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A HISTORY OF CATHOLIC SCHOOL EDUCATION  
IN SAN DIEGO COUNTY, CALIFORNIA, FROM 1850 TO 1936

by  
Teresa Baksh McNeil

A dissertation submitted in partial fulfillment  
of the requirements for the degree of

Doctor of Education

University of San Diego

1986

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## ACKNOWLEDGEMENTS

There are countless individuals that deserve to be recognized for their invaluable contribution to this study. First, I am indebted to the following persons for allowing me to freely utilize their research material: Sister Judith Marie Klump, Sister Adrienne Kennedy and Sister Dolores Anchando of the Sisters of St. Joseph of Carondelet; Sister M. Rose McArdle and Sister M. Helena Sanfilippo of the Sisters of Mercy; Sister Dorothy Schmiesing and Sister Janet Winandy of the Sisters of the Precious Blood; Mr. Richard Scherer of Our Lady's School; Father Ned Brockhaus, formerly of Our Lady of Angels Parish; Father Andrew Hannon of St. John the Evangelist Parish; Father John Pezja, Father Anthony Wasko and Father John Sanders of the Order of St. Augustine; Sister St. Fintan and Sister Joseph Finbarr of the Poor Sisters of Nazareth; Sister Mary Therese Sweeney of the Sisters of St. Joseph of Orange; Sister Maria Paz Uribe of the Sisters Servants of the Blessed Sacrament; and Monsignor Francis J. Weber of the Archives of the Archdiocese of Los Angeles.

In addition, I am sincerely grateful to those men and women who graciously granted me time for an interview, without whose intimate and firsthand knowledge this study would have been incomplete. Those indivi-



duals include: Mr. Julian Esparza; Sister M. Lucille Rotanzi; Sister M. Bertina Pool; Mrs. Barbara McCarthy; Mrs. Josephine Arbes; Sister Joseph Finbarr; Sister St. Fintan; Ms. Bea Edmonds; and Sister Maria Paz Uribe.

Many thanks are also in order to the members of my dissertation committee for their continued guidance, interest and support: Dr. Iris W. Engstrand; Dr. Edward DeRoche; and, particularly, to Dr. Patricia Lowry; for always maintaining such an exciting, positive outlook, in addition to her trust, practical sense of direction and true caring of the inner person.

My heartfelt appreciation goes out to one person in particular, for this dissertation could never have been executed without her personal involvement from the very start. Sister Catherine Louise LaCoste, celebrating her Golden Jubilee as a Sister of St. Joseph of Carondelet this year, was more than helpful - she gave willingly of her time, trouble, expertise, direction, and advice. In addition, she opened up my eyes to the world of archival research.

Finally, I wish to acknowledge my parents for their supreme confidence in me, for their unending support throughout my college years, and for teaching me to believe in myself and have faith in God.

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### Abstract

The purpose of the dissertation was to research, present, and thus to preserve, information concerning Catholic school education in San Diego County from 1850 to 1936. The historical method of research was the research methodology utilized in the study, in which the author primarily investigated original documents stored in religious archives.

The author details the thirteen Catholic schools that came into existence during the time period; describes the background and arrival in San Diego County of the seven religious communities that conducted the various schools; and portrays the early leaders responsible for the growth and development of Catholic education in San Diego County.

It was noted in the dissertation that Catholic schools gained a foothold in San Diego County in the 1880's largely through the initiative of Father Anthony Dominic Ubach, pastor of San Diego from 1866 to 1907. This Catholic leader was responsible for securing the first religious community of women to teach in San Diego County, the Sisters of St. Joseph of Carondelet, an influential community who would conduct seven of the first nine Catholic schools to open in the County.

Until 1936, San Diego County formed a part of

either the Diocese of Monterey or of Los Angeles, and it was concluded that, in comparison to the rest of the Diocese, Catholic education developed slowly in San Diego County. Indeed, prior to 1900, there existed only one private school for Catholics, the Academy of Our Lady of Peace, and three schools for Indians. It was not until 1912 that the first "diocesan" school opened in San Diego County. Nevertheless the Catholic schools instituted during the eighty-six year period under investigation were widely dispersed throughout the County, from San Ysidro in the south, Fort Yuma in the east and San Luis Rey in the north.

The dissertation may serve as a valuable contribution to the study of Catholic educational history in San Diego County. Furthermore, a better understanding of contemporary Catholic education is gained through the background of historical research documented in the study.



## CHAPTER I

### Introduction

Throughout most of America, wide scale development of Catholic schools began in the nineteenth century. Important ecclesiastical councils that promulgated the establishment of Catholic schools included the First Provincial Council of Baltimore in 1852 and the Third Plenary Council of Baltimore in 1884.<sup>1</sup> The educational needs of a significant number of Catholic children are now being met through Catholic schools, and because of the contributions of Catholic education, local scholars and historians should feel obligated to document the early endeavors and achievements made in this area, thereby enriching Catholic educational history.

The roots of Catholicism were planted early in San Diego County. With the founding of Mission San Diego de Alcalá in 1769, Venerable Franciscan missionary Junipero Serra introduced Catholicism, and, at the same time, initiated Catholic education in the region. From this point until the mid-nineteenth century, Catholic education in San Diego County consisted mainly in the training and conversion of local Indians.

The year 1850 was a turning point, and is regarded as the beginning of the "second period" in the history

of Catholic education in California.<sup>2</sup> In that year, the Right Reverend Joseph Sadoc Alemany was appointed by Pope Pius IX to the vacant See of Monterey, a huge frontier diocese which included all of California, Nevada, and parts of Utah and Arizona. Bishop Alemany took up residency in Monterey, California, in the spring of 1850, and according to Monsignor Francis J. Weber, "Among the bishop's earliest priorities was that of Christian education."<sup>3</sup>

The rapid increase in the Catholic population in California immediately following the discovery of gold, and the extent to which people were scattered throughout the West soon demanded the services of another prelate. The large Diocese of Monterey was divided in 1853, and Bishop Alemany was transferred to San Francisco as Archbishop. His jurisdiction included the northern part of the state, and the Right Reverend Thaddeus Amat was appointed Bishop of the Diocese of Monterey, with jurisdiction over the southern part of the state.

According to North,<sup>4</sup> with the advent of Thaddeus Amat's reign as Bishop of Monterey, serious attention was given to the need for Catholic education in the Diocese. In his first year as Bishop, Amat outlined a series of "Ordinationes," in which he encouraged pastors to establish schools for Catholic children. His first pastoral, issued in 1855, also stressed the necessity of Catholic education.<sup>5</sup>

Contrary to Bishop Amat's edicts, and despite the

rich heritage of Catholicism in the region, Catholic education was slow to evolve in San Diego County. Indeed, prior to 1900, there existed only one private school for Catholic girls, the Academy of Our Lady of Peace, and three Catholic schools for Indians, whose support was derived principally from the Department of the Interior or the Bureau of Catholic Indian Missions. It was not until 1912 that the first "diocesan" school opened in San Diego County.

The delayed development of Catholic education in San Diego County was due to many factors, two of which were geography and population. When Bishop Amat was appointed in 1853 to the Diocese of Monterey, the southern portion of his Diocese was not considered worthy of investment:

In the southern part of the diocese there are vast areas of uncultivated land and consequently a large territory which contains few settlements and few churches. This territory has so few advantages of soil and climate that the upbuilding of the diocese depends almost altogether upon the more prolific districts to the north and west.<sup>6</sup>

Furthermore, beginning in 1850, when California was admitted as the thirty-first state of the United States of America, the pressure to build up a public system of education comparable to that of the rest of the country overshadowed the progress made by Catholic schools in the State. Legislation concerning all private schools was controversial and quick to change, often leaving the status of religious groups up in the air. Initially,

State legislators aspired to take advantage of existing private schools, and authorized the distribution of the "common school fund" to the support of private schools.<sup>7</sup> There was so much controversy over state aid for private schools that legislators in 1852 forbade that schools share in the apportionment of school funds unless they were "free from all denominational sectarian bias, control or influence whatever."<sup>8</sup>

Amendments to Article V of this law one year later made private schools once again entitled to all the rights and privileges of the common schools in the division of money raised by taxation. This "ward school law" was introduced by the first State Superintendent, John G. Marvin, in his report to the Legislature on April 11, 1853:

A considerable number of pupils are taught in churches for want of suitable school houses. They are for the most part in charge of pastors of the same, from the choice of the parents of the children. This is more particularly the case with regard to the Catholic population of the state. It appears that in these schools all the ordinary branches of a common school education are taught; and in order that this class of schools may receive their proportion of school money, some change in the school law is required.<sup>9</sup>

The enactment was widely held as being particularly pro-Catholic, and according to Ferrier,<sup>10</sup> the issue may have led to the defeat of Superintendent Marvin when he sought renomination in 1853. There was an attempt in the legislature by D.R. Ashley of Monterey in 1854 to repeal this provision, but was left in the pile of unfinished business. The Ashley bill was re-introduced

in 1855, and passed.

Six years after the passage of the Ashley Bill, a new drive was started to obtain public funds for the non-public schools. On March 29, 1861, Zachary Montgomery introduced a bill to grant private non-profit schools a pro rata share of the school funds of the State and cities under certain conditions. This bill was defeated, although it had the support of Catholics and Protestants alike,<sup>11</sup> and the prohibition of public support for private schools was written into the second State constitution in 1879.

Although this was a setback for the maintenance and continued growth of Catholic schools in California, the lack of public school funds did not halt the gradual progress of Catholic education in the Diocese of Monterey. Four diocesan synods held between the years 1862 and 1889, under the administrations of both Bishop Amat and his successor, Bishop Mora, emphasized the importance of Catholic education.<sup>12</sup> The cities of Monterey and Los Angeles gained ground in the 1870's by luring two religious communities of women to those areas, the Sisters of Charity of St. Vincent de Paul and the Sisters of the Immaculate Heart of Mary.<sup>13</sup>

For other reasons, Catholic education in San Diego County continued to lag behind the rest of the Diocese. San Diego County was one of the original counties created by the meeting of the first State legislature,

held on February 18, 1850,<sup>14</sup> and included practically all of the present counties of San Diego, Imperial, Riverside and San Bernardino. In 1851, the legislature reduced San Diego County by removing the San Bernardino region.<sup>15</sup> Nevertheless, it remained an extremely large and barren county. To Catholic religious personnel, the San Diego County was considered "missionary" land, and brave were the few priests daring enough to venture inland.

Even in the city of San Diego itself, which, during the mid-nineteenth century was no more than a dusty little village, the few Catholics residing there concentrated most of their energy on survival, and a Catholic education was certainly not a major concern. For that matter, education in general was not a high priority in San Diego at that time period. Although a legislative act in 1851, one year after the city was incorporated,<sup>16</sup> decreed that all towns, cities and incorporated villages could divide into a public school district or districts,<sup>17</sup> education in San Diego at that point was nonexistent.

There were feeble attempts at public education in the city of San Diego in 1850 and 1851,<sup>18</sup> but these efforts failed to materialize. By 1854, however, citizens began to demand action, as evidenced by a rousing editorial in the San Diego Herald:

San Diego is behind the age. She has neither public nor private school - nay worse, her most wealthy citizens (with but very few exceptions) do

not avail themselves of the excellent seminaries, which in the north are established...It is true that all our citizens cannot afford to indulge in these expensive academies. Then why do they not aid us in forming our own common schools? We see daily running our streets, ragged little urchins who have neither the modesty of youth, nor the decency of shame. And these are the offspring of the rich as well as the poor - alike they ramble in a state of semi-barbarism.<sup>19</sup>

The effect was almost immediate, for at the next Court of Sessions meeting, Judge Cave J. Coutts appointed a Superintendent of Common Schools, a school census marshal and three county school trustees who were instructed to employ a teacher and rent a room for a minimum of three months, in compliance with state law. Thus, the limits of School District No. 1 in San Diego County were established:

It can be recorded that at that time the San Diego school district was the largest in the United States if not in the world, as it had an area of over 37,400 square miles, or more than New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island combined!<sup>20</sup>

Classes opened in Old Town, San Diego, on August 1, 1854, and public education has been continuous in the city ever since.<sup>21</sup>

The public school system did not develop rapidly in San Diego County. The county's first publicly-owned school building, the Little Mason Street School, was not erected until 1865. It was not until the spring of 1867, when San Francisco merchant and real estate developer Alonzo E. Horton arrived to stir up the city that things began to happen. The "Horton Boom" in 1868 was a turning point in San Diego's history, and the pop-

ulation increased rapidly as a result.

The Boom Days brought so many families into San Diego County that the demand for schools grew tremendously. In 1872, a larger Mason Street School was erected, and by that time, two new school districts in New San Diego had been opened, the Sherman School and the B Street School. Between 1867 and 1872, eighteen new districts in the County were authorized by the Board of Supervisors<sup>22</sup> and according to Dixon,<sup>23</sup> sixteen were actually organized: Milquatay (1867); San Jacinto (1868); New San Diego, Monument and San Luis Rey (1869); East San Diego, Ballena, Jamul, Julian, Potrero, Hope, and El Cajon (1870); National, Poway and Monserratte (1871); and Bear Valley (1872).

By 1878 there were thirty-three organized school districts in the County, and a new school map of the county had to be made.<sup>24</sup> With the building boom of the 1880's came the construction of large two-story school buildings such as Russ School. In 1888, Russ School added three teachers to their existing staff in order to initiate high school classes. By 1892, all of the elementary grades had been phased out, and Russ High School established itself as the first high school in San Diego County.

The arrival of the first train from the East via San Bernardino in 1885 brought many new immigrants to San Diego. The town's population skyrocketed, as people



poured into the city by steamer, wagon and train. In 1887 the school census listed 2,447, an increase of 75% over the previous year.<sup>25</sup> The continued growth in population resulted in the need for many new schools.

Several private (non-Catholic) schools were also established during this time. In the early 1870's, Sarah, Lucy, and Anna Gunn conducted a small private school at 9th and G called the Young Ladies Academy.<sup>26</sup> In 1873, the San Diego Seminary, a boarding and day school for boys and girls, was opened between 1st & 2nd and D & E, by the Reverend D. F. McFarland, who had been head of a seminary in Santa Fe, New Mexico.<sup>27</sup> Wilson<sup>28</sup> also lists the San Diego Academy, a Private School which was located on the corner of 10th and E streets, and the San Diego Seminary for Young Ladies, on 8th between C & D streets. According to MacPhail,<sup>29</sup> in the late 1870's the Curtis sisters arrived from Boston to start the first Kindergarten in San Diego. The kindergarten was established on Sixth St., just north of the B Street School.

