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Dean
A HISTORY OF THE SCHOOLS
CONDUCTED BY THE SISTERS OF LORETTO
IN NEW MEXICO

BY
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OMAHA, 1944
TO MARY

OUR SORROWFUL MOTHER
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CHAPTER I

INTRODUCTION

The purpose of this study is to assemble and preserve historical information concerning the establishment and development of the schools conducted by the Sisters of Loretto in New Mexico. This history covers a period of nearly one hundred years, during which time there has been a gradual development from their lowly adobe school in Santa Fe with its dirt floor to the present time when the Society conducts ten elementary and five high schools in the state.

To the writer's knowledge, no detailed account of these schools has ever been written. Sister Liliana Owens, S.L., treated the "History of the Sisters of Loretto in the Trans-Mississippi West" in her dissertation submitted for a Doctor's Degree at St. Louis University in 1936. Her matter covered eight states. Another study made by Luis Avant, a Christian Brother, and presented as a thesis to the University of New Mexico in 1940, is "The History of Catholic Education in New Mexico since the American Occupation." This work gives one chapter of twelve pages to the Sisters of Loretto. Anne C. Minogue published in 1912 a general history of the Loretto Sisters under the title of Loretto Annals of the
Century. In this book the foundations of the Sisters of Loretto in New Mexico are treated in one short chapter.

In gathering information for this work, besides having access to the above mentioned studies, use was made of several other sources of information. A visit was made to all but two of the Loretto establishments in New Mexico and the chronicles, annals, and historical accounts of the houses examined. Much information was obtained through personal interviews with principals and older Sisters connected with the schools. The files of New Mexico newspapers and the Archives of the Archdiocese of Santa Fe were sources of valuable information, as well as the archives at the Mother House of the Sisters of Loretto in Nerinx, Kentucky, where the original annals and documents are kept. Twelve years of teaching experience in the public schools of the state has also been a valuable help.

At the present time, the work of these Sisters in New Mexico falls under two main classes, parochial and public. A parochial school is supported by a parish and is under the administration of the pastor or someone delegated by him. All parochial schools are under the jurisdiction of the bishop. He is assisted by a diocesan supervisor who is one of the priests of the diocese. A public school is supported by public taxes and is
subject to county as well as state supervision.

Sincere thanks are extended to Sister Mary Francisca, S.L., Ph.D., Director of Secondary Education, Loretto Mother House, Nerinx, Kentucky, for her encouragement and helpful advice; to the pioneer Sisters and to the principals past and present, of New Mexico schools; to The Very Reverent Thomas S. Bowdern, S.J., Ph.D., President of the Creighton University, for helpful suggestions; and to Dr. Daniel C. Sullivan, Ph.D., Director of Education, The Creighton University, who so generously gave of his time to read and criticize the manuscript.

In presenting these pages, it is hoped that they might be of some use as a source of information to anyone who is interested in the work of the Sisters of Loretto in the Southwest and may, by way of encouragement and inspiration, be of some help to any of its members who are sent to labor in this fruitful vineyard in the land of Poco Tiempo.
CHAPTER II

HISTORICAL BACKGROUND OF EDUCATION IN NEW MEXICO

The Catholic Faith was first brought to New Mexico by the Franciscan Fathers in the sixteenth century. To these valiant men is also given the credit of conducting the first schools, not only in New Mexico, but in the United States. By 1630 there were fifty Franciscans in New Mexico who spent their time in Christianizing and educating the Indians. In 1655 there were twenty-five mission schools under the direction of sixty-five Franciscan Fathers. In these schools the Indians were taught religion, reading, writing, music, and several trades.¹

During the Great Revolt of 1680, however, all the churches and schools were destroyed and the Franciscans were put to death, but with the reconquest of New Mexico in 1692-93, by Diego de Vargas, the Friars returned to rebuild their churches and their schools.²

For some hundred and twenty years they struggled

¹ Benjamin M. Read, Illustrated History of New Mexico, p. 183. Santa Fe: New Mexican Printing Co., 1912.

to bring the Indians back to the Faith and to educate the young, but what little was accomplished during this century was almost completely destroyed when in 1821 Mexico declared its independence from Spain and recalled all Spaniards from New Mexico including the Franciscans. At this time there were twenty Indian Pueblos and one hundred and two Spanish towns or ranches attended by the Friars.  

Under Mexican rule the Church in New Mexico suffered both from scarcity of priests and the nature of some of those who were in charge of parishes. The Bishop of Durango in Old Mexico found it difficult to supply priests and the vastness of his territory made it impossible for him to make visitations to those few who had parishes. Consequently, some of them became careless and fell into disrepute. As for education, scarcely any effort was made either by the government or the clergy for any kind of instruction.  

Defouri writing of this period states:  

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

3. Ibid., pp. 26-27.  
5. Defouri, op. cit., p. 28.
It would seem that the New Republic of Mexico saw the need for schools, however, for one of the first acts of its legislature was to issue a decree April 27, 1822, to establish schools as follows:

Resolved: That the ayuntamientos be officially notified to complete the formation of primary public schools as soon as possible, according to the circumstances of each community.6

The officials did little or nothing to carry out the resolutions of the decree as we learn from the message of Governor Vigil to the first territorial legislature under American control:

Actually there is but one public school in the Territory, situated in the City of Santa Fe and supported by county funds. To this school all children may attend, but the funds of the county are insufficient to employ more than one teacher.7

Such were the conditions in 1846 when Stephen S. Kearney took possession of New Mexico and hoisted the United States flag above the palace of the Governors. After the formal annexation of New Mexico to the United States, these conditions moved the Fathers of the VII Council of Baltimore to petition Rome for the erection of a Vicariate Apostolic in New Mexico.

By decree of July 19, 1850, Pope Pius IX made

6. Ibid., p. 27.
7. Read, op. cit., p. 539.
New Mexico, which at that time also included Arizona and most of Colorado, a Vicariate Apostolic and on the 23rd of the same month, appointed the Reverend John B. Lamy of the Diocese of Cincinnati as Vicar Apostolic. 

The Most Reverend Jean Baptiste Lamy, who was immortalized by Willa Cather in *Death Comes for the Archbishop*, was a native of France. He was a zealous priest and naturally the lamentable condition in which he found his diocese distressed him sorely. Both he and Reverend P. J. Machebeuf, who accompanied him to his new field of labor, traveled through the diocese doing real missionary work in an attempt to revive the faith of the people. In a letter written in 1852 by Father Machebeuf we gather something of the task before these zealous priests:

The lack of instruction and other helps has left religion in a deplorable condition in New Mexico. Its practice is almost entirely lost and there remains little but the exterior shell. With such ignorance the consequent corruption can easily be imagined, and all the immorality that must flow from it.\(^1\)

Everything which needed attention could not be taken care of at once, so the archbishop rightly determined to leave until a later time:

... the building and repairing of churches and to give his attention first to the adornment of the living temples of God by securing a good education for the youth of his vicariate.\(^2\)

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In the same letter of Father Machebeuf quoted above we read:

As the source of evil here is the profound ignorance of the people, the first remedy must be the instruction of youth and for this we need Christian schools for the youth of both sexes, but especially for the young girls. The means of forming them to virtue and good example, which is rare in New Mexico, is the establishment of religious houses conducted by persons devoted to their calling and filled with the spirit of self-sacrifice. To this end the Bishop has knocked at many doors in the United States in order to secure Sisters for the girls.\(^3\)

A letter from the Vicar to Archbishop Purcell of Cincinnati, Ohio, will bear out the statement made by Father Machebeuf that he had made several attempts to secure Sisters to come to Santa Fe to open a school:

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, in a short

\(^3\) Howlett, op. cit., p. 181.
time they would have a house crowded with children. I could procure them a house near the main church, with a large lot and garden. I would pay all their expenses to come to this place. Spanish and music would be indispensable. The Spanish language is easy. Not only Mexican, 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, besides there is no doubt they would receive boarders from all parts of the territory. Had we a sufficient number of good priests, and some good Catholic schools particularly for females I think there would be a change here in no time as the people seem so mild and docile. I have been here only a short time, but as far as I have seen there are good dispositions. Indeed it is true today the harvest is ripe, but the laborers few we have only to pray to the Master of the harvest that he may be pleased to send some zealous missionaries, and some good sisters of Notre Dame, or of Charity or of any order.

Indeed I can never forget my friends of Cincinnati, but above all the good and generous Archbishop who has honored me with so much kindness. I am expecting with great anxiety a letter from you in the meantime believe me to be

Your most obt. Servt.
and grateful Friend
John Lamy
Vic. ap. of N. Mexico

Most Rev. Archbishop
Purcell C. C.
Cincinnati, Ohio. 4

At last, on his return from Baltimore in 1852, Bishop Lamy stopped at the Mother House of the Sisters of Loretto in Kentucky and asked for Sisters to undertake the education of his people. He pictured to the assembled community the dire need of religious schools for the girls of his diocese but did not neglect to tell them, at the same time, of the hardships and sacrifices the Sisters would necessarily have to undergo if they accepted such a mission. The Sisters filled with the missionary zeal of their founder, the Reverend Charles Nerinx, did not hesitate to accept the mission and promptly there were many volunteers. Of these the following six were chosen: Mother Matilda Mills, Sisters Catherine Mahoney, Magdalen Hayden, Rosanna Dant, Monica Bailey and Roberta Brown.

The Sisters left the Mother House June 27, 1852, for St. Louis where they were to meet the Bishop and make the long journey overland in a caravan via the "Traders' Trail." Before reaching Independence, Mother Matilda fell a victim to the dreaded cholera. Two other Sisters, Monica and Magdalen, also contracted the disease


but recovered and while one was allowed to continue the journey, it was thought best for the other, Sr. Monica, to return to the Mother House. 7

After a long and tiresome journey across the plains in which the caravan of ten wagons was at one time surrounded by some four hundred Indians, the Sisters finally reached their field of labor, Sunday, September 26, 1852. 8

Ralph Emerson Twitchell gives a vivid description of their entry into the city in his book, Old Santa Fe. He says:

Their arrival in Santa Fe marked an era in the history of the capital. Having stopped at the "Bishop's Ranch" near the present station of Lamy on September 25th, for a brief stay, the party departed for Santa Fe, the people of the capital, led by local priests, meeting them on the highway several miles from the city. As they entered the ancient city the crowds increased to such an extent that 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 cathedral were pealing 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 the music of the period (violins, guitars, etc.) the ceremonies terminating with the episcopal blessing. 9

7. Ibid., p. 4.
8. Ibid., p. 10.
After this picturesque reception, the Sisters were escorted to their quarters in an adobe building which had been occupied by the Bishop. According to Louis H. Warner, this building "probably stood on the site of the present post office and directly across from the Cathedral." 10

The Sisters did not open a school immediately as they needed some time to acquaint themselves with the Spanish language. However, on January 2, 1853, Our Lady of Light Academy opened with ten boarders and three day pupils. At the end of August the number had increased to twenty boarders and twenty-two day scholars. 11

The following is an extract from a letter written by Bishop Lamy to Archbishop Blanc under date May 31, 1853. He says:

The Sisters' school is prospering, but I have gone very much in debt in order to buy them a house which cost me more than 600 dollars, including repairs and improvements; I am confident that this establishment, which is the first of this kind in this territory is going to flourish. Already the Sisters of Loretto have girls from the best families of the country as boarders and the school for day pupils is growing every day. The four Sisters that we have

here are not enough for the work. The Loretto Mother House has promised us three more. We are expecting these this summer.\textsuperscript{12}

During the first vacation from September to November 1, 1853, it was necessary to make some alterations since the building was not made for a school. Heretofore, the same room served for a dormitory and classroom. The beds folded around the room were used as benches for the pupils during the day, while the refectory table was placed diagonally in the room. By the order of the Bishop, three rooms were thrown into one and a plank floor provided where before the bare earth had served. The number enrolled during the second term was thirty boarders and thirty-five day pupils. The additional Sisters, mentioned in the Bishop's letter above, did not arrive until July 1855. Great was the rejoicing at the arrival of four Sisters and work was begun the third session with renewed vigor.\textsuperscript{13}

As the enrollment increased the old buildings became overcrowded and the Bishop now purchased the best looking house in the town called the "American House," a two story frame building with shingled roof. After it was remodeled into a convent and school, the

\textsuperscript{12} "Letters of Archbishop Lamy," \textit{op. cit.}
\textsuperscript{13} \textit{Annals}, p. 14.
Sisters moved in with thirty-three boarders. At the end of the third term, August 1856, the Sisters held their first public exhibition and distribution of "premiums." It was presided over by the Bishop and his vicar general, Father Machebeuf. The territorial Governor, the Secretary of State and other officers were present. Miss Juana Beaubien received the crown of good conduct and diligence.\footnote{Ibid., p. 16.}

At about this time a novitiate was opened in Santa Fe for the reception of native girls into the order of the Sisters of Loretto. A number of girls after completing their studies expressed their desire to remain with the Sisters and devote their lives to teaching. Among these, in 1859, was Miss Mary Lamy, a niece of Bishop Lamy who later became directress of the Academy, Mistress of the Novices and in 1888 became a member of the general council at the Mother House.\footnote{Annals of Loretto Mother House, Archives, Nerinx, Kentucky, p. 217.}

Both day scholars and boarders continued to increase until 1862-1863 there were enrolled 120 of the former and forty-five of the latter. During these years additional rooms were added and improvements made.

