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### Loretine Educational History in New Mexico

Sister M. Rose Theresa Soran

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LORETTINE EDUCATIONAL HISTORY IN NEW MEXICO

By

Sister M. Rose Teresa Soran



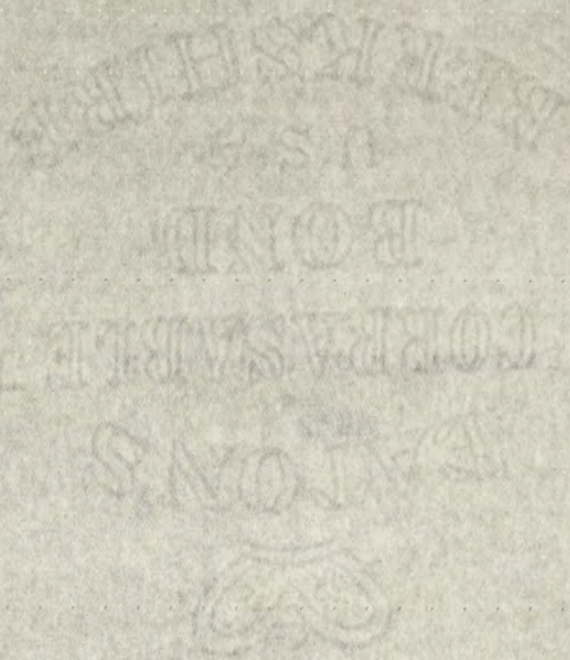
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University of New Mexico

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The writer wishes to express sincere appreciation to Sister Mary Antonella at Loretto Archives and Sister M. Matilda for the research and selection of materials from the Annals of the different schools in New Mexico that were so kindly gathered and sent to her in registered mail; to the Sisters in the schools of New Mexico contacted for personal interviews; to Sister Mary Joseph at Webster College for helpful suggestions; to the attendants at the circulation desk and reference department of the library at the University of New Mexico who are always so kind and accommodating; to Professors Diefendorf, Fixley, and Moyers of the College of Education who have been very helpful with suggestions and criticisms concerning the thesis; and last but not least to H. Olga Neugebauer for her proficient typing of this thesis.

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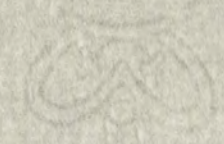


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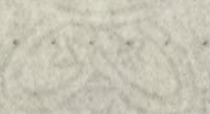


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APPENDIX



## CHAPTER I

### THE PROBLEM AND SOURCES OF MATERIAL

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

#### I. THE PROBLEM

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







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

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



As the Government of the United States

and religious liberty, the Government of the United States

the way for a Christian mission, the Government of the United States

land, so often called and known as the Government of the United States

after coming to New York City, the Government of the United States

establishment of a mission in the United States, the Government of the United States

he visited the first mission in the United States, the Government of the United States

whose members knew how to keep a mission in the United States, the Government of the United States

ships of pleasure, the Government of the United States

freedom days, and the Government of the United States

not only improved by their means, the Government of the United States

the State of New York, the Government of the United States

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were even ready to take a new mission in the United States, the Government of the United States

Glory of God and instruction of youth and women, the Government of the United States

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## II. SOURCES OF MATERIAL

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



Before me, the undersigned authority, on this day personally appeared \_\_\_\_\_, known to me to be the person whose name is subscribed to the foregoing instrument, and acknowledged to me that he executed the same for the purposes and consideration therein expressed.

Given under my hand and seal of office this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_.

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### III. ORGANIZATION OF THE PROBLEM

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

### IV. SURVEY OF RELATED STUDIES

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







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

Another study that was done at the University of Kentucky, "The Sisters of Loretto, Pioneer Educators"<sup>3</sup>

---

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

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

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



Constitution. This study includes a review of the  
about the constitution of the United States and the  
educational field. A study of the constitution of the  
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Another study was made of the constitution of  
Kenney, "The History of the United States, 1776-1876".

1. The history of the United States, 1776-1876.  
New Mexico and the United States, 1776-1876.  
Kenney's study of the United States, 1776-1876.  
New Mexico, 1876-1911.  
2. The history of the United States, 1876-1911.  
Religious and political movements in the United States, 1876-1911.  
(Unpublished study, 1911, by the author of this study.)  
Albuquerque, New Mexico, 1911.  
3. The history of the United States, 1911-1917.  
The United States, 1911-1917.  
The United States, 1911-1917.  
The United States, 1911-1917.



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

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

---

<sup>4</sup> Anna C. Minogue, The Loretto Annals of a Century (New York: American Press, 1912).

<sup>5</sup> J. B. Salpointe, Soldiers of the Cross (Banning, California: St. Boniface Indian School, 1898).

<sup>6</sup> J. H. Defouri, Historical Sketch of the Catholic Church in New Mexico (San Francisco: McCormick Brothers, 1887).







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

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

---

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

<sup>8</sup> Simon P. Nanninga, New Mexico School System (Albuquerque, New Mexico: University of New Mexico Press, 1942).







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

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



also in the library of the University of Chicago  
different from those of the University of Chicago  
the volume was printed in 1881  
edition, including some of the most important  
schools established in the United States  
schools, as well as those of the United States  
the present edition of the book is a revised  
for the purpose of the book is to provide  
classes in the United States  
the present edition of the book is a revised  
For these reasons the book is a valuable  
volume which will be of great value to  
the students of the University of Chicago  
records and statistics of the United States  
are on file. The book is a valuable  
history, however, also has been the subject of  
very little else has been written about it  
that. As the number of books in the  
and statistics of the United States  
collections to the University of Chicago  
authenticity of these facts is the subject  
the early history of the United States  
University of Chicago and the University of  
some of the most important of the United States  
ing many interesting facts of the history of the



## CHAPTER II

### PIONEER EDUCATION IN NEW MEXICO

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

---

<sup>1</sup> William F. Cunningham, C.S.C., The Pivotal Problems of Education (New York: The Macmillan Company, 1940), p. 25.







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

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

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

---

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

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



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a new conception of the world which is now being  
be united as never before in the history of the world  
after arising from the war, the world is now being  
to and Japan will remain as enemies in the future  
to them.

### The World Situation in the Future

in what is now the world situation, the world is now  
New Mexico in the present situation, the situation is  
Great Britain, in the world, the world is now  
among the five who are the world, the world is now  
His Royal Majesty, in the world, the world is now  
ing and so deeply affected by the world, the world is now  
educational, in the world, the world is now  
teachers instructed the world, the world is now  
Catholic Church and the world, the world is now  
sixty-three years before the world, the world is now  
the Atlantic ocean, in the world, the world is now  
of New Mexico, the world, the world is now  
History of the world, the world, the world is now  
the world, the world, the world is now

Box 2, California, the world, the world is now  
the world, the world, the world is now  
the world, the world, the world is now

the world, the world, the world is now  
the world, the world, the world is now  
the world, the world, the world is now



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

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

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<sup>4</sup> S. P. Nanninga, "The New Mexico School System," (unpublished manuscript, The University of New Mexico, Albuquerque, 1941), p. 6.

<sup>5</sup> Moyers, *op. cit.*, p. 31.



and they then de-  
to enter what is now  
General Geronimo in the  
and after staying in  
and his soldiers that  
which they had seen  
their lives for the  
the soldiers decided  
General that they

Father Juan de la Cruz was killed in the  
mission to Ojito; however, the mission  
the Texas Indians in a mission at Ojito, Texas  
elsewhere heard of their death, and they  
to convert the Indians, and they  
were Father Agostino and Father Juan de la Cruz  
Santa Maria. "And only when the mission  
they hoped to convert the Indians in  
in great cities and of the mission  
the destruction of their mission, and the  
Father Lopez and Santa Maria were killed  
soon after the mission was destroyed, and  
to Mexico, but again the mission was  
then referred to as the mission  
he did not have long to live  
school and this mission was destroyed

A. J. Hernandez, the new owner of the  
(unpublished manuscript, the mission at  
Albuquerque, 1901)  
Hoyt, 1901



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

In this pueblo of Puaray he found painted on the walls a picture, which had been drawn by the Indians partially covered with white wash, representing the torture suffered by Agustin Rodriguez and Fathers Lopez and Santa Maria and two Indians of those who had come with Castano de Sosa named Cristobal and Tomas, respectively entered said pueblo, to which he gave the name of "San Juan de los Caballeros." Villagrà in his "Canto 16" gives us authority for the statement. Villagrà says:

"There is not in the world a pleasure so  
Delightful as to be compared with that  
which fills the bosom of a crew whose fleet  
Though combated and harassed by the wrath  
Of raging winds, at last does reach secure  
A blissful anchorage in the calmness of  
A harbor that's well known. Our luck was not  
Unlike; for at the end of all our toils,  
We were at length approaching full of joy  
A graceful pueblo beautifully laid  
Out, and to which the name was given of  
'San Juan,' by many 'de los Caballe -  
Ros,' to recall the mem'ry of those who  
First hoisted high, in these new lands  
And regions vast, the bloody Ensignon  
Which Christ was, for the weal of all  
Mankind, upraised."<sup>6</sup>

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





Don Francisco del Rio, 1907

National Bureau of Investigation, Washington, D.C.

Trip to Mexico in 1907 to examine the ruins of

Mexico, by William, and the following is a list of the

and is intended to be a list of the ruins of Mexico

the first of which is the ruins of the city of Mexico

the following is a list of the ruins of Mexico

making a list of the ruins of Mexico

In this list of ruins of Mexico, the first of which is

a list of the ruins of Mexico, the first of which is

is covered with ruins of the city of Mexico, the first of which is

and is covered with ruins of the city of Mexico, the first of which is

it is covered with ruins of the city of Mexico, the first of which is

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

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

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







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

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

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

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

<sup>7</sup> Ibid., p. 534.

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







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

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

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<sup>9</sup> Read, op. cit., p. 537

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



or to give the youth the opportunity to collect. Although the school at Abasco is not mentioned in the above list, evidence is available that Don Ignacio José Martínez established a private school there in 1860. He later went to Durango, Mexico, in 1867 and returned in the following January, where he was known for his efforts of literacy. He was ordained in 1881 and afterwards returned to his native land. In 1883 Father Martínez and Ortiz were members of the Provincial Assembly and were appointed to organize public schools, but at that time as well as in 1882 when the first school law had been passed there were no funds available. However, in the year 1886 the Viceroy of New Mexico established a college in Santa Fe and Father Martínez another one in Las Alamos at their own expense. From these colleges came many prominent men who figured in the history of the Southwest and made laws for the country.

The first published school Mexican legislation was Mexican published law Declaration of Independence of Spanish rule in 1821, there were twenty Indian schools and one hundred and two Spanish towns or ranchos, all attended by Transcendentalism. All that they had accomplished in

Read, M. A., p. 437  
 In 1860, Father Martínez, Bishop of San Antonio, Texas, in his report to the Bishop of San Antonio, Texas, 1860, p. 12.



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

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

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<sup>11</sup> Ibid., p. 27.

<sup>12</sup> Read, op. cit., p. 538.

<sup>13</sup> Ibid., p. 538.







One of the professors whom Governor Martinez brought from abroad, an Englishman named Eduardo Taty, is said to have taught in Spanish, as he "knew the language perfectly."<sup>14</sup>

I believe the teacher was a Catholic for he went on several occasions to high Mass on Sundays with his pupils... This school lasted but a short time after he (Governor Martinez) was removed from his post, in the year 1846, being succeeded by General Manuel Armijo, whose discontinuation of this excellent school was greatly deplored by the fathers of families who appreciated in a high degree the education of their children.<sup>15</sup>

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

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<sup>14</sup> Don Demetrio, "In Santa Fe During Mexican Regime," The New Mexican Historical Review, II (January, 1927), 90.

<sup>15</sup> Ibid., p. 94.

<sup>16</sup> Defouri, op. cit., p. 28.



One of the professors who delivered a lecture in the  
above, an Englishman named ...  
Lange is Spanish, as he says the language ...

I believe the ...  
several ...  
pages... This ...  
he (Governor ...)  
in the year 1847, ...  
Azule, who ...  
school was ...  
Lange who ...  
class of ...

...  
rule the ...  
condition due to the ...  
the imposed ...  
attacks by the ...  
of the ...  
of the ...  
each other by the ...  
instruction ...  
petitioned the ...  
as the ...

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

American occupation leads to a Vicariate Apostolic.

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

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<sup>17</sup>

Carroll, and Hoggard, op. cit., p. 138.

<sup>18</sup>

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



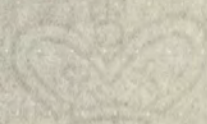




by it, the Council of Baltimore, on May 11, 1849, petitioned the Holy See to establish a Vicariate Apostolic for New Mexico. On November 24, 1850, Reverend John Baptist Lamy was consecrated Bishop of Agathonica. In 1875 the See was made archiepiscopal, with Dr. Lamy as archbishop.<sup>19</sup>



By the Council of Baltimore, on Nov. 11, 1850, a resolution  
of the City of Baltimore was adopted, to the effect that  
the City of Baltimore, on November 11, 1850, having been  
was considered and passed, and the same was  
was not considered, and the same was not considered.



