with schools	Salaries paid the teachers
Santa Fe	500 pesos
San Miguel del Vado	250
Canada	200
Taos	250
Albuquerque	300
Belen	250
Total amount of money spent on teachers	1,850

In spite of the lack of resources, the depredations of the Indians, and the injustifiable neglect by the government it is evident that the people of New Mexico did endeav-

[7] Ibid., p. 534.

[8] H. B. Carroll and J. V. Hoggard, translators, The Three New Mexico Chroniclers (Albuquerque, New Mexico: The Quivira Society, 1942), p. 96.

or to give its youth the benefits of education. Although the school at Abiqui is not mentioned in the above list, evidence is available that Don Antonio José Martinez attended a private school there in 1800. He later went to Durango, Mexico, in 1817 and studied in the Tridentine Seminary, where he won honors for scholastic efficiency. He was ordained in 1821 and afterwards returned to New Mexico. In 1825 Fathers Martinez and Ortiz were members of the Provincial Assembly and were appointed to organize public schools, but at that time as well as in 1822 when the first school law had been passed there were no funds available. However, in the year 1826 the Vicar of New Mexico established a college in Santa Fe and Father Martinez another one in Taos at their own expense. From these colleges came many prominent men who figured in the history of the Southwest and made laws for the country.[9]

The Friars banished under Mexican domination. When Mexico published her Declaration of Independence of Spanish rule in 1821, there were "twenty Indian Pueblos and one hundred and two Spanish towns or ranches, all attended by Franciscan Fathers."[10] All that they had accomplished in

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[9] Read, op. cit., p. 537

[10] James H. Defouri, Historical Sketch of the Catholic Church in New Mexico (San Francisco: McCormick Brothers, 1887), p. 26.

or to give its youth the benefits of education. Although the school at Abiquiu is not mentioned in the above list, evidence is available that Fray Ignacio José Martinez established a private school there in 1833. He later went to Durango, Mexico, in 1837 and attended the Tridentine Seminary, where he won honors for scholastic efficiency. He was ordained in 1841 and afterwards returned to New Mexico. In 1853 Fathers Martinez and Ortiz were members of the Territorial Assembly and were appointed to organize public schools, but at that time as well as in 1852 when the first school law had been passed there were no funds available. However, in the year 1859 the Vicar of New Mexico established a college in Santa Fe and Father Martinez another one in Taos at their own expense. From these colleges came many prominent men who figured in the history of the Southwest and made laws for the country.[9]

The Schools Established under Mexican Jurisdiction. When Mexico published her Declaration of Independence of Spanish rule in 1821, there were "twenty Indian Pueblos and one hundred and two Spanish towns or ranchos, all attended by Franciscan Fathers."[10] All that they had accomplished in

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[9] Read, op. cit., p. 627

[10] James H. Defrees, Historical Sketch of the Catholic Church in New Mexico (San Francisco: McCormick Brothers, 1887), p. 18.

the way of education was suddenly impeded and the best priests of Spanish origin were ordered to leave Mexican soil. The Mexicans assembled in ayuntamientos and no Spaniard was left in the country unless he identified himself with Mexico. Many a caballero returned penniless to Spain.[11] It is easy to understand how the flourishing missions for which the Friars had labored so zealously were soon depleted. There were few secular priests to replace the many Friars who had left, and the frequent pronunciamientos from Mexico left the missions in a constant state of flux that retarded not only the religious but also the civil progress in New Mexico.

According to B. M. Read, there were in New Mexico in 1827, seventeen schools "with an equal number of teachers,"[12] though only one name for the latter is mentioned,- Professor Quintana, who taught in Santa Fe in a public school, differentiated from the college founded by the Vicar Agustin Fernandez. Read also states that schools had been established in all important places in 1844 by Governor Don Mariano Martinez, who promoted both "literary and Military instruction."[13]

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[11] Ibid., p. 27.

[12] Read, op. cit., p. 538.

[13] Ibid., p. 538.

One of the professors whom Governor Martinez brought from abroad, an Englishman named Eduardo Taty, is said to have taught in Spanish, as he "Knew the language perfectly."[14]

> I believe the teacher was a Catholic for he went on several occasions to high Mass on Sundays with his pupils... This school lasted but a short time after he (Governor Martinez) was removed from his post, in the year 1845, being succeeded by General Manuel Armijo, whose discontinuation of this excellent school was greatly deplored by the fathers of families who appreciated in a high degree the education of their children.[15]

Education nil under Mexican rule. Under Mexican rule the state of New Mexico was left in a deplorable condition due to the dissatisfaction of the people with the imposed taxes, insurrection of the malcontent and attacks by the Indians, who were infuriated by the conduct of the natives causing destruction and pilfer of the herds of the cibolo. As for education, scarcely any effort was made either by the government or the clergy for any kind of instruction.[16] As early as 1812, Pedro Bautisto Pino had petitioned the King to "establish a bishopric in Santa Fe as the people of that province were said to be more than

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[14] Don Demetrio, "In Santa Fe During Mexican Regime," The New Mexican Historical Review, II (January, 1927), 90.

[15] Ibid., p. 94.

[16] Defouri, op. cit., p. 28.

600 leagues from the seat of administration."[17] Although the Bishop of Durango had visited New Mexico in 1833, 1845, and 1850, on account of the scarcity of priests and the lethargy of the government educational matters were treated with indifference until the greatest benefactor of the people of New Mexico, the illustrious Archbishop J. B. Lamy, the Apostle of Education in the West, took up the cause in 1851.

American occupation leads to a Vicariate Apostolic. When the Army of the West entered the time-honored City of Santa Fe in 1846 and hoisted the Stars and Stripes above the historic walls of the Palacio, Kearny and his men must surely have felt the lure of the city of adventure. Even the redmen, surprised and dismayed at the evidence of the power wielded by the Great White Father in Washington, gave the troops a wide berth.[18] But, perhaps, not the least factor in the formal annexation of New Mexico to the United States is the fact that it paved the way for the erection of a Vicariate Apostolic. As the Constitution of the United States gives full liberty of conscience to those who abide

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[17] Carroll, and Hoggard, op. cit., p. 138.

[18] R. L. Duffus, The Santa Fe Trail, (New York Longmans, Green and Co., 1930), p. 194.

by it, the Council of Baltimore, on May 11, 1849, petitioned the Holy See to establish a Vicariate Apostolic for New Mexico. On November 24, 1850, Reverend John Baptist Lamy was consecrated Bishop of Agathonica. In 1875 the See was made archiepiscopal, with Dr. Lamy as archbishop.[19]

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19 John Gilmary Shea, The Hierarchy of the Catholic Church in the United States, (New York: Office of Catholic Publications, 1886), p. 177.

CHAPTER III

LORETTO ACADEMY OF OUR LADY OF LIGHT AT SANTA FE

The Apostle of Education in New Mexico, the Most Reverend J. B. Lamy, had developed during his happy college days at Clermont and at the Grand Seminary of Montferrand the characteristics that stamp the man of nobility and courage. When the Archbishop of Cincinnati, Dr. J. B. Purcell, went to France in 1839 in order to procure priests to serve the overincreasing population of his diocese, one of the first young clerics to offer his service for the mission fields of America was J. B. Lamy. That same spirit dominated him when he came to New Mexico. A stouter heart than his might well have quailed before the task that confronted him. Churches were neglected and shepherdless; consequently, both he and Father Machebeuf "were obliged to become real missionaries again."[1]

Archbishop Lamy's interest in education. The first step of Archbishop Lamy after surveying the religious conditions of his diocese in New Mexico was to secure two English teachers. One, a Mr. E. Nole, conducted a school at

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[1] William J. Howlett, Life of Reverend Machebeuf (Pueblo, Colorado: The Franklin Press, 1908), p. 179.

CHAPTER III

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The Apostle of Education in New Mexico, the Most Reverend J. B. Lamy, had resigned during his heavy seventy days as Ordinary and at the Grand Seminary of Montferrand the characteristics that stamp the man of nobility and courage. When the Archbishop of Dubuque, Mr. J. B. Purcell, went to France in 1857 in order to procure priests to serve the overwhelming population of his diocese, one of the first young clergies to offer his services for the mission fields of America was J. B. Lamy. That more priests dominated his mind when he came to New Mexico. A greater heart than his might well have quailed before the task that confronted him. Overpowering trying implacated and disappointing consequently, both he and Father Machebeuf were obliged to become real missionaries again.[1]

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William J. Howlett, Life of Reverend Machebeuf (Pueblo, Colorado: The Franciscan Press, 1908), p. 147.

Santa Fe for several years and educated several prominent men of New Mexico; the other was a lady named Howe, who also taught an English school in the capital.[2] However, the need of qualified and permanent teachers was paramount in the mind of Bishop Lamy as the following letter written to Archbishop Purcell of Cincinnati at an early date testifies:

Santa Fe 2 September 1851

Most Rev. and Dear Archbishop

I have already written you two long letters, but as I have a good opportunity I will send you few lines more. The Sisters of Notre Dame will receive a letter from me about the same time this will reach you. I have asked them if they could send me a few sisters to establish a good school in the Capital of N. Mexico. I know your influence can help me a great deal in this case you will then have the kindness to speak to them for obtaining some if possible. I made them some propositions which are very reasonable, but if these did not suit them, or if it was not in their power to spare any Sisters, will you please write to Emmitsburgh to obtain three or four Sisters of Charity, a religious community would succeed well in Santa Fe... Spanish and music would be indispensable. The Spanish language is easy. Not only Mexicans, but most of the Americans here would cheerfully contribute to such an establishment, yesterday I had in my room his honor the chief justice, the Attorney-General, the Marshall and some lawyers every one of them would give a handsome subscription for that purpose. Santa Fe Having a population of about six thousand people all Catholics except four hundred Americans would very easily support a school...

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2 Read, op. cit., p. 541.

Santa Fe for several years and educated several prominent men of New Mexico; the other was a lady named Howe, who also taught an English school in Santa Ana.[3] However, the need of qualified and permanent teachers was paramount in the mind of Bishop Lamy as the following letter written to Archbishop Purcell of Cincinnati on a early date testifies:

Santa Fe 3 September 1851

Most Rev. and Dear Archbishop

I have already written you two long letters, but as I have a good opportunity I will send you far times more. The bishops of Sonora have will receive a letter from me about the same time this will reach you. I have asked them if they would send me a few sisters to establish a good school in the Capital of N. Mexico. I know your influence can help me a great deal in this case you will then have the kindness to speak to them for obtaining some of consulid. I made them some propositions which are very reasonable, but if there did not suit them, or if it was not in their power to spare any sisters, will you please write in Italy to obtain three or four sisters of Charity a religious community which succeed well in Santa Fe... Health and morals would be indescribable. The Jesuits encourage in duty. Not only Mexicans, but most of the American here would greatly contribute to such an establishment. Yesterday I had in my room his honor the other Justice, the Attorney-General, the Marshall and some lawyers every one of them would give a handsome subscription for that purpose. Santa Fe having a population of about six thousand people all Catholics except four hundred Americans would very easily support a school...

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[3] Ibid., Pp. cit., p. 54.

I am expecting with great anxiety a letter from you. In the meantime believe me to be

Your most obt. Servt.
and grateful Friend
Vic. Ap. of N. Mexico

Most Rev. Archbishop
Purcell C. C.
Cincinnati, Ohio.[3]

The fact that Archbishop Lamy's first efforts were devoted to the cause of education as of primary importance in New Mexico is evidence of his great wisdom and acumen. He realized that without instruction for youth his diocese would make no progress. Twelve times in the interest of his people he crossed the so-called "American Desert."[4] Being obliged to leave Santa Fe in the spring of 1852 to attend the First Plenary Council of Baltimore, he commissioned his Vicar-General, Father Machebeuf, to purchase a home for Sisters, as he was determined to find an Order that could supply teachers to instruct the youth of New Mexico. The letter written by Father Machebeuf to his sister while he was visiting Pena Blanca in May, 1852, tells the story:

As the source of evil here is the profound ignorance of the people, the first remedy must be instruction and for this we need Christian school for the youth of

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[3] "Letter of Archbishop Lamy," Archives, Archdiocese of Santa Fe.

[4] Ralph Emerson Twitchell, The Leading Facts of New Mexican History (Cedar Rapids, Iowa: The Torch Press, 1912), II, p. 334.

I am expecting with great anxiety a letter from you. In the meantime believe me to be

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Purcell S. J.
Cincinnati, Ohio.[3]

The fact that Archbishop Lamy's first activity was devoted to the cause of education as of primary importance in New Mexico is evidence of his great wisdom and acumen. He realized that without instruction for young his dioceses would make no progress. Twelve times in the interest of his people he dunned the so-called "American Lazaro."[4] Being obliged to leave Santa Fe in the spring of 1857 to attend the First Plenary Council of Baltimore, he commissioned his Vicar-General, Father Machebeuf, to purchase a home for Blaires, as he was determined to find an order that could supply teachers to instruct the youth of New Mexico. The letter written by Father Machebeuf to his absent bishop as he was visiting Pena Blanca in May, 1858, tells the story:

> As the source of evil here is the profound ignorance of the people, the first remedy must be instruction and for this we need Christian schools for the youth of

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[3] "Letters of Archbishop Lamy," Archives, Archdiocese of Santa Fe.

[4] Ralph Emerson Twitchell, The Leading Facts of New Mexico History (Cedar Rapids, Iowa: The Torch Press, 1912), II, p. 324.

both sexes, but especially for young girls. The means of forming them to virtue, and to good example, which is rare in New Mexico, is the establishment of religious houses conducted by persons devoted to their calling and filled with the spirit of self-sacrifice. To this end the Bishop has already opened a school for boys in our house, and he has knocked at many a door in the United States in order to secure Sisters for the girls.

I do not know if his Lordship will succeed in this while he is away, but in order to have everything ready upon his return in August, I bought, just three days a large house at the other side of the church.[5]

The first American Community. The Order that opened wide its doors to the great "Apostle of Education in the Southwest" had been founded by Father Charles Nerinckx to provide teachers for the pioneers of Kentucky. The first attempt to establish a school had been made in 1805 and renewed in 1807 when the convent building was reduced to ashes, but the project finally achieved success in 1812 when Mary Rhodes, Christina Stuart, and Nancy Havern began to work of Christian education in the little log cabin school above Hardin's Creek. Frontier education in that Kentucky community planted the seed for "the first distinctly American Community"[6] of women leading a community religious life. Thus originated the nucleus of the Sisters

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[5] Howlett, op. cit., p. 182.

[6] J. A. Burns, C. S. C., The Catholic School System in the United States (New York: Benzinger Brothers, 1908), p. 225.

of Loretto who now number over one thousand members.

The spirit of the pioneer women who had the courage to do and to dare, in order to blaze a way through the forests of Kentucky to bring the light of education to the West, was the same spirit that Bishop Lamy found among them in 1852. Those young American women of dauntless courage and self-sacrifice longed for fields afar to spread the knowledge of the Divine Teacher for whom they had consecrated their lives to the education of American youth. When the Bishop made his plea and related the hardships to be encountered, the Sisters were not appalled but generously volunteered to leave their beloved Loretto to face the perils of the West where the trackless prairies were roamed over by the wild tribes of the Great Plains. As Twitchell says:

> It was not until the late sixties that the settlers in any of these frontier localities were safe in their property or lives, exposed as they constantly were to the incursions of the hostile Comanches and other wild tribes who roamed the grand prairies between the Arkansas and the Pecos.[7]

The Sisters of Loretto travel to New Mexico. From among the volunteers for Santa Fe six were chosen: Mother Matilda Mills, Sisters Catherine Mahoney, Magdalen Hayden,

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[7] Twitchell, on. cit., Iv, p. 201.

of Loretto was now number over one thousand members.

The spirit of the pioneer women who had the courage to do and to dare, in order to blaze a way through the forests of Kentucky to Indiana, the lands of adventure to the West, was the same spirit that Mother Lange found among them in 1855. These young American women of Louisiana country and self-sacrifice longed for fields over to spread the knowledge of the Divine Teacher for which they had consecrated their lives to the education of American youth. When the Bishop made his plea and endorsed the undertaking to be undertaken, the Sisters were not compelled but cheerfully volunteered to leave their beloved Lexington to face the perils of the West where the Franciscan principles were spread over by the wild tribes of the Great Plains. As Guardian says:

> It was not until the 12th stipulation that the subject in any of these the Sisters locality was made as their property or lives, proposed as they concerning were to the interests of the Indian Department and other with ladies who formed the grand principle between the Indians and the Poor.

The Sisters of Loretto Travel to New Mexico. Those among the volunteers for Santa Fe all were chosen: Mother Matilda Wills, Sisters Catherine Mahoney, Michael Meyler,

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Guardian, op. cit., IV, p. 201.

Rosanna Dant, Monica Bailey, and Roberta Brown,[8] who made up "the first contingent of the great army of Lorettines who were to invade the West in succeeding years to lead the battle against ignorance and irreligion."[9]

The Sisters left Loretto June 27, 1852, after attending mass and remained at the Cedargrove Convent, Louisville, until Wednesday when they took the steamer "Lady Franklin" for St. Louis, arriving there the following Saturday. As Bishop Lamy had gone to New Orleans and did not return until July, the Sisters accompanied by him and several other persons took the steamboat "Kansas" for Independence on July 10. The dread disease of cholera attacked the passengers and Mother Matilda Mills was one of the first victims, succumbing to the disease July 16, after receiving the last Sacraments from the hands of the Bishop.

A few hours after Mother Matilda's death the steamboat landed at Mr. Todd's warehouse, about six miles from Independence, where Mother was buried the following morning. Sisters Magdalen and Monica also contracted the disease and for some time the latter was in a dying condition. Natural-

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8 Ann C. Minogue, Loretto Annals of the Century (New York: The American Press, 1912), p. 137.

9 Louis Avant, "Educational Work of the Catholic Church in New Mexico Since the American Occupation," (unpublished Master's thesis, the University of New Mexico, Albuquerque 1940), p. 10.

Roanoke Dunn, Norina Bailey, and Nodarex Brown,[8] was made up "the first contingent of the great army of Lorettines who were to invade the West in succeeding years in their the battle against ignorance and levitation."[9]

The steamer Lady Loretta Anne II, 1200, lately attached here and remained at the Gebergrove Convent, Lewisville, until Wednesday when they took the steamer "Lady Washington" for St. Louis, arriving there the following Saturday. As Bishop Lamy had gone to New Orleans and did not return until July, the Sisters accompanied by his and several other persons took the steamboat "Wabash" for Independence on July 10. The dread disease of cholera attacked the passengers and Mother Matilda Hills was one of the first victims, succumbing to the disease July 16, after notifying the last Sacraments from the hands of the Bishop.

A few hours after Mother Matilda's death the steamboat landed at Mr. Veale's warehouse, about six miles from Independence, where Mother was buried the following morning. Sisters Magdalen and Monica also contracted the disease and for some time the latter was in a dying condition. Mother

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[8] Ann C. Gillespie, Letters Angels of the Cheyenne (New York: The Benziger Press, 1921), p. 187.

[9] Sister M. Ignatius, "Educational Work of the Catholic Church in New Mexico Since the Mexican Conquest," (Unpublished Master's thesis, The University of Ave Maria, Washington D.C.), p. 16.

ly, the people at Independence were fearful of the dread disease; so the Sisters were obliged to live in a tent and swelter beneath the July sun. However, before the travelers continued their journey, the Bishop had found hospitality in the home of Mrs. Chambers for Sister Monica who was unable to travel. Sister Magdalene, though very weak, recovered sufficiently to join the group and became the first superior at Santa Fe.[10]

The perils of the journey were increased by the stampede of the mules as well as the inclemency of the weather. When the rain was heavy the tents could not be pitched; and the Sisters were obliged to remain in the carriages all night while the thunder rolled about them and the high wind made their "frail tenement sway to and fro, and creak as if ready to fall to pieces."[11] But the most fearful danger of all was meeting the savages.

On Sunday, August 23, Mass was said as usual and soon after the party crossed the Arkansas River and traveled toward Fort Atchinson, where they were surrounded by three or four hundred Indians the greater part of the day. When night came, the Indians departed, "as Indians do not attack travelers by night,"[12] and the caravan deemed it safer to proceed. They reached the Cimarron September 12, where

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[10] Annals of Our Lady of Light Academy, Archives, Loretto Mother House, Nerinx, Kentucky, p. 2.

by, the people of Independence were fearful of the dread disease; so the slaves were obliged to live in a tent and another beside the city gate. However, before the travelers noticed their journey, the Sioux had found hospitality in the home of Pri. Therefore the white people were unable to travel. Water degliana, though very weak, recovered sufficiently to join the group and became the first sojourner at Sioux Ve.[10]

The perils of the journey were increased by the attacks of the Indians as well as the inclemency of the weather. When the rain was heavy the tents could not be pitched; and the drivers were obliged to remain in the carriages all night while the thunder rolled about them and the high wind made their "small tenement sway to and fro, and creak as if ready to fall to pieces."[11] But the most fearful danger of all was meeting the savages.

On Sunday, August 24, Mass was held as usual and soon after the party crossed the Arkansas River and traveled toward Fort Atkinson, where they were approached by three or four hundred Indians the greater part of the day. When night came, the Indians departed, "as Indians do not attack travelers by night,"[12] and the caravan dashed it safe on to proceed. They reached the Cimarron September 12, where

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[10] Grace of God in Light Journey Archives, Loretto Motherhouse, Nerinx, Kentucky, p. 2.

they "halted two days in order to rest the jaded animals that had been crossing the sandy plains."[13]

Las Vegas was the first New Mexican town to welcome the Sisters. People had gone out several miles to meet the group and some of them presented a novel spectacle to the Sisters, "the men being wrapped up in their blankets and the women in their rebozos or scarfs."[14]

Old Santa Fe: The Story of New Mexico's Capital, by Ralph Emerson Twitchell, gives a picturesque description of their entry into the Capital City:

> Their arrival in Santa Fe marked an era in the history of the capital. Having stopped at the 'bishop's ranch, near the present railroad station of Lamy, on September 26th, for a brief stay, the party departed for Santa Fe, the people of the capital, led by the local priests, meeting them on the highway several miles from the city. As they entered the ancient capital the crowds increased to such an extent that the carriages and wagons could barely pass through the narrow streets. Magnificent arches had been erected, the plaza was beautifully decorated and the bells of the parrèquia were peeling a joyous welcome. They were received at the doors of the church, presented with holy water and led to the foot of the alter erected and consecrated in the days of the conquistadores. The Te Deum was sung, accompanied by music of the period (violins, guitars, etc.) The ceremonies terminating with the episcopal blessing.[15]

11-14 Loc. cit.

15 Ralph Emerson Twitchell, Old Santa Fe: The Story of New Mexico's Capital (Santa Fe, New Mexico: Santa Fe New Mexican Publishing Corporation, 1925), p. 362.

The first Loretting in New Mexico. The first home of the Sisters in Santa Fe was a part of the adobe building that had been occupied by the Bishop. As this portion soon proved too small to accommodate the growing needs of the school, the entire building was later given to the Sisters. Although the Sisters and students continued to occupy this building until 1856, the furniture, house, and land belonged to the Bishop. At that time the Superior at Loretto deemed it necessary to have some definite agreement made concerning the habitation and support of the Sisters: consequently, the Bishop agreed to sell the property to them. The following is a copy of the original transfer in the handwriting of Archbishop Lamy:

> This is to certify that the house sold to me by Mr. Preston Beck, and now occupied by the Sisters of Santa Fe belong to them and by the present document I sell it to them for the amount of three thousand dollars which they will pay in three yearly payments of one thousand dollars each without interest; and by this I engage myself to give them a good deed of the same property with all the improvements, and the lot attached to it.
>
> Santa Fe
> July 29, 1857
>
> (Signed) John Lamy
> Bp.