In the \textit{Santa Fe Weekly Gazette} of October 7, 1865,
we find the following notice concerning the Academy:

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 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 it imposes.
The discipline is mild and parental, and at the same time strict and positive. The Sisters will take particular care of the health and welfare of the scholars.
The branches taught in this institution are: Orthography, Reading, Writing, Grammar, Arithmetic, Geography, History, and for the more advanced: Astronomy, with the use of globes, Natural Philosophy, Botany, etc., etc.; also needle work, Bordering, Drawing, Painting, Music on the Piano and Guitar, Vocal Music and French.
Pupils are taught and speak in the English and Spanish languages equally.16

On January 5, 1874, by a legislative act of the Territory of New Mexico the Loretto Academy became incorporated and was granted the power in Section Five to grant diplomas and degrees:

That said corporation shall have power to grant diplomas, confer degrees and bestow

honors usually conferred by universities of learning. This is perhaps the best evidence of the high esteem in which the Academy was held during these years as an institution of learning. At this time, Sister Francisca Lamy, the above mentioned niece of Bishop Lamy, was directress of the school.

In 1876 the following account of the commencement exercises appeared in the Santa Fe New Mexican:

Annual Commencement of the Academy of Our Lady of Light

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 placita more than a hundred feet square. This was roofed in with an immense canvas running to a cone around a tall centrepole, 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

17. Original Certificate of Incorporation, Loretto Mother House, Nerinx, Kentucky.
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 "Fabiola" was presented by the girls and a one-act Spanish play "La Inglesa Madrilena" was also given, after which premiums were distributed by the Vicar General Equillon.

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

In 1880, the enrollment, including boarders and day pupils, numbered three hundred. The rooms used for the day school being in such a dilapidated condition and accommodations for boarders so inadequate, Mother Magdalene began the erection of a two-story adobe building. The dimensions were sixty feet by seventy feet and when the two stories were nearly completed, it was wisely decided to add a mansard roof, thus providing an extra floor.

The following advertisement with pictures of the new building appears in the Santa Fe New Mexican,

18. Santa Fe New Mexican, September 5, 1878.
19. Annals, p. 42.
November 30, 1881:

Academy of Our Lady of Light
In charge of the Sisters of Loretto, Santa Fe
For Young Ladies

Beautifully situated, agreeable and healthy climate.
Terms—one-half payable in advance.

Board and tuition—session of 10 months $200
Music on piano or organ 50
Music on harp 60
Music on guitar 30
Vocal music 20
Wax flowers per course 15
Languages 30
Washing 10
Bed and bedding 10
Artificial flowers or hair work 10

The annual session begins on the first Monday of November and closes toward the end of August.
For full particulars address Mother Magdalen Hayden, Superior, Santa Fe. 20

In 1883, the closing of school took place at the end of June for the first time owing to the Tertio Millennial of Santa Fe which was celebrated in July of that year. During this summer, mention is made for the first time also of the Sisters going away to school, some going to Denver to take French, oil painting, harp, violin, etc. 21

With the establishment of the public school system in New Mexico, in 1891, the Sisters were asked to

20. Santa Fe New Mexican, Nov. 30, 1881.
21. Annals, p. 82.
teach a public school and it became necessary for them to attend an Institute and take examinations to receive certificates. In July, Sisters Adelaide Ferrand and Dolorine Morrison took the examinations and received first grade certificates, and on October 19, Sister Anna Mary Fetter received a first grade and Sisters Regis Tompkins, Mary Baca, and Nerinx Medina received second grade certificates.\(^{22}\)

The Sisters began the public school with two teachers but had increased to three by December 24, 1894, when the enrollment was 156 in the grammar grades.

In a letter written to Mother Práxedes, Superior General of the Sisters of Loretto at the time, Bishop Matz expresses his opinion and hearty approval of the Sisters' submitting to public examination in order to qualify themselves to teach in the public schools of the state. His letter follows:

Bishop's House 235 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 selections of teachers for the public schools in

\(^{22}\) Ibid., p. 85.
New Mexico. In this examination it appears that 8 Sisters of Loretto received first class certificates and Sister Dolorine got the highest mark given to any of the teachers taking the examinations, viz. 99/7 per cent. I was so pleased to see this that I felt that I must congratulate you and the order of Loretto upon this magnificent showing.

At the same time I wish to remark that this fact of submitting to the examinations on the part of the Sisters is much to be commended indeed it is about our only avenue of salvation in States and Territories where the bulk of the population is Catholic whilst the people are absolutely unable to provide any education for their children, other than that which the state provides, as the case stands with the imminent danger of ruin to their faith or submit our teachers to the State Examinations. 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 was therefore with an especial delight that I saw the Lorettines entering the arena. It will show our own people the stuff our own teachers are made of and give them more confidence in their own Catholic Schools, which, not a few of ours have been wont to consider as inferior to the public 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

In October 1902 Loretto celebrated its Golden Jubilee in Santa Fe. A new hall costing $5,700 was erected for the occasion with money obtained from bazaars, school entertainments and donations from friends. The celebration lasted three days with a solemn pontifical Mass celebrated each morning in the Cathedral. On the evening of the third day "Historical Footprints," a drama descriptive of the hardships of the Sisters in the early days, was presented by the pupils.24

During the first years after the establishment of a new school, the Loretto Society deemed it best to allow the Sisters to form their own courses of study according to the needs of the locality in which they found themselves. This, the pioneer Sisters of New Mexico did, and from what might be gathered from letters, annals, and newspaper articles, emphasis was laid upon Christian Doctrine, grammar, writing, history, music, art and various kinds of needlework both plain and artistic.25

The Sisters of Loretto were established as a teaching order and the early rule given by their founder, the Reverend Charles Nerinx, provided for a training

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24. Western Watchman, October 20, 1902.

course. As early as 1820, a Teacher Training Department was formed, and besides instruction given by Father Ne-rinx, outside instructors were engaged to teach the Sis-
ters. Father William Byrne, president of St. Mary's College, Lebanon, Kentucky, taught the higher branches and in 1826, faculty members of St. Joseph's college, Bardstown, Kentucky, conducted classes at the Training School.26

In 1897 Mother Praxedes Carty, then Superior General of the Society, established the first Normal Training School at the Mother House to give the Sis-
ters a thorough course in pedagogy in compliance with the Rules of the Institute wherein we read:

This then is a teaching Society, hence its members should qualify and thoroughly prepare themselves, to the Church they represent, to the public who trust their profession, and to the children entrusted to them, to stand pre-
eminent among instructors and educators.27

This Normal Training School was under the able direction of Mother Francisca Lamy from its foundation until 1910. During its first years a Course of Study for all Loretto Schools was compiled and uniform text books were adopted. A mimeographed pamphlet called


27. Constitutions of the Society of the Sisters of Loretto, at the Foot of the Cross, I, 130. (Printed for restricted use, 1896.)
"The Normal Greeting" was sent regularly to all the mission houses to inform the Sisters what was taking place at the Normal School.

The Course of Study of 1898 appeared in two parts: the first part for the primary and grammar departments and the second for academic or high school department. Lists of subjects for each grade, with textbooks to be used, are given and on the page opposite, Hints for Teaching this Grade. In these Hints we find helpful suggestions involving sound pedagogical principles. The following is taken from Hints on primary reading:

Write two or three words on blackboard, have pupils read by sight, then add to your list, they copy on slates. Phonic method follows. When about a hundred words have been learned use chart. Alphabet is introduced during the second month.

In 1902, the School Manual for the Use of the Sisters of Loretto, appeared. It was also in pamphlet form consisting of eighty-eight pages, seventy-four of which are devoted to the Elementary Course and the remainder to Academic or High School Courses. The preface states:

The suggestions contained in the Manual are not intended to restrict the teacher to particular

28. Course of Study for Primary and Grammar Grades for Loretto Schools, 1898, p. 3. (Mimeographed)
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.

The Manual sets forth material for the four quarters of the year and gives definitely the pages to cover in arithmetic, reading, spelling, grammar, geography, history and religion.

The subjects for the High School Course were selected with a view to the needs of those preparing for a college course and also those who would wish to pursue elective studies. It states that the Latin and the English works studied in the Classical Course are required for entrance to Trinity College.

Following is a suggested time schedule for the Classical Course, i.e., College preparatory:

A. M.

<table>
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<th>Time</th>
<th>Activity</th>
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<tbody>
<tr>
<td>8:00--9:00</td>
<td>Study Hour</td>
</tr>
<tr>
<td>9:00--10:30</td>
<td>Greek and Latin</td>
</tr>
<tr>
<td>10:30--10:45</td>
<td>Recess</td>
</tr>
<tr>
<td>10:45--11:40</td>
<td>Mathematics</td>
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<tr>
<td>11:40--12:00</td>
<td>Study</td>
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In 1915, the third and last course of study for the use of the Sisters throughout the Society was published. It consisted also of two parts in one volume, part one containing 211 pages given to grammar school and some one hundred pages in part two to high school.

More specific helps are given for each subject in each grade. Type studies in the form of outlines for teaching are set forth for geography, nature study, history, etc. An outline for the study of the "Sugar Maple" for seventh grade science might be used today in our unit plan. 31

The teaching Sisters in the several houses of New Mexico used these courses of study put out by the Mother House as far as they met the needs of their respective localities, supplemented by territorial courses for public schools and in the case of Our Lady of Light Academy by its own regulations. The earliest catalogue of our Lady of Light Academy on record was printed in

30. Ibid., p. 78.

31. Ibid., p. 45.
1900 by a Santa Fe printing firm. It is well illustrated with pictures of the buildings, class rooms, music rooms, girls at recreation, etc. Regulations covering all details of the school are set forth concerning visits, correspondence, classes, and studies. Under the course of study we read:

The school comprises four departments: Primary, Preparatory, Academic and Commercial. The course is thorough and the pupils are required to remain in the preparatory course until well grounded in the common English branches. The Academic course may be completed in four years. The pupil making the highest average in each grade is entitled to a medal.32

The primary department included the first five grades. The subjects taught were Christian Doctrine, reading, arithmetic, language, geography, spelling, elementary science and Bible history. In the fifth grade technical grammar was begun. Penmanship, drawing and composition were taught throughout the course.