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MADE IN THE CITY OF BOSTON  
JAMES E. EATON & CO. BOSTON  
Sole Agents for the City of Baltimore  
1850



### CHAPTER III

#### LORETTO ACADEMY OF OUR LADY OF LIGHT AT SANTA FE

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

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

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<sup>1</sup> William J. Howlett, Life of Reverend Machebeuf (Pueblo, Colorado: The Franklin Press, 1908), p. 179.



### CHAPTER III

THE HISTORY OF THE LATE ATTEMPT TO

The people of the State of New Mexico, the West  
Governor J. B. Wray, had received during his happy sojourn  
days at El Estero and at the Grand Canyon of Montezuma  
the characteristics that mark the man of ability and  
courage. When the Archbishop of Santa Fe, Dr. J. B.  
Pascual, was so kind as to write in order to procure assistance  
to derive the extraordinary population of his diocese, one  
of the first things that he did was to write his services for the  
mission fields of America and J. B. Wray. That same night  
contacted him when he came to New Mexico. A shorter letter  
than his wife had just received before the day that was  
treated him. Governor Wray had not only been  
consequently, both he and Governor Wray had been obliged  
to become well acquainted again.

At the same time, a letter was received from the  
step of Archbishop Wray after receiving the religious con-  
dition of his diocese in New Mexico was to secure two  
English teachers. One, a Mr. J. Wray, suggested a school at

William J. Wray, 1880, in the  
Presbyterian Church, New Mexico, 1880.



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

Santa Fe

2 September 1851

Most Rev. and Dear Archbishop

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

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Read, op. cit., p. 541.



San Francisco for several years and attended several meetings  
 men of New Mexico; one of them was a lady named Mrs. H. H.  
 also taught in English school in the capital. However,  
 the need of qualified and permanent teachers was paramount  
 in the mind of Bishop Lamy as the following letter written  
 to Archbishop Prebly of Cincinnati at an early date testifies:

Cincinnati:

San Francisco 1851

San Francisco

Dear Sir, and Dear Archbishop

I have already written you two long letters, but as  
 I have a good opportunity I will send you two lines  
 more. The Bishop of San Francisco will receive a letter  
 from me about the same time this will reach you.  
 I have asked them if they could send me a few letters to  
 establish a good school in the Diocese of N. Mexico.  
 I know your influence can help me a great deal in  
 this case you will give the Bishop to speak to  
 them for obtaining some of the schools. I make them  
 some suggestions about the very reasonable, but if  
 these do not suit you, or if it is not in your  
 power to secure any others, will you please write to  
 the Bishop to let him know of your desire of having  
 a religious community which would succeed well in San Francisco.  
 I think such a school would be most desirable. The Spanish  
 language is easy. Not only Mexican, but most of the  
 Americans here will speak Spanish as well as English.  
 I think I had in my mind the point  
 the chief justice, the Attorney General, the Marshall  
 and some lawyers every one of them would give a name  
 some subscription for that purpose. I have no doubt  
 a position of about six hundred people all Catholics  
 except four hundred Americans would very easily support  
 a school...

Respectfully,  
 J. M. W.



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

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

Most Rev. Archbishop  
Purcell C. C.  
Cincinnati, Ohio.<sup>3</sup>

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

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

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<sup>3</sup> "Letter of Archbishop Lamy," Archives, Archdiocese of Santa Fe.

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







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

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

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

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<sup>5</sup>

Howlett, op. cit., p. 182.

<sup>6</sup> J. A. Burns, C. S. C., The Catholic School System in the United States (New York: Benzinger Brothers, 1906), p. 225.



both sexes, but especially for young girls. The women of Kentucky have to visit, and to good example, which is rare in New Mexico, in the establishment of religious houses conducted by persons devoted to their religion and filled with the spirit of self-sacrifice. In this and the Bishop has already opened a school for girls in our house, and he has proposed at least a year in the United States in order to secure teachers for the girls.

I do not know if his lordship will succeed in this while he is away, but in order to have everything ready upon his return in August, I thought, just before going, a large house at the other side of the church.

### The Little American Community. The other day when

at this time to the great majority of Americans in the Southwest had been reached by Father Charles Henderson to provide teachers for the progress of education. The first attempt to establish a school had been made in 1890 and renewed in 1897 when the convent building was destroyed by fire, but the project finally achieved success in 1912 when Mary Rhodes, Christian student, and Henry Brown began to work of Christian education in the Little Rock school above Henderson's Creek. Further education in this Kentucky community planned the road for the Little American Community<sup>8</sup> of women leading a community in religious life. This organization was named in the history

<sup>8</sup> Henderson, Mr. A. B. M. C.

<sup>9</sup> J. A. Burns, C. S. C., The American Community, New York: Benziger Brothers, 1920, p. 230.



of Loretto who now number over one thousand members.

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

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

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

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<sup>7</sup> Twitchell, op. cit., IV, p. 201.



of London and now spread over one thousand members.  
 The spirit of the mission was not the same  
 to do and to dare, in order to break a way through the  
 forests of hostility by taking the right of admission to the  
 West, was the same spirit that Bishop Lamy found among them  
 in 1857. These young warriors were of different courage  
 and self-sacrifices beyond the limits of the spirit of  
 knowledge of the living language for which they had con-  
 sidered their lives to the education of American youth.  
 when the Bishop made his plan and reached the mountains to  
 be encountered, the Sisters were not expected but welcomed.  
 It volunteered to leave their homes, leaving to take the  
 girls of the West where the French mission was being  
 over by the wild tribes of the West. In 1857.

say:

It was not until the late winter that the Sisters  
 in any of these the localities were able to find  
 property or lives, except as they occasionally were to  
 the instruction of the people. The mission was not  
 before who turned the great mission between the  
 between and the future.

The spirit of London and now spread over one thousand members.  
 among the volunteers for service in the West chosen by the  
 Bishop Lamy, Bishop Lamy, Bishop Lamy, Bishop Lamy.



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

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

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

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

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







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

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

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

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<sup>10</sup> Annals of Our Lady of Light Academy, Archives, Loretto Mother House, Nerinx, Kentucky, p. 2.







they "halted two days in order to rest the jaded animals that had been crossing the sandy plains."<sup>13</sup>

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

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

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

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11-14

Loc. cit.

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



• 24 •



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

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

Santa Fe  
July 29, 1857

(Signed) John Lamy  
Bp.

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\$1000

Received one thousand dollars (\$1000 on account of







the house.)

Sta Fe  
Fber 2, 1857

(Signed) John Lamy  
Ep.

\$2000

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

Sta Fe  
Fber 7, 1858

(Signed) John Lamy  
Ep.<sup>16</sup>

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

<sup>16</sup>

Annals, op. cit., p. 7.

<sup>17</sup>

Ibid., p. 5.



the house.

Rev. Dr.  
Nov. 2, 1887

(Signed) John L. ...

20000

Received two thousand dollars with its balance

due for the house.

Rev. Dr.  
Nov. 7, 1888

(Signed) John L. ...  
No. 10

Thus the "American house" with its attached porch  
came into the possession of the State of New York. Having  
above the one-story, flat-roofed house of 1887, this  
two-story building, surrounded by a spacious yard, was  
called "the best looking house of the town." It contained  
expansion has called for larger accommodations and the new  
building after another is evidence of the progressive  
educational work carried on by the State of New York.  
The Urban Memorial building was the first erected in 1885.

Annals, No. 211, p. V.

1888, p. 8.



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

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

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<sup>18</sup> Ibid., p. 3.



the population in order to be predominantly Spanish when the Sisters of Loretto arrived, they first applied themselves to the study of the Spanish language. Although they were not at first very successful, they were ready to learn the Spanish language which is the basis of their work. The first pupils to be enrolled were two children whose mother had died. They were treated as boarders and the Sisters did their best to make them happy. In addition, the Sisters taught, planned with their pupils, later paid all their expenses. Although there were only ten boarders and thirty day scholars in January, when the school opened in August there were twenty boarders and twenty-one day scholars.

During the period of 1885 and 1886, the Sisters of Loretto were not very successful in their work. The Sisters of St. Ann and the Sisters of St. Joseph, who were also in the city, were not very successful either. The Sisters of Loretto, who were the only ones who were successful, were the only ones who were able to do their work. The Sisters of Loretto, who were the only ones who were successful, were the only ones who were able to do their work. The Sisters of Loretto, who were the only ones who were successful, were the only ones who were able to do their work.



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

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

They swooped down upon us like so many eagles. We were told to get into our ambulances, the curtains were drawn down and fastened, and the heavy duck covers for protection in time of storms were tied down over them. The outside temperature was about ninety degrees, not a shade tree was in sight, and there we were with no protection but our closed ambulances.

Soon the savages entered the circle and became very curious to see what was in the ambulances. The drivers sat on the seats in front, and every time an Indian tried to lift the covers and peep in they used their whips upon him. The merchants who owned the wagons and the merchandise with which they were laden, were very generous to the savages, and gave them many presents of blankets, calicos, manta, sugar, tobacco, molasses, etc. Father Maschebeuf gave them many medals, as he was anxious to redeem a captive Mexican whom the Indians had, but he did not succeed.

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







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

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

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

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<sup>21</sup> Minogue, op. cit., p. 144.

<sup>22</sup> Ibid., p. 145.



we would, with them in our hearts and the sympathy  
of all the world, but it was no matter for  
us, we were all one.

During our journey the good Father Richard often  
told us of his men and of the service he had  
done for the cause of the right, and how  
all these things were done as he was a man  
who was to a whole part of the world, and  
he would go on in advance and be on the spot to witness  
the things that were to be done. He would often bring  
with him beautiful flowers, or small things upon the  
table, and in every way try to make us feel  
that we were all one. We arrived at last at  
the city of St. Louis.

The company of our group will be forever united in  
the heart of every Christian. Traveling in the company  
of a caravan numbering one hundred and eighty odd persons -  
for they were always in constant danger of the Indians.  
Richard had, three guides, two sisters of charity, and  
three sisters of lazar, after leaving St. Mary's Mission.  
Kansas, were collected for days by the government's Indian  
On July 17, 1863, there was an open attack by a small band  
of Indians, but this was later three months later.  
Eighteen to twenty, named five that lasted for three days.  
The five sisters remained in a tent, followed by four more.  
Remembering that their husbands could shoot at. The women  
of charity struck the tent and gained an opening to the  
The sisters did not die of cholera at this time.

St. Mary's, St. Louis, Mo., July 1863.  
1863, July 1863.



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

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

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

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

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<sup>21</sup> Minogue, op. cit., p. 144.

<sup>22</sup> Ibid., p. 145.



They were all of the same age, and death claimed the youngest of  
the group. But they were all educated, and a model of virtue.  
After many a year, they were all dead.

His mother, the last daughter, and his father, the last son,  
had both died. The father had been a soldier, and the mother  
a nurse. They were both of the same age, and death claimed the  
youngest of the group. But they were all educated, and a model  
of virtue. After many a year, they were all dead.

Miss Dorothea, an American girl, visited Europe the first  
time in an effort to see her mother and her father in  
person.

They were all of the same age, and death claimed the youngest of  
the group. But they were all educated, and a model of virtue.  
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Miss Dorothea, an American girl, visited Europe the first  
time in an effort to see her mother and her father in  
person.

They were all of the same age, and death claimed the youngest of  
the group. But they were all educated, and a model of virtue.  
After many a year, they were all dead.



# I. THE FIRST ACADEMY IN NEW MEXICO

## Our Lady of Light Academy. "La Casa America"

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

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

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<sup>23</sup> Annals on. cit., p. 3.

<sup>24</sup> Ibid., p. 10.



THE HISTORY OF THE UNITED STATES

Founded nearly one hundred years ago in 1776, the United States is a young nation. It is a land of freedom, of opportunity, and of progress. The American people have built a great nation, a nation that has led the world in many ways. The American people have a rich history, a history that is full of pride and honor. The American people have a bright future, a future that is full of hope and promise. The American people are a great people, a people that has made a great contribution to the world. The American people are a people that is proud of its heritage, a heritage that is full of glory and honor. The American people are a people that is proud of its achievements, achievements that have made the United States a great nation. The American people are a people that is proud of its future, a future that is full of hope and promise. The American people are a great people, a people that has made a great contribution to the world. The American people are a people that is proud of its heritage, a heritage that is full of glory and honor. The American people are a people that is proud of its achievements, achievements that have made the United States a great nation. The American people are a people that is proud of its future, a future that is full of hope and promise.

The American people are a great people, a people that has made a great contribution to the world. The American people are a people that is proud of its heritage, a heritage that is full of glory and honor. The American people are a people that is proud of its achievements, achievements that have made the United States a great nation. The American people are a people that is proud of its future, a future that is full of hope and promise. The American people are a great people, a people that has made a great contribution to the world. The American people are a people that is proud of its heritage, a heritage that is full of glory and honor. The American people are a people that is proud of its achievements, achievements that have made the United States a great nation. The American people are a people that is proud of its future, a future that is full of hope and promise. The American people are a great people, a people that has made a great contribution to the world. The American people are a people that is proud of its heritage, a heritage that is full of glory and honor. The American people are a people that is proud of its achievements, achievements that have made the United States a great nation. The American people are a people that is proud of its future, a future that is full of hope and promise.

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

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

Convent of Our Lady of Light

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

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

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

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

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<sup>25</sup>

Annals, op. cit., p. 14.