$1000

Received one thousand dollars ($1000 on account of

the house.)

Sta Fe'
Fber 2, 1857

(Signed) John Lamy
Bp.

$2000

Received two thousand dollars which is the balance due for the house.

Sta Fe'
Fber 7, 1858

(Signed) John Lamy
Bp.[16]

Thus the "American house" with its shingled roof came into the possession of the Sisters of Loretto. Rising above the one-story, flat-roofed houses of Santa Fe, this two-story building, surrounded by a spacious orchard, was called "the best looking house of the town."[17] Continued expansion has called for larger accommodations and one new building after another is evidence of the progressive educational work carried on by the Sisters of Loretto. The Chavez Memorial building was the last erected in 1928.

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[16] Annals, op. cit., p. 7.

[17] Ibid., p. 5.

the house.)

Sth Fe
Nov 2, 1887

(Signed) John Lowe

$2000

Received two thousand Dollars which is the balance due for the house.

Sth Fe
Nov 7, 1888

(Signed) John Lowe
No.16

Thus the "American house" with its adjacent post came into the possession of the Sisters of Loretto. Facing above the one-story, flat-roofed house of South Fe, this two-story building, surrounded by a spacious veranda, was called "the best looking house of the town."[17] Continued expansion has called for larger accommodations and the new building after another is evidence of the progressive educational work carried on by the Sisters of Loretto. The Theresa Memorial building was the last erected in 1908.

16
Annals, op. cit., p. V.
17
Ibid., p. 8.

As the population in Santa Fe was predominantly Spanish when the Sisters of Loretto arrived, they first applied themselves to the study of the Spanish language. Bishop Lamy secured an instructor for them at that time and by January 1853, they were ready to open the first permanent English school in the State of New Mexico, under the title of Our Lady of Light. The first pupils to be enrolled were two children whose mother had died. They were received as boarders and God blessed the work begun in charity, as their father, pleased with their progress, later paid all their expenses. Although there were only ten boarders and three day scholars in January, when the school closed in August there were twenty boarders and twenty-one day scholars.[18]

Perils of travel in 1855 and 1865. The women of pioneer days were not less zealous than the men to promote the Glory of God and the education of youth. From time to time, as the need called for more help, other sisters traveled along the perilous path to the great Southwest. Contrary to all human expectations, Sister Monica had recovered and was able to accompany the three Sisters from Loretto, who left St. Louis with the Vicar General, Father Machebeuf, June 7, 1855, on the steamboat "Genoa." Al-

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[18] Ibid., p. 3.

As the population in earnest to see predominantly Spanish when the sisters of Loretto arrived, they first applied themselves to the study of the Spanish language. Sisters Lucy assumed an innovation for them at that time and by January 1854, they were ready to open the first permanent English school in the state of New Mexico, under the title of Our Lady of Light. The first pupils to be enrolled were two orphaned girls whose parents had died. They were received as boarders and had filled the very beds in charity, by their father, placed at their disposal. Later paid all their expenses. Although there were only ten boarders and three day scholars in January, when the school closed in August there were twenty boarders and twenty-one day scholars.[13]

Little is known in June and July. The year of pioneer days were not less exciting than the new to promote the glory of God and the education of youth. From time to time, as the need called for more help, other sisters travelled along the qualifying path to the great detachment. Generosity to all human aspirations, Sister Magin had re-covered and was able to accompany the sister Marion from Lorretto, who left St. Louis with the Vicar Apostolic, Father Machebeuf, June 7, 1858, on the steamboat Uncle.[14]

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[13] Ibid., p. 5.

though three other persons died of cholera, the Sisters were mercifully preserved from the dreaded disease. A letter written by Mother Ann Joseph, one of the party who later established St. Mary's Academy in Denver in 1864, relates the principal incidents of the journey:

> We had breakfast, and while seated at our improvised table talking cheerfully we heard the alarming cry: "Indians! Indians! Looking towards the east we saw the whole bluff covered with Indians on horseback, their faces and arms painted in warlike style.
>
> They swooped down upon us like so many eagles. We were told to get into our ambulances, the curtains were drawn down and fastened, and the heavy duck covers for protection in time of storms were tied down over them. The outside temperature was about ninety degrees, not a shade tree was in sight, and there we were with no protection but our closed ambulances.
>
> Soon the savages entered the circle and became very curious to see what was in the ambulances. The drivers sat on the seats in front, and every time an Indian tried to life the covers and peep in they used their whips upon him. The merchants who owned the wagons and the merchandise with which they were laden, were very generous to the savages, and gave them many presents of blankets, calicos, manta, sugar, tobacco, molasses, etc. Father Machebeuf gave them many medals, as he was anxious to redeem a captive Mexican whom the Indians had, but he did not succeed.
>
> After keeping us shut up in our air-tight prisons from ten o'clock in the morning until four in the afternoon about half of the Indians left, but the rest of them hung around until about five o'clock, when the caravan started for a better place to camp for the night. After a short drive we reached a convenient spot for camping, and when we descended from our ambulances where we had been imprisoned for so many hours, we were unable to stand on our feet for some time. However, we were thankful that it was no worse. We have often since laughed at our predicament when we were in the close, hot ambulances, praying as hard as

though three other persons died or endured, the sufferers were medically prevented from the dreaded disease. A letter written by Andrew Ann Joseph, one of the party who later established St. Mary's Academy in Denver in 1864, relates the physical hardship of the journey:

We had breakfast, and while seated at our improvised table talking cheerfully we heard the startling cry: "Indians! Indians!" Looking towards the east we saw six Indian chiefs advance with Indians on horseback, their faces and arms painted in warlike style.

Dad dropped down upon my like as if dead. We were told to get into our ambulances, the curtains were drawn down and fastened, and the heavy duck covers for protection in rain or storms were tied down over them. The outside temperature was about ninety degrees, but a shade tree was in sight, and there we were with no protection but our closed ambulances.

When the drivers entered the mirror and begins very operas to see what was in the ambulances. The drivers sat on the seats in front, and every time an Indian broke to life the covers had been in they tied their mules upon him. The escaping the owned the Wagons and the conversation with them they were Indian, were very gracious to the drivers, and gave them many presents of blankets, bullets, corn, sugar, tobacco, molasses, etc. Father Machebeuf gave them many medals as he was anxious to produce a favorable decision when the Indians had, but he did not succeed.

After keeping us what up in our ambulances prisoners from ten o'clock in the morning until from in the afternoon about half of the Indians left, but the rest of them hung around until about five o'clock. At the Indians started for a better place to camp for the night. After a short drive we reached a convenient spot for camping, and when we descended from our ambulances where we had been imprisoned for so long hours, we were unable to stand on our feet for some time. However, we were thankful that it was no worse. We have often since laughed at our predicament when we were in the close, hot ambulances, praying to keep

we could, with fear in our hearts and the prespiration oozing from every pore, but it was no matter for amusement at the time.

During our journey the good Father Machebeuf often sent some of his men ahead of the caravan to select a good spot in which to camp for the night, and instructed them to plant young trees so as to represent a grove whenever we came to a wooded part of the country, and he would go on in advance and be on the spot to welcome us to our little garden or grove. He would often bring into camp beautiful flowers, or shells found upon the prairies, and in every way try to cheer us after a long weary day of travel. We arrived at Santa Fe on July 24th.[19]

The memory of one group will be forever sacred to the heart of every Lorettine. Traveling "in the company of a caravan numbering one hundred and eighty odd wagons - for they were always in imminent danger of the Indians."[20] Bishop Lamy, three priests, two Sisters of Charity, and three Sisters of Loretto, after leaving St. Mary's Mission, Kansas, were molested for days by the Pottawattomie Indians. On July 17, 1865, there was an open attack by a small band of Indians, but nine days later three hundred Indians, frightful to behold, opened fire that lasted for three hours. The five Sisters remained in a tent, tortured by fears more harrowing than their defenders could dream of. The ravages of cholera struck the band and claimed as victims two men. The Sisters did not die of cholera that time. Another

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[21] Minogue, op. cit., p. 144.

[22] Ibid., p. 145.

tragedy awaited them, and death claimed the youngest of the group. Fairly well educated, and a model of virtue, Sister Mary Alphonsa could not weather the shock.

> She received the last Sacraments, and notwithstanding her dying condition, the journey had to be continued, since it was not known at what moment the Indians, more strongly reinforced, would return . . . When the halt was made that evening, they dug for her a grave in the desert plains, fashioned for her tender frame a rude coffin, and while the lone wind sobbed its dirge they gave her frail body back to the great mother's not untender keeping.[21]

Miss Donnelly, an American poet, vividly portrays the event in an eight stanza poem from which the first stanza is quoted:

> They made her a grave where the tall grasses wave,
> 'Neath the blue of the Western sky,
> And they laid her to sleep where the wild waves sweep,
> Through the bending reeds that sigh.
> With a swelling heart they were forced to part
> A link from that sacred chain,
> And though lovely and bright, it was laid at night,
> 'Neath the sods of the Western plain.[22]

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[21] Minogue, op. cit., p. 144.

[22] Ibid., p. 145.

tragedy resulted then; and death claimed the youngest of the group. Nearly well educated, and a model of virtue, sister Mary Alphonsa could not weather the shock.

> She received the last Sacraments, and notwithstanding her dying condition, the journey had to be continued, since it was not known at will morrow the Indians, more strongly reinforced, might return . . . When the hour was ripe that evening, they dug for her a grave in the desert plains, fashioned for her under trees a rude coffin, and while the lone wind moaned its dirge they gave her frail body back to the great mother's cool unknown keeping.[22]

Miss Donnelly, in her own poem, vividly portrays the event in an eight stanza poem from which the first stanza is quoted:

> They built her a grave where the tall grasses rain,
> 'Neath the blue of the Eastern sky;
> And they left her to sleep where the wild waves sweep,
> Through the beckoning reeds that sigh.
> With a wailing heart they were forced to part
> A life from that sacred shrine,
> And through lonely and twilight, in the lack of night,
> 'Neath the mode of the Western plain.[23]

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[22] Hinojos, op. cit., p. 144.

[23] Ibid., p. 148.

I. THE FIRST ACADEMY IN NEW MEXICO

Our Lady of Light Academy. "La Casa America" founded nearly one hundred years ago in Santa Fe is frequently referred to as Loretto Academy as well as our Lady of Light Academy; for this reason, the names have been combined and today the school is known as Loretto Academy of Our Lady of Light. However, in the early days it was what might better be called a community school. When pupils came to enroll, there was no distinction made as to race, color, creed, or class. There were girls from the wealthiest families in the country who could afford to pay for an education, and there were girls from the poorer families who assisted with the work.[23]

"Extra Curricular" activities were begun as early as 1856 when the Governor and other officers being present, after the distribution of premiums and the exhibition of several beautiful pieces of painting and embroidery, they were entertained by a dramatic selection "Rose of St. John." The exhibits and distributions of premiums were held every year and increased in size and number as the school grew. In 1860 a Miss Mary Connor, a Protestant, is cited as receiving "the crown of Good Conduct."[24]

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[23] Annals op. cit., p. 3.

[24] Ibid., p. 10.

Mother Magdalene, ever ready to meet the growing demands for education, had purchased additional property in 1861 and again 1863. From the new property additional classrooms were made, one for adult education, as some of the "American ladies"[25] came to take private lessons in Spanish.

The Santa Fe Weekly Gazette of October 7, 1865, published the following notice about the Academy:

Convent of Our Lady of Light

This institution is under the direction of the Most Rev. Bishop John B. Lamy.

The establishment for the education of Misses is located in the most beautiful part of the city. The building is commodious and is surrounded by a large garden which affords ample room for the scholars to take exercise in.

The culture of the intellectual faculties of youth and the training of them in the paths of virtue, being the important duties confided to the Sisters, they will take every care to instruct their pupils in those branches which constitute a useful and refined education, and above all in the principles of the Catholic Religion and the duties which it imposes, upon Catholics.

The discipline in mild and parental, and at the same time strict and positive. The Sisters will take particular care of the health and welfare of the scholars.

The branches taught in this institution are: Orthography, Reading, Writing, Grammar, Arithmetic, Geography, and History; and for the more advanced; Astronomy, with the use of the globe, Natural philosophy, Botany, etc.; also needle work, Bordering, Drawing, Painting, Music on the piano and guitar, Vocal Music and French.

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25 Annals, op. cit., p. 14.

Pupils are taught and speak in the English and Spanish languages, equally.[26]

Like the early missionaries who founded the first church in New Mexico for the Glory of God in the latter part of the sixteenth century, so was Mother Magdalene, true to the Lorettine ideal, whose basis of all religious and educational activities is the Glory of God, desirous to promote that glory by erecting a temple that would be an inspiration to all true lovers of Christ. Some of the Sisters living at Santa Fe during the seventies had received large inheritances that enabled them to build a massive stone structure of Gothic style that stands today, one of the noblest in North America. Although the chapel was dedicated to Our Lady of Light whose statue stands as a pinnacle over the entrance, the erection of the building was placed under the protection of St. Joseph, who was instrumental in erecting the famous spiral stairway that stands today, after seventy-five years of wear, a work of artistic beauty and stability. As the Archbishop was in Europe at the time, the Vicar General blessed the chapel on April 25, 1878.[27]

As the attendance in 1880 had increased to three hundred and accommodations for boarders and day pupils were

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[26] Article in the Santa Fe Weekly Gazette. October 7, 1865.

[27] Annals, op. cit., p. 20.

insufficient, Mother Magdalene determined to erect a two-story adobe to meet the needs of the growing Academy. The contractor advised a mansard roof and the building was finished with it. The building served also as dormitory and music hall until 1948, when the mansard roof was removed and the two-story structure remodeled in modern style. The first story is occupied by the music department and the second story serves as dormitories and private rooms for the students of the elementary grades.

As all the other Lorettine foundations made in New Mexico branched out from Santa Fe under Mother Magdalene's guidance, her great interest in the daughters of Loretto brought her from time to time to each little adobe home in spite of hardships and Indian terrors on the lonely mountain roads, or dangers through the barren wastes from Mora and Taos in the North, to Bernalillo, Socorro, and Las Cruces in the South. The indefatigable energy of this valiant woman, so loved by all who knew her, was retarded by rheumatism in 1881, when she resigned her office of superiorship. Despite her increasing suffering for thirteen years, Mother Magdalene's cheerful disposition remained to the last, making her a source of consolation and edification to all who knew the sterling loyalty and unselfish generosity that stamped the true Loret tine.

insufficient, Mother Magdalene determined to erect a two-story adobe to meet the needs of the growing academy. The contractor molded a mammoth roof and the building was finished with it. The building served also as dormitory and music hall until 1904, when the mammoth roof was removed and the two-story structure remodeled in modern style. The first story is occupied by the music department and the second story serves as dormitories and private rooms for the students of the elementary grades.

As all the other Loretto foundations made in the Mexico Province and from Rome to Denver Mother Magdalene's guidance, her great interest in the Province of Loretto brought her from time to time to Santa Fe. Adobe bore an mpite of hardships and Indian terrors as the Lorettines train roads, or journey through the Spanish wastes from Rome and Tours in the North, to Burnsville, Tennessee, and San Antonio in the South. The indefatigable energy of this young woman, so loved by all who knew her, was relaxed by mountains in 1881, when she received her office of superintendent. During her increasing suffering for thirteen years, Mother Magdalene's cheerful disposition remained to the last, making her a source of consolation and edification to all who knew the sterling loyalty and Christian generosity that adorned the true Loretto Sister.

Evidence of the educational work done by the Sisters of Loretto in Santa Fe was granted by an act of the New Mexico Territorial Legislature of January 5, 1874, when the Academy was incorporated for the purpose of exercising legal rights and of enjoying the protection of the law.

The following article published in the Santa Fe New Mexican, September 5, 1878, gives a vivid and interesting account of the commencement exercises at that early date:

> Long before nine o'clock yesterday morning, a large crowd had gathered in front of the walls surrounding Our Lady of Light awaiting entrance. At nine o'clock the gate was thrown open and people commenced filing in, passing through the main building around a placita, where is centered a garden filled with rare flowers; we emerged into a second placity more than a hundred feet square. This was roofed in with an immense canvas running to a cone around a tall centerpole, wrapped around with the Stars and Stripes. Underneath this canopy seats had been placed in the available space in front of and on two sides of a raised platform in the east end. In the center of the platform was a grand piano over which hung a large picture of the Madonna and Child. At both ends of the platform the scholars were seated robed in pure white with red and blue sashes, numbering over a hundred. In the rear of these on the eastern wall were hung rare specimens of embroidery and needlework executed by the young ladies. In ten minutes after the doors to this ampitheatre were thrown open, at least a thousand people were comfortably seated. It was a beautiful scene as well as a fine exhibit of the interest felt in this community in the cause of education.
>
> Miss Rosario Ortiz was honored with delivering the salutatory.
>
> The program consisted of musical numbers: piano, harp, mandolin, violin, and guitar. A four-act play entitled "Fabiloa" was presented by the girls and a one-act Spanish play "La Inglesa Madrilena" was also

Children of the educational work done by the Sisters of Loretto in Santa Fe was granted by an act of the New Mexico Territorial Legislature of January 8, 1874, when the Academy was incorporated for the purpose of conferring legal rights and of employing the protection of the law.

The following article published in the Santa Fe New Mexican, September 5, 1878, gives a vivid and interesting account of the commencement exercises as they really were:

Long before nine o'clock yesterday morning, a large crowd had gathered in front of the walls surrounding our lady of light convent entrance. At nine o'clock the gate was thrown open and people commenced filing in, passing through the main building around a place where is scattered a garden filled with rare flowers, to another into a second plaza by means of a hundred feet square. This was roofed in with an immense awning to a zone around a tall mastpole. Wrapped around with the stars and stripes. Underneath this canopy seats had been placed in the available space in front of and on two sides of a raised platform in the east end. In the center of the platform was a grand piano over which hung a large picture of the Immaculate Virgin. At both ends of the platform big evergreens were neatly placed in pots while red and white banners, pendulous over a background. In the rear of these on the western wall were hung rare specimens of embroidery and needlework executed by the young ladies. In two minutes after the doors in this enchanting were thrown open, all large & spacious rooms were comfortably seated. It was a beautiful scene as well as a fine exhibit of the industry and in this connection in the cause of education.

Miss Amanda Otero was honored with delivering the salutatory.

The program consisted of various numbers: piano, harp, mandolin, violin, and guitar. A four-act play entitled "Mother" was presented by the girls and a one-act Spanish play "El Padre Cantinero" was also

given, after which premiums were distributed by the Vicar General Equillon.

The entertainment closed at about noon much to the credit of the good Sisters who have charge of the Academy and who have labored so faithfully to bring the school up to its present proud position among the education institutions of our land and nation. It has had a duration of 23 years and is a permanent fixture in our midst. It will reopen the first week in November.[28]

Mother Francisca Lamy, niece of Archbishop Lamy, had succeeded Mother Magdalene as superior at Santa Fe. The former had been directress at the Academy for a number of years and was well qualified for her position. As early as 1883 Mother Francisca sent the Sisters away to summer school. In previous years the Sisters had taught throughout the summer months, but that year, owing to the Tertio Millennial of Santa Fe, the school closed in June. The Commencement Exercises were a great event in the city each year and the exhibits continued to demonstrate the work of the artistic students. The Santa Fe Daily New Mexican of June 29, 1887, after giving a lengthy account of the graduation, the varied program in dramatics and musical numbers states:

From the music hall the auditors were conducted to the studio where their work was exhibited. Exclamations of delight escaped from the lips of the lovers of art as they entered. . . On every side was a fine display of the richest embroidery on plush, satin, velvet and silk, and felt and the loveliest tints of the rainbow gave color to the handsome room. Magnificent table-scarfs,

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28 Santa Fe New Mexican, September 5, 1878.

Sofa-pillows, mantel covers, lambrequins, banners, both painted and embroidered were on every side of the room. Many little dainty ornaments, such as violins of plush beautifully worked in chenille on stands with clocks in them, handkerchief cases, pin cushions, hat bands, toilet sets, tidies, in fact, all varieties of fancy articles were displayed. . . On a side table was exhibited the bookkeeping of the sub-graduates. Both single and double entry were shown. The neatness and correctness of the books deserve mention. They were examined by all present and the writer does not hesitate to say that professional bookkeepers would not be more correct in every little particular than these young ladies were in regard to their books.

If it is pleasant to praise when praise is due, then all will agree with the New Mexican in saying that it was the best commencement ever witnessed in the Southwest. The modesty, simplicity, and grace with which the pupils went through the different exercises are truly worthy of note. It is characteristic of all the pupils of the Sisters of Loretto. . . .[29]

After establishing Loretto Academy the Archbishop realized his next important step in education was to provide a means whereby the boys could share in equal educative experiences; consequently, in 1859 he sent his Vicar General, Reverend Peter Eguillon, to France where the well known auxiliary Order of the Catholic Church, The Christian Brothers, had been founded for the education of boys. After coming to New Mexico the Brothers found the task of education during those pioneer days no less arduous than the Sisters had; but both kept pace with the times in curriculum and facilities. Hundreds of the honored men and women of the great Southwest,

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[29] The Santa Fe Daily New Mexican, June 29, 1887.

a credit to their Alma Maters, are numbered among the teachers, home-makers, and leading citizens of the state.

The condition of the public schools. Perhaps it might be well at this point to turn aside from the Loretto progressive educational center and to take a look at the school system in New Mexico during the territorial period from 1846 to 1890. It is a well known fact that although the territorial legislature petitioned Congress for aid in lands or money grants the federal government did nothing for education in New Mexico. Legislation endeavored to establish a territorial system of public schools from time to time, but attempts were overwhelmingly defeated. However, in 1863 the office of superintendent of schools were created in New Mexico, and the governor, the secretary, Bishop Lamy, and the supreme court judges composed a territorial board of education.[30]

This statement made by R. A. Moyers, of the College of Education at the University of New Mexico speaks for itself.

> Between 1866 and 1890 the Presbyterians, Congregationalists, and Methodists were quite active in establishing schools. . . There were many clashes between Protestants and Catholics over the control of the schools. The Protestants generally favored public

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[30] Paul A. F. Walter, "Address Before The History and Social Science Section of the New Mexico Educational Association of Santa Fe," The New Mexican Historical Review II (November 5, 1926), 73.

a quality to merit Alma Mater, are honored among the leaders, rank-makers, and leading citizens of the state.

The revolution of the judicial machine. Perhaps it might be well at this point to turn aside from the laudatory progressive educational centers and to take a look at the school system in New Mexico during the territorial period from 1848 to 1900. It is a well known fact that although the territorial legislature provided overpaid for aid in lands or money grants, the federal government did nothing for education in New Mexico. Legislation endeavored to establish a territorial system of public schools free than to tiny, but attempts were overwhelmingly defeated. Moreover, in 1885 the office of superintendent of schools was overturned by the Padua, and the governor, the secretary, Bishop Lamy, and the supreme court judges composed a territorial board of education.[30]

This statement made by T. A. Hoyer, of the College of Education at the University of New Mexico speaks for itself.