In 1888, the educational status of San Diego was summarized by T.S. Van Dyke, in The City and County of San Diego:

San Diego will soon have the finest educational advantages of any county in the State. Not only are good schools abundant in all directions, but good colleges are arising in several places. The colleges at Escondido and Ramona are already under way. The colleges at San Diego, on University Heights and Pacific Beach, will be a credit to any city. Both these are already heavily endowed with the most valuable city property in quantity enough

to insure the building of magnificent buildings and a good annual income. They will be run on the most progressive principles and not be stifled in any fog of bigoted orthodoxy.<sup>30</sup>

The San Diego College of Letters, located in the subdivision of Pacific Beach, was established in 1888 by Harr Wagner, who later served as County Superintendent of Schools. The institution may have been successful if that subdivision had developed according to plan, but after a few years it passed into other hands and was later organized as a military academy for boys.<sup>31</sup> According to MacPhail,<sup>32</sup> its quick demise was a result of the building boom collapse in the late 1880's.

Two of the other colleges mentioned by Van Dyke in the above quotation, the proposed Escondido and University Heights colleges, were branches of the University of Southern California. The College Hill Land Association, which opened University Heights in 1887, built the College of Arts the following year. Lindley and Widney state:

The Methodist Episcopal Church, through the efforts of of Rev. E.S. Chase and others, has secured a donation of four thousand lots with which to endow a college. This college will be located east of the town, adjoining the city park. The first building will be completed within eighteen months. The college will be under the charter of the University of Southern California, and will be known as the College of Arts.<sup>33</sup>

With the collapse of the building boom in 1888-1889, this institution, as well as the other branch located in Escondido, were both forced to close their doors.

The fourth college mentioned by Van Dyke, the col-

lege proposed for the town of Ramona, has been a source of confusion.<sup>34</sup> It appears that the University of Southern California planned to open up a branch there, but it never came about. Ramona historian Rollin Peirce states:

The S.M.L. & W. Company, had given twenty acres to the University of Southern California for their Southern Methodist College now located in Los Angeles; the deal being so far along and assured that the brick were in the making with piles on the building site ready for the workmen, when the late eighties boom and bank collapsed in California.<sup>35</sup>

Amid this background of educational growth in the 1880's in San Diego County, the first few Catholic schools finally made their appearance. Catholic schools gained a foothold in San Diego County largely through the initiative of one priest, Anthony Dominic Ubach, a native of Barcelona, Spain. Father Ubach arrived in San Diego in 1866 to become the fifth pastor of Immaculate Conception Church in Old Town. Throughout his forty-one year residence in San Diego, Father Ubach vigorously promoted Catholic education and was responsible for securing the first religious order of women to teach in the community, the Sisters of St. Joseph of Carondelet. Father Ubach was particularly devoted to the betterment of conditions for the abused and neglected Indians of the County, which he felt could be accomplished through education.

The first Catholic school established in San Diego County was the Academy of Our Lady of Peace. At the request of Father Ubach, the Sisters of St. Joseph of

Carondelet opened this school in 1882, shortly after arriving from St. Louis, Missouri. They also conducted St. Joseph's School for Boys, a school for boys connected with the Academy of Our Lady of Peace which they opened in 1885.

Three Catholic schools for Indians were established shortly thereafter: the Government School for Indians (1886) at Fort Yuma, California; St. Anthony's Industrial School for Indians (1886) in Old Town; and in 1889, St. Boniface Industrial School in Banning, California. All three Indian schools were also conducted by the Sisters of St. Joseph of Carondelet.

In 1903, St. Joseph's Sanitarium Training School for Nurses was established in San Diego by the Sisters of Mercy to provide professional service to the hospital in their charge, St. Joseph's Sanatarium (now known as Mercy Hospital).

San Luis Rey Mission School began operation in 1913 under the direction of the Sisters of the Precious Blood.

During the same time period, the first three parochial schools were opened in San Diego by the Sisters of St. Joseph of Carondelet: Our Lady of Angels School (1912), St. John the Evangelist School (1919), and St. Joseph's School (1920).

St. Augustine High School for Boys was opened by Reverend Alphonse Martel of the Order of St. Augustine

in 1922 at the request of Bishop Cantwell of the Diocese of Los Angeles/San Diego.

A school for orphans at the Mission San Diego de Alcalá was established by the Poor Sisters of Nazareth in 1925.

In 1927, the Sisters of St. Joseph of Orange opened a fourth diocesan school in the County, Our Lady of the Sacred Heart School in East San Diego.

Lastly, the Sisters Servants of the Blessed Sacrament, a community of Sisters from Guadalajara, Mexico, opened a school in 1933 at Our Lady of Mt. Carmel Parish in San Ysidro.

These, then, were the thirteen Catholic schools established in San Diego County prior to 1936, when Bishop Charles Francis Buddy was appointed the first bishop of the newly-created Diocese of San Diego. Each school has an unparalleled history, a history which actually begins with the uniqueness of the individual religious community in charge.

### Statement of the Issue

Despite the rich tradition of Catholicism in San Diego County, the historical study of Catholic schools is a topic that has remained neglected. The purpose of this dissertation is to research, present, and thus to preserve, information concerning Catholic school education in San Diego County from 1850 to 1936.

The author intends to give an account of the Catholic schools that came into existence during that time period; describe the religious orders that conducted the schools; and portray the leaders that were responsible for the growth and development of Catholic education in San Diego County, including bishops, priests, superiors, generals, provincial generals and superintendents. The author will analyze the student population attending the various schools, detail the curriculum, determine the organizational structure, and review the leadership and administration of each school.

The author will also endeavor to link Catholic educational events with the life of the period. As Bailyn states, one must seek "to see education in its elaborate, intricate involvement with the rest of society."<sup>36</sup> There is no doubt that the role played by Catholic schools in the growth and development of San Diego County is important. Furthermore, a better understand-

ing of the background of the Catholic school system in the San Diego region should provide a clearer vision of the role to be played by Catholic educators in today's society and in the future.

### Delimitations

1. The study is delimited to the time period from 1850 to 1936. A number of events germane to the study occurred in the year 1850: California was annexed to the United States in 1850; the first State legislature was held on February 18, 1850, at which time the original boundaries of San Diego County were created; the City of San Diego was incorporated in the same year; and finally, Bishop Alemany was appointed by Pope Pius IX to the vacant See of Monterey in order to oversee ecclesiastical matters throughout the large frontier diocese in 1850.

The San Diego Diocese was created in 1936 from the former Los Angeles/San Diego Diocese; at which time San Diego's first bishop, Bishop Buddy, was appointed. This study will limit itself to the eighty-six year period in San Diego County when the region was considered part of the immense Los Angeles/San Diego Diocese.

2. The study is delimited to the Catholic schools that, when first established, existed within the boundaries of the county of San Diego.

3. Excluded from the study are Catholic novitiates and seminaries.

4. Excluded from the study are Catholic catechetical centers.



## CHAPTER I

### Notes

<sup>1</sup>F. Cordasco, A Brief History of Education (Totowa, NJ: Littlefield, Adams & Co., 1976), p. 128. One of the leading figures in nineteenth-century Catholic education was Bishop John L. Spaulding.

<sup>2</sup>James A. Burns and Bernard J. Kohlbrenner, A History of Catholic Education in the United States (New York: Benziger Brothers, 1937), p. 133. The "first period" of Catholic education in California commenced, of course, with the arrival of Junipero Serra in 1769.

<sup>3</sup>Monsignor Francis J. Weber, The Religious Heritage of Southern California (Los Angeles, CA: Interreligious Council of Southern California, 1976), p. 30.

<sup>4</sup>Reverend William E. North, "Catholic Education in Southern California," Doctoral Dissertation, The Catholic University of America, Washington, D.C., 1936, p. vii and p. 124.

<sup>5</sup>Father Zephyrin Engelhardt, The Missions and Missionaries of California Vol. IV (San Francisco, James H. Barry Company, 1908), p. 717.

<sup>6</sup>Catholic Directory and Census of Los Angeles City and Parish Gazetteer of the Diocese of Monterey and Los Angeles (Los Angeles, CA: Fred L. Reardon, 1899), pp. 36-37. The Catholic population at that date probably did not exceed eight or ten thousand, and was widely scattered.

<sup>7</sup>Charles J. Falk, The Development and Organization of Education in California (New York: Harcourt, Brace & World, 1968), p. 30. See also Mark J. Hurley, "Church-State Relationships in Education in California," Doctoral Dissertation The Catholic University of America, Washington, D.C. 1948. He states on p. 1, "Throughout the State of California in 1850 and 1851 education was in the hands of the Churches exclusively, except in San Francisco." Therefore, at a time when almost no other schools were available, the 1851 legislature hoped to use the elementary schools, academies, and welfare institutions of various churches and private individuals.

<sup>8</sup>The Statutes of California, Passed at the Second Session of the Legislature, Begun on the Sixth Day of January, 1851, and Ended on the First Day of May, 1851, at the Pueblo of San Jose (Vallejo, CA: G. Kenyon Fitch, State Printer, 1851), p. 499.

<sup>9</sup>William W. Ferrier, Ninety Years of Education in California (Berkeley, CA: Sather Gate Book Shop), p. 6. It further enacted that no school book or other book of a sectarian or denominational character should be used.

<sup>10</sup>Ferrier, p. 7. According to Hurley, p. 23, just prior to Superintendent Marvin's report to the legislature, Bishop Alemany wrote him a letter asking him to use his influence towards a pro rata appropriation of the public school fund for Catholic schools. The securing of this public school fund was conditioned on the passing of an examination and the receiving of a public-school certificate. Nuns and sisters in convent schools refused to be examined for that purpose; however, teachers in many of the parochial schools for boys complied with requirements and received pro rata apportionments.

<sup>11</sup>Hurley, p. 23. The issue was always isolated as a Catholic vs. non-Catholic one, even though all religious schools were involved.

<sup>12</sup>North, p. 124. The first diocesan synod, held in Los Angeles on May 5, 1862, incorporated the warning of the First Plenary Council of Baltimore (1852) about the proselytizing influence of public schools, and legislated that Catholic schools be opened wherever possible in the parishes of the diocese. The discussion was continued at the second synod, which was held April 11-18, 1869. The third synod, on May 7, 1876, reaffirmed previous diocesan legislation, particularly stressing the building of parochial schools wherever and as soon as possible. At the fourth synod, on July 30-31, 1889, educational matters were again prominent; the synod also listed reasons in which parents might receive the Bishop's permission to send their children elsewhere than to a Catholic school. Much of North's information was researched at the Chancery Archives in Los Angeles, now at Mission San Fernando.

<sup>13</sup>The Sisters of Charity of St. Vincent de Paul arrived in Los Angeles in 1856, and immediately opened a day school and an orphanage, as well as a day school in Santa Barbara. The Sisters of the Immaculate Heart of Mary arrived in California in 1871, and were sent to Gilroy and Mission San Juan Bautista, and later to San Luis Obispo.

<sup>14</sup>The Statutes of California, Passed at the First

Session of the Legislature, Begun December 15, 1849, Ended April 22, 1850 at the Pueblo of San Jose (San Jose, CA: J. Winchester, 1850), pp. 58-59.

<sup>15</sup>Owen C. Coy, California County Boundaries (Berkeley, CA: California Historical Survey Commission, 1923; revised Ed., Fresno, CA: Valley Publishers, 1973), p. 223.

<sup>16</sup>The Statutes of California,...1850, pp. 121-124.

<sup>17</sup>The Statutes of California,...1851, pp. 497-498. According to the decree, the town, city or incorporated village had to contain over sixty children between the ages of five and eighteen years, and two thirds of the legal voters had to be in favor of the decision.

<sup>18</sup>Harlan L. Wilson, "A History of the San Diego City Schools From 1542 to 1942 With Emphasis Upon the Curriculum," Master's Thesis, University of Southern California, 1942, pp. 51-56. The City Council, on November 14, 1850, voted in favor of utilizing the Town House for a schoolroom, with Miss Dillon as the teacher; she found it unsuitable to teach in. William P. Toler taught from January until June in 1851, at which time he resigned. There was some question as to the propriety of teaching bilingually (Spanish and English).

<sup>19</sup>John Judson Ames, "Public Schools," San Diego Herald, April 15, 1854, p. 2, Col. 1.

<sup>20</sup>Roy W. Cloud, Education in California (Stanford, CA: Stanford University Press, 1952), p. 34.

<sup>21</sup>"100 Years of Public Education in San Diego," San Diego City Schools Report to the Community, San Diego Unified School District, June 30, 1954, p. 4.

<sup>22</sup>San Diego Board of Supervisors' Minutes. Books I, II, III and Index.

<sup>23</sup>Ben F. Dixon, Don Diego's Old School Days (San Diego, CA: San Diego County Historical Days Association, 1955), p. 30. The two that were not organized were Tia Juana Valley, approved on September 8, 1869; and Smith Mountain, approved on July 7, 1870.

<sup>24</sup>Dixon, p. 31.

<sup>25</sup>"100 Years of Public Education in San Diego,"... p. 9.

<sup>26</sup>Elizabeth C. MacPhail, The Story of New San Diego and of its Founder, Alonzo E. Horton, 2nd Edition (San Diego, CA: San Diego Historical Society, 1979), p. 57.

<sup>27</sup>MacPhail, p. 57.

<sup>28</sup>Wilson, pps. 95-96.

<sup>29</sup>MacPhail, p. 57.

<sup>30</sup>T.S. Van Dyke, The City and County of San Diego (San Diego, CA: Leberthon & Taylor, 1888), p. 78.

<sup>31</sup>Ferrier, p. 156.

<sup>32</sup>MacPhail, p. 124.

<sup>33</sup>Walter Lindley and J.P. Widney, California of the South (New York: D. Appleton & Co., 1888), p. 218.

<sup>34</sup>William Ferrier quotes Van Dyke in Ninety Years of Education in California (1968), but erroneously ascribes it to Lindley and Widney, authors of California of the South. See p. 156. Ferrier encloses the word "Catholic" in brackets after Ramona. He states, "The colleges at Escondido [Methodist] and Ramona [Catholic] are already under way." There is no evidence that a Catholic college was planned for the town of Ramona.