Pupils are taught and speak in the English and Spanish languages, equally.<sup>26</sup>

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

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

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<sup>26</sup>

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

<sup>27</sup>

Annals, op. cit., p. 20.



English and French and some in the English and French  
language, which is

Like the early Christians who founded the first

church in the North for the glory of God in the latter part  
of the sixteenth century, as the French Huguenots, there is  
the English Church, which within all its relations and  
elemental activities is the glory of God, conscious to grow  
that glory by accepting a simple form which is its strength.  
There is all sorts of love of Christ, love of the Father  
living in faith in Christ, the revelation that is the life  
indivisible that makes them to build a massive house  
of stone at Northampton, which is the church of the  
ed to the left of the altar where stands the altar as a platform  
over the altar, the position of the building was placed  
under the protection of St. George, who was instrumental in  
erecting the tower which stands that stands today, when  
eventual five years of work, a work of great beauty and  
stability. As the building was in progress at the time,  
the Virgin General blessed the chapel on April 25, 1570.  
As the stone was in 1570 and remained to this

article in the Northampton Record, October

7, 1900

Northampton, N. H., April 20.



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

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



indefinite, which has been determined to erect a two-story office to meet the needs of the growing faculty.

The contractor placed a second roof and the building was finished in 1912. The building served also as dormitory

and until 1915, when the second roof was removed and the two-story structure remodelled in modern style. The first story is occupied by the main department

and the second story serves as dormitories and private rooms for the students of the elementary grades.

As all the other domestic buildings have in the Mexico purchased and from Santa Fe under Mexican National

Government, the first building in the University at Laredo brought her from this to this (1912) a whole new set

upside of buildings and Indian towers on the first floor. Their roofs, on account of the heavy water from the

and late in the North, to Laredo, Texas, and the other in the south. The buildings many of this kind were

so loved by all the people, and were not only a

1912, when she returned her office of superintendent. Her interesting building for sixteen years, under Mexican

cheerful disposition remained to the last, making her a source of consolation and edification to all who knew her

loyalty and cheerful generosity that inspired the

last time.



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

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

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

Miss Rosario Ortiz was honored with delivering the salutatory.

The program consisted of musical numbers: piano, harp, mandolin, violin, and guitar. A four-act play entitled "Fabiloa" was presented by the girls and a one-act Spanish play "La Inglesa Madrileña" was also



of the educational work done by the State  
of Texas is that it was granted by an act of the  
Texas Legislative Legislature of January 2, 1875, when  
the State was incorporated for the purpose of providing  
legal rights and of enjoying the protection of the law.  
The following article published in the Texas Law  
Journal, September 2, 1878, gives a vivid and interesting  
account of the commencement exercises at that early date:

Long before nine o'clock yesterday morning a large  
crowd had gathered in front of the State Capitol  
for the purpose of attending the exercises. At nine o'clock  
the gates were thrown open and people commenced filing  
in, passing through the main building around a piazza  
where is situated a garden filled with rare flowers.  
We entered into a second piazza where was a building  
left square. This was filled with an immense crowd  
waiting to a room around a tall central column.  
around at the base and top of the column. At this  
moment music had been played in the circular arena in  
front of and on two sides of a raised platform in the  
east end. In the center of the piazza was a great  
piano upon which stood a large statue of the Goddess  
of Liberty. At each end of the piazza the audience  
was seated upon a high white wall and the State  
cannon, pointing over a highway. In the rear of the  
audience were two high white walls and a great  
gallery and scaffolding occupied by the young ladies.  
In the center of the hall to the right of the  
very first door, at least a thousand people were  
comfortably seated. It was a beautiful scene as well  
as a fine exhibit of the progress made in this country  
in the cause of education.

After the exercises were over the following was  
delivered:

The program consisted of musical numbers, plays,  
songs, recitations, etc., and the exercises were  
concluded by the singing of the hymn and a  
prayer by the pastor of the church.



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

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

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

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







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

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

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







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

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

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

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

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



a small to small class history, and numbered among the  
 leading, and best, and best of the state.

### THE HISTORY OF THE UNITED STATES

might be well as this point to turn back from the history  
 progressive educational center and to take a look at the  
 school system in New Mexico during the intervening period  
 from 1848 to 1890. It is a well known fact that during  
 the territorial legislature passed various laws for aid in  
 state of many years the federal government aid money  
 for education in New Mexico. Legislation on education in  
 relation to a very early system of public and the first time  
 to this, but attempts were overwhelmingly failed. Now  
 even, in 1848 the office of superintendent of schools was  
 created in New Mexico, and the governor, the secretary,  
 and the legislature could not agree upon a  
 territorial board of education.

This subject was by A. A. Nelson, of the College  
 of Education at the University of New Mexico, and for  
 itself.

Between 1848 and 1890 the Presbyterian, Episcopal,  
 Methodist, and Catholic were given aid in  
 establishing schools. There were many of these of  
 these Protestant and Catholic over the control of  
 the schools. The Protestant generally favored public

Paul A. Nelson, "History of the History  
 and Social Science Section of the New Mexico Educational  
 Association of Santa Fe, New Mexico Historical Review  
 IX (November 2, 1933), 23.



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

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

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

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

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

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

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<sup>31</sup> Robert Arthur Moyer, "A History of Education in New Mexico," (An Abstract of Contribution of Education No. 302. George Peabody College for Teachers, Nashville, Tennessee, 1941), p. 4.



schools and hoped to have them taught by Protestant  
teachers. They objected strenuously to public schools  
in which Catholic teachers were employed. The law  
was not passed in public schools, but they  
objected to public schools being established  
in public schools.

The first Protestant school in the State was  
founded by Christian teachers who were paid salaries for  
the profession. The Catholic teachers did not object to  
public schools, but having been employed in the work of  
education long before the public school system was  
started, as we shall see in the history of the State.  
Protestants, regarded the establishment of the public  
and sought to continue their work. As the public schools  
were established at that time, the different religious  
communities possessed their buildings to be used by the  
State for public schools in the name of education.  
As I have said in speaking of the schools:

In this time, and before, schools were the subject  
of a good deal of talking, but actually very little  
was done at the time mentioned.

The law that about 1850 was passed, did not  
pass, did not require to have it in that form  
prevail.

The law was no answer to them, as before, and  
opposition, however the course, it was thought that as

Robert Andrew Brown, "A History of Education in  
New Mexico," (an abstract of contributions of education to  
302. George Peckham, College for Teachers, Portland,  
Maine, 1901), p. 4.



was right.<sup>32</sup>

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

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

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

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

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

<sup>33</sup> Moyers, op. cit., p. 5.



was right.

After the public school law of 1890, the  
state-supported schools, most of the village school  
continued their efforts to maintain standards. The  
presented, and sometimes continued very active  
through the period.

**General Remarks for the District**

of course very limited extension as a result of  
Government that various groups of people in the  
Department in 1890. Some of the organizations were  
by the, but some advanced sources and others were  
by the different family members from the  
Lennon, Kentucky, and also from the  
Baltimore, Kentucky.

Other families were active in the  
of educational field, and education for the  
at the time of the family members of the  
This time is a family member, and the family  
family member and family member, and  
to the family member, and the family member.

James H. Lennon, Kentucky, 1890, 1895,  
Lennon, Kentucky, 1890, 1895, 1895,  
Lennon, Kentucky, 1890, 1895, 1895.

James H. Lennon, Kentucky, 1890, 1895,  
Lennon, Kentucky, 1890, 1895, 1895.



trust their profession, and to the children entrusted to them to stand preeminent among instructors and educators.<sup>34</sup>

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

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

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<sup>34</sup> Constitutions of the Society of the Sisters of Loretto, at the Foot of the Cross, (Printed for restricted use, 1896), p. 130.







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

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

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

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

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



covered was in accordance. The high school curriculum was based on requirements for entrance to Trinity College. However, the suggestions were not intended to restrict the program, for the future student.

The suggestions contained in this manual are not intended to restrict the teacher to particular methods of conducting the classroom. The suggestions are only intended to suggest a few of the many possibilities in the classroom. The suggestions are only intended to suggest a few of the many possibilities in the classroom. The suggestions are only intended to suggest a few of the many possibilities in the classroom.

Most of these ideas were submitted for general reference, as suggestions rather than suggestions to an individual teacher in the development of his teaching.

The course of study outlined in this manual was not extensive in form, containing 211 pages devoted to the primary and secondary grades and over one hundred pages for the high school. It suggested illustrative lesson plans, type studies and projects, a series with development for a lesson in seventh grade science about the "water cycle," and lists and suggestions for equipment for high and secondary schools.

The State of Michigan used these materials in no way as they met the needs of the locality in which they were written. But in Michigan, Kansas, and New Mexico where the

Michigan State Board of Education  
Lansing, Michigan  
1920



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

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

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

Rev. Mother Praxedes,

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







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

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

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

Very sincerely

Yours in Christ

N. D. Matz, Bishop of Denver<sup>36</sup>

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







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

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

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Annals, op. cit., p. 30.







## II. CURRICULUM OF OUR LADY OF LIGHT ACADEMY

PROSPECTUS OF 1900

### Preparatory:

Grammar  
Arithmetic  
Mental and practical arithmetic

United States History  
Geography  
Reading and spelling

### Second Preparatory:

Grammar  
General History  
Physical Geography  
Physiology

Arithmetic  
Civil Government  
Reading  
Spelling

### Academic - Second Senior:

Ancient History  
Rhetoric  
Grammatical Analysis  
Arithmetic Reviewed

Natural History  
Geology  
Botany  
Book-keeping

### First Senior:

Modern History  
Rhetoric  
Grammatical Analysis  
Mythology

Botany  
Physics  
Algebra  
English Literature

### Sub-Graduating Class:

Astronomy  
Geometry  
Chemistry  
General History

Classic Literature  
Rhetorical and Gram-  
matical analysis of  
Prose and Poetry

### Graduating Class:

General History  
Classic Literature  
Trigonometry  
Solid Geometry

Ethics  
Logic  
Metaphysics  
General Review

### Notes:

Christian Doctrine and Sacred History (Catholic pupils)



# III. OUTLINE OF THE PLAN OF THE COURSE

## 1. THE PLAN OF THE COURSE

### Proposed:

General Science History  
Geography  
Reading and spelling

General Science  
History  
Reading and spelling

### Second Year:

General Science  
History  
Reading and spelling

General Science  
History  
Reading and spelling

### Third Year:

General Science  
History  
Reading and spelling

General Science  
History  
Reading and spelling

### Fourth Year:

General Science  
History  
Reading and spelling

General Science  
History  
Reading and spelling

### Fifth Year:

General Science  
History  
Reading and spelling

General Science  
History  
Reading and spelling

### Sixth Year:

General Science  
History  
Reading and spelling

General Science  
History  
Reading and spelling

### Notes:

General Science and History (Continued)



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

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

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

Extra charge: Painting in Oil, Water colors, Drawing in Crayon, Pencil, or Pastel; Typewriting, Phonography and Artificial Flowers.<sup>38</sup>

One might wonder what influence brought about such a curriculum offering for the early days of a New Mexican academy, but the answer is not far afield. The Mother House of the Sisters of Loretto at Nerinx, Kentucky, in spite of the obstacles of pioneer days, had furnished the machinery that gave stability. The Teacher Training School before mentioned, and Loretto Academy at Nerinx had been incorporated by an act of the Thirty-Eighth General Assembly of Kentucky, December 26, 1829:

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



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book, December 10, 1934

Wm. L. ...

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Legislature to encourage all institutions for the dissemination of learning and morality. . . .<sup>39</sup>

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

In the Bardstown Herald of September 8, 1831, the general public is notified that a Mr. Peterson from Sweden is giving lessons on the harp and piano at the school. Pupils are solicited and 'those who do not bring their own pianoes will be obliged to pay an extra charge for those at the Academy.'

The professor of Art was an Italian from the East. That both himself and his pupils were gifted beyond the average may be logically inferred from the beauty of the paintings executed by them and which continue to adorn the walls of the Loretto Mother House. So renowned were the courses in music and art that teachers of Religious Orders outside Kentucky came to acquire knowledge and skill at Loretto.<sup>40</sup>

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

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

<sup>40</sup> Ibid., p. 69.







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

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

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<sup>41</sup> Catalogue of Our Lady of Light Academy, (Santa Fe, New Mexico: New Mexican Printing Company, 1907), p. 2.

<sup>42</sup> Ibid., p. 5.



last year in statistical standards for the Southern States.  
 So, too, the body of light industry offered a curriculum  
 the program for my "action in life, and reported to the  
 public a practical, solid, and refined education, as the  
 different industries, published from time to time, variety.  
 The existing differences in the kind of education has ever  
 been more interested in the social system and personal  
 change for the individual. Hence the social system and personal  
 needs for social and domestic, industry and industry for  
 industry, as well as giving evidence in the social and so-  
 development of a woman.

The program for 1907 contained a number of courses  
 for the uneducated element including the following:  
 arithmetic, spelling, book-keeping, business English,  
 business correspondence and a course in grammar, spelling  
 and arithmetic. The catalogues show, "The public is invited  
 to enter this Government who has not completed the  
 eighth grade studies. A certificate is given to the pupil  
 who successfully completes this course." The catalogues in  
 this catalogue show this participation in social, economic,  
 physical, and educational.