The preparatory course was intended to fit pupils for the academic course and included all the grammar school studies. In addition to the above mentioned subjects for primary grades, are listed history, civil government, physical geography and physiology.33

33. Ibid., p. 42.
The four years of the academic course are referred to as Second Senior, First Senior, Sub-graduation Class, and Graduation Class. Subjects listed for the Second Senior Class are ancient history, grammatical analysis, arithmetic, natural history, rhetoric, botany and geology. Those for First Senior are modern history, grammatical analysis, rhetoric, mythology, botany, algebra, physics, and English literature. The Sub-graduation studies consisted of English literature, general history, astronomy, geometry, chemistry, rhetorical and grammatical analysis of prose and poetry. In the Graduation Class the pupils studied English history, general history, classic literature, solid geometry, logic, metaphysics, ethics, trigonometry and in the last weeks had a general review. Penmanship, composition, sacred history and elocution were taught throughout the course.34

The commercial course included shorthand, typewriting, bookkeeping, business spelling, business correspondence and a review of grammar, spelling and arithmetic. "No pupil," states the catalogue, "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."35

34. Ibid., p. 26.
35. Ibid., p. 35.
The curriculum at this time also included leatherwork, artificial flowers, tapestry embroidery, crochet and point lace, drawing in pencil, crayon or pastel, portraits, landscapes and flowers, painting in water colors on silk, velvet and china, painting in oil, flowers, landscapes, etc. Music lessons were given on harp, piano, organ, violin, guitar, zither, mandolin, and banjo. 36

A catalogue published between the years 1910 and 1915 states that the Academy offered three courses, the Preparatory, Academic, and Commercial. The Preparatory included the first eight grades and the Academic might be completed in four years. Two years of Latin was required and in the Junior and Senior years Spanish was required. Requirements for the commercial course remained almost the same as stated in the catalogue of 1900.

For the years between 1930 and 1940 a catalogue was put out by the Academy in Santa Fe stating again that three courses were offered, a grammar grade course, high school and commercial course. In the high school department students might pursue either a classical, an English, or a special course, fifteen units being

36. Ibid.
required for graduation. 37

For the classical course the following subjects were required:

- Religion (for Catholic students) . . . 2 units
- English .............................................................. 3 units
- Latin ..................................................... .... . 4 units
- Mathematics ...................................................... 2 units
- Science .............................................................. 2 units
- History .............................................................. 2 units
- Modern Language .............................................. 2 units

The English course required:

- Religion (for Catholic students) . . . 2 units
- English .............................................................. 4 units
- Foreign Language .............................................. 2 units
- Mathematics ...................................................... 2 units
- History .............................................................. 2 units
- Science .............................................................. 2 units
- Electives .......................................................... 3 units

The special course was offered for those pupils not desirous of doing preparatory and who wished to devote more time to music, art of oral expression, or other electives. The course outlined for such pupils was:

- Mathematics ...................................................... 1 unit
- History .............................................................. 1 unit
- English .............................................................. 4 units
- Modern Languages .............................................. 2 units
- Electives .......................................................... 7 units38

For those who wished to pursue the commercial course, the first two years were given up to the general


38. Ibid., p. 34.
high school studies and the last two almost entirely to commercial subjects. A diploma was issued to pupils completing the four year program satisfactorily.

The first annual school report of Our Lady of Light Academy in the Archives at Loretto Mother House is for 1896-97. At this time Mother Lucia Perea was superior and directress of the School. The report merely gives the number of pupils which was 242 including boarders, day pupils and the Academy and public school children.\(^39\)

In the school year of 1900 and 1901, the number in the Academy grade school was 88; in the Academic, 7; and in the public school the enrollment was 195; making a total of 289 pupils.

In 1907 Mother M. Barbara succeeded Mother Lucia as superior and directress of the Academy. Under her able guidance the school flourished and the number of boarders reached sixty-five, with 130 altogether in the Academy.\(^40\)

On July 20, 1907, the *Santa Fe New Mexican*, always appreciative of what the Academy was doing for the city, carried a front page article from which the following is taken:


Oldest and Best in Southwest
Is Loretto Academy
55 years of Experience
From Adobe Hut to Modern Building

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.

Both Academy and College have kept pace with the times in the matter of curriculum and facilities. They afford all the modern conveniences and the standard of excellence is notably high. During the many years of their existence they have educated thousands of boys and girls who have become honored men and women and a credit to their Alma Maters. They are scattered all over the Southwest and indeed into many other parts of the United States and in Old Mexico.

Loretto Academy is the older of the two institutions, having been founded in 1852. It is exclusively for the education of girls. Besides offering complete literary and scientific courses, the academy holds out to the aspiring pupils the advantages of linguistic study and other arts belonging to woman's sphere.

Sister M. Bernard Doyle became directress of the Academy in 1908 and continued in that capacity for a quarter of a century. The enrollment, during these years, gradually increased until during the year 1918 and 1919 the boarders at the Academy reached the one

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41. Santa Fe New Mexican, July 20, 1907.
hundred mark and the number of day pupils was ninety-two.

On June 7, 1924, the Alumnae of the Academy was organized. A banquet was served by the Sisters at noon and a meeting of the members was held in the afternoon. Reverend J. Kelly spoke a few words to the young ladies telling them of the feelings of faith and fidelity which should inspire them. Mother Consuelo, superior of the convent, acted as chairman until officers were elected. The following were elected: Genevieve Chatterton, president; Leona Read, first vice-president; Bertha Berchtold, second vice-president; Belle Hanna, treasurer; and Ruth Smith, secretary. Each succeeding June since then the old girls have returned for a happy reunion with the Sisters and their fellow graduates.42

On June 5, 1925, the commencement exercises were held in the Cathedral for the first time. Nineteen girls received high school diplomas from the hands of Archbishop Daeger and twelve received commercial certificates at this exercise.43

The year 1927 marked the seventy-fifth anniversary of the arrival of the Sisters in the city of Holy Faith. On May 18, a three-day Jubilee celebration was

42. Annals, p. 93.

opened by a pontifical Mass sung by Archbishop Daeger with some thirty visiting priests in the Sanctuary. The graduation class of this year was the largest in the history of the Academy, there being twenty-three to receive high school diplomas.

Among the Jubilee gifts received by the Sisters, the substantial one was a check of five thousand dollars given by Miguel Chavez. This was to be the nucleus for the new high school building which was begun in the fall of 1927 and dedicated May 29, 1928, at an impressive ceremony presided over by his Grace, Archbishop Daeger.44

The new building is a two-story brick structure, modern in every respect, and well equipped as to library, science laboratory, and class room furnishings. The following year was a record breaking one as far as attendance was concerned. Three hundred eighty-five pupils were enrolled at the Academy, of whom 130 were boarders from Kansas, Colorado, Texas, Arkansas, Arizona, and New Mexico. On June 5, twenty-nine girls were graduated from the high school and seventeen received eighth grade diplomas.45

In August, 1930, Sister Mary Bernard Doyle was

44. *Annals*, p. 150.

45. "School Records, Loretto Academy."
appointed superior of the convent and Sister Liliosa Kelly became principal of the Academy. With the exception of three years' leave, from 1936 to 1939, Sister Liliosa has continued as directress of the Academy and is largely responsible for its present high standards of scholarship.

At the present time, Our Lady of Light, better known now as Loretto Academy, continues to offer grade school and high school instruction to a large number of girls. The total enrollment for the year 1943 was 332 with 136 listed in the high school department. Thirty-four girls were graduated from the Academy on June 1, 1943.

Loretto Academy is fully accredited by the State of New Mexico since 1927.46

St. Catherine's Indian School

While the original Loretto convent, established in 1852, always remained the central house, other schools were opened from time to time by the Sisters in Santa Fe.

The first of these was the Saint Catherine's Industrial School for Indian boys which was opened by Archbishop Lamy in 1887 as a contract school. According to Mr. Jose Sena, who taught classes in the school for

46. Annals, p. 127.
two years, the Government paid about thirty cents for each Indian boy per day and there were about 150 boys from the neighboring pueblos between the ages of ten and twenty housed there. The Archbishop asked the aid of the Sisters to manage the institution and to teach some classes. Accordingly, on September 14, 1887, five Sisters with Sister Loyola Fernandez as superior moved to the new institution. The Archbishop agreed to pay one thousand dollars per year for the Sisters' services besides their board and lodging.

The Sisters remained at the school for two years when it was taken over by Mother Catherine Drexel of the Sisters of the Blessed Sacrament and has been under their management since then.

St. Francis Parochial School

In 1903 a parochial school was opened in the Cathedral Parish under the name of Our Lady of Lourdes School. Rev. J. A. FourcheGu was then pastor of the Cathedral Parish and he engaged five Loretto Sisters to teach the two hundred seventeen pupils. Sister Loyola Fernandez was in charge of the school and her assistants were Sisters William Ann Gartin, Regis Tompkins,

47. Statement by Jose Sena, personal interview.
M. Vincent, and Adelaide Hoolahan. The school continued in a rented building until 1907 when a new modern structure was erected opposite the Cathedral and the name changed to Saint Francis Parochial School.49

December 18, 1908, the Santa Fe New Mexican printed the following article:

The new Institution is doing a splendid work under the direction of the Sisters of Loretto. The Parochial School which entered its new building at the beginning of the school year is in fine shape with 415 children enrolled. Seven rooms are being used with the following teachers: Sister M. Basil, principal, Sister Adelaide, Sister M. Vincent, Sister M. Regis, Sister Loyola, Sister Eulogia and Miss Henriquetta Agnero.

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 much pleased with the new quarters.50

Saint Francis Parochial School continues to the present time under the Sisters of Loretto. There was a constant increase in enrollment from the beginning and in 1925-26 the enrollment reached an all-time high of 683 from primary through the eighth grade with fourteen teachers. At this time the primary grades occupied an adobe building at the rear of the main building and conditions were uncomfortably crowded.51

50. Santa Fe New Mexican, December 8, 1908.
Our Lady of Guadalupe School

An event which relieved the crowded conditions of Saint Francis Parochial School was the opening of the new parochial school in Guadalupe Parish in September of 1926. Reverend Henry Leigioux, pastor of Guadalupe Church, asked for four Sisters to teach grades one to six in his new forty thousand dollar modern school building. Sister M. Julius, Sister Rosalita, Sister Jocina, and Sister Lambertine, with Sister Julius in charge, were chosen to open the new school. The enrollment the first year was 218. In the second year two teachers were added and the enrollment increased to 337 pupils. Due to some misunderstanding with the pastor, the Sisters of Loretto were withdrawn from Guadalupe School in the summer of 1930, and Dominican Sisters of Adrian, Michigan, took over the school.52

St. Francis Opportunity School

A project worthy of mention, in connection with Saint Francis Parochial School, is the Opportunity School for underprivileged children. This school, now consisting of three rooms on the Academy grounds, was formerly situated in one small and inadequate room in Saint Francis Parochial School building. Sister Mary Harold,

52. Ibid., p. 191.
foundress of the school, visualizing the future of such a school in Santa Fe, rebuilt and renovated two old chicken houses and transformed them into a well-equipped industrial school for handicapped and underprivileged children. To do this she secured the assistance of Mr. McManus, Superintendent of the State Penitentiary, who sent five trucks and thirty-five "trusties" to help with the work of reconstruction. 53

Besides sewing, weaving, cooking, and various kinds of shop work, the children are also taught the ordinary school subjects. Each child is given individual instruction within the range of his mental capacity. "Repetition that verges on monotony, perseverance that is just a little less than the infinite--these with the Grace of God will do what the ordinary classroom cannot do," says Sister Mary Harold. 54

The School now has two teachers and can accommodate about twenty-five children to advantage.