<sup>35</sup>Rollin Peirce, History of Ramona, A San Diego County Village (Unpublished Manuscript, San Diego Historical Society Archives, 1955), p. 15.

<sup>36</sup>Bernard Bailyn, Education in the Forming of American Society: Needs and Opportunities for Research (Chapel Hill, NC: University of North Carolina, 1960), p. 14.

## CHAPTER II

### Review of the Literature

Despite a great number of books about Catholic education in America, very few described its history in any detail. The pioneer effort in this area was done by James A. Burns, The Principles, Origin and Establishment of the Catholic School System in the United States (1908). Burns and co-author Bernard Kohlbrenner brought this general history forward another twenty-five years, in A History of Catholic Education in the United States (1937). Essays on Catholic Education in the United States by Roy J. Deferrari (1943) contains many pertinent articles. Other useful sources, that are more contemporary, include Catholic Education in the Western World (1966), by James M. Lee, and McCluskey's Catholic Education in America, A Documentary History (1964). These books served to provide as a general background of Catholic education in the United States.

The progress of Catholic education was also found in the standard histories of the Catholic Church in America. A landmark in this field was the four-volume study of John Gilmary Shea, The History of the Catholic Church in the United States (1886-1892). A useful introduction to Catholic sources and published writings

was A Guide to American Catholic History by John Tracy Ellis (1958). Also of assistance was a compilation of documents by Peter Guilday, Editor, The National Pastorals of the American Hierarchy, 1792-1919 (1923).

An invaluable source of material on Catholic involvement in Indian education of the late nineteenth century and early twentieth century was found in Prucha's The Churches and the Indian Schools, 1888-1912. This source provided a thorough background of the many political issues faced by Catholic educators during that time period in their mission schools. Regarding the Indian situation specifically in San Diego County, a thesis by Carrico, entitled "Urban Indians in San Diego: 1850-1900," contained invaluable information.

There were no complete history texts specific to California's Catholic education, although short chapters were contained in the general histories cited above. However, the many works of Monsignor Frances Frances J. Weber, California Catholic historian, proved immensely valuable. One of the major sources was A Select Guide to California Catholic History (1966). Other important sources included California Catholicism, A Holy Year Tribute (1975), Documents of California Catholic History: 1784-1963 (1965), Some California Catholic Reminiscences for the United States Bicentennial, Pioneer Catholicism in the Californias (1961), The Religious Heritage of Southern California (1976) and Readings in California Catholic History (1967). Dixon's

(1966) San Diego's Religious Heritage also included some background information pertaining to the topic. Gleeson's two-volume work, History of the Catholic Church in California, (1871) contained relevant subject matter.

A dissertation completed in 1936 at the Catholic University of America by William E. North entitled "Catholic Education in Southern California" was an excellent starting point for this study. Another useful dissertation was Hurley's (1948) "Church-State Relationship's in Education in California." As a model for comparison, a dissertation by James W. Sanders entitled "The Education of an Urban Minority; Catholics in Chicago, 1833-1965," proved to be instructive.

Books on public education in California were useful for comparing and contrasting public education to Catholic education. One of the best sources was The Development and Organization of Education in California (1968) by Charles J. Falk. Two other informative sources were Ferrier's Ninety Years of Education in California, 1846-1936 (1937), and the Stanford University Press publication Education in California by Roy Cloud (1952).

Standard history books of the region were great reference books in many respects. Tout's (1932) history of the Imperial County, The First Thirty Years: 1901-1931, was very concise, as is Colonel Wharfield's (1968) Fort Yuma on the Colorado River. Van Dyke's The City

and County of San Diego, and Lindley and Widney's California of the South, both written in 1888, were valuable sources. MacPhail's Story of New San Diego and of its Founder Alonzo Horton (1979) contained some information, as did Smythe's History of San Diego (1908). Standard California history books were also enlightening, such as Rolle's (1963) California: A History. Finally, Father Zephyrin Engelhardt's The Missions and Missionaries of California (1908), San Diego Mission (1920), and San Luis Rey Mission (1921) were superior references.

A thesis by Dennis Clark, now Superintendent of the San Diego Diocese, entitled "Anthony Dominic Ubach: Pioneer Priest" was extremely helpful on the subject of that great Catholic educational leader in San Diego. Another thesis, "A History of the San Diego City Schools from 1542 to 1942 with Emphasis upon the Curriculum," by Harlan Wilson (1942) had an abundance of information on the educational climate and history of the city during the time period, although it was geared specifically toward public education.

Two books have been written about the history of the Sisters of St. Joseph of Carondelet, a religious order that had an immense influence on the early education of Catholics in San Diego, California. These are: Sisters of St. Joseph of Carondelet (1966) by Sister Dolorita Marie Dougherty; and The Congregation of St. Joseph of Carondelet, by Sister Mary Lucida Savage. Numerous articles have appeared in The Journal of San



Diego History; one pertaining to the Sisters of St. Joseph of Carondelet in San Diego's History (1982, Summer), and a few on Father Ubach. A recent documentary has also been published on the Sisters of Mercy, entitled ...And Some Fell on Good Ground: A History of the Sisters of Mercy of California and Arizona (1982), by Sister M.A. Sheridan. Other histories of religious communities which were utilized were Not With Silver or Gold (1945), written by an anonymous Sister of the Precious Blood; Mother Vincent Whitty, a documentary on the Mercy Sisters, written by O'Donoghue in 1972; Warner's Archbishop Lamy, an Epoch Maker (1936); and Father John Sanders' "History of the Augustinian Order in the Western Province." All were vitally important in lending a clearer vision to schools conducted by the various communities.

The Catholic Tidings was established in 1895, when three members of the Junipero Serra Club went to Los Angeles to start a Catholic newspaper. It was purchased by the Church in 1904, at the request of the Right Reverend Thomas J. Conaty, to be the official diocesan newspaper. This newspaper was, of course, a great source of information, as was the Southern Cross, founded in 1912 in San Diego by James S. Dougherty. Since the Diocese of Monterey/Los Angeles already had a Catholic newspaper, the Southern Cross remained private until Bishop Buddy purchased it after the erection of

the San Diego Diocese in 1936. Numerous articles, covering a wide range of topics in San Diego Catholic history, have been written by Sister Catherine Louise LaCoste, C.S.J., Archivist for the Diocese of San Diego, and have appeared over the years in the Southern Cross.

In addition to the Southern Cross and the Catholic Tidings, other San Diego periodicals of paramount importance to the study included The San Diego Union, The San Diego Sun, The San Diego Herald, and The San Diego World. The San Diego Herald was first published as a weekly newspaper on May 29, 1851 by John Judson Ames. The San Diego Union began publication on October 10, 1868. The Weekly Bulletin started publication on August 21, 1869. In 1873 it became a daily, and in 1881 became San Diego Sun. In addition, the Mission Indian was a wealth of information on Catholic Indian schools of the time period. This was a semi-monthly newspaper published by Indian students of St. Boniface School for Indians in Banning, California.

Journals containing articles pertinent to the study included The Journal of San Diego History, The Southern California Quarterly, The Catholic Directory and The Catholic Mind.

Primary source material, including documents and letters, exist in many historical archives, and this dissertation was largely based on original research collected from these archives, particularly the archives of religious personnel. The Generalate Archives of the

Sisters of St. Joseph of Carondelet, in St. Louis, Missouri; the Los Angeles Province Archives at Carondelet Center, Los Angeles; and the Academy of Our Lady of Peace Archives were all found to contain vital documents concerning the community's role in San Diego's Catholic school history. The Archives of the Sisters of the Precious Blood in Dayton, Ohio, contained primary source material, notably photographs, on their schools, as did the Archives of the Sisters of St. Joseph of Orange, in Orange, California. There were also extant historical documents at the Nazareth House in San Diego, California; and, finally, information has been stored at various schools or parish offices in San Diego. The Archives of the Archdiocese of Los Angeles, located at Mission San Fernando, under the direction of the noted historian on Catholic history in California, Monsignor Francis J. Weber, also contained valuable secondary source source material. However, the greatest source of information by far on the subject was researched at Alcala Park in of San Diego, in the Archives of the Diocese of San Diego.

The San Diego Historical Society Research Library and Photograph Collection in Balboa Park was found to contain may documents pertaining to education in general, as well as narratives on Catholic churches and persons connected with the Church in San Diego. Other invaluable sources of historical material were obtained

from the Federal Archives and Records Center located in Laguna Niguel, California; the National Archives in Washington, D.C.; and the Department of Special Collections and University Archives in Memorial Library, Marquette University.

Finally, personal interviews with men and women who attended some of the early Catholic schools provided the author with actual case histories, and served well to illustrate the experience of being a schoolchild at a Catholic school in San Diego County between 1850 and 1936.

### Design of the Study

The historical method of research was the design utilized in this study. The author included not only an examination of the primary and secondary sources concerning the issue, but also interpreted and analyzed the evidence in such form as to meet the criteria of good research.

The chapters have been arranged in chronological/thematec order. The first chapter, the Introduction, provides the reader with a presentation of the topic, as well as a general background of the subject under investigation. The Statement of the Issue and the Delimitations have been incorporated into the first chapter.

A Review of the Literature is contained in the second chapter. This chapter reviews pertinent primary and secondary sources of information, including books, newspapers, journals, letters, documents, unpublished manuscripts, theses and dissertations. These sources have been perused for subject matter directly or indirectly related to the history of Catholic school education in San Diego County from 1850 to 1936. This chapter also contains the Design of the Study.

Chapter III documents the arrival of the Sisters of St. Joseph of Carondelet and the opening of the first Catholic school in San Diego County after 1850, the

Academy of Our Lady of Peace.

The fourth chapter is dedicated to the three Catholic Indian schools in San Diego County which opened in the 1880's: St. Anthony's Industrial School for Indians in Old Town (1886), the Government School at Fort Yuma (1886), and St. Boniface School for Indians in Banning, California (1889).

Chapter V traces the arrival of the Sisters of Mercy in San Diego and the opening of the School of Nursing in 1903.

Chapter VI details the arrival of the Sisters of the Precious Blood to Mission San Luis Rey de Francia and the opening of the San Luis Rey Mission School in 1913.

Chapter VII documents the opening of the first three parochial schools in San Diego County, all of which were taught by the Sisters of St. Joseph of Carondelet: Our Lady of Angels (1912), St. John the Evangelist (1919) and St. Joseph's (1920).

The eighth chapter traces the arrival of the Order of St. Augustine to San Diego and the establishment of the first all-boys high school in the county, that of St. Augustine High School, which opened in 1922.

Chapter IX portrays the arrival of the Poor Sisters of Nazareth, and the opening of a Catholic orphanage and school at Mission San Diego de Alcala in 1925.

Chapter X is devoted to the establishment of the

school at Our Lady of the Sacred Heart Parish in East San Diego by the Sisters of St. Joseph of Orange.

Chapter XI concentrates on the arrival of the Sisters Servants of the Blessed Sacrament to San Diego, and the opening of Our Lady of Mt. Carmel School in San Ysidro in 1933.

The final chapter, Chapter XII, serves as a Summary and Observation of the research.

In The Historian as Detective, Winks<sup>1</sup> likens the historian to a detective, in that both have much in common when confronting the methods and dangers of dealing with evidence. Furthermore, Van Dalen admits that the results of the historical method of research are not perfect:

The knowledge the historian produces is never a total account of past actuality, but rather an incompleated jigsaw puzzle of the surviving "bits and pieces" of credible records concerning a unique event.<sup>2</sup>

Nevertheless, the author has striven to interpret and to analyze the evidence in an educated, systematic and unbiased manner. Ideally, the study will stimulate others to pursue continued research in the field of Catholic educational history in San Diego County.

## CHAPTER II

### Notes

<sup>1</sup>Robin W. Winks (Ed.), The Historian as Detective (New York: Harper & Row, 1968).

<sup>2</sup>D.B. Van Dalen, "The Historical Method," AAPHER Research Methods (Washington, D.C.: American Association of Health, Physical Education and Recreation, 1973), p. 290.



### CHAPTER III

#### The Academy of Our Lady of Peace and the Sisters of St. Joseph of Carondelet

The Congregation of the Sisters of St. Joseph was founded in 1648 at Le Puy, France.<sup>1</sup> It was one of the first Catholic communities of uncloistered women devoted to teaching and works of charity. The congregation quickly spread throughout the Loire Valley of France, and more than thirty communities were established in the diocese of Le Puy alone. However, with the outbreak of the French Revolution and the ensuing religious persecution, the order was forced to disassemble. Although imprisoned for eleven months during the Reign of Terror, Mother Saint John Fontbonne re-established the Sisters of St. Joseph after the Revolution, in 1807, and under her dynamic leadership the Congregation flourished once again.

In 1836, the first foreign mission band left the Mother House in Lyons, France, for the United States of America.<sup>2</sup> Sisters for Indian missions and communities to teach the deaf had previously been requested by Right Reverend Joseph Rosati, first Bishop of the Diocese of St. Louis, Missouri. The Sisters settled in Carondelet,<sup>3</sup> a town on the banks of the Mississippi River,

where they quickly established themselves as diligent teachers.

The first decade in America was difficult and discouraging, and the mission field of the Sisters was confined to the immediate vicinity of Carondelet and St. Louis. In the spring of 1847, Mother Celestine Pommerel made the first establishment of the Congregation outside the diocese of St. Louis, in Philadelphia, Pennsylvania.<sup>4</sup> During the following decade, they expanded even further, and groups of Sisters were sent from the Mother House in Carondelet to various other states.

