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The History of Saint Vincent Academy

Sister Florita French

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THE HISTORY OF SAINT VINCENT ACADEMY

By

Sister Florita French

A Thesis
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CHAPTER I

INTRODUCTION

No organization has contributed more to the culture of the western world than the Roman Catholic Church. Her whole history shows deep interest not only in education in general but especially in the education of women. For centuries, the sole guardian of this culture, her schools have dotted the world, and many of these schools were taught and governed by women. The names of not a few of these women rank with those of the great scholars among men. As examples one can cite such great intellectual leaders as Saint Teresa of Avilla, the Countess Matilda of Tuscany, and Saint Catherine of Sienna. In this country women were taking their places in the educational world as early as 1726, when the first educational institution for women in the United States was founded in Louisiana, by the Reverend Nicholas Beaubois, S. J.[1] But the Church has insisted from the beginning on education for all. In New Mexico from 1598, instruction for the Indian and the white was contemporaneous with the building of each new church. From earliest times, the church has urged that education should be for all, the rich and poor alike.

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[1] Sidney A. Raemers, Church History (St. Louis, Mo.: B. Herder Book Co. 1936), pp. 502-503.

She would have all go side by side through the elementary grades, the high school, and the college. This encouragement of education is itself a contribution.

I. THE PROBLEM

Statement of the problem. It is the purpose of this study to write a complete history of Saint Vincent Academy from the coming of the Sisters of Charity to the West, in 1865, to the present.

Delimitation of the study. The scope of this study will confine itself to the founding and development of Saint Vincent Academy and the part it has played in education, without any reference to the finances and budgeting of the institution.

Importance of the study. Although the influence of the Catholic Church on education has been felt more in New Mexico than in any other state in the union, with the possible exception of Louisiana, the history of its pioneer educational institution has received slight attention from writers. No history of Saint Vincent Academy, the first public school of New Albuquerque, New Mexico, and at present a select school for girls, has ever been written in its entirety. It will be of value not only as a popular record of the work of the Church but also as a semi-official record for the archives of the

Mother-house of the Sisters of Charity, Mount Saint Joseph, Ohio, and the files of Saint Vincent Academy.

III. SOURCES OF MATERIAL

Besides the related studies mentioned below, use has been made of other sources of information. Many facts were obtained in interviews with former teachers and pupils of Saint Vincent Academy. The files of the early New Mexico newspapers, and of the S. V. A. Sunbeam, the school paper of Saint Vincent Academy, were sources of valuable and interesting material used in this study. Access to official documents in the archives of Mount St. Joseph made possible an exhaustive study of the works of the Sisters of Charity in New Mexico.

lV. SURVEY OF RELATED LITERATURE

There has been no previous stuffy made of the part played by Saint Vincent Academy in the history of education in New Mexico, but Sister Mary Agnes Mc Cann published, in 1923, The History of Mother Seton's Daughters, which has given some data on the first years of the Sisters of Charity in Colorado and New Mexico. In 1932, Sister Blandina Segale published her book, At the End of the Santa Fe Trail, and from it was obtained valuable information concerning the founding of a school in Albuquerque by the Sisters of Charity. Reverend James H. Difouri's History of the Catholic Church in New Mexico,

The Most Reverend J. B. Salpointe's Soldiers of the Cross, Notes on the Ecclesiastical History of New Mexico, Colorado, and Arizona, Benjamin M. Read's Popular Elementary History of New Mexico, Bradford L. Prince's Spanish Mission Churches of New Mexico, Ralph Emerson Twitchell's Leading Facts of New Mexican History, and other histories of the Southwest have been helpful in supplying historical background.

CHAPTER II

PIONEER WORK

I. EARLY WORK IN SANTA FE

Nineteen years before Saint Vincent Academy opened its doors in New Albuquerque, New Mexico, the Sisters of Charity of Mount Saint Joseph, Ohio, made their entrance into New Mexico at the request of Bishop John Baptist Lamy, who previously had been doing missionary work in Ohio before he came West. A band of four sisters left old Cedar Grove, now Seton High School, Price Hill, Cincinnati, Ohio, on August 25, 1865. They were Sisters Vincent O'Keefe, Pauline Leo, Theodosia Farn, and Catherine Mallon. Trains took them as far as Omaha and thence the long perilous trip had to be made by coach to Santa Fe. When they finally reached Santa Fe neither bishop or priest was there to greet them but they were warmly received by Mother Magdeline and her community, the Sisters of Loretto. A letter written later by Bishop Lamy from Santa Fe to Archbishop John Baptist Purcell, Cinninnati, Ohio, reveals the feeling of the former when the Sisters of Charity came to his diocese and what it cost to bring the first four sisters from Ohio to New Mexico:

> At last I forward to you a check for one thousand dollars which you had the kindness to advance for the passage of the sisters. In this territory we are

going slow as is the fashion.

The Sisters of Charity arrived here on the Feast of the Exaltation of the Holy Cross, a day, I hope, or a good omen for the success of their undertaking. I was not here the day of their arrival . . . . I came home on the third instant and found them well and cheerful. They are learning the Castellano as fast as possible, and will soon be able to converse in that language. Everything appears strange to them, but they will soon be reconciled. We intend to open the hospital next January . . . . For some years I have been preparing the house . . . .[2]

The next day, September 14, the Sisters of Charity were escorted to the quarters that had been provided for them. Sister Blandina Segale one of the pioneer sisters of Charity in the West, quotes in her diary the description of these quarters which was written in a letter by Sister Catherine Mallon to her superiors in Ohio:

Imagine the surprise of the persons coming from places where houses are built with every convenience and sanitary devices, suddenly finding themselves introduced into several walls of adobe, looking like piled brick, ready to burn, to enter which, instead of stepping up, you step down onto a mud floor; rafters supporting the roof, made of the trunks of trees, the floor itself of earth which they were told had to be carefully attended to else the rain would pour in; door openings covered with blankets, 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 the corners where fires could be built - all those things were to constitute their future home. Where the bare necessities of life were to come from, was an enigma. Strangers to the country, the customs, and the language, do you wonder that a lonesome feel-

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[2]Francis Joseph O'Malley, "Willa Cather's Archbishop Latour in Reality," (unpublished Master's thesis, University of Notre Dame, Indiana, 1933), p. 218.

ing as of lingering death came over them?[3]

This adobe structure had been the Bishop's palace. He was giving it up so that the sisters might have easy access to the Cathedral. The Bishop transferred his rights in the present location to the Sisters of Charity, to be used for the dual purposes of a hospital and an orphan asylum, to be known as Saint Vincent's. For the first six months only the orphans and the poor came to them; no money was seen. Mother Magdeline made it a practice during that time to send a portion of what her sisters had at table to her neighbors, the Sisters of Charity. Several years later the first $2000 possessed by the sisters was made over to Bishop Lamy to pay for the house and the land which had been his.

The first orphan of Saint Vincent Orphanage was Mary Carleton, a Navajo baby, found on the battlefield by General James H. Carleton himself, a man who proved a friend to the sisters in every possible way. War conditions increased the number of orphans. Colonel James Floront Meline, a visitor to the West, with Generals William T. Sherman and John Pope assigned rations for eighteen orphans and gave the sisters

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[3]Sister Blandina Segale, At the End of the Santa Fe Trail (Columbus, Ohio: The Columbian Press, 1932), p. 97.

near Fort Marcy the privilege of purchasing provisions from the United States Commissary because they cared not only for orphans but also admitted the poor to their hospital. The better to understand what a help this was to the institution, the special prices to the sisters are here quoted:

> Butter, $1.25 per lb.; flour, $15 to $18 per hundred lbs.; eggs seventy-five cents per dozen; potatoes, $12 to $13 per bushel, or twenty-five cents per lb., scarce at that. Sugar and corn, almost incredible to believe, were known to be sold at forty cents per lb. Prices of everything else in proportion.[4]

In Santa Fe the Saint Vincent Orphanage became the only home many poor Mexican children knew, while the Saint Vincent Hospital served the double purpose of a home for seminarians and an abode for the sick. The hospital soon attracted the attention of the mine owners and the railroad officials. Directors of the Atchison, Topeka and Santa Fe acknowledged in after years that it would have been almost impossible to build the road if the sister's hospital in Santa Fe had not been there to receive those laborers who needed medical or surgical attention. In recognition of the fact for a long time the sisters were permitted to travel over this part of the country without being required to show

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[4]Sister Mary Agnes McCann, Mother Seton's Daughters (New York: Longmans, Green and Co., 1923), III, p. 4.

pass or ticket.

As the Saint Vincent Hospital had no money at its disposal and Bishop Lamy was as poor as the sisters, it was necessary for the latter to visit the mining camps to solicit help. An account of the hardships endured and the perils encountered by the sisters on these expeditions is equal to any of the stories of the frontiersmen and the pioneers in the great western wilderness; besides, they were women and religious, accustomed to be secluded from the world, protected from all harm, and supplied with the ordinary comforts of life. Sister Catherine, one of the Santa Fe pioneer band, in her description of their trips gives the prelude to the sisters' work in the Territory.

Sister tells that she and her companion walked miles and miles, from one railroad camp to another; they forded rivers, especially the treacherous Gila and the Rio Grande; they scaled almost perpendicular mountain sides; they were tortured by fear of the Indians; they barely escaped at times showers of rock blasted above them; they were refused a few times at even-fall an entrance to a camp and had to pursue their toilsome journey without guide to another section-house, with no light but the stars, threading their way over unmade paths, fearful of heart and weary of limb. She records how she and her companion used to wonder what the superiors and the sisters at home, in the Ohio Mother-house, would think

if they knew their condition and the dangerous places into which they went.[5] Who, indeed, secure in the shelter of the Mother-house in Ohio, could imagine the hardships endured in a desert land with its rugged mountains, untraveled country, rude mining camps with their cabins or tents, and with miles of districts untenanted except by stealthy savage, or stealthier beast?

In spite of these hardships, on May 10, 1867, Mother Regina Mattingly sent two more sisters, Sister Augustine Barron and her sister, Sister Louise Barron, to Santa Fe. These two, with three Sisters of Loretto, met Bishop Lamy and his caravan of about one hundred covered wagons in Saint Louis, whence they started on their journey over the Santa Fe Trail, June 14. En route they suffered from Indian attack and from cholera, thirst, and fatigue. Sister Alphonse of Loretto died on the way and was buried on the plains. Three months and five days after they left Ohio, August 15, they reached their destination.

In 1870, three years after the second band of sisters came to Santa Fe, a school mission to be taught by Ohio Sisters of Charity was opened in Trinidad.