> Between 1850 and 1890 the Presbyterians, Congregationalists, and Methodists were quite active in establishing schools. . . . These were many denominations, Protestants and Catholics over the control of the schools. The Protestants generally favored public

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[30] Paul A. T. Hoyer, "Lessons Before the History and Social Science Section of the New Mexico Educational Association of Santa Fe," The New Mexico Educational Review XX (December 2, 1926), 93.

schools and hoped to have them taught by Protestant teachers. They objected strenuously to public schools in which Catholic teachers were employed. The Catholics were not opposed to public schools, but they objected to their children being taught Protestant doctrines in public schools.[31]

The first permanent schools in the State were established by Christian teachers who were best qualified for the profession. The Catholic teachers did not solicit for public schools, but having been employed in the work of education long before the public school system was inaugurated were, as we shall see in the history of the other foundations, requested by the superintendents of the different counties to continue their work. As no public schools were available at that time, the different religious communities permitted their buildings to be used by the State for public schools in the cause of education.

As L. H. Warner says in speaking of the schools:

In this time, and before, schools were the subject of a good deal of talking, but actually Lamy did, while most of the others articulated.

The real fact about it was that the wealthy did not want it, did not propose to have it if they could prevent.

But Lamy was no caterer to class, no trifler with opposition, whatever its source, if he thought that he

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[31] Robert Arthur Moyers, "A History of Education in New Mexico," (An Abstract of Contribution of Education No. 302. George Peabody College for Teachers, Nashville, Tennessee, 1941), p. 4.

was right.[32]

After the public school law of 1891 provided for state-supported schools, most of the religious denominations continued their efforts to maintain schools. The Catholics, Presbyterians, and Methodists continued very active all through the period.[33]

Teacher training for the Sisters. As the Sisters of Loretto were founded exclusively as a teaching order, Reverend Charles Nerinckx provided for a Teacher Training Department in 1820. Some of the instructions were given by him, but more advanced courses and methods were taught by the different faculty members from St. Mary's College, Lebanon, Kentucky, and also from St. Joseph's College, Bardstown, Kentucky.

Mother Praxedes Carty was always in the vanguard of educational field, and solicitous for the observance of the Rules of the Loretto Society that state:

> This then is a teaching Society; hence its members should qualify and thoroughly prepare themselves, to the Church they represent, to the public who

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[32] Louis H. Warner, Archbishop Lamy An Epoch Maker (Santa Fe, New Mexico: Santa Fe New Mexican Publishing Corporation, 1936), p. 145.

[33] Moyers, op. cit., p. 5.

> trust their profession, and to the children entrusted to them to stand preeminent among instructors and educators.[34]

For this reason she raised the standard of the Training Department and established the first regular Normal Training School in 1897. This school was conducted under Mother Francisca Lamy's efficient supervision until 1910. It continues to operate today as Loretto Junior College. A mimeographed pamphlet called The Normal Greeting was sent regularly to all the missions to inform the Sisters of the different activities. That pamphlet is replaced today by our modern Lorettina Jottings published by the Novices. Additional features containing interesting information about all Loretto schools is eagerly read by each member who receives a copy.

Courses of study were compiled and issued from time to time containing helpful materials both for the primary and grammer departments and a separate syllabus for the academic department. Many helpful suggestions of sound pedagogical principles are found therein. In 1902, The School Manual for the Use of the Sisters of Loretto was issued with more specific helps and instructions. The year was divided into quarters, and the material to be

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[34] Constitutions of the Society of the Sisters of Loretto, at the Foot of the Cross, (Printed for restricted use, 1896), p. 130.

covered was in accordance. The high school curriculum was based on requirements for entrance to Trinity College. However, the suggestions were not intended to restrict the teacher, for the Preface states:

> The suggestions contained in the Manual are not intended to restrict the teacher to particular methods of conducting the different studies since new ideas on these subjects are constantly appearing. Although variety in instruction is encouraged in our schools, yet uniformity in classification, school regulation, records, management, etc., is desired.[35]

Most of these aids were primarily for teacher guidance, as superiors realize that exploration is an important factor in the developing of initiative of the teacher.

The course of study published in 1915 was the most extensive in form, containing 211 pages devoted to the primary and grammar grades and over one hundred pages for the high school. It contained illustrative lesson plans, type studies and projects, a major unit development for a lesson in seventh grade science about the "sugar maple," and basis and supplementary references for pupil and teacher.

The Sisters of Loretto used those materials in so far as they met the needs of the locality in which they were teaching. But in Kentucky, Kansas, and New Mexico where the

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35 School Manual for the Use of the Sisters of Loretto, Preface. (St. Louis, Missouri: Everett E. Carrers, 1902).

Sisters were teaching in the public schools they supplemented the State course. For some years the changing ideas concerning curriculum materials, the requirements of Regional Associations, and the needs of the respective localities were the Sisters were teaching were paramount.

The Lorettine Foundations listed in chronological order may be referred to in Table I (Appendix). Among these are mentioned also the public schools that had been taught by the Sisters before the public school system in New Mexico was established in 1891. During that year the Sisters were requested to continue their teaching in the public schools, and in order to fulfill the new requirements for certification they took the State examinations. Eleven Sisters received First Class Certificates and three, Second Class. Several of these Certificates are now on file at Loretto Archives. Evidence of the continued success in examinations taken by the Sisters is given in a letter received by the Superior General, Mother Praxedes, from Bishop Matz of Denver:

Bishop's House 233 S. Evans
Denver, Colorado
November 30, 1898

Rev. Mother Praxedes,

Rev. Dear Mother: I just read in the Revista Catholica of Las Vegas an article headed "Triunfo Brilliante de Maestras Catolicas." The article is based on the report of the examinations which were held in Santa Fe

Marks was working in the public schools they supplied the State course. For some years the changing idea concerning manual arts material, the requirements of Regional Associations, and the needs of the vocational localities were the source of much thinking and planning.

The curriculum foundations listed in chronological order are referred to in Table I (Appendix). Among these are statements also the public schools that been taught by the History before the public school system in New Mexico was established in 1891. During that year the History were required to continue their teaching in the public schools, and in order to fulfill the requirements for certification they took the state examinations. Since statute required first class certification was higher, second class. Several of these certificates are now on file at Eastern Arizona. Evidence of the continued growth in examinations taken by the History is given in a letter received by the Superior General, Father Francesco, from Sister Mary of Mercy:

Kinney's House RFD 5, Twin
Denver, Colorado
November 20, 1929

Rev. Father Francesco,

Rev. Dear Father: I just read in the Daily Bulletin of the Times an article headed "Primary Milliners Be Teachers Certificate". The article is based on the report of the examinations which were held in Denver to

for the selection of teachers for the public schools in New Mexico. In this examination it appears that 8 Sisters of Loretto received first class certificates and Sister Dolorine got the highest mark given to any of the teachers taking the examinations, viz. 99/7 per cent. I was so pleased to see this that I felt that I must congratulate you and the order of Loretto upon this magnificent showing.

At the same time I wish to remark that this fact of submitting to the examinations on the part of the Sisters is much to be commended indeed it is about our only avenue of salvation in States and Territories where the bulk of the people are unable to provide any education for their children. . . You have chosen this last and only wise part under these circumstances. Nor have we anything to be afraid of in these examinations. Ours is a divine commission to teach, and whereas we bring into this field the chief element of success, namely, devotion to the cause together with the sacrifices which this of all causes the noblest deserves, we must succeed and we have the divine assurance that we will succeed.

It is therefore with an especial delight that I saw the Lorettines entering the arena. It will show our own people the stuff our own teachers are made of an give them more confidence in their own Catholic Schools. If ever we are to get justice, it will be only on these lines: We must force them to grant it by the compulsory assertion of our merits. Wherefore I say: "Well done for the Sisters of Loretto! May God Bless them."

Very sincerely
Yours in Christ
N. D. Matz, Bishop of Denver[36]

Mother Praxedes Carty, with her usual foresight, requested all the Loretto Schools to send annual reports to the Loretto Mother House beginning in 1896-97. Tables specifying the attendance of all schools functioning in 1948 are

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[36] Letter to Mother Praxedes from Bishop Matz, Archives, Loretto Mother House, Nerinx, Kentucky.

in the Appendix of this thesis. At that time Mother Lucia Perea was superior and directress at Our Lady of Light Acadejy in Santa Fe. The enrollment for the public school taught by the Sisters in Santa Fe was 242.[37]

The organization of the Academy. The turn of the century proved Our Lady of Light Academy by its steady growth a criterion in its adaptability to new demands and requirements. Its first catalogue, well illustrated with inviting pictures of classrooms, music rooms, and girls participating in recreational activities, give definite regulations concerning the four departments functioning at that time in the Academy. The terms used seem strange today: Preparatory signified the primary department and the first five grades. Second Preparatory included the sixth, seventh, and eighth grades. Second Senior was the first year of high school. First Senior was the same as the sophomore class. Sub-Graduating Class referred to juniors, and Graduating Class was used for the seniors. The subjects offered in the following curriculum number many that are taught in college today.

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[37] Annals, op. cit., p. 30.

in the appendix of this study. At that time Walter Lewis Pence was superior and director at Our Lady of Light Academy in Santa Fe. The curriculum for the public school towns by the sisters in Santa Fe was zero.[47]

The curriculum of the Academy. The term of the century proved our Lady of Light Academy by the attack upon a criticism in its emphasizing to new demands and requirements. The first catalogue, well illustrated with knitting patterns or classrooms, music rooms, and girls participating in recreational activities, gives details regulations concerning the four departments functioning at that time in the Academy. The term used been changed today. Preparatory signified the primary department and the first five grades. Second department included the sixth, seventh, and eighth grades. Junior was the first year of high school. Third Senior was the same as the sophomore class. Sub-Freshmen class referred to juniors, and Freshmen Class was made for the seniors. The whole difference in the terminology nowadays makes many that are unique in college today.

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[47] Ibid., pp. 21-22.

II. CURRICULUM OF OUR LADY OF LIGHT ACADEMY

PROSPECTUS OF 1900

Preparatory:

Grammar	United States History
Arithmetic	Geography
Mental and practical arithmetic	Reading and spelling

Second Preparatory:

Grammar	Arithmetic
General History	Civil Government
Physical Geography	Reading
Physiology	Spelling

Academic - Second Senior:

Ancient History	Natural History
Rhetoric	Geology
Grammatical Analysis	Botany
Arithmetic Reviewed	Book-keeping

First Senior:

Modern History	Botany
Rhetoric	Physics
Grammatical Analysis	Algebra
Mythology	English Literature

Sub-Graduating Class:

Astronomy	Classic Literature
Geometry	Rhetorical and Gram-
Chemistry	matical analysis of
General History	Prose and Poetry

Graduating Class:

General History	Ethics
Classic Literature	Logic
Trigonometry	Metaphysics
Solid Geometry	General Review

Notes:

Christian Doctrine and Sacred History (Catholic pupils)

Composition, Elocution, Sight singing, and Physical culture are taught throughout the course.

Private lessons are offered on Piano, Harp, Flute, Violin, Guitar, Mandolin, and Voice (both private lessons and in class).

German and French languages are taught extra, Latin and Spanish are free.

Extra charge: Painting in Oil, Water colors, Drawing in Crayon, Pencil, or Paster; Typewriting, Phonography and Artificial Flowers.[38]

One might wonder what influence brought about such a curriculum offering for the early days of a New Mexican academy, but the answer is not far afield. The Mother House of the Sisters of Loretto at Nerinx, Kentucky, in spite of the obstacles of pioneer days, had furnished the machinery that gave stability. The Teacher Training School before mentioned, and Loretto Academy at Nerinx had been incorporated by an act of the Thirty-Eighth General Assembly of Kentucky, December 29, 1829:

> WHEREAS, . . . a Female Literary and Benevolent Institution called Loretto, promoted and sustained by an association of females, by means of their resources, industry and intelligence, and that the said institution hath been open and free for persons of every denomination, the managers thereof only requiring of their pupils an observance of moral recitude and of the rules of said institution, upon the entrance of said pupils, and during their continuance therein; And whereas, it is the genius of this Commonwealth and the sentiments of the

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38 Catalogue of Our Lady of Light Academy, (Santa Fe, New Mexico: New Mexican Printing Company, 1902), p. 32.

> Legislature to encourage all institutions for the dissemination of learning and morality. . . [39]

Moreover, besides the professors from St. Joseph's College at Bardstown, Kentucky, who taught the Sisters and also classes for the girls, there were instructors from Europe. The most notable departments of Loretto Academy in the educational field were of a cultural nature, i.e., music and art.

> In the Bardstown Herald of September 8, 1831, the general public is notified that a Mr. Peterson from Sweden is giving lessons on the harp and piano at the school. Pupils are solicited and 'those who do not bring their own pianoes will be obliged to pay an extra charge for those at the Academy.'
>
> The professor of Art was an Italian from the East. That both himself and his pupils were gifted beyond the average may be logically inferred from the beauty of the paintings executed by them and which continue to adorn the walls of the Loretto Mother House. So renowned were the courses in music and art that teachers of Religious Orders outside Kentucky came to acquire knowledge and skill at Loretto.[40]

Loretto Archives contain numerous treasures of class work and priceless books that were used by the Sisters and pupils of those early days that still serve a great attraction for the education or bibliophile. And although they may seem numerous and unrelated to us today, they were the

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[39] Declan F. Carroll, "The Sisters of Loretto, Pioneer Educators," (unpublished Master's thesis, the University of Kentucky, Lexington, 1936), p. 64.

[40] Ibid., p. 69.

last word in educational standards for the Southern belle. So, too, Our Lady of Light Academy offered a curriculum the prepared for any "station in life, and imparted to the pupil a practical, solid, and refined education,"[41] as the different catalogues, published from time to time, verify. The aspiring debutante in the land of enchantment has ever been more interested in the social graces and personal charm for la senorita. Hence Loretto fulfilled the requirements for music and dancing, embroidery and painting for leisure, as well as giving guidance in the choice and development of a vocation.

The prospectus for 1907 mentioned a separate course for the commercial department including the following: shorthand, typewriting, book-keeping, business spelling, business correspondence and a review of grammar, spelling and arithmetic. The catalogue states, "No pupil is permitted to enter this department who has not completed the Eighth Grade Studies. A certificate is given to the pupil who satisfactorily completes this course."[42] Pictures in this catalogue show girls participating in tennis, archery, croquet, and calisthenics.

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[41] Catalogue of Our Lady of Light Academy, (Santa Fe, New Mexico: New Mexican Printing Company, 1907), p. 2.

[42] Ibid., p. 5.

last word in educational standards for the Southern belle. So, too, the body of light academy offered a curriculum that prepared for any "station in life, and imported to the girls a practical, solid, and refined education,"[25] as the different catalogues, published from time to time, verify. The aspiring debutante in the land of enchantment has ever been more interested in the social graces and personal charm for an marriage. Hence lessons fulfilled the requirements for music and dancing, embroidery and painting for leisure, as well as giving guidance in the choice and development of a vocation.

The prospectus for 1907 contained a separate course for the commercial department including the following: shorthand, typewriting, bookkeeping, business spelling, business correspondence and a series of primary, spelling and arithmetic. The catalogue states, "No pupil is permitted to enter this department who has not completed the eighth grade studies. A certificate is given to the pupil who satisfactorily completes this course."[26] Courses in this catalogue show girls participating in tennis, croquet, croquet, and calisthenics.

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[25] Catalogue of Our Lady of Light Academy, (Santa Fe, New Mexico: New Mexican Printing Company, 1907), p. 5.

[26] Ibid., p. 5.

Much of the success of Our Lady of Light Academy at Santa Fe may be ascribed to the well balanced curriculum which combined intellectual advancement with character formation as well as the cultivation of the fine arts in which girls of the Southwest excel. The Santa Fe New Mexican was ever a publisher of the work being done at the Academy and carried a front page, lengthy article, July 20, 1907 from which the following is quoted:

OLDEST AND BEST IN SOUTHWEST IS LORETTO ACADEMY
FOR GIRLS IN CAPITAL CITY

Santa Fe has much to commend itself to the tourist and healthseeker. It has a perless climate, unrivaled scenic attractions and a history interwoven with romance and tragedy. Not the least of its claims for distinction is the fact that it is the seat of learning famous throughout the Southwest. It contains the two oldest educational institutions in the country west of the Missouri River which are still in existence and growing constantly in importance. They are the Academy of Our Lady of Light which was founded by the Sisters of Loretto and St Michael's College which is conducted by the Christian Brothers.

Loretto Academy . . . besides offering complete literary and scientific courses holds out to the aspiring pupils the advantages of linguistic study and every thing necessary for the acquiring of refinement and feminine accomplishments. . .

The Sisters of Loretto within the span of half a century have seen their little adobe huts which formed the nucleus for their school grow into the present magnificent academy and convent. Between those two buildings of modern architecture stands the beautiful chapel which is surmounted by a life sized statue of the Blessed Virgin Mary. At night the halo is emblazoned with electric light and a crescent at the feet is also lighted, significant of the name—"Academy of Our Lady of Light."

> The group of buildings comprising the institution are almost entirely modern and substantial. The latest addition is a pretty pressed brick structure known as Loretto Hall. Here are held the annual commencement exercises and other entertainments. The auditorium is quite spacious, and it is fitted out with a stage. At the fifty-fourth commencement exercises which were held last month the hall was crowded to its capacity with relatives and friends of the graduates. . . The grounds are a veritable garden spot.
>
> Parents having daughters of school age desirous of placing them in a good home while the latter are acquiring an education will do well to communicate with the Sister Superior of Loretto Academy.[43]

Societies listed for the Academy during 1910 were Loretto Musical Society, St. Luke's Union, members of the Art Class were admitted; Reading Circle, monthly meetings and discussions.

Aims of the institution. The prospectus of 1927 states the aim of the institution in the following words:

> The aim of the institution is, in the first place, means of instruction and discipline that is thoroughly Christian to give adequate preparation to those students who have the desire and ability to pursue higher education; and in the second place, to bring all the students to that degree of efficiency which will enable them to fulfill nobly and energetically the duties of the state of life to which they are called.[44]

The catalogue of 1930 listed three courses: the Classical; the English course which substituted a foreign language

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[43] Santa Fe New Mexican, LXIV, July 20, 1907.

[44] Catalogue of Our Lady of Light Academy, (Santa Fe, New Mexico: New Mexican Printing Company, 1927).

for Latin; and a special course, not college preparatory. Evidently that last was arranged to care for those whose individual difference preclude all possibility of higher education. It also stated that the Commercial Department was designed for those who wished to acquire a business education and at the same time enjoy the influence of academic life. A four-year course called the High School Commercial Program led to a diploma; a two-year Commercial Program was offered but no certificate was given.[45]

Jubilee celebrations furnish many interesting notations in the Annals of the Loretto Society, whether these Jubilees are for the individual members or for the foundations of the different houses. The Golden Jubilee of the Santa Fe Academy was celebrated in October, 1902. A solemn pontifical Mass was celebrated each morning for three days in the Cathedral. The evening of the third day the Academy girls, so famous for their splendid dramatic productions, presented "Historical Footprints," a drama portraying the early life of the Sisters. The new auditorium erected at that time and costing $5,700 enhanced the beauty of the performance.[46]

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[45] Ibid., p. 3.

[46] Annals, op. cit., p. 85.

Although Loretto Academy of Our Lady of Light was closed for a few months in the fall of 1918 on account of the influenza epidemic that swept over the country, the following year brought a record attendance when one hundred boarders were enrolled and ninety-two day scholars. The students of the Academy were honored by an address that year given by Governor Larrazolo. Two of the students, Misses Teresita C de Baca and Lillian Abousleman, took down the address in stenotype. The following quotation is worthy of repetition:

> The Sisters of Loretto are as an oasis in the burning sands of the desert, and are the principal figures in the history of New Mexico. The Academy of Loretto is one of the grandest and worthiest institution of the Southwest. It has accomplished what others failed to do, and has done much to make the citizens of New Mexico what they are today.[47]

Growth of the Academy since 1927. The growth of the Academy and the demand for more space to meet the requirements of the flexible curriculum called for a new high school building in 1927, the year of Loretto's Diamond Jubilee. Fortunately, the most substantial gift received at that time was a check for $5,000 from Mr. Miguel Chavez that gave impetus to the erection of the much-needed building, begun in the fall of 1927 and dedicated May 29, 1928, by Archbishop Daeger. The ceremony was a very imposing one

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[47] Ibid., p. 125.

and terminated by the flag raising on the new pole near the tennis court. As Governor Dillon was unable to attend, Mr. B. A. Anderson proved a good substitute. He gave an excellent talk on education and Loretto's expansion. The efficient work of Mother Consuelo Baumer, Superior, and her cooperative worker and directress of the Academy, Sister Mary Bernard Doyle, as well as the other members of the faculty were highly commended.[48]

The new two-story brick building, modern in every respect, was filled to capacity the next year when the pupils registered, number 386, including 130 boarders from Kansas, Colorado, Texas, Arkansas, Arizona, and New Mexico.[49] The enlarged classrooms, science laboratory, study hall, home economics department, and two attractive libraries, one for fiction and the other for reference, are all well equipped and attractively decorated.

Sister Mary Liliosa Kelly, who had been directress at the Academy in Santa Fe for a number of years, became superior in 1940. Chief among the many building improvements that Sister made during her term of office is the artistic arcade that leads from the Convent building to the Chapel of Our Lady of Light. The senior members of the Community,

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[48] Annals, p. 180.

[49] School Records, Loretto Academy, 1929.

and terminated by the Play Ballers on the new Pala near the Tennis court. As Governor Allen was unable to attend, Mr. S. A. Anderson proved a good substitute. He gave an excellent talk on education and Christian education. The activities work of Mexican Presbyterian Church, Albuquerque, and the cooperative works and directors of the academy, Miss Mary Howard Doyle, as well as the valuable members of the Country were highly commended.[42]

The new two-story brick building, modern in every respect, was filled to capacity the next year when the pupils registered, number 200, including 130 boarders from Kansas, Colorado, Texas, Arizona, Illinois, and New Mexico.[43] The enlarged classrooms, science laboratory, study hall, home economics department, and two attractive libraries, one for Indian and the other for reference, are all well equipped and attractively decorated.

Miss Mary Allison Kelly, who had been director of the Academy in Santa Fe for a number of years, became superior in 1940. Under among the many building improvements that Sister made during her term of office is the artistic arcade that leads from the Convent building to the Chapel of our Lady of Light. The center archway of the Convent,

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[42] Journal, p. 100.

[43] Spring Pageant, Loretto Academy, 1940.

who on account of illness or infirmity at times require a wheel-chair, will always owe a debt of gratitude to Sister M. Liliosa for having a ramp that gives easy accessibility to the Chapel made in the new arcade. Another feature for which Sister will long be remembered is the famous "Hour of Charm" rendered by the Glee Club every year under Sister M. Liliosa's direction. Sister was also instrumental in procuring the long-desired Hammond Organ for which she had received many donations. As it was impossible to carry the organ up the circular stairs, it was hoisted by pulley to the choir loft and installed November 10, 1946.

Modern mechanization and scientific improvements help to facilitate the work of education and communication. Today Loretto Academy has a public address system that operates in all the buildings. This system is filling a longfelt need where the buildings are so scattered on the campus.