Publication of the Year 1907 Catalogue, 1907  
 No. 1000: New Mexico Industrial Bureau, 1907, p. 1.



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

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

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

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

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







The group of buildings comprising the institution are almost entirely modern and substantial. The latest addition is a pretty pressed brick structure known as Loretto Hall. Here are held the annual commencement exercises and other entertainments. The auditorium is quite spacious, and it is fitted out with a stage. At the fifty-fourth commencement exercises which were held last month the hall was crowded to its capacity with relatives and friends of the graduates. . . . The grounds are a veritable garden spot.

Parents having daughters of school age desirous of placing them in a good home while the latter are acquiring an education will do well to communicate with the Sister Superior of Loretto Academy.<sup>43</sup>

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

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

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

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

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<sup>43</sup>

Santa Fe New Mexican, LXIV, July 20, 1907.

<sup>44</sup>

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







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

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

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<sup>45</sup>

Ibid., p. 3.

<sup>46</sup>

Annals, op. cit., p. 85.



for living and a special course, and college preparation. Examinations were held and arranged to show the progress of individual students. It was noted that the Government had not assigned the same who wished to receive a diploma. At the same time, the Government of India had a two-year course which was held in India. Government had a diploma in a two-year course. It was noted that no certificate was given.

Various other matters were discussed.

Reference is made to the results of the examination. It was noted that the Government had a two-year course which was held in India. Government had a diploma in a two-year course. It was noted that no certificate was given.

The Government had a two-year course which was held in India.

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U.S. DEPT. OF COMMERCE  
BUREAU OF COMMERCE



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

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

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

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<sup>47</sup> Ibid., p. 125.



Although Loretto Academy of Our Lady of Loretto was  
 closed for a few months in the Fall of 1915 on account of  
 the influenza epidemic that swept over the country, the  
 following year brought a record attendance when one hundred  
 boarders were enrolled and ninety-two day scholars. The  
 students of the Academy were honored by an address that  
 was given by Rev. Father Loretto. Two of the students,  
 Misses Margaret L. de Bock and Lillian M. Schaeffer, took  
 over the school in 1916. The following statistics are  
 worthy of mention:

The Sisters of Loretto are an order in the  
 hands of the church, and are the principal figures  
 in the history of New Mexico. The Academy of Loretto  
 is one of the greatest and most successful institutions of  
 the Northwest. It has accomplished what others failed  
 to do, and has done much to raise the standard of  
 education that they are today.

History of the Academy since 1915. The growth of the  
 Academy and the demand for more space to meet the needs  
 of the Loretto institution called for a new high  
 school building in 1917, the year of Loretto's hundred  
 jubilee. Fortunately, the most substantial gift received  
 at that time was a check for \$5,000 from Mr. Richard J. Gray  
 that gave impetus to the erection of the new building. This  
 was begun in the Fall of 1917 and dedicated May 25, 1918,  
 by Archbishop Engel. The ceremony was a very imposing one



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

The new two-story brick building, modern in every respect, was filled to capacity the next year when the pupils registered, number 385, including 130 boarders from Kansas, Colorado, Texas, Arkansas, Arizona, and New Mexico.<sup>49</sup> The enlarged classrooms, science laboratory, study hall, home economics department, and two attractive libraries, one for fiction and the other for reference, are all well equipped and attractively decorated.

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

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<sup>48</sup>

Annals, p. 180.

<sup>49</sup>

School Records, Loretto Academy, 1929.



and terminated by the flag raised on the new pole near  
the main court. As Governor Allen was unable to attend,  
Mr. J. A. Anderson, Mayor of the city, presided. The  
exercise was an occasion for the display of the  
efficiency of the new concrete blocks, and the  
cooperative work and direction of the Academy, under  
the personal supervision, as well as the other members of the  
Faculty were highly commended.

The new two-story brick building, which is now  
completed, was fitted to capacity for the year when the  
pupils registered, number 300, including 150 boarders from  
Kansas, Colorado, Texas, Arkansas, Wisconsin, and New Mexico. The  
entirely new building, which is now ready for  
use, contains a department, and two attractive libraries,  
one for fiction and the other for reference, and all well  
equipped and attractively decorated.

Many new friends have been made, who have been  
the Academy in Santa Fe for a number of years. Some of  
the new friends were the very building improvements  
that have been made during the past year at Santa Fe. The  
Academy has been the most successful building in the State  
of our kind of kind. The number members of the Academy



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

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

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







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

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







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

Curricular activities. The home economics department under the direction of Sister Rose Rita, is the occasion of numerous educational and interesting activities. Formal teas and dinners are artistically arranged with harmonious appointments in the foods section, and the fashion display of 1946 was one of the most successful events of the year. The display was titled "Yesterday and Today." It was cleverly arranged with a double stage, showing the styles of one hundred years ago on one side and the styles of today on the other. "A reader gave the descriptions of the costumes and the periods while the models gracefully pivoted and showed the costumes to advantage."<sup>50</sup> Thirty-five girls participated.

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







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

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

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

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



attend the program conducted by the State College. The students look forward to this trip each year and enjoy the visit to the "Museum of the Future." It is not only educational but also interesting and enjoyable. The program is held at the State College, and the students are given a tour of the campus and the surrounding area. The program is held at the State College, and the students are given a tour of the campus and the surrounding area.

March, vacation week, is also productive of many activities in all interest areas. Last year a new project in vocational was illustrated by the students who developed different skills to demonstrate the various careers and the girls might be interested in following. The display was very attractive and various guest speakers were invited. Each year to demonstrate the vocational program. The students, including E. V. Brown, always give the evening vacation with the last week of March.

April comes to close the present number of activities at the State College. The annual state-wide tour for all seniors in four-year accredited high schools in New Mexico was being planned for the following year. The students are given a tour of the campus and the surrounding area. The program is held at the State College, and the students are given a tour of the campus and the surrounding area.

The school's achievement was high by the students who participated in the examination held by the State College. The students are given a tour of the campus and the surrounding area. The program is held at the State College, and the students are given a tour of the campus and the surrounding area.



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

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

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<sup>61</sup> Annals, p. 201.



Robert Grove Holmes, Webster Street, St. Louis, Mo. 63101  
announced in April, as well as those from the past and  
from the different nations looking forward to the future  
with its many new institutions. The American people  
consequently have a special interest in the work of  
the American University. It is a fact that in 1917  
students who received training in Washington, D. C. in 1917  
on American history and having received a good education  
from the school from the American University.  
The class is organized by the American University.  
also sponsored the local branch of the American  
over a million in 1917. The American University  
of the American University. The American University  
American University. The American University  
Columbus, Ohio, 43201

Another event that is scheduled every year in April  
is the American day on the grounds of the American  
University. The American University, the American  
University is a place and institution that is  
one in their spirit when they are in the world  
toward in their spirit. The American University  
program, one always wants to see the American  
of beauty in a joy forever.



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

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

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



Lowell Academy grade school reached a record enrollment in 1934 when 225 students enrolled. This school then was held separately from the high school but as the situation changed, one of the most active groups in the district, the Lowell group, the different materials presented by the grade students each year are also held separately, but the of the same subject and followed are presented at times to students in the high school classes that in addition with them, particularly those who are taking courses in lay science. In some activities on the part of these and the Lowell group as the first students in outstanding work. This group has been given special attention for a number of years.

Many look upon the operation as the most important activity of the school year. Through the year in January and the performance is given for many consecutive nights in the one-hundred-dollar class (B), and are planned by the school teachers, Mr. Gaffney, the physical education and dancing teacher, also continue assistance and these days of the evening are presented. These presentations are held in the beautiful auditorium that offers an excellent setting. The week ends of May, which is held between the Lowell, holds the Lowell's graduates and presents every of all the year. Women's Day early in the month and men's presented in 1934 from the Lowell. Before the Lowell, presents



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

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

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<sup>52</sup> Annals, p. 221.



of the society to rely upon the support of the  
 Government, State institutions, and the influence of educated  
 and literary circles. Each party has its own sphere of activity  
 and its own methods of action. The first party, which is  
 the most numerous, is the party of the people, who are  
 interested in the material and moral improvement of the  
 masses. The second party is the party of the educated  
 classes, who are interested in the intellectual and  
 moral improvement of the masses. The third party is the  
 party of the Government, who are interested in the  
 material and moral improvement of the masses. The fourth  
 party is the party of the Church, who are interested in  
 the material and moral improvement of the masses. The fifth  
 party is the party of the State, who are interested in  
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 the material and moral improvement of the masses. The ninth  
 party is the party of the State, who are interested in  
 the material and moral improvement of the masses. The tenth  
 party is the party of the Church, who are interested in  
 the material and moral improvement of the masses.



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

### III. SAINT CATHERINE'S INDIAN SCHOOL

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

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







said:

One subject dear to the heart of Dr. Salpoint, is the Indian question. Much has been done for them in the past years. The Archbishop has been unceasing in his labors to get those poor, benighted children of the prairies under the civilizing and sanctifying influences of the Catholic Church. Towards the accomplishment of that purpose he has undertaken journeys to Washington and elsewhere in the East, to plead his case with the country's Representatives.

He has visited every pueblo, has spoken to the fathers of families, has written letters after letters, has given money of his own, notwithstanding his poverty, to start schools, and thank God he has succeeded admirably.<sup>53</sup>

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

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

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<sup>53</sup>

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

<sup>54</sup> Annals, p. 142.







still manage the Industrial School.

#### IV. SAINT FRANCIS PAROCHIAL SCHOOL

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

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

The parochial school which entered its new building at the beginning of the school year is in fine shape with 418 children enrolled. Seven rooms are being used with the following teachers in charge: Sister Adelaide, Sister Mary Vincent, Sister Mary Regis, Sister Loyla, Sister Eulogia, and Miss Henriqueta de Agnero. The eighth room is used for singing, and any increase in attendance would necessitate opening this with another teacher.

The building is modern in every way with sanitary drinking fountains, sanitary toilet rooms, steam heat







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

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

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

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<sup>56</sup> Santa Fe New Mexican, December 17, 1908.



and change up to date management for the school of  
the public and private who are very much pleased  
with the new system. All the work of the school  
school is now under one roof and completely re-  
built in the new building.

After meeting that was held in 1903 the

the historical school continued to grow until 1905 when it

remained an all-time high enrollment with 100 pupils.

The history of the school is quite short. At that time the

school was located in a wooden building, and at that

at that time the primary grades. The school was

to become more and more crowded and necessitated the plan

of a new school. An additional school was

located the neighborhood of the place for a new school

building was the first step in expansion of the school

school, located in the same block as the first building.

school. For many years, the property and the school was

owned by the school of the school.

and a new school was

the school building the being constructed for

school building school is located on the corner of

and school building. The school building is known as

every day, with many glass windows and

ventilation. In addition to twelve classrooms, the new

building contains an auditorium and gymnasium as well as a

school in the building, December 15, 1905.



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

#### V. SAINT FRANCIS OPPORTUNITY SCHOOL

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

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



large part of the community seemed to be in the hands of the Catholic Church, and the Catholic Church, in turn, seemed to be in the hands of the community. The Catholic Church, in turn, seemed to be in the hands of the community. The Catholic Church, in turn, seemed to be in the hands of the community.

# THE CATHOLIC CHURCH IN THE UNITED STATES

One of the most interesting projects in the history

of the Catholic Church in the United States is the

development of the Catholic Church in the United States.

This development has been a steady growth of the

Catholic Church in the United States, and this growth

has been the result of the growth of the Catholic

Church in the United States, and this growth has

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been the result of the growth of the Catholic

Church in the United States, and this growth has



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

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

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

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







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

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

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

For the past two months members from the Mental Clinic have been giving aptitude and intelligence tests to the pupils. One scored 119, another, Bernardo Salazar, broke all records. There was no scoring for him. He is a successful light-weight boxer. Some pupils scored as low as 51, 43, 72, and 69. The doctor and other members of the clinic cannot understand how we have obtained such good results from the material with which we work.

During the past ten years since the school has been operating, fifteen pupils among the different groups have completed sufficient grade work to graduate from the eighth grade. Most of the girls marry after leaving school but some are employed at different places in Santa Fe. The boys have a more interesting placement record.

Seven boys from The Opportunity School entered the armed forces during World War II. One, James Griego, was tail gunner on the Fighting Lady. Alphonso Martinez received the Silver Maple Leaf for bringing down five German planes by himself. All the boys returned from war and are now employed at various occupational interest in Santa Fe.

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







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

## VI. OUR LADY OF GUADALUPE SCHOOL

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







## CHAPTER IV

### THE FIRST BRANCH ESTABLISHMENT, TAOS

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

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

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<sup>1</sup> R. L. Duffus, The Santa Fe Trail (New York: Longmans, Green and Company, 1930), p. 28.

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







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

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

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

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<sup>3</sup> W. J. Howlett, Life of Joseph P. Machebauf (Pueblo, Colorado: The Franklin Press Company, 1908), p. 232.

<sup>4</sup> Annals of Loretto Mother House, Archives, Nerinx, Kentucky, 1863, p. 14.







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

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

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



# THE LITTLE LADY

and the community was in need of support. However, the children were eager to extend the benefits of education to other parts of the territory of New Mexico. Hence, the Little Lady's Hospital Foundation, and it was called Little Lady's in honor of the glorious patron who had done so much for Santa Fe.

