

University of New Mexico

UNM Digital Repository

Teacher Education, Educational Leadership &
Policy ETDs

Education ETDs

5-29-1940

The History of Catholic Education in New Mexico Since the American Occupation

Louis Avant

Follow this and additional works at: https://digitalrepository.unm.edu/educ_teelp_etds



Part of the [Educational Administration and Supervision Commons](#)

Recommended Citation

Avant, Louis. "The History of Catholic Education in New Mexico Since the American Occupation." (1940).
https://digitalrepository.unm.edu/educ_teelp_etds/55

This Thesis is brought to you for free and open access by the Education ETDs at UNM Digital Repository. It has been accepted for inclusion in Teacher Education, Educational Leadership & Policy ETDs by an authorized administrator of UNM Digital Repository. For more information, please contact disc@unm.edu.

HISTORY OF CATHOLIC EDUCATION IN NEW MEXICO
SINCE THE AMERICAN OCCUPATION - AVANT

ZIM 378.789 Un30a 1940

A14415 822965

[illegible]



ZIM
378,789
Un 30a
1940

THE HISTORY OF CATHOLIC EDUCATION
IN NEW MEXICO SINCE THE
AMERICAN OCCUPATION

A1440439561

By
Louis Avant

A Thesis
Submitted in partial fulfillment of the
Requirements for the Degree of
Master of Arts In Education

University of New Mexico

1940

102

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

100-124-50

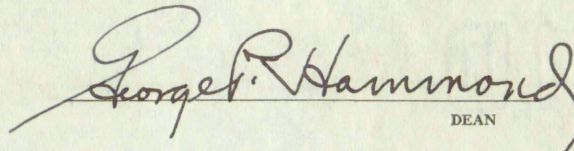
100-124-50

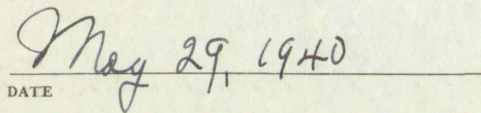
100-124-50

318.789
U30a
940
cop. 2

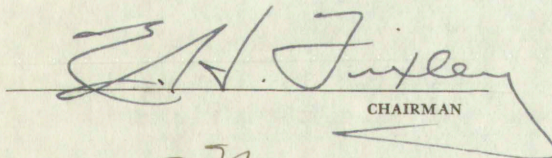
This thesis, directed and approved by the candidate's committee, has been accepted by the Graduate Committee of the University of New Mexico in partial fulfillment of the requirements for the degree of

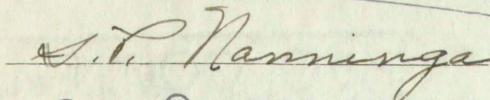
MASTER OF ARTS

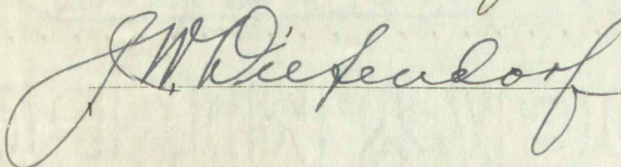

DEAN


DATE

Thesis committee


CHAIRMAN





69827

4 35334 ZIM: TH
77 UNM 06/22/95 5407

7/1/41 letter 110

This thesis is hereby accepted and approved by the Graduate School of the University of New Mexico in partial fulfillment of the requirements for the degree of

MASTER OF ARTS

BY

M. J. [Signature]

Thesis Committee

[Signature]

[Signature]

[Signature]

TABLE OF CONTENTS

| CHAPTER | PAGE |
|---|------|
| I. THE PROBLEM AND SOURCES OF MATERIAL | 1 |
| The problem | 1 |
| Statement of the problem | 1 |
| Importance of the study | 1 |
| Delimitations of the study | 2 |
| Definitions of terms used | 3 |
| Sources of material | 3 |
| Organization of material | 4 |
| Survey of related studies | 4 |
| II. THE WORK OF BISHOP LAMY | 6 |
| III. THE SISTERS OF LORETTO | 12 |
| Santa Fe | 13 |
| Taos | 16 |
| Mora | 17 |
| Albuquerque | 18 |
| Las Vegas | 18 |
| Las Cruces | 19 |
| Bernalillo | 21 |
| Socorro | 25 |
| IV. THE BROTHERS OF THE CHRISTIAN SCHOOLS | 26 |
| Santa Fe | 26 |
| Taos | 32 |
| Mora | 33 |
| Bernalillo | 38 |

I. The first part of the document is a list of the names of the persons who were present at the meeting. The names are listed in alphabetical order. The names are: [illegible]

II. The second part of the document is a list of the names of the persons who were present at the meeting. The names are listed in alphabetical order. The names are: [illegible]

III. The third part of the document is a list of the names of the persons who were present at the meeting. The names are listed in alphabetical order. The names are: [illegible]

IV. The fourth part of the document is a list of the names of the persons who were present at the meeting. The names are listed in alphabetical order. The names are: [illegible]

V. The fifth part of the document is a list of the names of the persons who were present at the meeting. The names are listed in alphabetical order. The names are: [illegible]

VI. The sixth part of the document is a list of the names of the persons who were present at the meeting. The names are listed in alphabetical order. The names are: [illegible]

VII. The seventh part of the document is a list of the names of the persons who were present at the meeting. The names are listed in alphabetical order. The names are: [illegible]

VIII. The eighth part of the document is a list of the names of the persons who were present at the meeting. The names are listed in alphabetical order. The names are: [illegible]

IX. The ninth part of the document is a list of the names of the persons who were present at the meeting. The names are listed in alphabetical order. The names are: [illegible]

X. The tenth part of the document is a list of the names of the persons who were present at the meeting. The names are listed in alphabetical order. The names are: [illegible]

CHAPTER

PAGE

| | |
|--|----|
| V. THE SISTERS OF CHARITY | 56 |
| Santa Fe | 56 |
| Albuquerque | 63 |
| San Miguel | 66 |
| VI. OTHER RELIGIOUS ORDERS | 68 |
| Sisters of the Blessed Sacrament in Santa Fe . | 68 |
| The Franciscan Sisters | 70 |
| Pena Blanca | 70 |
| Jemez | 72 |
| Cuba | 72 |
| Park View and San Fidel | 73 |
| Gallup | 73 |
| Zuni and Albuquerque | 74 |
| The Ursuline Sisters | 74 |
| Farmington | 74 |
| Waterflow | 75 |
| Blanco | 75 |
| Sisters of the Sorrowful Mother | 76 |
| Ribera | 76 |
| Villanueva | 76 |
| Sisters of St. Casimir in Roswell | 77 |
| Dominican Sisters of Grand Rapids, Michigan | 77 |
| Penasco | 77 |
| Belen | 78 |
| Santa Cruz | 78 |

CHAPTER

PAGE

| | |
|--|----|
| San Juan | 78 |
| Ranchos de Taos | 79 |
| Dixon and Roy | 79 |
| Dominican Sisters of Adrian, Michigan . . . | 79 |
| Tucumcari | 79 |
| Albuquerque | 80 |
| Dominican Sisters of Racine, Wisconsin . . | 80 |
| Santa Fe | 80 |
| Sisters of Mercy | 80 |
| Clovis | 80 |
| Carrizozo and Costilla | 81 |
| Raton and Springer | 81 |
| Sisters Adorers of the Most Precious Blood | 82 |
| Carlsbad | 82 |
| Sisters of Jesus and Mary | 82 |
| Carlsbad | 82 |
| Sisters of Divine Providence | 82 |
| Pecos | 82 |
| Franciscan Missionary Sisters | 83 |
| Aragon | 83 |
| VII. THE EDUCATIONAL WORK OF ARCHBISHOP GERKEN . . | 84 |
| VIII. SUMMARY | 89 |
| IX. BIBLIOGRAPHY | 93 |
| X. APPENDIX A | 96 |
| XI. APPENDIX B | 99 |

100

THE CASE OF

ROBINSON

AND OTHERS

BY



LONDON

PRINTED BY

JOHN WATTS

10, ABINGDON STREET, LONDON, E.C.

AND

WILLIAM PEARSON, 10, ST. MARK'S LANE, LONDON, E.C.

AND

JOHN WATTS, 10, ABINGDON STREET, LONDON, E.C.

AND

WILLIAM PEARSON, 10, ST. MARK'S LANE, LONDON, E.C.

AND

JOHN WATTS, 10, ABINGDON STREET, LONDON, E.C.

AND

WILLIAM PEARSON, 10, ST. MARK'S LANE, LONDON, E.C.

ALIV

ALIV

ALIV

ALIV

ALIV

LIST OF TABLES

| TABLE | PAGE |
|--|------|
| I. Catholic Schools in New Mexico | 100 |
| II. Work of the Religious Orders in New Mexico . . | 105 |
| III. Public Schools in New Mexico Under Catholic Auspices | 106 |
| IV. Parochial Schools in New Mexico | 107 |
| V. Independent or Non-Parochial Schools in New Mexico | 108 |
| VI. Special Catholic Schools in New Mexico | 109 |

CHAPTER I

THE PROBLEM AND SOURCES OF MATERIAL

The Catholic Church has ever been the patron of arts and learning. No complete history of education could be written without acknowledging the role which the Church has played in the spread and preservation of learning. Probably in no other section of the United States has this influence been exerted in such a marked degree as in New Mexico. This is true not only of the early Spanish period, but of the American period as well.

I. THE PROBLEM

Statement of the problem. The purpose of this study is to turn back the pages of history to the dawn of the American occupation of New Mexico, with the subsequent arrival of the hero of Death Comes for the Archbishop, the Most Reverend J. B. Lamy, and to follow through, page by page, the unfolding drama of Catholic education to its climax in the inspired direction of that worthy successor of Lamy, the Most Reverend Rudolph Aloysius Gerken, D.D., present Archbishop of Santa Fe

Importance of the study. New Mexico, possibly more

1903

THE HISTORY OF THE UNITED STATES

1903

The history of the United States is a story of the growth of a nation from a small colony to a great power. It is a story of the struggles of the people for freedom and justice, and of the triumphs of the American spirit. The story begins with the first settlers, who came to the New World in search of a better life. They found a land of opportunity, but also a land of hardship. They fought for their rights, and they won. They built a nation that was free and independent, and that was respected by all. The story continues with the growth of the nation, and the struggles of the people for freedom and justice. It is a story of the triumphs of the American spirit, and of the struggles of the people for freedom and justice. The story ends with the present day, and the future of the nation.

The history of the United States is a story of the growth of a nation from a small colony to a great power. It is a story of the struggles of the people for freedom and justice, and of the triumphs of the American spirit. The story begins with the first settlers, who came to the New World in search of a better life. They found a land of opportunity, but also a land of hardship. They fought for their rights, and they won. They built a nation that was free and independent, and that was respected by all. The story continues with the growth of the nation, and the struggles of the people for freedom and justice. It is a story of the triumphs of the American spirit, and of the struggles of the people for freedom and justice. The story ends with the present day, and the future of the nation.

The history of the United States is a story of the growth of a nation from a small colony to a great power. It is a story of the struggles of the people for freedom and justice, and of the triumphs of the American spirit. The story begins with the first settlers, who came to the New World in search of a better life. They found a land of opportunity, but also a land of hardship. They fought for their rights, and they won. They built a nation that was free and independent, and that was respected by all. The story continues with the growth of the nation, and the struggles of the people for freedom and justice. It is a story of the triumphs of the American spirit, and of the struggles of the people for freedom and justice. The story ends with the present day, and the future of the nation.

than any other state in the union, is indebted to the influence and activity of the Catholic Church in the field of education. That this activity is not entirely a thing of the past is evident from the fact that there are at present over thirty public schools in this state that are operated by members of Catholic religious congregations. Besides, there are parochial and independent Catholic schools in practically every town of importance in the state. Down to the present time, apparently, there has been no coordinated study of the vast amount of activity of the Catholic Church in the field of education in the state of New Mexico. It is hoped that this study will render an historical and educational service by bringing together in one volume a chronicle of the important contributions of this organization in shaping the educational destinies of the state.

Delimitations of the study. The annexation of New Mexico by the United States marks a new period in the history of this part of the Southwest. With the consequent arrival of Bishop Lamy, a new period in education was also inaugurated. As the arrival of Bishop Lamy followed shortly after the American occupation the scope of this study will extend from the first educational efforts of Bishop Lamy down to the present day.

II. DEFINITIONS OF TERMS USED

As the subject treated in this thesis does not call for any specialized or technical terminology and the meaning of the terms used is obvious, there is no need of any particular definitions.

III. SOURCES OF MATERIAL

In gathering material for this work, besides having access to the related studies mentioned below, use was made of several other sources of information. All the Catholic schools in the state were sent questionnaires relating principally to their present status. The chronicles, annals, or historical accounts which are kept by some religious communities were also studied. Much information was also obtained in interviews with the clergy having parochial schools under their jurisdiction, as well as with the Sisters who are in charge of these schools. The files of the early New Mexico newspapers were also a source of much valuable and interesting material which was used in the study. Concerning St. Michael's College, constant access to the archives which contain official documents made possible an exhaustive study of the work of the Brothers of the Christian Schools.

IV. ORGANIZATION OF MATERIAL

This study will fall naturally into major divisions or episodes dealing with the educational contributions of: (1) Bishop Lamy, (2) The Sisters of Loretto, (3) the Brothers of the Christian Schools, (4) The Sisters of Charity, (5) other religious congregations which entered the field at a later date, and (6) Archbishop Gerken. It is thought that by the use of these divisions a more thorough study has been made possible than if the chronological order had been followed throughout.

V. SURVEY OF RELATED STUDIES

Apparently but few studies in this field have been made. In 1912 the Hon. Benjamin M. Read published a History of Education in New Mexico in which some mention is made of the various Catholic schools. Salpointe's Soldiers of the Cross, and Defouri's The Catholic Church in New Mexico give some valuable information covering the Lamy period. Other histories of New Mexico have also been found helpful in building up the proper background to the study.

To the writer's knowledge only three dissertations have been made covering certain portions of the field. Edward M. Bernard treated the History of the Christian Brothers' Educational Work in New Mexico in his dissertation for a Master of Arts degree at the New Mexico Normal University in 1930. Another study in the field was made by V. Trujillo, and pre-

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

(1) THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

sented as a thesis to Manhattan College, New York. The title of this work is History of Catholic Education in Sandoval County. Sister Catherine Miriam Lewlor, S.C., studied the History of the Sisters of Charity in New Mexico (1866-1900), and presented the results of her study as a thesis to Creighton University in 1938. Anna C. Minogue published in 1912 a general history of the Sisters of Loretto under the title Loretto Annals of the Century. In this work the foundations of the Sisters of Loretto in New Mexico are treated in a short chapter.

CHAPTER II

THE WORK OF BISHOP LAMY

In claiming many other historical priorities New Mexico can also lay a valid claim to having the first schools in what is now the United States.¹ As early as 1598 there were schools in New Mexico. Several Franciscans came with the expedition of Onate and they immediately set about instructing the Indians. By 1630 there were already as many as fifty Franciscans in New Mexico who spent their time in christianizing and educating the Indians. Benjamin M. Read quotes Frejes as writing in 1655 that there were twenty-five mission schools under the direction of sixty Franciscan Fathers.² In these schools the Indians were taught religion, reading, writing, music, and several trades. All these schools were closed, however, during the Indian revolt of 1680, but with the reconquest in 1693-94 the Friars returned and set themselves to the task of rebuilding their mission churches and schools.

What little had been accomplished in the way of educa-

¹Edwin E. Slosson, The American Spirit in Education (Hartford, Connecticut: Yale University Press, 1921), p. 183.

²Benjamin M. Read, Illustrated History of New Mexico (Santa Fe, New Mexico: New Mexico Printing Co., 1912), p. 717-19.

tion up to the early years of the nineteenth century was brought to an abrupt halt when Mexico declared its independence from Spain and ordered all Spaniards to leave Mexican soil. The Franciscans had to close their flourishing missions and return to Spain. An insufficient number of secular priests from Durango attempted to replace them, but they were unable to do much about caring for the educational needs of the children of their missions. The new Republic of Mexico took cognizance of the need of continuing the educational work and on April 27, 1822, a decree was issued ordering the establishment of public schools, as soon as possible, according to the circumstances of each community.³

The outstanding figure in education during this period was Father Antonio Jose Martinez, pastor at Taos. He established a college at Taos at his own expense, and directed the intellectual formation of some of the prominent men of the later years of the Mexican period. In connection with his school he established the first printing press in New Mexico. He was active in carrying out the decree of 1822, mentioned above. He also conducted a seminary for the education of aspirants to the priesthood. Shortly after Bishop Lamy assumed jurisdiction over the Church in New Mexico in 1851, Father Martinez retired. His educational

³Read, op. cit., p. 536

work did not, consequently, carry over into the American period.

In spite of these laudable efforts little of lasting value was accomplished in New Mexico. Defouri writing of this period states:

Through the want of care of both the Mexican government and Mexican clergy, the province was destitute of educational establishments of any kind.⁴

The message of Governor Vigil to the first territorial legislature under American control bears out the evidence of lack of educational facilities in New Mexico.

Actually there is but one public school in the Territory, situated in the City of Santa Fe, and supported by county funds. To this school all children may attend, but the funds of the county are insufficient to employ more than one teacher.⁵

The legislature did little, if anything, to carry out the desire expressed by the Governor for the establishment of a school in "every town, village and neighborhood of the Territory."⁶ However, with the annexation of New Mexico by the United States there came to the forsaken territory a true friend of education, the illustrious

⁴Rev. James H. Defouri, Historical Sketch of the Catholic Church in New Mexico (San Francisco: McCormick Bros., 1887), p. 28.

⁵Read, op. cit., p. 539.

⁶Benjamin E. Read, History of Education in New Mexico (Santa Fe, New Mexico: New Mexico Printing Co., 1912), p. 16.

was the first of the series of papers
printed.

It is a very old paper, and
the first of the series of papers

of this kind, and the first of the
series of papers of this kind.

The first of the series of papers
of this kind, and the first of the
series of papers of this kind.

The first of the series of papers
of this kind, and the first of the
series of papers of this kind.

The first of the series of papers
of this kind, and the first of the
series of papers of this kind.

The first of the series of papers
of this kind, and the first of the
series of papers of this kind.

The first of the series of papers
of this kind, and the first of the
series of papers of this kind.

The first of the series of papers
of this kind, and the first of the
series of papers of this kind.

The first of the series of papers
of this kind, and the first of the
series of papers of this kind.

The first of the series of papers
of this kind, and the first of the
series of papers of this kind.

The first of the series of papers
of this kind, and the first of the
series of papers of this kind.

The first of the series of papers
of this kind, and the first of the
series of papers of this kind.

Archbishop J. B. Lamy, the Apostle of the West.⁷ The tasks which confronted him on his arrival to take over the jurisdiction of the vicariate of New Mexico were legion. Churches had been without priests for years; many of them had fallen into ruin. Practically everything had to be started from the very bottom. As all the things which needed attention could not be cared for at once, the Bishop determined that the first step in strengthening Christianity among his people would have to be through the establishment of schools. He gave "his attention first to the adornment of the living temples of God by securing a good education for the youth of his Vicariate," leaving for later the building and repairing of churches.⁸

A letter written by Father Machebeuf in 1852 sets forth the need for the establishment of schools.

As the source of evil here is the profound ignorance of people, the first remedy must be the instruction of youth, and for this we need Christian Schools for the youth of both sexes, but especially for the young girls. The means of forming them to virtue and 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

⁷Ibid., p. 18.

⁸Most Rev. J. B. Salpointe, Soldiers of the Cross, Notes on the Ecclesiastical History of New Mexico, Arizona and Colorado (Banning, Calif.: St. Boniface's Industrial School, 1898), p. 261.

self-sacrifice. To this end the Bishop has already opened a school for boys in our house, and he has knocked at many doors in the United States in order to secure Sisters for the girls.⁹

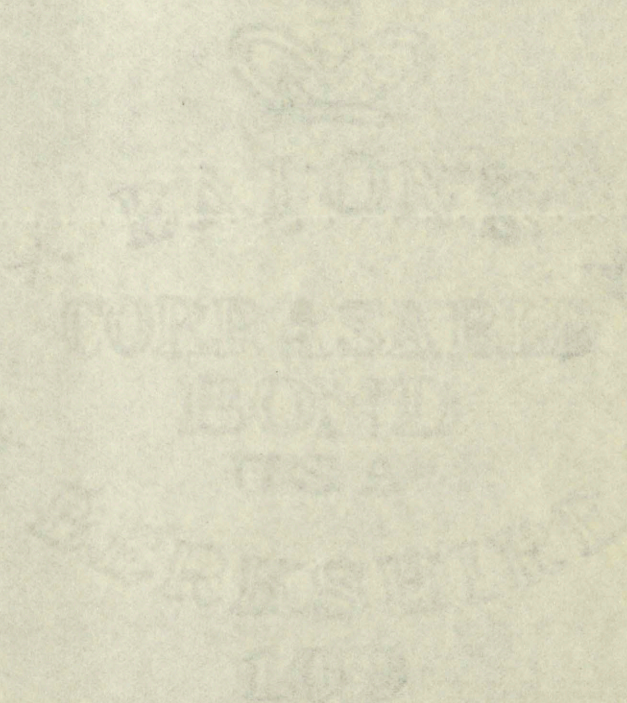
The school which Father Machebeuf refers to as being opened in the Bishop's house was conducted by a Mr. E. Noel whom the Bishop had invited to come to New Mexico for this purpose.¹⁰ During his long administration of the Church in New Mexico the zealous Archbishop interested himself continuously in the education of his flock. He first obtained the help of the Sisters of Loretto (1852). The Brothers of the Christian Schools came next (1859). As the work of each of these religious groups extends beyond the time of Archbishop Lamy, their work will be treated separately in further chapters.

In 1885 the venerable Archbishop, feeling the weight of his years and the effects of the many hardships which he had undergone, tendered his resignation and was succeeded by the Most Rev. J. B. Salpointe, who had labored in the Southwest for many years. On February 14, 1888, Archbishop Lamy passed to his reward. His memory is held in benediction by

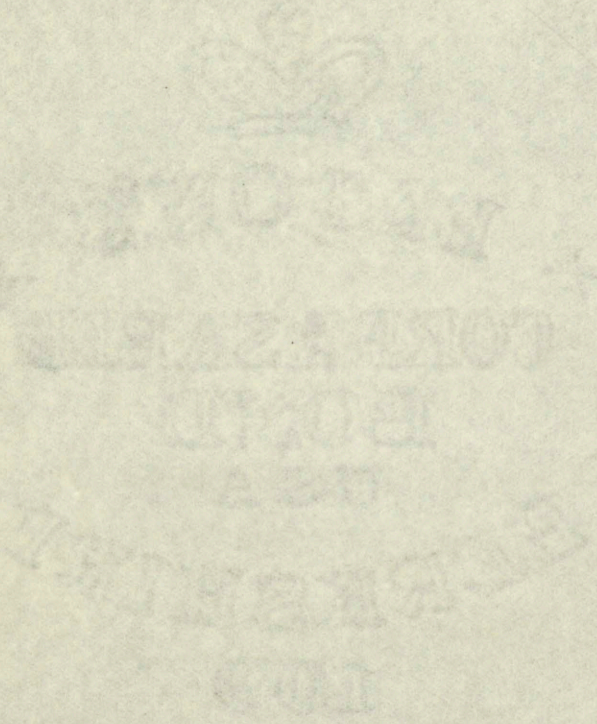
⁹Rev. W. J. Howlett, Life of Reverend Machebeuf (Pueblo, Colorado: The Franklin Press 1908), p. 181.