Ever since Sister Mary Orline, one of our distinguished musicians, has been superior at Santa Fe continued improvements are in operation. Sister was appointed superior in August, 1946. The fall of that year saw the antique parlor and dining room renovated with a modern look. The walls in cream stucco of artistic design have some of the treasured old paintings inlaid with indirect lighting.

was an amount of illness or infirmity at times requires a wheelchair, will always owe a debt of gratitude to Shirley D. Gibson for having a very that given many amenities to the physically handicapped for years. Another facility for which Shirley will long be remembered is the famous "Tour of Homes" produced by the Club every year under Shirley's direction. Shirley was also instrumental in securing the long-desired Kennedy Organ for which she had received many donations. So it was impossible to carry the organ up the circular stairs, it was hoisted by pulley to the choir loft and installed November 16, 1960.

Modern mechanization and scientific improvements help to facilitate the work of education and communication. The Lancaster Amateur Radio Club has a public address system that operates in all the facilities. This system is fitting a Junghans clock where the buildings are so scattered on the campus.

Many other Shirley Gibson, one of our attractive, artistic, has been superior as Santa Claus in continued improvements are in operation. Shirley was appointed superior in January, 1964. The fall of that year saw the original facility was built from preserved with a modern look. The walls in some places of particular design have been or was removed old paintings hidden with delicate lighting.

The unique picture of Our Lady of Light blends with the red colorings and is enhanced by the setting of the dining room. The furniture--wooden cabinets, long table and oddly-shaped chairs that remind one of a porcupine with their horizontal paralleled rows of wood--is really more ornamental than luxurious. Bob Layton's artistic ability developed the style of that room and also the parlor, which is similar in design but differs in color and furniture. A clear blue and rich tan with stripes to match lend an atmosphere of beauty. The Venetian blinds and attractive drapes satisfactorily complete the picture.

The external appearance of the Miguel Chavez Residence Hall and High School Building has been considerably improved on the side facing Cathedral Place by removing a part of the old stone wall and erecting a high iron gate at the entrance. During 1948 the interior of both grade and high school buildings underwent numerous improvements. Plastering, painting, sanding and finishing floors, as well as supplying new equipment and Venetian blinds for the classrooms have made the buildings like new. The senior girls' recreation room, commonly called "The Western Room," with two walls in knotty pine and two in beautiful torquoise topped by a ceiling of blocked celotex, gives an entirely new effect. The Navajo rugs and hand-carved furniture, offset by the Farnsworth armchair radio in blond wood, are inviting and attractive,

The unique picture of Our Lady of Light blends with the rococo and is enhanced by the setting of the dining room. The French-wooden cabinets, long table and ebony-shaped chairs that resemble one of a porcelain set. Their lacquered parallelled rows of wood--is really more ornamental than functional. Bob Lupton's artistic ability developed the style of this room and also the parlor, which is similar in design but differs in color and furniture. A blue tone and plain tan with stripes is used that an atmosphere of beauty. The Venetian blinds add attractive drapes and factorally complete the picture.

The external appearance of the Light Opera Building and the High School Building has been considerably improved on the side facing Cathedral Place by removing a part of the old stone wall and erecting a large [illegible] at the entrance. During 1941 the interior of both grade and high school buildings underwent numerous alterations. Plastering, painting, sanding and finishing floors, as well as modernizing the equipment and Venetian blinds for the attractive [illegible] the building like new. The senior girls' vocational [illegible] commonly called "The Western Room," with the world in miniature and has in beautiful temperature typed by a collage of wooded cactus, gives an entirely new effect. The Devil's rage and hand-carved furniture, offset by the [illegible] wrought radio in blond wood, has inviting and attractive.

but the most alluring adornment of the pine walls are the pictures of the seniors in Western clothes and mounted on plywood with various brands. The names of the patrons who contributed toward the furnishings of the Western Room are written on a huge hide, adorning the center wall. Chief among these is that of Archbishop Byrne.

Curricular activities. The home economics department under the direction of Sister Rose Rita, is the occasion of numerous educational and interesting activities. Formal teas and dinners are artistically arranged with harmonious appointments in the foods section, and the fashion display of 1948 was one of the most successful events of the year. The display was titled "Yesterday and Today." It was cleverly arranged with a double stage, showing the styles of one hundred years ago on one side and the styles of today on the other. "A reader gave the descriptions of the costumes and the periods while the models gracefully pivoted and showed the costumes to advantage."[50] Thirty-five girls participated.

February, Catholic Press month, always finds a number of girls belonging to the journalism class and editors of Loretto Echoes boarding the train or bus for Denver to

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50 Annals, p. 223.

but the most alluring adornment of the pine walls are the pictures of the seniors in western slacks and sombreros or plaid with various brands. The beams of the ceiling are constructed around the fireplaces of the lounge rooms and written on a huge scroll, adorning the center wall. Other novel items is that of Kodiakers Kyrne.

Curricular activities. The home economics department under the direction of Esther Rose Ryan, is the possessor of numerous educational and interesting activities. Formal teas and dinners are particularly arranged with memorable accomplishments in the food section, and the fashion display of 1940 was one of the most successful events of the year. The display was titled "Yesterday and Today." It was cleverly arranged with a double stage, showing the styles of one hundred years ago on one side and the styles of today on the other. A profile gave the characteristics of the decades and the periods which the models represented. Mrs. Ryan and above the curtains to Kodiakers, 20 displays have gone photographed.

February, Kodiak Press Club, always finds a number of girls invited to the Journalism tea and actress of Lorena Pratt, meeting her visit or her few moments in

attend the press convention at Loretto Heights College. The students look forward to this trip each year and enjoy the visit to the "Queen City of the Plains," finding it not only educational and informational but also intensely interesting, especially the Press Formal that affords opportunity to meet Prince Charming.

March, vocation month, is also productive of many activities in all Loretto schools. Last year a new project in vocations was illustrated by the juniors who dressed different dolls to demonstrate the various careers that the girls might be interested in following. The display was very attractive and various guest speakers were invited each week to describe the particular vocations. His excellency, Archbishop E. V. Byrne, always gives the crowning vocation talk the last week of March.

April seems to claim the greatest number of activities at Loretto Academy. The annual state-wide test for all seniors in four-year accredited high schools in New Mexico was nothing unusual for Florenceruth Jones, who won without difficulty in 1947. Last year Helen Hennings ranked seventh. The annual tests sent out by the diocesan Superintendent, Monsignor Bradley, are also taken in April.

The scholarship achievements made by the students who participate in the examinations sent out by the Pepsi-Cola Company, Loretto Heights College, Loretto, Colorado, and

attend the press conversation at Loretto Heights College.

The students look forward to this trip each year and enjoy the visits to the "mecca city of the Indian," finding not only educational and informational but also extremely interesting, especially the press tourist that affords opportunity to meet Indian dancers.

Hence, vocation week, is also productive of many activities in all Loretto schools. Last year a new project in vocations was initiated by the juniors who devised different ideas to demonstrate the various careers that the girls might be interested in following. The display was very attractive and various small speakers were invited each week to describe the particular vocations. Mrs. Russell Lanoy, Arbitstone E. V. Byrne, always gives the evening vocation talk the last week of March.

April seems to claim the greatest number of activities at Loretto Academy. The annual state-wide tests for all seniors in four-year accredited high schools in New Mexico are nothing unusual for Nazareth girls, who won without difficulty in 1937. Last year Helen Hastings ranked second. The annual tests are set up by the Bureau Supervisor, Mondamor Bradley, are also taken in April.

The scholarship achievements made by the students who participate in the examinations are set up by the Regal-Pola Company, Loretto Heights College, Loretto, Colorado, and

Webster Grove College, Webster Grove, Missouri, are all announced in April, as well as those that are sent out from the different nurses training schools to girls who wish to enter such institutions. The students in the Commercial Department have a special trip to Las Vegas to attend the Highlands University contests. Every year the students win notable rewards in this department. In 1947 an Excellency Banner for having submitted 3,000 points of work during the school year was given to Loretto pupils. The class is sponsored by Sister M. Mercedes. Sister has also sponsored the local broadcast by the sophomore class over station K.T.R.C., for the World History class. Most of the material presented by the group is taken from Current Events, published weekly by the American Educational Press, Columbus, Ohio.[61]

Another event that is scheduled every year in April is Pan-American day on the fourteenth of the month. Sister Mary Alexandrine, who sponsors the Spanish classes, invariably has a clever and instructional program. The girls are in their glory when they can dance and sing the songs so famous in their native language. On witnessing one of these programs, one always wants to quote John Keats: "A thing of beauty is a joy forever."

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[61] Annals, p. 201.

Loretto Academy grade school reached a record enrollment in 1944 when 250 students enrolled. Their activities are held separately from the high school but no less efficiently. One of the most active groups is the Girl Scout Troup 25. The different musicals presented by the grade students each year are also held separately, but some of the more skilled and talented are permitted at times to participate in the high school operetta that is conducted each year, particularly those who are taking private dancing lessons. In such activities as The March of Dimes and Register campaigns the grade students do outstanding work. Sister M. Remigia has been grade-school principal for a number of years.

Many look upon the operetta as the most important event of the school year. Tryouts begin in February and the performance is given for three consecutive nights in the one-hundred-voice Glee Club, and are trained by the music teachers. Mr. Cartier, the physical education and dancing teacher, also furnishes assistance and takes care of the staging and properties. These performances are held in the beautiful auditorium that offers an excellent sitting.

The sweet month of May, redolent with perfumes and flowers, holds for Loretto's graduate the crowning events of all the year; Mother's Day early in the month was more beautiful in 1948 than ever before. Betty Joe Black, perfect

of the Sodality so ably sponsored by Reverend Sigmund Charewicz, State Moderator, had the privilege of crowning Our Lady of Light. Each junior and senior attired in formal gown and carrying a rose marched slowly and gracefully before the Queen and her attendants, who carried bouquets that were presented to Our Lady. Those beautiful young girls in pastel-colored formals, filing graciously and reverently around the Chapel and grounds, were a "Dream of Fair Women."[52]

Graduation Day, usually in the latter part of May, must be held in the Cathedral, as the Loretto Chapel would not accommodate the number of people who attend that eventful ceremony. At three o'clock the girls begin the processional from the Academy to the Cathedral, which is decorated with the favorite flower for the occasion,---the tall and colorful gladiolas. The juniors act as a guard of honor; dressed in formals, they precede the graduates to the Cathedral. The freshmen and sophomores held the glorious hymn "Praise Ye the Father" and whatever other musical and voice accompaniment the occasion requires. The diplomas are conferred by the Archbishop. After the performance the procession returns to the Academy, where a reception is held for the graduates.

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[52] Annals, p. 221.

Centennial Celebration. The Centennial of Our Lady of Light Academy will be held in 1952. Plans are already in the offing for that great event.

III. SAINT CATHERINE'S INDIAN SCHOOL

The fact that Loretto Academy of Our Lady of Light had made no distinction in receiving pupils as to race, class, or creed from its beginning as an educational institution, really doing the democratic thing, relieved Archbishop Lamy of the responsibility of establishing other schools for girls in the city of Santa Fe during the nineteenth century. And as the Christian Brothers were at that time taking care of the boys of the city at Saint Michael's School, we do not hear of parochial schools being established until after the turn of the century. However, it was different with the Indian children.

Although Archbishop Lamy had done much for the Indians in his diocese, more remained to be done when his successor, Archbishop Salpoint took up the duties of office. Perhaps, the best account of the latter's interest in the Indians is most cogently told by his friend and contemporary, the Very Reverend James H. Defouri, who was requested by the Congregation of the Propagation of the Faith in 1884, to write a succinct history of the Church in New Mexico. He

said:

> One subject dear to the heart of Dr. Salpoint, is the Indian question. Much has been done for them in the past years. The Archbishop has been unceasing in his labors to get those poor, benighted children of the prairies under the civilizing and sanctifying influences of the Catholic Church. Towards the accomplishment of that purpose he has undertaken journeys to Washington and elsewhere in the East, to plead his case with the country's Representatives.
>
> He has visited every pueblo, has spoken to the fathers of families, has written letters after letters, has given money of his own, notwithstanding his poverty, to start schools, and thank God he has succeeded admirably.[53]

In April, 1887, Archbishop Salpoint asked the Sisters of Loretto to take charge of an Industrial Boarding School for the Indian boys in Santa Fe. He agreed to pay one thousand dollars per year for the services of the Sisters besides their board and lodging. Accordingly, September, 1887, five Sisters moved to Saint Catherine's Indian School. That year 150 boys from the neighboring pueblos were enrolled. They were between the ages of ten and twenty.[54]

The Sisters of Loretto conducted the Indian Industrial School for two years when it was taken over by Mother Catherine Drexel and the Sisters of the Blessed Sacrament, who are particularly devoted to that type of work. These Sisters

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[53] J. H. Defouri, Historical Sketch of the Catholic Church in New Mexico (San Francisco: McCormick Brothers, 1887), p. 158.

[54] Annals, p. 142.

still manage the Industrial School.

IV. SAINT FRANCIS PAROCHIAL SCHOOL

Reverend J. A. Fourchegu, pastor of the Cathedral in Santa Fe during 1902, requested the Sisters of Loretto to open a parochial school. Sister Loyola was appointed principal and her assistants were Sisters William Ann, Mary Regis, M. Vincent, and Adelaide. In September of the same year the Sisters began to teach in a rented building near the Cathedral and enrolled 217 pupils the first term.[55]

The increasing attendance and need for better facilities led to the building of a new school in 1907. The title of the school, Our Lady of Lourdes, was changed to Saint Francis Parochial School. This new structure, located opposite the Cathedral, was described in the Santa Fe New Mexican, December 17, 1908, as follows:

> The parochial school which entered its new building at the beginning of the school year is in fine shape with 415 children enrolled. Seven rooms are being used with the following teachers in charge: Sister Adelaide, Sister Mary Vincent, Sister Mary Regis, Sister Loyla, Sister Eulogia, and Miss Henriqueta de Agnero. The eighth room is used for singing, and any increase in attendance would necessitate opening this with another teacher.
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> The building is modern in every way with sanitary drinking fountains, sanitary toilet rooms, steam heat

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55 Ibid., p. 175.

> and every up to date arrangement for the comfort of the pupils and teachers who are very much pleased with the new quarters. All the work of the Catholic school is now under one roof and comfortably housed in the new brick building.[56]

After entering that new building in 1908 Saint Francis Parochial School continued to grow until 1926, when it reached an all-time high enrollment with 684 pupils from the primary through the eighth grade. At that time the faculty had increased to fourteen teachers, and an additional building housed the primary grades. Conditions continued to become more and more congested and necessitated the planning of another new school. An additional factor that hastened the accomplishment of the plans for a new school building was the like need for expansion of the La Fonda Hotel, located in the same block as Saint Francis Parochial School. For this reason, the property that the school now occupies was sold to the proprietor of the La Fonda Hotel, and a new site was purchased.

The new building now being constructed for Saint Francis Parochial School is located on the corner of Alameda and Castillo Streets. This brick structure is modern in every way, with heavy glass brick windows and interior ventilation. In addition to twelve classrooms this new building contains an auditorium and gymnasium as well as a

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[56] Santa Fe New Mexican, December 17, 1908.

large hall for community social gatherings. The Rector of the Cathedral, Reverend Cletus Kistner, O.F.M., expects the new building to be ready for occupancy by September, 1949.

V. SAINT FRANCIS OPPORTUNITY SCHOOL

One of the most interesting projects in the history of Saint Francis Parochial School was the opening of an Opportunity Department for underprivileged children in 1937. This Department occupied a small room in the annex of St. Francis Parochial School for one year, but this short time was sufficient to prove that the room was much too small for the work and the number of pupils to be taught in that space.

Two adobe buildings about fifty years old on the grounds of Our Lady of Light Academy attracted the attention of Sister Mary Harold and Sister Mary George, who teach these needy children. A realization that these two buildings, formerly used as chicken houses, could be renovated and would give ample space in which to operate the desired projects led the Sisters to visit Mr. Bartholomew McManus, a State official. After listening to Sister's plea for help, Mr. McManus said, "If you have the courage to attempt this job then I must help you. This school will be worth all your work if you save just one boy."[57]

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[57] Statement of Sister M. Harold, personal interview.

Mr. McManus sent five trucks and men to help with the work of reconstruction. In about two months no one would recognize the place. The Mayor of Santa Fe, the New Mexico Power Company, and the New Mexico Gas Company, as well as many laborers, have contributed their time and work gratuitously.

The main classroom is bright and inviting. The work room adjoining it contains hand-looms, a sewing machine, and other devices that are used in the various crafts in which the children are trained. The kitchen is an ideal modern one with excellent equipment all donated by friends who are interested in these poor children. A workshop for manual training is separate from the main building.

Really to appreciate the very fine specimens of work that these crippled and abnormal children accomplish one would have to visit the school and see for one's self the various kinds of shop work, sewing, weaving, cooking, and gardening that these children do. Each child is given individual instruction within the range of his capacity, and several have developed abilities beyond anticipation. The enrollment is twenty-five.

Business concerns, civic organizations, and individuals sponsor a child for one year for $15.00. This amount provides books, tuition, and the use of tools and materials. No discrimination is made as to race, color, or creed. All

are given equal opportunities, and these opportunities have corrected truants and led less gifted children to happiness in the accomplishment of work experiences that they enjoy.

While W.P.A. was in progress the Opportunity School had a manual training teacher, a weaving teacher, and a full time cook, but after that organization was dissolved the Sisters assumed all those duties plus their teaching.

In a recent interview about The Opportunity School Sister Mary Harold made the following statements:

> For the past two months members from the Mental Clinic have been giving aptitude and intelligence tests to the pupils. One scored 119, another, Bernardo Salazar, broke all records. There was no scoring for him. He is a successful light-weight boxer. Some pupils scored as low as 51, 43, 72, and 69. The doctor and other members of the clinic cannot understand how we have obtained such good results from the material with which we work.
>
> During the past ten years since the school has been operating, fifteen pupils among the different groups have completed sufficient grade work to graduate from the eighth grade. Most of the girls marry after leaving school but some are employed at different places in Santa Fe. The boys have a more interesting placement record.
>
> Seven boys from The Opportunity School entered the armed forces during World War II. One, James Griego, was tail gunner on the Fighting Lady. Alphonso Martinez received the Silver Maple Leaf for bringing down five German planes by himself. All the boys returned from war and are now employed at various occupational interest in Santa Fe.

It is evident that opportunities adaptable to the pupils' abilities and interests can produce surprising results

when directed by patient endeavor to meet the needs of problem pupils.

VI. OUR LADY OF GUADALUPE SCHOOL

An event which relieved the crowded conditions of Saint Francis Parochial School was the opening of the new parochial school in Guadalupe Parish in September of 1926. Reverend Henry Leigioux, pastor of Guadalupe Church, asked for four Sisters to teach grades one to six in his new forty thousand dollar modern school building. Sister Rosalita, Sister Jocina, and Sister Lambertine, with Sister Julius as principal, were chosen to open the new school. The enrollment numbered 218 the first year. The following year the enrollment was 337, and two more teachers were added to the faculty. The Annals show that in 1930 the Sisters withdrew from Guadalupe School and the Dominican Sisters of Adrian, Michigan, came to take charge of the school.[58]

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[58] Annals, p. 191.

CHAPTER IV

THE FIRST BRANCH ESTABLISHMENT, TAOS

Of all the cities of New Mexico, perhaps not one has a more colorful history than beautiful Taos, situated in the lovely valley between the towering peaks of the Sangre de Cristo Mountains. Easily accessible both from the Great Plains and the Rocky Mountains as well as from the south, over the Chihuahua Trail, Taos reached its golden age in the latter part of the eighteenth century. The varied and transient population, composed of a dozen varieties of Indians in multi-colored blankets, the crafty merchants of Mexico, the Spanish and French traders, and later on the Americans- all seem like a romantic dream after the changing years.[1]

During the Civil War period of 1863 the struggle between the Blue and the Gray was impeded by the heavy snows that kept the army of the South from reaching Taos.[2] The fighting spirit so dominant there had penetrated even the religious elements. The well-known Padre Antonio Jose

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[1] R. L. Duffus, The Santa Fe Trail (New York; Longmans, Green and Company, 1930), p. 28.

[2] Blanche C. Grant, When Old Trails Were New (New York: The Press of the Pioneers, Inc., 1934), p. 164.

Martinez, who had established a school in Taos and one much to advance the cause of education, drifted into schism in the late fifties and had several followers, including many of his own relatives, who were wealthy people. Threats of personal violence were openly made against Father Machebeuf, Vicar General, who was sent to pronounce sentence upon the rebellious priest. Threats might have resulted in injury had not the man who played such an important role in the military and political history of Taos, the famous Kit Carson announced these as his intentions:

> I am a man of peace, and my motto is: Good will to all; I hate disturbances among the people, but I can fight a little yet, and I know of no better cause to fight for than my family, my Church, and my friend the Senor Vicario.[3]

The Reverend Father Usael, who had been appointed by Archbishop Lamy to take care of the parish in Taos, knew that the establishment of a Catholic school, wherein the children, who were so ignorant of ecclesiastical matters, could be properly instructed, would do much to counteract the schismatic teachings of the misguided priest. Therefore, being very poor and not having enough money to purchase a home for Sisters, he sold his horse and buggy to get funds for that purpose.[4]

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[3] W. J. Howlett, Life of Joseph P. Machebeuf (Pueblo, Colorado: The Franklin Press Company, 1908), p. 232.

[4] Annals of Loretto Mother House, Archives, Nerinx, Kentucky, 1863, p. 14.

St. Joseph's School. When Mother Magdalene at Our Lady of Light Academy in Santa Fe was requested for Sisters, she gladly acquiesced. The attendance at the Academy during the Civil War was smaller than it had been formerly, and the community was in need of support. Moreover, the Sisters were eager to extend the benefits of education to other parts of the Territory of New Mexico. Hence Taos became the first branch foundation, and it was called Saint Joseph's in honor of the glorious patron who had done so much for Santa Fe.

On the fifteenth of October, 1863, Sisters Euphrosyne, Angelica, and Ignatia left their first Western home for the new foundation. The rough and perilous road of seventy miles to the north was traveled in a carriage part of the way, but a greater part the Sisters had to make on foot because of the hazards that surrounded them. The high and narrow mountain path usually so beautiful with the lofty pines and aspens, intermingling green and gold in the fall, was covered with snow and ice; consequently, most of the later trips to and from Santa Fe were made on horseback.

Saint Joseph's school opened November 12, 1863, with a number of girls who were taught the regular subjects of the elementary grades. At first it was thought better not to take boarders in Taos, as Santa Fe was near enough for those who desired higher and better education that could

be offered in the elementary school. However, as the number of pupils increased and the Sisters were obliged to build a larger edifice in 1882, they made preparations for boarders. The greatest number of boarders at any time was twenty-two.[5]

Loretto Public School at Taos. When the Public School System of New Mexico was introduced in 1891 the Sisters, as in other parts of the Territory, were requested to take the examinations and secure certificates. As only one Sister was needed for the Public School at that time, Sister Euphrosyne took the examinations and received a First Class Certificate. She taught the public school that year and the other two Sisters taught at St. Joseph's School. The following year another Sister was asked to teach in the public school and for several years thereafter two Sisters continued that work.