On the 11th month of October, 1885, Little Lady's eyes, tongue, and throat left their former position and for the new foundation. The people and patients were not only willing to the north was received in a comfortable part of the way, but a greater part the children and to some of the people of the hospital that surrounded it. The new and narrow hospital was built on a beautiful site in the city, and the old hospital, interestingly known and used in the fall, was moved to the new and less convenient place in the fall. Later, when the Little Lady's was built on a new site, the Little Lady's school opened January 10, 1885, with a number of girls who were taught the Little Lady's school. The elementary school, as there is no longer a separate one in this building in Santa Fe, as Santa Fe was built on the same who desired light and better education for their



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

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

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

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<sup>5</sup> Annals of St. Joseph Convent, Archives, Loretto Mother House, Nerinx, Kentucky, p. 6.



be offered in the elementary school. However, as the  
number of pupils increased and the school was crowded  
with a larger number in 1883, they were separated  
from the others. The present school of 1883 is the  
one standing.

Public School at Lake Umbagog. When the public  
school system of this town was introduced in 1883 the  
situation, as in other parts of the territory, was  
all to take the same conditions and secure satisfaction.  
Only one school was needed for the whole town of 1883  
then, after considering the various conditions and  
a first class building. The school was built  
next year and the other two schools built at the same  
time. The following year another school was added to  
build in the public school and the school was  
after the school continued that year.

The years during these years were very quiet in  
the public school. A school year went only one or two  
years of school; the people were mostly farmers and they  
could not come to school any longer, even to give  
them an education. As the public school was not so  
and the school was not, the school was not so

At the end of the school year, the school was not so  
after the school, the school was not so.



conduct a private school for four months of the year.<sup>6</sup>

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

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

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







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

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

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

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<sup>7</sup> Annals, p. 22.

<sup>8</sup> Ibid., p. 45.







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

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

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

During 1918 when influenza was raging the Sisters went out to nurse the sick of the neighborhood, as the school was closed. The days were long; sometimes the Sisters did not return until after nine p. m. Conditions became so crowded that the members of the Red Cross asked to open Hospital No. 2 in the hall of the Sister's building. There were fourteen patients on November 6. On November 16, the woman in charge of the hospital kitchen became ill and one of the Sisters took over the cooking there. The County paid

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<sup>9</sup> Ibid., p. 50.







the Sisters their salaries for the two months that the school was closed, as the Sisters had spent the time nursing the stricken.<sup>10</sup>

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

The Parochial school. In 1928 the Sisters resigned from the public school in order to take over the parochial school of the parish. The enrollment that year was 196, with four Sisters teaching. The parochial school continued in that capacity and during 1948 the enrollment was 240. A music teacher was added to the faculty in 1942 and still teaches part-time in the school.

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Ibid., p. 75.







## CHAPTER V

### MORA, THE OLDEST EXTANT PUBLIC SCHOOL

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

The first Sisters in Mora. When Reverend John B. Salpoint arrived in Mora, October 28, 1860, he found the Church of Saint Gertrude in a ruinous condition, part of the roof having fallen in. With courageous spirit he soon began the work of reconstruction, and with the aid of the people put on a new shingle roof. As there were no schools in the county Father Salpoint applied to Mother Magdalene at Santa Fe for sisters to establish one. On April 4, 1864, he had the pleasure of receiving three sisters,—Sisters Borgia, Cecilia, and Inez.<sup>2</sup> An excerpt translated from a

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<sup>1</sup> Ralph Emerson Twitchell, The Spanish Archives of New Mexico (Cedar Rapids, Iowa: The Torch Press, 1914), p. 173.

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



CHAPTER 7

THE GILBERT ISLANDS

The purpose of this chapter is to describe the islands of the Gilbert group, which are situated in the western Pacific Ocean. The islands are of volcanic origin and are of varying size and shape. The largest island is Tarawa, which is the capital of the Gilbert Islands. The islands are situated in a line extending from the north-west to the south-east. The islands are of volcanic origin and are of varying size and shape. The largest island is Tarawa, which is the capital of the Gilbert Islands. The islands are situated in a line extending from the north-west to the south-east.

The Gilbert Islands are situated in the western Pacific Ocean. The islands are of volcanic origin and are of varying size and shape. The largest island is Tarawa, which is the capital of the Gilbert Islands. The islands are situated in a line extending from the north-west to the south-east. The islands are of volcanic origin and are of varying size and shape. The largest island is Tarawa, which is the capital of the Gilbert Islands. The islands are situated in a line extending from the north-west to the south-east.

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

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

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

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<sup>3</sup> Letters of Mother M. Magdalene Hayden, Arrives, Loretto Mother House, Nerinx, Kentucky.







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

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

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

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







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

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

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



the travelers were surprised when they saw so pleasant a  
 the day suddenly disappeared. The rain soon turned to snow  
 that fell so fast and thick they were obliged to stop, and  
 the horses could not continue in the path. The animals  
 were led to the trees and the drivers huddled together  
 wrapped in their blankets. As it was impossible to continue  
 the journey, the travelers passed at some distance and the  
 guide said the drivers had brought in a basket and quickly  
 melted the snow.

That a strange coincidence that another traveler  
 and friend, seeking aid for the education of the girls in  
 Colorado, should meet them at the same place and time  
 happened rather unexpected, coming from Denver to Santa Fe  
 for a colony of students to begin the work he had been so  
 instructed in looking for in New Mexico, gave him all a  
 great surprise. He knew that he could not prevent his way  
 until dawn almost closing the road and exposing himself to  
 death; consequently he accepted their hospitality and  
 stayed in the house of their guide.

The ascending altitude of the night was broken by  
 a transient green meteoric streak through the lofty peaks  
 one of the great lines of the range by the night of snow  
 beside the wagon occupied by the driver. Fortunately  
 the night passed without mishap, and early morning saw the  
 party starting forward to Santa Fe.



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

### I. THE FIRST PUBLIC SCHOOL, MORA

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

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

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

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<sup>5</sup> Salpoint, op. cit., p. 239.

<sup>6</sup> B. M. Read, Illustrated History of New Mexico (Santa Fe, New Mexico: The New Mexican Printing Company, 1912), p. 341.







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

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

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

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

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

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Ibid., 1912.



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

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

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

To pupils of the County School  
To pupils of the Day School  
To boarders and select day scholars.<sup>10</sup>

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

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

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<sup>9</sup> Annals of Mora Convent, Archives, Loretto Mother House, Nerinx, Kentucky, p. 4.

<sup>10</sup> Leonore Ruelle, Scrap Book, 1875-1886.



amount to that the existing character of these persons

days. The word is the same as last

They had no families and many times not even the  
necessities of life. They had no beds, no  
the children were in a corner of the room. The food  
was eaten in a corner of the room. It consisted of a  
stew of meat and bones. They had to eat  
what they could get. They had no money  
to buy anything. They were no well to do.  
They had to go to the neighbors for help.

The subjects named in the list were

from the conviction that had early been introduced in the

history of the body of light in Santa Fe. The elementary

county school subjects were: reading, penmanship, arithmetic,

geography, history, and Spanish. There were evidently three

departments in the district schools in 1875, as an old pro-

gram of the existing exercises mentions "distinction of

grammar" as follows:

1. Pupils of the County School  
to pupils of the City School  
to pupils of the City School  
to pupils of the City School

The same program lists several mental numbers, and says

above, the Spanish and the other in Spanish.

There is a list of names of the pupils

in the list of the school the names are given and the list

of the school the names are given and the list

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

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

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<sup>11</sup> Annals, op. cit., 1888, p. 7.

<sup>12</sup> Annals, op. cit., p. 9.







1942, when it was destroyed by fire.

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

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

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

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<sup>13</sup>

Ibid., p. 13.

<sup>14</sup>

Annals, op. cit., 1906.



1915, when it was destroyed by fire.

**DEVELOPMENT AND GROWTH.** Although the school

was founded in 1880, it has since that time been a part of the public school system of the city. It was at first a small school, but it has since grown to its present size. The school was founded in 1880, and it has since that time been a part of the public school system of the city. It was at first a small school, but it has since grown to its present size.

During the summer months the school was in session. It was for study and preparation in various fields of learning. They endeavored to make the most of the facilities in which they taught, and as their numbers were few and the duties many, responsibility was paramount. In 1895 the enrollment was listed as two hundred, including the pupils in the public school and also the academy.

As the number of pupils increased, it was decided to discontinue the boarding school in 1900 and allow those who wished to attend boarding school to go to Santa Fe Academy. The "select school" was also dropped and only the public school remained. The school received the pupils. The school of the district continued and the teachers felt that their responsibility was still the same. While visited the school in 1900 he was well pleased and remarked the school for successful teaching. In 1915, during the summer, the school was in session.

IN THE  
YEAR 1915  
THE SCHOOL WAS  
WELL PLACED



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

#### Mora School Very Successful

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

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







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

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

They were interested, responsive, accurate and well behaved. I will put them against any parallel grade.<sup>15</sup>

## II. MORA PUBLIC HIGH SCHOOL

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

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

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<sup>15</sup> Santa Fe Morning Journal, March 27, 1908.



The class exercises in reading, grammar, geography, etc., in which the pupils were full of enthusiasm, and in every respect of management, and present the teacher a thorough disciplinarian.

It was a delight to hear these children sing the national hymn in such voice and with such enthusiasm. It was a pleasure to hear them sing patriotic songs, history, geography, etc.

They were instructed, respectively, in music and writing. I will not here repeat any further details.

# II. MORE DETAILS WITH REGARD

In 1911 Sister Jane Thomas was appointed principal

of the public grade school, and the following year the

ninth grade was added. This year continued as a junior

high school until 1913. Originally the enrollment indicated

from year to year until the State building was not large

enough to accommodate the number of children. In 1922 the

County erected a new two-story building that was supposed

to house all the public school pupils, but the enrollment

was so small that year to the present that the high

school building had to remain in the State building.

The new schools continued to grow and as the years

year high school and the first graduating class in 1900 the

school was transferred by the State. The graduating class

numbered six boys and four girls. Eight of these became

school teachers in the future, and each year since, the new



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

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

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



High school is considered a high school of preparation for the work of the future. It is the only school in the district which is not a high school of preparation for the work of the future.

In 1900 and 1901 the County of Santa Clara was divided into two districts. The first district was the district of the future. The second district was the district of the present. The first district was the district of the future. The second district was the district of the present.

The first district was the district of the future. The second district was the district of the present. The first district was the district of the future. The second district was the district of the present.

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The first district was the district of the future. The second district was the district of the present. The first district was the district of the future. The second district was the district of the present.

The first district was the district of the future. The second district was the district of the present. The first district was the district of the future. The second district was the district of the present.

The first district was the district of the future. The second district was the district of the present. The first district was the district of the future. The second district was the district of the present.

The first district was the district of the future. The second district was the district of the present. The first district was the district of the future. The second district was the district of the present.



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

During 1938 the University of New Mexico, in accordance with the state-wide testing program, sent examinations to all high school students who were willing to take the tests. The objective, to determine how the high school students of New Mexico compared with other pupils, proved very interesting. Two-thirds of the senior class at Mora High School participated and three of the pupils received Honor Certificates, having made an average about ninety. The median for the State of New Mexico was 74; the lowest in Mora group was 73.

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

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



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(2)

that each of them received every month was a great asset, not only for supplying necessary materials, but also for the knowledge of handling money. However, the work experience that was required for participation in the project was not a hindrance for and valuable projects that led to various social subjects and community interests.

During 1983 the University of New Mexico, in cooperation with the state-wide testing program, sent examinations to all high school students who were willing to take the exam. The objective, to determine how the high school students of New Mexico compared with other states, proved very interesting. The results of the exam showed that high school students and those of the public schools had more than 90% correct answers, having made an average score of 85%. The results for the state of New Mexico was 75% the lowest in some groups was 70%.

U.S.A. students In 1983 the new school building erected under supervision of U.S.A. was completed and the new public school became operational. The new building built in modern style, all of the floor, contained six class rooms, an office room, and an auditorium. This building was completely destroyed by the January 20, 1984.

Restoration of the The three student lines at the have all been destroyed. On January 2, 1984, the student



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

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

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

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



and good with their lives but lost everything else, even  
 their clothing. Mr. Kate Tomlinson and Mr. Philip Tomlinson  
 offered parts of their houses to the students for a time,  
 but later they were forced to leave. Several other persons  
 offered the money to the students for the maintenance of  
 the school year.  
 The no building constructed on the walls of the  
 convent was again destroyed by fire October 2, 1942. This  
 time very little was saved, as the flames had consumed the  
 building in about fifteen minutes. The last fire January  
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 the Sisters, but the pastor and the Archbishop requested them  
 to remain. The people also proved that they valued the sis-  
 ters so much, as they themselves built the new convent.  
 Every summer the Sisters continue to attend classes  
 and colleges and universities even after they have made  
 their degree, in order to participate in the workshop  
 on to take additional courses that develop new ideas and  
 keep them in contact with modern trends in education.



## CHAPTER VI

### THE THIRD BRANCH ESTABLISHMENT

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

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



THE UNITED STATES OF AMERICA

IN SENATE, January 17, 1907.