¹⁰Benjamin M. Read, Illustrated History of New Mexico (Santa Fe, New Mexico: New Mexico Printing Co., 1912) p. 341.

the people of New Mexico. His contribution to the welfare of the Territory is possibly greater than that of any other individual. He was indeed the "Apostle of the Southwest," but more particularly is he thought of as the "Apostle of Education in the Southwest."



the second half of the century
of the century
indicated
but not
Hudson



CHAPTER III

THE SISTERS OF LORETTO

When Bishop Lamy left Santa Fe for the Provincial Council of Baltimore in 1852 he had in view the possibility of obtaining Sisters to open a school for girls in Santa Fe. The well known spirit of sacrifice of the "Friends of Mary at the Foot of the Cross," better known as the Sisters of Loretto, recommended this group to his attention. He had nothing to offer that could flatter human nature. All he could offer was an opportunity of sacrificing oneself for a noble cause. He found the daughters of Father Merinckx equal to the sacrifice demanded.

To the assembled community the plea of Bishop Lamy was repeated, the arduous nature of the work awaiting those future teachers explained; but the Lorettoines were not appalled and the response for volunteers was characteristic of the spirit of their holy founder.¹

The volunteers for the new mission were numerous, but Mother Berlindes, the superior, chose Mother Mathilda Mills, Sisters Catherine Mahony, Magdalen Hayden, Rosanna Dant, Monica Bailey and Roberta Brown to make up the first contingent of the great army of Lorettoines who were to invade the West in succeeding years to lead the battle against

¹Anna C. Minogue, Loretto Annals of the Century (New York: America Press, 1912), p. 137.

...the ...
...of ...
...the ...
...as the ...
...formed, ...
...nothing ...
...could ...
...noble ...
...again ...
...To ...
...was ...
...too ...
...very ...
...character ...
...The ...
...but ...
...Miss ...
...one, ...
...continued ...
...made ...
...the ...
...the ...

ignorance and irreligion.

I. SANTA FE

On June 27, 1852, the heroic band of pioneer Sisters left Loretto, Kentucky, for St. Louis, where they met Bishop Lamy who was busy organizing the caravan for the trip across the plains. On July 10 they left St. Louis, but in doing so they little dreamed of the tragedy which was soon to over-take them. Six days later they laid to rest their Superior, Mother Mathilda Mills, who had died of cholera. Another Sister suffered from the dread disease but did not die. She remained at Independence while the others continued their journey, braving storms, the impending attacks of savage Indians, and facing with courage the natural difficulties of a trip across the plains. On Sunday, September 26, they made their entry into Santa Fe.²

The Bishop turned part of his house over to the Sisters. There they opened their school. Sister Magdalen Hayden became the superior of the community and continued to direct it until 1881, when illness forced her to retire. Father Defouri, writing during the life-time of Mother Magdalen, quotes her as follows concerning the early years

²Minogue, op. cit., pp. 138-142.

ignorance and

On Jan. 17, 1900, the
I felt that the
many who are
the plan of
no one
over-
superior,
another
dis. The
turned
of
difficulties
September
The
Alaska. There
Hawaii
no direct
Foster
respected

Alaska, and

of Loretto.

The Sisters did not open school immediately, as they needed some time to apply themselves to the study of the language of the country, Spanish. In November they received their first boarders, two children who had lost their mother.....

The school opened in January, 1853, with ten boarders and three day scholars, but at the close of August the number had increased to twenty boarders and twenty-two day scholars.

The house which the Sisters occupied had been ceded to them by Bishop Lamy, who lived in the same building, but in another square or plazita, entirely separated from them. As the house was now too small, he, in October, 1853, gave up the whole to them, and rented a house for himself.³

In a short time the enrollment had increased to such an extent that it was necessary to look for more spacious accommodations. In 1857 the "American House," so called because of its galled roof of shingles, was purchased. Constant growth called for new buildings and additions which were constructed as needed.⁴

As the basis of all the religious and educational activities of the Sisters of Loretto is the Glory of God, Mother Magdalen desired to erect a worthy temple to the Almighty which would serve as an inspiration to both the Sisters and the pupils. In 1873 work was begun on the chapel of Our Lady of Light, an elegant gothic structure,

³Defouri, op. cit., p. 41.

⁴Ibid., p. 42.

which though not in accord with the present trend of construction in Santa Fe is one of the architectural ornaments of the city.

In 1880 the three-story Academy building was constructed. Twelve years later the Convent building, also a three story structure, went up. Other buildings followed in time, as needed. The auditorium and Albertina Hall are worthy of special mention. The last step in construction was the Chavez Memorial building, completed in 1928. This building was made possible through the munificence of the late Miguel Chavez.

In the Santa Fe Weekly Gazette of October 7, 1865, is found the following notice concerning the Convent of Our Lady of Light, better known now as Loretto 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.

which through the...
connection in...
narrative of the...
In 1905...
appeared...
a three story...
in line...
worthy of...
was the...
building...
late...
In...
is found...
Our lady of...
...
This...
most...
The...
located in...
building...
...
take...
The...
young and...
being the...
they will...
in...
...
of the...
imposed.

The discipline is 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, History; and for the more advanced; Astronomy, with the use of the globes, Natural Philosophy, Botany, etc., etc.; also needle work, Bordering, Drawing, Painting, Music on the piano and Guitar, Vocal Music and French.

Pupils are taught and speak in the English and Spanish languages, equally.⁵

II. TAOS

The work which the Sisters of Loretto were doing in Santa Fe led other sections of the territory to request the privilege of having similar schools established. Thus Sister Euphrosyne Thompson with two companions set out from Santa Fe for Taos in 1863, where they opened the Academy of Our Lady of Guadalupe, later to be named the St. Joseph School. The Rev. Gabriel Ussel was instrumental in having this school opened. The Sisters found in him a generous benefactor.⁶ Shortly after the establishment of the public school system in New Mexico (1891) the Sisters at Taos were offered the public school, which they conducted with much success until 1929. Since then, with the

⁵Article in the Santa Fe Weekly Gazette, October 7, 1865.

⁶Minogue, op. cit., p. 148.

help of the Rev. Joseph Giraud, formerly pastor at Taos, the school has continued to operate as a parochial school. At the present time four Sisters teach 138 students in the eight grammar grades.⁷

III. MORA

On March 25, 1864, Sister Mary Borgia Ward opened the Annunciation Academy in Mora at the request of the Rev. J. B. Salpointe. This zealous priest, later to become Bishop of Arizona and then Archbishop of Santa Fe, relates the following concerning this establishment:

In 1864, April 4th, the Rev. J. B. Salpointe, parish priest of Mora, had the pleasure of receiving three Sisters of Loretto coming from Santa Fe, at his request, to take charge of a school for girls in the vicinity of his residence on the church plaza.....These were Sisters Mary Borgia, Cecilia and Ynes.....The Sisters have persevered.....no - withstanding the difficulties they have met with on several occasions; the severest trial the Sisters had to stand at Mora was the burning of their house at the end of 1888.⁸

With the establishment of the public school system in New Mexico the Sisters' school at Mora became the public school, which status it holds to this day. It has now, besides the grade school, a fully accredited high school with

⁷Sister M. Carlita, "Education in New Mexico Under the Auspices of the Sisters of Loretto." Unpublished study.

⁸Salpointe, op. cit., p. 239.

help of the Holy Spirit, I have been able to do so.
the school and the church, and the people of the town.
At the present time, I am in the city of New York,
eight years ago.

On March 1st, 1881, I was elected to the
the Association of the Friends of the Church of the
Rev. J. B. Smith, D.D., President of the
Bishop of Arizona, and the following members:
the following members:

In 1881, I was elected to the
period of the year, and the following members:
three years, and the following members:
his name, and the following members:
in the year 1881, and the following members:
place, and the following members:
and the following members:
and the following members:
and the following members:
and the following members:
and the following members:

In the year 1881, I was elected to the
in New Mexico, and the following members:
school, and the following members:
sides the following members:

Witness my hand and seal, this 1st day of March, 1881.
the Bishop of Arizona, and the following members:
Witness my hand and seal, this 1st day of March, 1881.

a total enrollment of 347 pupils.

IV. ALBUQUERQUE

Only one of the establishments of the Sisters of Loretto in New Mexico in the early days was to be short-lived. In 1866 Rev. Augustine Truchard, pastor of the church in Albuquerque, requested the Sisters to open a school in that town. He put up a large building which was well adapted to school purposes. Much good was done, but the school was unfortunately discontinued in 1869. Apparently no definite information is available as to the circumstances which led to the closing of the school. The only indication as to a possible cause is contained in a comment made by Minogue that "it was closed, owing to a change in the ecclesiastical administration in the parish."⁹ The reference is undoubtedly to the coming of the Jesuits who took over Albuquerque, Father Truchard going to Bernalillo.

V. LAS VEGAS

The same year that the school in Albuquerque was closed another was opened in Las Vegas. Sister Mary Kostka Gauthreaux was the first superior. Through her efforts the foundations were laid for a lasting institution. A fire

⁹Minogue, op. cit., p. 155.

a total enrollment of 100 pupils.

Only one of the children, a girl named
Loretta in New Haven in 1888, was
lived, in 1888, was a member of the
church in Alburgh, Vermont. The
school in that town was well adapted to
the school was adapted to the needs of the
no definite information was given as to
which led to the fact that the school
as to a possible connection with the
Minors that "is a fact" and that the
ecclesiastical authorities in Alburgh
are in accordance with the fact that the
over Alburgh, Vermont.

The same fact that the school in Alburgh
closed another school in Alburgh, Vermont.
Gentleman was the first to be
foundations were laid in Alburgh, Vermont.

Alburgh, Vermont, 1888.

destroyed their original building, but another was soon erected in a more advantageous location in the town. Until 1927 the school was a combined day school and boarding school for girls. In that year it became the parochial grade school for the parish of Our Lady of Sorrows. It now has an enrollment of 220 students taught by five Sisters.

On September 6, 1912, a parochial school was opened in the Immaculate Conception parish of "New Town" Las Vegas. The school was located on Sixth and National Streets. Forty-two pupils attended during the first year. In 1915 high school courses were offered, the first class graduating in 1919. In 1922 the Rev. A. Rebeyrolle, pastor of the Immaculate Conception Church, erected a splendid new school building to take the place of the original inadequate quarters. This building is one of the outstanding structures in Las Vegas. At present there is an enrollment of 325 in the grades and high school classes. Ten Sisters of Loretto are in charge.

VI. LAS CRUCES

The Rev. J. B. Salpointe, mentioned in connection with the establishment in Mora, became Bishop of Arizona in 1868. Las Cruces belonged at that time to the Arizona diocese. The new Bishop lost no time in arranging for the

destroyed by fire in 1910. The school was
erected in 1911. In 1912 the school was
1913 the school was destroyed by fire. The
school for girls. In 1914 the school was
Grade school for girls. In 1915 the school was
now has an elementary school. In 1916 the
Sisters.
In 1917 the school was destroyed by fire. In
in the Immaculate Conception school. In 1918
The school was destroyed by fire. In 1919
forty-two pupils. In 1920 the school was
high school opened. In 1921 the school was
in 1922. In 1923 the school was
Immaculate Conception school. In 1924 the
building to house the school. In 1925 the
teachers. In 1926 the school was
in Las Vegas. In 1927 the school was
the school and the school. In 1928 the
are in charge.
The school was destroyed by fire. In 1929
with the school. In 1930 the school was
1931. In 1932 the school was
1933. The school was destroyed by fire.

opening of schools in the more important centers in his diocese. Accordingly, in 1870 five Sisters of Loretto arrived in Las Cruces to open a school. While waiting for the completion of the building which Father Bernal was having built for them they accepted the hospitality of Mrs. Wm. Tully. They immediately began to receive students. In the meantime the building was rushed to completion. "The windows, doors and joists of this building were brought by teams from the dismantled convent in Albuquerque."¹⁰

By 1873 eight Sisters were needed to take care of the large enrollment of students. In 1875 during the regime of Sister Ignatia a novitiate was established in Las Cruces to accommodate postulants who lived in the Southwest. This novitiate was transferred to Santa Fe in 1880. In this year Mother Praxedes Carty became superior of the Loretto Academy of Las Cruces, which position she held for thirteen years. During this period buildings were constructed and debts contracted previously were liquidated. With the coming of the railroad in 1881 the school entered into an era of popularity and prosperity. As it was the only boarding school in the southern part of New Mexico, it had a large enrollment. In 1918 the peak was reached when

¹⁰From "Excerpt of Annals of Sisters of Loretto in Las Cruces." p. 2.

opening of school in the morning. The school was
 closed. The school was closed. The school was closed.
 arrived in the morning. The school was closed. The school was closed.
 the completion of the school. The school was closed. The school was closed.
 having been in the school. The school was closed. The school was closed.
 Mrs. W. W. W. The school was closed. The school was closed.
 in the morning. The school was closed. The school was closed.
 "The school was closed. The school was closed. The school was closed."
 by some of the school. The school was closed. The school was closed.
 Mr. W. W. W. The school was closed. The school was closed.
 the large school. The school was closed. The school was closed.
 of the school. The school was closed. The school was closed.
 to accommodate the school. The school was closed. The school was closed.
 novelties were introduced. The school was closed. The school was closed.
 year before. The school was closed. The school was closed.
 Academy of the school. The school was closed. The school was closed.
 years. The school was closed. The school was closed.
 class continued. The school was closed. The school was closed.
 coming of the school. The school was closed. The school was closed.
 are of population. The school was closed. The school was closed.
 boarding school. The school was closed. The school was closed.
 had a large school. The school was closed. The school was closed.

there were as many as 110 boarding students in attendance. This number has since decreased, due to the expansion of the public school system. At the present time the total enrollment is 103.¹¹

Besides the Academy the Sisters of Loretto have also taken over the parochial school of the Holy Cross since its establishment in 1927. Three Sisters and two lay teachers instruct 165 pupils in the eight grammar grades.

VII. BERNALILLO

In 1875 Mr. Jose Leandro Perea, to whom the town of Bernalillo is greatly indebted, obtained from the Sisters of Loretto a promise that they would establish a school for girls in the town. He immediately set about constructing a house which would be adequate to house the Sisters and the school, with the intention of deeding it to them on their arrival. Upon completion of the building Sister Adelaide, Sister Nerinkx, and Sister Veronica came from Santa Fe and took possession of it, beginning at once the work which has been carried on ever since.

In his report to the Department of the Interior the

¹¹From "Excerpt of Annals of Sisters of Loretto in Las Cruces," p. 2.

Secretary of the Territory made the following mention of this 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 munificent liberality of a citizen, suitable buildings are in course of construction for the accommodation of one of these parochial schools for Secondary education.¹²

In a short time the school was crowded. Some orphans, whose tuition was paid for by the Territory, and a large number of day students sought the opportunity of obtaining an education which had till then been denied them in Bernalillo. The capacity of the building was over-taxed and soon it became necessary to think of further construction. Under the direction of Sister Loyola the convent was enlarged, a large two-story building going up in 1887.

Shortly after the school was opened the most Rev. J. B. Salpointe requested the Sisters to receive a number of Indian girls as boarding students. No provision was made for their care, but the good Sisters, placing their confidence in providence, gladly accepted the new opportunity of doing some good. Thus began the now flourishing Sacred Heart Industrial School for Indians. Help was eventually to come to the new institution from the United States

¹²H. W. Ritch, Report to the Department of Interior (Washington: Government Printing Office, 1874), p.1.

government as well as from private sources. In the annals of the Loretto Industrial Indian School the following appears:

The very Rev. J. A. Stephan gave \$2000.00 and all the equipment, such as beds, desks, blankets, etc., for the Indian school of sixty-five girls. He also obtained a donation in favor of the New Indian school from that noble benefactress of the Negro and Indian race, Miss Drexel, now Mother Catherine, Superior of the order known as Sisters of the Blessed Sacrament. With this Sister Loyola continued the work and before many months had elapsed a fine substantial building was completed at the cost of \$8,000.00. It contained dormitories, classrooms, parlors, etc.¹³

The school was operated as what was known as a contract school, which meant that the Department of the Interior contracted with the school to take care of a certain number of students, for each of which there was a stipulated annual allotment. However, with the establishment of the government Indian schools, the subsidies to the contract schools were cut down until, in 1901, the Sisters could no longer depend upon the government for help. Despite the difficulties and the financial burden the Sisters have continued to operate the Industrial School for Indians.¹⁴

The Annals of the Century quote as follows from the report of Mr. Charles Burton of the United States Indian

¹³Annals of the Loretto Indian School, p. 2.

¹⁴Vidal Truifillo, History of Catholic Education in Sandoval County (unpublished thesis, Mannattan College, New York, 1932), 66 pp.

Service in 1898:

I noted with great pleasure the peculiar excellence of that school. The teachers are careful and painstaking, and the children are remarkably bright, clean, 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 great pleasure in recommending that the contract be increased from thirty-four to seventy-five children.¹⁵

The work of the Sisters in Bernalillo was not limited to the care of the Indian children. Besides this they also conducted a boarding and day school for girls, the boys of the community being taken care of by the Christian Brothers. In 1891 with the introduction of the Public School system the Sisters' school became the public school. The growth of Bernalillo in time made the construction of a new school building necessary. In 1923 the Sisters proceeded with this construction at their own expense, even though the school is public. The county, however, pays a nominal rental fee for the use of the building. This new and commodious building now accommodates the high school classes and some of the grades.

¹⁵Minogue, op. cit., p. 158.

I noted
lance of the
painstaking
clean, and
most of the
school's
clean, and
active
less than
active
gently
four to

The work of the
limited to the
they also
the boys of
Christian
Public School
school. The
attaching of
slaters
expenses, even
however, pay
building. The
moderate

VIII. SOCORRO

In 1879 the Rev. Benito Bernard, pastor of Socorro, applied to Mother Magdalen in Santa Fe for Sisters to open a school in his parish. He constructed the necessary building, which was ready for the opening in the fall of 1879. The Sisters conducted a boarding and day school. Similar to the situation in other localities their school became the public school in 1891. At the present time it is a combined parochial and public school, two of the Sisters being employed by the school board as public school teachers.

After eighty years the Sisters of Loretto are still carrying on successfully their great work in the field which they pioneered. At the present time 80 Sisters are engaged in teaching 2,794 pupils in New Mexico schools. Of this number 584 are high school students.

In 1870, the school was
applied to the school
a school in the
building, and
1870. The school
Similar to the
became the public
is a combined
States being
school teachers.

After the
carrying on
which they
engaged in
of this



CHAPTER IV

THE BROTHERS OF THE CHRISTIAN SCHOOLS

The coming of the Sisters of Loretto marked the beginning of a new era in the history of religion in New Mexico. From the very beginning the efforts of the Sisters were crowned with success. With the spread of their schools to all parts of the Territory the girls of New Mexico were assured of the opportunity of obtaining a good education. But this was the realization of only half of the Bishop's cherished hope. The Territory was still without the advantages of a school for boys.

I. SANTA FE

As it was not possible to obtain a religious group in the United States to take up this work, the Bishop turned to his homeland. In his youth he had witnessed the good work done by the Brothers of the Christian Schools and felt that these men would have the spirit of sacrifice and missionary zeal necessary to undertake the new task. The Vicar General of the diocese, the Rev. Peter Eguillon, had been a pupil of the Brothers at Clermont, France, and he was very well acquainted with Brother Arteme, Visitor of the District of Clermont. It was consequently decided that he should go to

The ceiling of the hall was of a light color, and the
gilding of a new set in the hall was of a light color.
From the very beginning the effect of the hall was
crowded with people, and the people of the hall were
part of the people of the hall. The people of the hall
of the opposition of the people of the hall were
was the people of the hall. The people of the hall
hope. The people of the hall were of the hall.
school for boys.

As it was the case with the people of the hall, the
in the United States, the people of the hall were
to his home, and the people of the hall were
done by the people of the hall. The people of the hall
these men would be the people of the hall. The people of the hall
real necessity to the people of the hall. The people of the hall
of the people of the hall. The people of the hall were
the people of the hall. The people of the hall were
quainted with the people of the hall. The people of the hall
element. It was the people of the hall.

France and seek to obtain Brothers to open a school in Santa Fe. Accordingly, he left for Europe early in 1859.

When he reached Paris he called on Brother Philippe, the Superior General of the Brothers of the Christian Schools. The scarcity of subjects, and the demands for the opening of schools in all the European countries were the principal reasons that motivated Brother Philippe's delay in giving a favorable answer to Father Eguillon's request. Somewhat disappointed he went to see Brother Arteme in Clermont. This boyhood friend promised to use his influence in obtaining a satisfactory decision from the superior. So well was the case pleaded that Brother Philippe finally permitted four Brothers to accompany the Vicar-General back to Santa Fe. In presenting his plea to the Superior General Brother Arteme had offered to send Brothers from his own province to the new mission. A large number volunteered for the work, but only Brothers Hilarien, Gondulph, Geramius, and Galmire¹ Joseph were chosen.

On June 21, 1859 an agreement was concluded between the Superior General and the Vicar General. A translation of this agreement follows.

In the year eighteen hundred and fifty-nine and the 21st of June 1, the undersigned, vicar-general of Msgr. the Bishop of Santa Fe (New Mexico) in the

¹ Historical Account of St. Michael's College in the Archives of St. Michael's College, p. 1-4.

France and seek to do so. He is, however, not
yet. Accordingly, he is not yet a member of the
When he reached the city of Paris, he found
the Superior General of the Society of Jesus
The society of Jesus, and the Superior General
schools in all the countries of the world.
persons that were not members of the Society
favorable answer to the Superior General's
disappointed he went to the Superior General
boyhood friend, and he found that the Superior
satisfactory answer from the Superior General
case pleased that the Superior General was
Brothers to accompany the Superior General
In presenting the case to the Superior General
had offered to accompany the Superior General
new mission. A letter was sent to the Superior
only Brothers of the Society of Jesus
Joseph were chosen.
On June 15, 1875, the Superior General
the Superior General of the Society of Jesus
of this society.
In the year 1875, the Superior General
the Superior General of the Society of Jesus
of the Superior General of the Society of Jesus

name and with the authorization of the above mentioned Bishop of Santa Fe, and in the presence of the Most Honorable Brother Philippe, Superior General of the Brothers, do agree to the following conditions:

1. To furnish them, together with a convenient dwelling for the time they remain in the above mentioned diocese, the school equipment as well as the equipment necessary for the community.

2. To those who will be in charge of the gratuitous schools a salary of twelve hundred francs, or 240 dollars, to be paid in coins if they so desire.

3. To those who will be in charge of the boarding schools the same salary of 1200 francs, or 240 dollars, until such time as the boarding school can support itself.

In testimony whereof I have signed:

R. Eguillon,
Vicar-General of Santa Fe²

The little band of missionaries who were to set forth with Father Eguillon were well qualified for their new work. Brother Hilarien, who was appointed superior of the group, had been teacher in the normal school at Aurillac. Later he had become director of the boarding school of Clermont, the school where Father Eguillon had received his early education. Various other positions which he had held, together with his knowledge of the Spanish language gave him the background of experience and knowledge needed for his work in New Mexico.

² Document in Archives of St. Michael's College.