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[5] Letter written by Sister Catherine Mallon, September, 1865. Archives of Mount Saint Joseph, Ohio.

To that school, December 10, 1872, there was assigned a sister who, in God's Providence, was later to do more than any other individual for Saint Vincent Academy, Albuquerque, Sister Blandina Segale. Sister spent four years of splendid work among the people of Trinidad and in 1876 was sent to Santa Fe to teach the orphans at Saint Vincent Orphanage there.

Here sister succeeded in expanding the work, admitting not only orphans but day students, thus giving the orphanage the status of a public school and thereby entitling the sisters to a teachers' salary from the territorial government.

In keeping with this widening scope of the work to be done by the Sisters of Charity, a new project was undertaken for the New Mexico girls. Bishop Lamy felt that one great need in the territory was a trade school for the native girls. Accordingly in April, 1879, the superior, Sister Augustine, delegated Sister Blandina to undertake the building of the school. There was nothing in the convent treasury, but, with the same indomitable courage that made all her endeavors a success, Sister Blandina set out to see the school materialize. There was only one way, and that was to seek aid of the people of Santa Fe. The following announcement was made at the Cathedral, Sunday morning:

> The Sisters of Charity wish to build a house where girls in need can be trained in industries by which they can make a livelihood. Their wish is that a number of

> peons be paid by those disposed to do so, and sent to the sisters' front grounds to work on Monday, and continue daily until the foundations are laid, each man to bring pick and shovel.[6]

At seven o'clock Monday morning, June 17, 1879, twelve men appeared, and the work on the industrial school commenced. After many reverses and disappointments, waiting for materials, and years of working, the building was completed. It was a three-story brick with slate roof, the first slate roof ever used in the territory. The building was used for a sanatorium, however, instead of the industrial school for which it was intended. Unfortunately, it burned to the ground, June 14, 1896.

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[6] Segale, op. cit., pp. 123-130.

II. OLD ALBUQUERQUE SCHOOL

It was during a visit of Mother Regina Mattingly and Sister Baptist Flynn to Santa Fe in October, 1880, that the superior of the Jesuits in the Southwest, the Reverend A. M. Gentile, S. J., applied to the sisters to open a school in Old Albuquerque. Sister Blandina was appointed to make preliminary arrangements. 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.

On August 21, 1881, the following sisters were appointed by the general superiors at the Mother-House in Ohio to open the Albuquerque mission: Sister Mary Josephine Irwin, superior, Sister Blandina, treasurer and music teacher, and Sisters Pauline, Agnes Cecilia, Gertrudes, and Mary Alacoque.

The last three sisters were not used to the high altitude and so went by slower stages than the three veterans. The former stopped at Trinidad mission, which had been opened in 1870, and the latter, Sister Mary Josephine, Sister Pauline, and Sister Blandina went on to Santa Fe, where the work of preparing pillows, mattresses, and such necessities was carried on by them. Later the latter two went ahead to Albuquerque to look over the future residence of the sisters.

The Reverend D. M. Gasparri, S. J., pastor of Old Town, had picked out a large eighteen-room house with plaza for the sisters but it had a lease on it, and, although the lessee, Don Nicholas Armijo, was willing to vacate, Father Gasparri began building a home for the sisters' residence next to San Felipe Church on land which had been used for a cemetery.

Sisters Blandina and Pauline, at the invitation of the Jesuits, stayed in Albuquerque a few days to advise the builders.

During their stay the sisters were given hospitality in the home of a friend, Dona Nieves Armijo. This good lady had previously tried to deed her home and ground to the sisters, but they, knowing it would entail a hardship on her and her family, would not accept the gift.[7] One of the log-raftered, mud-floored, adobe huts that were the only signs of habitation in the country of "manana" served finally as the sisters' first home in Albuquerque. The house was built next to San Felipe Church and was at once a school, a hospital, and a dwelling.

The people did not find it strange to send their children to the sisters' school even though they had become accustomed to priests as teachers.

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[7]Segale, op., cit., p. 223.

In 1869 the Sisters of Loretto had opened and conducted a school in Albuquerque. At the change of administration when the Jesuits took over affairs from the secular priests the Sisters of Loretto left, and the house in which they had lived soon was in ruins. After the withdrawal of these sisters the day school was taught by the Jesuit Fathers stationed at the Old Town Church.[8]

Old Town, it might be mentioned here, was and is the part of the present city of Albuquerque that was founded by thirty families in 1706 near the Rio Grande. New Town is the section that grew up first near the railroad and has since kept spreading until today it reaches nearly to the foot of the Sandia Mountains.

Our Lady of the Angels, as Old Town Public School was named, opened September 21, 1881. As there was only the Albuquerque Academy, a tuition school, in New Town at this time, the children who could not afford to pay the required tuition attended the school in Old Town. The first faculty of this frontier school of Old Town offered all the elementary and grammar school subjects suited to the needs of this early settlement. Old Town teachers received a salary of $12 a month from the Town. There was a select school in

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[8]Louis Avant, "The History of Education in New Mexico Since the American Occupation," (unpublished Master's thesis, University of New Mexico, Albuquerque, New Mexico, 1940), p. 18.

connection with the public school for those desiring one. Two groups of pupils attended the Old Town school, the public school group who were given free instruction and a second group who paid special work not included in the general curriculum. These latter were given private lessons in music, art, languages, and other subjects requested.

In September, 1882, the following advertisement was written for the paper:

School
of
Our Lady of Angels
Under the direction of the
Sisters of Charity
will re-open
Monday, September 4, 1882.
All useful and ornamental branches taught. Painting, Drawing, and Wax Work. Spanish classes and private lessons. For particulars apply at the Convent.[9]

The faith and zeal of these pioneer sisters amid suffering and hardships transcended adverse circumstances. From this simple beginning has been spread rich influence of religion and education.

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[9]The Albuquerque Morning Journal, September 3, 1882.

TABLE I

ACADEMIC OFFERING OF OUR LADY OF ANGELS SCHOOL
OLD ALBUQUERQUE, NEW MEXICO
1881 - 1884

GRADE	
Elementary	Intermediate
Reading	Reading
Writing	Writing
Arithmetic	Arithmetic
English	English
Spanish	Spanish
	History
	Geography
Special Courses	Ornamental Branches: Painting, Drawing, Wax Work, Piano.

CHAPTER III

FOUNDING OF THE INSTITUTION

The school of Our Lady of the Angels grew so rapidly in the two years following its opening that it was necessary to provide additional rooms. Accordingly, plans were made for the building of a new school. As the sisters foresaw the growth of Albuquerque, and that Old Albuquerque would not remain the metropolis, they purchased lots in the Armijo Addition in New Albuquerque and it was on this ground that the new school was to be built. That their predictions were justified is shown by the following newspaper account of the annual report of the Bureau of Immigration in 1884:

> In the spring of 1880 the ground upon which the new town of Albuquerque now stands, was a fine body of New Mexico farming land, intersected here by irrigating ditches, and ribbed with little embankments which the farmers of that country throw up to confine and regulate the supply of water, the corn stalks and stubble from last year's harvest still lay upon the ground, and there was nothing but the surveyor's stakes to distinguish the town site from the surrounding fields. Today there stands on this same ground a bustling city of over 10,000 people including the new and old towns of Albuquerque. It is the county seat of Bernalillo . . . . Albuquerque has three daily papers, good schools, churches of nearly every denomination, gas and water works, street railways, a fine opera house, an excellent hotel, several banks, and offices and shops of the Atlantic & Pacific railroad . . . .[1]

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[1] The Albuquerque Morning Journal, July 19, 1884.

On September 3, 1883, a notice was published to the effect that the school of Our Lady of the Angels would reopen at the Convent in the West End in Old Town, and on Railroad Avenue in rooms formerly occupied by the Episcopal Mission in New Town, until the completion of the new building. A preparatory class for boys was to be opened in connection with the school in New Albuquerque.[2] The use of the rooms on Railroad Avenue, which today is the site of the Sweet Shop on Sixth Street and Central Avenue, was to take care of the pupils from New Albuquerque. The board of commissioners for that year appointed the Christian Brothers to teach in Bernalillo; the Jesuit Fathers, in Albuquerque; and the Sisters of Charity, in New Albuquerque.[3] The county schools opened under unfavorable auspices that year, for there were not sufficient funds on hand to pay the salary of even one teacher for two months.[4] An application was made to the Reverend Salvatore Personé, S. J., the county superintendent of schools, for lay teachers in the Albuquerque schools, but because, as he testified, there was but eighty-seven cents in the treasury, it was impossible to employ

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[2] The Albuquerque Morning Journal, September 3, 1883.

[3] Loc. cit.

[4] Loc. cit.

other teachers. The sisters resorted to various means to enable them to maintain the school without direct aid from the county.

The new school of Our Lady of the Angels, then known as Public School, Precinct No, 12, was completed January 9, 1884. There was a formal opening for the public the following February 22. The editor of the daily paper published a descriptive account of the building:

> The new school building for the sisters is at last fully completed and the first time the doors were thrown open to the general public was on Washington's Birthday. The building is of brick, with stone trimmings, is two stories and very handsome in appearance. It is situated on Sixth Street, about half a mile north of Railroad Avenue and in the Perfecto Armijo Bros.' Addition.
>
> There are two wide hallways, cutting the building in the center. Broad stairs handsomely finished, lead to the upper story. Down stairs are four very handsome music rooms, each provided with a piano. The school rooms are also on this floor and are fitted with all the latest improvements in school furniture.
>
> Up stairs one whole side of the building has been taken for a concert room. The room is very handsomely finished and has a large stage at the eastern end running across the entire breadth.
>
> The interior of the building is calcimined and finished in the very finest manner in white woods highly polished. The contractor, Mr. William H. Niemeyer, has done himself a great deal of credit for the manner in which the work has been completed, and may feel very proud of the kind words said of him.[5]

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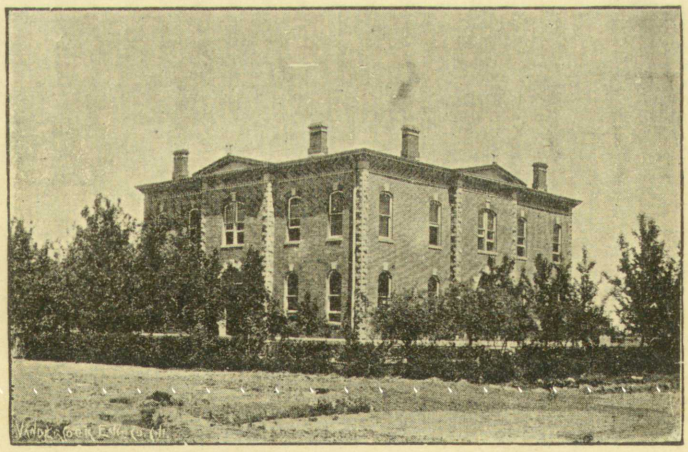
[5] The Albuquerque Morning Journal, February 29, 1884.