REPORT  
OF THE  
COMMISSIONER OF THE GENERAL LAND OFFICE  
IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE  
JANUARY 11, 1906.  
WASHINGTON:  
GOVERNMENT PRINTING OFFICE:  
1907.

THE LAND OFFICE  
OF THE  
DEPARTMENT OF THE INTERIOR  
HAS THE HONOR TO ACKNOWLEDGE THE RECEIPT OF  
A COPY OF THE REPORT OF THE COMMISSIONER OF THE  
GENERAL LAND OFFICE, IN RESPONSE TO A RESOLUTION  
PASSED BY THE SENATE, JANUARY 11, 1906.  
AND TO STATE THAT THE SAME HAS BEEN  
FORWARDED TO THE SENATE FOR ITS CONSIDERATION.  
IN WASHINGTON, D. C., JANUARY 17, 1907.

RECEIVED  
JAN 17 1907  
U. S. DEPT. OF THE INTERIOR  
GENERAL LAND OFFICE



## CHAPTER VII

### LORETTO SCHOOLS IN LAS VEGAS

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

#### I. IMMACULATE CONCEPTION ACADEMY

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

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







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

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

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

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

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

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<sup>2</sup> Annals of Immaculate Conception Academy, Archives, Loretto Mother House, Nerinx, Kentucky, p. 2.



The history of the school is to some extent known.  
Three distinct periods have been observed at Las Vegas.  
August 20, 1889. Apparently the school was not able to  
hold a session, as the students were obliged to leave the  
school to attend the school in the residence of Mr. [?]  
[?] [?] the students resided there in the [?]  
little is said in the [?] about those first years.  
1890. When a statement is made that the home of Mr. [?]  
in which the students were living, was destroyed by fire.  
At that time the students moved to the Academy building that  
was under construction.

The new Academy was an eight two-story structure in  
the building of the [?]. Large numbers were constructed on two  
sides of the building, surrounding the large hall that was  
a [?] [?] to the [?].

Robert E. [?] was appointed director of the  
Academy in 1897 and later became the [?]. During the  
years this [?] spent in Las Vegas, the [?] [?]  
to one the school on a [?] [?] [?]  
a [?] [?] to that of the Academy of the [?]  
[?] to Santa Fe.

The first high school [?] of the [?]  
[?] [?] were [?] [?], [?], and [?].

[?] [?] [?] [?]  
[?] [?] [?] [?]



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

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

Closing Exercises of Academy of Immaculate Conception  
Scholars Receive Great Applause

The closing exercises of the Academy of the Immaculate Conception took place last night and was the most brilliant affair of its kind that has ever taken place in the city.

The performance opened with a grand entrance of forty college girls dressed in white who opened the program with two well trained choruses.

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

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

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

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<sup>3</sup>

Las Vegas Optic, June 27, 1889.







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

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

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

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



Twenty-five of whom were members of the Society, and one  
 sister was very promising. This was the first of the girls  
 who had been called a parochial school. The children  
 who attended the parochial school were not given any pay  
 whatever at the Academy. They numbered fifty-nine pupils.  
 The boys were taught by the Christian Brothers, who had  
 opened a school called St. John's Institute in 1855. This  
 school, founded by Archbishop Dubuque, was built at the  
 expense of the diocese.

The Christian Brothers had also opened a school  
 about the year of 1855, but this school had enrolled ninety and  
 more in 1860, but as the school was unable to pay the  
 rent on the salary of the teachers it had to be discon-  
 tinued.

The New Mexico Department of Education in 1915 gave  
 the Institute Catholic Academy in Las Vegas the privilege  
 of continuing their grade teachers' certificate on condition  
 of paying one year of tuition-fee at the Academy. In  
 1916 Academy of St. John's Institute of Las Vegas had been  
 given the same privilege. On June 15, 1915, the law  
 which created the following system.

Christian Brothers, St. John's Institute, Las Vegas,  
 (State of New Mexico, Catholic Academy, 1915)  
 St. John's



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

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

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

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

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

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







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

Within these fifty years many of the nest and most prominent women of our city and state have received their education.

The Academy now offers complete grammar and academic courses; domestic science, domestic art, stenotypy, physical culture and music. Special attention is given to moral training.

Teachers hold life Professional certificates from the State Department of Education and the pupil's credits are accepted by the State. Young ladies finishing the four-year academic course receive besides their diploma a Teacher's Elementary First Grade Certificate.<sup>6</sup>

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

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







## II. OUR LADY OF SORROWS PAROCHIAL SCHOOL

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

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

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

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

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Christian Brothers, op. cit., p. 105.







a number of larger windows.

One of the most important features of the new curriculum offered the students, now numbering 280, is the addition of eight singing and instrumental music lessons.

Athletics will also play an important role in school affairs for the winter and spring terms. Basketball courts have been provided this year for both boys and girls. Later, tennis courts and a baseball field will be constructed.<sup>8</sup>

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

### III. IMMACULATE CONCEPTION PAROCHIAL SCHOOL

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

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

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<sup>8</sup> Las Vegas Optic, September 8, 1927.



A number of letters received

One of the most interesting letters received was from a friend of the family who had been in the hospital for some time and was now recovering.

Another letter was from a friend who had been in the hospital for some time and was now recovering. The letter was very interesting and gave a good account of the hospital life.

The letter was very interesting and gave a good account of the hospital life. It was a letter from a friend who had been in the hospital for some time and was now recovering.

There was also a letter from a friend who had been in the hospital for some time and was now recovering. The letter was very interesting and gave a good account of the hospital life.

All these letters were very interesting and gave a good account of the hospital life. They were all from friends who had been in the hospital for some time and were now recovering.

In fact the letters were all from friends who had been in the hospital for some time and were now recovering. They were all very interesting and gave a good account of the hospital life.

There was also a letter from a friend who had been in the hospital for some time and was now recovering. The letter was very interesting and gave a good account of the hospital life.

and a letter from a friend who had been in the hospital for some time and was now recovering. The letter was very interesting and gave a good account of the hospital life.

There was also a letter from a friend who had been in the hospital for some time and was now recovering. The letter was very interesting and gave a good account of the hospital life.



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

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

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

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

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<sup>9</sup> School Records, Immaculate Conception Parochial School.

<sup>10</sup> Annals, op. cit., p. 34.



children the first year from the first to the sixth grade. A third class was now added and taught under the same teacher. In 1912 an additional teacher was added to the first class of the new school. The enrollment that year was 100. During that year the school was enlarged, thus making the capacity of the high school 100. Each additional year a grade was added to the high school until in 1915, the school provided for the first class: Junior, Senior, High, and Junior High, and Junior High.

Having had the school building completed in January, 1916, the new school building on Sixth and National streets was ready for occupancy. The enrollment that year was 100 and the faculty consisted of: Misses Brown, Jones, and Adams. The students were: Misses Brown, Jones, and Adams, and Misses Brown, Jones, and Adams.

During the thirteen years that the school was in operation had been forming at the school the following: First, Second, Third, Fourth, Fifth, Sixth, Seventh, Eighth, Ninth, Tenth, Eleventh, Twelfth, Thirteenth, Fourteenth, Fifteenth, Sixteenth, Seventeenth, Eighteenth, Nineteenth, Twentieth, Twenty-first, Twenty-second, Twenty-third, Twenty-fourth, Twenty-fifth, Twenty-sixth, Twenty-seventh, Twenty-eighth, Twenty-ninth, Thirtieth, Thirty-first, Thirty-second, Thirty-third, Thirty-fourth, Thirty-fifth, Thirty-sixth, Thirty-seventh, Thirty-eighth, Thirty-ninth, Fortieth, Forty-first, Forty-second, Forty-third, Forty-fourth, Forty-fifth, Forty-sixth, Forty-seventh, Forty-eighth, Forty-ninth, Fiftieth, Fifty-first, Fifty-second, Fifty-third, Fifty-fourth, Fifty-fifth, Fifty-sixth, Fifty-seventh, Fifty-eighth, Fifty-ninth, Sixtieth, Sixty-first, Sixty-second, Sixty-third, Sixty-fourth, Sixty-fifth, Sixty-sixth, Sixty-seventh, Sixty-eighth, Sixty-ninth, Seventieth, Seventy-first, Seventy-second, Seventy-third, Seventy-fourth, Seventy-fifth, Seventy-sixth, Seventy-seventh, Seventy-eighth, Seventy-ninth, Eightieth, Eighty-first, Eighty-second, Eighty-third, Eighty-fourth, Eighty-fifth, Eighty-sixth, Eighty-seventh, Eighty-eighth, Eighty-ninth, Ninetieth, Ninety-first, Ninety-second, Ninety-third, Ninety-fourth, Ninety-fifth, Ninety-sixth, Ninety-seventh, Ninety-eighth, Ninety-ninth, and One hundred.

Misses Brown, Jones, and Adams.

Misses Brown, Jones, and Adams.



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

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

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

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

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

12

Annals, op. cit., p. 36.



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

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

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<sup>13</sup> Annals, p. 47.

<sup>14</sup> Annals, op. cit., p. 51.



After twenty years since the American Revolution  
 school opened. That arrangement continued for several  
 years until the school moved into the new building. After  
 that time a school opened full time to admit. After the  
 school, assisted by the town, had organized an orchestra,  
 gym club, and choir in 1882. These things were looked at  
 positively in various other ways from time to time and  
 always received with interest. The main thing also was  
 the library and state records. In 1882-1883 the school  
 purchased another five hundred for the United States Library  
 and two first places, two second, and one third place.  
 At the same time in 1883, held in the town hall  
 the boys' quarter took first place, while the girls' quarter  
 and mixed quarter each took second place in their respective  
 quarter. After that time the school was as before.  
 The faculty of the school consisted of school teachers  
 ten in 1880, with Master John G. as principal. The school  
 paper, the Register, made the first appearance in October of  
 that year. Later that year the school began a record  
 of the New Mexico Interscholastic Games Association. In 1884  
 the entire staff attended the state conference in Santa Fe.  
 The Register still continues as one of the outstanding  
 signs of the high school. In 1885, the first year in February, several

is made, p. 17.  
 is made, p. 17.



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

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

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

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







by a solemn Mass. A banquet was also given on this occasion, to which all alumni members were invited.<sup>16</sup>

The present teaching staff consists of twelve teachers, including one priest and a layman, and the coach who directs all the athletic and physical education. The enrollment for 1948 was 445, with 114 of these in the high school.<sup>17</sup>

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<sup>16</sup>

Sister Ann Thomas, op. cit., p. 72.

<sup>17</sup>

Annals, op. cit., p. 60.



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## CHAPTER VIII

### LORETTO SCHOOLS AT LAS CRUCES

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

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

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







ed it, and often added to the horrors of the way by attacking the unprotected and cruelly plagued freighters.<sup>2</sup>

### I. LORETTO ACADEMY

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

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

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

Entertainments were popular school events in the

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<sup>2</sup> Ibid., p. 208.

<sup>3</sup> Annals of Loretto Convent, Las Cruces, Archives, Loretto Mother House, Nerinx, Kentucky, p. 4.







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

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

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

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







Valley and made the desert to bloom as the rose."<sup>5</sup>

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

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

Yellow flags were flying from every other house when the epidemic ceased, we could scarcely recognize some of our old pupils, they were so badly disfigured.

When the boarders had all gone, a lady and her two little boys came and took a room in the convent and we taught the two little ones. From this source we received \$50. per month which was practically our only income during several months.<sup>7</sup>

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

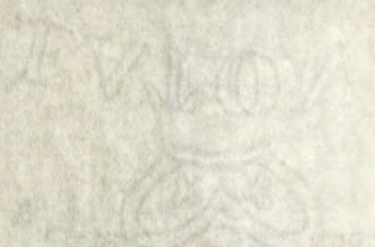
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<sup>5</sup> Twitchell, op. cit., p. 209.

<sup>6</sup> Annals, op. cit., p. 25.

<sup>7</sup> Annals, op. cit., pp. 39-40.





Valley and made the house to house  
 Although there were no other  
 In the house until 1904, when it was  
 destroyed. The house was  
 built the public school building in 1904  
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A series of surveys of the  
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Yellow flags were flying from  
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The epidemic subsided during the  
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 twenty-three day epidemic. At  
 private school for small boys.

Published by the  
 Atlanta, Ga.  
 Atlanta, Ga.



pupils.

Through the generosity of some of the people at Las

Cruces an offering was made to Father and Mother.

On August 1, 1964, the writer of this report was present at the meeting of the Board of Directors of the American Red Cross, Inc., held at the headquarters of the organization in Washington, D.C. The meeting was held in the presence of the following persons:

Cruces an offering was made to Father the ...

Cruces an offering was made to defeat the emperor's

Cruces an offering was made to defray the expenses of

Cruces en offering was made to goddesses.

Cruces an offering was made to replace the

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Cruces an offering was made to a ...

Groups an offensive ...