54. Statement by Sister Mary Harold Savage, personal interview.
CHAPTER IV

ST. JOSEPH ACADEMY AND PAROCHIAL SCHOOL, TAOS

The good work which the Sisters of Loretto were doing in Santa Fe led other sections of the territory to request that similar schools be established in their localities. Reverend Gabriel Ussel, pastor of Taos, was the first to make such a request.

Fernando de Taos, thought to have been named for Don Fernando de Taos, one of its leading citizens in the seventeenth century, is the seat of Taos County, where three languages and three races, the Indian, Spanish, and Anglo-American, intermingle. The village is a small trading center for surrounding ranches. Its flat-roofed stores face a plaza, or town square, where the life and much of the history of the village centers. The citizens of Taos have preserved the architectural traditions of their village in keeping the walls low, the roofs flat, and by using the native materials, adobe and crude pine beams. The Indian Pueblo of San Geronimo, which lies three miles to the east of Taos, is the chief attraction for tourists who visit Taos in large numbers all the year around. ¹

During the late fifties a schismatic priest, Padre Antonio Jose Martinez, had set up a parish of his own in Taos and many of the people including a number of his own relatives, who were people of wealth and position in and about Taos, had followed him into schism. Padre Martinez had long been their pastor and they believed him to be in the right.  

Father Ussel believed that a school for girls conducted by the Sisters would do much to counteract the schismatic teachings of the old priest. Accordingly he sold his horse and buggy and bought a site for a school.

On October 15, 1863, three Sisters, Sister M. Euphrosyne Thompson, superior, Sister Angelica Ortiz, and Sister Ignatia Mora left Santa Fe for Taos. The whole journey, a distance of seventy miles, was made in a carriage over very rough roads through the mountains along the Rio Grande. Very frequently, thereafter, the Sisters made this same journey on horseback in preference to carriages, the roads being so bad they were obliged to go part way on foot anyhow.

The new school, under the name and patronage of Saint Joseph, opened November 12, 1863 with a fair

attendance of little girls. Sister Euphrosyne remained in charge until 1875 and endeared herself to the people. They resented her removal but it was not long before they realized the worth of her successor, Sister M. Rosanna Dant, who remained in office until 1901.3

In 1882 it became necessary to build and the present two-story adobe structure was erected. School opened in the new building on September 1, 1884. The Sisters were now prepared to take boarders and they received a few for several years, the greatest number at any time being twenty-two.

The public school was offered to the Sisters in 1891. During that year one Sister was employed and for several succeeding years, two Sisters taught the public school. In 1902 Sister Teresine McCue became superior and directress of the school. At this time there were three teaching Sisters, two in the public and one in a private school.4

The rooms during these years were very crowded especially in the public school. Sister Angelica McGinnis, who taught in Taos for thirty-two years, states that she always had some ninety children in the

4. Ibid., p. 17.
primary grades during the nineties and the early years of the new century. Her companion, Sister William Ann Gartin, 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 since they paid tuition.  

A school year at this time consisted of but five or six months. The people, for the most part, were rancheros and they could not spare their children any longer, even to get an education. Since the public school term was so short and the salary quite low, the Sisters thought it necessary to conduct a private school for four months of the year. This was attended fairly well and afforded the Sisters a little income.

Honorable Malaquias Martinez, a member of the State Legislature, knowing that the Sisters were not able to support themselves on the public school salary, asked for an appropriation of nine hundred dollars annually from the State. Instead of nine hundred dollars, an appropriation of nineteen hundred dollars was granted to the Sisters. Mr. Martinez' intentions were 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. Some of the people even insisted that the Sisters would have to maintain a hospital in order to receive the money. Not a little trouble was caused over the affair, so that the General Council of the Sisters of Loretto thought it best to withdraw the Sisters from Taos altogether.

This occurred in the summer of 1903, and the following summer Reverend Jose Geraud, then pastor of Taos, circulated a petition for the return of the Sisters and the request was granted. Thus, after one year's absence, the Sisters returned to take up the work where they had left off, two teaching the public school and one Sister in a private school.7

During these years the Sisters attended the County Institute for one month during the summer, took examinations in the common branches and had their certificates 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 year was lengthened to eight months.

The first eighth grade graduates to receive State certificates in Taos were Mary Gonzales, Eloise

7. Ibid., p. 29.
Trujillo, and Jose Carabejal. These were pupils of Sister William Ann, and the County Superintendent, Mr. C. Dwyer, a former Presbyterian minister, presided at the state examinations administered to the trio.  

The following year in 1907, the Sisters taught the first public high school in Taos, when the ninth grade was opened by Sister Leontine who taught all the subjects.

During the succeeding years, some of the eighth 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. Montaniar, 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.  

In 1918 a new public grade school building was erected in Taos and thereafter 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.

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8. Statement by Sister M. Angelica, personal interview.

building by secular teachers. The principal, Mr. Albright, visited the Sisters' rooms weekly. This arrangement continued until 1928 when the Sisters resigned from the public school in order to take over the parochial school of the parish. Father Jose Geraud was still the pastor of the Taos Church at this time and he remained a loyal friend of the Sisters until his retirement in 1936.

The enrollment during the first year in the parochial school was 196 with four teachers, Sister Angelica, grades one and two; Sister William Ann, three and four; Sister M. Assisi, five and six; and Sister M. Marian, seven and eight.

Attendance to the present time continues about the same. In 1942 the records show a total enrollment of 187 with four teachers and a music teacher who teaches part time in the school.  

10. "Annual School Reports."
The next community to ask for and receive Sisters to conduct a school for girls was Mora. In the early sixties this was a promising little town situated fifty miles southeast of Taos and thirty miles to the north and east of Las Vegas. Max Frost, Secretary of the Bureau of Immigration, describes the location as follows in 1894:

Up the Canoncito, six miles from La Cueva the Mora Valley proper is revealed. Mora, the county seat of Mora County, is a quaint town, containing a handsome courthouse and other fine buildings. Several stores are located here. The valley for fifteen miles is a band of green threaded with silver. In places the mountains run down to meet the stream in picturesque abruptness, in others they recede leaving wide plains. The valley proper is from three-fourths to one mile wide and contains about 6,000 acres of cultivated land.

When Reverend J. B. Salpointe, later Archbishop of Santa Fe, became the fifth pastor of Mora parish, he found the church and rectory in almost a ruinous condition. After repairing both, he turned his attention to the erection of a school and on April 4, 1864, three...


2. Defouri, op. cit., p. 51.
Sisters, Sister Borgia Ward, Superior, Sister Cecilia Pino, and Sister Inez Garcia arrived from Santa Fe to open the new Annunciation Academy.3

The following is an extract taken from the letters of Mother Magdalen Hayden concerning the opening of the school:

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 Salpointe 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 Salpointe 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 to Mora, I sent my Assistant, a good Sister Ann Joseph to take them and to found the convent. Sister Isabel accompanied her. The two returned

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within fifteen or eighteen days. On the way the Sisters stopped at the houses of the parish priests in San Miguel and Sapello where they were cordially welcomed and the finest and most delicate attention was given them. There is not a better place in the Territory for a school than Mora. It is new but the population is growing rapidly. (Sept. 12, 1864)

In 1865 the Christian Brothers opened a school for boys in Mora, but they remained only seventeen years. Both the Sisters and Brothers lost a friend and protector when Father Salpointe was removed in 1867, and a struggle for existence ensued. The Sisters survived, however, but amid great hardships and poverty during several years. According to Anna C. Minogue, "Bread and beans formed an oft-repeated meal; parched wheat was used for coffee and sugar they had none." In 1873 the Sisters began teaching in a county school which afforded them some remuneration. At the same time they were conducting a "select private" school and had a small number of boarders. In a scrap book left by Leonore Ruelle is a program dated August 26, 1879. It states that the closing exercises and "distribution of premiums" would take place at the Convent of Annunciation on that date. The program consisted of

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4. "Letters of Mother M. Magdalen Hayden," Archives, Loretto Motherhouse, Nerinx, Kentucky. (Translations from the Spanish.)

musical numbers, two short plays, one in English, and the other in Spanish and the distribution of premiums in the following order:

To pupils of the County School
To pupils of the Day School
To boarders and select day scholars.  

In the same scrap book we find a complimentary ticket to a Grand Ball to be given for the benefit of the Convent of the Annunciation at the Court House of Mora County, April 8, 1885, Admission 50¢. At this time the Sisters were making improvements and adding rooms to their building to accommodate the increasing number of pupils.

During the eighties and early nineties the social life of Mora was at its peak. Fort Union, one of the largest of the Government outposts at that time, was located in Mora County some ten miles from Mora. The Fort was the scene of many military balls and dress occasions such as "Promenade Concerts." The people who operated cattle and sheep ranches were especially prosperous. Merchants and traders made long trips to St. Louis and caravans of merchandise came into town about every six months. According to Sister William Ann Gartin, who taught music at Mora in the late 1886.  

eighties, the music class was very large, so much so, that she was able to buy and pay for two new pianos in about eighteen months' time.\(^7\)

On the night of December 16, 1888, a fire of unknown origin completely destroyed the convent and school. Fortunately, the Sisters and their fourteen boarders escaped injury and were given hospitality at the home of Ceraen St. Vrain. Mrs. Walton, proprietress of the Walton Hotel, offered the Sisters seven rooms temporarily and school was continued there with the loss of only one day. Later, on January 3, 1889, school was resumed in the building which the Christian Brothers had vacated.\(^8\)

At the end of the school year of 1889, it was decided by the General Council to recall the Sisters from Mora rather than rebuild, but Reverend Father Ballard, pastor at that time, petitioned Mother General to leave them, promising to help in the erection of a new building. Archbishop Salpointe had collections made in all the churches of the diocese for the Sisters and in 1891 they began the construction of a substantial two-story building which served as school and convent until

\(^7\) Statement by Sister William Ann Gartin, personal interview.

\(^8\) Annals of Annunciation Convent, Archives, Loretto Mother House, Nerinx, Kentucky, p. 17.
In 1892 the Sisters first began teaching boys in the public school. After the departure of the Christian Brothers a layman taught the boys until the Sisters took over. Boys and girls were taught in separate classes as evidenced by a school report made on December 19, 1894, which states: "Sisters have seventy-two boys in the public school taught by Sister Angelica and Sister Rufina, while Sister Berchmans has thirty-one girls." The report gives the total number of pupils for this year as two hundred, the others being boarders and "select" day pupils.  

The boarding school was discontinued in 1905 and the following year, the Sisters also gave up the "Select School," keeping only the Public School. At this time there were three Sisters teaching from primary to sixth grades. According to school records, the first eighth grade graduating class was in 1912.  

Sister Ludger Schwering was principal of the Mora School from 1905 to 1911 and taught the upper grades, Sister Doloritas Montoya had the beginning grades. Both Sisters were successful in teaching the Spanish American 

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9. Ibid., p. 31.

10. "Annual School Reports."
children as is evidenced by a report written to Rupert F. Ashland, Chief Clerk of the Department of Education, by Superintendent J. E. Clark who was visiting schools in the state. The report appeared in the Morning Journal, dated March 27, 1908, under the heading, Mora School very Successful

At noon, we arrived at Mora. After dinner we went immediately to the school house, where we found Sisters Ludger, Doloritas and Louise teaching 150 pupils. The rooms were exceptionally neat, prettily decorated and well equipped. The Sisters are doing excellent work. I want to mention especially the efficient teaching by Sister Doloritas in the primary room and Sister Ludger in the upper grades. Sister Doloritas has grasped the situation of teaching the Spanish-American children the English language. Object lessons and active exercises were alternated with rapid drills on word finding, word pronunciation and the recitation of appropriate selections that appeal especially to the children of this age. The Children understood what they were reading and reciting. They are "learning to do by doing." Songs were sung in English and were acted out by the children. How I wish I might have had with me a score or 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 quizz them on arithmetic, history, geography, etc.
They were interested, responsive, accurate and well balanced. I will put them against any parallel grades.  