³ Information from Personnel Department, Archives of the Institute of the Brothers of the Christian Schools, Casa San Giuseppe, Rome, Italy.

name and with the assistance of the
Honorable Bishop of the
the Most Reverend Bishop of the
General of the
ing committee

1. To the extent possible, to
ing for the purpose of the
disposal, the committee
necessity for the committee

2. To provide for the
schools a
to be paid in going to the

3. To provide for the
schools the
until such time as the

In testimony whereof, I have hereunto

Witness my hand and seal this

The first day of

with Father

Brother

had been

had become

school where

Various other

knowledge of

experience and

2. Document in

3. Information

the Institute of

San Giuseppe, Nov.

Brother Gondulph, who had directed the school of Romagnat with great success, was also a man of experience. He was the first successor to Brother Hilarien as superior in Santa Fe. Brother Geramius was also a remarkable man. He remained in Santa Fe until 1869 when, in answer to a request from Garcia Moreno, president of Ecuador, for Brothers to take over the direction of schools in that country, he was sent to that South American republic to take charge of organizing the new work.⁴ Brother Galmier Joseph labored longest in New Mexico, that is until his death in 1884. He was a very successful teacher who obtained unusual results.⁵ When the party reached New York it was joined by Brother Optacian who was to be the teacher of English. He remained in Santa Fe only one year, returning afterwards to New York.⁶

On October 27, 1859, seventy-one days after they had embarked at LeHavre, the devoted band of missionaries made their modest entry into the City of the Holy Faith. Several priests also accompanied them, among them the Rev. J. B. Salpointe, who was later to succeed Archbishop Lamy as Archbishop of Santa Fe. Their destination was reached, but if they ex-

⁴ Bulletin des Freres des Ecoles Chretiennes, Paris, November, 1912, p. 72.

⁵ Notices Necrologiques des Freres des Ecoles Chretiennes, Paris, 1904, p. 267.

⁶ Salpointe, op. cit., p. 211.

Brother Gaudin, who had directed the school of St. ...
... was the first successor to Brother ...
... Brother ... was also a ...
... remained in ... until 1889 when ...
... from ... president of ...
... take over the direction of schools in that country ...
... sent to that South American republic to take charge of ...
... consisting the new work. Brother ...
... longest in New Mexico, that is until his death in 1884. He
... was a very successful teacher who obtained numerous results.
... When the party reached New York it was joined by ...
... Otacion who was to be the teacher of English. He remained
... in Santa Fe only one year, returning afterwards to New York.
... On October 27, 1888, seventy-one days after they had
... embarked at Le Havre, the devoted band of missionaries ...
... their modest entry into the City of the Holy Father. Several
... priests also accompanied them, among them the Rev. ...
... points, who was later to succeed ... as ...
... of Santa Fe. Their destination was reached, but it was ...

⁴ Bulletin des Freres des Indes Occidentales, 1913, p. 72.
November, 1913, p. 72.

⁵ Notices Novecentales des Freres des Indes Occidentales, 1904, p. 287.
Lyon, 1904, p. 287.

⁶ Salpointe, op. cit., p. 211.

pected to find luxurious surroundings they were sadly mistaken. The Archbishop was poor and for the first night's lodging he could offer them only a large room with mattresses spread on the floor. With their traveling blankets as covers the weary travelers spent their first night in Santa Fe.⁷

The following day the Bishop took the Brothers to their home and school. While Father Eguillon was in Europe to obtain teachers the Bishop was negotiating for a convenient site for the new institution. He finally purchased the San Miguel Church and the adjoining property, but the Brothers arrived before he had time to make the necessary repairs to put the buildings in shape for occupation. Shortly after their arrival one of the Brothers wrote that they had taken possession of the building which was nothing but an "adobe hut with four walls."⁸ To furnish the rooms the Brothers were given five mattresses, five blankets, two tables, a few benches and some old carpets.⁹

The Brothers immediately set to work putting the house in shape for school purposes. The Bishop insisted that boarding students be received at once. Brother Hilarien,

⁷ Ibid., p. 219.

⁸ Historical Account of St. Michael's College in the Archives of St. Michael's College, p. 9.

⁹ Origen de Establicimiento in the Archives of St. Michael's College, p. 2.

pointed to the fact that the...
 taken. The...
 looking...
 spread on the floor...
 the very...
 The...
 their home and...
 to obtain...
 lent also for...
 San Miguel...
 arrived before...
 but the building...
 their arrival...
 possession of...
 but with four...
 were given...
 few...
 The...
 houses in...
 that...

7 Ibid.
 8...
 Archives of...
 9...
 Michael's...

more experienced in matters of boarding schools, and realizing the impoverished condition of the country as well as the incommodity of the buildings, felt that it would be inadvisable to undertake the opening of a boarding school at once. However, upon further assurances of the Bishop that he would assume all financial obligations for the operation of the boarding school for a period of two years, Brother Hilarien agreed to receive boarders as soon as the buildings could be properly arranged. Referring to this new agreement with the Archbishop Brother Hilarien wrote in the *Origen del Establecimiento*:

The reason for these arrangements was the moral impossibility for the Brothers to take charge of this establishment on account of the expense to be made for the indispensable repairs, to procure the necessary furniture and provisions which were very dear due to the sterility of the soil that year.¹⁰

Little is known of these early years. Brother Hilarien was not prolific in the writing of letters nor in the keeping of records. Apparently he did not wish to leave any written records which would be made known to future generations the trials and difficulties as well as the joys and consolations of those early years. The following incident may explain this attitude. In his humility Brother Hilarien had begged the Superior General not to publish the usual biography after

¹⁰"Origen del Establecimiento," in the Archives of St. Michael's College, p. 2.

more experienced in the field of the investigation of the
the impoverished condition of the country and the
community of the United States. It is not possible
to undertake the task of a single individual, but
even, upon further consideration of the situation,
name all financial institutions and the
boarding school for the purpose of the investigation
agreed to provide the necessary information and
be properly maintained. It is not possible to
the Archbishop of the United States and the
Cardinal.

The reason for the investigation of the
impossibility for the investigation of the
establishment of the investigation of the
for the investigation of the investigation of the
seemly investigation of the investigation of the
and to the investigation of the investigation of the

Little is known of the early history of the
was not possible in the investigation of the
of records. Apparently the records of the
records which would be the records of the
trials and difficulties of the investigation of the
of those early years. The investigation of the
this attitude. It is not possible to
the Superior General of the investigation of the

10
St. Michael's College

his death, but merely to recommend him to the prayers of the brothers. His wish was granted, but years later another Superior General, who had been his pupil, made the following mention of him:

Brother Hilarien, former professor of mathematics in the Superior School of Aurillac, then Director of the boarding school of Clermont, prior to his departure for New Mexico, was a remarkable teacher and an exemplary religious. In his humility he requested the Most Honorable Brother Joseph, Superior General, merely to recommend him after his death to the prayers of the Brothers, but not to publish any necrological notice. The desire of the humble religious was granted. We are happy to be able now at least to render this late homage to the memory of our old and venerable teacher.¹¹

On February 7, 1862, Brother Hilarien was called to New Orleans and was replaced by Brother Gondulph. In November of the same year the two-year agreement with the Bishop was at an end. The Brothers took full charge of the school. The enrollment was good, and in general conditions were so satisfactory that it was possible for Brother Gondulph to repair the church, to build an additional class-room, and to erect porticoes around the inner court of the school.¹²

II: TAOS

In 1864 the Rev. Father Ussel, parish priest of Taos,

¹¹ Notices Necrologiques des Freres des Ecoles Chretiennes, Paris, 1904, p. 268.

¹² "Origen del Establicimiento" in the Archives of St. Michael's College, p. 3.

his death, but really a wonderful life. The
the brother. His death was a great loss to
Superior General, and his death was a great loss to
nation of mind.

Brother William, who was a member of the
in the Superior General's office, was a
the board of directors of the Superior General's
are for New Orleans, and a very good man.
exemplary life. He was a very good man.
the most successful of the Superior General's
merely to receive the Superior General's
of the Superior General's office, and a
noted. He was a very good man.
granted. He was a very good man.
renewed life in the Superior General's
venerable brother.

On February 1, 1894, the Superior General
New Orleans and was a very good man.
box of the same year, and a very good man.
was at an end. The Superior General's
The enrollment was very good, and a very good man.
satisfactory that it was a very good man.
renewed life in the Superior General's
to erect porticos and a very good man.

In 1894 the Superior General's office was
II. Notice of the Superior General's office.
Lisence, Paris, 1894.
is "Organ of the Superior General's office."
St. Michael's College, New Orleans.

returned to France for a brief visit. While there he called on the Superior General of the Brothers and obtained from him a promise that as soon as Brothers would be available he would authorize the opening of a school in Taos. The following year, with the arrival of five more Brothers, coming from St. Louis, it was possible to open this school. Brother Osmund was placed in charge. Due to the small attendance of pupils it was found inadvisable to continue the school and with the consent of Father Ussel the Brothers withdrew from Taos on August 31, 1867.¹³

III. MORA

In 1867 the Rev. J. B. Salpointe, pastor at Mora, also asked for Brothers. There were sent to him. Under the direction of Brother Domitian they soon had a flourishing school. With the later departure of the Rev. Salpointe for Arizona the school lost its friend and patron. The financial situation grew precarious. It was thought that the establishment of a boarding school would remedy the situation. However, this did not help much. By dint of sacrifice it was possible to keep the school open until 1884, when the Brothers finally withdrew.

The school at Mora, known as St. Mary's College, did accomplish something worthwhile. It educated a generation of

¹³ Historical Account of St. Michael's College in the Archives of St. Michael's College, p. 13.

people of Mora and the surrounding country. Among its pupils were the following men who later became prominent business men and leaders in public life: Esteban Beaubien, Eugenio Romero, Blas Sanchez, Blas Gallegos, Malaquias Martinez, Daniel Cassidy, Paul St. Vrain, Daniel Strong, and others.¹⁴

On September 10, 1867, Brother Condulph was replaced by Brother Geramius, who became Director of St. Michael's College and Visitor of the newly erected Province of New Mexico. In 1869 he was transferred to Quito, Ecuador, being replaced by Brother Domitian. Unfortunately the new Director lacked the hardy courage of the pioneer. Certain difficulties seemed to him insurmountable and he resolved to close the school.¹⁵ Brother Patrick, Visitor of the New York Province, had been delegated, due to the impossibility of contacting the Superior General during the Franco-Prussian war, to administer the affairs of the Brothers in the United States. The proposed abandonment of the school was submitted to Brother Patrick, but fortunately he opposed it absolutely. In New York he had as inspector of the parochial schools a man of superior talent who had demonstrated his ability at handling difficult situa-

¹⁴ Read, Illustrated History of New Mexico, p. 765 et passim.

¹⁵ Historical Account of St. Michael's College, in the Archives of St. Michael's College, p. 19.

people of home and the surrounding country. ...
were the following and the following ...
man and ... in public ...
...
...
On September 19, 1911, ...
by Brother ...
College and ... of the ...
In 1908 he was transferred to ...
by Brother ...
the ... of the ...
to his ... and he ...
Brother ...
delegated, but to the ...
General ...
affairs of the ...
abandonment of the school was ...
but ... he ...
as ... of the ...
who had ...

14 Head, ...
of ...
15 ...
Archives of St. Michael's College, p. 19.

tions. To this man, Brother Botulph, was assigned the task. The Historical Account quotes Brother Patrick as saying to him, "Go to Santa Fe and make things go."¹⁶ Never was an order carried out more effectively.

Peter Joseph Schneider, who was later to become Brother Botulph, was born in Niederzessen, Coblenz, Germany, on March 2, 1833. In 1851 he emigrated to the United States with his family. Little is known of his early years in Germany. The only mention found is contained in an article which appeared in the Santa Fe New Mexico Review on the occasion of his appointment as county school superintendent. It states, "At the early age of 18 he was a professor in one of the mixed state schools of Germany."¹⁷

Almost immediately after his arrival in America he sought admission in the congregation of the Brothers of the Christian Schools. After his novitiate, which was made in Montreal, he taught in Kingston, Detroit, Baltimore, Philadelphia, Rochester, and New York City. In all the positions which he held he manifested that indomitable energy and commanding ability which characterized his later life in New Mexico.¹⁸

¹⁶ Ibid., p. 20.

¹⁷ Article in the Santa Fe New Mexican Review, April 17, 1884.

¹⁸ Notices Necrologiques des Freres des Ecoles Chretiennes, Paris, 1907, p. 129.

... To this end, ...
The Historical ...
him, "So to ...
order carried out ...
Peter ...
Brother ...
on March 2, 1934 ...
with his family ...
Germany. The only ...
which appeared in ...
occasion of ...
It states, "At ...
of the ...
About ...
bought ...
Christian ...
Henssler, he ...
delphia, ...
which he held ...
mandating ...
Mexico. 18

-
- 16 ...
 - 17 ...
 - 18 ...
 - 19 ...

On November 2, 1870, Brother Botulph reached Santa Fe. It was the eve of the opening of school for the new scholastic year. He immediately appraised the situation and began to work. At the beginning, due to a shortage in personnel, he was obliged to take care of the upper class. But shortly after, on the arrival of Brother Alphonsus Peter from St. Louis and of Brother Alnoth from San Francisco, he was able to devote the greater part of his time to the duties of administration.¹⁹ The enrollment in 1870-71 was twenty-two boarders and 203 day students. There was insufficient room space to care for this number and there were no funds with which to construct adequate accommodations. Brother Botulph felt that means could be found, but the property still belonged to the Archbishop. To guarantee the Brothers against any loss should the school eventually close, the following agreement was entered into with the Archbishop:

This agreement made the twentieth day of May A. D. 1872, between Rt. Rev. John B. Lamy, Roman Catholic Bishop of Santa Fe, and territory of New Mexico, of the first part, and Brother Botulph, Director of the Christian Brothers and President of St. Michael's College of aforesaid city, county and territory, on the second part.

Witnesseth, That the said Rt. Rev. John B. Lamy, Bishop of Santa Fe, N. M. for the consideration hereinafter mentioned doth covenant and agree to and

¹⁹ Historical Account of St. Michael's College, p. 20.

with the said Brother Botulph, that the expenses (commencing with the month of May, A. D. 1800 and seventy-two) incurred by the Brothers of the Christian Schools in improvements of St. Michael's College, with its gardens and fields, as still now occupied by Christian Brothers, shall (upon demand) be refunded to the Christian Brothers by the Rt. Rev. Bishop occupying the See of Santa Fe, N. M., or by him who holds the title deed of said Catholic Church property at the same time the Christian Brothers request to be refunded. And the said Brother Botulph (Director) of the Christian Brothers, and President of said College) in consideration of the covenant of the said party of the first part, doth hereby covenant and agree to and with the said Rt. Rev. Bishop John B. Lamy, Bishop of Santa Fe, N. M., that neither he nor any one of his successors as Director of the Christian Brothers or President of the said College, is authorized to demand to be refunded unless he, with his confriars is obliged to leave said college and grounds, or part thereof, and that the expenses were made with the consent of the Rt. Rev. Bishop, who in witness thereof should have signed the account of such expenses incurred by the Christian Brothers.

In witness whereof, we have hereunto set out hand and seals, the year and day first above written.

Signed, sealed, and delivered
in presence of

John B. Lamy
Bp. of Santa Fe.

P. Eguillon
Vicar General of Santa Fe

Brother Botulph

Martin Nernet
Sebastien²⁰

Work was immediately begun on a one-story adobe structure which contained the dormitory for the boarders and a community room for the Brothers, thus freeing other rooms for class purposes. As this expansion was sufficient to care

²⁰ Archives of St. Michael's College.

for the immediate needs, Brother Botulph was able to turn his attention to other matters. The school in Mora was on the verge of failure. As has been mentioned before, in order to strenghten its position Brother Botulph turned it into a boarding school.

IV. BERNALILLO

In October of 1872 Don Jose Leandro Perea of Bernalillo requested Brother Botulph to send two Brothers to his town to open a school for boys. Mr. Perea was a man of wealth whose sons had been sent to St. Michael's College for their education, but he was interested in the poorer people of Bernalillo. In the Historical Account of the Bernalillo School he 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 their children to higher schools and colleges."²¹

So insistant were the entreaties of the good man who promised to stand all the expenses of the new establishment that Brother Botulph promised to do his best to obtain Brothers so that he could open the school. Before the end of

²¹ Historical Account of the Bernalillo School, p. 2.

the year he was able to notify Mr. Perea that the school could be opened as soon as proper accommodations could be provided.²²

The venerable benefactor, not wishing to lose any time, turned over his own spacious hacienda to the Brothers and on December 6, 1872, the school was opened, being named St. Nicholas School after the saint of the day. Brother Galmier Joseph, together with Brothers Fulgencio Eloy and Andres Pedro made up the first faculty. During the first school year ninety-two pupils ranging in age from seven to twenty-six years attended classes.²³

Four years later the temporary quarters had become altogether inadequate. Don Jose Leandro taking the lead, as usual, called a mass meeting of the people of Bernalillo. The meeting was held at the residence of Mr. Candlerio Estrada, Justice of the Peace, and the following plan was adopted which assured the construction of an adequate building for the school.

Don Jose Leandro was to talk over the matter with the Archbishop for a piece of land on the south side of the church, exactly adjacent to the Parish Residence measuring 100 varas from said residence towards the south and 100 varas from the main road or as it is called the state road to the river bed.

²² Diary of Brother Botulph, in the Archives of St. Michael's College.

²³ Historical Account of the Bernalillo School, p. 4.

Don Jose Leandro was to furnish all the lumber needed from his own mill and to pay the carpenter.

Each man of the town was to furnish 200 adobes laid on the wall.

Each man of the town was to work one day at the building; such as were masons to do mason work, etc.

The Sheriff of Justice was to appoint a certain number of persons every day to work at the building.

Each person was also to contribute according to his means to pay for the locks, nails, window-panes, etc.

Don Jose Leandro Perea was to defray any of the expenses that could not be thus covered.

Brother Botulph was appointed by the committee as the architect of the new building.²⁴

The plan was carried out to the satisfaction of every one and the following year, 1878, the Brothers moved into the more commodious school and residence. This building still serves for some of the classrooms and the dwelling of the Brothers.

In 1891, with the passage of the law establishing the public school system for the Territory, the St. Nicholas School became a public school, which status it still holds. The transformation has in no way affected the religious character of the School, religious instruction being given out-

²⁴ Historical Account of the Bernalillo School,
p. 6.

Don Lane has been in the school for many years and has been a member of the school board for many years.

Each year of the school has been a year of progress and growth.

Each man of the school has been a man of high character and high ability.

The spirit of the school has been one of high character and high ability.

Each year of the school has been a year of progress and growth.

Don Lane has been in the school for many years and has been a member of the school board for many years.

Each man of the school has been a man of high character and high ability.

The spirit of the school has been one of high character and high ability.

Each year of the school has been a year of progress and growth.

Each man of the school has been a man of high character and high ability.

The spirit of the school has been one of high character and high ability.

Each year of the school has been a year of progress and growth.

Each man of the school has been a man of high character and high ability.

The spirit of the school has been one of high character and high ability.

Each year of the school has been a year of progress and growth.

Each man of the school has been a man of high character and high ability.

The spirit of the school has been one of high character and high ability.

Each year of the school has been a year of progress and growth.

Each man of the school has been a man of high character and high ability.

The spirit of the school has been one of high character and high ability.

side of the regular school hours and non-Catholic students being excused from attendance at these instructions.

In 1929, under the direction of Brother Basil, a new building containing three large classrooms was erected. This increase in classroom space was made necessary due to the increase in enrollment brought about by the influx of new residents who were employed by the saw mill.

In Santa Fe, meanwhile, the humble building project which Brother Botulph carried out shortly after his arrival proved insufficient to care for the constant increase in enrollment. By 1876 there were over fifty boarding students in attendance.²⁵ With the permission of his superiors and the encouragement of Archbishop Lamy Brother Botulph began to solicit funds to carry out a more elaborate building program. He travelled throughout the Territory, meeting a most enthusiastic response in most places but having to bear rebuffs in others.

Confident that the funds would be forthcoming, he started work on the building at the same time that he began the drive for funds. On March 16 the authorization had been received and on April 12 the corner-stone was laid for "an educational institution not wholly unworthy of the present position and future prospects of our territory."²⁶

²⁵ Historical Account of St. Michael's College, p. 26.

²⁶ Letter of Brother Botulph, in the Archives of St. Michael's College.

side of the road, and the car was found to be
being towed by a truck. The car was found to be
in the road, and the car was found to be
new building. The car was found to be
This increase in the number of cars
the increase in the number of cars
new residents who were found to be
In the case of the car, the car was found to be
which had been found to be
proved to be the car, and the car was found to be
relieved. The car was found to be
in attendance. The car was found to be
the car was found to be
to collect the car, and the car was found to be
even. The car was found to be
enthusiastic response to the car, and the car was found to be
built in the car.

25. History of the car, and the car was found to be
26. Last of the car, and the car was found to be
Michael's car.

From the list of contributions kept in the records at St. Michael's College it is noted that many of the contributions were in kind. One hundred and eight persons contributed. Twenty-one gave a total of 735 sheep; one gave two young oxen worth sixteen dollars; another gave a heifer valued at eight dollars; still another gave two goats valued at one dollar each; two contributors gave lumber. The town of Santa Fe contributed \$3325.00, and Las Vegas gave \$346.00. The other towns in the Territory contributed lesser amounts.²⁷

Within a few months the contractor's firm of Colloudon and Mounier had completed the structure at a cost of \$19,362.13.²⁸ Of this amount little over five thousand dollars had been contributed. The records do not indicate the sources from which the remainder was paid, but within a few years all the indebtedness had been wiped out. Certain correspondence with the superiors referring to the "debt to Paris" would possibly indicate that funds were advanced by the headquarters of the Brothers which was in Paris.²⁹

The erection of the new building, a three-story adobe structure along the Pecos Trail, south of the San

²⁷ List of Contributors in the Archives of St. Michael's College.

²⁸ Document in Archives of St. Michael's College.

²⁹ Letters in Archives of St. Michael's College.

From the list of contributions kept in the records of St. Michael's College it is noted that many of the contributions were in kind. One hundred and fifty persons contributed. Twenty-one gave a total of \$750 each; one gave two young ones worth sixteen dollars; another gave a better valued at eight dollars; still another gave two young ones at one dollar each; two contributors gave lumber. The sum of cents contributed \$225.00, and has been given \$44.00. The other towns in the territory contributed lesser amounts. Within a few weeks the contributors' list of dollars and cents had completed the structure at a cost of \$12,322.13. Of this amount little over five thousand dollars had been contributed. The records do not indicate the amount from which the remainder was paid, but within a few years all the indebtedness had been paid off. Certain correspondence with the supervisor referring to the "light as Paris" would possibly indicate that funds were received at the headquarters of the Brothers which was in Paris. The erection of the new building, a three-story school structure along the Peace Trail, south of the main

27 List of Contributors in the archives of St. Michael's College.

28 Document in Archives of St. Michael's College.

29 Letters in Archives of St. Michael's College.

Miguel Church, was indeed an asset to the city of Santa Fe. Its Majestic cupola rose high above all the other buildings in the ancient city. As is natural, on the occasion of this material growth there was renewed interest in St. Michael's College which was immediately reflected in an increased enrollment. The number of boarding students rose to the neighborhood of one hundred. The years 1885 and 1886 were years of scarcity in New Mexico and the boarding enrollment dropped off to 52, but rose again to the previous figure in the following year.