OUR LADY OF THE ANGELS SCHOOL,

OLD ALBUQUERQUE, 1881



PUBLIC SCHOOL PRECINCT NO. 12

NEW ALBUQUERQUE, 1885

FIGURE 1

The teachers of Precinct No. 12 Public School, Sisters Blandina, Isidore Clifford, Berchmans Andrews, Mary Berchmans McDermott, and Fidelis Milmore, boarded at the convent in Old Albuquerque and walked to the New Albuquerque school each day. The branches taught in the public schools were reading, writing, spelling, arithmetic, English, Spanish, geography, and United States history. In addition to the foregoing subjects, which were required by law in the public schools, the private schools offered instructions in religion, higher arithmetic, philosophy, botany, physiology, Latin, music, and drawing.

In September, 1884, Father Persone was transferred to the Jesuit College in Las Vegas, thereby leaving the office of county superintendent vacant. He had been appointed by Governor Sheldon; therefore the committee appealed to him for another appointment. W. S. Burke received the commission. Before his leaving office Father Persone granted the petition to change the boundaries of school district No. 12, so as to include district No. 13.[6]

Our Lady of the Angels School in Old Albuquerque and

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6 Ibid., September 20, 1884.

the Public School, Precinct No. 12 and No. 13, resumed classes September 4, with a larger enrolment than that of former years. A boarding school for girls was also started in conjunction with the day school in the new building. The girls who boarded lived in the convent in Old Albuquerque and attended the new school.

The dwelling which the sisters were unable to occupy on their arrival in 1881, because of the lease held by the occupant, was now at their disposal. Its eighteen rooms were used as a home for emergent distress cases.[7] This home was taken care of by the sisters after school hours and at any other time which was at their disposal.

The problems of inadequate housing again confronted the teaching staff of the Albuquerque public schools. A partial solution was offered by the lots in the Armijo Addition owned by the sisters but they were in two sections cut through by the public road. Sister Blandina applied to the county commissioner for the condemnation of the road, in which event the ownership of the road reverted to the original owners, the Armijos. They at once, however, deeded it to the sisters. In return, the Sisters of Charity assumed the obligation of educating the Armijo children.[8] There

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[7] Sister Blandina Segale, At the End of the Santa Fe Trail (Columbus, Ohio: The Columbian Press, 1932). p. 287.

[8] Records in the Archives of Mount Saint Joseph, Ohio.

were sixty-four lots on which to build, but the greater part of the $21,000 debt incurred during the erection of the first wing of the new school was still outstanding. Undaunted, Sister Blandina, the "fit-in-to-any-assignment," as she called herself, set to work with Jose Apodaca, a Navajo Indian, not only to plan but to build an addition. This extension, an adobe structure of four rooms with tar and pebble-covered roof, was to have no connection with the main building. In her diary Sister Blandina relates the difficulty of trying "to dissuade Jose from the iron clad norms that held him tight and from the generations of customs that were pressing on his stagnant brain."[9] However, amidst arguments and predictions that the American way of building would never withstand the rains, the work was finished and the adobe building was ready for occupancy in September, 1885. It was called the boys' department, for most of the boys' classes were held there. Despite Jose's warning the structure has stood against the rains of fifty-seven years and today its rooms serve as dining rooms for sisters and girls and as a well-equipped kitchen.

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[9] Segale, op. cit., p. 292.

Sister Mary Josephine anticipated with keen eagerness the expansion of the school, for she forsaw many educational opportunities in its growth, both spiritual and temporal, but her ardent spirit was not to share therein. On August 22, 1885, her apparently rich vigor was suddenly quenched and after a few days' illness, at the age of thirty-three years, her earthly labors were ended. Well might her passing have evoked the exclamation: "She should have died hereafter!" Her demise bereaved the little community in Albuquerque of one of its ablest, best beloved religious, and left inconsolable the hearts of innumerable friends. Sister Mary Josephine seemed a providential gift to her community, bringing to the pioneer work in the West the most opportune qualities. Her vision, her executive ability, her progressive spirit, so admirable blended with all that was best, and her dignity and endearing personality were an invaluable dower. Her exceptional spiritual qualities helped to win benediction on her work and on that of the sisters. She was buried in the Santa Barbara Cemetery, Albuquerque.

In September of 1885 the Old Albuquerque and New Albuquerque houses were separated. Sister Isidore was appointed superior of the new school and convent, while Sister Blandina remained in Old Albuquerque as superior. Although the convent in Old Albuquerque assumed the debt for the building in New Albuquerque, the sisters in the new school

SISTER MARY JOSEPHINE IRWIN

1852-1885

SISTER BLANDINA SEGALE

1850-1941

FIGURE 2

sought every possible means of assisting in the paying of this debt. The year 1885 was a year of depression in the Territory. Everywhere there was failure. The sisters were advised to close the public school and open it as a tuition school, but they, feeling that that should be the extreme measure, planned, with the aid of Mr. Burke, who was not only county school superintendent but also editor of the Albuquerque Morning Journal, to give a fair at the opera house and in this way realize enough money to meet the expenditures of the school year.

Mr. Burke began his work of publicising the fair immediately. An editorial in the November 6, 1885, issue of his paper ran:

> For the purpose of saving Albuquerque the humiliation of having our public schools closed the Sisters of Charity are going to hold a Christmas fair. This is not a church nor a society affair, but an affair that should interest the whole public . . . . It would be a lasting disgrace to close our largest public school for want of funds . . . .[10]

And again on November 12, 1885, he said:

> As we have announced, a fair will be held to raise funds to continue the only public school in Albuquerque that has kept its doors open to children of every precinct, free of charge. The teachers of said school would much prefer to have less said about the affair and

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[10] The Albuquerque Morning Journal, November 6, 1885.

and trust the public spirit of our citizens to make a success of the fair, but, many there are, the writer included who think it better to give an outline of the work, thus preventing a certain set (malcontents) from growing. The actual work of the teachers of the 12th district has in brief words been given the city council by Mayor Jaffa, viz: A graded school taught by thorough, competent teachers, they furnishing each room with every modern improvement, providing a building the cost of which cannot be estimated under $20,000, supplying fuel, brooms, chalk, and paying the janitor's wages. In consideration of the above, carrying out the law passed in the last legislature, the remuneration is $45 per month. . . . . When asked why not close the public and open a select school the answer was: "It would be a disgrace to Albuquerque, the Highland School closed for want of funds, and only one teacher was employed, the Albuquerque Academy is charging for pupils of outside precincts, should we close it, it would be truthfully said Albuquerque does not contain one public school." To resume, if the teachers of the only public school in Albuquerque can show such liberal feelings, the least we can do is to all join without sectarian distinstion to make the coming fair a grand success. There are ninety-five pupils attending in the 12th district who do not belong to it . . . . It is the writer's aim to do justice, in as few words as possible, to the sentiment of the Sisters of Charity. If they can show such unselfish interest in Albuquerque's welfare let us prove our appreciation of the same . . . .[11]

These publications by the superintendent-editor, instead of stirring up a helpful response as he had hoped, produced ignorant prejudice from many of the bigots and the non-religiously inclined. Letters began coming to the newspaper office of the Albuquerque Morning Journal and to the sisters;

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[11] Ibid., November 12, 1885.

some brought praise but many carried thinly veiled insults. Superintendent Burke, through the news columns, fought the anonymous letters that were the burden of his and the sisters' mail each day. Quoted here is one which was characteristic of the many received:

> To the Superintendent of Schools:
> Dear Sir:
>
> Is the school taught by the Sisters of Charity in this place a Public School or a religious school? If it is a Public School why is it not supported out of the Public School fund, without calling on the people for assistance, and if it is a religious school what kind of religion does it teach, and why does it ask assistance under the name of a Public School? Please answer these inquiries for the information of the
>
> Public.

The superintendent answered as follows:

> In answer to the first question above, I would say that the school referred to is in every sense, a public school, except that the building in which it is taught is not owned or rented by the district, for the very good reason that the district is not able to build or rent such a house; but the school itself is conducted just as any public school in American cities generally is conducted - with the same rule and regulation and with the same curriculum and is under the immediate supervision of a board of public school directors composed of three of the best citizens of the town, elected by the people of the district. To the next question I answer, that it is not a religious school only to the same extent that a majority of our American public schools are religious - that is to the extent of having brief religious exercises at the opening and closing of school. In regard to the other part of the question, that is, "what kind of religion does it teach," I am obliged to admit that I am unable to answer. I am not an expert in such matters. But if we judge the tree by its fruit, we may also to some extent judge the teachers in the school to be good women, I conclude that their teachings are good . . . .

Now comes the question, "Why is it not supported out of the public school fund?" To answer that it is necessary for me to give a few words of explanation. The new public school law, under which we are now acting, levies a tax of three mills upon property of the county for school purposes, and the money thus raised is to be divided among the several school districts of the county in proportion to the number of children in each which will yield, this year after taking up the outstanding warrants about $1.00 a head for children of the county. The census shows a school population of about 250, which will give the district about $250 this year, with which to support a school that could not be kept up to its present standard for less than $3000. It does no good to say that the law is all wrong, and that some other way ought to be provided. The law is as it is and cannot be changed until there is a meeting of the legislature. In the meantime the schools of Albuquerque must be discontinued as free schools or they must be maintained by funds obtained from other sources than the public treasury. This is why the sisters are before the public . . . .

W. S. Burke
County Superintendent.[12]

Mr. Burke's chivalrous plea, supplemented by the good will of others, secured $300 for the public school through the fair.

The Sisters of Charity were founded by Saint Vincent de Paul who is venerated in the Roman Catholic Church as the Apostle of Charity. It is their custom, therefore, whenever possible to name the most important institutions under their direction in his honor. So this new Academy was put under his name, and Public School district No. 12 opened in September, 1886, under the name of Saint Vincent Academy.[13]

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[12] The Albuquerque Morning Journal, December 2, 1885.

[13] Ibid., August 31, 1886.

It was a boarding school for young ladies, a day academy for girls, and a public school for boys and girls. In the recors there is no mention made of how these different departments of the school were conducted, but it is supposed that the regular classes were for all the pupils, with the art and music for the academy girls. The enrolment at this time was about two hundred pupils.