The rooms during those years were very crowded in the public school. A school year meant only five or six months of school; the people were mostly rancheros and they could not spare their children any longer, even to give them an education. As the public school term was so short and the salary very low, the Sisters found it necessary to

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[5] Annals of St. Joseph Convent, Archives, Loretto Mother House, Nerinx, Kentucky, p. 6.

conduct a private school for four months of the year.[6]

A friend of the Sisters, the Honorable Malaquias Martinez, member of the State Legislature in 1902, knowing that the Sisters could not live on what they were receiving for their work in the schools, put in a petition for an appropriation to help the Sisters. Mr. Martinez' intentions were very good, but through some error a clause was inserted into the document which stated that the indigent sick of the town were to be cared for with the money. The result of all this was that the General Council at Loretto thought it best to withdraw the Sisters altogether from Taos.

After the Sisters left Taos many of the people were eager to have them return, and the following year a petition was circulated for that purpose. The Council at Loretto granted the request and after one year's absence the Sisters returned to take up the work where they had left off. At that time, 1904, there were two Sisters teaching in the public school and one in the private school.

The Sisters attended the County Institutes for one month in the summer. At the end of the session examinations were given and the certificates were renewed. Gradually the

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[6] Annals, p. 21.

salaries were raised until in 1907 Sister William Ann was receiving ninety-five dollars and Sister Angelica sixty dollars per month and the school term was lengthened to eight months. The rooms taught by these two Sisters were always crowded. Sister Angelica always had some ninety pupils in the primary grades during the nineties and in the early part of the twentieth century. Sister William Ann taught between seventy and eighty pupils in the fourth, fifth, and sixth grades. The Sister who taught the private school had all grades and the people thought it a little more select, as they paid tuition.[7]

Later the seventh and eighth grades were added to the public school taught by the Sisters. The eighth-grade pupils were examined by the County Superintendent, Mr. C. Dwyer, a former Presbyterian minister.

In 1907 the Sisters were asked to add a ninth grade, and Sister Leontine taught all the subjects except manual training. Exhibitions of the school work were held every year. A number of visitors came to inspect the work, and "all pronounced it very good, particularly Mr. Dwyer, the Superintendent."[8]

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[7] Annals, p. 22.

[8] Ibid., p. 45.

The Teachers' Institute was held for four weeks in the Sisters' School at Taos for several years. The state examinations were also given there. At that time several of the eighth and ninth-grade graduates took the county teachers' examinations and taught in the rural schools of Taos County. The following extract is taken from the Taos Annals dated March 13, 1913.

> Mr. Montenar, County Superintendent of Schools, spent this afternoon visiting Sister William Ann's room. He was well pleased with the work and said that the Sisters school was the only one in the county worthy of the name and that the best teachers in the county were those who had been taught by the Sisters.[9]

This recalls a similar statement of R. A. Moyers in his History of Education in New Mexico, "The Sisters of Loretto since proved to be the most active educators that had ever come to New Mexico."

During 1918 when influenza was raging the Sisters went out to nurse the sick of the neighborhood, as the school was closed. The days were long; sometimes the Sisters did not return until after nine p. m. Conditions became so crowded that the members of the Red Cross asked to open Hospital No.2 in the hall of the Sister's building. There were fourteen patients on November 8. On November 16, the woman in charge of the hospital kitchen became ill and one of the Sisters took over the cooking there. The County paid

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[9] Ibid., p. 50.

the Sisters their salaries for the two months that the school was closed, as the Sisters had spent the time nursing the stricken.[10]

A new public grade school building was erected in Taos in 1918, and after that each teacher taught only one grade. The two Sisters were given the fifth and sixth grades in their own building with public school salaries and the other grades were taught in the new building by secular teachers.

The Parochial school. In 1928 the Sisters resigned from the public school in order to take over the parochial school of the parish. The enrollment that year was 196, with four Sisters teaching. The parochial school continued in that capacity and during 1942 the enrollment was 240. A music teacher was added to the faculty in 1942 and still teaches part-time in the school.

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[10] Ibid., p. 76.

CHAPTER V

MORA, THE OLDEST EXTANT PUBLIC SCHOOL

The quaint town of Mora was first known as "Lo de Mora." Land was distributed among the settlers in 1835 and marked out in two sections. The lower valley was called "Valle de Santa Gertrude" and the upper one the "Valle de San Antonio."[1] Situated on Highway 3 between Las Vegas and Taos, about six miles from La Cueva, this picturesque valley early attracted the trappers of French and Spanish origin. Today Mora is the county seat.

The first Sisters in Mora. When Reverend John B. Salpoint arrived in Mora, October 28, 1880, he found the Church of Saint Gertrude in a ruinous condition, part of the roof having fallen in. With courageous spirit he soon began the work of reconstruction, and with the aid of the people put on a new shingle roof. As there were no schools in the county Father Salpoint applied to Mother Magdalene at Santa Fe for sisters to establish one. On April 4, 1884, he had the pleasure of receiving three sisters,—Sisters Borgia, Cecilia, and Inez.[2] An excerpt translated from a

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[1] Ralph Emerson Twitchell, The Spanish Archives of New Mexico (Cedar Rapids, Iowa: The Torch Press, 1914), p. 173.

[2] J. B. Salpoint, Soldiers of the Cross (Banning, California: St. Boniface's Industrial School, 1898), p. 237.

letter written in Spanish by Mother Magdalene, September 12, 1864, relates the story:

> In my last letter I spoke of the establishment of the Convent of St. Joseph in Taos and of the departure of the Bishop. He did not return until the 28th of last April. We were expecting him about the beginning of January and then for Easter. He had gone as far as California and that is why he did not return sooner. During his absence Father Salpoint from MORA came asking for Sisters for that place. I promised to give them to him Easter week thinking the Bishop would have returned by then. Father came for them at the appointed time and I gave him Sisters Mary Borgia, Cecilia, and Inez. They left the 4th of April, the day to which was transferred this year (1864) the feast of the Annunciation. Before they left I sent to ask Vicar Equillon to come to give them his blessing. He did so with much pleasure and gave a very touching talk. Among the things he said to them: 'You are about to leave this house as Our Lord left His mother, to procure the glory of God and the salvation of souls.' Because of the feast on which they left to found the Convent, the Vicar, Father Salpoint and I thought that the house should be called 'Convent of the Annunciation.' They opened school there the 15th of April and will close the 15th of September. Thus they will have five full months or half of the school year. They already have about fifty girls. Not being able myself to take the Sisters of Mora, I sent my Assistant, good Sister Ann Joseph to take them and to found the convent. Sister Isabel accompanied her. The two returned within fifteen or eighteen days. On the way the Sisters stopped at the houses of the parish priests in San Miguel and Sapello where they were cordially welcomed and the finest and most delicate attention was given them. There is not a better place in the Territory for a school than Mora. It is new but the population is growing rapidly.[3]

Having established the Annunciation Academy for Girls Father Salpoint brought to Mora three Christian Brothers who

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[3] Letters of Mother M. Magdalene Hayden, Arrives, Loretto Mother House, Nerinx, Kentucky.

had recently come to Santa Fe from St. Louis, to help educate the boys of New Mexico. They remained for nineteen years.[4]

Reading the history of the experiences that fell to the lot of the Sisters who first brought the torch light of education to the secluded hamlets, buried away in the lofty mountain ranges, seemingly so far from the busy cities where most men like to dwell, one is fascinated and intrigued by the lure of the adventures they knew; and yet, one has little conception of the cold, the hunger, and the loneliness that must have come to each human heart so distantly separated from those who were dearly loved. The history of the Sisters of Loretto in Mora has been permeated with hardship and suffering from the very beginning even down to the present day, but still they do not want to leave that strange spot. With characteristic stick-to-a-tive-ness they strive against all odds to continue the work for the sake of the youth of their beloved America.

One of the early group wending its way to Mora in late October had a very realistic experience of the elemental atmospheric changes that occur so frequently while traveling through the narrow mountain ranges. Having left Sapello against the advice of Reverend Francis Jouvenceau,

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[4] Brother of the Christian School, 75 Years of Service (Santa Fe, New Mexico: Saint Michael's College, 1934), p. 96.

had recently come to Santa Fe from St. Louis, to daily elevate the boys of New Mexico. They remained for nineteen years.[4]

Reading the history of the experiences that befell the 120 of the settlers who first brought the Jesuit light of education to the secluded hamlets, buried away in the lofty mountain ranges, seemingly so far from the busy cities where most men live to dwell, one is fascinated and intrigued by the lure of the adventures they found and yet, one has little conception of the cold, the hunger, and the privations that must have come to even human beings accustomed to separated from them was a scarcely lured. The history of the children of Lourdes in Texas has been persecuted with hardship and suffering from the very beginning even down to the present day, but still they do not want to leave that strange spot. With characteristic stick-to-it-ive-ness they actually spurned all pleas to continue the work for the sake of the people of their beloved America.

One of the early group reaching the way to Texas in late October had a very realistic experience of the dramatical meanderings change that occur so frequently while traveling through the narrow mountain ranges. Having left Zapelle against the advice of Reverend Francis Jerverness,

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[4] Brother of the Christian School, The Lure of Lourdes (Santa Fe, New Mexico: Saint Michael's College, 1929), p. 38.

the travelers were surprised when the sun so glorious all the day suddenly disappeared. The rain soon turned to snow that fell so fast and thick they were obliged to stop, as the horses could not continue in the ravine. The animals were tied to the trees and the Sisters huddled together wrapped in their blankets. As it was impossible to continue the journey, the travelers partook of some apples and biscuits that the Sisters had brought in a basket and quietly awaited the dawn.

What a strange coincidence that another traveler and friend, seeking aid for the education of the girls in Colorado, should meet that stranded group amid the storm. Reverend Father Machebeuf, coming from Denver to Santa Fe for a colony of Sisters to begin the work he had been so instrumental in fostering in New Mexico, gave them all a great surprise. He knew that he could not pursue his way until dawn without missing the road and exposing himself to perils; consequently he accepted their hospitality and shared in the luxury of their bonfire.

The enchanting stillness of the night was broken by a tremendous crash reverberating through the lofty peaks. One of the great pines shattered by its weight of snow lay beside the wagon occupied by the Sisters. Providentially, the night passed without mishap, and early morning saw the weary travelers returning to Sapello instead of going to-

wards Mora. After a night's repose in the home of Mr. Fernando Nolan the Sisters continued their journey by a new route to Mora that was less obstructed by the snow, and Father Machebeuf went on to Las Vegas and later to his destination in Santa Fe.[5]

I. THE FIRST PUBLIC SCHOOL, MORA

As the school founded in Taos by the Sisters of Loretto has been from time to time under ecclesiastic and civil authority and Our Lady of Light in Santa Fe has remained since its first foundation a private school, the school established in 1864 in Mora, under the title of Annunciation Academy, may claim the distinction of being the first public school in the State of New Mexico.

B. M. Read states that the first Public School Law was passed in 1863, when the management of the schools was under the direction of the Governor, the Secretary of the Territory, and Bishop Lamy.

> All the education given in New Mexico, from the change of flags to the present time, is due primarily to the most illustrious Archbishop Lamy, of grateful memory; to the churches of other denominations, and to the sons of New Mexico themselves.[6]

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[5] Salpoint, op. cit., p. 239.

[6] B. M. Read, Illustrated History of New Mexico (Santa Fe, New Mexico: The New Mexican Printing Company, 1912), p. 341.

The question as to when the school at Mora first began to operate as a public school has created considerable interest that resulted in research by the Sisters of Loretto. First, the oldest inhabitants of Mora were contacted and interviewed by the Sisters in 1911. The general consensus of opinion was "that the Sisters have had the Public School from the beginning--that is, the Girls School."[7] Second, a later letter of February 18, 1912, shows that Sister Jane Frances, Superior at Mora, was still perusing the old books that have since been burned in the fire of 1942. The letter reads:

> I have been looking up that question about the Public School, and found in an old account book, a few days ago, a record of moneys received from different sources and among the items are accounts of sums received from the Public School at different times, and I can trace it back to Dec. 1, 1873, but no farther; so I presume that was the year the Girls' Public School was opened. Sr. Loyola wrote me that the Boys' Public School was begun in her time, 1892.[8]

That last statement is confirmed by the Annals of Mora Convent, which also states that after the Christian Brothers left Mora a Mr. Hilder taught the boys for a time.

The hardships and privations endured by the priests and Sisters during those early days at Mora were mor than

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[7] Letters of Sister Jane Frances, Archives, Loretto Mother House, Nerinx, Kentucky, 1911.

[8] Ibid., 1912.

enough to test the sterling characters of those pioneer days. We read in the Annals that

> they had no luxuries and many times not even the necessaries of life. They had no bedsteads. One of the classrooms served as dormitory; during the day the beds were piled in a corner of the room. . . The food corresponded with the lodging. It consisted for a whole year of bread and beans. . . They had to parch wheat for coffee. Sugar they had not, nor furniture beyond the simplest. . . There was no well on their place so they had to go to the neighbors for water.[9]

The subjects taught in Mora differed considerably from the curriculum that had early been introduced in the Academy of Our Lady of Light in Santa Fe. The elementary county school subjects were: reading, penmanship, arithmetic, geography, English, and Spanish. There were evidently three departments in the Sisters' schools in 1879, as an old program of the closing exercises mentions "distribution of premiums" as follows:

> To pupils of the County School
> To pupils of the Day School
> To boarders and select day scholars.[10]

The same program lists several musical numbers, two short plays, one in English and the other in Spanish.

Housing difficulties. Twelve years after the establishment of the school the convent was burned and the Sisters

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[9] Annals of Mora Convent, Archives, Loretto Mother House, Nerinx, Kentucky, p. 4.

[10] Leonore Ruelle, Scrap Book, 1875-1886.

moved into the Academy, which was very crowded as there were about eighty girls attending at that time. The Sisters were about to be recalled, but Reverend Antonio Fourchegu, pastor at Mora, did not want them to leave and secured for them the old building called St. Mary's College that had formerly been used by the Christian Brothers from 1865-1884.[11]

The loss that the Sisters sustained in Mora after Reverend Father Salpoint was called to Arizona was amply repaid in 1889 while he was Archbishop of Santa Fe, having succeeded the late Archbishop Lamy. As the building occupied by the Sisters at Mora were so delapidated, the General Council at Loretto, Kentucky, decided to remove the Sisters. Again the presiding pastor, Reverend Father Balland, petitioned the Council and promised to help construct a new building for their use. As funds were so scarce, Archbishop Salpoint requested that collections be made in the different churches of his diocese to help construct the new building. The Sisters themselves helped with the work and could be seen each morning after the five o'clock Mass carrying the adobe to the new site. The towns-people seeing them at work also offered their assistance.[12] When the two-story, triple adobe building was completed it served as convent and school until

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[11] Annals, op. cit., 1888, p. 7.

[12] Annals, op. cit., p. 9.

1942, when it was destroyed by fire.

Certification and approval. Although the Sisters who taught the Public School in Mora had qualified for the work, examinations were not required until 1891. Sister M. Loyola was teaching the Public School at that time and after taking the examinations received a First Class Certificate.[13]

During the summer months the Sisters went to Santa Fe for study and preparation in various fields of learning. They endeavored to meet the needs of the locality in which they taught, and as their numbers were few and the duties many, versatility was paramount. In 1894 the enrollment was listed as two hundred, including the pupils in the Public School and also the Academy.

As the number of pupils increased, it was decided to discontinue the boarding school in 1905 and allow those who wished to attend boarding school to go to Santa Fe Academy. The "Select School" was also dropped that year and only the Public School received the pupils. The work of the Sisters flourished and the records testify that when Superintendent White visited the school in 1906 he was well pleased and commended the Sisters for successful teaching, in using original methods, and for having their school graded.[14]

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[13] Ibid., p. 13.

[14] Annals, op. cit., 1906.

1888, was to have been destroyed by fire.

Qualification and equipment. Although the teacher was usually the highest school in town had qualified for the work, qualifications were not required until 1887. Albert R. Lovoik was teaching the Mobile School at that time and after taking the examination he received a First Class Certificate.[13]

During the summer months the teachers went to Sparta for study and preparation in various fields of learning. They endeavored to meet the needs of the locality in which they taught, and as their incomes were low and the duties many, versatility was paramount. In 1898 the enrollment was listed as two hundred, including the pupils in the public school and also the Academy.

As the number of pupils increased, it was decided to discontinue the boarding method in 1888 and allow those who wished to attend boarding school to go to Sparta to Academy. The "Select School" was also dropped that year and only the public school received the pupils. The rest of the teachers throughout the remaining period were men who supplemented their salary the school in 1900 he was well pleased and commended the teachers for successful teaching, in using original methods, and for having their school grade.[14]

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13 Ibid., p. 16.

14 Mobile Ch. Ret., 1900.

Sister M. Ludger was principal of the Mora Public School from 1905 to 1911. Sister taught the upper grades and two other Sisters and two lay teachers were on the faculty. Besides the three "R's" geography, English, Spanish, music, and plain sewing were taught. The first graduating class from the eighth grade of the Public School in 1908 was honored by a visit from the acting Superintendent Mr. J. E. Clark, who visited the school March 27, 1908, and published the following report in the Morning Journal:

Mora School Very Successful

At noon, we arrived at Mora. After dinner we went immediately to the school house, where we found Sisters Ludger, Doloritas and Louise teaching 150 pupils. The rooms were exceptionally neat, prettily decorated and well equipped.

The Sisters are doing excellent work. I want to mention especially the efficient teaching by Sister Doloritas in the primary room and Sister Ludger in the upper grades. Sister Doloritas has grasped the situation of teaching the Spanish-American children the English language. Object lessons and active exercises were alternated with rapid drills on word finding, word pronunciation and the recitation of appropriate selections that appeal especially to the children of this age. The children understood what they were reading and reciting. They are "learning to do by doing." Songs were sung in English and were acted out by the children. How I wish I might have had with me a score of more teachers of Spanish-American children whom I have seen wasting time by going through the motions of antiquated pedagogy--teachers leading and children trying to follow but learning nothing. They would have obtained an idea from the enthusiastic drill conducted by Sister Doloritas.

The class exercises in reading, grammer, geography, etc., in Sister Ludger's room were full of enthusiasm, definite in every respect of management, and proved the teacher a thorough drillmaster.

It was a delight to hear these children sing the national airs in soft voice and with proper expression. It was a pleasure to quiz them on arithmetic, history, geography etc.

They were interested, responsive, accurate and well behaved. I will put them against any parallel grade.[15]

II. MORA PUBLIC HIGH SCHOOL

In 1911 Sister Jane Frances was appointed principal of Mora Public grade school, and the following year the ninth grade was added. Thus Mora continued as a junior high school until 1928. Gradually the enrollment increased from year to year until the Sisters' building was not large enough to accommodate the number of children. In 1922 the County erected a new two-story building that was supposed to house all the Public School pupils, but the enrollment was so much larger that year in the grades that the high school pupils had to remain in the Sisters' building.

The Mora schools continued to grow and as the four-year high school had its first graduating class in 1930 the school was accredited by the State. The graduating class numbered six boys and four girls. Eight of these became school teachers in New Mexico, and each year since, the Mora

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[15] Santa Fe Morning Journal, March 27, 1908.

High School has furnished a large quota of prospective teachers most of whom usually attend the Highlands University.

In 1935 and 1936 the County of Mora finally produced enough money to match funds with government money, according to the Smith-Hughes Act, and a new industrial department was added to the high school which comprised woodwork and tanning for the boys and weaving for the girls. The following year clothing and homemaking were taught. Some of these courses had been taught earlier in the Academy, but when it was discontinued the County funds were too scarce to employ more teachers. The courses functioned successfully with Mr. A. Romero, woodwork instructor, Mr. O. Ortiz, tanning, and Miss Agnes Vigil, weaving, while Sister M. Malachy taught clothing and homemaking. All these classes procured excellent pieces of work that were exhibited from time to time. It is regrettable that some of the finest workmanship in carved library desk, a handsomely-carved magazine rack, and chairs all Spanish-Colonial in style were destroyed in the fire of 1942, as well as the beautiful murals and works of art that had been made under their distinguished art teacher, Sister Mary Valena. One piece of furniture, a large magazine rack, fortunately sent to Loretto Mother House, is evidence of the type of work done by the woodwork class.

During the same period when the NYA was in operation Mora High School had seventy pupils receiving aid. The $6.00

High School has attracted a large number of prospective teachers each of whom usually attend the Highlands University.

In 1935, the County of Nova Finally provided funds for building funds through government money, according to the Bailey-Hughes Act, and a new industrial department was added to the high school which contained woodwork and brushing for the boys and sewing for the girls. The following year clothing and homemaking were taught. Some of these courses had been taught earlier in the academy, but when it was discontinued the County funds were too scarce to employ a teacher. The courses functioned successfully with Mr. A. Moore, woodwork instructor; Mr. O. Orth, tanning, and Miss Agnes Vigil, sewing, while Miss K. Kelsey taught clothing and homemaking. All these classes produced excellent pieces of work that were exhibited from time to time. It is regrettable that some of the finest workmanship in carved library desk, a beautifully-carved organine rack, and similar all specimen-finished in style were destroyed in the fire of 1944, as well as the beautiful furniture and works of art that had been made under that distinguished art teacher, Miss Mary Talons. One piece of furniture, a large magazine rack, fortunately kept in Lorenzo Sedaw Moore, is evidence of the type of work done by the woodwork class.

During the same period when the NYA was in operation Nova High School had seventy youths receiving aid. The 96.00

that each NYA student received every month was a great asset, not only for supplying necessary materials, but also for the knowledge of handling money. Moreover, the work experience that was required for participation developed many interesting and valuable projects that led to vocational choice subjects and community interests.

During 1938 the University of New Mexico, in accordance with the state-wide testing program, sent examinations to all high school students who were willing to take the tests. The objective, to determine how the high school students of New Mexico compared with other pupils, proved very interesting. Two-thirds of the senior class at Mora High School participated and three of the pupils received Honor Certificates, having made an average about ninety. The median for the State of New Mexico was 74; the lowest in Mora group was 78.

W.P.A. project. By 1938 the new school building erected under supervision of W.P.A. was completed and the Mora Public School became consolidated. The new structure, built in mission style, all on the floor, contained six class rooms, an office room, and an auditorium. This building was completely destroyed by fire January 30, 1949.

Destructive fires. The three recent fires at Mora have all been disastrous. On January 2, 1942, the Sisters

that each NYA student received every month was a great asset, not only for supplying necessary materials, but also for the knowledge of handling money. Moreover, the work experience that was required from participation developed many interesting and valuable projects that led to vocational guidance subjects and community interests.

During 1940 the University of New Mexico, in accordance with the state-wide testing program, sent examinations to all high school students who were willing to take the tests. The objective, to determine how the high school students of New Mexico compared with other pupils, is very interesting. Two-thirds of the senior classes from High School participated and three of the pupils received higher certificates, having made an average above ninety. The median for the state of New Mexico was 71; the lowest in more group was 70.

F.E.A. Building. In 1939 the new general building erected under supervision of F.E.A. was completed and the Ferm Public School became occupied. The new structure, built in modern style, all on the first, contained six class rooms, an office room, and an auditorium. This building was completely destroyed by fire January 6th, 1940.