So confident was Brother Botulph in the future of the school that in 1887 he erected another building at a cost of approximately twenty-thousand dollars. An appeal for funds to "Patrons and Former Pupils of St. Michael's College" went almost unheeded, but the building was erected nevertheless. When this building was completed St. Michael's could justly claim the honor of having the best equipped school in the Southwest.³⁰

An interesting fact concerning this last building is that it served as the legislative building for the 32nd and 33rd territorial Legislatures in 1897 and 1899.

When the legislature meets Monday morning it will find commodious and attractive quarters ready for it

³⁰ Historical Account of St. Michael's College, p. 40-41.

Michael Chabon, who has written a number of books, including the best-selling novel "The American Past" and the novel "The Postcard", is the author of the book "The American Past". The book is a collection of essays on American history and culture, and it is one of the best books on the subject. The book is written in a clear and engaging style, and it is a must-read for anyone interested in American history and culture. The book is available in paperback and hardcover, and it is priced at \$14.95. The book is published by Random House, and it is available at all major bookstores.

The book is a collection of essays on American history and culture, and it is one of the best books on the subject. The book is written in a clear and engaging style, and it is a must-read for anyone interested in American history and culture. The book is available in paperback and hardcover, and it is priced at \$14.95. The book is published by Random House, and it is available at all major bookstores.

The book is a collection of essays on American history and culture, and it is one of the best books on the subject. The book is written in a clear and engaging style, and it is a must-read for anyone interested in American history and culture. The book is available in paperback and hardcover, and it is priced at \$14.95. The book is published by Random House, and it is available at all major bookstores.

The book is a collection of essays on American history and culture, and it is one of the best books on the subject. The book is written in a clear and engaging style, and it is a must-read for anyone interested in American history and culture. The book is available in paperback and hardcover, and it is priced at \$14.95. The book is published by Random House, and it is available at all major bookstores.

in the large brick building of St. Michael's College... All the quarters are pleasant and cheerful, and the dispositions of the legislators will no doubt correspond.³¹

As has been mentioned previously, Brother Botulph, besides being president of St. Michael's College, was also in charge of all the Brothers' schools in New Mexico. The year following the erection of the building mentioned above he was in Las Vegas looking after the opening of La Salle Institute. This school was built at the expense of the diocese without the help of contributions, except for a small plot of ground. The cost of the building was twelve thousand dollars.³²

Besides the pay school which was opened, one room of the building was used as a public school for the poorer children. In 1889 thirty-five students attended this class, while ninety pay students were enrolled in the other classes. In 1890, though, the county was unable to support this public school and the class was closed.³³ The financial situation of the school was always precarious, but the Brothers managed by dint of close figuring to keep the school

³¹ Santa Fe Daily New Mexican, January 13, 1899.

³² Salpointe, op. cit., p. 274.

³³ Historical Account of La Salle Institute kept in the Archives of St. Michael's College, p. 4.

in the large proportion of the population. All the energy of the country was directed towards the development of the country. As has been mentioned in the text, the country has been developing rapidly in the last few years. In the year following the revolution, the country was in a state of chaos. he was in the country in the year following the revolution. Institute. This school was established in the year following the revolution. disease without the aid of a physician. small plot of land, the land of the country. thousands of people. The school was established in the year following the revolution. of the children and the children of the country. children. In 1890, the country was in a state of chaos. while many people were in the country. In 1890, the country was in a state of chaos. public school and the country was in a state of chaos. situation of the country was in a state of chaos. Brothers managed to get the country in a state of chaos.

31. Notes on the history of the country.

32. Notes on the history of the country.

33. Notes on the history of the country.

the Archives of the country.

open for thirty-nine years, until it was finally closed in 1927. Much good was done by the Brothers at Las Vegas and the memory of these teachers is held in veneration by the people of that community.

While working for the material expansion of the schools of the Brothers in New Mexico Brother Botulph did not neglect their scholastic standing. Though the years before his arrival had witnessed trying times, yet it had been possible for the Brothers to develop and offer to the students of St. Michael's College a course of study which was remarkable in its extent. The following notice which appeared in the Santa Fe Weekly Gazette is evidence of this:

SAN MIGUEL COLLEGE

The Brothers of the Christian Schools conduct the College under the supervision of the Most Rev. Bishop J. B. Lamy.

THIS INSTITUTION offers the youth of the country a Christian, Classical and Commercial Education.

The branches taught are: Reading, Writing, Grammar, Arithmetic, Geography, the Use of the Globes, History, Bookkeeping, Algebra, Geometry, Mensuration, Surveying, Drawing, Logic, Latin, Greek, French, Music, vocal and instrumental, etc.

The English language is taught in the College with care. There are two apartments with four professors to teach this language especially: Scholars are required to speak it even during hours of recreation.

There is in the college a day school. The children of families who wish to pay tuition are divided into three classes, according to the advancement made.

Instruction is given gratis to poor children.

There are two classes for them, suited to their advancement.³⁴

Year by year other subjects were added to the curriculum. In 1876 natural philosophy and descriptive astronomy were added, to be followed later by such subjects as chemistry, assaying, German, telegraphy, phonography, and linear drawing.³⁵

In order to give the school legal existence and thus add to its prestige Brother Botulph requested and secured from the Territorial Legislature of 1874 the passage of "An Act to Incorporate the College of the Christian Brothers of New Mexico."

Be It Enacted by the Legislative Assembly of the Territory of New Mexico:

Section 1. That Peter Joseph Schneider, known in religion as Brother Botulph, John Schneider, known in religion as Brother Dosas, Ferdinand Dube, known in religion as Brother Gabriel, of the County of Santa Fe, and Territory of New Mexico, and all persons who are now, or may hereafter become associated with them for the purposes hereafter mentioned, are hereby created a body politic and corporate in law and in fact, by the name, style and title of the "College of the Christian Brothers of New Mexico" and by this name shall have perpetual succession, and sue and be sued, plead and be impleaded, in any court of law or equity; to hold and reserve to them and their successors, enter by grant, bargain, sale, will, gift, devise, or otherwise, lands, tenements, hereditaments, real and personal estate; and the same to grant, bargain and sell and convey for the uses and benefits of the said incorporated Christian Brothers, and generally to all and singular the things which as such corporation it may be lawful for them to do for the welfare and benefit, and in furtherance of the objects of said association.

³⁴ Santa Fe Weekly Gazette, October 7, 1865.

³⁵ Historical Account of St. Michael's College, p. 29 et passim.

Section 2. That the object of said association shall be the education of youth, in all branches of school or Collegiate Education; and for the purposes of carrying out said objects shall be lawful for the Christian Brothers of New Mexico under the provisions of this Act of incorporation to organize and conduct their present College in the City of Santa Fe, New Mexico, under the name and title of SAINT MICHAEL'S COLLEGE, and also to establish, organize and conduct such other schools, and academies in other parts of this Territory with like object and purposes, as the said Christian Brothers may deem necessary for the attainment thereof; and to hold and possess, all real and personal estate that the said Christian Brothers, have heretofore acquired or may hereafter acquire for said use and purposes.

Section 3. That it shall be lawful for the said Christian Brothers of New Mexico to provide a corporate seal, with such device as they shall determine, and that the same may after change or renew, as they may deem proper; and have for their body politic and incorporated hereby constituted and herein specified.

Section 4. The said Christian Brothers of New Mexico may from time to time make such rules and regulations for their government as they may deem necessary provided that such rules and regulations shall not conflict with the constitution or law of the United States, or the Organic Law, or the laws of the Territory, or with the provisions of this Act.

Section 5. That said corporation shall have power to grant diplomas, confer degrees and bestow all literary honors usually conferred by universities of learning.

Section 6. That the effects and property of said corporation shall be exempt from taxation.

Section 7. That this Act shall take effect and be in force from and after its passage.³⁶

In 1876 the Weekly New Mexican carried the following

³⁶ Certified Copy of Act kept in Archives of St. Michael's College.

account of the commencement exercises which is a testimonial to the high grade of work being done in the school:

The Senior Class of St. Michael's College closed their exercises last night about 11:30, going through the following program in very fine style; in fact so much so that it might be considered almost a sin to make invidious distinctions by particularizing in the mention of names.

.....
In fact it is but seldom that we have seen students who seemed to make such strenuous efforts to excel in everything they have undertaken. Their manners are gentlemanly and very courteous, and considering that our language was foreign to all but three of the class on entering the school, they have made remarkable progress in their efforts to master it.....

When a branch of the educational organization, known as the "Christian Brothers" by the then Bishop Lamy, were brought into New Mexico, there were no schools worth mentioning in the country. However, after years of self-sacrificing labor, they to-day show a good balance-sheet in educational matters in places in New Mexico other than Santa Fe, and are deserving of all praise in their noble and disinterested efforts in behalf of the children and youth of this country; and may their work continue to be crowned with the success that has attended them with their present Senior Class.....

The Senior Class of this institution, this present year is composed of 20 students--from this Territory, Arizona and Old Mexico--only three of whom had any knowledge of the English language when they entered this College; two have completed their fifth term, two their 4th, five their 2nd, and two their 1st term.³⁷

To the end of the century St. Michael's remained in the lead among the educational institutions of New Mexico.

³⁷ Weekly New Mexican, August 1, 1876.

The Territorial Legislature recognized its standing by authorizing the school to issue teachers' diplomas to its graduates.

Section 1625. Diplomas of St. Michael's College to be considered as First Class Teacher's Certificates.

The faculty of St. Michael's College, situated in the City of Santa Fe, is hereby authorized to issue teachers' Diplomas to all graduates of said College who may apply for the same. The diplomas so issued to said graduates shall be and the same are hereby considered as first class teachers' certificates in any and all counties in the Territory of New Mexico, to the same extent as the diplomas or teachers' certificates issued by the faculties of the Territorial School of Mines at Socorro, the Territorial University at Albuquerque, and the Territorial Agricultural College at Las Cruces.³⁸

The fame of Brother Botulph as an administrator and as an educator spread throughout the Territory. His counsel was sought not only by public officials, but also by private enterprise. In 1884 the people of Santa Fe County were pleased to learn that the Governor had appointed Brother Botulph to the position of County School Superintendent.

The Review cannot but congratulate his excellency, the Governor, on the really noteworthy appointment made by him yesterday to the position of superintendent of public instruction for the County of Santa Fe. Not only is the Review confident that the nomination of Peter J. Schneider (otherwise well known as Brother Botulph, president of St. Michael's College), to that position will tend greatly to advance the educational interests of this county, but we moreover regard it as a fit compliment to the gentleman in question, whose life has been indented with the interests of education....The Review thus has every reason to

believe that a new and brilliant era for education is opened up for our county by the excellent appointment of the governor.³⁹

He held this position by appointment until 1892 when the new educational system set-up called for the election of the county school superintendent, and then at the request of the people of the county he permitted his name to be placed on the ballot and he was continued in office for several years.⁴⁰

By the Act of the Legislature which established the public school system in 1891 Brother Botolph was appointed a member of the Territorial Board of Education.

Be it enacted by the Legislative Assembly of the Territory of New Mexico:

Section 1. That the Governor, Superintendent of Public Instruction, and the President of St. Michael's College of Santa Fe, the President of the University at Albuquerque, and the President of the Agricultural College at Las Cruces shall be and constitute the Territorial Board of Education and shall meet semi-annually at the office of said Superintendent on the first Mondays of June and December of each year.⁴¹

It may also be mentioned that Amado Chavez, the first Superintendent of Public Instruction, had received his education at St. Michael's College. In organizing the public

³⁹ From an Article in the Santa Fe New Mexican Review April 17, 1884.

⁴⁰ Historical Account of St. Michael's College, p. 45.

⁴¹ Laws of New Mexico, compiled by Benjamin M. Thomas, (Santa Fe, New Mexico: New Mexican Publishing Co., 1891).

believe that a new and brilliant era has been opened up for our country by the election of Mr. Roosevelt at the Governor's office.

He held this position for a short time, but the new constitutional system, which was adopted at the country school, was not successful, and the people of the country were disappointed. The people of the country were disappointed, and the people of the country were disappointed.

on the 1st of January, 1892, the people of the country were disappointed, and the people of the country were disappointed.

years.

By the terms of the new constitution, the public school system was reorganized, and the number of the public schools was increased.

to the people of the country, the public school system was reorganized, and the number of the public schools was increased.

territory of the country, the public school system was reorganized, and the number of the public schools was increased.

public school system, the public school system was reorganized, and the number of the public schools was increased.

College of the country, the public school system was reorganized, and the number of the public schools was increased.

at the country, the public school system was reorganized, and the number of the public schools was increased.

College of the country, the public school system was reorganized, and the number of the public schools was increased.

territory of the country, the public school system was reorganized, and the number of the public schools was increased.

annually, the public school system was reorganized, and the number of the public schools was increased.

first time, the public school system was reorganized, and the number of the public schools was increased.

It was also of the country, the public school system was reorganized, and the number of the public schools was increased.

Superintendent of the country, the public school system was reorganized, and the number of the public schools was increased.

section at the country, the public school system was reorganized, and the number of the public schools was increased.

Review April 1892.

to the country, the public school system was reorganized, and the number of the public schools was increased.

at the country, the public school system was reorganized, and the number of the public schools was increased.

(State of the country, the public school system was reorganized, and the number of the public schools was increased.)

educational system in New Mexico the members of the board had great confidence in the judgment of Professor Schneider, as Brother Botulph was called. In 1903, under new legislation by which the members of the board were to be appointed, the Governor, Miguel Otero, "reposing special trust and confidence in the integrity, ability and discretion of Professor P. J. Schneider, President of St. Michael's College," appointed Brother Botulph to the board, which position he held until his death.⁴²

Brother Botulph worked to the very end for his cherished St. Michael's. In spite of his advanced years and his many infirmities he continued to direct the destinies of the school until he succumbed on February 7, 1906, after having been president of the school for thirty-six years. His passing was mourned by all, but his memory remains to this day. Old-timers who come back to St. Michael's College to visit their Alma Mater always like to speak of those pleasant days which they spent at St. Michael's under the guidance of Brother Botulph. The late Hon. O. A. Larrazolo, speaking to an assembled group of former students and friends of Brother Botulph proclaimed that, "His life was a blessing for the people of New Mexico. His name belongs in history which shall keep it fresh in the hearts of a grateful people."⁴³

⁴² Book of Minutes of the Board of Directors in the Archives of St. Michael's College.

⁴³ Copy of Speech in Archives of St. Michael's College.

educational work in the State of New York. The
had great confidence in the ability of the
as Brother Lawrence, who was a member of the
tion by which the State of New York is
the Governor, and the State of New York
attendance in the State of New York.
P. H. Schuchman, President of the
ted Brother Lawrence, who was a member of the
all his death.
Brother Lawrence, who was a member of the
ained St. Lawrence, who was a member of the
many individuals in the State of New York
school until the death of St. Lawrence.
been present at the State of New York.
also was a member of the State of New York.
Old-timers of the State of New York
their Alma Mater, the State of New York
which they were a member of the State of New York.
Boschup, the State of New York.
assembled group of the State of New York.
Boschup, the State of New York.
people of the State of New York.
keep it well in the State of New York.

After the death of Brother Botulph the direction of St. Michael's College was placed in the hands of Brother Eustachius Lewis. He continued in this office until 1908, when he was transferred to Cretin Acadmey in St. Paul, Minnesota. Brother Hermes Joseph succeeded him, coming from De La Salle Institute in Chicago.

During the administration of Brother Hermes Joseph the number of students became so large that it was necessary to rent several neighboring houses to accommodate them. The boarding enrollment reached an all-time high of 196. An untimely death put an end to the earthly career of Brother Hermes early in 1910. Brother James Walter took over the administration until the end of the school year, when Brother Honorius Edward took charge and directed the school until 1916.

In the early years the Brothers' schools in New Mexico formed an independent province and were consequently dependent on themselves for maintaining an adequate personnel. As this was rather difficult, Brother Botulph obtained from the Superior General permission that the New Mexico schools should be attached to the St. Louis province. This arrangement remained in force until 1916, when New Mexico, Texas and Louisiana were formed into a new province with headquarters in Santa Fe.

In 1903 the Brothers' schools in New Orleans had been obliged to close due to the fact that a large number of the

After the death of another brother the situation of

St. Michael's College was placed in the hands of another

Eustachius Lewis. He continued in this office until 1908,

when he was transferred to St. Michael's in St. Louis.

Another brother, Joseph, succeeded him, continuing

in the same office in Chicago.

During the administration of Brother Joseph Lewis

the number of students began to grow so that it was necessary

to rent several neighboring houses to accommodate them. The

boarding arrangement passed at this time of 1911.

Finally came out an end to the early days of poverty.

Harvey came in 1910. Brother Lewis left to take the

administration until the end of the school year, when Brother

Honorable Thomas took charge and directed the school until 1913.

In the early years the Superior, Minnesota, in 1910

found an independent province and was consequently

dependent on themselves for maintaining an adequate

As this was rather difficult, Brother Thomas obtained from

the Superior General permission that the New Mexico school

should be attached to the St. Louis province. This arrangement

remained in force until 1915, when New Mexico, and

Louisiana were formed into a new province with headquarters

in Santa Fe.

In 1903 the Brothers' school in New Orleans had been

obliged to close due to the fact that a large number of the

Brothers had succumbed to the yellow-fever plague.⁴⁴ It had long been the desire of the Superior General to reopen schools in New Orleans. A propitious opportunity to form a new province which would take care of Louisiana was found in 1916. Two years previous a large number of Brothers had been obliged to leave Mexico due to the intolerance of an anti-clerical government in that country. In 1904 these men had come to Mexico from France, where the Combes regime forced them either to give up their calling or to leave the country. These twice-exiled Brothers came to the United States, where they set themselves to the task of learning a new tongue. With this added personnel in the provinces of the United States it was possible for the superiors to realize their desire for the re-establishment of a Southern province, to which the schools in New Mexico were attached.

Of the nine administrations at St. Michael's College since the erection of the new province, that of Brother Almare August is without question the most outstanding. He came to St. Michael's in 1916, taking charge of the senior class. From this position he became supervisor and in 1924 he was named president of the institution. For six years he wisely directed the destinies of the school, gaining the esteem of

⁴⁴ Bulletin des Ecoles Chretiennes - Redaction: Maison St. Joseph, Lembeq-lez-Hal. Belgium, January, 1926.

Brothers and Sisters of the Holy Spirit
had long been the mainstay of the Catholic
schools in New Orleans. In 1918, a new
provision was made for the schools in 1918.
The schools were then obliged to leave the
anti-clerical movement and the schools
had come to realize that they were
then able to do so. The schools were
then twice-aided. The schools were
they are then able to do so. The schools
with this added. The schools are
it was possible for the schools to do so.
The re-establishment of the schools in
schools in New Orleans. The schools
of the new schools. The schools
since the opening of the schools. The schools
August is without. The schools
St. Joseph's in 1918. The schools
from this point. The schools
named president of the schools. The schools
directed the schools. The schools

all those with whom he came in contact. The great work which he accomplished ranks him next to Brother Botulph as the "Builder of St. Michael's."

In 1926 he saw the main building of the school go up in flames. The loss was great and the situation looked gloomy for a while, but the school was in the hands of a capable administrator. Funds were raised to make the necessary repairs and a short time later he interested a former student of the school, the late Miguel Chavez, in the project of constructing a new building. Thus in the fall of 1928 school was begun in the new, modern Chavez Hall. At the same time a large gymnasium was also built.

While St. Michael's College is not yet the last word as a modern school plant, it is a far cry from the original "adobe hut." Except for the first two years the institution has been entirely self-supporting, depending entirely on the nominal tuition fees for its maintenance. The policy of the school has always been to keep the costs down to a minimum to enable as large a number as possible to profit by the opportunities offered. The following notice from an early newspaper is evidence that this policy has always been in honor.

The Christian Brothers, anxious to extend the benefit of a sound education to as many as possible of the youths of the city, have determined not only to increase the number of teachers in St. Michael's College during the coming year, but also to make a considerable reduction for day scholars. Accordingly

all those with whom he came in contact. The great work which
his people finished made him next to Brother Soliman as the
"Sultan of St. Michael's."

In 1928 he saw the main building of the school as it
is today. The place was small and the attention focused on
for a while, but the school was in the hands of a capable
administrator. Funds were raised to make the necessary repairs
and a short time later he inspected a former student of the
school, the late Husein Husein, in the project of constructing
a new building. Thus in the fall of 1928 school was moved
in the new, modern Husein Hall. At the same time a large
gymnasium was also built.

While St. Michael's College is not yet the last word
as a modern school, it is a far cry from the original
"Adabiyat". Funds for the first two years of the institution
has been entirely self-supporting, depending entirely on the
nominal tuition fees for its students. The value of the
school has always been to keep the doors open to students
to enable as far as possible to provide for their
opportunities offered. The college has always been an
newspaper is evidence that this policy has always been in

honor.

The Christian Brothers, anxious to extend the
benefit of a sound education to as many as possible
of the youth of the city, have determined not only
to increase the number of teachers in St. Michael's
College during the coming year, but also to make a
considerable reduction for day scholars. Accordingly

the terms for day scholars in the different classes will be as follows: High class, \$2.50 per month; second class, \$2.00 per month; third class, \$1.50 per month; fourth class, \$1.00 per month; fifth class, \$1.00 per month.⁴⁵

At the present time St. Michael's College continues to offer grade school and high school instruction to a large number of students, the majority of whom are from Santa Fe. The total enrollment for the present year is 409, with 145 listed in the high school department. The St. Nicholas school at Bernalillo has an enrollment of 192. Thus at the present time the Brothers of the Christian Schools in New Mexico conduct two school with a total enrollment of 601 students.

⁴⁵ The Daily New Mexican, October 27, 1880.

the same for each school.
 will be as follows: first class
 second class, \$1.00 per month;
 third class, \$0.50 per month;
 fourth class, \$0.25 per month.

At the present time the
 to other schools about the same
 number of students. The total
 The total enrollment for the
 listed in the high school
 school at present time the
 present time the school
 Mexico contains two hundred
 students.

CHAPTER V

THE SISTERS OF CHARITY

In 1865 another glorious band of pioneers wended its way across the plains towards Santa Fe. Their primary purpose in coming out West was to open the first hospital in the Territory. This project had been made possible through a bequest from Father Stefano Abel. With this money Bishop Lamy purchased a plot of ground adjoining the San Miguel Church and St. Michael's College. However, realizing the advantages of having the hospital near the parish church, this property was sold and another purchased near the Cathedral.¹

I. SANTA FE

On a trip East Bishop Lamy stopped at the mother-house of the Sisters of Charity in Cincinnati to invite the daughters of Mother Seton to devote themselves to this work of charity in Santa Fe. The invitation was joyfully accepted, and on August 2, 1865, a band of four Sisters left their mother-house for the perilous trip across the plains.

¹Sister Blandina Segale, At the End of the Santa Fe Trail (Columbus, Ohio: The Columbian Press, 1938), p. 98.

ARTICLE I

THE LEGISLATIVE POWER

IN ALL LEGISLATIVE POWERS OF THE UNITED STATES, it shall be the duty of the Senate to advise and consent to the passage of the same. The House of Representatives shall have the sole power of originating bills for raising revenue, and no bill for raising revenue shall pass without their concurrence. Every bill which shall have passed by yeas and nays a majority of both Houses, shall before it become a law, be presented to the President of the United States; and he may sign the same, or veto them, in whole or in part. When he vetoes any bill, he shall write down his objections, and give them to the clerks of both Houses, who shall read them out loud to both Houses assembled; and by the concurrence of yeas and nays, of two-thirds of both Houses, he may overcome the veto of the President, and it shall become a law.