The outline of the work planned and accomplished indicates the gradual development of the curriculum, which in turn demanded additions to the faculty. This augmenting of the teaching force and courses of study not only raised standards but increased educational facilities. From the academy's first days, woven into every occupation was of course the influence of religion; however, a respect for the honest convictions of others always prevailed, forbidding any attempt at proselytism. How faithfully this principle was observed is proved by the number of non-Catholic pupils constantly enroled; often they formed the majority.

A request for a hospital to be conducted by the Sisters of Charity was made to Father Gentile by the city officials and doctors of Albuquerque in 1887.[14] In the spring of 1888, Sister Catherine Mallon and Sister Emerentiana

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[14] The Albuquerque Morning Journal, May, 1887.

were sent from Mount Saint Joseph, Ohio, to convert Saint Vincent Academy into a hospital.[15] All the school furniture was taken to Old Albuquerque and a small hospital was fitted up. After three months, June, July, and August, both sisters and doctors were convinced that there would be no means of supporting a hospital and the plan was abandoned. Accordingly, the school furnishings were returned, and Saint Vincent Academy opened again in September with an enrolment of about two hundred pupils. Sister Emerentiana remained to teach in the adobe free school on the academy grounds. Sister Catherine moved to the hospital in Trinidad, Colorado. In addition to Sister Emerentiana the faculty in 1888 were: Sister Marie Estelle Evans, as superior, Sister Moira Lynch and Sister Etienne. They taught grades one to eight. In the brick building there was conducted an academy with boarding and day pupils. The faculty of the academy were: Sisters Berchmans Andrews, Mary Alacoque Callaghan, Ernestine Foskey, Elizabeth Brannon, and Gertrudes Duran.[16] The academy became a day school before Sister Marie Estelle left, due to the lack of room. The brick building was still

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[15] The Albuquerque Morning Journal, May, 1887.

[16] Letter written by Sister Ernestine to Sister John Baptist, June, 1934.

used as a private school and the pupils paid tuition. Public school pupils came to the brick building for some classes.

There were three distinct departments in the academy, the primary, the intermediate, and the academic. In the primary grades were taught Christian doctrine, spelling, reading, writing, language lessons, simple exercises in the fundamental rules of arithmetic, oral grammar, and geography, easy lessons about familiar things, elementary studies in natural history, exercises in physical culture, drawing, letter-writing, and memorizing prose and poetry. Sight-singing and sewing were begun in the primary grades and continued throughout the course. Christian doctrine, Bible history, spelling, reading in the Little Classics, writing, grammar, language lessons, Spanish, arithmetic, geography, and United States history were taught in the four intermediate grades. In the academic department two courses of study were offered, each embracing four years. The first prepared the student to enter any college or normal school; the second was designed for pupils who wished to devote the greater portion of their time to music and art. English and history were obligatory in this course; other branches were elected to make up the requisite number of credits. The study of domestic art, physical training, and vocal music was required in all courses.

The subjects studied in the academic department were classified as follows: religion, English, Latin, history, mathematics, science, and modern language (German or Spanish). These several subjects were continued throughout the four years; that is, through the fourth senior or lowest division, now called freshman, the third senior or sophomore, the second senior or junior, and the highest or first senior, now termed graduates.

Sister Ernestine, a distinguished artist, today connected with the art department of the College of Mount Saint Joseph-on-the-Ohio, was the gifted teacher of drawing and painting. Certificates and medals were awarded to students in the art and music department.

The sisters' ideal of education was the classical or general course of study. It promised, they contended, the best results for the majority of pupils and exerted a liberalizing influence upon the mind and heart. It followed a normal line of development and equipped the pupil with the most reliable resources for wisely shaping her later life. As was stated in the annals of the academy, this ideal coincided with the sagest contempory judgment and was thus expressed in an editorial:

> The best intellectual preparation which schools afford is not a special training but general culture, It consists in a thorough grounding of the pupils in those principles of knowledge which are fundamental

TABLE II

ACADEMIC OFFERING OF
PUBLIC SCHOOL PRECINT 12
NEW ALBUQUERQUE, NEW MEXICO
1886

GRADE

Elementary: English, Spanish, Arithmetic, Reading, Writing, Geography, History

Special: Painting, Drawing, Wax Work, Embroider, Piano, Guitar, Violin, Vocal, Elocution

Freshman	Sophomore	Junior	Senior
English	English	English	English
Latin	Latin	Latin	Latin
Spanish	Spanish	Spanish	Spanish
Algebra	Algebra II	Geometry	Geometry
History	History	History	History
Geography	Botany	Chemistry	Physics
Penmanship	Penmanship	Penmanship	Penmanship

to all professions and occupations and mental activities.[17]

Saint Vincent Academy conferred diplomas on the first graduating class on June 20, 1889, in the Grant's Opera House, the same year in which the financial debt on the academy was liquidated. The graduates were the Misses Eva Propper and Nona Vose. The medal for music was awarded to Eva Propper. The minims, juniors, and senior were represented at the exercises in vocal numbers, instrumental selections, recitations and drills. The art class exhibited the work done in drawing and painting. The audience expressed its delight with the "long and excellent program."[18]

Miss May Simpson was the only graduate in the class of 1890. As in the preceding year, the entire school participated.

The discontent of the faction which disapproved of the sisters' teaching in the public school increased with the opening of each school year. In 1891 a plan was formed to compel the sisters to resign. The first teachers' examination held in the Territory was to be conducted publicly in the court house. All public school teachers from all counties were

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[17] North American Review. (Date unknown)

[18] The Daily Citizen, Albuquerque, New Mexico, June 21, 1889.

obliged to take the examination. The leaders of the contending faction were confident that the sisters would not go to a public assembly to take the teachers' public school examination. All respect is due to most of the citizens, for they were not in sympathy with this faction. A member of the school board sent the following word to the sisters:

> In this case I clearly see it is of vital importance for the sisters to take the examination wherever and whenever it will be held.[19]

Sister Blandina and three other sisters whose names are not given, together with a large number of young men and women from the outlying districts, teachers and those wishing to become teachers, were present for the examination. During the examination there were constant interruptions and many distractions. Some of the confusion may be accounted for by the fact that it was the first examination ever held in the Territory, but some, no doubt, was created as a last effort to carry the plan of the malcontents.

A few days afterward Mr. Bond, the chairman of the examination board, with other members of the board went to the convent to present the certificates. The spokesman is quoted as saying:

> We want the pleasure of personally handing you the

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[19] Segale, op. cit., p. 344.

first four Number One teachers' certificates issued in Albuquerque under the new school law.[20]

After the public examination, the ill-feeling of those opposing the sisters subsided.

In the class of 1891 there were six young ladies graduated from Saint Vincent Academy. They were the Misses Kate Quinn, G. Hawks, Carrie Brown, Frances Lockart, and D. Lusted. The exercises were held at the Grant's Opera House on June 18, 1891.[21]

In 1892 the public schools of Albuquerque again opened at the academy under the direction of the sisters, only to be attacked in a more vulnerable way. After a meeting of the school board one of the members unofficially communicated to the sisters the resolution that had been passed that the sisters must remove their religious habit and wear the garb of a secular or withdraw from the public school. Word was sent to the Mother General at Mount Saint Joseph, who telegraphed that no further contracts for sisters teaching in the public schools were to be signed. Again it must be remembered that there were those who showed their loyalty and appreciation for the work of the sisters in the

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[20] Segale, op.cit., p. 345.

[21] The Morning Democrat, Albuquerque, New Mexico, June 18, 1891.

Territory and appealed to higher authority, but the resolution stood. Letters were received from many citizens asking the sisters to reconsider the proposition, but what soldier, stripped of his uniform, could be thrilled with the presentation of the "croix de guerre"?

As the public school plants were owned by the Sisters of Charity, it was necessary for the school board to build school buildings. In June, 1892, contracts were let and the work on the buildings commenced immediately. Fourth Ward School, which today is the Lew Wallace School, was built and opened in the fall of that year.[22] So ended the public school career of the Sisters of Charity in Albuquerque.

Subsequent pages will complete the history of Saint Vincent Academy, but the most significant chapters are those which record the first hours' labor in the vineyard. The sisters who began the New Mexico foundations made new places of honor for their society and greatly increased its opportunities for good works. Bravely facing unfamiliar and often difficult conditions, they perpetuated the zeal, the fortitude, the resourcefulness of the pioneer community. They opened the way for their successors, who, under God's Providence, continue the work of Christian education and benevolence.

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[22] The Daily Citizen, Albuquerque, New Mexico, June 28, 1892.

CHAPTER IV

EXPANSION AND RECENT DEVELOPMENTS

In glancing over the sisterhood's earliest records one is impressed by its good fortune in having several members of rare intellectual endowment and others remarkable for physical energy, while some of the band possessed both mental and physical strength. In many of them Browning might have had an eloquent response to his question:

> What hand and brain went ever paired?
> What heart alike conceived and dared?

This variety of gifts enabled the community to fulfill its high and manifold destiny as a charitable and teaching body.

In September, 1892, Saint Vincent Academy opened as a Catholic Academy for girls, although many boys were kept until the building of the Immaculate Conception School for boys in 1893. The enrolment of 1892 was 125 pupils. Edith Phelan, the daughter of one of the most prominent families in the Territory, graduated from the music department with honors, receiving the medal for that year.

The year 1893 dawned ominously for the academy. There was no support at hand, but the situation challenged the sisters' resourcefulness. No greater testimony to Sister Isidore's strength of nature and intellect may be

found than that offered by her guidance of the community and the academy during the years that followed that year of panic. In addition to the administration of the affairs of the academy, the management of the little farm, which was cultivated on a piece of the school ground and was the envy of the garden markets of Albuquerque,[1] demanded her constant attention. There were five graduates from the school in 1893: Alice Spencer, Rachael Scotti, Pearl San Guinette, Josephine Hamm, and Julia Hamm. Susuie Timoney left school shortly before the day of commencement.

Besides being a select school, Saint Vincent Academy became the girls' school and the Immaculate Conception School the boys' school for the parish of the Immaculate Conception in 1894. There was a joint graduation for the two schools at the Grant's Opera House. Records do not show the names of the graduates of Saint Vincent Academy. No mention is made of the combined graduation service after that year.