In lieu of the growing congregation, Mother Celestine was urged by Archbishop Kenrick to stabilize and strengthen the community by means of an approved central government. The Archbishop felt that the ties of friendship and loyalty among the various houses needed a seal of authority. Since the Congregation's superiors in France also favored an independent American government, a Generalate at Carondelet was created on May 4, 1860, at which time Mother Saint John Facemaz was elected Superior-General. It was up to her to secure the approbation of the Holy See for the Congregation in the United States under its new form of Government. She traveled to Rome in 1860 and 1867 to achieve this goal.<sup>5</sup>

Returning by sea from her trip to the Vatican in 1867, Mother Saint John Facemaz and her fellow sisters had as a traveling companion Bishop Thaddeus Amat of the Diocese of Monterey/Los Angeles in California. The

following year, Bishop Amat begged Mother Saint John to send some Sisters to his Diocese. She refused this request, reasoning that Sisters were in demand much closer to home, and that the field was too great for the number of laborers.<sup>6</sup> Nevertheless, in 1870, Mother Saint John Facemaz agreed to send a volunteer band of seven Sisters to Tucson, in the American territory of Arizona. The Sisters traveled from St. Louis to San Francisco on the newly-completed transcontinental railroad, and then by ship to San Diego, reaching San Diego on May 3, 1870. Four days later, the Sisters left San Diego on a wagon train bound for Tucson, Arizona, where they planned to open a school. An account of their long, arduous trek through desert and Indian country was kept in a journal by Sister Monica.<sup>7</sup>

According to Fields,<sup>8</sup> these courageous Sisters must have impressed the San Diego pastor, Father Anthony Ubach, for he later made repeated requests for Sisters of St. Joseph to be sent to San Diego. The Reverend Mother Agatha Guthrie, elected Superior-General in 1872, felt, as had her predecessor, that San Diego was too distant and that there were too few Sisters to spare. Father Ubach therefore made the long journey to the Mother House in Carondelet to plead his case with Mother Agatha in person, and the Superior finally acquiesced. An unpublished, typewritten manuscript in the Western Provincialate Archives of the Sisters of St. Joseph of

Carondelet states:

In his disappointment, he told of his thirty days of Masses and of his confidence in St. Joseph, who had never before failed him. The Superior General was much affected by the priest's faith in the power of St. Joseph and answered, "This request must have come directly from our Holy Patron, and the Sisters of St. Joseph will open your school in far away San Diego."<sup>9</sup>

On April 18, 1882, the first religious community of women to establish residence in San Diego County arrived aboard the steamship "Ancon."<sup>10</sup> The four members of the Congregation of St. Joseph of Carondelet consisted of Sisters Ambrosia O'Neil, appointed Superior; Eutichiana Piccini; Amelia Leon and Coletta Dumbach.

By this time, the city of Tucson, Arizona, had been designated as the provincial home of the Sisters in the Western states. Mother Gonzaga Grand served as third provincial superior from 1881-1890, during which time a great number of missions in California and Arizona were opened, including the Academy of Our Lady of Peace. From the convent and novitiate in Tucson, Arizona, many of the early missionaries in the West, such as Amelia Leon, received their vows.

As a page from their account book shows, on the day after the Sisters arrived in San Diego, expenditures totaling \$210.70 were made, with \$20.00 paid for house rent [See Figure 1]. On May 10, the Sisters opened their school, the first Catholic school in San Diego County since the days of the mission, at Second Avenue and G Street. On the first day, thirty students were



registered: twenty-eight girls and two boys.<sup>11</sup> The account book records on May 12, 1882, that the Sisters received the following cash receipts: \$20.00 from Reverend Mother, \$50.00 from Father Ubach, \$31.75 from tuition, and \$13.00 from music [See Figure 2].

On June 13, the first Mass was said in the convent chapel by Father Ubach, at which time the school was dedicated to "Our Lady of Peace," a name chosen by their Superior in Carondelet, Reverend Mother Agatha Guthrie.

Within two years, the school's facilities were inadequate to meet the growing number of students. Reverend Mother, therefore, purchased property on February 13, 1884, at Third and A Streets (Block 12 of "Horton's Addition") for the sum of \$5,000.00. On June 17, 1884, the Sisters moved into their new residence, which was used for both convent and school. The school consisted of two classrooms, one for girls and one for boys.<sup>12</sup> The Community then consisted of Mother Ambrosia; and Sisters Perpetua, Francesca, Julia and Coletta.<sup>13</sup> According to Smith, Father Ubach was very proud of the school. She states:

Watching the progress of the pupils closely he read the monthly reports and offered prizes for the highest averages. He was a familiar figure on the playground whenever his assignments permitted. The football under his arm was an invitation to the boys for a delightful half hour of fun.<sup>14</sup>

Mother Valeria Bradshaw replaced Mother Ambrosia O'Neil as Superior when the latter was appointed Superintendent of the Government School for Indians at Fort



Yuma, California, in 1885. Under Mother Valeria's direction, a new school was built on the property. Two lots were sold in June 1887, and two more lots on the property were sold in October of the same year, for a total sum of \$18,000.00. Construction of the new convent commenced in June, 1887, and was completed in December. The total cost was \$16,840.00.<sup>15</sup> This building would house the Academy of Our Lady of Peace for the next thirty-six years [See Figure 3].

The Sisters had originally intended their academy to be for young ladies, but from the beginning, boys were accepted. In 1885, the School for Boys officially opened on the grounds of the property at Third and A Streets. The Tuition Report for that year lists a total of thirty-three boys [See Figure 4]. Over the years, St. Joseph's School for Boys, as it was officially named, came to be known as "The College."<sup>16</sup> According to Sister Laurentine Falvey,<sup>17</sup> classes for boys were held in a small cottage located behind the Academy Hall. There was a separate gate opening on Second Street, and the boys had their own yard. Pupils received instruction there until they finished the eighth grade. "The College" remained in operation until the school term 1919-1920, but by that time, only small boys up to the third grade were admitted.<sup>18</sup> Older boys commuted to Our Lady of Angels School in Golden Hill, or were forced to attend public schools. In 1920, when St. Joseph's Grammar School opened in downtown San Diego,



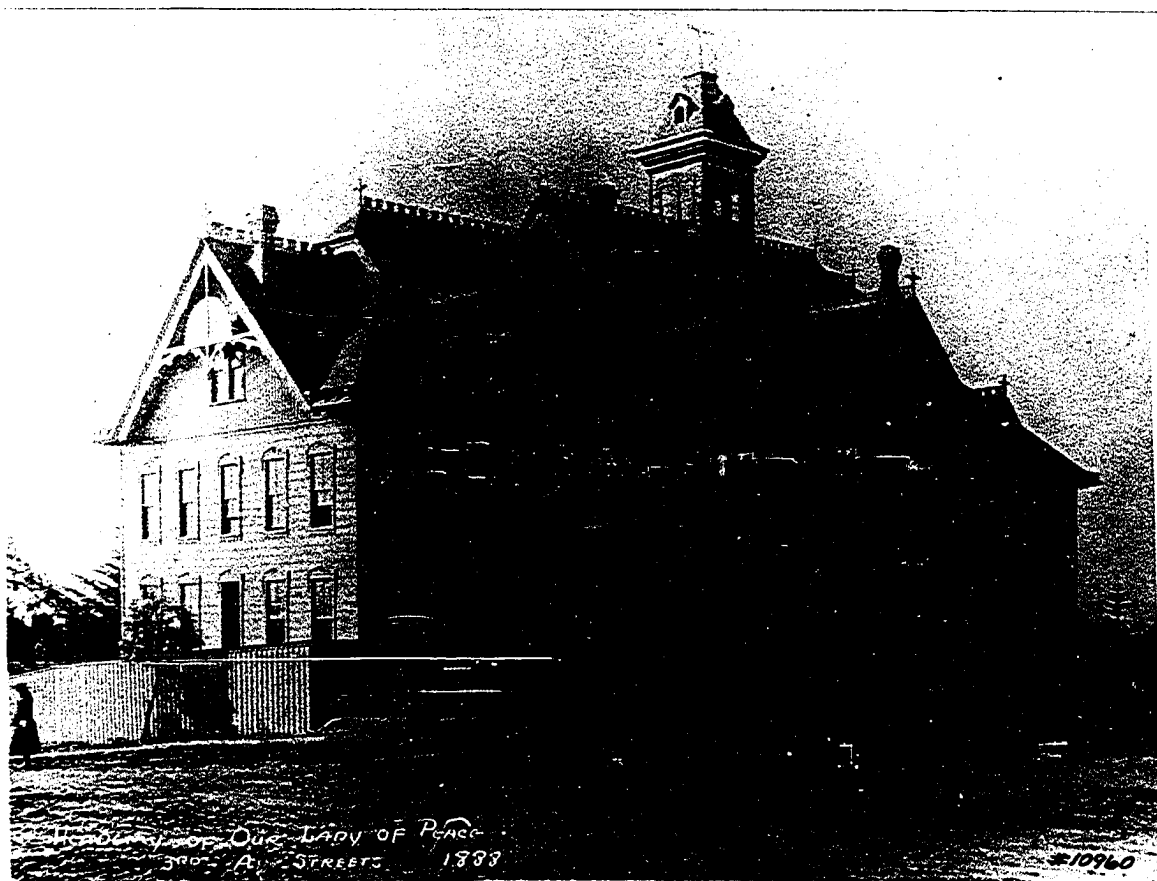


Figure 3.  
Academy of Our Lady of Peace, 3rd & A Streets, 1888.  
Credit: Archives of Academy of Our Lady of Peace



boys living in downtown San Diego were once again afforded the opportunity to attend a Catholic school [See CHAPTER VII].

The type of instruction at the Academy of Our Lady of Peace was similar to that followed by other schools conducted by the Sisters of St. Joseph of Carondelet.<sup>19</sup> In 1884, the School Manual for the Use of the Sisters of Saint Joseph of Carondelet was published at the Mother House in Carondelet, after a committee had studied the best teaching methods and courses in use throughout the country. It was used as an aid to standardize curriculum and teaching methods in the various provinces, and to provide a uniform guide among all the schools. The first part of the manual was devoted to the general plan of the schools:

The schools taught by our Sisters are principally academies and parochial schools. These may be classified as Elementary and Advanced...The Elementary Course consists of eight grades. The time given to each grade is usually one year... The Advanced Course is divided into Junior and Senior. The entire four-year course entitles the pupil who passes it satisfactorily to a graduating medal.<sup>20</sup>

The number of pupils in attendance at the Academy of Our Lady of Peace during the school years 1886 through 1889 averaged about 250. From 1889 until 1892 the average number of pupils was 175. The number of boarders during those years averaged between twenty-five and thirty, never falling below eighteen. The music class in 1886-1887 ranged from fifteen to twenty-six, and in 1888 reached almost sixty. According to archival

records, students were very punctual in attendance.<sup>21</sup>

The Tuition Report (1885-1890),<sup>22</sup> stored in the archives at the Academy of Our Lady of Peace gives an indication of the amount of tuition charged a century ago. Accounts show that in 1885, students in the primary grades paid \$1.00-\$2.00 per month, while students in the senior classes paid \$2.00-\$3.00 per month. Boys paid \$1.00 per month, while children taking music lessons paid \$4.00 per month [See Figure 5]. It appears that the amount of tuition was based on the number of classes each pupil was enrolled in, as well as the particular classes the student took.

For example, the Financial Report (1897-1902)<sup>23</sup> states that in January of 1897, tuition received for English classes was \$99.75, and tuition received for Music, Drawing and Painting classes was \$16.00. From the very beginning, music classes were a major source of income for the Sisters. A piano had been rented for \$6.00 per month prior to the opening of the Academy, on May 1, 1882. There were fourteen students enrolled in music classes in 1885, but this number jumped to thirty-seven in the school term 1886-87 and increased continuously thereafter.

Tuition was often paid in lump sums, as the Financial Report<sup>24</sup> also indicates. A summary of the month of February, 1898, lists a total tuition income of \$133.00 from various parents in the community [See Figure 6].





Expenses incurred that month included the need to move and repair pianos, purchase dry goods, groceries, wood, gas, water, stamps, ink and a payment to the Mother House.

In the summer of 1893 an additional hall at the Academy of Our Lady of Peace was erected and dedicated on Columbus Day of the same year. This building contained rooms for music, art studios, and an auditorium with a seating capacity of six hundred. The Academy Hall helped to relieve the congested conditions of the ever-growing student body. Many other accomplishments occurred during Sister Valeria Bradshaw's eleven year tenure as Superior, including the remodeling of the convent. The capabilities of this great administrator have been noted by Savage:

Sister Valeria was a woman of high ideals and broad vision...To promote its best interests, and to do all the good possible to everyone with whom she came in contact, were the great aims of her beautiful life. Her gentleness and refinement, her kind thoughtfulness for others, and above all her charity for the poor and suffering and her remarkable tact in rendering them assistance, won her the love and respect of all classes.<sup>25</sup>

Sister Valeria Bradshaw's term as Superior ended in 1895, at which time Mother Margaret Mary Brady assumed the responsibility. Sister Margaret Mary taught the younger grades in the morning and the high school in the afternoon. As the number of high school students grew, she soon had to devote her time completely to them, "combining her groups and improvising her equipment in order to give her students a maximum of opportunity with

minimum facilities."<sup>26</sup>

Mother Margaret Mary Brady served as administrator for a five-year period, and in 1900, Mother St. Clair Bresnahan assumed the position. Three years into her term, the Right Reverend Thomas J. Conaty was appointed Bishop of Monterey/Los Angeles, on March 27, 1903. Because Los Angeles and San Diego were developing at such a tremendous rate, the Sisters of St. Joseph began to see the advantages of establishing their Western provincialate in Los Angeles. Due to a lack of vocations in Tucson, the Western provincialate had ceased to exist in Arizona in 1890. One month after Bishop Conaty was appointed, St. Mary's Academy in Los Angeles became the provincial house for the western states.

The administration of Mother St. Claire Bresnahan was extremely successful. The school maintained an average of eighteen boarders in 1900, as well as 150 day students and thirty music pupils. Near the end of her term the figures had risen to 24 boarders, 200 day students and 36 music pupils. More importantly, by 1905 the Academy was in excellent financial condition, and school attendance was nearly perfect.<sup>27</sup>

In 1906, Mother St. Claire Bresnahan was replaced as Superior by Mother St. Louis Nugent. In the next year, a tragedy struck the entire Catholic community of San Diego, and particularly the Sisters of St. Joseph of Carondelet. Father Ubach, who had been instrumental in



bringing the Sisters to the city, passed away at St. Joseph's Hospital, under the care of the Sisters of Mercy. Father Ubach had always been a friend, financial assistant and advisor to the Sisters. Out of respect to his memory, the Silver Jubilee of the Academy of Our Lady of Peace was postponed. Bishop Conaty urged the Sisters to celebrate their twenty-five years of teaching the following year, and the jubilee was held on June 11, 1908. It was a joyful occasion in which many citizens gave lofty testimonials for the years of devoted interest by the Sisters of St. Joseph of Carondelet in the service of God among the people of San Diego.