Destructive Fire. The three recent fires at Ferm have all been disasters. On January 6, 1940, the entire

escaped with their lives but lost everything else, even their clothing. Mr. Pete Trambley and Mr. Philip Sanchez offered parts of their homes to the Sisters for a time, but later the pastor of Mora, Reverend Juan Peris, graciously offered the Rectory to the Sisters for the remainder of the school year.

The new building constructed on the walls of the Convent was again destroyed by fire October 5, 1946. That time very little was saved, as the flames had consumed the building in about fifteen minutes. The last fire January 30, 1949, destroyed the building erected in 1938, which had been used for the high school classes since the fire of 1942.

Each time after the fires the Sisters found a way to continue the classes and at present are teaching in the old Courthouse. They are living in the last Convent erected in 1947-1948. The General Council at Loretto voted to remove the Sisters, but the pastor and the Archbishop requested them to remain. The people also proved that they wished the Sisters to stay, as they themselves built the last Convent.

Every summer the Sisters continue to attend different colleges and universities even after they have their Master's degree, in order to participate in the workshops or to take additional courses that develop new ideas and keep them in contact with modern trends in education.

CHAPTER VI

THE THIRD BRANCH ESTABLISHMENT

The Sisters of Loretto, Albuquerque. The third branch establishment of the Sisters of Loretto in New Mexico was made in Albuquerque, October 16, 1866. The Reverend Father Truchard, who was instrumental in getting the Sisters, brought them to a poor adobe house that was very damp and unhealthful. He intended to remodel the building and had purchased materials for the purpose as the Annals mention that the doors, windows, and lumber that he intended to use were later sent to the Sisters in Las Cruces.

Three Sisters, Sisters M. Joseph, Theresa, and M. Jerome, left Santa Fe and were established in the parish of Saint Philip Neri of what is now Old Albuquerque. They liked the place and had ten boarders and a very good school in a short time. For three years they labored successfully, but Father Truchard left the parish and was unable to carry out the plans that he had made for improvements. As the Sisters had no money to take care of the necessary repairs, and the Jesuits who were in charge, felt that they were unable to do so, the school was closed and the Sisters returned to Santa Fe as another new foundation was being made that year, 1869, at Las Vegas.

CHAPTER VII

LORETTO SCHOOLS IN LAS VEGAS

Las Vegas, noted as a center for transportation of supplies for military posts and an important stopping point the wagon-trains that crossed the Great Plains for a number of years promised to become the metropolis of New Mexico. Surrounded by rolling meadows from which it received its name, it was a typical Mexican village until a few years before the Santa Fe Railroad was built through New Mexico in 1879. For a time Las Vegas maintained its commercial prestige, but the unfortunate political and business jealousies existing in the two towns, East Las Vegas and West Las Vegas, interferred with municipal progress and transferred the status of leadership to Albuquerque.[1]

I. IMMACULATE CONCEPTION ACADEMY

When the Sisters of Loretto opened the Immaculate Conception Academy at Las Vegas in 1869, the pioneer period had not yet closed. Reverend Jose M. Coudert had been appointed pastor at Our Lady of Sorrows Church that year and, realizing the great need of a school in his parish, had asked

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[1] Ralph Emerson Twitchell, The Leading Facts of New Mexico History. IV. (Cedar Rapids, Iowa: The Torch Press 1917), p. 225.

the Sisters at Santa Fe to open a girls' school.

Three Sisters from Santa Fe arrived at Las Vegas August 20, 1869. Evidently the parish was not able to build a school, as the Sisters were offered a home and space to conduct the school in the residence of Mr. Romauldo Romero. How long the Sisters resided there is not known, as little is said in the Annals about those first years until 1876, when a statement is made that the home of Mr. Baca, in which the Sisters were living, was destroyed by fire. At that time the Sisters moved to the Academy building that was under construction.

The new Academy was an adobe two-story structure in the Spanish "U" style. Long porches were constructed on two sides of the building, surrounding the large patio that gave a picturesque setting to the spacious grounds.

Sister M. Roseine was appointed directress of the Academy in 1877 and later became the superior. During the years this Sister spent in Las Vegas, she worked unceasingly to put the school on a good financial basis and introduced a curriculum similar to that at the Academy of Our Lady of Light in Santa Fe.[2]

The first high school graduates of the Immaculate Conception Academy were Margaret Watrous, Mary Ryan, and

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[2] Annals of Immaculate Conception Academy, Archives, Loretto Mother House, Nerinx, Kentucky, p. 2.

Gregoria Gutierrez, who received honors for high scholarship on June 20, 1888, from the hands of Reverend Father Goudert, who was still pastor and who had always taken an active part in the interests of the school.

The following is a short excerpt from an account of the closing exercises of the Academy for the year 1882:

> Closing Exercises of Academy of Immaculate Conception
> Scholars Receive Great Applause
>
> The closing exercises of the Academy of the Immaculate Conception took place last night and was the most brilliant affair of its kind that has ever taken place in the city.
>
> The performance opened with a grand entrance of forty college girls dressed in white who opened the program with two well trained choruses.

The article gives a long account of the musical numbers, including selections on the piano, harp, mandolin, guitar and violin, but greater space is devoted to description of two plays, one in English, and the other in Spanish.

The reporter stated that Sister M. Rosine deserved much praise for the accomplishments of the young ladies, and added that she was universally loved by the students and the people.[3]

During 1896 while Sister Mary Zeno was superior there were five Sisters on the faculty, with one hundred pupils

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[3] Las Vegas Optic, June 27, 1889.

twenty-five of whom were boarders at the Academy, and one Sister who was teaching girls from the first to the sixth grades in what was called a parochial school. The children who attended the parochial school were too poor to pay any tuition at the Academy. They numbered fifty-nine girls. The boys were taught by the Christian Brothers, who had opened a school called De La Salle Institute in 1888. That school, founded by Archbishop Salpoint, was built at the expense of the diocese.

The Christian Brothers had also opened a public school for the boys of Las Vegas that enrolled ninety students in 1890, but "as the county was unable to pay either the rent or the salary of the teachers it had to be discontinued."[4]

The New Mexico Department of Education in 1912 gave the Immaculate Conception Academy in Las Vegas the privilege of conferring first grade teacher's certificate on graduates taking one year of post-graduate work at the Academy. Loretto Academy of Our Lady of Light at Santa Fe had been given the same privilege. On June 19, 1913, the Las Vegas Optic carried the following articles.

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[4] Christian Brother, 75 Years of Service 1859-1934. (Santa Fe, New Mexico: Saint Michael's College, 1934), p. 102.

twenty-five of them were boarders at the Academy, and one sister was teaching girls from the first to the eighth grades in what was called a parochial school. The children who attended the parochial school were too poor to pay tuition at the Academy. They numbered fifty-nine girls. The boys were taught by the Christian Brothers, who had opened a school called De La Salle Institute in 1906. That school, founded by Archbishop Scheuer, was built at the expense of the Hearst.

The Christian Brothers had also opened a public school for the boys of Las Vegas that enrolled ninety-seven girls in 1906, but for the equity was unable to pay either the rent or the salary of the teachers it had to be discontinued.[4]

The New Mexico Department of Education in 1912 gave the Immaculate Conception Academy in Las Vegas the privilege of conferring first grade teacher's certificates on graduates having one year of professional work at the Academy. Before the Academy or the Lady of Light at Santa Fe had been given the same privilege. On June 18, 1912, the last Hearst girls graduated was following article.

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[4] Christian Brother. The Story of Brothers 1906-1964 (Santa Fe, New Mexico: Saint Michael's College, 1964), p. 106.

Certificate Is Given Loretto Graduate
Department of Education Recognizes
Las Vegas Academy as Normal

A large and interested audience last night attended the annual commencement exercises of Immaculate Conception Academy. Miss Eloise Baca who was graduated from the Academy last year was presented with a first grade teacher's certificate from the State Department of Education. Miss Baca took post graduate work this year, having mastered a complete course in pedagogy and advanced studies required of teachers. It is interesting to know that the educational establishments of the Sisters of Loretto in New Mexico are recognized by the State as being able to educate teachers whose standing is on a par with those graduated from the State Normal.

Miss Baca who is the daughter of Philadelfo Baca, assistant superintendent of Education, has been a student of the Academy for several years. She is the first student to receive a teacher's certificate.

The Academy is doing a great work along educational lines. It educates girls amid the best surroundings and prepares them thoroughly for the duties of life, whether they may go to preside over homes or engage in teaching or other professions.[5]

The articles also describes the class play, the conferring of medals on the honor graduates, and the musical numbers, vocal and instrumental.

The Golden Jubilee of the Immaculate Conception Academy was celebrated on August 20, 1919, by a solemn Mass of thnksgiving in Our Lady of Sorrows Parish Church at nine o'clock in the morning. The school children gave a program in honor of the occasion in the evening of the same day.

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[5] Las Vegas Optic, June 19, 1913.

Sister Matthias Wall, superior of the Academy in 1919, commemorating the occasion wrote "Fifty Years in Las Vegas," from which the following is quoted:

> Within these fifty years many of the best and most prominent women of our city and state have received their education.
>
> The Academy now offers complete grammar and academic courses; domestic science, domestic art, stenotypy, physical culture and music. Special attention is given to moral training.
>
> Teachers hold life Professional certificates from the State Department of Education and the pupil's credits are accepted by the State. Young ladies finishing the four-year academic course receive besides their diploma a Teacher's Elementary First Grade Certificate.[6]

As the high school department of the Academy in West Las Vegas began to decrease until in 1919-1920 there were only fifteen girls enrolled in the high school department, including three graduates, it was decided to close that department. East Las Vegas was more fortunate, and a new school had been opened there by the Sisters of Loretto. Hence the time-honored Academy gave way to a greater need,--the parish coeducational school.

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6 Sister Matthias Wall, "Fifty Years in Las Vegas," (unpublished paper, Annals, Immaculate Conception Convent, Las Vegas, New Mexico, 1919).

II. OUR LADY OF SORROWS PAROCHIAL SCHOOL

The elementary department of the Immaculate Conception Academy continued for several years to enroll over two hundred girls. In 1927 the Christian Brothers school, before mentioned, was obliged to close because of the economic difficulties that were climaxed when the Plaza Bank became insolvent. West Las Vegas particularly was affected, and consequently the parents were not able to support La Salle Institute.[7]

Reverend J. C. Balland, pastor of Our Lady of Sorrows Church, had been negotiating with the Loretto Mother House to convert the old academy building into a parochial school. The Sisters of Loretto, ever ready to meet the new demands for education, gladly complied and adjusted themselves to the needs of the children.

On September 5, 1927, the enrollment in the new set-up was 260 boys and girls. The change is best told by the Las Vegas Optic in the following article, published September 8, 1927.

> The Academy of the Sisters of Loretto in West Las Vegas has recently been changed into a parochial school for both boys and girls. Heretofore the Academy was a school for girls only. The changes affected constitute the remodeling of the girls' dormitory which is now being used for class rooms, new desks for pupils, and

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[7] Christian Brothers, op. cit., p. 105.

a number of larger windows.

> One of the most important features of the new curriculum offered the students, now numbering 280, is the addition of eight singing and instrumental music lessons.
>
> Athletics will also play an important role in school affairs for the winter and spring terms. Basketball courts have been provided this year for both boys and girls. Later, tennis courts and a baseball field will be constructed.[8]

The Sisters of Loretto continue to conduct the Parochial School to the present time in the old academy building. The enrollment for 1948 was 295 boys and girls. Plans are now in operation for a new grade school building. Although many repairs have been made each year on the Sisters' building, it is inconvenient and inadequate for modern needs.

III. IMMACULATE CONCEPTION PAROCHIAL SCHOOL

Population and business seemed to be concentrating in East Las Vegas during the early years of the twentieth century. Reverend A. J. Rabeyrolle, pastor of the Immaculate Conception Church in East Las Vegas, eager to open a school in his parish asked for two Loretto Sisters.

Two Sisters were sent to teach in East Las Vegas and to reside in West Las Vegas, a distance of several blocks. The school was first located in two rooms where the Nolan Funeral Home now stands. The Sisters enrolled fifty-six

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[8] Las Vegas Optic, September 8, 1927.

children the first year from the first to the sixth grade. A third Sister was sent later who taught music part of the time in the school and also gave some music lessons.

In 1915 an additional teacher was added to the faculty of Immaculate Conception School. The enrollment that year was eighty-two. During that year the ninth grade was taught, thus marking the opening of the high school department. Each additional year a grade was added to the high school until in May, 1919, the school graduated its first class: Leonor Rensing, Margaret Floyd, Josie Eggert, and Charles Herman.[9]

Reverend Father Rabeyrolle announced in January, 1923, that the new two-story building on Sixth and National Streets was ready for occupancy. The enrollment that year was 193 and the faculty members were: Sister Defrosa, principal, and Sisters Francis Ellen, Romana, Godfrey, Rebecca, and Amelia.[10]

During the thirteen years that the Sisters of Loretto had been teaching at the Immaculate Conception Parochial School they had lived in the Convent at West Las Vegas and had walked to and from school each day. "In the depths of winter, drifts of snow sometimes made walking almost im-

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[9] School Records, Immaculate Conception Parochial School.

[10] Annals, op. cit., p. 34.

children the first year from the first to the ninth grade. A third director was more later who taught music part of the time in the school and also gave some music lessons.

In 1913 an additional teacher was added to the faculty of Immaculate Conception school. The enrollment that year was eighty-two. During that year the ninth grade was taught, thus marking the opening of the high school department. Each additional year a grade was added to the high school until in May, 1919, the school graduated the first class: Lorner Keating, Margaret Boyd, Josie Lynch, and Charles Barron.[9]

Reverend Father Roberville announced in January, 1922, that the new two-story building on Ninth and Pacificus streets was ready for occupancy. The enrollment that year was 125 and the faculty numbers seven. Sister Patrice, principal, and sisters Pauline Kilar, Teresa, Courtney, Roberta, and Amalia.[10]

During the thirteen years that the Sisters of Loretto had been teaching at the Immaculate Conception parochial school they had lived in the convent on West Lake Avenue and had walked to and from school each day. In the depths of winter, drifts of snow sometimes made walking almost im-

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[9] Minnie Reynolds, Memorable Experiences Concerning Sacred Heart.

[10] Minnie, op. cit., p. 34.

possible and not infrequently did the Sisters break the path from the Convent to the School."[11] On February 3, 1925, the second floor, which had been designed by Father Rabeyrolle as living apartments for the Sisters, was completed and the Sisters moved into the new Convent apartments. The Sisters rejoiced to be located close to their work and recorded the event as the beginning of a new Loretto Community.

Immaculate Conception High and Grade Schools made considerably progress under the able administrative ability of Sister Defrosa. On August 20, 1925, good news was received, --the high school had been placed on the list of accredited schools in New Mexico.

The closing of the De La Salle Institute in 1927 brought a large increase in the number of boys for the Immaculate Conception High School. The total enrollment that year was 269, including seventy-eight in the high school.[12] At that time the faculty was composed of eight teachers.

In all Loretto schools music has always been an important part of the curriculum. As previously stated, a

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[11] Sister Ann Thomas Roche, "A History of the schools Conducted by the Sisters of Loretto in New Mexico," (unpublished Master's thesis, Creighton University, Omaha, Nebraska, 1944), p. 69.

[12] Annals, op. cit., p. 36.

Sister taught music part time when Immaculate Conception School opened. That arrangement continued for several years until the Sisters moved into the new building. After that time a Sister devoted full time to music. Sister Defrosa, assisted by Mrs. Papen, had organized an orchestra, glee club, and choir in 1922. These groups were invited to participate in various civic affairs from time to time and always received high praise. The music pupils also entered the District and State Contests. In 1929-30 the music department entered five numbers in the District Music Contest and won two first places, two second, and one third place. At the State Contest in Albuquerque, held in the same year, the boys' quartet took first place, while the boys' chorus and mixed quartet each took second place in their divisions. Sister Doloretta Marie was the music teacher at this time.[13]

The faculty of Immaculate Conception School numbered ten in 1930, with Sister Rose Cyril as principal. The school paper, The Booster, made its first appearance in October of that year. Later that year the publication became a member of the New Mexico Interscholastic Press Association. In May the entire staff attended the State Convention in Santa Fe. The Booster still continues as one of the outstanding activities of the high school.[14] Every year in February, several

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[13] Annals, p. 47.

[14] Annals, op. cit., p. 51.

Steve taught until part time when Immaculate Conception School opened. That arrangement continued for several years until the sisters moved into the new building. After that time a teacher devoted full time to music. Sister Theresa, assisted by Mrs. Tegan, had organized an orchestra, glee club, and choir in 1920. These groups were invited to participate in various civic affairs from time to time and always received high praise. The music public also enjoyed the dramatic and opera concerts. In 1922-23 the music department entered five members in the Elizabeth Music Contest and won two first places, two second, and one third place. At the State Contest in Albuquerque, held in the same year, the boys' quartet took first place, while the Mixed Quartet and mixed quartet each took second place in their contests. Sister Lorraine Marie was the music teacher at this time.[13]

The faculty of Immaculate Conception School remained ten in 1920, with Sister Mary Cyril as principal. The school paper, The Bugler, made its first appearance in October of that year. Later that year the publication became a member of the New Mexico Interscholastic Press Association. In May the entire staff attended the state Convention in Santa Fe. The Bugler still continues as one of the outstanding activities of the high school.[14] Every year in February, several

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[13] Annals, p. 47.

[14] Annals, op. cit., p. 61.

members of the staff attend the Annual Press Convention of the Association of Press Relations that is held at Loretto Heights College. A trip to Denver is one of the most interesting activities of the school year.

Las Vegas is really an educational center. It is the home of Highlands University, a teacher-preparing institution, which makes use of the famous Castle School for practice teaching. Every advantage in instuction and equipment is offered to the pupils of the city. In spite of this the Immaculate Conception School holds its own. As Twitchell says, "The work done there compares most favorably with that of the public schools."[15]

Immaculate Conception High School schedules all the activities found in any good, modern high school. A dramatic club enters a one-act play each year in a contest sponsored by Highlands University for all high schools in the county and has won for itself an enviable place among the other schools. Debating and panel discussion groups meet with the other schools of the city and sometimes carry off the honors.

In 1944 the Jubilee celebration for the twenty-fifth anniversary of the first graduating class of the high school and the thirty-second year of its existence was commemorated

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[15] Twitchell, op. cit., p. 227.

members of the attributed the annual Tyler Convention of the Association of Texas Universities that he will at Lorenzo Tarpley Tyler, A trip to Texas is one of the most inspiring experiences of the school year.

Lee Tarpley is really an educational center. It is the seat of Lorenzo University, a standard-requiring institution, which makes use of the Texas Health School for practical training. Every advantage in instruction and equipment is offered to the people of this city. In spite of this the immediate community School below its own. As students are, The week days there exercises most frequently with that of the public schools.[15]

Immediate Conception High School maintains all the activities found in any good, modern high school. A dramatic club putting a contest play each year in a contest sponsored by Rightwards University for all high schools in the county and has won for itself an enviable place among the other schools. Debating and social discussion groups meet with the other schools of the city and sometimes carry off the honors.

In 1924 the Jubilee celebration for the twenty-first anniversary of the first graduating class of the high school and the thirty-second year of the existence was commemorated

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[15] Tarpley, op. cit., p. 327.

by a solemn Mass. A banquet was also given on this occasion, to which all alumni members were invited.[16]

The present teaching staff consists of twelve teachers, including one priest and a layman, and the coach who directs all the athletic and physical education. The enrollment for 1948 was 443, with 114 of these in the high school.[17]

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[16] Sister Ann Thomas, op. cit., p. 72.

[17] Annals, op. cit., p. 60.

CHAPTER VIII

LORETTO SCHOOLS AT LAS CRUCES

Las Cruces, the county seat of Dona Ana County since 1882, lies about forty miles north of El Paso on the main trail from Mexico. "The City of Crosses," the name given to this "oasis in the desert"[1] by the early settlers, was a part of the diocese of Tucson in 1868 when Reverend J. B. Salpoint was appointed Bishop. The Bishop lost no time in opening schools in the more important centers of his diocese. He asked the Sisters of Loretto at Santa Fe to open an Academy for girls at Las Cruces. The event is best described by Twitchell in notes taken from the Annals of Loretto Convent:

> Today Las Cruces is easily reached by rail and automobiles. . . But no pleasure trip was it when, at the solicitation of the Rt. Rev. J. B. Salpoint, of happy memory, then Bishop of Arizona and Southern New Mexico, the Sisters of Loretto, in 1870, journeyed thither from Santa Fe. Between the two points lies an immense strip of barren land, level as a floor, with high mountains skirting it at a distance on either side. About one hundred arid miles it measures from Paraje to Dona Ana, with no water to refresh either man or beast, no tree to spread its shadow upon the way, no grass to soothe the eye or rest the aching feet. Jonado del Muerto, the 'journey to death' that trail has been called, since the caravans marked their passage over it with the bones of man or horse. Known and feared less by the more enduring Indian, he frequent-

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1 Ralph Emerson Twitchell, The Leading Facts of New Mexican History (Cedar Rapids, Iowa: The Torch Press, 1917), III, 188.

ed it, and often added to the horrors of the way by attacking the unprotected and cruelly plagued freighters.[2]

I. LORETTO ACADEMY

Five Sisters rode from Santa Fe to Socorro in two carriages belonging to Archbishop Lamy and driven by his nephew and another gentleman from Santa Fe. Reverend J. Bernal from Las Cruces had come to Socorro to meet them. He had brought fine horses and a carriage, and twelve armed men to act as guards across the Jornado del Muerto.

Arriving at Las Cruces, the Sisters were taken to the home of Mrs. Tully, whose elegant house was theirs until their own humble roof was prepared to shelter them. The First Loretto pupils were enrolled in Mrs. Tully's parlor.

In the meantime work on the new building was progressing. Teams and wagons were sent to Albuquerque for doors, windows, and joists from a convent which had been closed the previous year. The second year the Sisters were able to move into their own building. Two new members were added to the faculty at that time, and a music teacher was also sent to the Academy.[3]

Entertainments were popular school events in the

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[2] Ibid., p. 208.

[3] Annals of Loretto Convent, Las Cruces, Archives, Loretto Mother House, Nerinx, Kentucky, p. 4.

early days. Opportunities for performance were less than today, and amusements of any kind were probably limited. Sister Vestina, who lived at Las Cruces for some thirty years, tells of these occasions in her "Sketches of Las Cruces" saying:

> The convent was at that time the center of life of the whole region. Its influence was far-reaching and beneficent. The entertainments given at intervals were eagerly looked forward to and attended from remote places. On the eve of such entertainments a stream of vehicles of all kinds might be seen winding over the roads leading from the outlying districts. Whole families came in gala attire to view the performances of the convent girls.[4]

Progress of Loretto Academy. As Loretto Academy was the only boarding school for girls in that part of the country, the Sisters had more pupils from El Paso and Old Mexico as well as from the southern part of New Mexico than they could conveniently accommodate. Another factor that increased the enrollment was the new era of transportation. The railroad had reached Las Cruces in 1881, and brought a greater population to that part of the country. "Buildings were erected from time to time and today no institution in the whole of New Mexico and adjacent states surpasses the Loretto Academy which has arisen in the once silent Mesilla

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[4] Sister M. Vestina Moran, "Sketches of Las Cruces," (unpublished paper, Archives, Loretto Mother House, Nerinx, Kentucky), p. 3.

early days. Opportunities for performance were less frequent, and appearance of any kind was strictly limited. Sister Vestina, who lived to be twenty-five years old, tells of these occasions in her "Portrait of a Convent" memoir:

> The convent was at that time the center of life of the Mexia region. The influence was far-reaching and important. The entertainments given at intervals were eagerly looked forward to and attended from remote places. Of the six or seven entertainments a season of varieties of all kinds might be seen winding over the prairie leading from the outlying districts. Young families came in gala attire to view the performances of the convent girls.[4]

Friends of Loretto Academy. Loretto Academy was the only boarding school for girls in that part of the country, the students had come mostly from El Paso and Old Mexico as well as from the southern part of New Mexico that they might conveniently accommodate. Another factor that increased the popularity was the new era of transportation. The railroad had reached Las Cruces in 1881, and brought a greater population to that area of the country. Families came crowded from time to time and under no inducement in the world at Los Ranchos and adjacent states surrounding Loretto Academy which was active in the area which Vestina

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[4] Sister C. Vestina Hayes, "Sketches of Las Cruces," (unpublished paper, Archd. A. Loretto Motherhouse, Mexico, Kentucky), p. 2.