ARTICLE II

IN A SINGLE PERSON, shall vest the Executive Power of the United States, and he shall hold his Office during the Term of Years, which may be limited by the Legislature. He shall be Commander in Chief of the Army and Navy of the United States, and of the Militia of the several States, and he may execute the Laws of the United States, and he may grant Reprieves and Pardons for all Offences against the United States, except in Cases Impeachment. He shall have Power to fill up all the Vacancies in the Office of the United States, and he shall have the Power to make and receive Ambassadors and other public Ministers.

Under the Great Seal of the United States, he shall commission all the Officers and all the Judges of the United States.

The history of the Sisters of Charity began in 1809 with the foundation of the first distinctively American Religious Community for women. The congregation was founded by Elizabeth Ann Bayley Seton at Emmitsburg, Maryland. The specific purpose of the new community was the instruction of poor children and the care of the sick and orphans.²

Reaching Santa Fe late in the afternoon of September 13, 1865, the Sisters found gracious hospitality at the convent of the Sisters of Loretto, who welcomed with open arms the arrival of new forces to assist them in furthering the work of the good Bishop and the zealous missionaries. The following day they were accompanied by the Bishop to the scene of their future labors.

Imagine the surprise of persons coming from places where houses are built with every convenience and sanitary devices, suddenly to find themselves introduced into several oblong walls of adobes, looking like piled brick ready to burn, to enter which, instead of stepping up, you step down onto a mud floor, rafters supporting roof made of trunks of trees, the roof itself of earth which they were told had to be carefully attended, else the rain would pour in; door openings covered with blankets; the whole giving you a prison feeling; a few chairs, handmade and painted red; a large quantity of wool which they were assured was clean and for their use; no stoves, square openings in corners where fires could be built--all these things were to consti-

²Sister Catherine Miriam Lawlor, S. C., "History of the Sisters of Charity in New Mexico" (Unpublished Master's thesis, Creighton University, Omaha, 1938), p. 4.

tute their future home.³

From the very beginning orphans were received and the sick and aged cared for in the hospital and surrounding buildings. So rapidly did the colony grow that within two years the call for more Sisters became imperative.

Mother Seton in founding the Sisters of Charity in America had as a chief objective the Christian education of youth, and it was her spirit which her Daughters in Santa Fe carried into their work among the children of the Southwest. From the first day of their arrival there, the presence of a few orphans blessed the endeavors of these missionaries. The numbers steadily increased as Saint Vincent Orphanage provided the only institution of its kind in the region.⁴

The following open letter is quoted in full, as it gives more concise details of the work carried on by the Sisters of Charity in the early years than can be found in any other source.

Santa Fe, N. M.
May 22, 1876

In reply to the kind visit of the committee appointed to collect funds for our institution, we respectfully submit the following statement.

Eleven years ago, at the invitation of the Most Reverend Archbishop, we came from Cincinnati to devote our humble efforts to the care of the orphans and sick of this territory, without speaking of the expenses of our journey to this place, which were furnished by the same prelate, he also gave the deed of the house and premises we occupy. We have partly contributed to its repairs.

³Sister Blandina, op. cit., p. 97.

⁴Sister Catherine, op. cit., p. 29.

THE FIRST PART OF THE

THE SECOND PART OF THE

THE THIRD PART OF THE

THE FOURTH PART OF THE

THE FIFTH PART OF THE

THE SIXTH PART OF THE

THE SEVENTH PART OF THE

In the spring of 1866 we opened the Hospital and Orphan Asylum; the charity of the establishment is entirely public, no question being asked concerning religion or country for acceptance; the fact is the great majority of patients were not of our religion, and many of our orphans are of American fathers from all parts of the territory and also from Colorado.

By an act of the Territorial Legislature voting to our establishment \$100 a month in bonds in 1865, it will be seen that it is our duty to receive the indigent sick brought to us by order of the prefect and with the approval of the committee; from the beginning there has been a committee for this institution composed of the following persons: The Doctor of the Hospital, the Prefect and Senor Vicario Very Reverend P. Eguillon. The attending Physician has always given his services gratis and Mr. Krumnick the medicine needed. If no report has been published it was because the founder and benefactor of the establishment, the Most Reverend Archbishop, would rather do so unnoticed as long as could be than to publish his name and appear to seek popularity.

To be brief we here submit a list of the patients and Orphans we have had under our care during the last ten years as also the contributions received from various sources; by these figures the committee will see how the establishment stands.

| | | | | | | |
|-------|----------|-----|----------|-----|------|----|
| 1866 | Children | 10 | Patients | 8 | Died | 3 |
| 1867 | | 14 | | 20 | | - |
| 1868 | | 20 | | 20 | | 4 |
| 1869 | | 25 | | 22 | | 2 |
| 1870 | | 30 | | 17 | | 2 |
| 1871 | | 35 | | 20 | | 3 |
| 1872 | | 37 | | 20 | | 4 |
| 1873 | | 37 | | 25 | | 3 |
| 1874 | | 30 | | 15 | | 5 |
| 1875 | | 27 | | 15 | | 1 |
| 1876 | | 23 | | 5 | | - |
| Total | | 289 | | 181 | | 27 |

We consider the maintaining of each Orphan low at \$100 per year and each patient at \$175 per year in this we do not include fire or candle light nor teaching of Orphans. At an average each patient has

been six months in the hospital now and the committee can see what have been our expenses. Here we give also an account of what we have received from all sources.

| | |
|--------------------------------------|-------------------|
| From Gen'l Charlton, out of Soldiers | |
| Home Fund | \$ 2,000.00 |
| Rations for two years | 2,500.00 |
| From Children | 1,660.00 |
| From Patients | 7,650.00 |
| Donations of all kinds | 2,826.00 |
| From the Clergy of the Diocese | 3,580.00 |
| From Territorial bonds about | 5,000.00 |
| Total Receipts | <u>\$5,416.00</u> |

By a simple calculation the committee will perceive that the expenses of the establishment surpass the receipts by many thousands, and if we are out of debt we owe it to the founders of the Most Reverend Archbishop. But as now we are deprived of the resources received from the territory and from the Diocese, and besides having a tax to pay, we hope some provision will be made by the public to enable us to keep up our work of charity.

Sisters of Charity.⁵

Sister Blandina Segale, who was to work for many years in Santa Fe, came to the ancient city from Trinidad in 1877. On her arrival to take over the direction of the orphanage she found that it was without even the indispensable equipment.

I went to the schoolroom. There were no blackboards, charts, maps, desks, books--nothing but the teacher and two text-books, one for the teacher, and one for the pupils. The teacher was doing her best, but what could her best be under such conditions.⁶

⁵Weekly New Mexican, May 30, 1876.

⁶Sister Blandina, op. cit., p. 106.

At the instances of Sister Blandina the help of the school board was enlisted, and on condition that outside pupils would be admitted to the classes the salary of a teacher was to be paid the Sister. With the money thus realized it was possible to purchase the needed equipment.

Sufficient interest was finally aroused in the work of the Sisters that on February 2, 1880, the Legislature passed "An Act Concerning the Hospital of the Sisters of Charity of Santa Fe and the Indigent Sick of the Territory," and on February 23, 1882, "An Act Providing for the Relief of the Sisters of Charity of Santa Fe."⁷ The appropriations made by these acts were only for the care of the indigent sick, but did not care in any way for the orphans. In 1884 the need of help in caring for the orphans was recognized by the legislature which designated St. Vincent's Orphanage as the "Orphan's Home and Industrial School of New Mexico."

Sec. 94. The Asylum of the Sisters of Charity of Santa Fe shall be an orphan's home and industrial school for the care, support, and education of the orphan and indigent children of the Territory of New Mexico, and shall be known and legally designated as the Orphan's Home and Industrial School of the Territory of New Mexico.

Sec. 95. The said Sisters of Charity, under whose care, custody and control said orphan and indigent

⁷Local and Special Laws of New Mexico, 1885, p. 690.

of the

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

children of the Territory are hereby placed, are to board, clothe and instruct said children in the common school branches.⁸

Since the Territory thus recognized its duty to care for the orphans and designated St. Vincent's at Santa Fe as a State institution it has fared much better, depending for the greater part of its support on the annual appropriation made by the legislature. Since 1909 this annual appropriation has been in the amount of ten thousand dollars.⁹

With this assurance of help from the legislature it has been possible for the Sisters to care for a much larger number of orphans. In 1880 they cared for thirty-five. Five years later the number had doubled. The legislative acts did not, however, provide for the building needs of the orphanage. Other sources of funds had to be found to erect suitable buildings to care for the increased numbers. The Rev. Thomas A. Hayes generously contributed a sufficient sum to the Sisters for this purpose.

During all the years of their labors in Santa Fe the Sisters had cared for a large number of orphan girls, and had felt the pressing necessity of providing them with more comfortable quarters than those afforded by the old adobe buildings

⁸New Mexico Statutes Annotated, Compilation 1913
p. 1484.

⁹Session Laws of New Mexico, 1915, p. 120.

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

which from time to time had been added to the institution; but the debt incurred in the erection of the sanitarium and hospital was so great that the assuming of further obligations was deemed imprudent when, through the generosity of Rev. Father Thomas A. Hayes, they were relieved from this embarrassment by the gift of a sum which enabled them to erect a large brick building which now affords ample accommodations for the sixty or seventy orphan and indigent children, who are fed and clothed by the sisters in addition to being instructed in the usual branches of an ordinary school education and taught cooking, dressmaking and the customary routine of household duties.¹⁰

II. ALBUQUERQUE

Shortly after the Jesuit Fathers took over the churches in Albuquerque, as has already been mentioned, the Sisters of Loretto closed their school there to open another in Socorro. This left Albuquerque without a Catholic school. Father Gasparri, S.J., had asked the Sisters of Charity to come to his aid, but for some time they could not see their way clear to do so. In October, 1881, while Mother Regina, the Superior General of the Sisters of Charity, was in Santa Fe, Fathers Gentile, S.J., and Gasparri, S.J., prevailed upon her to consent to the opening of a school in Albuquerque.

While Mother Regina was here, the present Superior of the Jesuits in the Southwest Rev. Father Gentile, S.J., and the ex-Superior Rev. Father Gasparri, S.J., came to apply to have our Sisters open a school in Old Albuquerque. Mother sent me in to make such

¹⁰Santa Fe Daily New Mexican, December 12, 1891.

THE
OFFICE
OF THE
SECRETARY
OF THE
NAVY
WASHINGTON
D. C.
20350

MEMORANDUM FOR THE SECRETARY OF THE NAVY

SUBJECT: [Illegible]

1. [Illegible]

2. [Illegible]

3. [Illegible]

4. [Illegible]

5. [Illegible]

6. [Illegible]

7. [Illegible]

8. [Illegible]

9. [Illegible]

10. [Illegible]

11. [Illegible]

12. [Illegible]

13. [Illegible]

14. [Illegible]

15. [Illegible]

16. [Illegible]

17. [Illegible]

18. [Illegible]

19. [Illegible]

20. [Illegible]

21. [Illegible]

22. [Illegible]

23. [Illegible]

24. [Illegible]

25. [Illegible]

26. [Illegible]

27. [Illegible]

28. [Illegible]

29. [Illegible]

30. [Illegible]

31. [Illegible]

32. [Illegible]

33. [Illegible]

34. [Illegible]

35. [Illegible]

36. [Illegible]

37. [Illegible]

38. [Illegible]

39. [Illegible]

40. [Illegible]

41. [Illegible]

42. [Illegible]

43. [Illegible]

44. [Illegible]

45. [Illegible]

46. [Illegible]

47. [Illegible]

48. [Illegible]

49. [Illegible]

50. [Illegible]

51. [Illegible]

52. [Illegible]

53. [Illegible]

54. [Illegible]

55. [Illegible]

56. [Illegible]

57. [Illegible]

58. [Illegible]

59. [Illegible]

60. [Illegible]

61. [Illegible]

62. [Illegible]

63. [Illegible]

64. [Illegible]

65. [Illegible]

66. [Illegible]

67. [Illegible]

68. [Illegible]

69. [Illegible]

70. [Illegible]

71. [Illegible]

72. [Illegible]

73. [Illegible]

74. [Illegible]

75. [Illegible]

76. [Illegible]

77. [Illegible]

78. [Illegible]

79. [Illegible]

80. [Illegible]

81. [Illegible]

82. [Illegible]

83. [Illegible]

84. [Illegible]

85. [Illegible]

86. [Illegible]

87. [Illegible]

88. [Illegible]

89. [Illegible]

90. [Illegible]

91. [Illegible]

92. [Illegible]

93. [Illegible]

94. [Illegible]

95. [Illegible]

96. [Illegible]

97. [Illegible]

98. [Illegible]

99. [Illegible]

100. [Illegible]

arrangements as would be agreeable to both parties. It was agreed that the Jesuits would build a house for the Sisters, furnish it, and give them the deed in fee simple. The Sisters were to support themselves.¹¹

In September, 1881, the School of Our Lady of the Angels was opened next to the San Felipe Church. There seems, however, to be some difference of opinion as to this date. Defouri, writing in 1887, states that the school was opened in 1881.¹² Sister Blandina, who was personally connected with the opening of the school, gives the date of opening as September 21, 1882.¹³ However, in another instance she speaks of "preparing a programme for the closing of our schools" in May, 1882.¹⁴ It would, consequently, appear that her date of opening is in error.

Six Sisters under the capable direction of Sister Mary Josephine conducted a boarding and a select day school. Besides this the Sisters taught the girls in the neighboring public school.¹⁵ Under the guiding influence of Sister Blandina, of whom Defouri wrote, "God had sent a true help to New Mexico in Sister Blandina,"¹⁶ the Sisters soon realized that the future of Albuquerque lay in the

¹¹Sister Blandina, op. cit., p. 202.

¹²Defouri, op. cit., p. 104.

¹³Sister Blandina, op. cit., p. 226.

¹⁴Ibid., p. 232.

¹⁵Sister Catherine, op. cit., p. 51.

¹⁶Defouri, op. cit., p. 103.

new town. Consequently they purchased property and began the construction of an adobe building on the present site of The Saint Vincent Academy. The new school was opened in September, 1885. This school, as well as others taught by the Sisters in Barelaz and Durances was for a time a public school.¹⁷ In 1893 the Jesuits erected the present St. Mary's School and turned it over to the Sisters of Charity. It was originally a boys' school. The girls were taken care of at St. Vincent. St. Mary's has since become a parochial school, with both boys and girls in attendance, while St. Vincent's has continued as a select boarding and day school for girls. The Sisters of Charity also conducted the parochial school in the Sacred Heart parish until 1934, when they relinquished it to the Dominican Sisters of Adrian, Michigan.

In 1926 the Jesuit Fathers purchased the old Santa Fe Hospital on South Broadway in Albuquerque and remodeled it as the present St. Francis Xavier church and school. Owing to some difficulty the school was closed for a short time but re-opened in 1928. At the present time three Sisters of Charity teach 94 children in the eight grades. The school has struggled along since its beginning under the

¹⁷ Sister Catherine, op. cit., p. 54.

The first thing I noticed when I stepped out of the car was the cold. It was a sharp contrast to the warm blanket I had been sitting under. I looked up at the sky, which was a pale, hazy blue. The air was still, and the only sound I could hear was the distant hum of traffic. I took a deep breath, feeling the cool air fill my lungs. The ground beneath my feet was wet and slick, reflecting the light from the sky. I walked slowly, my boots making soft, rhythmic sounds on the pavement. The world around me was quiet, almost silent. I felt a sense of peace, a moment of stillness in a world that was always moving. I looked down at my hands, which were slightly numb from the cold. I rubbed them together, feeling the warmth of my own skin. The sun was low in the sky, casting a soft, golden glow over everything. The clouds were thin and wispy, drifting lazily across the sky. I felt a sense of wonder, a sense of awe at the beauty of the world. I walked on, feeling the ground beneath my feet, the air around me, the sky above. I was alive, and I was here. I was in the world, and the world was mine.

most trying conditions. The students are almost wholly from the poorer class of Spanish-American and Mexican families. Much good work has been done, and the school is filling a well-felt need in the section of the city where it is located.

III. SAN MIGUEL

The Sisters of Charity did not limit their activities to the larger centers of population such as Santa Fe and Albuquerque, but gladly welcomed the opportunity to do good wherever it was to be found. Thus they accepted the invitation of Father John Baptist Fayet to open a school in San Miguel in 1885. In The Soldiers of the Cross is found this mention of the results obtained by the Sisters in San Miguel:

The writer of these pages happened to be present on the 23d of July, 1893, at the commencements of the San Miguel schools, and was highly pleased with the teaching method of the Sisters, and with the proficiency of the pupils.¹⁸

There are practically no records of the early period of the San Miguel school; however, Sister Catherine Miriam Lawlow obtained the following information in an interview with Sister Karola Zaczynski, who taught in the school. The school was a public school, financed by the Territory.] A

¹⁸Salpoints, op. cit., p. 209.

There were some seventy pupils in the eight elementary grades. One department was a tuition school for the children from Rivera station, some of whom boarded at the school.¹⁹

Sister Blandina had foreseen that the establishment of a school in San Miguel would not be permanent. When Father Payet asked her help in obtaining Sisters for the school she told him, "The Mission will be all one can desire while you are there--but eliminate yourself--what then?"²⁰ Future events bore out her premonitions. After the death of Father Payet the situation became such that it was necessary to abandon the school.

At the present time, seventy-five years since their first arrival, the Sisters of Charity conduct five schools in New Mexico, four being in Albuquerque and an orphanage in Santa Fe. The enrollment in these schools is as follows: St. Vincent Academy, 195; San Felipe, 140; St. Mary's 610; St. Francis Xavier, 94; and the orphanage in Santa Fe, 125.

¹⁹Sister Catherine, op. cit., p. 59-60.

²⁰Sister Blandina, op. cit., p. 226.

There is a very small amount of water in the

lake, but it is not enough to fill the lake.

The water is very shallow and the lake is very

small.

The water is very shallow and the lake is very

small.

The water is very shallow and the lake is very

small.

The water is very shallow and the lake is very

small.

The water is very shallow and the lake is very

small.

The water is very shallow and the lake is very

small.

The water is very shallow and the lake is very

small.

The water is very shallow and the lake is very

small.

The water is very shallow and the lake is very

small.

The water is very shallow and the lake is very

small.

The water is very shallow and the lake is very

small.

The water is very shallow and the lake is very

small.

The water is very shallow and the lake is very

small.

CHAPTER VI

OTHER RELIGIOUS ORDERS

I. SISTERS OF THE BLESSED SACRAMENT IN SANTA FE

The Indians of New Mexico have always attracted the particular interest of the ecclesiastical authorities in New Mexico. In 1886 Archbishop Salpointe interested Miss Catherine Drexel in the construction of a school for Indians in Santa Fe. Miss Drexel contributed \$14,000 for this purpose. The school was named St. Catherine's Industrial Indian School in honor of the benefactress.

For some years the school was operated under contract with the federal government, by which \$100 per year was paid to the school for each child being cared for. The Rev. Antonio Jouvenceau was appointed Superintendent of the School by the Archbishop.

The Pueblo Indians are Catholics, and they have found in Rev. Antonio Jouvenceau a staunch friend and earnest benefactor, who has worked unceasingly for their spiritual and temporal welfare. They in gratitude for favors shown them, respect, esteem (and one might add with truth) adore their champion. Father Antonio is the right man in the right place as principal of the school.¹

¹Santa Fe Daily New Mexican, November 28, 1891.

THE

OF THE

I. THE

The history of the United States is a story of the growth of a nation from a small colony to a great power. It is a story of the struggles of the people for freedom and justice, and of the triumphs of the spirit over adversity. The story begins with the first settlers who came to the shores of the New World, and it ends with the present day, when the United States stands as a beacon of hope and freedom for all people.

For some time the United States has been a leader in the world, and it has been a source of inspiration and guidance for many other nations. It has been a land of opportunity and of progress, and it has been a land where the dreams of the people have been realized. The United States has been a land of freedom and of justice, and it has been a land where the rights of the people have been protected.

The United States has been a land of progress and of innovation, and it has been a land where the spirit of the people has been free to express itself. It has been a land of science and of technology, and it has been a land where the human mind has been able to achieve great things. The United States has been a land of art and of culture, and it has been a land where the human spirit has been able to create great works of art.

The United States has been a land of peace and of harmony, and it has been a land where the people have been able to live together in peace and in harmony. It has been a land of love and of compassion, and it has been a land where the people have been able to help one another in times of need. The United States has been a land of hope and of faith, and it has been a land where the people have been able to believe in a better future.

For a short time the Sisters of Loretto taught the girls and the smaller boys. Mr. J. D. Sena was employed to instruct the larger boys. Thinking it advisable to place the institution under the direction of an order of men, Father Jouvenceau invited the Benedictine Fathers from the abbey at Atchison, Kansas, to take charge of the school. Rev. Thomas Burke, O. S. B., with eight other Benedictines, conducted the school in 1889-90, and then decided against assuming permanent control. Father Jouvenceau returned to his post as superintendent. Lay teachers were employed for the instruction.

In September 1890 the present lay teachers were employed. The literary departments are presided over by the Misses Mamie and Cecilia McCarthy, both of whom have many years experience in teaching Indians and are very accomplished and competent ladies.²

In 1892 Mother Draxel visited Santa Fe to see the school for which she had contributed \$14,000. Since making this contribution Miss Catherine Draxel had founded the Sisters of the Blessed Sacrament for the education of Indian and Negro children. Of her personal fortune she established a foundation to take care of the missions which the members of her newly founded order would conduct among the Indians and Negroes. The Rev. Archbishop and Father Jouvenceau pre-

²Santa Fe Daily New Mexican, November 28, 1891.

vailed upon her to take over the direction of the school. Without her active support the school would likely have closed before many years, as the government withdrew its contract in 1893. Since then there has been no government help given the school.

The school, especially on account of its location at the foot of the hills, could not have a sufficient quantity of water to work with success at any kind of agriculture, and this was the reason why its contract was suppressed for the year 1893-94. The contract has not been renewed since, but the school was taken up in September 1894, by Mother Catherine Drexel who had it well conducted by the Sisters of her Order, without any compensation from the government thus far.³

For forty-six years the Sisters have continued their work, building up an extensive plant. They now offer grade school and high school work. Besides the regular academic subjects training is given in the following trades: carpentry, wood-carving, shoe-repairing, tailoring, baking, sewing, home nursing, cooking, and domestic art. There are 221 students taught by eight Sisters and several lay helpers.

II. THE FRANCISCAN SISTERS

Pena Blanca. The year 1900 saw the return of the Franciscans to New Mexico. The Cincinnati Province sent men to New Mexico to do missionary work among the Mexican and

³Salpointe, op. cit., p. 274.

Indian people. The Fathers soon realized the need for education in their outlying mission. They called upon their auxiliaries for assistance. In 1904 three Sisters of St. Francis of the Perpetual Adoration, better known as the Franciscan Sisters, came to Pena Blanca to open their first school in New Mexico.