In 1911 Sister Jane Francis was given charge of the school and taught the upper grades including the eighth grade. Her assistants were Sister Louise and Sister Doloritas. A music teacher, Sister Everildis, was added to the faculty this year.

The public high school of Mora was begun in 1915 when Sister Jane Francis taught two pupils in the ninth grade. At this time there were six teachers including the music teacher, and the enrollment was 219. The following year the tenth grade was added and an additional teacher was needed.

As the enrollment increased from year to year, the Sisters' building was not able to accommodate the children. The county, therefore, erected a two-story adobe building about a block distant and the grade school was moved into it in 1922, the Sisters' building being retained for the high school. The Mother House of the Loretto Society was not able to staff the entire school with Sisters and in 1922, we find two seculars among the faculty members in the grades. This number gradually increased until in 1943 there were twelve out

11. Santa Fe Morning Journal, March 27, 1908.
of nineteen teachers in the grade and high school who were lay teachers.\textsuperscript{12}

The Mora High School remained a Junior high school until 1928, when the eleventh grade was added. The following year 1929-1930 saw the first high school graduation in Mora and in that year the school became fully accredited by the state.

In 1936 Mora Public School became consolidated and a new school building was erected under supervision of W. P. A. The new structure, built in mission style, all on one floor, contains six class rooms, an office room, and an auditorium.

Two busses now conveyed children from the north and the west. During this year an industrial department was added to the high school which comprised woodwork and tanning for the boys and weaving for the girls. This necessitated three additional teachers, and the following were engaged: Mr. A. Romero, woodwork instructor; Mr. O. Ortiz, tanning; and Miss Agnes Vigil, weaving; making eight teachers in all on the high school faculty with Sister Rose Teresa Soran, principal.\textsuperscript{13}

In this first year of consolidation the enrollment

\textsuperscript{12} "Annual School Reports."

\textsuperscript{13} Annals, p. 84.
for the entire system was 568 with eighty of these in the high school.

In the next three years, two extra busses were added coming from the other two directions and to the present time four busses continue to run, two of these now bringing two loads of children each day.

The enrollment for the last five years has been over the five hundred mark for grade and high school with some hundred and thirty in the high school. An all-time peak was reached for the high school in 1939-1940 when 161 pupils were registered. 14

On the night of January 2, 1942, a second fire completely destroyed the convent and high school building of the Sisters. Fortunately again, the Sisters escaped without injury and were taken, by singular coincidence, to the same site, now owned by Mr. Pete Trambley, where the Sisters were taken the night of the first fire in 1888.

One week later high school classes were resumed in the new grade school building. The auditorium was partitioned to form two rooms and the stage was converted into a commercial room, while two grades were moved to rented rooms to accommodate the rest of the


high school.

The pastor, Reverend Juan Peris, graciously offered the Rectory to the Sisters in which to live for the remainder of the school year.

A second time the General Council at Loretto voted to remove the Sisters from Mora but the late Archbishop R. A. Gerkin would not give his consent. "Better," said his Excellency, "to remove the priest from Mora than the Sisters. Their influence for good in their seventy-eight years there is not to be counted by us."

The following year the Sisters rebuilt a one-story convent on the ruins of the old building and the high school continues in the grade building until such time as the county can erect a high school building.15

In the fourteen years since Mora High School has offered a complete four-year course, there have been 188 graduates. A large number of these have continued in school in the several institutions of New Mexico and have entered various trades and professions. The greatest number, however, have become teachers.

15. The writer was an eyewitness of the fire and subsequent events connected with it.
CHAPTER VI

SISTERS OF LORETTO IN LAS VEGAS

Las Vegas is located some seventy miles north of Santa Fe on the Santa Fe Railroad. The name Vegas, Spanish for meadows, conveys the idea at once of a fertile tract of land situated between surrounding mountains. In the early days large numbers of cattle and sheep roamed the plains outside of Las Vegas, but for the most part the people operated small ranches or were merchants or traders up and down the Santa Fe Trail.

In 1879 when the Santa Fe Railroad was built through New Mexico, Las Vegas became a railroad center, and still later when the State Normal School and the State Insane Asylum were located in Las Vegas, it became one of the centers of population in New Mexico.

Immaculate Conception Academy

The Academy of the Immaculate Conception was established in Las Vegas in 1869. The Reverend Jose M. Coudert, who had recently been appointed pastor of Our Lady of Sorrows Church, saw the great need of a school in his parish and applied to the Sisters of Loretto in Santa Fe to open a girls' school.

Mr. Romauldo Romero, a wealthy resident of
Las Vegas at that time, offered the use of his spacious home for a convent and school for the Sisters until they would be able to erect a building of their own.  

On August 20, 1869, Sister M. Kostka Gauthreauz, Superior, and two other Sisters, whose names are not recorded, arrived overland from Santa Fe to open the school. Little is known of the first few years until 1876 when the home of Mr. Baca in which the Sisters lived was destroyed by fire. The Sisters then moved to the present academy building which was then in the course of construction.

In the new two-story adobe structure built in the Spanish "U" style, with its long porches on two sides and a spacious patio in the rear, the Sisters were able to accommodate a larger number of boarders and day pupils.

The following year, 1877, Sister Rosina Green became superior and directress of the school. She remained in this position until 1893 and during these sixteen years she labored unceasingly to put the school on a sound financial footing not neglecting at the same time the scholastic standing of the Academy.

The first high school graduates of the Immaculate

Conception Academy were Margaret Watrous (Mrs. Frank Condon, Sr.), Mary Ryan, and Gregoria Gutierrez. On June 20, 1888, these three young ladies received the honors bestowed upon them for high scholarship from the hands of Father Coudert, who was still the parish priest of Our Lady of Sorrows Church, and who until his death took a whole-hearted interest in the Sisters' school.²

According to Mrs. Augustine Delgado, who was a member of the second graduation class, the high school pupils were taught sixteen subjects in their last two years of high school, not all in the same day, however, some being alternated. Among the subjects were: astronomy, zoology, mathematics, English, rhetoric, Latin, French, ancient and modern history, religion, writing, drawing, painting, music, both vocal and instrumental, and fancy work. During these years there were about twenty boarders and some sixty or seventy day pupils in the entire grade and high school.³

An account of the closing exercises of the Academy for the year 1889 is given in the Las Vegas Optic as follows:

2. Ibid., p. 5.

3. Statement by Mrs. Augustine Delgado (Manuela Romero), personal interview.
Close the 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 en­
trance of forty college girls dressed in
white who opened the program with two well­
trained choruses.

The article continues with a long account of two
plays, one in English, the other in Spanish and the other
musical numbers on the piano, harp, mandolin, guitar and
violin.

Five young ladies were graduated and received
laurel wreaths and medals, presented by Father Coudert.
The graduates were Minnie Fetter, Bessie Cavanaugh, Kate
Cavanaugh, Manuela Romero, and Mamie Corcoran. Minnie
Fetter was valedictorian, and later entered the order
of the Sisters of Loretto.

The reporter stated that Sister Rosine deserved
much praise for the accomplishments of the young ladies,
and added she was universally loved by the students and
the people.4

In 1896 Sister Mary Zeno took charge of the
Academy. At this time there were five teachers on the

4. Las Vegas Optic, June 27, 1889.
faculty, with one hundred pupils, twenty-five of these being boarders. The curriculum remained about the same and the same high scholastic standing was maintained.

During these years one Sister taught a parochial school which included the first six grades and was attended by the girls of the parish whose parents were not able to pay the small tuition rates at the Academy. This room was usually crowded; school reports of 1898 show the enrollment was fifty-nine girls with Sister M. Clotilde, teacher.5

The boys of Our Lady of Sorrows Parish were taught by the Christian Brothers, who opened a school in 1888 about a block from the Sisters, called De La Salle Institute. Besides the pay school which the Brothers operated, one room of their building was used as a public school for the poorer children. In 1889, thirty-five boys attended this class, while ninety pay students were enrolled in the other classes of La Salle Institute. The Brothers School continued for thirty-nine years finally closing in 1927 because of financial reasons.6

In 1912 the New Mexico Department of Education gave the Immaculate Conception Academy in Las Vegas the privilege of conferring first grade teacher's certificates on pupils taking one year of post graduate work at the Academy. On June 19, 1913, the Las Vegas Optic carried the following article:

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 Normals.

Miss Baca who is the daughter of Philadello 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.  

The article continues with an account of the musical numbers, vocal and instrumental, conferring of

7. Las Vegas Optic, June 19, 1913.
medals on the high school graduates and a play.

On August 20, 1919, the Sisters celebrated the fiftieth anniversary of the opening of their Academy in Las Vegas. A solemn Mass of thanksgiving was celebrated in Our Lady of Sorrows Parish Church at nine o'clock in the morning, and the school children gave a program in honor of the occasion in the evening.

In a pamphlet written by Sister Matthias Wall, Superior and directress of Immaculate Conception Academy, called "Fifty Years in Las Vegas," Sister says:

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

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

Teachers hold Life Professional certificates from the State Department of Education and the pupils' 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.

During the school year of 1919-1920 only fifteen girls were enrolled in the high school department of the Academy with three in the graduation class. This number of pupils did not justify maintaining a faculty for a four year high school, and since there was now a

parochial high school on the East side which the girls might attend, the Academy closed its high school department the following year. 9

The enrollment in the elementary grades continued about the same. Five teachers taught 221 girls from the primary through the eighth grade during the school year of 1920-1921. 10

The elementary grade school of the Immaculate Conception Academy continued thus for several years until there arose a need for a parochial school in Our Lady of Lourdes parish. At the end of the school year of 1927, the Immaculate Conception Academy, which had served Las Vegas and the surrounding villages for fifty-eight years, closed its doors to reopen them again in September to the boys and girls of the parish.

Our Lady of Sorrows Parochial School

Reverend J. C. Balland, pastor of Our Lady of Sorrows Church, having made arrangements with the Loretto Mother House to convert the Academy building into a parochial school, opened its doors on September 5, 1927, to 260 boys and girls of the parish.

As stated before, the Christian Brothers had


10. Ibid., 1920-1921.
conducted a school in Las Vegas up until 1927, and had closed for lack of patronage. There being no other school now for the boys but the public school the people were anxious to have the parochial school for their boys as well as their girls.\(^{11}\)

The following article regarding the change appeared in the *Las Vegas Optic* September 8, 1927:

*One Time Academy is Converted into Parish School*

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 effected constitute the remodeling of the girls' dormitory which is now being used for class rooms, new desks for pupils, and 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 sight 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.\(^{12}\)

The Sisters continue to teach the Parochial School to the present time in the old academy building. In 1930 the enrollment in the primary grades decreased notably due to the fact that a religious order of

\(^{11}\) Annals of Immaculate Conception Convent.

\(^{12}\) *Las Vegas Optic*, September 8, 1927.
Catechists began teaching Catechism to the public school children twice a week after school hours. The enrollment for that year was 230 and has remained about the same since then. The number of eighth grade graduates each year ranges between twenty-five and thirty.13

**Immaculate Conception Parochial School**

In the summer of 1912 Reverend A. J. Ratelyrolle, pastor of Immaculate Conception Church in East Las Vegas, asked for two Loretto Sisters to open a parochial school in his parish.

In response to his request, Sister Walburga Sullivan, and Sister Mary Zita Hoez were sent to live at the Immaculate Conception Academy and teach at the parochial school in East 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 children the first year from the first to the sixth grade. Sister M. George Herman taught music part time in the school and gave private music lessons to twelve pupils.14

In 1915 it was necessary to add a third teacher.


the enrollment now being eighty-two. During this year the ninth grade was added, thus marking the opening of the high school department.