Valley and made the desert to bloom as the rose."[5]

Although there were no demands for a public school in Las Cruces until 1894, three of the Sisters from the Academy, Mother Praxes and Sisters Vestina and Bernard, took the public school examinations in 1891 to prepare for a local need already forseen. The Sisters received First Grade Certificates, but did not teach in the public school there until 1894.[6]

A terrible scourge of smallpox struck Las Cruces in 1896 and all the pupils went home except one. Mother Inez recording in the Annals writes:

> Yellow flags were flying from every other house when the epidemic ceased, we could scarcely recognize some of our old pupils, they were so badly disfigured.
>
> When the boarders had all gone, a lady and her two little boys came and took a room in the convent and we taught the two little ones. From this source we received $50. per month which was practically our only income during several months.[7]

The epidemic subsided during the summer and school preparations were made for the following term. Registration on the first of September brought twenty-five boarders and twenty-three day pupils. At this time one sister taught a private school for small boys. They numbered thirty-four

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[5] Twitchell, op. cit., p. 209.

[6] Annals, op. cit., p. 25.

[7] Annals, op. cit., pp. 39-40.

pupils.

Through the generosity of some of the people at Las Cruces an offering was made to Anthony the [illegible]

sidered the most important part of the curriculum. Consequently when the right wing was added to the building in 1907, besides the three dormitories, five class rooms, and other facilities a large art studio and two large music rooms were added.

The courses offered in the music department from the five year through the advanced courses were as follows: Keyboard Harmony, Piano Technique, Sight Reading, Rythm, Minor and Major Scales, Transposition, Notation, Analysis, and Interpretation. Periodic appearance in public recitals was demanded until the senior recital was attained. The violin course followed the approved modern trends. Voice training followed the old Italian method of Bel Conto, as interpreted by the famous teacher, Madam Cecilia Giraldon Farrish of Paris.

The course of study included the following subjects: Required subjects--English, Latin, mathematics, laboratory science, history. Electives--English, Spanish, Latin, Science, history, shorthand, typing, art, and music.[9]

Sister Vestina, writing in 1909-1910, said, "Our music and art classes could compete with any other Academy in the Loretto Order."[10]

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[9] Ibid., p. 63.

[10] Sister Vestina Moran, op. cit., p. 12.

offered the most important part of the curriculum. Especially when the right was added to the Nicaragua in 1909, besides the three departments, there Atlantic ports, and other facilities. Large and modern and the large ocean steamships arrived.

The decrease offered in the world commercial map, the time spent through the Panama Canal was not so delicious banana harbor, Atlantic terminus, night landing, Atlantic and major ports, transportation, warfare, hurricane and transportation. Periodic operations in public services was regarded until the Atlantic railroad was completed. The world service followed the approved modern stands. Wharfage followed the old lighter method of bad design, as interpreted by the Panama Canal, Under Dollars Diplomacy Period of Peace.

The course of study included the following subjects: Spanish and English, Math, Arithmetic, Laboratory science, History, Electrical—Mechanical, Spanish, Math, Science, History, Algebra, Drawing, and Music.[9]

Atlantic Fruits, working in Tropical Land, Cane Sugar and cow pleasure small crops with any other industry in the Atlantic Coast.

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[9] Ibid., p. 82.

[10] Atlantic Fruits Report, op. cit., p. 32.

During 1918 and 1919 the enrollment at the Academy in Las Cruces reached its peak, with as many as 142 boarders besides the day scholars. From that time the attendance gradually decreased, as several other schools had opened in that vicinity and the Saint Joseph Academy taught by the Sisters of Loretto in El Paso was receiving pupils from Mexico. Moreover, the public schools were by that time well established.

The high school department of the Academy at Las Cruces was accredited by the State in 1927 and continued to operate with about one hundred pupils until 1944. By that time the beautiful new Academy in El Paso was attracting more and more of the girls from Mexico, and a parochial school had been opened in the parish of Las Cruces during 1927. Hence it was thought advisable to sell the property to a Religious order of priests who were interested in securing the place on account of the large farm acreage that surrounded the buildings. They remodeled the building to meet the needs of a novitiate training school.[11]

II. HOLY CROSS PAROCHIAL SCHOOL

When Reverend C. Buchanan was appointed pastor of Saint Gabriel's Parish at Las Cruces in 1927, he immediately

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[11] Statement of Sister Cecilia Marie, personal interview.

made plans to open a school and asked for two Sisters of Loretto. Sisters Frances Paula and Lidwina were sent to Las Cruces and in the fall of that year began to teach the first and second grades, enrolling eighty pupils. The next year the third and fourth grades were added and a secular teacher was employed to help with the teaching.

In 1932 a complete eight-grade program was taught at Holy Cross School. Father Buchanan taught the arithmetic, and history in the sixth, seventh, and eighth grades. Two Sisters and two lay teachers taught the other classes. The enrollment was 149 at that time, but gradually it increased and by 1943 it totaled 213 pupils. Five Sisters were teaching on the faculty.

The closing of Loretto Academy at Las Cruces brought about other changes which involved the faculty of Holy Cross Parochial School, as those Sisters had lived at the Academy since beginning to teach at the Parochial school. Father Buchanan would in all probability have provided a convent for the Sisters of Holy Cross but, having gone as chaplain to World War II, he had to discontinue parish duties. As all Sisters of Loretto were withdrawn from Las Cruces and missioned to other houses of the Society, that city is no longer listed with extant Loretto Schools.

made plans to open a school and asked Jan von Zedtwitz of Loretto. Sixteen teachers from and students were sent to Los Gracias and in the fall of [illegible] began to teach the first and second grades, enrolling [illegible] pupils. The next year was added and fourth grades were added and a boarding department was opened to deal with the [illegible].

In 1928 a complete elementary program was taught at Holy Cross School. Father Gonzalez taught the catechism and history in the school, morning, and [illegible]. The sisters and two lay teachers taught the other classes. The enrollment was 140 at that time, but [illegible] increased and by 1933 it totaled 410 pupils. Five sisters were teaching on the faculty.

The closing of Loretto resulted in the change brought about other changes which involved the removal of a male Franciscan School, as there sisters had taught at the academy since beginning in Lemon at the Franciscan school. Father Buchanan would in all probability have provided a convent for the sisters of Holy Cross but, having been so especially to World War II, he had to discontinue parish duties. As all sisters of Loretto were withdrawn from Los Gracias and attached to other houses of the Society, that city is no longer listed with active Loretto schools.

CHAPTER IX

THE SISTERS OF LORETTO AT BERNALILLO

For many years the people of New Mexico struggled for some recognition on the part of the Federal government, but little was effected. During the early period and even down to the time of the Territorial Public School System in 1891, the chief reliance for education was upon the sectarian schools. As V. R. Gunn says:

> Because of the influence of these denominational schools the percentage of illiteracy was greatly reduced. . . This was a great task in view of the fact that seven-eighths of the population could neither read nor write in 1854.[1]

Bishop Lamy established St. Michael's College at Santa Fe in 1859 to promote the education of boys and many of the prominent citizens, eager to share in the fruits of the intellect, petitioned for like establishments in other parts. Among these was Mr. Don Jose Leandro Perea of Bernalillo, whose sons were educated at St. Michael's College. Mr. Perea, however, was interested in the poorer people at Bernalillo and is quoted as saying to Brother Botulph, "It is not for me that I want the Brothers, but it is for the poor people who have not the means to send

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[1] Virgil Roy Gunn, "History of Higher Education in New Mexico" (unpublished Master's thesis, University of Chicago, 1927), p. 12.

their children to higher schools and colleges."[2]

Mr. Perea did not stop in securing educational advantages for the boys, but early in 1874 journeyed to Santa Fe and requested the Superior of Our Lady of Light Academy to send Sisters also to establish a school for the girls at Bernalillo. He, moreover, donated a house worth $1500 for a convent. It contained ten rooms, and was surrounded by a two-acre lot.

In April of that year Sister Adelaid as superior, Sister Veronica as cook, and Sister M. Nerinckx as teacher arrived to take over the house which was to serve as their convent and school for girls. The first session saw thirty-eight girls enrolled, and another teacher, Sister Loyola, was sent in September.

The privations, hardships, and seeming impossibility of the task made some of the Sisters want to return to Santa Fe. However, Father Wuyts, the ecclesiastical superior at that time, advised the Sisters to remain longer and give the place a better trial.[3]

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[2] Louis Avant, "History of Catholic Education in New Mexico since the American Occupation," (unpublished Master's thesis, University of New Mexico, Albuquerque, New Mexico, 1940), p. 34.

[3] Annals of Loretto School at Bernalillo, Archives, Loretto Mother House, Nerinx, Kentucky, p. 2.

I. THE INDIAN INDUSTRIAL SCHOOL BERNALILLO

Although the Loretto School was founded as a tuition school for those who could pay, and a free school for those who could not, Reverend J. B. Salpointe requested the Sisters to receive a number of Indian girls also. No provision was made for their care but the Sisters relying on Divine Province, accepted the opportunity of doing good, and thus began the Loretto Industrial School for Indians. H. W. Ritch, reporting to Washington, mentions the school at Bernalillo:

> Incidentally we learn that the Sisters of Loretto are about to start two schools, one at Sapello and another at Bernalillo. At the latter place, through the magnificent liberality of a citizen, suitable buildings are in course of construction for the accommodation of these parochial schools for Secondary education.[4]

The Sisters were not long without help, as some came from private sources and later the United States Government sent aid, as is stated in Loretto Annals:

> Through the zeal of the Very Reverend J. S. Stephan, Director of the Bureau of Catholic Indian Missions, the present Industrial School was established, a contract being made between the Commission of Indian Affairs and the Bureau of Catholic Indian Missions which agreed to pay for a stipulated number of girls of the Pueblo Tribes. Monsignor Stephan was instrumental in obtaining from Miss Drexel, now Reverend Mother Katherine, Superior of the Sisters of the Blessed Sacrament, a

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[4] H. W. Ritch, Report to the Department of Interior (Washington, D. C.: Government Printing Office, 1874), p. 495.

donation of two thousand dollars, which aided the Sisters in the erection of their first building.[5]

On October 3, 1887, that new building was blessed by the Reverend J. A. Stephan, assisted by Very Reverend P. Eguillon, Vicar General of Santa Fe, and Reverend S. Parisis, parish priest of Bernalillo.

Contract school. A Contract school received $108 a year for each Indian child who was a boarder. For this amount each child was to be fed, clothed, cared for, and taught.[6] In 1887 the Contract school was extended to eighty girls from the Navajo Tribe, the Teguas, Tahus, and Quares Tribes. Their ages ranged from seven to seventeen years. Besides the class work in the three "R's" the girls were trained in domestic work, which included sewing, embroidery, laundry, dairy work, and cooking. It was surprising to learn how little the girls knew of civilized life when they entered. Sister Margaret Mary in writing the Annals says:

> When first brought to the school, the Indian girls had not the least idea of civilized life. Not even the older ones knew how to attend to their own toilet or dress themselves. As none of them understood any

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[5] Anna C. Minogue, Loretto Annals of the Century (New York: American Press, 1912), p. 158.

[6] Robert A. Moyers, History of Education in New Mexico, (unpublished Doctor's dissertation, George Peabody College, Nashville, Tennessee, 1941), p. 755.

language but their own Indian dialect, the Sisters were able to make them understand only by signs.[7]

In 1888 a new contract was made for the Loretto Indian School between the Commissioner of Indian Affairs and the Bureau of Catholic Indian Missions. The number of pupils was increased and Mr. A. C. Williams in his report about the school said, "The school at Bernalillo under the supervision of the Bureau of Catholic Indian Missions has had the maximum number of pupils called for, in the contract, and has made marked progress. It is a model school, and the buildings are perfect.[7]

The support of the Government by an act of Congress was discontinued to all Contract Schools in 1890. The Bureau of Catholic Indian Missions then offered to provide for forty-five Indians at $9.00 a month per capita, and asked the Sisters to provide for twenty others gratis. The Sisters complied with that provision and doubled the number of pupils, enrolling ninety-seven Indians that year.

Sister Margaret Mary Keenan, the Apostle of the Indians, was appointed superior in 1889. An excerpt from a letter written by Sister at that time and now in the Archives at Loretto Mother House reads:

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[7] Annals, p. 43.

[8] Ibid., p. 45.

language but their own Indian dialect, the sisters were able to make them understand only by signs.[7]

In 1890 a new contract was made for the Lorette Indian School between the Commissioner of Indian Affairs and the Bureau of Catholic Indian Missions. The number of pupils was increased and Mr. A. C. Williams in his report about the school said, "The school at Bernalillo under the supervision of the Bureau of Catholic Indian Missions has had the maximum number of pupils called for, in the contract, and has made marked progress. It is a model school, and the buildings are perfect."[8]

The support of the Government by means of Congress was discontinued to all contract schools in 1893. The Bureau of Catholic Indian Missions then offered to provide for forty-five Indians at $8.00 a month per capita, and asked the Sisters to provide for twenty others gratis. The Sisters complied with that provision and doubled the number of pupils, enrolling ninety-seven Indians that year.

Sister Margaret Mary Keegan, the Superior of the Indians, was appointed superior in 1894. An excerpt from a letter written by Sister at that time and now in the Archives at Loretto Motherhouse reads:

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[7] Annual, p. 42.

[8] Ibid., p. 40.

In December, 1891, the Sisters purchased a desirable farm adjoining the property. Manual training is made of equal importance with class work, the hands sharing the days work equally with the head.[9]

Most of the girls learned to speak and read the English language fairly well, and gradually adapted themselves to the domestic arts that were taught. Besides the pueblos mentioned before, Indian girls later came from Sandia, San Felipe, and Santa Anna Pueblos. The latter, about ten miles from Bernalillo, required the girls to return to the pueblo from March to November, as they cultivated the lands in common at that time.

In 1893 during the World's Fair in Chicago several specimens of the Indian girls' work in drawing, needle work, plain sewing, writing, and other subjects were sent to the Columbian Exposition and "were awarded several prizes."[10]

The Indian agents and inspectors visited the school at Bernalillo from time to time and made reports on the existing condition. Mr. Charles Burton, of the United States Indian Service, after visiting the school in 1898 reported as follows:

I noted with great pleasure the peculiar excellence of that school. The teachers are careful and painstaking, and the children are remarkably bright, clean,

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[9] Letters of Sister Margaret Mary, Archives, Loretto Mother House, Nerinx, Kentucky, 1891.

[10] Annals, p. 93.

and attractive. The intellectual advancement of the children is beyond that of any of the schools under my care. The buildings are ample, clean, and well cared for; the grounds are very attractive. The superintendent, Sister Margaret Mary, is a woman of fine attainments and excellent character and possesses great executive ability. I therefore take pleasure in recommending that the contract be increased from thirty-four to seventy-five children.[11]

One agent who visited the school was not well disposed toward a Catholic school and stated in his report that some of the children were not Indians. He recommended that all support be withdrawn, and a notice was sent to the Sisters. Reverend J. A. Stephan took up the matter and a Mr. J. R. Cooper was sent out from Washington to make a thorough investigation. He went out to the pueblos and questioned the parents of the girls, obtaining from them affidavits certifying to their Indian blood. The contract was restored and the payments were recovered.[12]

When the Government Indian Schools were established in the territory, the subsidies to the contract schools were gradually cut down. However, the Catholic Indian Missions always came to the rescue and provided for a number of girls, while the Sisters took several gratis. In 1903 Government support was withdrawn entirely, and it looked as though the Indian School would have to discontinue the good

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[11] Minogue, op. cit., p. 159.

[12] Annals, op. cit., p. 123.

work. Again Mother Catherine Drexel came forward with a generous sum of money. The sum of $766.00 quarterly was sent to the Sisters at Bernalillo, and the Catholic Indian Bureau contributed $110.00 for the same period of time. In this way about seventy-five girls were provided for and the Sisters continued to take about twenty-five gratis.[13]

While the Indian girls were in the elementary grades they were taught in a separate school, but in 1916 when the Sisters opened the public high school at Bernalillo the Indian girls who had completed the eighth grade in the Industrial School and desired to continue their education were admitted to the high school.

The increasing demands for improvement and greater need for finances forced Mother Catherine Drexel to withdraw her allowances in 1936, as her own institutions were in need of the funds. Soon after that time another notice was received from the Catholic Indian Bureau that the quarterly payments would discontinue after July, 1937. At that time there were forty-five girls who wished to remain with the Sisters and to continue their education; consequently, the necessary permissions from the Catholic Indian Bureau and the County Superintendent were procured and the girls attended the public school.

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13 Annals, op. cit., p. 230.

The private school established by the Sisters in 1874 had continued to exist throughout the years, although it was conducted separately from the Indian School. The enrollment for the Spanish-American and Anglo girls among the boarders had at times reached a peak of one hundred. However, it must be remembered that these girls were separated from the Indian girls not only in the classrooms but also in the dining halls and in the sleeping quarters or dormitories.

The growing needs of the public school and crowded quarters for the Indians and the white girls necessitated the closing of the boarding school in 1941.[14]

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[14] Annals, op. cit., p. 227.

II. BERNALILLO PUBLIC SCHOOL

Early in 1891 Governor Bradford Prince made the salient point of his biennial message to the legislature an appeal for immediate action looking toward a comprehensive, modern, and public school system. Hence on February 12, 1891, a law was passed establishing the public schools in the Territory, of New Mexico and creating the office of Superintendent of Public Instruction.[14]

First public school in Bernalillo. When Governor L. B. Prince appointed Amado Chavez the first superintendent of Public Schools, the latter sent an invitation to the Sisters of Loretto, as before mentioned, to open public schools. The Sisters at Bernalillo who had been teaching in the private school accepted the invitation and Sister Margaret Mary Keenan, Sister William Ann Garten, and Sister Mary Charles Mudd were designated by the General Council at the Loretto Mother House in Kentucky to take the State Examinations for the purpose of becoming the first teachers of the first public school in Bernalillo. These Certificates are now in the Archives at the Loretto Mother House.[15]

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[14] L. Bradford Prince, A Concise History of New Mexico (Cedar Rapids, Iowa: The Torch Press, 1912), p. 254.

[15] Bernalillo Annals, p. 42.

As late as 1885, the year before the first Educational Convention, W. S. Burke, Superintendent of Schools, Bernalillo County, which at that time included what is now portion of Sandoval and McKinley Counties, said in his report: There is not a single school in the county owned by the district. All the schools thus far organized are conducted in rooms or in buildings owned by Churches or Societies.[16]

County institutes. During the preceding years 1910, County Institutes were conducted by teachers of the Christian Brothers, who were authorized by the Educational Department of the Territory to conduct them. Some of the Brothers came from St. Louis to teach these classes and did excellent work.

The Institutes were conducted by Sisters Teresine and Jane Frances, assisted by Mrs. Butts, in the Loretto Academy, Santa Fe, beginning in 1911 and continuing for several years. They were given full authority by the territorial officials to conduct the institutes and confer degrees. This practice, however, was discontinued in 1919 when the several state institutions began to offer summer courses.[17]

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[16] Paul A. Walter, "Address before the History and Social Science Section of the New Mexico Educational Association at Santa Fe" The New Mexican Historical Review, (November 5, 1926), II, p. 74.

[17] Ibid., p. 173.

Bernalillo High School. The first record of an eighth-grade graduation class in the Bernalillo Public School was in 1912. In 1916 a two-year commercial course was taught by Sister Mary Ellen to a class of about twenty pupils. As the interest in higher education increased and as Rural schools began to receive the attention of State authorities, a four-year high school course was begun in Bernalillo under the title of Bernalillo High School in the fall of 1927.

The increased enrollment and the additional ninth-grade classes begun in 1919 necessitated more building space. In 1922 the Sisters erected a two-story brick building at their own expense. For a time this modern building housed the high school and a few rooms were occupied by the upper grades, but the latter had to find new rooms after the senior high school was fully accredited by the State in 1930. Both boys and girls were received in the high school, as the Christian Brothers taught the boys only to the ninth grade.

All the Sisters who have been principals at Bernalillo High School have held Master's degrees, and each has contributed to the growth of the school. The acting principal in 1949, Sister Ann Thomas Roche, was appointed principal of Bernalillo High School in 1945. With her usual efficiency, Sister realized that the work

of the high school would require all her time without having any duties of supervision for the grade school as had been the custom down to that date. Therefore a principal was appointed for the Public Girls' Grade School, and the high school principal was left free to devote her time and energy to administrative and supervisory duties in the high school.[18]

Coronado Cuarto Centennial. On May 10, 1940, the united classes from the Loretto Public Girls' School and the Christian Brothers Public Boys' School presented a Coronado Centennial Program. This began a series of celebrations by the schools to commemorate the Coronado Cuarto Centennial. The Program included a Spanish play entitled "Escuelita del Maestro Zapato," old Spanish songs, and Spanish and Indian dances.

On May 20, 1940, the students of Bernalillo High School presented an original pageant, On the Path of the Conqueror, which was the first entertainment of its kind in Bernalillo.

The graduating exercises in the Coronado Cuarto Centennial year were held on May 23, 1940. Diplomas were presented to twenty-seven high school graduates. Lieutenant Governor Joseph Montoya of the class of 1932 was the

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18 Statement of Sister Ann Thomas, personal interview, April, 1949.

of the high national moral values all for this reason having any duties of supervision for the grade school so had been the system down to that date. Therefore a principal was appointed for the Grade School by the Board, but the high school principal was left free to devote her time and energy to administration and supervision duties in the high school.[18]

Corrando Ranch Centennial. On May 12, 1939, the united classes from the Corrando Public Grade School and the Corrando Business Public Grade School presented a Corrando Centennial Program. This began a series of celebrations by the schools to commemorate the Corrando Ranch Centennial. The program included a dramatic play entitled "Greetings fat Hundred Years," six dances among, and Spanish and Indian dances.

On May 20, 1940, the students of Bernalillo High School presented an original program, The Ship Sails on the Commodore, which was the third celebrating of the ship in Bernalillo.

The graduating exercises in the Corrando Twelve Centennial Year were held on May 22, 1939. Diplomas were awarded to twenty-seven high school graduates. Lieutenant Governor Joseph Montoya of the class of 1910 was the

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18 Statement of Pedro Ana Chavez, personal interview, April, 1962.

speaker on this occasion.