Mother St. Catherine Beaver was transferred to the Academy in 1912 as Superior, a position which she would hold on and off for nearly the next quarter century. It was under her many years of dynamic leadership that the Academy of Our Lady of Peace became such a highly reputable institution in Southern California. Unfortunately, Mother St. Catherine Beaver was burdened with steadily increasing taxes throughout her administration. A very wise decision made by Sister was to begin searching for new property in which to build another Academy, further away from the downtown business district. A location in Mission Hills was purchased in April, 1914, on a hill overlooking Fort Stockton in Old Town, and the school at Third and A Streets was put up for sale. It had not sold by October of the following year, when a fire broke out which threatened to destroy all of the buildings.

Fortunately, it was caught in time, and the insurance money received for the damages enabled needed repair work to be made on the school. Yearly bazaars were also a source of revenue with which to pay taxes. Meanwhile, work on the project in Mission Hills was delayed.<sup>28</sup>

In 1917, Mother St. Catherine Beavers was called to Los Angeles where she was made Provincial of the Western Province. Sister Margaret Mary Brady, who had been Assistant provincial in Los Angeles, returned to the Academy once again. Six months later, Sister Margaret Mary was transferred to St. Louis to become 1st General Councillor of the West, and Sister Mary Generosa Wall became Superior at Our Lady of Peace.

Official records of students' final grades during Sister Mary Generosa Wall's term of administration exist in the Academy archives,<sup>29</sup> which detail names of high school students, numbers of students in each high school class, courses taught, and grades received. During the school term 1917-1918, there were seven students in the twelfth grade, seven students in the eleventh grade, twenty-one students in the tenth grade and fifteen students in the ninth grade. Courses of instruction in which students were evaluated during this time period included: 1) Science, 2) Catechism, 3) English, 4) History, 5) Latin and 6) Mathematics.

Mother Mary Generosa Wall continued to maintain the high standards set by her predecessors, and the Acade-

my's reputation grew. The progress of the pupils at Our Lady of Peace was paid tribute by the Los Angeles Times on September 16, 1921.

It is difficult to estimate the value of the work done by the Sisters who for so many years have promoted the growth of the Academy of Our Lady of Peace, in addition to which they supervise the parochial schools of the city. They have not only labored in the cause of educational expansion and influenced the ambitions and aims of the young women of San Diego, but have also earnestly sought the promotion of that truer education which results in refinement of mind and in the achieving of standards and ideals.<sup>30</sup>

In 1923, Mother St. Catherine Beaver was transferred back to the Academy of Our Lady of Peace as Superior. In lieu of the vastly-increased student body, Sister was determined that the expansion of the school was not to be delayed any longer. Mother St. Catherine considered the property in Mission Hills which she had previously selected, where the Sisters had just won a court case preventing the city from putting a street down its center. Construction plans were drawn up, but work had not yet begun when Mother St. Catherine was informed of a large private estate overlooking Mission Valley,<sup>31</sup> that had fallen into the hands of a trust company. This property consisted of about twenty acres of land, and had spacious gardens, a swimming pool and three large buildings which had never been completed on the interior [See Figure 7].

Negotiations for the purchase of the property were begun immediately after receiving permission from Reverend Mother Agnes Rossiter, Superior General, who was



Figure 7.  
Academy of Our Lady of Peace, Copley & Oregon Streets,  
circa 1920's.  
Credit: Archives of Academy of Our Lady of Peace

visiting the Provincialate in Los Angeles. The property at Third and A Streets was sold, as were the buildings themselves.<sup>32</sup> The intended site for the Academy in Mission Hills was also sold.

The new Academy of Our Lady of Peace, on the corner of Copley and Oregon Streets, opened for classes in September of 1925.<sup>33</sup> Mother Saint Catherine Beaver preserved much of the grace and beauty at the former estate and instilled even more loveliness at the Academy. The average school attendance during her second term as Superior averaged 250 students.<sup>34</sup> One of the highlights in the history of the Academy was the formal dedication of the school on May 14, 1927. The blessing of the buildings and grounds was given by the Right Reverend Bishop John J. Cantwell.

Sister Pancratius McNellis succeeded Mother St. Catherine Beavers in 1929, but when she died three years later, Mother St. Catherine returned for the third time to the Academy of Our Lady of Peace. On November 10, 1933, the Annual Catholic Directory summarized the progress and achievements of the Academy of Our Lady of Peace in the city of San Diego:

It is not too much to say that the academy of Our Lady of Peace at Villa Montemar is already one of the compelling triumphs of Southern California. The academy has been an active factor in the educational life of San Diego for fifty years, and it has given to the city an institution with art and literature and the high standards of living and thinking of Europe and America, which the Sisters of St. Joseph of Carondelet have linked together in the history of their Congregation. It is a

preparatory school for higher education and has affiliations with the leading Eastern and Western colleges. Now, as from the beginning, it has afforded a liberal education in music.<sup>35</sup>

Moral development and spiritual advancement were, from the beginning, major objectives in the teaching of the Sisters. Smythe, an early San Diego historian, referred to the school as "...a boarding and day school for girls and young ladies, well equipped for the development of the mental, moral, and physical powers of its pupils."<sup>36</sup> The school's reputation as a "finishing school" spread deep into Mexico as well. According to Smith, the registers of 1925 and 1927 indicate that the daughters of President Calles, notorious for execution of anti-religious laws in Mexico, were enrolled at the Academy of Our Lady of Peace while persecution was raging in their own country.<sup>37</sup> Finally, Fields maintained, "The select school for young ladies gave culture and finish to its graduates in the early years of this twentieth century."<sup>38</sup> The fine reputation of the school has not diminished since that time.

### CHAPTER III

#### Notes

<sup>1</sup>Sister Dolorita Marie Dougherty, The Sisters of St. Joseph of Carondelet (St. Louis, MO: B. Herder Book Co., 1966), p. 25. Closely associated with the inauguration of the Congregation were Henry de Maupas du Tour (Bishop of Le Puy) and Father John Medaille, a Society of Jesus missionary.

<sup>2</sup>Sister Mary Lucida Savage, The Congregation of St. Joseph of Carondelet (St. Louis, MO: B. Herder Book Co., 1927), p. 26. The missionary band to the United States of America consisted of Sister Celestine Pommerel and postulant Julie Fournier, who had both been sent to St. Etienne to learn sign language from the Sisters of St. Charles in preparation for the mission; and Sisters Febronie and Delphine Fontbonne (nieces of the Superior General; and Sisters Marguerite-Felicite Boute, Febronie Chapellon, Saint Protais Deboille and Philomene Vilaine.

<sup>3</sup>In 1796, Carondelet received its name in honor of the last Spanish Governor-General of Louisiana, Baron de Carondelet.

<sup>4</sup>Dougherty, pp. 67-73. This was at the request of the Right Reverend Frances Patrick Kenrick, who was for many years a very supportive and encouraging bishop.

<sup>5</sup>The decree of final approbation was issued at the end of a ten-year probationary period, on May 16, 1877, by Pope Pius IX.

<sup>6</sup>Savage, p. 126. The Sisters of St. Joseph were well known to Bishop Amat, a member of the Congregation of the Mission, for he had previously been a pastor of St. Vincent's Parish in St. Louis, Missouri, where the Sisters taught. See Sister Ann Cecelia Smith, "Educational Activities of the Sisters of St. Joseph of Carondelet in the Western Province from 1870-1903," Doctoral Dissertation, Catholic University of America (Washington, D.C., 1952), pp. 58-9.

<sup>7</sup>Sister Monica's Journal has been carefully preserved in the Archives of the Western Provincialate of the Sisters of St. Joseph of Carondelet. A copy of this exists at the Academy of Our Lady of Peace. See also

Dougherty, pp. 289-294. This request was first broached to Mother Saint John Facemaz, Superior-General, in 1868, by Bishop Lamy of Santa Fe, New Mexico. Tucson was in his diocese, under the jurisdiction of Father John Baptist Salpointe.

<sup>8</sup>Sister Mary Jean Fields, "Reminiscences of the Sisters of St. Joseph of Carondelet and the Academy of Our Lady of Peace, 1882-1982," Journal of San Diego History, Summer 1982, p. 178.

<sup>9</sup>Unpublished Document, Sisters of St. Joseph of Carondelet, Western Provincialate Archives. Reprinted in part in Fields, p. 178.

<sup>10</sup>The "Ancon" steamer had a regular route between San Francisco and San Diego. First class fare was \$5.00 and to travel second class cost \$3.00.

<sup>11</sup>"Brief Items Connected With the Establishment of the Home of Our Lady of Peace, Unpublished Document, Academy of Our Lady of Peace Archives, San Diego, CA. July 16, 1891, p. 1.

<sup>12</sup>Sister Ann Cecelia Smith, "Educational Activities of the Sisters of St. Joseph of Carondelet in the Western Province from 1870-1903," Doctoral Dissertation, Catholic University of America (Washington, D.C., 1952), p. 42.

<sup>13</sup>Brief Items...p. 1. However, according to other sources, Reverend Mother Agatha Guthrie sent \$650.00, and local citizens added more than \$1,100.00 to the fund (including almost \$500.00 collected from miners) which permitted the Sisters to acquire the new property. See Fields, p. 182.

<sup>14</sup>Smith, op. cit., p. 42.

<sup>15</sup>Brief Items...p. 2. The document also states that the cost was so high because it was the beginning of the building boom, and contractors were charging higher rates. The entire debt was paid off on Feb. 10, 1891.

<sup>16</sup>Sister Catherine Louise LaCoste, "CSJ in San Diego," Southern Cross, February 11, 1982.

<sup>17</sup>Memoirs of Sister Laurentine Falvey, written 1980 and prior. San Diego Diocesan Archives.

<sup>18</sup>According to a letter from Father John Brady, pastor of St. Joseph's Parish, downtown San Diego, to Bishop Cantwell, April 10, 1919, "...They [the Academy] do not accept boys - only small boys up to the third grade." These boys were most likely transferred to St.



Joseph's Grammar School in 1920, when the parochial school opened. Letter on file at the San Diego Diocesan Archives.

<sup>19</sup>Smith, p. 44.

<sup>20</sup>School Manual, for use in the schools taught by the Sisters of St. Joseph of Carondelet. Compiled, 1884; Revised, 1910, p. 9. Archives, Sisters of St. Joseph of Carondelet, St. Louis, Missouri.

<sup>21</sup>Brief Items...p. 5

<sup>22</sup>Tuition Report, 1885 - 1890, School Record, Academy of Our Lady of Peace Archives.

<sup>23</sup>Financial Report, 1897-1902, School Record, Academy of Our Lady of Peace Archives.

<sup>24</sup>Ibid.

<sup>25</sup>Savage, p. 264.

<sup>26</sup>Dougherty, p. 301.

<sup>27</sup>Brief Items,...1900-1907, pps. 5-8.

<sup>28</sup>"History of the Academy of Our Lady of Peace, 1917-1942." Unpublished Document, Academy of our Lady of Peace Archives, 1942. n.p.

<sup>29</sup>Official Record of Final Grades, September, 1917 to June, 1924. Academy of Our Lady of Peace Archives.

<sup>30</sup>Los Angeles Tidings, September 16, 1921, p. 7.

<sup>31</sup>This was known as the Vandruff Estate.

<sup>32</sup>Fields, p. 186. An agreement had been made that anything attached to the building was to go to the wreckers. A bell rested on the rafters high up in the already condemned belfry, but was not attached to the building because in Mother Generosa's time the cupola had become extremely unstable. In the excitement of moving, the bell was forgotten, and claimed by Whiting Mead. The great old bell, bearing the inscription "San Juan, 1790" is believed to be one of the seven bells brought to San Diego from Mexico in 1834 at the time of the secularization of the missions. It has now disappeared.

<sup>33</sup>Dougherty, p. 324. The Academy of Our Lady of Peace was given a subtitle, "Villa Montemar."

<sup>34</sup>History of the Academy of Our Lady of Peace, 1917-

1942...n.p.

<sup>35</sup>"Our Lady of Peace Academy," Annual Catholic Directory, November 10, 1933, p. 36, Supplement to the Southern Cross.

<sup>36</sup>William E. Smythe, History of San Diego (1542-1907) (San Diego, CA: The History Company, 1907), pp. 578-9.

<sup>37</sup>Smith, p. 44.

<sup>38</sup>Fields, p. 193.

## CHAPTER IV

### St. Anthony, Fort Yuma and St. Boniface:

#### The Indian Schools

##### Introduction

From the beginning of the American Republic, the Catholic Church endeavored to Christianize the Indians through education. Despite lacking missionaries and material resources, their efforts were relatively successful, and a great number of Indians were peacefully converted to the Catholic religion. However, the progress of the Church was nearly stifled under the administration of Ulysses S. Grant, when the President's famous "Peace Policy" regarding the Indians was put into effect.

The intent of the policy was to assign various religious denominations to the seventy-two agencies among which the Indians were distributed, for President Grant fully realized that the only certain way to make educational headway among the Indians was to put the matter into the hands of religious personnel. Unfortunately, although Catholic missionaries had previously established themselves in thirty-eight of those seventy-two Indian agencies, only seven were assigned to the Catholics by the U.S. Commissioner of Indian Affairs.

The remaining agencies were assigned to various Protestant denominations; therefore, approximately 80,00 Catholic Indians in the United States passed from Catholic to Protestant control. The Catholic hierarchy was incensed.

This, then, was the beginning of a major conflict between Protestants and Catholics on the issue of Indian education. The "Mission Indians" of San Diego County, referred to by that name because they had been converted by Catholic missionaries in the eighteenth century, were assigned to the Methodist Church. Father Anthony Ubach, the famous Indian educator, reported to Bishop Amat on the change:

...the Indians themselves felt very indignant upon being placed under the care and supervision of the Methodist minister and they protested that under no consideration would they have anything to do with him as they never knew any other padres or ministers than us with the long gowns. But when I told them that he would never be allowed to interfere with their religion nor preach or instruct them as he could not talk to them in Spanish, they were satisfied. However, I could always notice that they all mistrusted him and would have nothing to do with him.<sup>1</sup>

Indeed, many of the Mission Indians had been practicing their religion for over a century, and to have another faith thrust upon them was simply not to be tolerated. When, in 1873, Charles A. Wetmore was appointed Special Commissioner to the Mission Indians in San Diego County, he deplored the injustices suffered by the Indians and suggested that the Catholic Church re-establish missionary work among them.<sup>2</sup> Father Ubach, of course,

had never ceased toiling among "his" Indians, endeavoring to raise their standard of living and to rectify the terrible injustices suffered by them.