The accommodations placed at the disposal of the Sisters consisted of a residence, almost primitive in its appointments, and two one-room school buildings about a mile apart. These were to be the scene of the activities of the Sisters. The schools were public, but the teachers were paid for only three months. However, they kept the schools open for a ten-month term. The chronicles of Pena Blanca speak of the cold, dirty, uncomfortable, inadequate schoolrooms, the long, tiresome trip on foot to school, a residence poorer than an ordinary stable in the East, lack of fuel, and difficulty in obtaining food.⁴ But these hardships did not daunt the good Sisters.

As it was not possible to do the good which was to be done in the small and incommensurate quarters occupied by the schools, plans were made for a more adequate plant. With a small amount of help from the people of Pena Blanca, work was begun in 1906 but had to be stopped for lack of funds.

⁴Vidal Trujillo, "History of Catholic Education in Sandoval County" (unpublished thesis, Manhattan College, New York, 1932), p. 57.

Various Catholic charitable agencies, among them the Extension Society, became interested in the project and sufficient funds were forthcoming to complete the building. It must be mentioned that a great amount of the construction work was done by the Franciscan Fathers and Brothers. The school was solemnly dedicated on Easter Tuesday, April 21, 1908.

As the increase in enrollment demanded it, new rooms were added. In 1906 the Sisters opened a high school. At the present time they conduct the public grade school and high school. Eight Sisters and one lay teacher instruct 192 children.

Jemez. In 1905 the Franciscan Fathers at Jemez Pueblo felt the need of Sisters to help them in their work among the Indians. Hardships had to be faced here as in Pena Blanca, but here also the Sisters' zeal for souls caused them to overlook the difficulties and see only the good which was to be done. The methods of the Sisters with the Indians have accomplished remarkable results with the Indian children. In spite of the fact that a government school was built in the Pueblo, the Sisters still have 125 students in their grade school.

Cuba. Cuba, New Mexico, was next to request the services of the Franciscan Sisters. In 1917 three Sisters opened a school in this community. Conditions here were worse, if possible, than in Pena Blanca in 1904. The quarters

provided for the Sisters and the school were in perfect harmony with the town. There were three frame shacks of one room each. Two were to be used as classrooms and the third was to be home for the Sisters. Before long the people of this mountain town began to appreciate the work of the Sisters.⁵ Under the leadership of the Padres they set to work on a building which would be more adequate to the needs of the teachers and the children. Here, also, the school is a public school, with both the grades and high school classes. Nine Sisters and one lay teacher are employed by the school board. They have an enrollment at the present time of 303 pupils. The Sisters conduct a boarding department for girls. At one time they had as many as 70 boarders in attendance.

Park View and San Fidel. Wherever the Franciscan Fathers went they were soon followed by the Franciscan Sisters. These Sisters opened a grade school in Parkview in 1918. The school is the public school of the district. It has an enrollment of 165 pupils, with four Sisters in charge. In 1919 San Fidel obtained Franciscan Sisters for its public school. The three Sisters now employed instruct 78 children.

Gallup. In Gallup the Franciscan Fathers find in their sister organization a valuable auxiliary force in their apostolic work. The Sisters there conduct their largest

⁵Trujillo, op. cit., p. 58.

school in New Mexico. In the grade department they have 471 pupils and in the high school there are 158. Fifteen Sisters are in charge. Here the school is parochial.

Zuni and Albuquerque. Since September, 1923, the Franciscan Sisters have conducted the St. Anthony's Indian School in Zuni. Six Sisters and three lay teachers have 130 grade school and 42 high school pupils. In addition to the above-mentioned schools the Franciscan Sisters also conduct St. Anthony's Orphanage for boys in Albuquerque. One hundred homeless children are cared for by nineteen Sisters.

Thus in New Mexico the Sisters of St. Francis of the Perpetual Adoration conduct seven schools with a total of 62 teachers and an enrollment of 1592 pupils. Four of the seven schools are public schools.

III. THE URSULINE SISTERS

Farmington. The Ursuline Sisters, whose headquarters are located at Maple Mount, Kentucky, opened the St. Thomas parochial school in Farmington in 1919.

Catholic parents coming to Farmington will be agreeably surprised to find this splendid parochial school so well equipped and maintaining a high standard of education and moral instruction for the training of their children. The state curriculum is followed in the plan of studies... Graduates of the eighth grade are required to pass the county school examinations which entitles them to a certificate of graduation and admission to accredited

high schools in the state.⁶

Waterflow. The Ursuline mother house in Kentucky was confident enough in the future of the Sisters' schools in San Juan County to invest in the construction of Sacred Heart Academy in Waterflow.

The erection of the academy, a commodious four-story building,.....was completed and ready for occupancy by September 1920. The attendance that year was small, but as the years passed, the day school attendance increased, and boarding students were also admitted. In 1931 a high school course was added. This department now offers a complete four year course, and is fully accredited by the State Department of Education. The grade school is the recognized public school taught by teachers holding certificates granted by the State Board of Education.⁷

Blanco. There are now 63 pupils in the grade school and 32 in the high school. They are taught by six Ursuline Sisters. The town of Blanco also obtained these Sisters for their public school in 1920. The Franciscan Missions of the Southwest, published in 1920, mentions, "At Blanco three Sisters have enrolled about 200 pupils, mostly Mexicans."⁸ The present enrollment is given as 116 in the grades and 17 in the high school. Eight Sisters are in charge.

⁶Sunny San Juan Magazine, Farmington, New Mexico published by the Quill Club of Farmington. July, 1938, p. 15.

⁷Bulletin of Sacred Heart Academy, Waterflow, New Mexico. p. 7.

⁸Franciscan Missions in the Southwest, St. Michael, Arizona. Published privately. 1920. p. 26.

high school in the state.

Summary. The following is a summary of the

was conducted during the month of the year.

in San Juan County to determine the

Health Agency in the county.

The results of the survey, as shown in the
every building, and the results of the
company as shown in the table. The results of the
and the results of the survey are shown in the
school attendance records, and the results of the
survey are shown in the table. The results of the
way shown. The results of the survey are shown in the
last year's survey, and the results of the survey are
State Department of Education. The results of the
is the results of the survey, and the results of the
holding, and the results of the survey are shown in the
Mexico.

Summary. The following is a summary of the

and 35 in the high school. The results of the

district. The results of the survey are shown in the

their whole school in 1935. The results of the

Summary. The following is a summary of the

district have resulted in 1935. The results of the

The present enrollment is 1935. The results of the

in the high school. The results of the

Summary. The following is a summary of the

Summary. The following is a summary of the

Summary. The following is a summary of the

In the three schools taught by the Ursuline Sisters in New Mexico there are 315 pupils enrolled and 18 Sisters actively engaged in teaching.

IV. SISTERS OF THE SORROWFUL MOTHER

Ribera. The Sisters of the Sorrowful Mother, whose American mother house is in Milwaukee, Wisconsin, were invited to take over the Ribera public school in 1914. As has been mentioned previously the Sisters of Charity had conducted a school in nearby San Miguel until the turn of the century, when they withdrew. The absence of the Sisters was sorely felt and it was in the midst of general rejoicing that the Sisters of the Sorrowful Mother came to Ribera in 1914. Four Sisters are employed by the school board. The present enrollment is 103 students.

Villanueva. Two years later Villanueva also asked for and obtained these Sisters for its public school.

At that time they found a woman teaching all the girls and a man teaching all the boys. There were no grades. Two Sisters started out the work, but three were needed before the first year was over. At the end of 5 years there were four Sisters teaching and classes were graduating from the eight grade.⁹

A new six-room school building was recently constructed at Villanueva as a W.P.A. project. It is said that this building is the most modern of all the rural schools in San

⁹Notes on the Villanueva School (Unpublished).

In the first place, it is not possible to have a
in the second place, it is not possible to have a
actively engaged in the work.

It is not possible to have a
in the second place, it is not possible to have a
actively engaged in the work.

It is not possible to have a
in the second place, it is not possible to have a
actively engaged in the work.

It is not possible to have a
in the second place, it is not possible to have a
actively engaged in the work.

It is not possible to have a
in the second place, it is not possible to have a
actively engaged in the work.

It is not possible to have a
in the second place, it is not possible to have a
actively engaged in the work.

It is not possible to have a
in the second place, it is not possible to have a
actively engaged in the work.

It is not possible to have a
in the second place, it is not possible to have a
actively engaged in the work.

Miguel County. Four teachers are actually employed in this grade school, which has an enrollment of 115.

V. SISTERS OF ST. CASIMIR IN ROSWELL

Roswell. In 1911 St. Peter's school was opened in Roswell. The Franciscan Sisters were in charge. In 1914 they opened the St. John the Baptist school for the Spanish-speaking children. The Franciscan Sisters withdrew in 1937 and were replaced by the Sisters of St. Casimir of Chicago. Four Sisters teach in the St. Peter's school, which has an attendance of 96. In the St. John the Baptist school the same number of teachers care for 150 pupils.

VI. DOMINICAN SISTERS OF GRAND RAPIDS

Penasco. In 1926 the Rev. Peter Kuppers obtained the consent of the public school authorities to have a community of Sisters take over the direction of the public school of Penasco. The Dominican Sisters of Grand Rapids, Michigan, accepted the invitation of Father Kuppers and assumed charge with the opening of the school in September, 1926. A rapid increase in enrollment made necessary the expansion of the school facilities. A new school building was occupied in 1932. Part of the old convent was also remodeled to house the domestic science department. The Sisters run this department without any expense to the school district. The teacher

is also furnished by the Sisters without any charge. There are at present ten Sisters and three lay teachers, with an enrollment of 307 in the grades and 84 in the high school classes.

Belen. The Rev. A. C. Cellier, pastor of the church in Belen, began the erection of a parochial school in 1925. It was not until September, 1927, that Sisters were obtained to take over the school. The Ursuline Sisters of the Roman Union remained in Belen for a few years, and then turned the school over to the Dominican Sisters. Four Sisters and two lay teachers instruct 310 pupils in the school, which is now a public school.¹⁰

Santa Cruz. In 1928 the Dominican Sisters were called upon to teach in the Santa Cruz public school. With six Sisters and a like number of lay teachers they instruct 210 children in the grades and 132 in the high school.

San Juan. The Rev. Joseph Pajot of San Juan obtained Dominican Sisters for the public school of Chamita in 1929. They began teaching in an abandoned garage and in a room in the priest's house. For seven years classes were taught in a house belonging to the parish. In 1939, through a W.P.A. project, a very fine school building was put up. Three

¹⁰Seminario de Nuestra Senora de Guadalupe, Belen, N. M. Albuquerque; New Mexico: Ward Anderson. P. 29.

...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...

...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...

...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...

...the ... of the ...
 ...the ... of the ...
 ...the ... of the ...

Sisters and four lay teachers now teach 217 pupils in the eight grades.

Ranchos de Taos. Ranchos de Taos was next to get Dominican Sisters for their school. The Rev. J. Garcia opened a parochial school in 1935, but the next year it became the public school of the district. Three Sisters and three lay teachers are in charge and there are 240 pupils in attendance.

Dixon and Roy. The Dominican Sisters also have schools in Dixon and in Roy. In Dixon there are four Sisters with 150 pupils; in Roy there are six Sisters with 161 pupils.

Since coming to New Mexico in 1926 the Dominican Sisters of Grand Rapids have opened seven schools. Thirty-six Sisters, assisted by 18 lay teachers, conduct these seven schools in the state with a total enrollment of 1811 pupils.

VII. DOMINICAN SISTERS OF ADRIAN, MICHIGAN

Tucumcari. In 1919 Msgr. A. Estvelt, pastor of St. Ann's church in Tucumcari, opened a parochial school which was placed under the direction of the Franciscan Sisters of the Atonement from Graymoor, New York. However, in 1923 they were replaced by the Dominican Sisters of Adrian, Michigan. Modern school building houses the eight grades, which have a total enrollment of 416 pupils taught by nine Sisters.

Slators and four lay teachers now teach 217 pupils in the
eight grades.

Knobbs de Tabor. Knobs de Tabor, Kentucky, is a town of 100
Dominican Slators for their school. The Rev. J. J. Slator
opened a parochial school in 1901, and the next year it
became the public school of the district. Since then it has
three lay teachers and in charge and there are 210 pupils in
attendance.

Dixon and Hoy. The Dominican Slators in this town
in Dixon and in Hoy. In Dixon there are four Slators with
100 pupils; in Hoy there are six Slators with 101 pupils.
Slators coming to New Mexico in 1900 were
Slators of Grand Rapids have opened seven schools in
six Slators, assisted by 18 lay teachers. There are
seven schools in the state with a total enrollment of 1,111
pupils.

VII. DOMINICAN SlATORS OF THE UNITED STATES
Thousand. In 1910 there were 1,000 Dominican Slators
and a church in Thousand. Slators opened a school in Thousand
was placed under the direction of the Dominican Slators of
the Archdiocese from Cleveland, New York. The school in 1910
were replaced by the Dominican Slators of the Archdiocese from
Modern school building houses the other grades, which have
total enrollment of 210 pupils taught by nine Slators.

Albuquerque. The parochial school of Sacred Heart parish in Albuquerque, as has been mentioned previously, was turned over by the Sisters of Charity to the Dominican Sisters of Adrian, Michigan, in 1934. Since then, under the direction of the Rev. J. Stoffel, a junior high school department has been added. Ten Sisters are employed, and there are 308 children in attendance.

VIII. DOMINICAN SISTERS OF RACINE, WISCONSIN

Santa Fe. The late Miguel Chavez, who has been mentioned before for his benefactions to St. Michael's College and Loretto Academy of Santa Fe, also came to the aid of the Guadalupe parish in Santa Fe. With his generous help the Rev. H. Le Guillou was enabled to erect a fine parochial school which was opened under the direction of the Sisters of Loretto in 1926. Four years later they were replaced by the Dominican Sisters of Racine, Wisconsin. Since its opening the school has been filled to capacity. Many children have to be turned away each year. There are eight Sisters and 288 pupils.

IX. SISTERS OF MERCY

Clovis. The Rev. Florentine Meyer, O.F.M., organized the Sacred Heart school in Clovis in 1926. The following year a building was erected for the Spanish-speaking children.

Discussion of the results of the study

During the study, it was found that the majority of the subjects were in the age range of 18 to 25 years. The subjects were selected from a variety of sources, including local schools, community centers, and social media. The study was conducted over a period of six months, during which time the subjects were asked to complete a series of questionnaires and participate in a series of interviews. The results of the study are discussed in detail in the following sections.

1.1. Demographic characteristics

The first section of the study reports on the demographic characteristics of the subjects. The subjects were predominantly female (75%) and male (25%). The majority of the subjects were in the age range of 18 to 25 years (85%). The subjects were selected from a variety of sources, including local schools, community centers, and social media. The study was conducted over a period of six months, during which time the subjects were asked to complete a series of questionnaires and participate in a series of interviews. The results of the study are discussed in detail in the following sections.

1.2. Study procedures

The second section of the study reports on the procedures used in the study. The subjects were asked to complete a series of questionnaires and participate in a series of interviews. The questionnaires were designed to collect information on the subjects' demographic characteristics, their attitudes towards the study, and their responses to the study questions. The interviews were conducted by a trained researcher and lasted approximately 30 minutes. The results of the study are discussed in detail in the following sections.

When the school opened in 1926 there was an enrollment of 67 pupils. At present the two schools have a combined enrollment of 260 pupils, taught by six Sisters. There is a complete high school department with 47 pupils. The Sisters of Mercy have had the direction of the school since its beginning.

Carrizozo and Costilla. Carrizozo was also blessed in 1926 by the opening of a school taught by the Sisters of Mercy. Four Sisters teach 131 pupils. The school is a public school. Costilla, far up in the northern part of the state, asked for Sisters of Mercy to take over its public school in 1929. This school has both a grade and a high school department. Three hundred and seventy-five boys and girls are taught by six Sisters and five lay teachers.

Raton and Springer. Raton has two schools taught by the Sisters of Mercy. St. Patrick's Academy, a boarding and day school for both boys and girls, has an enrollment of 210 pupils, taught by ten Sisters. In the Mexican parish of San Jose three Sisters instruct 102 pupils. The Sisters of Mercy also have had a small parochial school in Springer since 1926, with three Sisters in charge. The enrollment is 114.

When the school opened in 1928 there was an enrollment of 45 pupils. At present the two schools have a combined enrollment of 250 pupils, taught by six teachers. There is a separate high school department with 15 pupils. The Sisters of Mercy have had the direction of the school since its opening.

Catholic and Protestant. Catholics are the majority in 1928 by the opening of a school taught by six Sisters of Mercy. Four Sisters teach 150 pupils. The school is a parochial school. Catholic, far up in the northern part of the State, asked for Sisters of Mercy to take over the school in 1928. This school has both a grade and a high school department. Three hundred and seventy-five boys and girls are taught by six Sisters and five lay teachers.

Bacon and Protestant. Bacon was the first school taught by the Sisters of Mercy. St. Michael's Academy, a parochial and day school for both boys and girls, has an enrollment of 210 pupils, taught by ten Sisters. In the Catholic portion of the town three Sisters instruct 100 pupils. The Sisters of Mercy also have had a small parochial school in the town since 1923, with three Sisters in charge. The enrollment is 114.

X. SISTERS ADORERS OF THE MOST PRECIOUS BLOOD

Carlsbad. The Sisters Adorers of the Most Precious Blood, whose mother house is in Wichita, Kansas, were called to open a parochial school in Carlsbad in 1918. The first classes were held in a small room built on to the sacristy of the church. Later a frame building across the street was purchased and used for the school. As this building was too small the first four grades were taught in the St. Francis Hospital. In 1936 when a new church was completed the old church was remodeled for school purposes. Four Sisters teach in the school, which has an enrollment of 113.

XI. SISTERS OF JESUS AND MARY

Carlsbad. In 1928 the Franciscan Sisters opened a school in the Mexican parish in Carlsbad. In 1938 they were replaced by the Sisters of Jesus and Mary, a group of Sisters of Spanish and Mexican origin. Their better understanding of the Spanish-American children made them more suitable for this type of school. Three Sisters now teach the eight grades, with an enrollment of 117.

XII. SISTERS OF DIVINE PROVIDENCE

Pecos. In 1917 Rev. E. Paulhan of Pecos requested the Mother Superior of the Sisters of Divine Providence, whose mother house is in San Antonio, Texas, to send Sisters

Section 4. The history of the school

Since the school was founded in 1850, it has been a part of the history of the town. It was one of the first schools in the town and was known for its high quality of education. The school was built on a site that had been used for many years as a place of learning. The first building was a small one-story structure that was made of wood. It was later replaced by a larger building that was made of brick. The school has been through many changes over the years, but it has always remained a place of learning and growth.

The school has been a part of the town's history for over 150 years. It has been a place where many children have learned and grown. The school has been a part of the town's identity for many years and it will continue to be a part of it for many years to come.

Section 5. The school's role in the community

The school is a part of the community and it plays a role in the lives of the people who live in the town. It is a place where children learn and grow, and it is a place where the community comes together. The school is a part of the town's identity and it is a place where the future is being built. The school is a place where the community can come together and share their experiences and knowledge. The school is a place where the future is being built and it is a place where the community can come together and share their experiences and knowledge.

The school is a part of the community and it plays a role in the lives of the people who live in the town. It is a place where children learn and grow, and it is a place where the community comes together. The school is a part of the town's identity and it is a place where the future is being built.

Section 6. The school's future

The school's future is bright and it is a place where the community can come together and share their experiences and knowledge. The school is a place where the future is being built and it is a place where the community can come together and share their experiences and knowledge. The school is a place where the future is being built and it is a place where the community can come together and share their experiences and knowledge.

to take over the public school in Pecos. The Rev. Mother Superior General found it impossible to grant his request at the time, but told him that in a couple of years it might be possible to take over the school. Two years later she received a letter from the zealous priest telling her that he had just completed the erection of a convent for the Sisters at a cost of \$8,000, and that he hoped they would be able to take over the public school in September. Consequently, in 1920 three Sisters began teaching in the public school in Pecos. At the present time there are seven Sisters and four lay teachers in the school, which has an enrollment of 220 in the grades and 60 in the high school classes.

XIII. FRANCISCAN MISSIONARY SISTERS

Aragon. The Franciscan Missionary Sisters, an order of German origin, whose mother house is now in Columbia, South America, were brought to the United States by Archbishop Gerken when he was Bishop of Amarillo. They have since come into the diocese of Santa Fe. They have only one school thus far. It is the public school of Aragon which they took over in 1934. Three Sisters teach the 83 pupils who are enrolled in the eight grades of the school.

These Sisters have opened a novitiate at St. Mary's convent in Santa Fe where girls are admitted to the order. In time they will undoubtedly expand their activities in the Archdiocese of Santa Fe.

CHAPTER VII

THE EDUCATIONAL WORK OF ARCHBISHOP GERKEN

In its first Bishop, the illustrious J. B. Lamy, New Mexico found a friend of education. Much of the educational activity traced in these pages was the result of the impetus which he gave to educational endeavor by bringing to New Mexico various religious orders to labor, each in its own way, at the task of bringing the benefits of Catholic education to the youth of his diocese.

When the Most Rev. R. A. Gerken, D.D., became Archbishop of Santa Fe on August 23, 1933, New Mexico was given another friend of education. His activities in the interests of education during the first years of his administration run parallel to the efforts of his predecessor, Bishop Lamy. The first need which Archbishop Gerken recognized was that of instruction and ministration to the needs of the Spanish-speaking people in the out-lying towns and villages where there are no Catholic schools. Accordingly, one of his first acts was the purchase of the present St. Mary's Convent in Santa Fe. This convent was turned over to Spanish-speaking Sisters as a novitiate in which to train young women for work among their own in the Archdiocese. At the present time the Franciscan Missionary Sisters have

their novitiate at St. Mary's Convent. Sufficient time has not yet elapsed to see the results of this undertaking, but it is undoubtedly destined to be successful.

The Archbishop soon realized, also, the need for a vocational school for the boys of New Mexico under the auspices of the Church. He purchased the property of the Rio Grande Industrial School, south of Albuquerque. The Brothers of Our Lady of Lourdes, with headquarters in Holland, were highly recommended to the Archbishop as an organization specializing in vocational schools. Several members of this order were obtained to start the Lourdes Industrial School. They organized the various trades departments very efficiently and in short time the school was operating satisfactorily. In 1938 the Brothers were recalled to Holland and the secular clergy of the archdiocese have the direction of the school. Among the trade courses offered are agriculture, woodworking, carpentry, iron-working, auto mechanics, and printing. In addition to the trade courses there is a special department for the junior seminary of the archdiocese. Upon completion of two years of college work the aspirants to the priesthood transfer to St. Thomas Seminary of Denver or to some other diocesan major seminary. At the present time there is an enrollment of 80 pupils. Seven priests and several lay instructors are in charge of the academic and trades courses.

Members of religious orders who teach in New Mexico have found it increasingly difficult during the past few years to meet the requirements for certification. In practically all cases attendance at the state institutions of higher learning is necessary for certification. Such attendance is impracticable for some of these orders who do not have communities in the cities where the state institutions of higher learning are located. In order to enable the teaching Sisters to meet all the state requirements without having to attend the secular institutions the Franciscan Sisters, several years ago, organized the St. Francis Summer College. However, with the changes in certification requirements, it became more and more difficult to have the work done at the Summer College accepted. Archbishop Gerken has just completed the organization of the Catholic Teachers College of New Mexico, which will open on June 8, 1940. It will replace the St. Francis Summer College.