Sister Defrosa Grimes was placed in charge of the school in 1916 and the tenth grade was added. The enrollment for this year numbered 112. Each year a grade was added to the high school until May 1919 saw the first graduation class of Immaculate Conception Parochial School. Four seniors received diplomas from the hand of Father Rabeyrolle who was still their pastor. The first graduates were: Leonor Rensing, Margaret Floyd, Josie Eggert and Charles Herman.15

In January 1923 the school was moved from its old crowded quarters to the new two-story building on Sixth and National Streets. The pupils in both grade and high school numbered 193 for this year and there were six teachers, Sister Defrosa, principal, Sisters Francis Ellen, Romana, Godfrey, Rebecca and Amelia.16

The second floor of the new building was designed by Father Rabeyrolle as living quarters for the Sisters and two years later, on February 3, 1925, the Sisters moved into their new convent thus marking the

15. Ibid., 1918-1919.
16. Annals of Immaculate Conception School, p. 34.
beginning of a new community of Sisters in Las Vegas. For thirteen years the teaching Sisters of the Immaculate Conception Parochial School had lived at the Convent in West Las Vegas and had walked to and from school each day. In the depths of winter, drifts of snow sometimes made walking almost impossible and not infrequently did the Sisters break the path from the Convent to the School. Needless to say, the Sisters were very happy to be located close to their work and they gave themselves to their task with renewed vigor.

On August 20, 1925, the faculty was made happy by the news that the high school had been placed on the list of state accredited schools. Sister Defrosa was still in charge of the school and superior of the community.

The year 1927-1928 saw a marked increase in the high school enrollment partly due to the fact that the boys from the De La Salle Institute now entered the Immaculate Conception High School, the Christian Brothers having given up their school the previous term. The faculty now numbered eight and the total enrollment was 269 with seventy-eight of these in the high school.\(^{17}\)

From the beginning music played an important

\(^{17}\) "School Records," 1927-1928.
part in the Immaculate Conception High School. For several years after the opening of the school a music teacher from the Academy taught music for a half day. In 1922 a school orchestra was organized by Sister Defrosa, assisted by Mrs. R. Papen. When the Sisters moved into the new building, a full time music teacher was added to the faculty. Choirs and glee clubs were then organized and were invited to sing at various civic affairs. In 1927 the Girls' Glee Club, under the direction of Sister Ann Rita, gave two numbers each for a convention of Federation of Women's Clubs and for the laying of the cornerstone of the new post office.18

During the year 1929 and 1930 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.19

Sister Rose Cyril became principal in 1930 and the faculty, at this time, numbered ten. The Booster, 18. *Annals*, p. 37.

Immaculate Conception's school publication, made its first appearance in October and in December became a charter member of the New Mexico Interscholastic Press Association, the entire staff attending the State Convention in Santa Fe, in May. The Booster still continues as one of the outstanding activities of the high school.20

Las Vegas, New Mexico, is a city which is justly proud of its schools. It points with pride to the Castle School, a modern well equipped building, and to the Highlands University with its training school, which offers to high school pupils every advantage in instruction and equipment. In spite of this competition the Immaculate Conception Parochial School has held its pupils by dint of sacrifice and labor on the part of the Sisters and offers to them a complete course in accordance with the state regulations. In addition to this, worthwhile activities play an important part in the school. Debating and panel discussion groups meet with the other schools of the city and sometimes carry off the honors. A dramatic club enters a one-act play each year in a contest sponsored by the Highlands University for all high schools in the county and has won for itself an enviable

20. Ibid., p. 51.
place among the other high schools.

May 1944 marked the twenty-fifth anniversary of the first graduation class of the high school and the thirty-second year of its existence. A jubilee celebration consisting of solemn Mass and a banquet was given for the occasion, to which all alumni members were invited.\(^{21}\)

The present teaching staff consists of eleven Sisters, one Priest and a layman who directs athletics. The enrollment for the year 1942 and 1943 was 316 with 102 of these in the high school.\(^{22}\)

\(^{21}\) Statement by Sister Mary Ceceliana, personal interview.

\(^{22}\) "School Records," Immaculate Conception School.
The Reverend J. B. Salpointe, mentioned in connection with the establishment of Mora, became bishop of Tucson in 1868. Las Cruces, the City of Crosses, situated in the southern part of the state, belonged at that time to the Tucson Diocese. The Bishop lost no time in arranging for the opening of schools in the more important centers of his diocese and shortly invited the Sisters of Loretto to open a school in Las Cruces.\(^1\) This village is situated some forty miles north of El Paso and is on the main trail from Mexico leading to the North. According to tradition it received its name from white crosses erected for those who fell by the way on those early expeditions on *El Paso del Norte*.

In 1870 the Sisters purchased a tract of land in Las Cruces and in September of that year four Sisters, Mother Rosanna Dant, Superior and music teacher, Sisters Mariana Dominguez, Jerome Murphy, and Gertrude Zamora, set out in two carriages belonging to Archbishop Lamy and driven by his nephew Mr. J. B. Lamy and another

\(^1\) *Annals of Loretto Convent, Las Cruces, Archives, Loretto Mother House, Nerinx, Kentucky*, p. 1.
gentleman from Santa Fe. They were met at Socorro by Rev. J. Bernal from Las Cruces who brought Mrs. Duper's "fine horses and carriage" and twelve armed men to act as guards across the Jornado de la Muerte, a wide desert waste one hundred miles long over which Indians roamed at will, sometimes attacking travelers.²

On their arrival at Las Cruces the Sisters were welcomed by Bishop Salpointe who escorted them to the home of Mrs. William Tully where they remained until their own building was finished. This generous lady offered her elegantly furnished home to be used for a school and it was there the first Loretto pupils were enrolled.

In the meantime work on the new building was progressing. Teams were sent to Albuquerque for doors, windows, and joists from a convent which some Sisters had given up only the year before. The second year the Sisters were able to move into their own building and two Sisters were added to the community.³

In 1873 two additional Sisters joined the community, one being a music teacher, Sister Vestina Moran. There were now several boarders and the day school

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2. Ibid., p. 2.
3. Ibid., p. 4.
enrollment had increased.

In the early days much seemed to be made of the school entertainments. Amusements of any kind were probably limited and the people, especially of the better class, attended these performances from near and far. Sister Vestina, who remained in Las Cruces for some thirty years, tells of these occasions in her "Sketches of Las Cruces" as follows:

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. But the occasions most eagerly looked forward to were those on which religious processions were held. Nothing more beautiful can be imagined than the scene witnessed on May evening in the church when girls robed in white approached the altar of our Lady to lay their flowers at her feet. The Corpus Christi processions were occasions of great joy and fervor. Altars were erected along the way and Benediction given at various intervals when these were reached. The ample spaces of the Convent grounds afforded an appropriate setting for these religious demonstrations.

The railroad reached Las Cruces and El Paso in 1881 causing a boom in the latter city. Since Loretto

Academy was the only convent in that section of the country, the Sisters had more pupils than they could conveniently accommodate from El Paso and Old Mexico as well as from the southern part of New Mexico. A building was erected during the early eighties and the number of boarders continued to increase.\(^5\)

In 1892 three Sisters, Mother Praxedes, Sisters Vestina and Bernard, took the public school examinations. This was done primarily as an answer to a challenge that had been made and also to prepare for a local need already foreseen. The Sisters passed the examinations creditably, but not until 1894 did they begin to teach in the public school. For several years two Sisters taught in a public school.

In 1896 Las Cruces was visited by a terrible scourge of smallpox. All the pupils went home with the exception of one. In the Annals Mother Inez, then superior, writes:

Yellow flags were flying from every other house and 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

\(^5\) Annals, p. 24.
several months. 6

The following summer the epidemic subsided some­what, and the school was advertised. Registration day on the first of September saw twenty-five boarders and twenty-three day pupils. At this time one Sister taught a private school for small boys and this num­bered thirty-four pupils. 7

During the following summer, 1898, some parents of the pupils offered to pay all the expenses of two Sisters to Chihuahua, Mexico, to solicit pupils. Mother Albertina and Sister Vestina accepted the offer and were guests at the home of General and Mrs. Hernández, whose little daughter Maria Ester, was a pupil at Las Cruces. Their stay of five days was made pleasant and profitable by the courtesy of General Hernandez who put at their disposal each day his beautiful horses and carriage with a driver. The Sisters returned with seven pupils and the following summer the trip was repeated and several other girls were obtained. On these trips acquaintances were made with other families who later sent their girls to the academy. 8

7. "Annual School Reports."
In 1907 the attendance having increased it was necessary to build an addition. The right wing was begun in October, consisting of a recreation room, two music rooms, three dormitories, five class rooms, and an art studio. One hundred and seven girls were enrolled during this year.

The first record of high school work in the Las Cruces Academy was in 1901 when a ninth grade class was added. The first graduation class was in 1904 with two girls in the class.9

During the early years of the new century, music and art seemed to be important subjects in the curriculum. The girls from Old Mexico were talented in these lines and some accomplished musicians and artists finished at the Academy. Sister Vestina, writing of 1909-1910, says, "Our music and art classes could compete with any other Academy in the Loretto Order."10

The Academy at Las Cruces reached its peak in 1918 and 1919, when there were as many as 142 boarders in attendance. From that time the attendance gradually decreased due to the opening of parochial schools and academies in El Paso and other parts of the Southwest,


and also, no doubt, to the expansion of the public school system.

In 1927 the high school was accredited by the State. In this year there were a total of 113 girls in both grades and high school with seven teachers.\textsuperscript{11}

In 1942 the grade school of the Academy was discontinued and this year, 1944, the high school closed its doors, the Academy building having been purchased by an order of Religious priests who will remodel the building and make of it a novitiate house.\textsuperscript{12}

**Holy Cross Parochial School**

In 1927 at the request of Reverend C. Buchanan, pastor of St. Gabriel's Parish, Las Cruces, two Sisters, Sisters Francis Paula and Lidwina Kelly, opened the Holy Cross Parochial School with eighty pupils in the first and second grades. The following year, third and fourth grades were added and a secular teacher was employed by the pastor.

In 1932 the eight grades were taught and there was a total of 149 pupils with two secular teachers and two Sisters, Sisters Rita Marie and Lidwina, the latter

\begin{flushleft}
11. "Annual School Reports."
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12. Statement by Sister M. Malachy Tiernan, personal interview.
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in charge. Father Buchanan taught arithmetic and history in the sixth, seventh, and eighth grades for several years.

In 1943 the faculty of Holy Cross School consisted of five sisters and the total enrollment was 213 pupils.13

The closing of the Loretto Academy in Las Cruces does not affect the Holy Cross School. The Sisters of Loretto will continue to staff the faculty of the parochial school and will live in a convent provided by the pastor.

Eighteen miles south of Albuquerque on the main highway is the village of Bernalillo, county seat of Sandoval County. The houses, made chiefly of adobe, are scattered, allowing ample room for each resident to have a garden of vegetables and fruit and perhaps a few animals. The Rio Grande River flows to the west of the town and furnishes water to irrigate the land. The chief industry is a saw mill which provides employment to about one-half the residents of Bernalillo.

In the early seventies this mill was owned and operated by Don Jose Leandro Perea. This wealthy Spanish gentleman shared his home with three Christian Brothers who came in 1872 to open a school for boys in Bernalillo. Three years later he furnished the material and a carpenter to erect the new school building for the Brothers.\(^1\)

In 1874 Mr. Perea journeyed to Santa Fe and obtained a promise from the Sisters of Loretto to establish

a school for girls in Bernalillo. His gift to them, on
their arrival was a two-acre lot on which was a ten-room
adobe house built in the Mexican style, one story with
clay-covered roof and mud-plastered walls.