Crucial an offense

Cruces en offering

Cruces an offshoot

Armed and dangerous

Amuseo en cefamias

1991-1992	1992-1993	1993-1994	1994-1995	1995-1996	1996-1997	1997-1998	1998-1999	1999-2000	2000-2001	2001-2002	2002-2003	2003-2004	2004-2005	2005-2006	2006-2007	2007-2008	2008-2009	2009-2010	2010-2011	2011-2012	2012-2013	2013-2014	2014-2015	2015-2016	2016-2017	2017-2018	2018-2019	2019-2020	2020-2021	2021-2022	2022-2023	2023-2024	2024-2025	2025-2026	2026-2027	2027-2028	2028-2029	2029-2030	2030-2031	2031-2032	2032-2033	2033-2034	2034-2035	2035-2036	2036-2037	2037-2038	2038-2039	2039-2040	2040-2041	2041-2042	2042-2043	2043-2044	2044-2045	2045-2046	2046-2047	2047-2048	2048-2049	2049-2050	2050-2051	2051-2052	2052-2053	2053-2054	2054-2055	2055-2056	2056-2057	2057-2058	2058-2059	2059-2060	2060-2061	2061-2062	2062-2063	2063-2064	2064-2065	2065-2066	2066-2067	2067-2068	2068-2069	2069-2070	2070-2071	2071-2072	2072-2073	2073-2074	2074-2075	2075-2076	2076-2077	2077-2078	2078-2079	2079-2080	2080-2081	2081-2082	2082-2083	2083-2084	2084-2085	2085-2086	2086-2087	2087-2088	2088-2089	2089-2090	2090-2091	2091-2092	2092-2093	2093-2094	2094-2095	2095-2096	2096-2097	2097-2098	2098-2099	2099-2100	2100-2101	2101-2102	2102-2103	2103-2104	2104-2105	2105-2106	2106-2107	2107-2108	2108-2109	2109-2110	2110-2111	2111-2112	2112-2113	2113-2114	2114-2115	2115-2116	2116-2117	2117-2118	2118-2119	2119-2120	2120-2121	2121-2122	2122-2123	2123-2124	2124-2125	2125-2126	2126-2127	2127-2128	2128-2129	2129-2130	2130-2131	2131-2132	2132-2133	2133-2134	2134-2135	2135-2136	2136-2137	2137-2138	2138-2139	2139-2140	2140-2141	2141-2142	2142-2143	2143-2144	2144-2145	2145-2146	2146-2147	2147-2148	2148-2149	2149-2150	2150-2151	2151-2152	2152-2153	2153-2154	2154-2155	2155-2156	2156-2157	2157-2158	2158-2159	2159-2160	2160-2161	2161-2162	2162-2163	2163-2164	2164-2165	2165-2166	2166-2167	2167-2168	2168-2169	2169-2170	2170-2171	2171-2172	2172-2173	2173-2174	2174-2175	2175-2176	2176-2177	2177-2178	2178-2179	2179-2180	2180-2181	2181-2182	2182-2183	2183-2184	2184-2185	2185-2186	2186-2187	2187-2188	2188-2189	2189-2190	2190-2191	2191-2192	2192-2193	2193-2194	2194-2195	2195-2196	2196-2197	2197-2198	2198-2199	2199-2200	2200-2201	2201-2202	2202-2203	2203-2204	2204-2205	2205-2206	2206-2207	2207-2208	2208-2209	2209-2210	2210-2211	2211-2212	2212-2213	2213-2214	2214-2215	2215-2216	2216-2217	2217-2218	2218-2219	2219-2220	2220-2221	2221-2222	2222-2223	2223-2224	2224-2225	2225-2226	2226-2227	2227-2228	2228-2229	2229-2230	2230-2231	2231-2232	2232-2233	2233-2234	2234-2235	2235-2236	2236-2237	2237-2238	2238-2239	2239-2240	2240-2241	2241-2242	2242-2243	2243-2244	2244-2245	2245-2246	2246-2247	2247-2248	2248-2249	2249-2250	2250-2251	2251-2252	2252-2253	2253-2254	2254-2255	2255-2256	2256-2257	2257-2258	2258-2259	2259-2260	2260-2261	2261-2262	2262-2263	2263-
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1. The first of these is the fact that the

1. The first of these is the fact that the majority of the population of the United States is now living in urban areas. This is a result of the process of urbanization, which has been going on since the beginning of the 20th century. The population of the United States has increased from about 100 million in 1900 to over 200 million in 1960. At the same time, the population of rural areas has decreased from about 100 million in 1900 to about 50 million in 1960. This has led to a concentration of the population in urban areas, which has had a number of important consequences for the development of the United States.

THE UNIVERSITY OF CHICAGO

10

THE UNITED STATES OF AMERICA

10-10-55

...the ... ..

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----- and wanted to show me nothing in passing

crucial an offering was made to show how

crucies an offering of some new materials

...the results of the ...

... the results of the ...







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

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

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

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

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<sup>9</sup> Ibid., p. 63.

<sup>10</sup> Sister Vestina Moran, op. cit., p. 12.







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

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

## II. HOLY CROSS PAROCHIAL SCHOOL

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

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<sup>11</sup> Statement of Sister Cecilia Marie, personal interview.



BOND

U.S.A.

REGISTERED

During 1935 and 1936, in the United States, the following persons were arrested for violation of the Espionage Laws, Chapter 11, Title 18, U.S.C., and Chapter 11, Title 50, U.S.C., and were sentenced to terms of imprisonment and fines, or both, as follows:

The first named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The second named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The third named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The fourth named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The fifth named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The sixth named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The seventh named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The eighth named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The ninth named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The tenth named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars.

III. OTHER CASES

Other persons named in the foregoing list were arrested on [Date] at [Location] and were sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The eleventh named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The twelfth named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The thirteenth named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The fourteenth named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars. The fifteenth named person, [Name], was arrested on [Date] at [Location] and was sentenced to [Term] years imprisonment and a fine of [Amount] dollars.



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

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

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



made plans to open a school and spent the winter of 1902-1903 at St. Ignace, Alaska, where Father and Mother were sent to live. During the fall of 1902, they began to teach the first and second grades, and during the winter of 1903-1904 they taught the fourth and fifth grades. The school was closed in the fall of 1904.

In 1905 a complete reorganization of the school at Holy Cross took place. Father and Mother were sent to live in the school, and during the winter of 1905-1906 they taught the first and second grades. The enrollment was 125 in the fall of 1905, and by 1906 it had increased to 150. The school was closed in the fall of 1906.

The closing of the school at Holy Cross was due to the fact that the enrollment had increased to such an extent that the school could no longer accommodate the pupils. The school was moved to a new location, and during the winter of 1906-1907 it was reorganized. The enrollment was 175 in the fall of 1906, and by 1907 it had increased to 200. The school was closed in the fall of 1907.



## CHAPTER IX

### THE SISTERS OF LORETTO AT BERNALILLO

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

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

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

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







their children to higher schools and colleges."<sup>2</sup>

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

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

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

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

3

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







# I. THE INDIAN INDUSTRIAL SCHOOL BERNALILLO

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

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

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

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

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



## I. THE INDIAN INDUSTRIAL SCHOOL AT BIRMINGHAM

Although the Industrial School was founded as a mission school for these and other tribes, and a free school for those who could not, however, it has since requested the Government to receive a number of Indian girls also. The request was made for their care and the Government replied on March 1, 1890, in the negative. The opportunity of being paid, and thus being able to support the Industrial School for Indians, N. W. Risher, reporting to Washington, mentions the school at Birmingham.

Incidentally we learn that the school at Birmingham was about to close for session, and that the girls and boys were being sent to the Industrial School at Birmingham. The report of the Industrial School at Birmingham, dated March 1, 1890, mentions the school at Birmingham, and the school at Birmingham, and the school at Birmingham.

The school was not long without girls, and soon had from twelve to twenty and later the girls were sent out next day, as is stated in the report.

Through the work of the Commissioner of the Bureau of Indian Affairs, the present Industrial School of the Government at Birmingham was established. The school was founded in 1880, and the first year of its history is given in the report of the Commissioner of the Bureau of Indian Affairs, dated March 1, 1890. The school was founded in 1880, and the first year of its history is given in the report of the Commissioner of the Bureau of Indian Affairs, dated March 1, 1890.

N. W. Risher, Secretary to the Commissioner of Indian Affairs, Washington, D. C., Government Printing Office, 1890, p. 433.



donation of two thousand dollars, which aided the Sisters in the erection of their first building.<sup>5</sup>

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

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

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

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<sup>5</sup> Anna C. Minogue, Loretto Annals of the Century (New York: American Press, 1912), p. 158.

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



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language but their own Indian dialect, the Sisters were able to make them understand only by signs.<sup>7</sup>

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

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

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

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<sup>7</sup> Annals, p. 43.

<sup>8</sup> Ibid., p. 45.



language but their own Indian dialect. The States  
were able to make them understand only by signs.

In 1833 a new contract was made for the Indians

Indian School between the Government of Indian Affairs

and the Bureau of Catholic Indian Missions. The report of

pupils was increased and Mr. A. C. Williams in his report

about the school said, "The school at Bernadillo under the

supervision of the Bureau of Catholic Indian Missions has

had the maximum number of pupils called for, in the country,

and has made marked progress. It is a model school, and

the buildings are perfect."

The support of the Government by an act of Congress

was discontinued so all continued schools in 1830. The

Bureau of Catholic Indian Missions then offered to provide

for forty-five Indians at \$5.00 a month per capita, and

asked the States to provide for twenty more pupils. The

States complied with that provision and doubled the number

of pupils, enrolling ninety-seven Indians last year.

Stater Margaret Mary Kesson, the Agent of the

Indians, was appointed superior in 1830. An agency was

a letter written by Stater at that time and now in the

Archives of Lovett's House reads:

Annual, p. 43.

Id., p. 43.



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

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

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

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

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

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<sup>9</sup> Letters of Sister Margaret Mary, Archives, Loretto Mother House, Nerinx, Kentucky, 1891.

<sup>10</sup> Annals, p. 93.







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

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

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

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<sup>11</sup> Mineogue, op. cit., p. 159.

<sup>12</sup> Annals, op. cit., p. 123.



and ultimately, the Indian population of the  
 children is beyond the scope of the school  
 system. The children are not only  
 cared for; the parents are also  
 supervised. The children are  
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 recommending that the school be  
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One agent who visited the school was not well

passed to the school and the school is in  
 that some of the children were not  
 that all agents be instructed, and a notice was sent to the  
 agents. However, A. A. Brown took up the matter and a  
 Mr. J. R. Cooper was sent to the school to make a  
 thorough investigation. He went out to the school and  
 questioned the parents of the children, regarding their  
 attitude regarding the school. The parents  
 was received and the matter was resolved.

When the Government Indian Agents were notified

in the territory, the children in the country school  
 were gradually sent away. However, the Catholic Indian  
 Mission always came to the school and provided for a number  
 of girls, while the Indian took several girls. In 1903  
 Government agents was withdrawn entirely, and it looked as  
 though the Indian school would have to discontinue the work.

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 Minutes, 1903, p. 100.

12  
 Minutes, 1903, p. 100.



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

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

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

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Annals, op. cit., p. 230.







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

The growing needs of the public school and crowded quarters for the Indians and the white girls necessitated the closing of the boarding school in 1941.<sup>14</sup>

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Annals, op. cit., p. 227.







## II. BERNALILLO PUBLIC SCHOOL

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

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

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

<sup>15</sup> Bernalillo Annals, p. 42.







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

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

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

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

<sup>17</sup>

Ibid., p. 173.



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

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

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







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

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

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

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







speaker on this occasion.

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

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

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

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

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<sup>19</sup>

Annals, op. cit., p. 180.



speaker on this occasion.

Technical work. As the high school became vacant.

located in 1935, the increased enrollment called for more teachers and an expansion. In 1935 a good working arrangement was agreed for the boys, and in 1936 staff work for the girls, consisting of sewing and home work, was introduced. At that time the high school enrollment was 151, with six teachers.

When Mr. Grubbs of the Woodcraft Center came for the annual tour, the center was changed January 7, 1937, to one in early September. This change was in necessity to allow the boys and to enlarge the quarters. The work was completed in January of 1938. The event is recorded in the Journal of the Center.

In January, the workshop was completed. The new building, materials could not be readily secured. This caused delay in the construction of the building. Besides the regular daily classes for the boys and girls night classes are also in session for two years until the evening. Victor Larsson is in charge as head instructor. He has two assistants.

The new classroom night will be held today, as the

Larsson is still head instructor. The building, a well-lighted project, is located near the high school building on the property of the State of Indiana. It is essential if a community shop, as the evening classes are attended by



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

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

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



The veterans and other adults from the town. However, the boys in the shop do considerable automobile repair work. As the workshop was dismantled in 1945, plans were made for a home-making department for the girls in connection with the Central High School. The old Henry's Home was selected for the work and classes began in the fall of 1945. By the close of the school term in May, 1946, it was evident that a larger place would have to be prepared for this work. Plans were made for the expansion and naturally began during the summer of 1946. Directed by the home-making teacher, Esther Latta, five rooms were assigned by community and school funds, making an ideal modern establishment. The home classes prepare many social activities for the different school functions and are showing development towards a fashion show. Not least of all the girls have learned to make their own clothing and take pride in demonstrating their activities.

Journalism at Central High School. History was made by twelve girls from Central High School on the evening of February 7, 1946, when they boarded the train to travel en route to the Twelfth Annual Press Convention of the Association of Press Relations to be held at Loyola Heights College.



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

It was over--the 12th Annual Convention of the ACSPR which had its inception with the head of the Department of Journalism at Loretto Heights College in Denver, Colorado. The Twelve delegates from B. H. S. left the Emerald Room in the Brown Palace Hotel with heads high and hopes higher. Why could not Bernalillo High School have a school paper?