The recently published catalog of the Catholic Teachers College states the purpose of the new institution as follows:

The Catholic Teachers College of New Mexico dedicates itself to the inculcation of the highest Catholic ideals, and to the higher education of our Sisterhoods and Catholic lay people who intend to make teaching their profession.¹

¹Bulletin, Catholic Teachers College of New Mexico, p. 11.

The school is organized on a cooperative basis, according to which it will draw its faculty from the various religious orders engaged in educational work in New Mexico. This plan will guarantee at all times an adequate number of properly prepared instructors in all branches of learning.

The following are the principal points of an agreement of the various religious communities with the Archbishop in connection with the manner in which the institution will be conducted.

I. The Catholic Teachers College of New Mexico shall, as a Diocesan institution, be entirely under the direction of the Archbishop of Santa Fe.

II. It shall be operated on a strictly cooperative basis in the sense that it shall draw its teaching staff from the various communities represented in the Archdiocese of Santa Fe.

III. The Catholic Teachers College of New Mexico shall be affiliated with the Catholic University of America.

IV. The Catholic Teachers College of New Mexico shall comply with the standards of the State Department of Education of New Mexico and as such shall be accredited by the State Board of Education.

V. The purpose of the College shall be to prepare teachers for the elementary and secondary schools of New Mexico.

VI. The College shall have the power and authority to confer collegiate degrees in accordance with the curricula as shall be established by the governing board and the faculty of the College, and approved for certification purposes by the State Department of Education of New Mexico and the Catholic University of America.

The first of the three is a general statement of the purpose of the study. The second is a statement of the scope of the study. The third is a statement of the methods used in the study. The fourth is a statement of the results of the study. The fifth is a statement of the conclusions of the study. The sixth is a statement of the limitations of the study. The seventh is a statement of the implications of the study. The eighth is a statement of the contributions of the study. The ninth is a statement of the acknowledgments. The tenth is a statement of the references.

The first of the three is a general statement of the purpose of the study. The second is a statement of the scope of the study. The third is a statement of the methods used in the study. The fourth is a statement of the results of the study. The fifth is a statement of the conclusions of the study. The sixth is a statement of the limitations of the study. The seventh is a statement of the implications of the study. The eighth is a statement of the contributions of the study. The ninth is a statement of the acknowledgments. The tenth is a statement of the references.

The first of the three is a general statement of the purpose of the study. The second is a statement of the scope of the study. The third is a statement of the methods used in the study. The fourth is a statement of the results of the study. The fifth is a statement of the conclusions of the study. The sixth is a statement of the limitations of the study. The seventh is a statement of the implications of the study. The eighth is a statement of the contributions of the study. The ninth is a statement of the acknowledgments. The tenth is a statement of the references.

The first of the three is a general statement of the purpose of the study. The second is a statement of the scope of the study. The third is a statement of the methods used in the study. The fourth is a statement of the results of the study. The fifth is a statement of the conclusions of the study. The sixth is a statement of the limitations of the study. The seventh is a statement of the implications of the study. The eighth is a statement of the contributions of the study. The ninth is a statement of the acknowledgments. The tenth is a statement of the references.

VII. The new institution shall be incorporated under the laws of the State of New Mexico and shall conform to the highest educational standards.²

It is generally felt that the successful development of the Catholic Teachers College of New Mexico will be the greatest single step forward in the advancement of the Catholic educational program in New Mexico.

²Bulletin, Catholic Teachers College of New Mexico,
p. 9.

THE UNIVERSITY OF CHICAGO
 LIBRARY
 540 EAST 57TH STREET
 CHICAGO, ILL. 60637

TO THE UNIVERSITY OF CHICAGO
 LIBRARY
 540 EAST 57TH STREET
 CHICAGO, ILL. 60637

THE UNIVERSITY OF CHICAGO
 LIBRARY

THE UNIVERSITY OF CHICAGO
 LIBRARY

THE UNIVERSITY OF CHICAGO
 LIBRARY

THE UNIVERSITY OF CHICAGO
 LIBRARY

THE UNIVERSITY OF CHICAGO
 LIBRARY

THE UNIVERSITY OF CHICAGO
 LIBRARY

THE UNIVERSITY OF CHICAGO
 LIBRARY

CHAPTER VIII

SUMMARY

On coming to New Mexico in the middle of the past century Bishop Lamy found the condition of the Church in a sad state of neglect. He decided that the most effective step in restoring catholicity would be through education. The Sisters of Loretto came to Santa Fe at his request in 1852 and opened the Academy of Our Lady of Light. From Santa Fe the Sisters spread their good work throughout the Territory. Schools were opened at the following places: Taos in 1863, Mora in 1864, Albuquerque in 1866, Las Vegas in 1869, Las Cruces in 1869, Bernalillo in 1875, Socorro in 1879, Immaculate Conception in Las Vegas in 1912. All these schools are still in operation, with the exception of that of Albuquerque, which was closed in 1869. At the present time eighty Sisters of Loretto are engaged in teaching 2,794 pupils in New Mexico schools.

The Brothers of the Christian Schools were the next educational organization to come to New Mexico. Five Brothers opened St. Michael's College of Santa Fe in 1859. The school struggled along in uncertainty until 1872, when Brother Potulph took over its direction and began a series of expansion projects which assured the future of the school.

THE HISTORY OF THE

REPUBLIC OF THE UNITED STATES

OF AMERICA

FROM THE FIRST SETTLEMENTS TO THE PRESENT TIME

BY

JOHN F. JOHNSON

OF THE

NEW YORK PUBLIC LIBRARY

ASTOR LENOX AND TILDEN FOUNDATIONS

NEW YORK

1900

THE HISTORY OF THE

REPUBLIC OF THE UNITED STATES

OF AMERICA

FROM THE FIRST SETTLEMENTS TO THE PRESENT TIME

BY

JOHN F. JOHNSON

OF THE

NEW YORK PUBLIC LIBRARY

ASTOR LENOX AND TILDEN FOUNDATIONS

NEW YORK

1900

THE HISTORY OF THE

REPUBLIC OF THE UNITED STATES

OF AMERICA

FROM THE FIRST SETTLEMENTS TO THE PRESENT TIME

BY

JOHN F. JOHNSON

Schools were opened by the Brothers in other sections of the the territory: in Taos in 1864, Mora in 1867, Bernalillo in 1872, Las Vegas in 1889. The Santa Fe and Bernalillo schools are the only ones in operation today. In these two schools twenty-eight Brothers educate 601 pupils.

The Sisters of Charity were next in the field. Bishop Lamy invited them to Santa Fe to open a hospital and an orphanage in 1865. In 1881 they opened a school next to the San Felipe Church in Albuquerque. In 1885 St. Vincent Academy was begun in Albuquerque also, to be followed by St. Mary's in 1893, and then by the Sacred Heart parochial school. In 1885 a school was opened in San Miguel, but it has since closed. The latest foundation in New Mexico by the Sisters of Charity is the St. Francis Xavier school in Albuquerque, which was opened in 1926.

The Sisters of the Blessed Sacrament have been in charge of St. Catherine's Industrial Indian School since 1894. At their own expense they care for 221 students. Eight Sisters are in charge.

In 1904 the Sisters of St. Francis of the Perpetual Adoration opened a school in Pena Blanca. Other schools were opened in succeeding years in the following places: Jemez in 1906, Cuba in 1917, Park View in 1918, San Fidel in 1921, and Zuni in 1923. They also have a school in Gallup

Gallup, c. 1910/12

Schools were opened by the Government in 1901 in the
 the territory. In 1902, the first school was
 established in 1902, the second in 1903. The third in 1904.
 The fourth in 1905. The fifth in 1906. The sixth in 1907.
 In these six schools the total number of pupils was 100.

The first school was opened in 1901 in the territory.
 The second school was opened in 1902 in the territory.
 The third school was opened in 1903 in the territory.
 The fourth school was opened in 1904 in the territory.
 The fifth school was opened in 1905 in the territory.
 The sixth school was opened in 1906 in the territory.
 The seventh school was opened in 1907 in the territory.
 The eighth school was opened in 1908 in the territory.
 The ninth school was opened in 1909 in the territory.
 The tenth school was opened in 1910 in the territory.

The first school was opened in 1901 in the territory.
 The second school was opened in 1902 in the territory.
 The third school was opened in 1903 in the territory.
 The fourth school was opened in 1904 in the territory.
 The fifth school was opened in 1905 in the territory.
 The sixth school was opened in 1906 in the territory.
 The seventh school was opened in 1907 in the territory.
 The eighth school was opened in 1908 in the territory.
 The ninth school was opened in 1909 in the territory.
 The tenth school was opened in 1910 in the territory.

and conduct the St. Anthony's Orphanage in Albuquerque. Sixty-two Sisters take care of 1592 pupils in these schools.

San Juan County has been the scene of the activities of the Ursuline Sisters. They conduct the St. Thomas Parochial School in Farmington, the Sacred Heart Academy in Waterflow, and the public school in Blanco. Three hundred and fifteen pupils are taught in these schools by eighteen Sisters.

In Roswell there are two parochial schools, opened in 1911 and 1914, and taught by the Sisters of St. Casimir. The eight Sisters in these two schools teach 246 pupils.

Three separate groups of Dominican Sisters have schools in the state. Their first school was opened at Penasco in 1926. These Dominican Sisters of Grand Rapids have since opened schools in Belen, Dixon, Roy, San Juan, Santa Cruz, and Ranchos de Taos. In these schools thirty-six Sisters and eighteen lay teachers instruct 1811 pupils.

The Dominican Sisters of Adrian, Michigan, have a parochial school in Tucumacari and the Sacred Heart parochial school in Albuquerque, opened in 1923 and 1934 respectively. Nineteen Sisters teach 724 pupils in these two schools. The Dominican Sisters of Racine, Wisconsin, have operated the Guadalupe school in Santa Fe since 1930. There are eight Sisters with 269 pupils.

The Sisters of Mercy of Bethesda, Maryland, have six schools, viz: St. Patrick's and St. Joseph's in Raton, and schools at Clovis, Springer, Carrizozo, and Costilla. In these schools thirty-two Sisters have 1192 pupils.

The Sisters of Jesus and Mary have taken over the parochial school in the Mexican parish in Carlsbad since 1938. There are three Sisters and 117 pupils.

The Sisters of Divine Providence came to Pecos in 1920, where they teach in the public school. Seven Sisters have 260 pupils.

The Franciscan Missionary Sisters took over the public school in Aragon in 1934. Three Sister teach 83 pupils.

Since his appointment as Archbishop of Santa Fe the Most Rev. R. A. Gerken has done much to further Catholic education. He has opened a novitiate for Spanish-speaking Sisters, a trade school for boys in Albuquerque, and he has recently completed plans for the Catholic Teachers College of New Mexico which is to open on June 8, 1940.

BIBLIOGRAPHY

A. BOOKS

Glosson, Edwin E., The American Spirit in Education. New Haven: Yale University Press, 1931. 307 pp.

Read, Benjamin H., Illustrated History of New Mexico. Santa Fe New Mexican Printing Co., 1912. 812 pp.

_____, History of Education in New Mexico. Santa Fe New Mexican Printing Co., 1912.

Defoauri, Rev. James H., Historical Sketch of the Catholic Church in New Mexico. San Francisco: McCormick Bros., 1887. 164 pp.

Salpente, Most Rev. J. B., Soldiers of the Cross, Notes on the Ecclesiastical History of New Mexico, Arizona and Colorado. Benning, Calif.: St. Boniface's Indian School, 1898. 299 pp.

Howlett, Rev. W. J., Life of Reverend Machebeuf. Pueblo, Colo: 1908.

Segale, Sister Blandina, At the End of the Santa Fe Trail. Columbus, Ohio: The Columbia Press, 1932. 347 pp.

Minogue, Anna C., Loretto Annals of the Century. New York: America Press, 1912. 250 pp.

B. THESES AND STUDIES

Trajillo, Vidal, "History of Catholic Education in Sandoval County." Unpublished thesis, Manhattan College, New York, 1932. 66 pp.

Bernard, Edward M., "History of the Christian Brothers' Educational Work in New Mexico." Unpublished Master's thesis, New Mexico Normal University, Las Vegas, New Mexico, 1930. 104 pp.

Lawlor, Sister Catherine Miriam, "History of the Sisters of Charity in New Mexico." Unpublished Master's thesis, Creighton University, Omaha, Nebraska, 1936. 73 pp.

Carlita, Sister M., "Education in New Mexico under the Auspices of the Sisters of Loretto." An unpublished study.

C. OFFICIAL PUBLICATIONS

Laws of the Territory of New Mexico, 1905. Compiled by E. Thomas. Santa Fe New Mexican Publishing Co.

Session Laws of the State of New Mexico, 1915. Denver: The Courtwright Publishing Co., 1915. 188 pp.

New Mexico Statutes Annotated, Compilation 1915. Denver: The Courtwright Publishing Co., 1915. 1796 pp.

Local and Special Laws of New Mexico, 1884. Santa Fe New Mexican Publishing Co., 1885. 967 pp.

Ritch, H. W., Report to the Department of the Interior. Washington: Government Printing Office. 1874.

D. NEWSPAPERS AND PERIODICALS

Santa Fe Daily New Mexican, January 13, 1899.

Santa Fe Weekly Gazette, October 7, 1865.

Weekly New Mexican, August 1, 1876.

Santa Fe New Mexican Review, April 1, 1864.

Santa Fe Daily New Mexican, October 27, 1880.

Weekly New Mexican, May 30, 1876.

Santa Fe Daily New Mexican, December 12, 1891.

Santa Fe Daily New Mexican, November 28, 1891.

Sunny San Juan Magazine, July, 1938.

Bulletin Des Ecoles Chretiennes, Redaction: Maison St. Joseph, Lombecq-lez-hal, Belgium. January 1926.

Bulletin des Ecoles Chretiennes, Redaction: Maison St. Joseph, Lombecq-lez-hal, Belgium. November, 1912.

Section 1, Article 1, Constitution of the United States

ARTICLE I

Section 1. All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 2. The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

No Person shall be a Representative who shall not have attained to the Age of twenty five Years, seven Years a Citizen of the United States, and when elected shall have been seven Years a Citizen of the State in which he shall be chosen.

Representatives and electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

When the House of Representatives shall be organized, they shall choose a Speaker, and other Officers; and may, from time to time, elect and remove Clerks.

They may, also, from time to time, elect and remove a Sergeant at Arms, who shall see that the Orders of the House are executed, and he shall have the Care of the Door.

They may, also, from time to time, elect and remove a Chaplain, who shall read the Prayers at the Opening of each Session, and at other times, when directed by the House.

They may, also, from time to time, elect and remove a Clerk of the House, who shall keep the Records and Journals of the House, and shall have the Care of the Door.

They may, also, from time to time, elect and remove a Sergeant at Arms, who shall see that the Orders of the House are executed, and he shall have the Care of the Door.

They may, also, from time to time, elect and remove a Chaplain, who shall read the Prayers at the Opening of each Session, and at other times, when directed by the House.

They may, also, from time to time, elect and remove a Clerk of the House, who shall keep the Records and Journals of the House, and shall have the Care of the Door.

They may, also, from time to time, elect and remove a Sergeant at Arms, who shall see that the Orders of the House are executed, and he shall have the Care of the Door.

They may, also, from time to time, elect and remove a Chaplain, who shall read the Prayers at the Opening of each Session, and at other times, when directed by the House.

They may, also, from time to time, elect and remove a Clerk of the House, who shall keep the Records and Journals of the House, and shall have the Care of the Door.

Notices Necrologiques des Freres des Ecoles Chretiennes,
Paris: 72 Rue de Sevres. 1904.

Notices Necrologiques des Freres des Ecoles Chretiennes,
Paris: 72 Rue de Sevres. 1907.

Bulletin of Sacred Heart Academy, Waterflow, New Mexico
1937-38.

Seminario de Nuestra Senora de Guadalupe de Belen, New
Mexico. Albuquerque: Ward Anderson. 36 pp.

Bulletin of the Catholic Teachers College of New Mexico,
Summer Session, 1940. 34 pp.

E. ARCHIVES, ANNALS, ETC.

Archives of St. Michael's College, Santa Fe, New Mexico

Historical Account of St. Michael's College.

Origen del Establecimiento.

Book of Minutes of the Board of Directors.

Attendance Registers.

Student Records.

Correspondence files.

Contracts and other legal documents.

Historical Account of La Salle Institute.

Diary of Brother Botolph.

Archives of the Institute of the Brothers of the Christian
Schools, 808 Via Aurelia, Rome, Italy. Information from
the personnel department.

Historical Account of the Bernalillo School.

Annals of the Loretto Indian School of Bernalillo.

Annals of Loretto in Las Cruces.

Notes on the Villanueva School.

THE
JOURNAL
OF
THE
ROYAL
ANTHROPOLOGICAL
INSTITUTE
OF GREAT
BRITAIN
AND IRELAND
VOLUME
LXXV
PART I
1905
PUBLISHED BY THE
INSTITUTE
21, BEDFORD SQUARE, LONDON, W.C.1

1

Appendix A

ST MICHAEL'S COLLEGE
Santa Fe New Mexico

97

Dec. 13
1939

Dear friend,

In my work towards a Master's Degree at the University of New Mexico I have been assigned the following thesis subject: "The History of Catholic Education in New Mexico Since the American Occupation." In the work of gathering the necessary information I wish to ask your cooperation. Following is a questionnaire which I would ask you to be so kind as to fill out and return to me at your earliest convenience.

Assuring you of my appreciation for your kind cooperation,
I am

Sincerely yours,
(Signed)
Brother Benildus.

QUESTIONNAIRE

1. Name of school
2. Location: City or Town Parish
3. Type of school (Underline the proper words)
 - A. Private Parochial Public
 - B. Boys Girls Coeducational
 - C. Grades High school Both
4. Number of teachers:
 - A. In the grades B. In the High School C. Auxiliary
 - Religious Religious Religious
 - Lay Lay
5. Present enrollment:
 - A. In the grades B. In the High School
 - Boys Boys
 - Girls Girls
6. Date of establishment of school
(A brief attached statement giving the details of the establishment and the important incidents in the history of the school would be appreciated).

Dec 13
1950

Dear Sirs:

I am

Very truly yours,

1. General

2. General

3. General

4. General

5. General

6. General

7. General

8. General

9. General

10. General

11. General

12. General

13. General

14. General

15. General

7. Religious community in charge

 Location of its mother house.
8. If the school is public is there a contract or some agreement
 with the school board guaranteeing some degree of permanency
 of tenure for the community?

9. Kindly give references to any published material in which the
 history or work of your school is treated

10. Kindly send catalog, prospectus, or any other available material
 concerning your school.
- N.B. Any other pertinent details concerning your school would
 also be most helpful.

7. Religious community is charged with the responsibility of providing for the spiritual needs of the community.
8. If the school is unable to provide for the spiritual needs of the community, it should refer the matter to the religious community.
9. Finally, the school should be aware of the fact that the history of work of the school is recorded in the school records.
10. Finally, the school should be aware of the fact that the history of work of the school is recorded in the school records.
11. Finally, the school should be aware of the fact that the history of work of the school is recorded in the school records.

Appendix B

TABLE I

CATHOLIC SCHOOLS IN NEW MEXICO

| School | Date opened | Number of Teachers Lay Religious | Enrollment 1939-40 |
|-----------------------------------|----------------|-------------------------------------|-----------------------|
| Sisters of Loretto | | | |
| Santa Fe | 1853 | 0 | 286 |
| Loretto Academy | 1903 | 0 | 618 |
| St. Francis | 1863 | 0 | 138 |
| Taos | 1864 | 0 | 347 |
| Mora | | | |
| Las Vegas | | | |
| Our Lady of Sorrows | 1869 | 0 | 220 |
| Immaculate Conception | 1912 | 0 | 317 |
| Las Cruces | | | |
| Loretto Academy | 1869 | 0 | 103 |
| Holy Cross | 1927 | 2 | 165 |
| Bernalillo | 1875 | 2 | 382 |
| Socorro | 1879 | 0 | 218 |
| Brothers of the Christian Schools | | | |
| Santa Fe | 1859 | 2 | 409 |
| Bernalillo | 1872 | 0 | 192 |

THE
OFFICE OF THE
SECRETARY OF THE
NAVY
WASHINGTON
D. C.
20540

| | |
|---------|--------------------|
| NAME | MR. J. H. HARRIS |
| ADDRESS | 1000 14th St. N.W. |
| CITY | WASHINGTON, D. C. |
| STATE | D. C. |
| ZIP | 20004 |

RECEIVED JAN 10 1964

1000

Table I (continued)

| School | Date opened | Number of Teachers Lay | Religious | Enrollment 1939-40 |
|----------------------------------|----------------|---------------------------|-----------|-----------------------|
| Sisters of Charity | | | | |
| Santa Fe (Orphanage) | 1865 | 0 | 5 | 125 |
| Albuquerque | | | | |
| San Felipe | 1881 | 0 | 3 | 140 |
| Saint Vincent | 1885 | 0 | 20 | 195 |
| St. Mary's | 1893 | 2 | 13 | 610 |
| St. Francis Xavier | 1926 | 0 | 3 | 94 |
| Sisters of the Blessed Sacrament | | | | |
| Santa Fe-St. Catherine's | | | | |
| Indian Industrial School | 1886 | 4 | 8 | 221 |
| Franciscan Sisters | | | | |
| Pena Blanca | 1904 | 1 | 8 | 192 |
| Jemez | 1906 | 0 | 4 | 125 |
| Cuba | 1917 | 1 | 9 | 303 |
| Park View | 1918 | 0 | 4 | 165 |
| San Fidel | 1921 | 0 | 3 | 78 |
| Zuni | 1923 | 3 | 6 | 172 |
| Callup | 1914 | 0 | 15 | 629 |
| Albuquerque (Orphanage) | 1913 | 0 | 19 | 100 |