The class of 1895 had four graduates: Jennie Hopkins, Edythe Everitt, Fannie Halloran, and Anita Armijo. Cora Gehring was the graduate of 1896. Data for the years of 1897 and 1898 are not available, but the daily papers

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[1] The Morning Democrat, Albuquerque, New Mexico May, 1893.

of those two years gave notice of the commencement exercises of the academy at the Grant's Opera House. It was during these years that the sisters teaching at the Immaculate Conception School and those from the Old Albuquerque School made Saint Vincent Academy their home. The concert hall was converted into a dormitory for the sisters.

Despite the conditions of the times the enrolment had increased, thus again crowding the school beyond its capacity. Sister Hyacinth Sullivan, the superior, realized the necessity of enlarging the building. In November, 1899, she made arrangements to buy bricks at the penitentiary, in Santa Fe, for the new wing.[2] After the burning of the Grant's Opera House in 1898, it was necessary to secure a place for the graduation exercises of the class of 1899. Through the ingenuity of the sisters and the girls, the sisters' dormitory was changed into an auditorium. It lacked the spaciousness of the opera house and it was not possible to have the lengthy programs of former years, but the atmosphere created seemed to make a more lasting impression. Amelia McKay, Laura Lutz, and Elizabeth Powers were the graduates.

In 1900 the second wing on the academy was completed. This three-story building added thirteen rooms and a chapel

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[2] The Daily Citizen, Albuquerque, New Mexico, November 10, 1899.

to the school. At the sight of the large, high-ceilinged rooms and halls, the more timid whispered: "Sister Hyacinth is a visionary. Such immense halls and rooms are useless." Yet in ten years they, too, were overcrowded. In the first years of the twentieth century little publicity was given the academy. The data of the various classes are incomplete, but through interviews with graduates of later years some information has been gleaned concerning a few of the students. Sylvia Gerard of the class of 1900 entered the convent of the Sisters of Charity. There were two graduates in 1902, Essie Herron and Angie Powers. Rose Gerard of that class entered the convent of the Sisters of Charity before the day of graduation.

There was only one teacher for the four senior divisions of the high school. No daily program was followed. Each student recited her lessons as she learned them, regardless of subject or grade, and many students were not certain as to which division they belonged. If a pupil were capable of completing the four divisions in less time than that prescribed for the course, she was privileged to do so. In 1902 Sister Berchmans, the high school teacher, was replaced by Sister Agnes de Sales, who brought the latest pedagogical methods from Mount Saint Joseph to the academy. Her first endeavor was to place the four senior divisions of the academic course on a graded basis. She began by introducing the daily schedule of studies. This innovation,

TABLE III

ACADEMIC OFFERING OF
SAINT VINCENT ACADEMY
NEW ALBUQUERQUE, NEW MEXICO
1900

GRADE	
Elementary:	English, Spanish, Arithmetic, Reading, Writing, Geography, History
Special:	Painting, Drawing, Wax Work, Embroider, Piano Guitar, Violin, Vocal, Elocution

Freshman	Sophomore	Junior	Senior
Religion	Religion	Religion	Religion
English	English	English	English
History	History	History	History
Algebra	Algebra Advanced	Geometry Plane	Geometry Solid
Botany	Geology	Chemistry	Physics
Physiology	Mineralogy	Astronomy	Metaphysics
		Logic	Ethics
Latin	Latin	Latin	Latin
French	French	French	French
Spanish or German	Spanish or German	Spanish or German	Spanish or German

Special: Art, Ceramic Art, Elocution, Physical Culture, Piano, Organ, Guitar, Vocal Music, Violin

at first looked on askance, was soon accepted as a decided improvement.

Biographical details are inadequate for distinct portraits of many of the pioneer teachers, but Sister Berchmans spent twenty years at Saint Vincent Academy and she still lives in the memory of many of her pupils. She possessed admirable native talents. Her abilities seemed to have been as versatile as they were solid; she was a mathematician, a musican, and a writer of considerable grace and imaginative power. She was the author of many of the dramas that were given by the students. Like many other highly intellectual persons, she possessed an excellent wit; her acquisitions in no sense chilled or atrophied her genial spirit. Her charm and dignity in conversation, her understanding of others and of the fine possibilities of human relation, made her a valuable guide in initiating her pupils into the great art of living wisely and agreeably with their fellow creatures. Sister Berchmans taught for several years in Colorado, but returned to Albuquerque, where in 1919, at the age of sixty-six, she died.

In "Reminiscences of Yesterday", written for the S. V. A. Sunbeam by Anna Wilde Strumquist, a pupil in the class of 1895 and later the society editor of the Albuquerque Morning Journal, occur vivid and happy references to early academic life at Saint Vincent Academy. In addition to their

charm, her memories have a two-fold importance: besides commenting on the school's good training, they intimately picture that home life of the convent boarding-school which many parents have esteemed an attraction scarcely secondary to a well-planned and well-taught curriculum. In the old days that existence was perhaps more easily secured than at present, a statement which casts no reflection either upon the sisters or the pupils of today. In the earlier epoch when means of travel were limited, the teachers and students were more dependent upon one another's resources. The present facilities of travel and the many outside attractions permit more encroachment of out-of-school pleasures and distractions and make the "home atmosphere" of the boarding-school, to some degree, more difficult to maintain. Its idyllic tone of yore is felicitously recaptured in Anna Wilde Strumquist's memories:

> It was then the best school in the Territory. In the community where I lived, there was no opportunity to know Catholics, priests or sisters. I was totally ignorant of the ceremonies and symbols of the church and the significance of the costumes worn by priests and sisters, consequently, had much to learn that was not in the curriculum.[3]

Evidently with some trepidation the young girl and her younger sister accompanied their father to the unfamiliar doors of the convent.

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[3] S. V. A. Sunbeam, Albuquerque, New Mexico December, 1933.

To have any idea of the conditions at Saint Vincent Academy in 1885, it would be necessary to turn back the leaves of time more than fifty years and to realize that scarcely a single advantage which the pupils of today enjoy then existed:

> Transportation being difficult many of the girls spent the holidays at the academy. We employed our time in embroideries, knitting, repairing our clothes, and sometimes in feasting, and dancing. We were allowed to go into the parlor to be introduced to the parents of the girls . . . . and on these occasions we were coached as to the manner of entering a room, saluting the guests and withdrawing without betraying awkwardness. The sisters took recreation with us, alwaysfurnishing the music for our dancing. The girls of Saint Vincent Academy were happy, practical, sensible, conscientious, girls, but full of mischief and fun. Merely to matriculate at S. V. A. was a guarantee of good character. Students from the best families in Albuquerque enroled. They were of Jewish, Protestant, and Catholic faith.[4]

Further in her "Reminiscences" she follows up the graduates and gives sketches of their later lives, which may be interesting to the reader: Eva Propper, noted as the "beauty of Albuquerque," was an accomplished musician and equestrienne. She married E. L. Washburn, of the Washburn Clothing Company and became society leader in Albuquerque. Nona Vose, the musician, married a physician and is now living in Paris. Her children and grandchildren are living in German-occupied France. Mamie and Maude Simpson were

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[4] Ibid., December, 1933.

the daughters of the beautiful Juanita Simpson, after whom Simpson's Rest, Trinidad, Colorado, is named and who is so often talked of in Sister Blandina's At the End of the Santa Fe Trail. Other names that Saint Vincent's cherish are Stella Boatright, a proficient musician, who became Sister Mary Aquin of the Sisters of Charity. Julia Keleher, an English professor at the University of New Mexico, has distinguished herself as an author of The Padre of Isleta, a delightful book of fact and folklore of the Southwest. Mamie Tierney, county treasurer of Bernalillo, was an elocutionist as well as an accountant. Emma Huning, of the Los Lunas Hunnings, was a ray of sunshine to homesick boarding-school girls. Her advice to her companions was always "laugh and the world laughs with you." Emma is now Mrs. Walter Connell, of Albuquerque. Dolores Otero, "Lolita" to schoolmates, was a little aristocrat of tiny feet and hands and a large brain. Now she is a poet and song writer, Mrs. John Barn Burg, of Albuquerque. Nina Otero, an intellectual as well as a born aristocrat, has the red hair which Kipling says "is evidence of a fire in the blood that breaks out through the roof." Nina was always an executive even while at Saint Vincent Academy. Now she is Mrs. Nina Otero Warren, formerly county superintendent of schools in Santa Fe county. She is a leader in politics and is highly esteemed. Virginia Carr was another reader of ability, who is a credit to the

academy. Virginia is Mrs. Theodore Van Solen, wife of the famous artist of Santa Fe. Adele Carr, a devoutly religious girl, made a trip with her mother, Mrs. Clark M. Carr, and her sister, Virginia, to several European countries, and visited the Holy Father in the Vatican on this journey. Adele is now a nun in one of the Sacred Heart convents of the East. Flora Otero is another of Saint Vincent's girls who entered the convent. She taught in the Sacred Heart Convent in San Francisco. Anna Korber Tessier, the dainty, timid, little pianist, is a gracious matron, and is as well known for her charity to benevolent activities as her philanthropic mother, Mrs. Jacob Korber. Rachel Scotti, Mrs. William Merns, not only finished at Saint Vincent's but so did her three daughters, Evelyn, Adele, and Marie. Evelyn, now Mrs. M. R. Prestridge, in the person of her little daughter has started the third generation in the same direction. Georgia Lee Hanks Trafton, the daughter of Mrs. R. L. Hanks (Laura Mary Lutz), attended Saint Vincent Academy for twelve years and graduated in 1934. Loraine Asselin, Mrs. Joseph McCanna, is keeping up this "family" tradition. Her eldest daughter, Margaret, spent twelve years at the academy, graduated in 1941, and is now Vice-president of Saint Vincent Academy Alumnae. A younger daughter has attended the academy for seven years. The president of the alumnae for the last two terms,

Marie Balling, now wife of Mr. John Milne, city superintendent of schools, has brought luster to the chronicles of Saint Vincent Academy. As superintendent of Bernalillo County schools, Mrs. Milne proved an able executive and was reelected. At present she is a regent of the University of New Mexico. This, too, seems to be a tradition, for another alumna, Mrs. O. N. Marron, was also one of the regents of the university. Four of Mrs. Marron's daughters attended the academy. Three of them, Margaret, Harriet, and Eleanor, are alumnae. It is interesting to note that another member of Mrs. Milne's class, Caroline Schmidt, is successfully serving as Bernalillo County Superintendent of Public Instruction. Romoncita Luna Garcia of the class of 1916 had two daughters, Lita and Lena, graduate from her alma mater. Carrie Brown, who became Mrs. Frank Moore, lived in Mexico City and while there established three colleges for commercial education for English-speaking people. Edith Phelan Lane, after whom Edith Street, Albuquerque, is named, was the graduate in music who on the night of her graduation anticipated the fashion by many years and appeared in a sleeveless gown, at which instance the sisters bought several yards of lace material and made temporary sleeves for the gown. It was this incident that gave the extra dash of "spunk and fire" to her music that night. Alice Spencer became Mrs. Frank Townsend,

of Los Angeles, California. Pearl San Guinette married Harry Bullard of California; Julia Hamm, a noted violinist, became Mrs. Stoneman, of Los Angeles, California. Jennie Hopkins, now Mrs. Genevieve Dodge, is secretary of the County Charities Bureau, Riverside, California; Edythe Everitt, whose paintings won renown in California, married William Williams, of Blythe, California, and died in 1933; Fannie Halloran, the wife of O. N. Marron, the first state treasurer of New Mexico and former mayor of Albuquerque, died in 1938; Anita Armijo became Mrs. Ed. Otero. Mary Zaczyski became a Sister of Charity and is in Trinidad, Colorado. Her sister Gabrielle is Mrs. Tom McGill of Colorado.