The Catholic hierarchy in the United States also began taking action. As a direct result of Grant's Peace Policy, Catholics established in 1874 a central agency in Washington to coordinate and direct Catholic Indian mission work. This organization became known as the Bureau of Catholic Indian Missions five years later.<sup>3</sup> Grant's program gradually deteriorated as the Catholics and Protestants fought over mission fields, and finally, in 1881, the government decided that reservations would be open to missionary activity by all groups.

The government, lacking a comprehensive school system for the Indians, relied heavily upon the schools that had previously been established by various religious denominations. The Bureau of Catholic Indian Missions, as many Protestant groups had done, offered to provide proper buildings, furnishings, clothing and educational necessities to Indian children if the government would appropriate a fixed annual per capita compensation. Day schools and boarding schools conducted under these conditions were part of what became known as the "contract system."

These contracts were especially attractive to the Catholics, since the government funds, together with the

gifts of the famous Negro and Indian philanthropist Mother Katherine Drexel, and the teaching staffs of priests and nuns, provided adequate support for the schools. It was easy for the Church to expand under such conditions.<sup>4</sup> The Bureau of Catholic Indian Missions, under the zealous leadership of Monsignor Joseph Andrew Stephan, was successful in establishing a large number of day schools and boarding schools for the Indians throughout the country.

A major blow, however, came in 1888, when President Harrison appointed Thomas Jefferson Morgan, a Civil War general and a professional educator, to the post of Commissioner of Indian Affairs. For Superintendent of Indian Schools he appointed the Reverend Daniel Dorchester, a Methodist clergyman. Morgan fervently opposed the contract system, preferring instead a national Indian school system run by government employees. He also vehemently opposed sectarianism in government schools, as was the case with the Government School at Fort Yuma, California, where the Sisters of St. Joseph of Carondelet had been employed by the U.S. government to educate the Yuma Indians. With such a man in charge of Indian schools, Catholics feared for the future of their educational work. Conversely, his attitudes were strongly supported by both Protestants and government officials. In 1895, the long-threatened change in Indian policy became a reality. All government appropriations to contract schools were decreased annually, until they

ceased completely in 1900.

This was devastating to Catholic educators. Father William H. Ketcham, who succeeded Father Stephan as Director of the Bureau of Catholic Indian Missions, was determined not to close any Catholic Indian schools. He established in the fall of 1901 the Society for the Preservation of the Faith Among Indian Children. The following spring, a newspaper, the Indian Sentinal, was inaugurated as a means of spreading the news of the the Preservation Society. Furthermore, Catholics were heartened when Theodore Roosevelt assumed the Presidency. He, for the first time, appointed Catholics to the Board of Indian Commissioners: Archbishop Ryan of Philadelphia and Mr. Charles Bonaparte, who became very influential. This marked the turning point in the relations between Catholics and the federal government. Nevertheless, as the healing process took time, many Catholic schools for Indians throughout the country had been forced to close, never to re-open.

The attitude opposing sectarianism in the schools and the increasing governmental interference pressured the Sisters of St. Joseph of Carondelet to withdraw from the Government School at Fort Yuma in 1900. St. Anthony's Industrial School, in the city of San Diego, managed to survive another seven years, practically on the will of the dedicated Father Ubach alone. The third Catholic school for Indians in San Diego County, St.

Boniface, was the most successful. It continued to exist, mainly through diocesan support, until the middle of the twentieth century; nevertheless, it faced a continual battle to stay open. All three schools served a special need in San Diego County, that of providing Catholic education to a quickly disappearing minority, the Indians. With their closing, Indian children were forced to attend the non-secular government schools that were cropping up all over the County.

Finally, all three of the Catholic schools for Indians owed their unique existence to many dedicated, concerned members of the Catholic Church. In particular, a great deal of credit is due the Sisters of St. Joseph of Carondelet, who taught in all three schools, and are now historically regarded as renowned Indian educators of the United States.



Father Ubach and  
St. Anthony's Industrial School for Indians

Perhaps the greatest friend and benefactor to the Mission Indians of San Diego County was Father Ubach. Anthony Dominic Ubach was born in Barcelona, Spain, in 1835, to a prominent Spanish family bearing a German surname. He was a well-educated young man, a poet, and an accomplished swordsman. At the age of twenty, he accompanied Bishop Thaddeus Amat, of the Diocese of Monterey/Los Angeles, to the United States, in order to complete his theological training as a missionary priest at St. Vincent's Seminary at Cape Girardeau, Missouri.

Ubach was ordained on April 7, 1860, by Archbishop Alemany in San Francisco, California.<sup>5</sup> He was first assigned to Mission San Juan Bautista, where he immediately opened an orphanage and day school, staffed by the Sisters of Charity.<sup>6</sup>

Ubach left Mission San Juan Bautista in 1865 for Marysville, California, but served in that Vicariate only a short time, however, returning to the Monterey/Los Angeles Diocese the same year. The following summer Ubach [See Figure 8] was transferred to San Diego to become the fifth pastor of the Immaculate Conception Church in Old Town.

From the time of his arrival in San Diego in 1866,

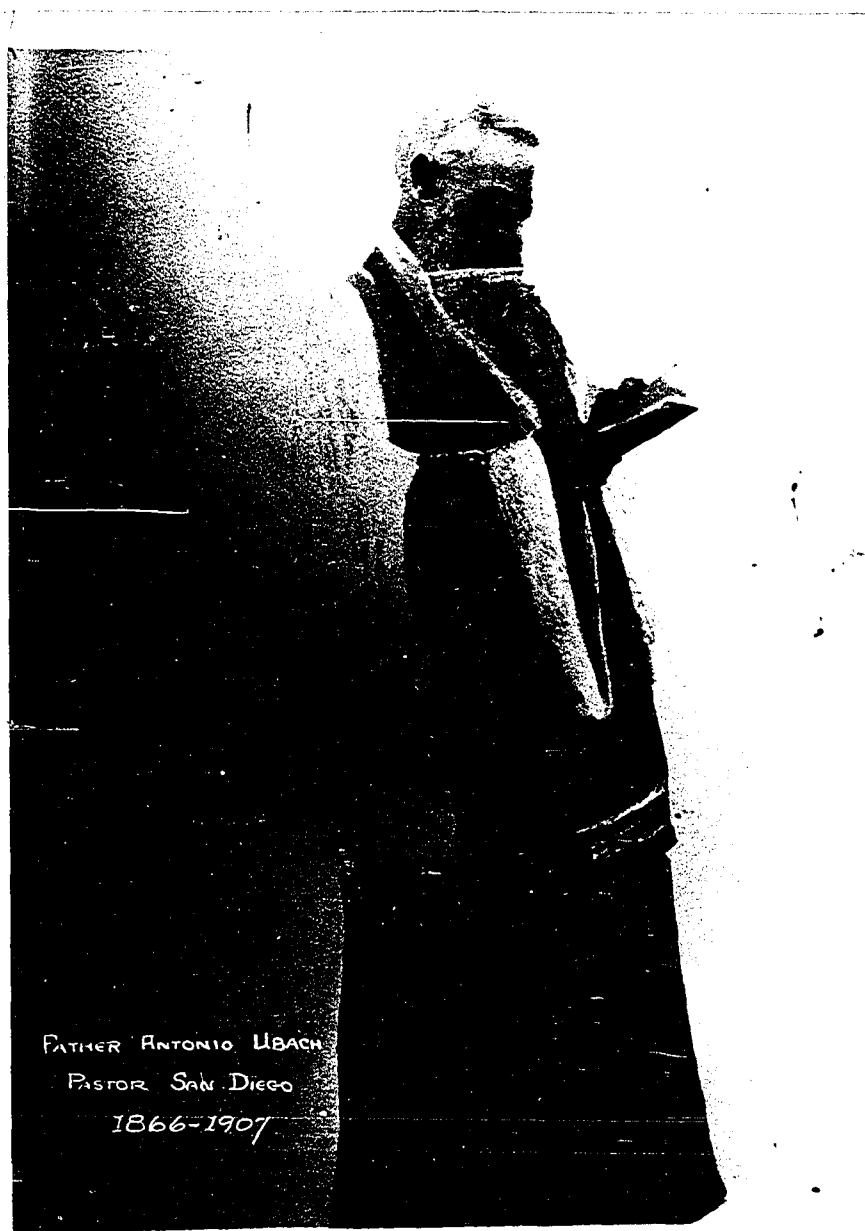


Figure 8.  
Father Anthony Dominic Ubach, Pastor of San Diego  
from 1866 to 1907.  
Credit: Archives of Academy of Our Lady of Peace

until his death forty-one years later, the number one priority in Father Ubach's life was bettering the conditions of the Indians within his jurisdiction. Shortly after arriving in San Diego, Ubach took to the back country trails of the county in order to acquaint himself with the Indians. It was a journey that would be repeated several times a year for the next three decades. According to Clark, "Always his visits were momentous occasions in the lives of the Indians, and he encouraged the feasts and activities they usually put on when he came...The Indians regarded him with a veneration little short of worship and his influence among them was so considerable that they came to rely on his judgment almost entirely..."<sup>7</sup>

Ubach was extremely unhappy with the squalid conditions in which he found the Indians, and did everything in his power to help them. In 1873, he wrote a letter to Bishop Thaddeus Amat, which was typical of his many letters to Washington officials describing the status of the Indians in his province. He stated:

It is with the greatest of pleasure that I take my pen to write a few words, about the poor Indians within my jurisdiction. For I must confess and be allowed to say that it affects my very heart to see their great wants, their rights so very often violated, by unscrupulous white settlers, taking every advantage over them on account of their social and financial condition, without giving them any chance for redress...Sad, indeed and very gloomy is their future, unless the Government takes some very stringent measures...<sup>8</sup>

Fortunately, Ubach was not alone in his efforts to

help the Indians. With the publication in 1881 of A Century of Dishonor, and in 1892 of her best-selling fictional novel Ramona, Mrs. Helen Hunt Jackson greatly aroused public awareness of the sad plight of the San Diego Mission Indians.<sup>9</sup> In 1882, President Arthur appointed Mrs. Jackson and Abbot Kinney as Indian Special Agents in Southern California. In their report to the Commissioner of Indian Affairs, submitted in July of 1883, Jackson and Kinney made a number of specific recommendations, including the necessity of establishing schools for Indian children.<sup>10</sup>

For years, Father Ubach sought to obtain government aid in order to establish an industrial school; i.e., a school which stressed vocational training, for the Indian children of Old Town, believing that the Indian situation would be greatly ameliorated through education. On numerous occasions he tried to secure the services of the Sisters of St. Joseph of Carondelet to teach both Indians and white children in San Diego; the Sisters finally agreed to open an academy for young ladies in 1882 [See CHAPTER III]. His pleas for a government-sponsored Indian school fell on deaf ears in Washington, however, and in the 1870's, many citizens were beginning to complain about Indian children attending the public school in Old Town.<sup>11</sup> Finally, in 1881, an Indian school was established under the supervision of Mrs. Crothers, and the San Diego Union reported:

Mrs. Crothers ought to receive every encouragement

in her efforts to instruct these young heathen. It should be the object of every community to educate the children of all classes. Nothing pays better; it is economy. It is cheaper to expend means liberally in making good citizens of the 'rising generation' through the medium of increased intelligence than it is to incur the cost of prosecuting and imprisoning them as criminals. There is nothing that appeals more forcibly to the pity of a good man or woman than an ignorant, degraded person.<sup>12</sup>

The enrollment in Mrs. Crothers school grew from eleven children to approximately seventy children in its first year of operation, and its achievements were noted with encouragement:

Owing to the frequent breaking up of camps and removal of families, from the necessity of seeking employment or food elsewhere, there has been great fluctuation in the attendance...[but] it has been fully proven that these Indians are capable of greater improvement than was first supposed.<sup>13</sup>

Unfortunately, a year after the Indian school began in Old Town, federal aid was withdrawn. This spurred a group of local citizens to form the Indian Aid Society in 1882, an organization whose purpose was to ensure that Indian children received an education. The Society was originally supported solely by local citizens, who responded to the Society's resolution, "That in view of the necessities of school, the citizens of San Diego be asked to subscribe the sum of twenty-five dollars per month, for rent, books and other expenses incident to the work."<sup>14</sup> Solicitations for private subscription were not enough to maintain the school, and government aid was sought again.<sup>15</sup>

The Indian Aid Society was succeeded in 1884 by the

Indian Aid Association.<sup>16</sup> The Association immediately made a call for all persons interested in the establishment of an Industrial Home for Indian children, and a meeting was set at the Presbyterian Church.<sup>17</sup> Children were recruited for the Association's school, but within six weeks of its establishment, requests were made of Mr. Joseph Mannasse to speak on behalf of the Indian parents who wanted their children home at night.<sup>18</sup>

Father Ubach had always longed to be in charge of the Indian school, and to have it under the auspices of the Catholic Church. Nevertheless, he made repeated appeals for funds to the Commissioner of Indian Affairs on behalf of the Presbyterians who had been commissioned to teach the Indians in San Diego. There was little effect, and after years of erratic federal policy and funding, the Presbyterian women called on him, admitted their defeat, and even offered to urge the Department to give him the school.<sup>19</sup> Encouraged, Ubach submitted a new proposal to the government. In February of 1885, he wrote to the Honorable Hiram Price, Commissioner of Indian Affairs, extolling the accomplishments of the Sisters of St. Joseph of Carondelet in their work with the Indians:

...Some three years ago, I brought a colony of Sisters of the Order of St. Joseph, from St. Louis, Mo. to open an Academy for young ladies in this City...I could procure Sisters enough to teach the Indian school here, if the Department would entrust to them the Indian children that roam in our streets, under the same terms and regulations you required of the ladies whom you had authorized to conduct their school here till lately...Any one,

not predisposed, can fail see the immense good and most satisfactory results, that would be produced by the Sisters taking absolute charge of this Indian School here....<sup>20</sup>

However, his proposal was ignored and the letter never answered. Undaunted, in September of the same year, he penned a letter to General W. L. Rosecrans on the same subject:

Permit me once more to address you these few lines, on the same subject that prompted my former correspondence, namely, about the Indian agency for me, and about the Indian training school for the Missions [Mission Indians] who roam all over our streets, for the good Sisters of St. Joseph, established here.<sup>21</sup>