In April of that year, Sister Adelaide Farren,
Superior, with two companions, Sisters M. Nerincks and
Veronica, arrived to take over the house which was to
serve as their convent and school for girls. In Sep­
tember, Sister Loyola made the fourth member of the com­

School opened in October with ten orphans as
boarders, paid for by the territory and a small number
of day pupils, all girls. The school continued thus,
with slight increase in boarders and day pupils until
1885 when on December 18, Loretto Indian School was
opened with eight Indian girls from the pueblo of
Isleta. 2

In the beginning, at the request of the Most
Reverend J. B. Salpointe, the Sisters received a number
of Indian girls as boarders. No provision was made for
their care but the Sisters, placing their confidence in
Divine Providence, gladly accepted the opportunity of
doing some good and thus began the Loretto Industrial

2. Annals of Loretto Indian School, Archives,
Loretto Mother House, Nerinx, Kentucky, p. 2.
School for Indians. Help soon came from the United States Government as well as from private sources.  

In 1886 the school became what was called a contract school, which means that the Department of the Interior contracted with the school to take care of a certain number of students for each of which there was a stipulated annual allotment.  

During the first year, the Sisters took in sixty Indian girls representing the Navajo Tribe, the Teguas, Tahus, and Queres of the Pueblo Tribes. The school was staffed by four Sisters, Sister Loyola as superintendent, Sister Margaret Mary, teacher, Sisters Euphrasia and Dorothy as cooks.  

As the Indian School progressed it was necessary to erect a larger and better equipped building for the success of the work. Plans were drawn up by Most Reverend J. B. Salpointe and work was commenced on the building, but when it was about half finished the funds became exhausted and the work had to be suspended.  

This time, Reverend J. A. Stephen of the Catholic Indian Bureau came to their aid with the substantial sum

3. Ibid., p. 9.  
4. Avant, op. cit., p. 36.  
5. Annals, p. 25.
of two thousand dollars and all equipment including desks, beds, blankets, etc., for sixty-five girls. He also obtained a donation in favor of the school from Miss Catherine Drexel, who later founded the Religious Order of the Blessed Sacrament. The work on the building was resumed and finished the following year.\(^6\)

In 1889 Sister Margaret Mary became superior and superintendent of the Indian School and has remained in Bernalillo ever since. In her first year the new building was cleared of debt and blessed by the Reverend J. A. Stephen on the first Sunday of November 1877.\(^7\) In her many years of dealing with the Indians, Sister Margaret Mary made many life-long friends among them. It is said that for years many came back seeking her advice and counsel. Her charity in the pueblos is proverbial.

The Indians in the Industrial School ranged in age from seven to seventeen years, and were given besides class work in the three R's, training in domestic work which included sewing, embroidery, cooking, laundry, and dairy work. When the girls were first entered, they knew nothing of civilized life as such. From the annals

\(^6\) Ibid., p. 32.

\(^7\) Ibid., p. 42.
of the Indian School written by Sister Margaret Mary we read:

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 language but their own Indian dialect, the Sisters were able to make them understand only by signs. When meantime came, it was amusing to see Sister Euphrasia going about the house making signs first by opening her mouth and pointing to it then by pointing toward the refectory. They were not long understanding these signs. One of the older girls shouted "In huey in tuchid" which means "come to dinner" and off they started.8

In most cases, the Indian girls learned to speak and read the English language fairly well. They seemed to be particularly interested in learning the catechism. On the first Sunday of May 1887, twenty-four Indian girls made their first Holy Communion in the Sisters' chapel. The girls seemed to adapt themselves to the domestic arts quite readily also. A statement in the Annals for 1893 reads:

We sent specimens of the Indian girls' work in drawing, needle work, plain sewing, etc., to the Columbian Exposition in Chicago where they received recognition and were awarded several prizes.9

The school was visited periodically by Indian

8. Ibid., p. 43.
9. Ibid., p. 93.
agents and inspectors and reports on existing conditions were made. The Annals of the Century quotes as follows from the report of Mr. Charles Burton of the United States Indian Service in 1898:

I noted with great pleasure the peculiar excellence of that school. The teachers are careful and painstaking and the children are remarkably bright, clean, and attractive. The intellectual advancement of the children is beyond that of any of the schools under my care. The buildings are ample, clean, and well cared for; the grounds are very attractive. The superintendent, Sister Margaret Mary, is a woman of fine attainment and excellent character and possesses great executive ability. I therefore take great pleasure in recommending that the contract be increased to seventy-five children.¹⁰

Occasionally an agent was not too well disposed toward a contract school under Catholic auspices. At one time a report was made by a Mr. Keck, who stated that some of the children in the school were not Indians. For this violation, he recommended that all support be withdrawn and a notice to this effect was sent to the Sisters. Reverend J. A. Stephen took up the matter with the commissioner of Indian affairs and asked that an investigation be made. 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

¹⁰. Minogue, op. cit., p. 158.
certifying to their Indian blood. The contract was re-
stored in time and the payments recovered. ¹¹

With the establishment of the Government Indian
schools in the territory, the subsidies to the contract
school were gradually cut down. Each time this happened
the Bureau of Catholic Indian Missions came forward and
provided for a number of girls, the Sisters also taking
some gratis. In 1903 Government support was withdrawn
entirely, and it looked as though the Indian School
would have to reduce the number of pupils considerably
or close altogether. Again Mother Catherine Drexel of-
fered to lend her support and the Indian School con-
tinued. Mother Drexel’s contribution for some years af-
ter this was $766 quarterly, and the Catholic Indian
Bureau allowed the Sisters $110 for the same period of
time. This provided for some seventy-five girls and
the Sisters always took about twenty-five girls gratis. ¹²

Indian girls now came from Sandia, San Felipe,
and Santa Anna, as well as from the before mentioned
pueblos. The girls from the Santa Anna pueblo, which
is about ten miles from Bernalillo, returned every year
to their Pueblo where they cultivated the lands in common

¹¹. Annals, p. 123.

¹². Statement by Sister M. Edwina Munding, per-
sonal interview.
from March to November. For many years two Sisters went to this pueblo every Sunday during these months, to teach catechism, prayers, and singing. An account of their Sunday trips is given in the annals for 1900:

Before the Sisters' arrival they were apied by the sacristan of the adobe chapel, who would run through the pueblo with outstretched arms flapping at his sides to imitate the ringing of a bell. The entire congregation would assemble and arrange themselves, the men and boys on one side, the women and girls on the other, while the toddling "papoosees" would run back and forth from one parent to another.

Prayers over, the Sisters would teach catechism, then recite the rosary, the last decade being sung by the Indians with organ accompaniment. The singing of hymns is a great attraction and all participate.

The only earthly remuneration the Sisters receive for this is the love and devotion of the Indians who stand outside the church until the Sisters take their departure. This is the greatest mark of respectful homage they can show.13

When the Sisters opened the public high school in Bernalillo in 1916, the Indian girls who had completed the eighth grade in the Industrial School and wished to continue their education were entered in the high school and continued to board in the Indian School. The elementary grades were taught in a separate building by special teachers who were trained for the Industrial School.

In 1936 Mother Catherine Drexel withdrew her allowance from the Indian School in order to put her own institutions on a good financial footing. Notification was received also from the Catholic Indian Bureau stating they were reducing the quarterly payments and would discontinue altogether after July 1937.  

After obtaining the necessary permission from the Catholic Indian Bureau and the County superintendent of schools, it was agreed to have the Indian girls, now about forty-five in number, attend the public school. The Indians boarded with the Sisters, who received federal aid through the county superintendent's office for their board.

The work of the Sisters in Bernalillo was not limited to the care of Indian children. The Sisters also conducted a boarding and day school for girls. The number of boarders, apart from the Indians, was for many years around the hundred mark. Their sleeping quarters and dining halls were in a separate building from the Indian girls. For some years, the boarders attended a private school, but when the Sisters took over the public school, the boarders were enrolled there.

15. Ibid., p. 233.
16. Ibid., p. 225.
In 1941 the Sisters discontinued the boarding school for both the Indians and the white girls. The number of boarders had decreased to below fifty, and the quarters occupied by them were needed for the growing needs of the public school.

**Bernalillo Public School**

In 1888 the Sisters first began to teach in the public school in Bernalillo and in 1891, when the first teachers' certificates were issued in the Territory, the Sisters of Loretto were among the first, in what is now Bernalillo County, to receive them.¹⁷

Three of these Territorial Certificates are now in the archives at the Loretto Mother House. One, a first grade certificate, was issued to Sister Mary Bernard Doyle dated September 3, 1896. The certificate states that it expires two years after date and was granted to the applicant after being examined in orthography, reading, writing, arithmetic, English grammar, United States history, physiology, and hygiene.

During these years, and up until 1910, County Institutes for teachers for Bernalillo County were held in the school buildings of the Christian Brothers who were authorized by the Educational Department of the

Territory to conduct them. Some excellent teachers from the East were employed to teach at these institutes.

Beginning in 1911, and continuing for several years, the institutes were held in Santa Fe at Loretto Academy and conducted by Sisters Teresine and Jane Francis with two assistants who were given full authority by territorial officials to conduct the institutes and confer degrees. 18

In 1919 the several state institutions began to offer summer courses, and the institutes were discontinued.

The first record of an eighth grade graduation class in Bernalillo Public School was in 1912. In 1916 a two-year commercial course was offered to the eighth grade graduates consisting of typing, bookkeeping, shorthand, business arithmetic, and spelling. About twenty pupils were enrolled in these classes. 19

In 1919 Sister M. Fabian was placed in charge of the public school and a ninth grade class was added to which boys were admitted. The following year the tenth grade was added. During this year the enrollment

18. Ibid., p. 173.

for the public school was 227. 20

With the increase in enrollment and the addition of the high school classes, it became necessary to build. In 1923 the Sisters proceeded with the construction of a two-story building at their own expense even though the school is public. The county, however, pays a nominal rental fee for the use of the building. This new and commodious building, modern in every respect, still accommodates the high school and some of the grade school classes. 21

The high school continued as a junior high until 1929 when the third year was added. In 1930 it became a four-year high school, fully accredited by the state, and in that year ten boys and girls received high school diplomas. There were fifty-seven enrolled in the high school at this time with three full-time and one part-time teacher. In the elementary grades 234 girls were taught by five teachers. 22

The Christian Brothers continue to the present time to teach the public school for boys up to the ninth grade.

In 1936 the Bernalillo Public School became consolidated and the enrollment was increased about forty per cent in the high school. The increase in the elementary grades was taken care of by the erection of a new grade school in the south end of town taught by secular teachers.

The gradual increase in enrollment in the high school necessitated the addition of extra teachers and new departments were added. In 1938 a wood work department was opened for boys and in 1940 Sister Bernadita introduced craft work for girls consisting of weaving and leather work. During the year 1940-1941, the total high school enrollment was 171 with six teachers. In 1943 the number of teachers was increased to eight and the enrollment was 188. Twenty-three seniors were graduated in 1943. 23

Nearly three-fourths of a century has passed since the coming of the Sisters to Bernalillo. Amid many hardships and trials during these long years, they have contributed something to the education of the neighboring Indian tribes and have built up a school system which compares favorably with other schools of its size in the state.

23. Ibid., 1942-1943.
The Sisters have added to their property through the years, and now own some forty acres of irrigated land with an orchard of one thousand fruit trees and eight thousand grape vines. Enough vegetables are raised on the farm to supply the institution the year around.
CHAPTER IX

OUR LADY OF MOUNT CARMEL ACADEMY AND
PAROCHIAL SCHOOL, SOCORRO

About one hundred and fifty miles south of Santa Fe in the Rio Grande Valley is Socorro, county seat of Socorro County.