Vocational work. As the high school became consolidated in 1936, the increased enrollment called for more teachers and new departments. In 1938 a wood working department was opened for the boys, and in 1940 craft work for the girls, consisting of weaving and leather work, was introduced. At that time the total high school enrollment was 171, with six teachers.

When Mr. Grinslade of the woodcraft department left for the armed forces, the course was changed January 7, 1941, to one in auto mechanics. This change made it necessary to alter the shop and to enlarge the quarters. The work was completed in January of 1944. The event is recorded in the Annals as follows:

> In January, the workshop was completed. Due to war conditions, materials could not be readily secured. This caused delay in the construction of the building. Besides the regular daily classes for the boys and girls night classes are also in session from seven until ten every evening. Victor Lermuseaux continues as head instructor. He has two assistants.[19]

The same statement might well be made today, as Mr. Lermuseaux is still head instructor. The building, a Smith-Hughes project, is located near the high school building on the property of the Sisters of Loretto. It is essentially a community shop, as the evening classes are attended by

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[19] Annals, op. cit., p. 180.

speaker on this occasion.

Vocational work. As the high school became compulsory in 1906, the increased enrollment called for more teachers and new departments. In 1902 a good written examination was opened for who type, and in 1904 night work for the girls, consisting of sewing and laundry work, was introduced. At that time the total high school enrollment was 171, with six teachers.

When Mr. Grimslade of the Woodcraft Department left for the armed forces, the course was changed January 7, 1943, to one in auto mechanics. This course made it necessary to alter the shop and to enlarge the quarters. The work was completed in January of 1944. The event is recorded in the Herald as follows:

> In January, the workroom was completed. Due to war conditions, materials could not be readily secured. This caused delay in the construction of the building. Besides the regular daily classes for the boys and girls night classes are also in session from seven until ten every evening. Victor Lamoureux continues as head instructor. He has two assistants.[19]

The same statement might well be made today, as Mr. Lamoureux is still head instructor. The building, a total length project, is located near the high school building on the property of the Sisters of Charity. It is essentially a community shop, as the evening classes are attended by

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Annals, op. cit., p. 180.

the veterans and other adults from the town. Moreover, the boys in the shop do considerable automobile repair work.

As the craftwork was discontinued in 1943, preparations were made for a home-making department for the girls in connection with the Bernalillo High School. The old Montoya Home was selected for the work and classes begun in the fall of 1944. By the close of the school term in May, 1945, it was evident that a larger place would have to be prepared for this work. Plans were made for the expansion and actually begun during the summer of 1945, directed by the home-making teacher, Sister Loyla Marie. Five rooms were equipped by community and school funds, making an ideal modern establishment. The foods classes prepare many social activities for the different school functions and the clothing department features a Fashion Show. But best of all the girls have learned to make their own clothing and take pride in demonstrating their achievements.

Journalism at Bernalillo High School. History was made by twelve girls from Bernalillo High School on the evening of February 7, 1945, when they boarded the Santa Fe train en route to the Twelfth Annual Press Convention of the Association of Press Relations to be held at Loretto Heights College.

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As the curriculum was discontinued in 1940, provisions were made for a home-making department for the girls in connection with the Bernardillo High School. The old Montoya home was selected for the work and classes began in the fall of 1944. By the close of the school term in May, 1945, it was evident that a larger place would have to be prepared for this work. Plans were made for the expansion and actually began during the summer of 1945, directed by the home-making teacher, Sister Loyola Marie. Five rooms were equipped by community and school funds, making an ideal modern establishment. The home classes prepare many social activities for the different school functions and the clothing department features a fashion show. But best of all the girls have learned to make their own clothing and take pride in demonstrating their achievements.

Journalism at Bernardillo High School. History was made by twelve girls from Bernardillo High School on the evening of February 7, 1945, when they boarded the Santa Fe train en route to the Twelfth Annual Press Convention of the Association of Press Publications to be held at Lovington Heights College.

The events and results of this trip can be told best by quoting from the first issue of the Bernalillo Highlites, which had its inception from this trip.

> It was over--the 12th Annual Convention of the ACSPR which had its inception with the head of the Department of Journalism at Loretto Heights College in Denver, Colorado. The Twelve delegates from B. H. S. left the Emerald Room in the Brown Palace Hotel with heads high and hopes higher. Why could not Bernalillo High School have a school paper?
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> At the first meeting of the Sociology Class after their return to Bernalillo, there was a project assigned for their study of 'Better Use of Leisure Time'. This brought up the question of leisure time reading . . . and that brought up the great question--a high school paper. The students were advised to consult the principal, Sister Mary Placidus, regarding this. After some discussion, permission was granted and they were asked to consult with the Santa Fe Register as to whether or not Bernalillo High School might have a page in that organ.
>
> Father Sigmund Charewicz, the secretary to the Archbishop of Santa Fe, answered the letter in the following way. 'I showed your letter to the Archbishop and he heartily endorses Father Schoeppner's and my decision to permit Bernalillo High to have a page in the Santa Fe Register'. Thus with this issue the Bernalillo Highlites comes into being on March 25. Enise Meletani who has been responsible for Bernalillo articles up to the present time will act as editor of the Highlites for the remainder of the year, 1945. The other members of the staff will be announced in the April issue.[20]

Governor John J. Dempsey was notified of the courtesy of the Archbishop and was asked to send a greeting for the first issue of the Bernalillo Highlites. He generously sent

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[20] Bernalillo Highlites, I. Santa Fe Register, March 25, 1945, p. 3.

a seventeen-line letter of greeting to Miss Enise Meletani on March 10, 1945. Miss Lena Gutierrez was delegated to write to Senator Joseph Montoya and asked him for a letter of greeting. His Excellency, Most Reverend Edwin. V. Byrne, also sent congratulations to the Bernalillo Highlites staff.[21]

The numerous activities of Bernalillo High School that required more space and more frequent publication to meet the needs of the growing student body brought about a change in the form of publication of Bernalillo Highlites.

The increased materials that were supplied by the members of different curricular activities and the interest of the pupils for wider publicity emphasized the need of a separate school paper; consequently, today, Bernalillo Highlites, sponsored by Sister Mary Aline, is issued separately, and the staff also publishes a Year Book.

Other activities. Besides the Glee Club that has been heard broadcasting over the Radio Station KOB, the Voice of New Mexico, the C'Argo Latin Club also has made interesting broadcasts from time to time, as well as the other clubs which Bernalillo High School boasts of--The Home-Making Club, Citizenship Club, Spanish Club, and a 4-H Club.

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[21] Bernalillo Annals, p. 185.

a seventeen-line letter of greeting to Miss Helen Keller's on March 10, 1944. When Miss Sullivan was delegated to write by Senator Joseph Ransdell and asked him for a letter of greeting, Mr. Ransdell, that Sunshine Child, V. Lynne, also sent congratulations to the Porterville Publication staff.[21]

The successful activities of Porterville High School that required more space and more frequent publication to meet the needs of the growing students body brought about a change in the form of publication of Porterville Publications.

The increased material that were supplied by the members of different curricular activities and the interest of the people for their particular organization the need of a separate school paper; consequently, today, Porterville Highlites, sponsored by Miss Mary Allen, is issued separately, and the staff also publishes a Year Book.

Other activities. Besides the Glee Club that has been heard broadcasting over the Radio station KGR, the Voice of New Worlds, the O'Arco Latin Club also has made interesting broadcasts from time to time, as well as the other clubs which Porterville High School boasts of--The Home-Making Club, Citizenship Club, Spanish Club, and a 4-H Club.

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[21] Porterville Herald, p. 128.

the splendid school spirit of the children in Bernalillo has been voiced and demonstrated many, many times in whatever activity they are called upon to participate. Red Cross drives, bond drives, and all school activities are entered into heartily. The present enrollment of April, 1949, is 283 in the high school and about 250 in the Girls' Public Grade School. The Christian Brothers grade school usually numbers about 200 to 250. The present high school faculty numbers four men teachers, three lay women teachers, and five Sisters.

For almost three-fourths of a century the Sisters of Loretto have labored in Bernalillo for the good of that community. Through sunshine and shadow, difficulties and successes, onward they ascend the hill of educational endeavor for the sake of their ideal--the education of the Youth of America for the Glory of God.

CHAPTER X

OUR LADY OF MOUNT CARMEL ACADEMY AND PAROCHIAL SCHOOL, SOCORRO

Socorro, Texas, and Socorro, New Mexico, have both been woven into the legends of the Land of Enchantment. In the early spring of 1598, when Onate was hospitably received by the settlers of Socorro and given some corn after crossing the desert to the South, his gratitude induced him to call the town Nuestra Senora del Socorro, in honor of Our Lady of Succor.

The town lies about 150 miles south of Santa Fe in the Rio Grande Valley at the junction of Federal Highways 60 to the west and 85 to north and south. It is also the county seat of Socorro County.

After silver was discovered in the vicinity of Socorro in 1869 the population gradually increased until in the eighties it was the largest city in New Mexico.

All the early pastors in New Mexico realized that without schools they would effect little, as the instruction of youth is necessary for the advancement of society. Reverend Father Benito Bernard, the pastor of Socorro, was no exception to this conviction, and after having received a promise of Sisters from Mother Magdalene at Santa Fe

he constructed a convent at his own expense and donated it to the Sisters.[1]

On Saturday, September 13, 1879, Sisters Euphrosyne Priscilla, Martha and Adela left Santa Fe for Socorro. Father Barnard exhorted the people to provide for the Sisters by sending food, furniture, and whatever they could afford. The people responded very generously, and one man named Don Manuel Vigil gave the Sisters a standing order for groceries which extended over a period of time.

Mother Magdalene had intended to accompany the Sisters to Socorro and to go from there to Las Cruces to visit the Sisters at Visitation Academy; but just as she was about to leave Santa Fe she received a letter from Archbishop Lamy telling her that the Apaches were on the warpath and that it would be dangerous for her to undertake the journey. Needless to say, the trip was postponed.

The school was primarily a day school for the girls of the village. The enrollment for the first year reached the fifty mark. The following year there were ninety-five girls attending. In 1887 a school for boys was opened in a building in the downtown area. It was called the Old College.[2]

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[1] Annals of Mount Carmel Convent, Archives, Loretto Mother House, Nerinx, Kentucky, p. 1.

[2] Ibid., p. 5.

With the establishment of the Territorial Public school System in 1891, the Sisters teaching in the different schools accepted the invitation of the Superintendent to take the state examinations, secured First Class certificates, and admitted public school students to their schools as was customary in the Loretto Society no matter where the Sisters were teaching.

Besides the regular lessons in the elementary and grammar school grades, the children were given lessons in music, Spanish, and needlework. There were three teachers in the private school and one in the public school during 1892 and 1893. By 1897 an additional teacher was sent to the public school, as 134 boys and girls were enrolled that year in the Second Ward School, as it was called.

In 1896 additional rooms were necessary to accommodate the increasing number of boarders and a new adobe two-story structure was erected. The Second Ward Public School continued to operate with the first six grades. Sister Angelica also went there to teach during 1901-1904. During 1905 and 1906 the enrollment was 145 boys and girls in the public school and eighty girls in the private school. Two years later the Sisters discontinued teaching the public school and continued teaching only the private school, called Our Lady of Mount Carmel.

With the establishment of the Secularized Public school system in 1890, the Sisters, together in the different schools occupied the habitations of the secularized religious, the state constituting, assumed first their expulsion, and substituted public school teachers to their apostle as an necessary in the Lourdes Society no matter where the sisters were teaching.

Besides the regular lessons in the elementary and primary school grades, the children were given lessons in music, Spanish, and needlework. These were taken together in the private school and one in the public school during 1899 and 1900. By 1907 an additional teacher was sent to the public school, as 325 boys and girls were enrolled that year in the second and third grades, as it was called.

In 1908 additional rooms were necessary to accommodate the increasing number of boarders and a new adobe laundry structure was created. The second and third grades continued to operate with the first six grades. Sisters Angelica also went there to teach during 1908-1909. During 1909 and 1910 the enrollment was 142 boys and girls in the public school and eighty girls in the private school. Two years later the Sisters discontinued teaching the public school and concentrated teaching only the private school, called Our Lady of Mount Carmel.

The highest number of boarders at any time in Mount Carmel school was twenty-nine in 1917 and 1918. From that time the number of boarders decreased and the school was discontinued in 1930.[3]

The day school enrollment increased during the years between 1920 and 1930, making it necessary to add a fourth teacher. As the income did not cover the maintenance of the building and support of the Sisters, the question of withdrawing the Sisters arose in 1936. The Archbishop was consulted and he requested the State Board of Education to allow two Sisters to open public-school classrooms. As the Sisters were qualified, the State Board permitted them to continue teaching under the State supervision. The enrollment from the primary through the eighth grade reached the two hundred mark in 1941, and the peak of attendance was in 1942 with 249 children enrolled. The number of eight-grade graduates in 1948 was twenty-seven.

In 1947 Sister Mary Ida and Sister Anthony Louise, teachers of the first and second grades, were elected secretary and treasurer of the New Mexico Education Association of Socorro County.[4]

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[3] Ibid., p. 12.

[4] Ibid., p. 15.

CHAPTER XI

SUMMARY AND PRESENT CONDITIONS

Chapter II of this study is a concise account of Pioneer Education in New Mexico, and is mentioned here only as introductory to the establishment of a Vicarite Apostolic in Santa Fe. With the coming of Reverend John Baptist Lamy to New Mexico a new era in education began. Bishop Lamy's interest in the instruction and formation of character for the youth of his diocese was paramount. His efforts to secure teachers to meet the great need of that day found willing workers among the Christian Brothers for the boys and the Sisters of Loretto for the girls.

When he crossed "The American Desert" for the first time in the spring of 1852 and visited the establishment, of the first Order of Religious women founded in America, the Sisters of Loretto, Bishop Lamy requested this group to become the teachers of the girls in Santa Fe. The Sisters gladly took up the challenge to go West and to educate the diverse children of the great Southwest.

Among the seventeen schools established in New Mexico by the Sisters of Loretto, twelve are operating at present. These include several different types of schools. Our Lady of Light Academy in Santa Fe is the only private school. It is also the oldest Academy in the State, being

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Among the seventeen schools established in New Mexico by the Sisters of Loretto, twelve are operating at present. These include several different types of schools. Our Lady of Light Academy in Santa Fe is the only private school. It is also the oldest academy in the State, being

founded in 1852. Now after almost a century it is one of the most progressive schools for girls in the Southwest.

Of the twelve schools now operated four are high schools. Two of these are public schools, Mora and Bernalillo, the Immaculate Conception in Las Vegas is parochial. That is a school supported by the parish, and the Academy at Santa Fe, before mentioned, is private and that its only source of income is tuition paid by the pupils. All these offer a four year high school course and are well equipped and accredited. The principal of each school holds a Master's degree and each faculty member holds either a Bachelor's or a Master's degree. All of these schools are visited each year by the state supervisor and also by the special supervisor of the Loretto Society, who visits the schools at least once each term or once each semester. The Sisters who teach in the public schools receive a state salary according to regulations in New Mexico. The two high schools in Mora and Bernalillo were founded as parochial schools but were under public school supervision even before the New Mexico Public School System was organized. Both of these schools were operated as public schools before 1891, and claim to be the oldest public schools in the State of New Mexico.

The four high schools mentioned above also include the elementary grades, which were established in each case

by the Sisters of Loretto are: St. Joseph's, Taos; St. Francis, Santa Fe; Our Lady of Sorrows, West Las Vegas; Our Lady of Mount Carmel, Socorro. Of these schools, the one at Taos and the one at Socorro have been both parochial and public at different times. Today they operate as parochial schools.

All the Sisters teaching in these schools are appointed by the General Council at Loretto Mother House, Nerinx, Kentucky. Those in the public schools are given contracts for one year and are approved by the local and state school boards. In all the schools the principals are responsible for the administration of the school plants and the executive and supervisory duties. Those in the public schools are subject to the state supervisors and the local and state superintendents.

When the Sisters of Loretto entered New Mexico in 1852 there were no established schools in the State. As the people were eager to secure the benefits of education for their children the schools gradually increased in number and in size. Of the five schools that were closed or from which the Sisters were withdrawn, two were academies and boarding schools, and three were parochial schools. As to the former, the Academy at Las Cruces and the Academy at Las Vegas, both were in the vicinity of more modern establishments conducted by the Sisters of Loretto.

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Concerning the three parochial schools at Albuquerque, Las Cruces and Santa Fe, the Sisters were withdrawn primarily on account of poor housing conditions.

After almost a century of educational endeavor in the mission fields of New Mexico the Sisters of Loretto zealously strive to accomplish the realization of their supernatural philosophy of education--to promote the cause of education for the youth of America, to develop the personalities of those committed to their care, and to lead their pupils to their highest goal.

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Our Lady of Light Convent, Santa Fe, New Mexico.

Our Lady of Mt. Carmel, Socorro, New Mexico.

St. Joseph's Convent, Taos, New Mexico.

APPENDIX

TABLE I

FOUNDATIONS OF THE SISTERS OF LORETTO
IN NEW MEXICO

Dates	Location	Name of Foundation
1852	Santa Fe, New Mexico	Convent of Our Lady of Light
1863	Taos, New Mexico	Saint Joseph's School
1864	Mora, New Mexico	Annunciation Academy
1866	Albuquerque, New Mexico	Loretto Convent (closed 1869)
1869	Las Vegas, New Mexico	Immaculate Conception Academy (later a parish school)
1870	Las Cruces, New Mexico	Loretto Academy (closed 1943)
1873	Mora, New Mexico	Public School
1875	Bernalillo, New Mexico	Indian Industrial School
1876	Las Vegas, New Mexico	Parochial School (now Our Lady of Sorrows)
1879	Socorro, New Mexico	Our Lady of Mount Carmel
1886	Santa Fe, New Mexico	St. Catherine School (Indian boys withdrawn in 1889)
1888	Bernalillo, New Mexico	Public School
1901	Santa Fe, New Mexico	St. Francis Parochial School
1912	E. Las Vegas, New Mexico	Immaculate Conception School
1926	Santa Fe, New Mexico	Guadalupe Street School (closed 1930
1927	Las Cruces, New Mexico	Holy Cross School (closed 1945)

TABLE V

FOUNDATIONS OF THE SISTERHOOD OF LORETTO
IN NEW MEXICO

Dates	Locations	Name of Foundation
1852	Santa Fe, New Mexico	Convent of Our Lady of Light
1853	Taos, New Mexico	Saint Joseph's Convent
1854	Mora, New Mexico	Assumpsionist Academy
1859	Albuquerque, New Mexico	Loretto Convent (closed 1859)
1865	Las Vegas, New Mexico	Immaculate Conception Academy (later a parish school)
1870	Las Cruces, New Mexico	Loretto Academy (closed 1942)
1872	Mora, New Mexico	Public School
1876	Bernalillo, New Mexico	Indian Industrial School
1879	Las Vegas, New Mexico	Parochial School (now Our Lady of Sorrows)
1879	Socorro, New Mexico	Our Lady of Mount Carmel
1880	Santa Fe, New Mexico	St. Catherine School (Indian boys withdrawn in 1884)
1884	Bernalillo, New Mexico	Public School
1901	Santa Fe, New Mexico	St. Francis Parochial School
1912	E. Las Vegas, New Mexico	Immaculate Conception School
1920	Santa Fe, New Mexico	Guadalupe Street School (closed 1930)
1927	Las Cruces, New Mexico	Holy Cross School (closed 1942)

TABLE II

ATTENDANCE IN NEW MEXICO SCHOOLS
OPERATED BY THE SISTERS OF LORETTO

School and location	Date	Total attendance	Average yearly attendance
Bernalillo Public School	1896-1948	14,483	279
W. Las Vegas Parochial School	" "	9,307	178
E. Las Vegas Parochial School	" "	11,222	216
Mora Public School	" "	13,713	261
Santa Fe Our Lady of Light Academy	" "	13,327	256
Santa Fe St. Francis Parochial School	1903-1948	22,867	508
Socorro Parochial School	1896-1948	8,273	159
Taos St. Joseph School	" "	7,309	141

TABLE II

AFFIDAVITS IN NEW MEXICO SCHOOLS
OPERATED BY THE SISTERS OF LORETTO

School and Location	Date	Total Attendance	Average Daily Attendance
Bernalillo			
Public School	1886-1948	14,454	272
V. Las Vegas			
Parochial School	" "	9,807	178
E. Las Vegas			
Parochial School	" "	11,272	[illegible]
Mora Public School	" "	13,713	281
Santa Fe			
Our Lady of Light Academy	" "	13,287	296
Santa Fe			
St. Francis Parochial School	1905-1948	22,287	505
Socorro			
Parochial School	1886-1948	8,272	183
Taos			
St. Joseph School	" "	7,209	141

TABLE III

WORK SENT TO THE CHICAGO WORLD'S FAIR IN 1893
FROM LORETTO SCHOOLS IN NEW MEXICO

Bernalillo, Sacred Heart School,	1 bound vol. of various grade school subjects.
Bernalillo, Loretto Indian School,	1 large bound vol. of various subjects in grade school.
Las Vegas, Parochial School,	1 bound vol. including Spelling, Geography, Grammar, Arithmetic.
Las Vegas, I. C. Academy,	1 large bound vol. including work in the following subjects: Arithmetic, Astronomy, Botany, Christian Doctrine, Chemistry, Geology, Geometry, Grammar, Physical Geography, Complete Geography, Primary Geography, Ancient History, Bible History, Natural History, U. S. History, English Literature, Classic Literature, Logic, Mythology, Mental Philosophy, Moral Philosophy, Natural Philosophy, Physiology, Phonography, Rhetoric, Spelling, Spanish translation, Latin translation, writing.
Mora, Annunciation School,	1 bound vol. of various subjects.
Mora, Public School,	1 bound vol. including Arithmetic, Geography, Health, Orthography, Penmanship, Translation, U. S. History.
Socorro, Mt. Carmel School,	3 booklets -Composition, Arithmetic, Daily Work.
Taos, St. Joseph's School,	1 booklet, class.

TABLE III

BOOK SETS TO THE SCHOOLS WORK FROM THE NEW YORK PUBLIC LIBRARY SCHOOLS IN NEW MEXICO

Bernalillo, Barron Ranch School.	1 bound vol. of various grade school subjects.
Bernalillo, Lorette Indian School.	1 large bound vol. of various subjects in grade school.
Las Vegas, Highland School.	1 bound vol. including geology, geography, German, arithmetic.
Las Vegas, T. G. Rodgers,	1 large bound vol. including work in the various subjects: Arithmetic, Astronomy, Civilization, Dentistry, Geology, Geometry, Geometry, Trigonometry, Geography, Geography, History, Geography, Ancient History, Latin History, Natural History, U. S. History, English Literature, Oceanic Literature, Logic, Mythology, Moral Philosophy, Moral Philosophy, Natural Philosophy, Physiology, Physiology, Physiology, Chemistry, Spelling, Spelling Dictionary, Latin Grammar, Writing.
Mora, Ammunition School.	1 bound vol. of various subjects.
Mora, Public School.	1 bound vol. including Arithmetic, Geography, Health, Civilization, Penmanship, Grammar, U. S. History.
Socorro, NM. Normal School.	3 bound vol. Composition, Arithmetic, Daily Work.
Taos, St. Joseph's School.	1 bound vol. Algebra.

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