Within weeks, Ubach was informed by the Bureau of Catholic Indian Missions that he could open a government supported school for Indians on the Yuma Reservation, if he could provide teachers.<sup>22</sup> Ubach replied immediately to Secretary Lusk of the Bureau of Catholic Indian Missions that Sisters were available, and took the opportunity to press for the foundation of a similar school at San Diego, giving a resume of his efforts over the preceding twenty years to obtain such an establishment.<sup>23</sup>

In 1886, when the prospect of securing an Indian contract seemed almost certain,<sup>24</sup> Ubach went to Washington to confer with the Father Stephan, Director of the Bureau of Catholic Indian Missions. To finance the trip, Indians of the various rancherías collected \$109.00, and Bishop Mora donated another \$100.00.<sup>25</sup> So insistent was Father Ubach, the Bureau of Catholic In-

dian Missions requested J.D.C. Atkins, the Commissioner of Indian Affairs, for a contract for the education of fifty Indian children at an annual per capita compensation of \$150.00.<sup>26</sup> A little more than a month later, Father Ubach received the following notice from the Bureau: "Contract for seventy-five pupils at one hundred fifty dollars secured. Start school by September first...".<sup>27</sup>

Ubach began preparing at once for the opening of the school. Bishop Mora sent \$100.00 to purchase cots, and Father Adam sent \$400.00 to help defray the cost of remodeling the residence in Old Town that would be used for the school.<sup>28</sup> This was the "Casa de Aguirre,"<sup>29</sup> on the corner of Twiggs Sreet and San Diego Avenue. Father Ubach then made a tour of the rancherias in his jurisdiction to recruit students for the school.<sup>30</sup>

St. Anthony's Industrial School for Indians, named after Father Anthony Ubach, opened in the fall of 1886, with Father Ubach as Superintendent. Reverend Mother Agatha Guthrie gave permission to allow Sisters of St. Joseph of Carondelet to teach, and Sister Hyacinth Blanc was chosen as Superior of St. Anthony's Indian School. She, along with Sisters Teresa Ortiz and Nazarene Dean, were the first teachers at the school. The Sisters commuted daily by a horse-drawn buggy from their residence at the Academy of Our Lady of Peace, at Third and A Streets. According to Sister Margaret Mary, "They had quite a number of Indian children housed in narrow



quarters and were fortunate to have the Mass celebrated there every day, for at the time that I speak of, the Sisters had a resident Chaplain."<sup>31</sup>

The following April, 1887, Father Ubach wrote the Bureau of Catholic Indian Missions describing his efforts in recruiting students, and the difficulties which hindered him.<sup>32</sup> In September of that year, he also wrote:

Our Industrial Boarding School opened last Thursday, Sept. 1st with 50 children and in view of the many difficulties, of which I have just mentioned but one, I pray you to request the Hon. M. Atkins, Commissioner of Indian Affairs to take into consideration the many great difficulties we have to encounter and it is not so very easy to get the number of children required by Contract at once: but I must get them slowly.<sup>33</sup>

On March 1, 1888, Father Stephan, the Director of the Bureau of Catholic Indian Missions, received a fine report of the school from the Commissioner of Indian Affairs. J.D.C. Atkins stated:

In an Inspector's report of the San Diego Boarding-School, Mission Agency, it is stated that the school is properly conducted and is worthy of the support of the Government; that the employees, with one exception, are well qualified, and that the teachers are particularly adapted to teaching. They take unusual and great interest in the proper discharge of their duties, and the pupils are making good advancement in school-room exercises under their judicious management.<sup>34</sup>

Father Ubach's contract for seventy-five pupils was renewed in 1888.<sup>35</sup> He borrowed money to build a two-story frame building adjoining the half-finished brick church in Old Town.<sup>36</sup> In August, 1890, forty children returned on time to Old Town for the start of the new

school year, but the Sisters anticipated an enrollment of many more. The government approved an increase in size again, this time to 95 students.<sup>37</sup> The San Diego Union reported later that year, "This is the largest number the school has ever had, but Father Ubach says no applicant will be turned away. He will pay for such himself, as it is his desire to have all the present generation of Indians in this county educated."<sup>38</sup>

Ubach was also accused that year of "stealing" pupils from the Rincon School District, and received a stern notice from Horatio N. Rust, U.S. Indian Agent, that "unless immediately returned I shall take such steps to have them returned as my duty requires."<sup>39</sup> This matter, which was the result of a misunderstanding, was quickly ameliorated.

The Commissioner of Indian Affairs, Thomas J. Morgan, made an inspection of the Indian school in San Diego on October 4, 1890, and reported the following to the Assistant Commissioner:

I found two separate schools, one for girls, with 47 pupils present, and one for boys with 36 in attendance. Everything in both buildings was neat and clean, and the pupils appeared to be well cared for physically. They were fairly well clothed and seemed healthy and happy. The sisters I should judge were more than usually well qualified for their work. The pupils are under good discipline and I think well instructed. They read clearly and distinctly and sang unusually well. The girls have good advantages in the way of industrial training.<sup>40</sup>

Commissioner Morgan had one major concern, and that was the problem of the children were being confined in

very narrow quarters. He stated, "The attention of the Catholic Bureau should be invited to the condition of this school, and should be asked to remove it to some place where there will be an opportunity to instruct the boys in farming, care of stock and where the pupils can have more outdoor freedom."<sup>41</sup>

City officials also encouraged Father Ubach to move the school outside the town, and the priest, therefore, began making arrangements to transfer the school to Mission San Diego de Alcalá. He related the good news to the Commissioner of Indian Affairs, J.T. Morgan:

My facilities in the future for teaching Indian Pupils industrial pursuits, such as farming, gardening, stock raising, dairywork and shoemaking, will be ample and complete, as I have some two hundred acres of fine land belonging to the Old Mission which over 123 years ago was destined and used for this very same purpose! Up to this date, I have been carrying 72 Pupils at North San Diego, but by the 1st of Sept. next, everyting will be ready and there will be ample accomodations for one hundred Pupils.<sup>42</sup>

The San Diego Union also gave notice of Father Ubach's intentions. The paper stated that Ubach planned

...to remove the St. Anthony Indian school from Old Town to the more expansive grounds of the Mission farm, six miles up the valley, that was a century ago filled with the rancheries [rancherías] of these children's ancestors...on Monday the contractor began moving out the two-story frame building used as the boys' school and dormitory. It is being located just east of the Mission ruins and will be reopened by September 1. West of the ruins...is being erected a three-story brick structure for the girls, a portion being reserved as a convent for the sisters. This is to be taken possession of in November.<sup>43</sup>

In June, 1891, graduation ceremonies were held for

the fifth and final year at St. Anthony's in Old Town.<sup>44</sup> Work commenced on the Mission property, which was then in a state of total disarray and disrepair [See Figure 9]. However, Father Ubach was determined to make the best of the historic Catholic monument, which had great significance to him as the site of an Indian school.

A little more than a decade following the secularization of the mission properties in 1834, Governor Pio Pico had deeded the San Diego Mission de Alcalá to Mr. Santiago Arguello. Arguello, however, did nothing towards the upkeep of either the building or the land.

In 1853, Bishop Alemany demanded before the United States Land Commission that the Mission properties in California be returned to the Catholic Church. The case was eventually decided in his favor two years later, making Arguello's deed illegitimate. By then, however, the Army of the Pacific had made the mission in San Diego its headquarters for the Southern Division. Even though the property had been rightfully restored to the Church, they did not withdraw their forces until 1858.

Even after their withdrawal, the Church did not take possession of the property. The San Diego Herald posed the question:

Who has charge of the Mission? This question is suggested on witnessing the destruction of the property at the mission of San Diego, recently occupied by the government as a military post. There is not a door nor a window left in the buildings that were occupied as the officers' quarters...and the barracks are in the same plight. If there is anyone who has any legal claim upon the Mission property, we hope they will call to a



Figure 9.  
Mission San Diego de Alcalá, 1888.  
Credit: Archives of Academy of Our Lady of Peace

strict account those persons who are known to have been concerned in this disgraceful business, and place someone there to take charge of what may still be left.<sup>45</sup>

On May 23, 1862, President Abraham Lincoln finally signed the patent restoring the mission properties to the Church, twelve years after Bishop Alemany had won the case. Despite this, the Church still did not take steps to occupy or renovate the historic edifice in San Diego. The property was leased by the Bishop to various olive oil producers in the 1860's, who achieved little success in their business, and during all this time, the property continued to fall into ruin.

Father Ubach's first step was to erect two buildings, one on either side of the mission. A three-story building on the west was to be used as the girls' dormitory, and the building on the east was for the boys [See Figure 10]. The Sisters were also to reside at the mission, and would no longer have to travel daily to and from St. Anthony's from the Academy of Our Lady of Peace.

Father Ubach had originally intended to begin the school term on September 1, 1891, but:

...owing to delays and disappointments beyond my control I was unable to open the School under my charge on the 1st inst. as the girls department was and is not yet quite completed, but within this date and the 15th proximo, everything will be finished and we will move everyone over on the Old Mission. Once there we will patiently wait for the rainy season to set in when we will begin to teach the big boys farming, gardening, and everything else in conformity with the Contract and wishes of the Government and useful to the Indian pupil.<sup>46</sup>

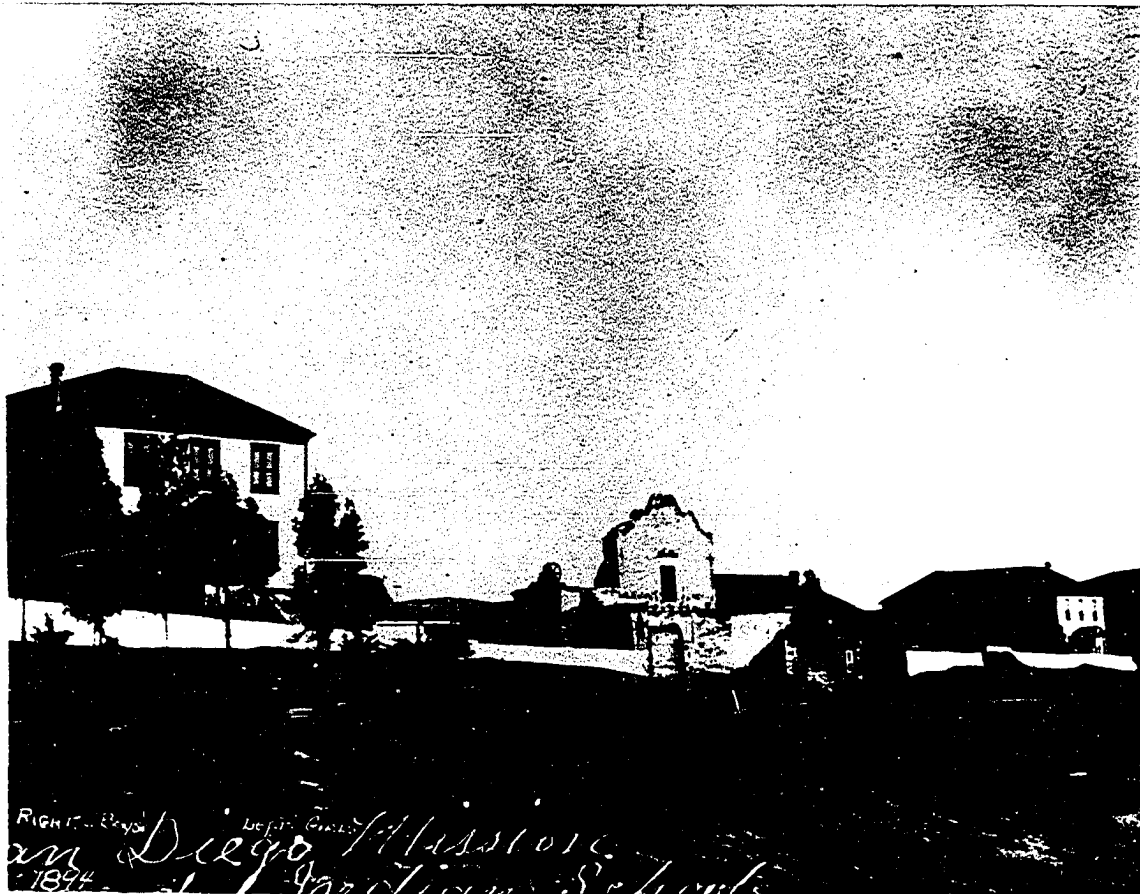


Figure 10.  
Mission San Diego de Alcalá showing Indian school  
dormitories, girls' left and boys' right, 1894.  
Credit: Archives of Academy of Our Lady of Peace

Sister Octavia Beaudette had been the Superior at St. Anthony's Industrial school prior to the change of locations, and remained the Superior after the move. Sisters David Clancy, Loretto, Thomasine and Archangela Holly opened the school at Mission San Diego de Alcala on October 31, 1891. According to Sister Archangela:

Father Antonio Ubach said the first Mass on the Feast of All Saints. This was the first mass said on the famous spot in one hundred years, since the sainted Father Junipero Serra and his brethren left it.<sup>47</sup>

Father Ubach announced to Acting Commissioner of Indian Affairs, C.W. Gelt, that the buildings had been completed and the school opened.<sup>48</sup>

At the time of the move in 1891, there were between ninety and one hundred students. The government allotted \$12.50 per child each month for board, clothing and education. This did not go far, as witness the extreme poverty of the Indians in photographs [See Figures 11 and 12]. Nevertheless, Ubach's quarterly reports for the school all contained requests to the Commissioner for permission to increase the enrollment of the previous year's contract.<sup>49</sup>

St. Anthony's School was mainly an industrial school, in which the Indian children were taught various vocational trades, in addition to the ordinary branches of learning. The children were instructed in agriculture, shoe-making, sewing and domestic work. All the vegetables, fruits and beef that was eaten by the boarders were raised on the mission property. By 1893, they





Figure 11.  
Schoolchildren, St. Anthony's Industrial School  
for Indians, 1895.  
Credit: Archives of Diocese of San Diego



Figure 12.  
Schoolchildren, St. Anthony's Industrial School  
for Indians, circa 1900.  
Credit: Archives of Diocese of San Diego

had cultivated 120 acres of mission land.