Tradition says that in May 1598 Onate was hospitably received by the settlers at this point and given some much needed corn after crossing the desert to the South. In recognition of this friendly reception the Spanish Conquistador named this settlement Socorro in honor of Nuestra Senora del Socorro, Our Lady of Succor.\(^1\)

The church of San Miguel, located in the center of Socorro, is one of the oldest churches on the North American continent. It was built in 1598 by the Franciscan Fathers. Visitors today may well marvel at the massive five-foot walls, hand-hewn rafters, old paintings, and sacred ornaments which are still in use.\(^2\)

In the early years of the nineteenth century, Socorro was a small trading center for the surrounding ranches. After silver was discovered near by in 1869,

\(^1\) Writers' Program, \textit{op. cit.}, p. 251.
\(^2\) \textit{Ibid.}, p. 253.
Socorro began to grow so steadily that in the eighties it was the largest city in New Mexico.

*New Mexico, Guide to the Colorful State,* describes this period as follows:

As the center of one of the richest mining areas in the country, it had forty-four saloons lining its thoroughfares and was a supply and shipping point for the 200 wagon trains that served the mines. 3

It was about this time that Father Benito Bernard, the pastor of San Miguel Church, applied to the Sisters of Loretto in Santa Fe to open a school for girls in Socorro. Upon receiving a promise of four Sisters, Father Bernard built a convent next to the Church, almost entirely at his own expense and donated it to the Sisters together with the lot on which it stood. 4

On September 13, 1879, Sister Euphrosyne Thompson, Superior, with Sisters Pricella and Martha as teachers and Sister Adela as cook, left Santa Fe for Socorro to establish the New Mount Carmel School.

A few weeks previous to the Sisters' arrival, Father Bernard had a mission preached in the parish by Rev. Father Gasparri, S. J., and at the well-attended services the missionary priest exhorted the people to


furnish the Sisters with provisions, furniture, and other needed articles. The people responded well to this appeal, the most generous among them being Don Manuel Vigil, who gave the Sisters a standing order for groceries which extended over a period of time.  

During the first year of school the enrollment was at the fifty mark and the second year, 1880-1881, the school enrolled ninety-five girls.  

In 1887 the Sisters began teaching in a county school. Two Sisters taught all boys in a downtown building which was known as the Old College. Similar to the situation in other localities the Sisters began teaching in the public school in 1891. Sister Gertrude Delgado taught one room in the public school during that year. The following year Rev. J. B. Brun, pastor of San Miguel's, and Mr. F. Buchanan, school director, made an earnest plea for an Anglo-American Sister to teach the public school, and Sister Ann Joseph Mulvehill was sent to replace Sister Gertrude.  

During the year 1892 and 1893 there were four teaching Sisters in Socorro, three teaching in the private school and one in the public school.
and one in the public school. In 1897 the records show two Sisters in the public school, now called Second Ward School, with 123 boys and girls enrolled and three Sisters in the private school teaching forty-three girls. 

In the first years of the new century the Sisters found it necessary to build, and the present two-story adobe structure was added to the original convent building. Accommodations for boarders were included and the Sisters now conducted a boarding and select day school for girls and continued to teach two rooms in the Second Ward Public School. During the years 1905-1906 there were enrolled eighty girls in the private and 145 boys and girls in the Public School.

School records show that the Sisters discontinued teaching in the public school in 1908 and maintained only the private school from grades one to six. Besides the regular class work the children were given lessons in music, Spanish, and needlework.

The highest number of boarders at any time in Mount Carmel School was twenty-nine in 1917 and 1918. From that time the boarding students gradually decreased until 1930 when the boarding school was discontinued.

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9. Ibid., 1908-1909.
10. Ibid., 1929-1930.
The day school enrollment increased slightly during the years between 1920 and 1930, making it necessary to add a fourth teacher. In 1935 a fifth teacher was added and two Sisters were again employed to teach public school classes in the Academy building.

In the years since 1938 and 1939 the enrollment from primary through eighth grades has been well over the two hundred mark, 1941 and 1942 being the peak with a total of 249 children enrolled. 11

11. Ibid., 1941-1942.
CHAPTER X

PRESENT CONDITIONS AND SUMMARY

At the present time there are fourteen schools in New Mexico under the supervision of the Sisters of Loretto. Several types of schools are represented among them, and the conditions therein are affected by the organization, location, and particular clientele of the school.

Of the fourteen, five are high schools offering a four-year course in accordance with state regulations and fully accredited by the state. Two of the five high schools, Mora and Bernalillo, are public schools, and as such are subject to county as well as state supervision. In these two schools the teachers receive salaries equal to other public school teachers in the state according to a county salary schedule which takes into consideration degrees, college hours, and experience. In 1942 and 1943 there were 323 pupils in the two public high schools with thirteen Sisters and four lay teachers. The Sisters teach Religion classes and take care of any other Religious activities, as sodality or choir work, outside of regular school hours.

One parochial high school, the Immaculate Conception, in Las Vegas, developed as a continuation of
the parochial elementary school and is located in the
same building with the grade school. Five teachers gave
instruction to 112 high school pupils in 1942-1943.

Our Lady of Light Academy, now known as Loretto
Academy, and the Loretto Academy in Las Cruces are pri-
ivate schools for girls. Both have boarders and day pu-
pils in attendance. It was announced this year, 1944,
that the Academy in Las Cruces will be discontinued due
to several factors, chief of which are lack of teacher
personnel and also because the Loretto Sisters conduct
a more modern and better equipped Academy in El Paso,
only forty miles distant.

Loretto Academy, Santa Fe, the oldest and best
established of the boarding schools, still receives a
large number of boarders. It is traditional for many
of the old Spanish families in New Mexico to send their
daughters to Loretto in Santa Fe. At the present time,
accommodations for boarders are taxed to the full with
the addition of pupils whose parents are doing defense
work. The total enrollment for the two Loretto Academy
High Schools in 1942-1943 was 184 with twelve teaching
Sisters.

The five high schools mentioned above have ade-
quate equipment for a college preparatory course as well
as commercial courses and such other vocational subjects
as building conditions and available funds will permit.

All, including the parochial schools, avail themselves of the free text books furnished by the state. Multiple choice in selection of text books is given and these schools have adopted texts suitable for Catholic instruction.

The principal and teachers of the high schools are placed in their positions by the Council of the Loretto Congregation and in the case of the public schools are approved by the local school board and given a contract for one year.

A state supervisor of secondary education visits the schools annually and makes recommendations and helpful suggestions through the principal. A special high school supervisor of the Congregation also makes official visitations about every second year.

In each of the schools the principal is responsible for the general executive and supervisory work not only of the high school but also of a grade school whose enrollments range between one hundred and fifty and four hundred pupils.

Of the nine elementary schools in the state, now conducted by the Loretto Sisters, two are public and one is part public and part parochial. The Mora Public School is the largest of these with eleven teachers,
only two of whom are Sisters, the primary and eighth grade teachers. Lack of teaching Sisters is responsible for this condition. The Bernalillo Elementary Public School has an entire Sister-teaching corps teaching all girls and Socorro School has two Sisters teaching public school classes in the parochial school building.

The remaining five elementary schools are:
St. Joseph's, Taos; Immaculate Conception, Las Vegas; Our Lady of Sorrows, Las Vegas; St. Francis, Santa Fe; and Holy Cross, Las Cruces. Only one private school offering elementary work remains—the one which was also the first Loretto Academy, Santa Fe. The private elementary school in Las Cruces was closed in 1942.

During the school year of 1942-1943 the nine elementary schools enrolled 2,454 children. Sixty teachers were engaged in teaching this number, nine being lay teachers.

In these pages a sincere effort was made to be exact in tracing the material and scholastic development of the above-mentioned schools from their respective establishments to the end of the school year 1943. In some instances, sufficient data was not found in the early chronicles to supply all the needed information. The pioneer Sisters were too busy making history to take account of it. In other cases, information was destroyed
by fire or otherwise lost. All matter which was used, however, was carefully checked as to its authenticity.

In reviewing the work of the Sisters of Loretto in New Mexico the criteria may not be the material and scholastic development of the schools altogether, since their primary purpose is spiritual. To God alone belongs the right to judge their spiritual worth. Yet, judging from the surface, it appears that sound lessons in Catholic doctrine have been taught and have borne fruit in the lives of many of the citizens of New Mexico yesterday and today.
<table>
<thead>
<tr>
<th>Name of School</th>
<th>Opened</th>
<th>Number on Faculty at First</th>
<th>Number on Faculty in 1943</th>
<th>Enrollment at First</th>
<th>Enrollment in 1943</th>
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</thead>
<tbody>
<tr>
<td>Cur Lady of Light Academy, Santa Fe</td>
<td>1852</td>
<td>2</td>
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<td>229</td>
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<td>St. Joseph's Tacos</td>
<td>1863</td>
<td>2</td>
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<td>Annunciation and Public School, Mora</td>
<td>1864</td>
<td>2</td>
<td>11</td>
<td>50</td>
<td>405</td>
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<td>Loretto Academy, Las Cruces</td>
<td>1870</td>
<td>1</td>
<td>6</td>
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<td>Bernalillo Indian School</td>
<td>1885</td>
<td>1</td>
<td>8</td>
<td>Closed in 1941</td>
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<tr>
<td>Our Lady of Mt. Carmel Socorro</td>
<td>1879</td>
<td>2</td>
<td>5</td>
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<td>249</td>
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<tr>
<td>Public School Bernalillo</td>
<td>1888</td>
<td>2</td>
<td>6</td>
<td>(a)</td>
<td>243</td>
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<tr>
<td>Immaculate Conception Las Vegas</td>
<td>1912</td>
<td>2</td>
<td>5</td>
<td>56</td>
<td>216</td>
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<tr>
<td>Our Lady of Sorrows Las Vegas</td>
<td>1927</td>
<td>6</td>
<td>6</td>
<td>260</td>
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<td>St. Francis Parochial Santa Fe</td>
<td>1903</td>
<td>5</td>
<td>15</td>
<td>217</td>
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<td>Our Lady of Guadalupe Santa Fe</td>
<td>1927</td>
<td>6</td>
<td>6</td>
<td>302</td>
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<tr>
<td>Holy Cross Parochial Las Cruces</td>
<td>1927</td>
<td>2</td>
<td>5</td>
<td>80</td>
<td>194</td>
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</tbody>
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(a) Insufficient data in the early Annals.
### TABLE II

**SUMMARY OF THE SECONDARY SCHOOLS OF THE SISTERS OF LORETTO IN NEW MEXICO**

<table>
<thead>
<tr>
<th>Name of School</th>
<th>Opened</th>
<th>Number on Faculty at First</th>
<th>Number on Faculty in 1945</th>
<th>Enrollment at First</th>
<th>Enrollment in 1943</th>
</tr>
</thead>
<tbody>
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<td>Loretto Academy Santa Fe</td>
<td>1874</td>
<td>1</td>
<td>7</td>
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<td>137</td>
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<tr>
<td>Public High School Mora</td>
<td>1916</td>
<td>1</td>
<td>8</td>
<td>2</td>
<td>136</td>
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<td>Public High School Bernalillo</td>
<td>1916</td>
<td>1</td>
<td>8</td>
<td>3</td>
<td>186</td>
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<tr>
<td>Loretto Academy</td>
<td>1901</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>(a) 47</td>
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<tr>
<td>Immaculate Conception Parochial Las Vegas</td>
<td>1915</td>
<td>1</td>
<td>5</td>
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<td>1884</td>
<td>2</td>
<td>4</td>
<td>(b)</td>
<td></td>
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(a) Discontinued in 1944
(b) Discontinued in 1920
(c) Insufficient data in early *Annals*
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Immaculate Conception Academy, East Las Vegas, New Mexico.
Loretto Convent, Las Cruces, New Mexico.
Loretto Convent, Bernalillo, New Mexico.
Our Lady of Light Convent, Santa Fe, New Mexico.
Our Lady of Mt. Carmel, Socorro, New Mexico.
St. Joseph's Convent, Taos, New Mexico.