During this period in the school's history, English and the languages seem to have been of the utmost importance. The catalogues record the early methods of teaching English and the classics, among them parsing in poetry. The mention of this may today provoke a smile, perhaps a frown, since it has become the custom to regard such parsing as a two-edged sword doing mortal damage to the poetry itself and spoiling it for those who thus study it. The point is well taken with reference to the manner in which the teaching of such a course has often been done, but the students of that day say the contrary was true at Saint Vincent Academy, where it seems to have left an ineradicable and most profit-

able love and appreciation of the literary masters. Compared with the courses of study today, those early courses in poetry perhaps seem to most antique branches in the old curricula; however, there was some value, for they gave a distinction to thought and the modes of thought, the excellent English, and the general "tone" of the pupils who in that far-away time added prestige to their Alma Mater.

Sister Mary Loyola, who took charge of the academy in 1911, had been teacher in the academy for some years previous and it was under her direction that many embryonic teachers had been trained. During the years from 1905 to 1925, to hold a diploma from Saint Vincent Academy was to assure the graduates of positions as teachers. They were granted what was at that time called a"permit" to teach, provided they attended the summer institute. Later they took the teachers' examination and were granted a certificate according to their standing. In 1906 there were five girls in the class, four of whom graduated, Maude Hale, Anna Korber, May Lutz, and Armida Shinick. The other student, Adele Bordeaunave, who was unable to attend school the last month of the term, applied the following September, without a diploma, for a permit to teach in a county school. She was granted this until the teachers' examination, to be held in October, and at the age of fifteen years she began her career as a public school teacher. After the examina-

tion she was granted a first-grade certificate. Later she studied in the State Teacher's College, Silver City, New Mexico, and completed the work at the University of California. She attributed her success as a teacher to the training she received at the academy. The element of partiality in this tribute may be counterbalanced by the statement that, ranking among the highest student in college and in the university, she was repeatedly asked where she had received her high school training.

In the class of 1909 there were two graduates, Hazel Elizabeth Rogers and Mary P. Wiencke.

In 1915 Sister Louis Bertrand succeeded Sister Mary Loyola. For the reader who is not familiar with the Codex of Canon Law of the Catholic Church, it may be opportune here to clarify any erroneous notions concerning the apparently short period of administration of the superiors. The following is Canon 505:

> Local Superiors should not be appointed for more than three years, at the expiration of which they may be reappointed, if the constitutions allow; but they cannot be appointed for a third term in the same religious house.[5]

In 1917 a cottage to be used as an infirmary for the girls was built. Later it was used as a guest-house. During that

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[5] D. I. Lanslots Handbook of Canon Law (New York: Frederick Pustet Co., Inc., 1931), p. 239.

TABLE IV

CURRICULUM OF
SAINT VINCENT ACADEMY
1920

GRADE	
Elementary:	English, Spanish, Arithmetic, Reading, Writing, Geography, History
Special:	Painting, Drawing, Piano, Guitar, Violin, Vocal Music, Elocution, Etiquette

Freshman	Sophomore	Junior	Senior
Religion	Religion	Religion	Religion
English	English	Emglish	English
Latin	Latin	Latin	Latin
Spanish	Spanish	Spanish	Spanish
Algebra	Algebra	Geometry Plane	Geometry Solid
Physiology	Botany	Chemistry	Physics
History	History	History	History
Sewing	Sewing	Cooking	Care of Children
Physical Exercise	Physical Exercise	Psychology	Methods of Teaching
			School Management
			General Review of Arithmetic etc.

Special Branches: Chorus, Music, Art, Elocution, Painting, Ethics, Etiquette

same year a sleeping-porch was added to the chapel wing.

The year 1918 brought the epidemic of influenza, which took such a heavy toll among both the children and the adults. The academy was closed in November and the sisters offered their services in the hospitals, the private homes, and in the barracks which stood at that time in the vicinity of the University of New Mexico. A temporary infirmary was fitted up in the barracks, where the soldiers were cared for. Many of these sister volunteers had no training in nursing but through their indomitable courage and unstinted toil they became indispensable to the doctors and the nurses in bringing relief and comfort to the suffering. The government officals, to show their gratitude for the work of the sisters during the epidemic, wished to give them a salary, but Sister Louis Bertrand refused to consider any remuneration. Though that season of death and anguish was tragic, in retrospect it has become one of the most illustrious periods in the community's history, a period in which many members fulfilled to the utmost the role of Charity. Classes were resumed after the Christmas holidays.

Sister Aloysia Morman was appointed as superior in 1921. In 1924 she was succeeded by Sister Hildegarde. In 1925 the academy was affiliated with the North Central Association of Secondary Schools and in that same year

Sister Hildegarde was elected to the General Chapter as Secretary-General and was succeeded in the academy by Sister Mary Amata. During the years 1915 to 1925, it is interesting to note that seven pairs of sisters who were graduated from the academy were all teaching in the county schools: Frances and Cecilia Murphy, Lillian and Sofia Yrisarri, Rosalie and Victorine With, Marie and Ursula Balling, Caroline, Margaret, and Helen Schmidt, Mary and Margaret Stewart, and Julia and Katherine Keleher.

In 1927 two rooms of the third wing were built. They were used for the primary grades. In 1926 Sister Mary Janet was made superior but after a year and five months she was relieved from duty because of illness. She was replaced by Sister Rosarita, who was endowed with superior intellect. She was an excellent teacher and, as such, had been employed in the academy for several years previous to her appointment. She possessed in an eminent degree the art of enforcing discipline among children. With her this gift was a fine art. Her quiet, dignified bearing was enough to secure order; she seldom found it necessary to administer a reproof. Her success as an administrator equaled her success as a teacher. She not only raised the standards of education in the academy but also raised the financial status of the institution.

In September, 1932, a few cases of influenza occurred.

TABLE V

OUTLINE OF STUDIES OF
SAINT VINCENT ACADEMY
1930

GRADE	
Elementary:	English, Spanish, Arithmetic, Reading, Writing, Geography, History, Health, Religion
Special:	Painting, Drawing, Piano, Guitar, Violin, Vocal Music, Elocution, Etiquette

Freshman	Sophomore	Junior	Senior
Religion	Religion	Religion	Religion
English	English	English	English
Latin or Spanish	Latin or Spanish	Latin or Spanish	Latin or Spanish
Algebra	Geometry Plane		History
History	Elective History	Electives Sociology Advanced Algebra	Electives Geometry Solid or Trigonometry
Physical Ed	Physical Ed.	Physical Ed.	Physical Ed.
Chorus	Chorus	Chorus	Chorus

Extra--Curricular Activities	Dramatic Art, Vocal Music, Dancing, Piano, Violin, Orchestra, Athletics, School Publication

among the faculty and students of the academy. By the first week of November it became so widespread among teachers and students that classes had to be suspended for several days. On Sunday, November 6, Sister Mary Boniface Keough was striken and although Dr. John Reidy and the Saint Joseph Hospital nurses did all in their power to save her, Sister died Friday, November 11. She had been the procuratrix and cook for the academy for thirty-eight years. None but God's recording angel could tell of her silent deeds of charity. It was said of her that "her memory has hallowed the very walls in which she lived." Sister Callista Heid, who was angel, as the prefect of discipline was called, replaced Sister Mary Boniface. Her quiet, thoughtfulness, and efficiency soon endeared her to both faculty and girls. The angelship was taken over by Sister Rose Clare Church in addition to her regular teaching. It has been through her untiring efforts that the spirit of Saint Vincent's has been maintained. In spite of these combined duties Sister Rose Clare has had exceptional results as the Saint Vincent Academy representative of the Junior Red Cross.

Sister Rosarita recognized the wisdom of forming an Alumnae Association. On December 18, 1935, the initial meeting, at which sixteen members were present, resulted in only tentative plans. In the following year, Sister Mary Zoe, Sister Rosarita's successor, called another meeting of the alumnae. This time elections were held.

Nora Koury Carrara was elected president, Frances Meyer, vice-president, and Cora Freelove, secretary-treasurer.

Conservative as Saint Vincent Academy has always been, no opportunity to keep abreast of the times has been lost and advantage has been taken of new ideas and methods, yet it has retained a certain definite principle and permanent ideals. However, it must not be thought that every undertaking of the academy met with success. There have been many students who have left Saint Vincent Academy ill-equipped to meet life. There were some who were failures educationally, others who have never learned the art of right living. At this point it may be in order to give a resume of the curricula. From the very beginning the faculty considered that in the cultivation of ideal Christian womanhood attention to dignity and grace of demeanor, courtesy, and consideration for others was as necessary as training in the academic branches, hence stress was laid upon these virtues. Saint Vincent Academy grew by degrees from the one-teacher high school to the high school with a teacher for each grade, and finally to the high school with the specialized teacher. Academic branches have been supplemented by the extra-curricular activities.

One of the specialized teachers added to the Saint Vincent Academy faculty in September, 1932, to take the classes in chemistry and physics, was Sister John Baptist Vander Wyst, who has sponsored many of the extra-curricular

activities. No one, whether chemist, horticulturist, historian, or educator, has failed to find in this versatile woman abundant information and intelligent cooperation if it were desired. Vigorous in intellect and learned as she is, her simplicity is characteristic; her honesty of mind is no respecter of persons, yet, if it sometimes ruffles the sensitive, she is ready to acknowledge merit where she can not unreservedly admire. The grounds are a testimony of her skill, taste, and knowledge. The Sodality of Our Lady, a youth society, and the school publication, the S. V. A. Sunbeam, received "International Honor" from the Quill and Scroll and "All Catholic" from the National Catholic Press Association. Besides the academy journalism activities, Sister John Baptist has been conspicuous in state school journalism, serving two terms as state sponsor of the New Mexico Interscholastic Press Association, two terms as state president of the Quill and Scroll International Honorary Society for High School Journalists, and three as state director of the National Association of Journalism Directors.