(Continued) Table 1

| Sample No. | Location | Depth (m) | Remarks |
|------------|----------|-----------|---------|
| 1 | Offshore | 100 | Normal |
| 2 | Offshore | 150 | Normal |
| 3 | Offshore | 200 | Normal |
| 4 | Offshore | 250 | Normal |
| 5 | Offshore | 300 | Normal |
| 6 | Offshore | 350 | Normal |
| 7 | Offshore | 400 | Normal |
| 8 | Offshore | 450 | Normal |
| 9 | Offshore | 500 | Normal |
| 10 | Offshore | 550 | Normal |
| 11 | Offshore | 600 | Normal |
| 12 | Offshore | 650 | Normal |
| 13 | Offshore | 700 | Normal |
| 14 | Offshore | 750 | Normal |
| 15 | Offshore | 800 | Normal |
| 16 | Offshore | 850 | Normal |
| 17 | Offshore | 900 | Normal |
| 18 | Offshore | 950 | Normal |
| 19 | Offshore | 1000 | Normal |
| 20 | Offshore | 1050 | Normal |
| 21 | Offshore | 1100 | Normal |
| 22 | Offshore | 1150 | Normal |
| 23 | Offshore | 1200 | Normal |
| 24 | Offshore | 1250 | Normal |
| 25 | Offshore | 1300 | Normal |
| 26 | Offshore | 1350 | Normal |
| 27 | Offshore | 1400 | Normal |
| 28 | Offshore | 1450 | Normal |
| 29 | Offshore | 1500 | Normal |
| 30 | Offshore | 1550 | Normal |
| 31 | Offshore | 1600 | Normal |
| 32 | Offshore | 1650 | Normal |
| 33 | Offshore | 1700 | Normal |
| 34 | Offshore | 1750 | Normal |
| 35 | Offshore | 1800 | Normal |
| 36 | Offshore | 1850 | Normal |
| 37 | Offshore | 1900 | Normal |
| 38 | Offshore | 1950 | Normal |
| 39 | Offshore | 2000 | Normal |
| 40 | Offshore | 2050 | Normal |
| 41 | Offshore | 2100 | Normal |
| 42 | Offshore | 2150 | Normal |
| 43 | Offshore | 2200 | Normal |
| 44 | Offshore | 2250 | Normal |
| 45 | Offshore | 2300 | Normal |
| 46 | Offshore | 2350 | Normal |
| 47 | Offshore | 2400 | Normal |
| 48 | Offshore | 2450 | Normal |
| 49 | Offshore | 2500 | Normal |
| 50 | Offshore | 2550 | Normal |
| 51 | Offshore | 2600 | Normal |
| 52 | Offshore | 2650 | Normal |
| 53 | Offshore | 2700 | Normal |
| 54 | Offshore | 2750 | Normal |
| 55 | Offshore | 2800 | Normal |
| 56 | Offshore | 2850 | Normal |
| 57 | Offshore | 2900 | Normal |
| 58 | Offshore | 2950 | Normal |
| 59 | Offshore | 3000 | Normal |
| 60 | Offshore | 3050 | Normal |
| 61 | Offshore | 3100 | Normal |
| 62 | Offshore | 3150 | Normal |
| 63 | Offshore | 3200 | Normal |
| 64 | Offshore | 3250 | Normal |
| 65 | Offshore | 3300 | Normal |
| 66 | Offshore | 3350 | Normal |
| 67 | Offshore | 3400 | Normal |
| 68 | Offshore | 3450 | Normal |
| 69 | Offshore | 3500 | Normal |
| 70 | Offshore | 3550 | Normal |
| 71 | Offshore | 3600 | Normal |
| 72 | Offshore | 3650 | Normal |
| 73 | Offshore | 3700 | Normal |
| 74 | Offshore | 3750 | Normal |
| 75 | Offshore | 3800 | Normal |
| 76 | Offshore | 3850 | Normal |
| 77 | Offshore | 3900 | Normal |
| 78 | Offshore | 3950 | Normal |
| 79 | Offshore | 4000 | Normal |
| 80 | Offshore | 4050 | Normal |
| 81 | Offshore | 4100 | Normal |
| 82 | Offshore | 4150 | Normal |
| 83 | Offshore | 4200 | Normal |
| 84 | Offshore | 4250 | Normal |
| 85 | Offshore | 4300 | Normal |
| 86 | Offshore | 4350 | Normal |
| 87 | Offshore | 4400 | Normal |
| 88 | Offshore | 4450 | Normal |
| 89 | Offshore | 4500 | Normal |
| 90 | Offshore | 4550 | Normal |
| 91 | Offshore | 4600 | Normal |
| 92 | Offshore | 4650 | Normal |
| 93 | Offshore | 4700 | Normal |
| 94 | Offshore | 4750 | Normal |
| 95 | Offshore | 4800 | Normal |
| 96 | Offshore | 4850 | Normal |
| 97 | Offshore | 4900 | Normal |
| 98 | Offshore | 4950 | Normal |
| 99 | Offshore | 5000 | Normal |
| 100 | Offshore | 5050 | Normal |

ADDITIONAL INFORMATION
 OFFICE OF THE
 SECRETARY OF THE ARMY

Table I (continued)

| School | Date opened | Number of Teachers Lay | Religious | Enrollment 1939-40 |
|---|----------------|---------------------------|-----------|-----------------------|
| Ursuline Sisters | | | | |
| Farmington | 1919 | 0 | 4 | 87 |
| Waterflow | 1920 | 0 | 6 | 95 |
| Blanco | 1920 | 0 | 8 | 133 |
| Sisters of Mercy | | | | |
| Clovis | 1926) | 0 | 6 | 260 |
| Secred Heart | 1927) | | | |
| Cuadalupe | 1926 | 0 | 3 | 114 |
| Springer | 1926 | 0 | 4 | 131 |
| Carrizozo | 1926 | 0 | 6 | 375 |
| Costilla | 1929 | 5 | | |
| Raton | | | | |
| St. Patrick's | ? | 0 | 10 | 210 |
| St. Joseph's | ? | 0 | 3 | 102 |
| Sisters Adorers of the Most Precious Blood | | | | |
| Carlsbad-St. Edward's | 1918 | 0 | 4 | 113 |
| Sisters of Jesus and Mary | | | | |
| Carlsbad-Mexican | 1928 | 0 | 3 | 117 |

| Investigator | Assigned to | Year | Project | Location |
|--------------|-------------|------|---------|----------|
|--------------|-------------|------|---------|----------|

001
002
003
004
005
006
007
008
009
010
011
012
013
014
015
016
017
018
019
020
021
022
023
024
025
026
027
028
029
030
031
032
033
034
035
036
037
038
039
040
041
042
043
044
045
046
047
048
049
050
051
052
053
054
055
056
057
058
059
060
061
062
063
064
065
066
067
068
069
070
071
072
073
074
075
076
077
078
079
080
081
082
083
084
085
086
087
088
089
090
091
092
093
094
095
096
097
098
099
100

001
002
003
004
005
006
007
008
009
010
011
012
013
014
015
016
017
018
019
020
021
022
023
024
025
026
027
028
029
030
031
032
033
034
035
036
037
038
039
040
041
042
043
044
045
046
047
048
049
050
051
052
053
054
055
056
057
058
059
060
061
062
063
064
065
066
067
068
069
070
071
072
073
074
075
076
077
078
079
080
081
082
083
084
085
086
087
088
089
090
091
092
093
094
095
096
097
098
099
100

001

002

003

004

005

006

007

008

009

010

011

012

013

014

015

016

017

018

019

020

021

022

023

024

025

026

027

028

029

030

031

032

033

034

035

036

037

038

039

040

041

042

043

044

045

046

047

048

049

050

051

052

053

054

055

056

057

058

059

060

061

062

063

064

065

066

067

068

069

070

071

072

073

074

075

076

077

078

079

080

081

082

083

084

085

086

087

088

089

090

091

092

093

094

095

096

097

098

099

100

Table I (continued)

| School | Date opened | Number of Teachers Lay Religious | Enrollment 1939-40 |
|-----------------------------------|----------------|-------------------------------------|-----------------------|
| Sisters of Divine Providence | | | |
| Peqos | 1920 | 4 7 | 280 |
| Franciscan Missionary Sisters | | | |
| Aragon | 1934 | 0 3 | 83 |
| Lourdes School | 1935 | 4 7 | 80 |
| Sisters of the Sorrowful Mother | | | |
| Ribera | 1914 | 0 4 | 108 |
| Villanueva | 1916 | 0 4 | 115 |
| Sisters of St. Casimir | | | |
| Roswell | | | |
| St. Peter's | 1911 | 0 4 | 96 |
| St. John the Baptist | 1914 | 0 4 | 150 |
| Dominican Sisters of Grand Rapids | | | |
| Penasco | 1926 | 3 10 | 391 |
| Belen | 1927 | 2 7 | 300 |

| Identification Number | Assigned to | Other | Notes |
|-----------------------|-------------|-------|-------|
|-----------------------|-------------|-------|-------|

1020-40

1020-40

1020-40

1020-40

1020-40

1020-40

1020-40

1020-40

1020-40

1020-40

1020-40

1020-40

1020-40

1020-40

1020-40

Table I (continued)

| School | Date opened | Number of Teachers | | Enrollment 1939-40 |
|--|----------------|--------------------|-----------|-----------------------|
| | | Lay | Religious | |
| Dominican Sisters of Grand Rapids (continued) | | | | |
| Santa Cruz | 1928 | 6 | 6 | 342 |
| San Juan | 1929 | 4 | 3 | 217 |
| Ranchos de Taos | 1935 | 3 | 3 | 240 |
| Roy | ? | 0 | 6 | 161 |
| Dixon | ? | 0 | 4 | 150 |
| Dominican Sisters of Adrian, Mich. | | | | |
| Tucumcari | 1923 | 0 | 9 | 416 |
| Albuquerque-Sacred Heart | 1937 | 0 | 10 | 308 |
| Dominican Sisters of Racine, Wis. | | | | |
| Santa Fe-Guadalupe | 1926 | 0 | 8 | 288 |

TABLE II

WORK OF THE RELIGIOUS ORDERS IN NEW MEXICO

| Order | Number of schools | Teachers Lay Religious | Enrollment 1939-40 | |
|---|----------------------|---------------------------|-----------------------|-------|
| Sisters of Loretto | 10 | 4 | 79 | 2794 |
| Brothers of the Christian Schools | 2 | 2 | 29 | 601 |
| Sisters of Charity | 5 | 2 | 14 | 1164 |
| Sisters of the Blessed Sacrament | 1 | 4 | 8 | 221 |
| Franciscan Sisters | 8 | 5 | 68 | 1712 |
| Ursuline Sisters | 3 | 0 | 18 | 315 |
| Sisters of the Sorrowful Mother | 2 | 0 | 8 | 223 |
| Sisters of St. Casimir | 2 | 0 | 8 | 246 |
| Dominican Sisters of Grand Rapids | 7 | 18 | 39 | 1801 |
| Dominican Sisters of Racine, Wis. | 1 | 0 | 8 | 288 |
| Dominican Sisters of Adrian, Mich. | 2 | 0 | 19 | 724 |
| Sisters of Mercy | 7 | 5 | 32 | 1192 |
| Sisters Adorers of the Most Precious Blood | 1 | 0 | 4 | 113 |
| Sisters of Jesus and Mary | 1 | 0 | 3 | 117 |
| Sisters of Divine Provi- dence | 1 | 4 | 7 | 280 |
| Franciscan Missionary Sisters | 1 | 0 | 3 | 83 |
| Totals | 54 | 44 | 347 | 11874 |

FORM NO. 10 - RETURN OF INCOME

Order

| | | |
|-----|-------------------|----|
| 1 | State of New York | 10 |
| 2 | State of New York | 10 |
| 3 | State of New York | 10 |
| 4 | State of New York | 10 |
| 5 | State of New York | 10 |
| 6 | State of New York | 10 |
| 7 | State of New York | 10 |
| 8 | State of New York | 10 |
| 9 | State of New York | 10 |
| 10 | State of New York | 10 |
| 11 | State of New York | 10 |
| 12 | State of New York | 10 |
| 13 | State of New York | 10 |
| 14 | State of New York | 10 |
| 15 | State of New York | 10 |
| 16 | State of New York | 10 |
| 17 | State of New York | 10 |
| 18 | State of New York | 10 |
| 19 | State of New York | 10 |
| 20 | State of New York | 10 |
| 21 | State of New York | 10 |
| 22 | State of New York | 10 |
| 23 | State of New York | 10 |
| 24 | State of New York | 10 |
| 25 | State of New York | 10 |
| 26 | State of New York | 10 |
| 27 | State of New York | 10 |
| 28 | State of New York | 10 |
| 29 | State of New York | 10 |
| 30 | State of New York | 10 |
| 31 | State of New York | 10 |
| 32 | State of New York | 10 |
| 33 | State of New York | 10 |
| 34 | State of New York | 10 |
| 35 | State of New York | 10 |
| 36 | State of New York | 10 |
| 37 | State of New York | 10 |
| 38 | State of New York | 10 |
| 39 | State of New York | 10 |
| 40 | State of New York | 10 |
| 41 | State of New York | 10 |
| 42 | State of New York | 10 |
| 43 | State of New York | 10 |
| 44 | State of New York | 10 |
| 45 | State of New York | 10 |
| 46 | State of New York | 10 |
| 47 | State of New York | 10 |
| 48 | State of New York | 10 |
| 49 | State of New York | 10 |
| 50 | State of New York | 10 |
| 51 | State of New York | 10 |
| 52 | State of New York | 10 |
| 53 | State of New York | 10 |
| 54 | State of New York | 10 |
| 55 | State of New York | 10 |
| 56 | State of New York | 10 |
| 57 | State of New York | 10 |
| 58 | State of New York | 10 |
| 59 | State of New York | 10 |
| 60 | State of New York | 10 |
| 61 | State of New York | 10 |
| 62 | State of New York | 10 |
| 63 | State of New York | 10 |
| 64 | State of New York | 10 |
| 65 | State of New York | 10 |
| 66 | State of New York | 10 |
| 67 | State of New York | 10 |
| 68 | State of New York | 10 |
| 69 | State of New York | 10 |
| 70 | State of New York | 10 |
| 71 | State of New York | 10 |
| 72 | State of New York | 10 |
| 73 | State of New York | 10 |
| 74 | State of New York | 10 |
| 75 | State of New York | 10 |
| 76 | State of New York | 10 |
| 77 | State of New York | 10 |
| 78 | State of New York | 10 |
| 79 | State of New York | 10 |
| 80 | State of New York | 10 |
| 81 | State of New York | 10 |
| 82 | State of New York | 10 |
| 83 | State of New York | 10 |
| 84 | State of New York | 10 |
| 85 | State of New York | 10 |
| 86 | State of New York | 10 |
| 87 | State of New York | 10 |
| 88 | State of New York | 10 |
| 89 | State of New York | 10 |
| 90 | State of New York | 10 |
| 91 | State of New York | 10 |
| 92 | State of New York | 10 |
| 93 | State of New York | 10 |
| 94 | State of New York | 10 |
| 95 | State of New York | 10 |
| 96 | State of New York | 10 |
| 97 | State of New York | 10 |
| 98 | State of New York | 10 |
| 99 | State of New York | 10 |
| 100 | State of New York | 10 |

TOTAL

TABLE III

PUBLIC SCHOOLS IN NEW MEXICO UNDER CATHOLIC AUSPICES

| School | Teachers | | Enrollment 1939-40 |
|----------------------|----------|-----------|-----------------------|
| | Lay | Religious | |
| Pena Blanca | 1 | 8 | 192 |
| Cuba | 1 | 9 | 303 |
| Park View | 0 | 4 | 165 |
| San Fidel | 0 | 3 | 78 |
| Blanco | 0 | 8 | 133 |
| Ribera | 0 | 4 | 108 |
| Villanueva | 0 | 4 | 115 |
| Penasco | 3 | 10 | 391 |
| Belen | 2 | 7 | 300 |
| Santa Cruz | 6 | 6 | 342 |
| Ranchos de Taos | 3 | 3 | 240 |
| Carrizozo | 0 | 4 | 131 |
| Costilla | 5 | 6 | 375 |
| Pecos | 4 | 7 | 280 |
| Aragon | 0 | 3 | 83 |
| Mora | 0 | 7 | 347 |
| Bernalillo, Sisters | 2 | 11 | 382 |
| Socorro | 0 | 5 | 218 |
| Bernalillo, Brothers | 0 | 7 | 192 |
| San Juan | 4 | 3 | 217 |
| Totals | 31 | 119 | 4,592 |

TABLE IV

PAROCHIAL SCHOOLS IN NEW MEXICO

| School | Teachers | | Enrollment 1939-40 |
|---------------------------|----------|-----------|-----------------------|
| | Lay | Religious | |
| Santa Fe, St. Francis | 0 | 14 | 618 |
| Taos, St. Joseph | 0 | 4 | 138 |
| Las Vegas | | | |
| Our Lady of Sorrows | 0 | 5 | 220 |
| Immaculate Conception | 0 | 10 | 317 |
| Las Cruces, Holy Cross | 2 | 3 | 165 |
| *Socorro | 0 | 5 | 218 |
| Albuquerque | | | |
| San Felipe | 0 | 3 | 140 |
| St. Mary's | 2 | 13 | 610 |
| St. Francis Xavier | 0 | 3 | 94 |
| Gallup, Sacred Heart | 0 | 15 | 629 |
| Farmington, St. Thomas | 0 | 4 | 87 |
| Roswell, St. Peter's | 0 | 4 | 96 |
| St. John the Baptist | 0 | 4 | 150 |
| Roy | 0 | 6 | 161 |
| Dixon | 0 | 4 | 150 |
| Tucumcari, St. Ann's | 0 | 9 | 416 |
| Albuquerque, Sacred Heart | 0 | 10 | 308 |
| Santa Fe, Guadalupe | 0 | 8 | 288 |
| Glovis | | | |
| Sacred Heart, | 0 | 6 | 260 |
| Guadalupe | | | |
| Springer | 0 | 3 | 114 |
| Carlsbad | | | |
| St. Edward's | 0 | 4 | 113 |
| Guadalupe | 0 | 3 | 117 |
| Totals | 4 | 150 | 5,705 |

*Combined public and parochial. Two Sisters employed as public school teachers.

TABLE

TABLE OF THE ...

| School | Year | 1924 | 1925 | 1926 | 1927 | 1928 | 1929 | 1930 | 1931 | 1932 | 1933 | 1934 | 1935 | 1936 | 1937 | 1938 | 1939 | 1940 | 1941 | 1942 | 1943 | 1944 | 1945 | 1946 | 1947 | 1948 | 1949 | 1950 | 1951 | 1952 | 1953 | 1954 | 1955 | 1956 | 1957 | 1958 | 1959 | 1960 | 1961 | 1962 | 1963 | 1964 | 1965 | 1966 | 1967 | 1968 | 1969 | 1970 | 1971 | 1972 | 1973 | 1974 | 1975 | 1976 | 1977 | 1978 | 1979 | 1980 | 1981 | 1982 | 1983 | 1984 | 1985 | 1986 | 1987 | 1988 | 1989 | 1990 | 1991 | 1992 | 1993 | 1994 | 1995 | 1996 | 1997 | 1998 | 1999 | 2000 | 2001 | 2002 | 2003 | 2004 | 2005 | 2006 | 2007 | 2008 | 2009 | 2010 | 2011 | 2012 | 2013 | 2014 | 2015 | 2016 | 2017 | 2018 | 2019 | 2020 | 2021 | 2022 | 2023 | 2024 | 2025 | 2026 | 2027 | 2028 | 2029 | 2030 | 2031 | 2032 | 2033 | 2034 | 2035 | 2036 | 2037 | 2038 | 2039 | 2040 | 2041 | 2042 | 2043 | 2044 | 2045 | 2046 | 2047 | 2048 | 2049 | 2050 | 2051 | 2052 | 2053 | 2054 | 2055 | 2056 | 2057 | 2058 | 2059 | 2060 | 2061 | 2062 | 2063 | 2064 | 2065 | 2066 | 2067 | 2068 | 2069 | 2070 | 2071 | 2072 | 2073 | 2074 | 2075 | 2076 | 2077 | 2078 | 2079 | 2080 | 2081 | 2082 | 2083 | 2084 | 2085 | 2086 | 2087 | 2088 | 2089 | 2090 | 2091 | 2092 | 2093 | 2094 | 2095 | 2096 | 2097 | 2098 | 2099 | 2100 | 2101 | 2102 | 2103 | 2104 | 2105 | 2106 | 2107 | 2108 | 2109 | 2110 | 2111 | 2112 | 2113 | 2114 | 2115 | 2116 | 2117 | 2118 | 2119 | 2120 | 2121 | 2122 | 2123 | 2124 | 2125 | 2126 | 2127 | 2128 | 2129 | 2130 | 2131 | 2132 | 2133 | 2134 | 2135 | 2136 | 2137 | 2138 | 2139 | 2140 | 2141 | 2142 | 2143 | 2144 | 2145 | 2146 | 2147 | 2148 | 2149 | 2150 | 2151 | 2152 | 2153 | 2154 | 2155 | 2156 | 2157 | 2158 | 2159 | 2160 | 2161 | 2162 | 2163 | 2164 | 2165 | 2166 | 2167 | 2168 | 2169 | 2170 | 2171 | 2172 | 2173 | 2174 | 2175 | 2176 | 2177 | 2178 | 2179 | 2180 | 2181 | 2182 | 2183 | 2184 | 2185 | 2186 | 2187 | 2188 | 2189 | 2190 | 2191 | 2192 | 2193 | 2194 | 2195 | 2196 | 2197 | 2198 | 2199 | 2200 | 2201 | 2202 | 2203 | 2204 | 2205 | 2206 | 2207 | 2208 | 2209 | 2210 | 2211 | 2212 | 2213 | 2214 | 2215 | 2216 | 2217 | 2218 | 2219 | 2220 | 2221 | 2222 | 2223 | 2224 | 2225 | 2226 | 2227 | 2228 | 2229 | 2230 | 2231 | 2232 | 2233 | 2234 | 2235 | 2236 | 2237 | 2238 | 2239 | 2240 | 2241 | 2242 | 2243 | 2244 | 2245 | 2246 | 2247 | 2248 | 2249 | 2250 | 2251 | 2252 | 2253 | 2254 | 2255 | 2256 | 2257 | 2258 | 2259 | 2260 | 2261 | 2262 | 2263 | 2264 | 2265 | 2266 | 2267 | 2268 | 2269 | 2270 | 2271 | 2272 | 2273 | 2274 | 2275 | 2276 | 2277 | 2278 | 2279 | 2280 | 2281 | 2282 | 2283 | 2284 | 2285 | 2286 | 2287 | 2288 | 2289 | 2290 | 2291 | 2292 | 2293 | 2294 | 2295 | 2296 | 2297 | 2298 | 2299 | 2300 | 2301 | 2302 | 2303 | 2304 | 2305 | 2306 | 2307 | 2308 | 2309 | 2310 | 2311 | 2312 | 2313 | 2314 | 2315 | 2316 | 2317 | 2318 | 2319 | 2320 |
|--------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|
|--------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|

TABLE V

INDEPENDENT OR NON-PAROCHIAL CATHOLIC SCHOOLS IN NEW MEXICO

| School | Teachers | | Enrollment 1939-40 |
|-----------------------|----------|-----------|-----------------------|
| | Lay | Religious | |
| Santa Fe | | | |
| Loretto Academy | 0 | 12 | 286 |
| Las Cruces | | | |
| Loretto Academy | 0 | 8 | 103 |
| Santa Fe | | | |
| St. Michael's College | 2 | 21 | 409 |
| Albuquerque | | | |
| St. Vincent | 0 | 20 | 195 |
| Waterflow | | | |
| Sacred Heart | 0 | 6 | 95 |
| Raton | | | |
| St. Patrick's | 0 | 10 | 210 |
| Totals | 2 | 77 | 1,298 |

TABLE VI

SPECIAL CATHOLIC SCHOOLS IN NEW MEXICO

| School | Teachers | | Enrollment 1939-40 |
|---|----------|-----------|-----------------------|
| | Lay | Religious | |
| Santa Fe | | | |
| St. Vincent's Orphanage | 0 | 5 | 125 |
| St. Catherine's Indian Industrial School | 4 | 8 | 221 |
| Albuquerque | | | |
| St. Anthony's Orphanage | 0 | 19 | 100 |
| Lourdes (seminary and trades school) | 3 | 7 | 80 |
| Jemez (Indian school) | 0 | 4 | 125 |
| Zuni (Indian school) | 3 | 6 | 172 |
| Totals | 10 | 49 | 743 |

1917

THE STATE OF TEXAS,
COUNTY OF DALLAS.

I, the undersigned, a Notary Public in and for the State of Texas, do hereby certify that the within and foregoing is a true and correct copy of the original of the same, as the same appears from the records of the County Clerk of the County of Dallas, State of Texas.

Notary Public in and for the State of Texas.



W. L. O'NEAL

LIBRARY

2010

500

SEP 20 1910

100

5