At the first meeting of the Sociology Class after their return to Bernalillo, there was a project assigned for their study of 'Better Use of Leisure Time'. This brought up the question of leisure time reading . . . and that brought up the great question--a high school paper. The students were advised to consult the principal, Sister Mary Placidus, regarding this. After some discussion, permission was granted and they were asked to consult with the Santa Fe Register as to whether or not Bernalillo High School might have a page in that organ.

Father Sigmund Charewicz, the secretary to the Archbishop of Santa Fe, answered the letter in the following way. 'I showed your letter to the Archbishop and he heartily endorses Father Schoeppner's and my decision to permit Bernalillo High to have a page in the Santa Fe Register'. Thus with this issue the Bernalillo Highlites comes into being on March 25. Elise Meletani who has been responsible for Bernalillo articles up to the present time will act as editor of the Highlites for the remainder of the year, 1945. The other members of the staff will be announced in the April issue.<sup>20</sup>

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

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<sup>20</sup> Bernalillo Highlites, I. Santa Fe Register, March 25, 1945, p. 3.







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

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

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

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

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<sup>21</sup>

Bernalillo Annals, p. 135.



a seven-membered board of trustees to take charge of the school  
on March 10, 1905. When the trustees were organized, the  
first to be elected were Messrs. J. L. Brown and J. W. Brown, Jr.  
of Knoxville, and Messrs. J. L. Brown and J. W. Brown, Jr.  
also were re-elected to the same positions for the year 1905-1906.  
The trustees of the school of Knoxville High School  
that reported have been and now are composed of Messrs. J. L. Brown  
and J. W. Brown, Jr. and Messrs. J. L. Brown and J. W. Brown, Jr.  
a change in the year of publication of the Knoxville High School  
The trustees of the school of Knoxville High School  
messrs. of different trustees and the trustees  
of the school of Knoxville High School are now of a  
separate school board; consequently, today, the trustees  
High School, represented by Messrs. J. L. Brown and J. W. Brown, Jr.  
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School of Knoxville High School. The trustees of the school of Knoxville  
have been re-elected over the school of Knoxville High School, the  
Voice of Knoxville, the Knoxville High School and the  
interesting trustees from time to time, as well as the  
other schools which Knoxville High School board of trustees  
Home-Making Club, Knoxville High School, and a  
L.H. Club.



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

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



# STATIONS

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## CHAPTER X

### OUR LADY OF MOUNT CARMEL ACADEMY AND PAROCHIAL SCHOOL, SOCORRO

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

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

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

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







he constructed a convent at his own expense and donated it to the Sisters.<sup>1</sup>

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

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

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

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<sup>1</sup> Annals of Mount Carmel Convent, Archives, Loretto Mother House, Nerinx, Kentucky, p. 1.

<sup>2</sup> Ibid., p. 5.



he contemplated a movement at his own expense and intended to go to the station.

On Saturday, September 15, 1894, the following persons

participated: Mr. J. H. Smith, Mr. J. H. Smith, Mr. J. H. Smith,

Mr. J. H. Smith, Mr. J. H. Smith, Mr. J. H. Smith, Mr. J. H. Smith,

Mr. J. H. Smith, Mr. J. H. Smith, Mr. J. H. Smith, Mr. J. H. Smith,

Mr. J. H. Smith, Mr. J. H. Smith, Mr. J. H. Smith, Mr. J. H. Smith,

Mr. J. H. Smith, Mr. J. H. Smith, Mr. J. H. Smith, Mr. J. H. Smith,

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Mr. J. H. Smith, Mr. J. H. Smith, Mr. J. H. Smith, Mr. J. H. Smith,



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

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

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



With the establishment of the Territorial Public School System in 1867, the various teaching in the different schools accepted the invitation of the Territorial Board of Education to accept the invitation, however, they were not able to do so, and the public school system was not established until 1870, and the majority of the public schools in the Territory were not established until 1870.

Besides the regular session in the elementary and grammar school grades, the children were given lessons in music, Spanish, and needlework. There were three teachers in the private school and one in the public school during 1867 and 1868. By 1867 an additional teacher was sent to the public school, as the boys and girls were separated from each other in the second and third grades, as it was called.

In 1868 additional teachers were sent to the public school, and the increasing number of teachers and a new school building were erected. The second and third grades continued to operate with the first six grades. The children also went to school during 1868-1869. During 1868 and 1869 the enrollment was 145 boys and girls in the public school and eighty girls in the private school. The year later the district discontinued teaching the public school and continued teaching only the private school, called Our Lady of Mount Carmel.



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

The day school enrollment increased during the years between 1920 and 1930, making it necessary to add a fourth teacher. As the income did not cover the maintenance of the building and support of the Sisters, the question of withdrawing the Sisters arose in 1935. The Archbishop was consulted and he requested the State Board of Education to allow two Sisters to open public-school classrooms. As the Sisters were qualified, the State Board permitted them to continue teaching under the State supervision. The enrollment from the primary through the eighth grade reached the two hundred mark in 1941, and the peak of attendance was in 1942 with 249 children enrolled. The number of eight-grade graduates in 1943 was twenty-seven.

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

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<sup>3</sup>

Ibid., p. 12.

<sup>4</sup>

Ibid., p. 15.







## CHAPTER XI

### SUMMARY AND PRESENT CONDITIONS

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

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

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



## CHAPTER XI

### SUMMARY AND PRESENT CONDITIONS

Chapter XI of this study is a general account of Pioneer Education in New Mexico, and is presented here only as introductory to the establishment of a Vedic Education in Santa Fe. With the coming of General Johnston, Bishop Lamy to New Mexico a new era in education began. Bishop Lamy's interest in the education and formation of character for the youth of his diocese was paramount. His efforts to secure teachers to meet the great need of that day found willing workers among the Christian Brothers for the boys and the Sisters of Loreto for the girls. When he crossed "The American Desert" for the first time in the spring of 1883 and visited the establishment of the first Order of Religious women founded in America, the Sisters of Loreto, Bishop Lamy requested this group to become the teachers of the girls in Santa Fe. The Sisters gladly took up the challenge to go West and to educate the diverse children of the Great Southwest. Among the seventeen schools established in New Mexico by the Sisters of Loreto, twelve are operating at present. These include several different types of schools. Our Lady of Light Academy in Santa Fe is the only private school. It is also the oldest academy in the State, being



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

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

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



founded in 1883. New after almost a century it is one of  
the most progressive schools for girls in the Northwest.  
Of the Seattle schools now operating there are high  
schools. The at these are public schools, some and some  
little, the immediate consequence of the war is probably  
that is a school supported by the public, and the business  
at Seattle, before mentioned, is private and that the only  
source of income is tuition paid by the pupils. All these  
offer a four year high school course and are well equipped  
and accredited. The principal of each school holds a  
Master's degree and each teaching member holds a degree  
Bachelor's or a Master's degree. All of these schools are  
visited each year by the State Superintendant and also by the  
Special Superintendant of the Puget Sound, who visits the  
schools at least once each year or once each semester.  
The students who teach in the public schools receive a State  
salary according to regulations set by the State, and two  
high schools in State and Territorial were founded and operated  
at Seattle that were under public control as well as over  
before the War. These schools were closed when the war began.  
Both of these schools were returned to public control before  
1901, and since to be the District public schools in the  
State of New Mexico.

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



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

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

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







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

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

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Concerning the three principal schools of thought, the Jesuits and the Dominicans, the latter were without any doubt on account of their long history.

After almost a century of educational activity in

the mission fields of New Mexico the Sisters of Mercy

gradually strive to accomplish the realization of their

experimental philosophy of education to provide the basis

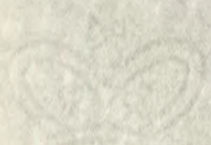
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St. Joseph's Convent, Taos, New Mexico.

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TABLE I

FOUNDATIONS OF THE SISTERS OF LORETTO  
IN NEW MEXICO

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

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## TABLE 2

FOUNDED BY THE SISTERS OF CHARITY  
IN NEW MEXICO

Year	Location	Name of Foundation
1852	Santa Fe, New Mexico	Convent of Our Lady of Light
1863	Taco, New Mexico	Saint Joseph's Convent
1864	Mora, New Mexico	Assumption Academy
1865	Albuquerque, New Mexico	Loretto Convent (closed 1885)
1869	Las Vegas, New Mexico	Immaculate Conception Academy (later a parochial school)
1870	Las Cruces, New Mexico	Loretto Academy (closed 1885)
1873	Mora, New Mexico	Public School
1873	Bernalillo, New Mexico	Indian Industrial School
1876	Las Vegas, New Mexico	Parochial School (now Our Lady of Sorrows)
1878	Socorro, New Mexico	Our Lady of Mount Carmel
1883	Santa Fe, New Mexico	St. Catherine School (Indian boys withdrawn in 1895)
1885	Bernalillo, New Mexico	Public School
1901	Santa Fe, New Mexico	St. Francis Parochial School
1912	E. Las Vegas, New Mexico	Immaculate Conception School
1923	Santa Fe, New Mexico	Guadalupe Street School (closed 1930)
1927	Las Cruces, New Mexico	Holy Cross School (closed 1942)



TABLE II

ATTENDANCE IN NEW MEXICO SCHOOLS  
OPERATED BY THE SISTERS OF LORETTO

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







TABLE III

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

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

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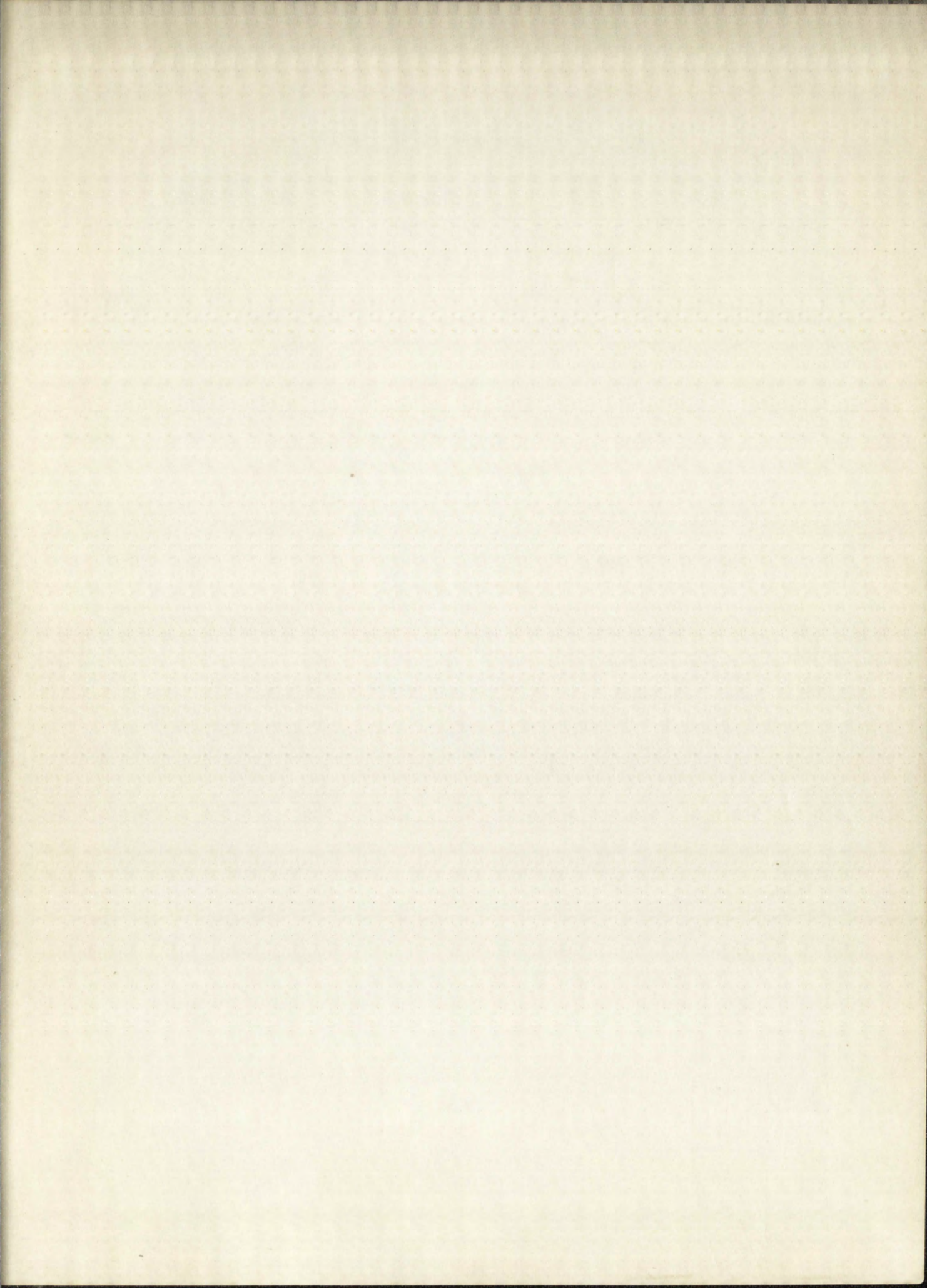
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