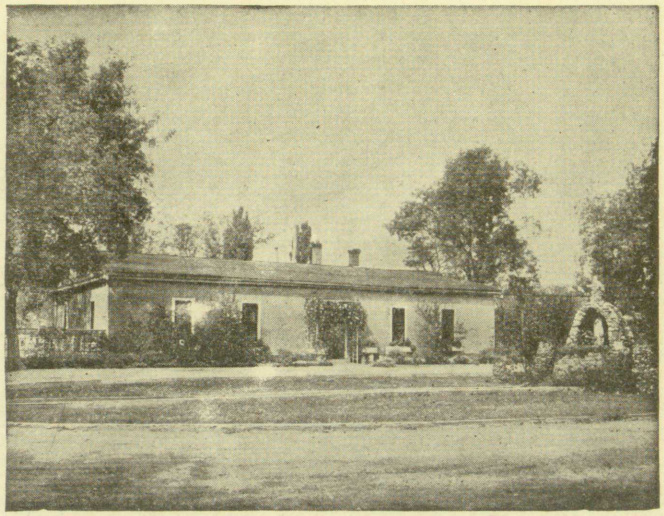
Sister Rosarita was succeeded in August, 1935, by Sister Mary Zoe, another able executive. She was elected to the General Chapter as Vicar-General in 1937. In her short time the enrolment of the academy increased beyond its capacity and plans were made for further expansion. No definite steps were taken until 1938, when Sister Maria Kyran

replaced Sister Mary Zoe. She completed the third wing, adding a dormitory, a mathematics room, and four rooms for the elementary and primary department.

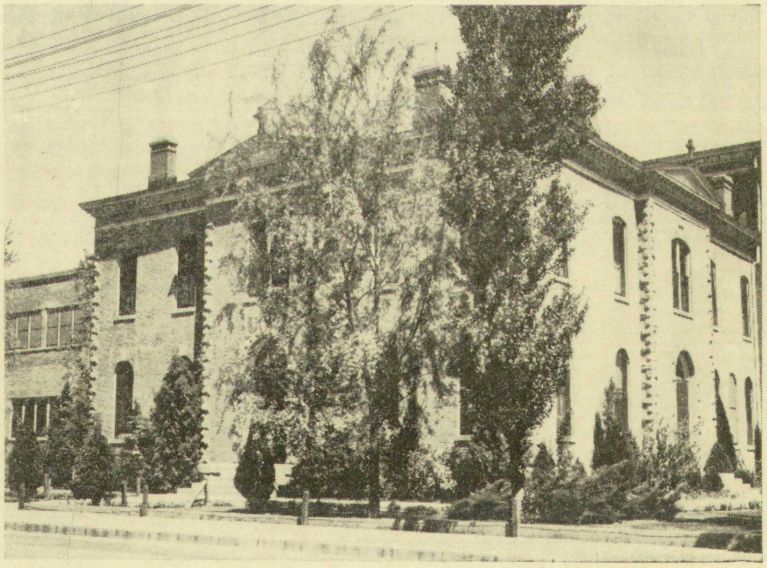
A generous factor in this development was Perfilia Baca, the mother of Sister Mary Juanita of the Saint Vincent faculty. It was her generosity that made possible a well-equipped sewing department. The sisters remember with gratitude the many gifts of the Baca's. They were the donors of the first automobile used at the academy. It was later replaced by a newer model, also their gift. Other benefactors were Julia Korber and her daughter Anna Korber Tessier, Charles Ilfeld and Company, and Gross Kelly and Company. There were many others who have wished their identity to be withheld.

Because of the illness of her brother, Sister Maria Kyran returned to the East and was succeeded by Sister Catherine Miriam in 1939. With the declaration of war by the United States, in 1941, new courses were added to the curriculum; a course in first aid for elementary and secondary schools and a course in air-raid defense.

The future history of Saint Vincent Academy will be written by those replenishing the ranks and bringing with them fresh zeal and the confidence of those "whose builder and maker is God." The year 1942 closed with an enrolment of 181 pupils. In the class of 1942 there were fifteen



SECOND UNIT BUILT ON ACADEMY GROUNDS



SAINT VINCENT ACADEMY, 1942

FIGURE 3

graduates.

In the foregoing pages an attempt has been made to gather as many data as possible to make this history complete. Many traditions have been transmitted through generations of the Community's devoted members and many loyal students, but the imagination can never completely reconstruct valiant struggles, aspirations, and victories. The first scenes of Saint Vincent Academy lack perhaps the glamor glorifying the beginnings of some institutions. There has been no attempt, however, to retouch these pictures, to idealize or to minimize, for two reasons, -because of respect for historic accuracy and because such development as Saint Vincent's is recognized as characteristic of much that is valued in our country's history. The courage and perseverance of the Sister of Charity are typical of the best in our national existence.

TABLE VI

COURSE OF STUDIES OF
SAINT VINCENT ACADEMY
1942

GRADE	
Elementary:	Religion, English, Spanish, Arithmetic, Reading, Writing, Geography, History, New Mexico History, Health
Special:	Painting, Drawing, Piano, Violin, Vocal Music, Dramatic Art, Etiquette, Tonette

Freshman	Sophomore	Junior	Senior
Religion	Religion	Religion	Religion
English	English	English	English
Latin or Spanish	Latin or Spanish	Latin or Spanish	Latin or Spanish
History	Biology	Chemistry	History
		Electives	Electives
Algebra	Geometry	Higher Math.	Higher Math.
		History	
	Elective	Shorthand	Shorthand
	History	Typing	Typing
Home Ec.	Home Ec.		Home Ec.
Physical Ed.	Physical Ed.	Physical Ed.	Physical Ed.
Chorus	Chorus	Chorus	Chorus

Extra--Curricular Activities	Dramatic Art, Art, Vocal Music, Piano, Violin, Orchestra, A Cappella, Dancing, Wind Instruments, Athletic Club, Bridge Club, Spanish Club, Sodality, School Publications

APPENDIX

ALUMNAE OF SAINT VINCENT ACADEMY

1889

Propper, Eva

Vase, Nona

1890

Simpson, May

1891

Brown, C.

Hawks, G.

Lockart, F.

Lusted, D.

Quinn, K.

1892

Phelan, Edith

1893

Ham, Josephine

Ham, Julia

SanGuinette, Pearl

Scotti, Rachael

Spencer, Alice

1894

No data available.

1895

Armijo, Anita

Everitt, Edythe

Hallaran, Fanny (Marron)

Hopkins, Jennie

1896

Gehring, Cora

1897

No data available.

1898

No data available.

1899

Lutz, Laura (Hanks)

McKay, Amelia

Powers, Elizabeth

1900 - 1901

No data available.

1902

Herron, Essie

Powers, Angie

1903 - 1904

No data available.

1905

Boatright, Stella

1906

Brennan, Mary

1907

Hale, Maude

Korber, Anna

Lutz, Mae

Shinick, Armida

1908

No data available.

1909

Rogers, Hazel Elizabeth

Wiencke, Mary P.

1910 - 1911

No data available.

1912

Brixner, Charlotte

Hesseldon, Bernice

Asselin, Laureen (McCanna)

Schmidt, Margaret

1913

Howell, Zelma

McDermott, ~~Joyce~~ Grace (Beddow)

1914

Kelly, Estelle

O'Donnell, Barbara

Montoya, Aurelia (Gutierrez)

Payton, Ruth

Yonni, Marie

1915

Balling, Marie (Milne)

Keleher, Julia

Kelly, Mamie

Lee, Helen

Loebs, Hilda (Mock)

Murphy, Cecilia (Maloney)

Gibbons, Judy (Pullman)

Schmidt, Caroline

Yrisarri, Lillian (Livingston)

1916

Armijo, Estelle

Baca, Alice C. de

Balling, Ursel

Brennan, Bess

Chaplin, Amy

Garcia, Anita

Garcia, Dolorita

Kelleher, Catherine

Luna, Ramoncita (Garcia)

O'Laughlin, Mary

1917

Casaus, Rebecca (Gallegos)

1917

With, Victorine

1918

Alf, Magdalene (Hadley)

Bothe, Francis

Lynch, Eleanor (Gilbert)

Pino, Inez (Baca)

Stewart, Mary (Rose)

Tipton, Angeline

1919

Chauvin, Antoinette

Davila, Rose

Dye, Esther

Luna, Lucy

1920

Armijo, Pauline

Baca, Lillian

Baca, Louise

Campbell, Jane

Herndon, Alice

Howell, Elva

Pinard, Margaret

1920

Smith, Florence
Stewart, Margaret
Tartaglia, Concetta
Waring, Louzella
Zamora, Margaret

1921

Armijo, Rebecca (Ziede)
Griego, Adele (Duran)
Mearns, Evelyn (Prestridge)
Mengel, Alice
Roberts, Francis
Stacker, Beulah

1922

Assala, Mary (Laubach)
Barela, Rachel (Sanchez)
Beyls, Leona
Davis, Sylvia Marie
Eaton, Ruth
McCamant, Nina
McDermott, Leutta (Chaplin)
Owen, Katherine

1922

Smithers, Margaret
Wiley, Helen (Gould)
Zilles, Theresa (Johnson)

1923

Baca, Carmelita
Bothey, Jenny
Davila, Trinidad
Duran, Adelina
Morelli, Renetta (Dodson)
Morgan, Jean
McCamant, Myrtle
Sanchez, Barbara
Stacker, Bonita
Sullivan, Isabel

1924

Alexander, Natalie
Billez, Eleanor
Campbell, Ellen (Morgan)
Cooksey, Elizabeth (Francis)
Dunn, Mary H.
Francis, May Nafe

Frechet, Corinne

Pinard, Isabel

Reid, Iola

1925

Baca, Gertrude

Barela, Alice

Chauvin, Celine

Duran, Lena

Foote, Wilma

Gwadon, Louise

Gonzales, Lillian

Lynch, Esther (deRochie)

McDonald, Florence

Mares, Josefa

Marron, Margaret

Mearns, Adele

Mearns, Marie

Miera, Gloria (Gonzales)

Navarro, Genoveva

Owen, Edith

Piedad, Salas

Wheelington, Marion

Wilcox, Loretto

1926

Arnold, Edith

Baca, Evarista

Barela, Sophie

Corbin, Katherine

Corcoran, Margaret

Kraft, Evelyn

Francis, Josephine

Garcia, Catherine

Garcia, Lue

Phillips, Betty

Pino, Sefa

Sanchez, Marion

Stacker, Iolla

Sedillo, Gertrude

O'Brien, Bernice

1927

Abreu, Josephita

Corbin, Eudora

Crollett, Jennie (Tafoya)

Davis, Elise (Freide)

Eakin, Cecelia

Larrazolo, Marie

1927

Paulsell, Della (Pitcher)

Paulsell, Edna (DoBell)

Rowe, Catherine

Sanchez, Carlotta

Sandoval, Patrita

1928

Arnold, Ethel

Candelaria, Stella (Springer)

Causaus, Celia

Chacon, Margaret

Corbin, Josephine

Cordova, Lola

Davis, Octavia

Francis, Pauline

Mahboub, Sarah

Marron, Harriet

Pino, Rose

Schifferer, Ruth

Skiff, Elsie

Unes, Louise

1929

Brannin, Virginia (Wella)

Fouts, Genevieve (Ramsier)

Garcia, Lucy

Gardner, Esther

Gardner, Mary

Griffin, Margaret

Hughes, Nellie

Koury, Nora (Carrara)

Lovelace, Maxine (Williams)

Marmon, Miriam

McDonald, Estelle

Meyer, Frances

Garule, Gregorita

Pacheco, Senaida

Richards, Ruth

Rollins, Anabel

Springer, Fabiola

Staples, Marion (Wold)

Valdez, Aurora

Wagner, Mary Catherine

1930

Cordova, Veneranda
Freelove, Cora (Vaio)
Marmon, Josephine
McCraw, Mary Agnes
Mirabal, Aurelia (Alarid)
Hardwicke, Joycelyn
Peck, Mary (Duray)
Richards, Susie (Duran)
Romero, Alcarita
Sais, Ursula (Springer)
Stallings, Mary Olive
Walsh, Milbeth (Puccetti)
Werner, Lena

1931

Abeita, Georgia
Corbin, Ethel
Cordova, Sarah
Duran, Margaret
Eakin, Marjorie
Gonzales, Florella
Koser, Edna Lee
Ksir, Ethel Mae (Newlander)

1931

Marron, Eleanor (Lopez)
Mooney, Loretta
Moya, Josephine
Murphy, Florence (Bell)
Padilla, Margaret
Pino, Sylvia
Romero, Eileen
Sais, Cecilia

1932

Chavez, Rose
Giacomelli, Lydia (Matteucci)
McGrath, Bernice
Richards, Josephine
Werner, Pauline

1933

Armijo, Consuelo (Gooch)
Baca, Nati
Dewey, Rosemary
Evans, Mary Jo (Reid)
Garcia, Helen
Harp, Ruth

1933

Lingo, Clara
McCarthy, Nellie
Mocho, Marie (Miller)
Richards, Helen
Seery, Anna
Venner, Sylvia
Vroebel, Agnes
Zeh, d'alene
Dowell, R. June

1934

Hamlin, Helen Louise
Hanks, Georgia Lee (Trafton)
Hartley, Nora
Kavanaugh, Genevieve
Koury, Mary
Mirabal, Clara
Mocho, Geneva
Tenorio, Mela
Umbrage, Harryette
Walker, Catherine

1935

Baca, Margaret
Caldwell, Mary
Fernandez, Mary
Francis, Ada
George, Julia (Bretney)
Mares, Irene
Michalek, Bertha
Peshlakai, Nesbah
Quier, Alice
Sanchez, Eufemia
Sanchez, Mary
Sandoval, Nora
Stockton, Colleen
Sullivan, Kathleen (Fullingim)
Tenbroeck, Martha (Skidmore)
Varela, Alice

1936

Armijo, Dolores
Baca, Florence
Baggerly, Regina
Cajete, Guadalupita
Cordova, Adele

1936

Euler, Pauline
Hall, Kathryn
Pino, Helen
Quier, Alice

1937

Abraham, Rebecca
Gonzales, Conchita
Alarid, Rose
Baca, Cecilia (Gabaldon)
Cusack, Margaret
De Baca, Evangeline
Fitzpatrick, Frances
Garcia, Lita
Gibbs, Jerre (Singer)
Haddow, Elizabeth
Gros, Ethel
Michael, Rose
Lees, Jeanne (Dale)
Nichols, Charity
Perrault, Olivia
Romero, Caroline
Umbach, Regina
Burns, Virginia

1938

Abeita, Antoinette
Abeita, Rufina
Alarid, Rebecca
Garcia, Merle
Laherty, Mary Lou
McCallum, Patricia
McNeal, Rosemary

1939

Armijo, Evelyn
Baca, Anna
Baltz, Josephine
Boehning, Mary Margaret
Burns, Patricia
Cheney, Alberta
Cooper, Huberta
Dikitolia, Betty
Giacomelli, Elisa
Griffith, Helen Joy
Jones, Charlotte
Jones, Shirley
Junker, Margaret
Lopez, Louisa
Lorenzo, Lena

1939

Mergen, Mary Ann
Salazar, Reyna (Baca)
Showalter, Mary Alice
Tierney, Mary
Truswell, Florence
Morsea, Violet
Varela, Adeline
Ward, Patricia

1940

Baca, Perfilia
Buck, Maude
Carpenter, Carmen
d'Amours, Camille
Devine, Jessie
Francis, Isabel
Hanosh, Josephine
Redding, Leona
Will, Maxine

1941

Allison, Frances
Darcey, Betty Ann

1941

Domenici, Theresa
Fidel, Mary
Feight, Valerie
Gabaldon, Frances
Garcia, Lena
Gibbs, Marilouise
Harvey, Thelma
Jones, Betty
Livingston, Virginia
McCanna, Margaret
McCanna, Marita
Maurino, Margaret
Mergen, Margaret
Michael, Marcella
Quinlan, Patricia
Valencia, Rosemary
Vasilakis, Elaine
Vigil, Toni
Werner, Viola

1942

Baca, Anna
Black, Mary Jane

1942

Bletcher, Adele

Brunacini, Lola

Dorff, Mary

Gutierrez, Josephine

Langer, Mary Catherine

McKinnis, Mary Katherine

Mooney, Mary Ann

Padilla, Lorraine

Phelan, Emily

Scott, Jeanne

Sotel, Dorothy

Springman, Suzanne

Vigil, Geraldine

OFFICERS OF
SAINT VINCENT ACADEMY
ALUMNAE

1936-1937

Nora Koury, president.

Frances Meyer, vice-president.

Cora Freelove, secretary.

Genevieve Ramseier, treasurer.

1937-1938

Luetta McDermott Chaplin, president.

Regina Umbach, vice-president.

Genevieve Ramseier, secretary-treasurer.

1938-1939

Luetta McDermott Chaplin, president.

Regina Umbach, vice-president.

Genevieve Ramseier, secretary-treasurer.

1939-1940

Luetta McDermott Chaplin, president.

Regina Umbach, vice-president.

Genevieve Ramseier, secretary-treasurer.

1940-1941

Marie Balling Milne, president.

Leona Redding, vice-president.

Elinor Lynch Gilbert, secretary-treasurer.

1941-1942

Marie Balling Milne, president.

Margaret McCanna, vice-president.

Elinor Lynch Gilbert, secretary-treasurer.

STUDENTS OF SAINT VINCENT ACADEMY

WHO HAVE BECOME RELIGIOUS

SISTERS OF CHARITY

Sylvia Gerard,	Sister Marie Elise
Rose Gerard,	Sister Marie Adele
Josephine Sanchez,	Sister Mary Nolasco
Mary Saczyski,	Sister Karola
Josefa Baca,	Sister Maria Juanita
Josefita Baca,	Sister Maria Josefita
Stella Boatwright,	Sister Mary Aquin
Florence Dunn,	Sister Mary Adrian
Alice Mengel,	Sister Alice Therese
Elsie Schmidt,	Sister Mary Dorothy
Isabel Sullivan,	Sister Marie Joan
Sylvia Davis,	Sister Sylvia Marie
Pauline Rooney,	Sister Dolora
Josefa Mares,	Sister Mary Carmelita
Eudora Corbin,	Sister Mary Eudora
Josephine Corbin,	Sister Marion Louise
Elsie Skiff,	Sister Elizabeth Regina
Rose Pino,	Sister Joseph Elizabeth
Loretta Mooney,	Sister Ann Austin
Sarah Cordova,	Sister Sarita
Sylvia Pino,	Sister Rose Gonzaga
Charity Nichols,	Sister Margaret George

SISTERS OF LORETTO

Helen Skees,

Agnes McIntyre, Sister Ignatius

Angeline McIntyre, Sister Alexandrine

MADAMES OF THE SACRED HEART

Adele Carr,

SISTERS OF SAINT JOSEPH

Agnes Meyer,

Carmen Carpenter,

SISTERS OF SAINT DOMINIC

Lita Garcia, Sister Marie Amada

ORDER OF SAINT BENEDICT

Sophie Barela

FACULTY OF
SAINT VINCENT ACADEMY
1942

Sister Catherine Miriam Laylor,	M. A.,	Principal
Sister John Baptist Vander Wyst,	M. A.,	English, Chemistry, extra-curricular activities.
Sister Florita French,	M. A.,	English, Latin, Home Economics.
Sister Joseph Mary Schwertman,	B. A.,	English, Commercial.
Sister Alice Joseph McCauley,	M. A.,	History, Mathematics, Librarian.
Sister Sarita Cordova,	B. A.,	Spanish, Biology.
Sister Mary Juanita Baca,		Sewing, Designing.
Sister Alice Catherine Volt,	B. M.,	Chorus, Instrumental Music.
Sister Alice Hennesy,		Orchestra, Chorus, Instrumental Music.
Sister Anna Augustine Kolb,		Study hall.
Sister Ellenora Hilbers,	B. A.,	Grades seven and eight.
Sister Rose Clare Church,		Grades five and six, Angel of resident students.
Sister Gertrude Regina McDonough,		Grades three and four.
Sister Rita Mary Foster,	B. A.,	Grades one and two.
Sister Callista Heid,		Procuratrix and cook.
Katherine Kennedy O'Connor,		Dramatic Art.
Catherine O'Connell,	B. A.,	Art.
Patricia Quinn,		Dancing.

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IMPORTANT!

Special care should be taken to prevent loss or damage of this volume. If lost or damaged, it must be paid for at the current rate of typing.