Attending Mass was a regular part of the school day, and Mass was said daily. Every morning, the pupils would assemble in the chapel for the service, with some of the Indian boys assisting as altar boys. After Mass, breakfast was served, which was followed by manual labor. Class hours were from 8:30 to 11:30 a.m. and from 1:30 to 3:00 p.m. Religious instruction was given twice a week in addition to the daily Catechism lesson.<sup>50</sup>

Holy days and feast days were joyous occasions; the feast of Corpus Christi was particularly remembered. On that day, all the children dressed up in their finest clothing [See Figure 13]. Smith describes the annual event commemorating the Corpus Christi:

The boys under Father Ubach's direction erected five altars around the hillside while the girls prepared the linens and the candles to be used in this public demonstration of their Faith. Early in the morning the people from the town of San Diego and from the surrounding country assembled on the Mission property. A procession was formed in the afternoon and to the accompaniment of the children's voices, all marched before the Blessed Sacrament. At each altar, as Benediction was given, guns were discharged and the sound reechoed through the hills and valley.<sup>51</sup>

Each year there was also a procession up the mountain to pay homage to Our Lady of the Mission whom, they believed, had saved their lives:

The first year of our residence we were visited by a terrible earthquake, which cracked the walls and threw down candlesticks from the altar. The Indian children promised to carry rocks sufficient to build a shrine to Our Lady of the Mission if preserved through the terrible night. They carried them up the side of the mountain, some on their

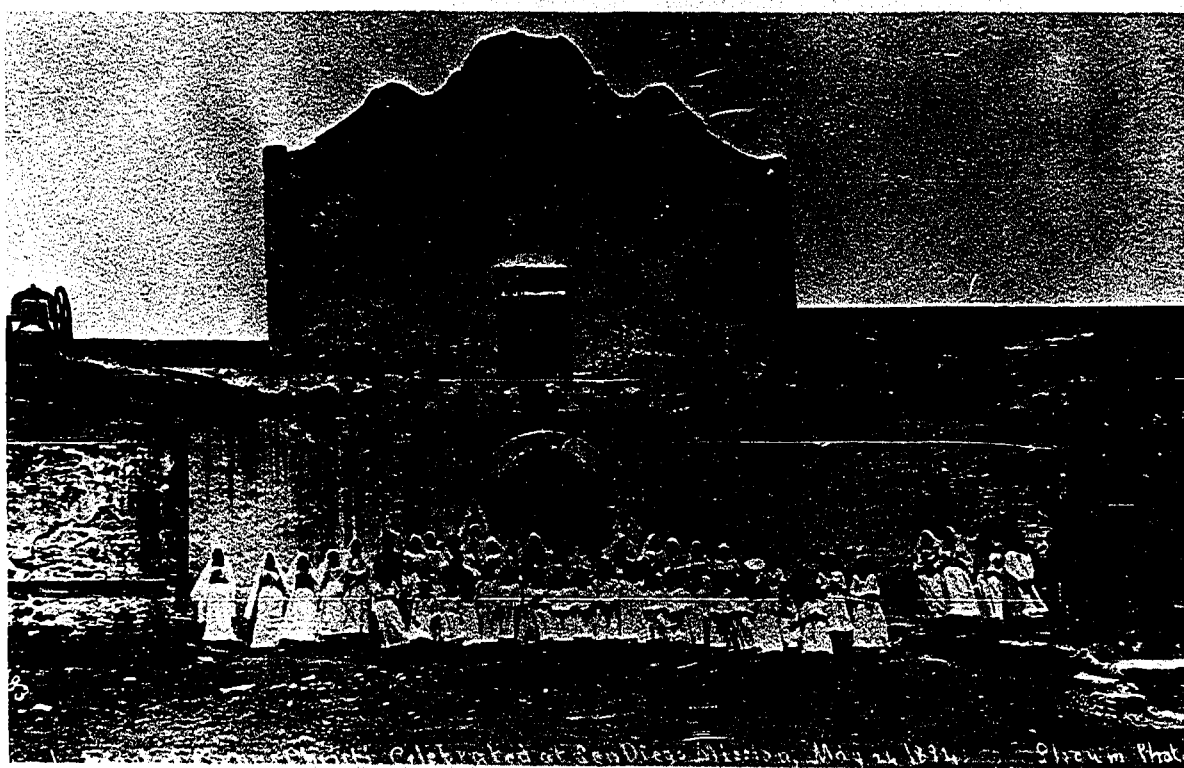


Figure 13.  
Feast of Chorpus Christi celebrated at St. Anthony's  
Industrial School for Indians, 1894.  
Credit: Archives of Diocese of San Diego

heads, other on their backs....The Indians were very fervent in their prayers of thanks. They were the remnants of two tribes - the Dieganos and Louisianos.<sup>52</sup>

Vocal lessons were given once a week and the girls received lessons on the organ, guitar and mandolin. The boys also had a music professor, who was in charge of a brass band [See Figure 14]. When requested, the band would attend functions all over the city of San Diego to play, particularly on religious feast days or holy days. There were also three choir groups, as a student's letter to the Mission Indian, published at St. Boniface, reveals:

The large girls' choir is called St. Cecilia's, and another one is named St. Joseph's. The choir of the little girls we call Angels' Choir. We are preparing for Corpus Christi, and the closing days of school....Today is bake day, and we must hurry up and put the bread in the pans, so good-bye.<sup>53</sup>

Sister Octavia was an untiring administrator with a sense of humor to soften the heavy tasks. Smith reveals an incident which illustrates her dealing with the greatest infraction of rules - running away:

Two little girls, aged nine and ten years, secretly packed pilfered food in a box, and at an opportune moment quietly left the school. Missing them about an hour later, Mother Octavia with a companion harnessed a horse to the buggy, and overtook the wanderers on the Valley Road. The look of relief that flashed on their small solemn faces quickly changed to grief when they realized the penalty for their disobedience. After listening to their story but not moved by their sobs Mother took from her pocket the weapon of punishment, and with four snips of the scissors their straight black hair was cut short.<sup>54</sup>

In 1893, St. Anthony's Indian School reached its zenith. There were five Sisters, four lay teachers and



Figure 14.  
Boys Brass Band and other schoolchildren at  
St. Anthony's Industrial School for Indians, n.d.  
Credit: Archives of Diocese of San Diego

95 students averaging twelve years of age, twenty of whom were not covered by the government contract.<sup>55</sup> The government paid \$11,875.00 in funds that year for the school, which was its only source of income.

Due to the desperate terrible financial situation of the school (linked to the recession following the 1880's building boom in which Father Ubach overextended his monies)<sup>56</sup> the government increased his contract from 75 to 95 for the fiscal year 1894. The attendance level remained at that number through 1896, when it was reduced again to 75.

On the average, there were between ninety and one hundred boy and girl boarders. The Catholic Directory, in 1895, listed an attendance of 105 children being taught by five Sisters of St. Joseph.<sup>57</sup> The following year (May 25, 1896) there were forty children confirmed at the school by Bishop Montgomery, the largest confirmation class at St. Anthony's Indian School when it was located at Mission San Diego de Alcalá (1891-1907).<sup>58</sup> Many children at St. Anthony's wrote letters during this time to the Mission Indian, published at St. Boniface, describing their school life in "Uncle Tom's Column." One student, Cypriano Pachito, stated:

Our school is situated south of the ruins of the first mission that was built in California. Here we have a harness shop and a shoe shop, and in front of our school a lovely flower garden. I am a shoemaker. I go to work every day, and like it very much. I also like to go to school and stay with the Sisters. They are very good and kind to us. This is my third year in school. I am in the

fourth grade.<sup>59</sup>

A girl, Juanita Mauriquez, also wrote the following account of her studies:

I am in the fourth grade. I study grammar, physiology, spelling, catechism, Bible history, geography and arithmentic. I am trying to do the best I can. I am very glad to be here with the Sisters. They are very kind to us. We have mass every morning. The other day we had a high mass for the poor Sisters that died in Old Town. Father Ubach played the organ....<sup>60</sup>

When the government ceased its appropriations for contract schools in 1900, the Bureau of Catholic Indian Missions promised its support. For the first quarter of the fiscal year ending September 30, 1900 (the months of July, August and September), Father requested \$2025.00, based on a per capita rate of \$9.00 per child per month (\$27.00 per quarter), for a total of 75 students.<sup>61</sup> The next quarter, Father received \$1,809.00 for 67 students.<sup>62</sup> Needless to say, the lack of finances made it extremely difficult to properly carry on Indian education. Father Stephan, Director of the Bureau of Catholic Indian Missions, wrote some scathing remarks about the government, which was published in the Mission Indian: In part, he stated:

In her Indian school work the Church has been accorded anything but justice. From the advent of the administration there has been evident a determination to break down that work by encouraging Congress to carry out the policy of making no appropriations for the education of Indian children in any other than government schools... A ready ear is turned to the requests and demands of Protestant divines, but scant courtesy is shown the respectful petitions of dignitaries of our Church. Therefore, I have no hesitation in asserting that the Administration now in power is not our friend, or even



disposed to accord us ordinary justice...<sup>63</sup>

The school maintained a precarious existence after the withdrawal of government appropriations. Indeed, Father Ubach's financial difficulties multiplied in the first few years of the twentieth century.<sup>64</sup> One high note in 1902 was the abrogation of the "Browning Ruling," which recognized the right of Indian parents to select the Indian schools in which their children were to be educated.<sup>65</sup>

During these years when St. Anthony's was struggling to survive, three of the students were Julián, Nicolás and Tomás Esparza. These three Mexican boys were admitted at the discretion of Father Ubach after the death of their father in 1903. According to Julián Esparza,<sup>66</sup> now a ninety-two year old man, although the majority of the students were Indians, Father Ubach admitted many Mexicans; some from Tijuana and some from North County. Many were orphans or from pitiful family situations. Nicolás worked in the bakery, while Julián's chore was to keep the resident priest's room clean.

Julián Esparza also claims he was Father Ubach's "favorite" altar boy, as Father Ubach could not understand what the Indian boys were saying, but was fluent in Spanish and conversed readily with the Mexican children. Julián remembers taking reading, writing, arithmetic, United States History and geography, but his favorite reminiscences are of playing the trumpet in the

brass band. According to Julián, one of the "band leaders," the band made appearances on special occasions, parades, and often at St. Joseph's. Any boy, so inclined, was permitted by the band teacher to take lessons and participate in the band. Julián was also advised to grow his hair long, so people would think he was an Indian.

In 1905, George Wharton James published In and Out of the Old Missions. In the book, he mentions an experience he once had when visiting St. Anthony's:

On one occasion I asked the children if they knew any of the "songs of the old," the songs their Indian grandparents used to sing; and to my delight, they sang two or three of the old chorals taught their ancestors in the early Mission days by the padres.<sup>67</sup>

Father Ubach received a great deal of personal satisfaction from "his" school. Unfortunately, the rights of the Indians in general continued to be ignored and their situation grew worse with each passing year. In this regard, "it was the sensitive soul of the poet in him [Ubach] which had made him withdraw within himself more and more, year after year, as he found himself comparatively powerless to do anything for the hundreds of Indians."<sup>68</sup>

Father Ubach died on March 27, 1907. St. Anthony's Industrial School continued on only one quarter without him, under the charge of Sister M. Sylvester, who was given that duty by the Bishop of Monterey/Los Angeles.<sup>69</sup> It was then decided to transfer the remaining children

to St. Boniface Industrial School in Banning, where the Sisters of St. Joseph of Carondelet were prospering in their work with the Indians. The Director of the Bureau of Catholic Indian Missions informed Bishop Conaty:

From information received at this office I have for a long time been of the opinion that one boarding school is all that is necessary for the Catholic Indians of the diocese of Los Angeles. Father Ubach, the venerable founder and protector of the San Diego school, is now dead, and if I am not misinformed, the San Diego School property belongs to the Diocese of Los Angeles.

For these and other reasons I favor Banning as the seat for the one school. Banning is a Bureau school, is well located, well managed, and I think it may be well to center the boarding school work there. From the report of the first quarter received from the San Diego school, I find they only have eleven children in attendance. We will pay for these children for the quarter ended September 30, 1907, but I am unwilling to make any further payments for the San Diego school... I urge and insist, in so far as I can, that several of the Sisters now at San Diego be transferred to the Banning school, to increase the personnel of the management there, as their services are badly needed.<sup>70</sup>

According to Dougherty,<sup>71</sup> "the Mission was once more abandoned to the elements of the lonely valley." But its contribution to the Catholic education of a minority culture in San Diego County will always be remembered. As Father Zephyrin Engelhardt testified in 1920, Mission San Diego was "another evidence that the Catholic Church favors and fosters education among her children of every race in keeping with the times, countries, and other circumstances."<sup>72</sup>

### The Government School at Fort Yuma, California

The first attempt to Christianize the Yuma Indians occurred in the late eighteenth century. The Franciscan missionary Francisco Garces established two missions in their territory on the Colorado River, just north of the Mexican border: Mission La Purisima Concepción, directly across from the mouth of the Gila River, and Mission San Pedro y San Pablo de Vado de Bicornier, about eight miles downstream. Although located on the California side of the river, they were founded as part of the Sonora/Arizona mission system. These missions, were, in reality, small pueblo churches used by both soldiers and Indians, a situation which never proved practical.<sup>73</sup>

Although friendly at first, the Yumas became increasingly agitated when settlers and soldiers began appropriating the best of their land and horses. On July 17, 1781, when Captain Fernando de Rivera y Moncada passed through their territory, the Yumas rebelled in an historic massacre, making martyrs of Fathers Juan Díaz and Matías Moreno at Mission San Pedro and San Pablo, and Fathers Juan Barreneche and Francisco Garces at Mission La Purisima Concepción.

For years, the Yumas resisted any further attempts at Christianization and retained many bitter memories of the white man. They became notorious for plundering,

murdering and frightening all who traveled through their land.<sup>74</sup>

When the United States gained possession of the territory in 1848, these conditions still existed. Therefore, in order to protect the ever-increasing numbers of pioneers traveling to California via the "Gila Trail," a military fort was erected in 1852 on the California side of the Colorado River. "Fort Yuma" was located about nine miles from the Mexican border, atop a hill on which rested the ruins of Mission La Purisima Concepcion.

The establishment of this fort failed as a civilizing agency. When the Yuma Indian Reservation in California was established by Executive order on January 9, 1884, the government withdrew the soldiers and converted the fort into a government school. For two years after the withdrawal of the soldiers, a school was maintained there by a Presbyterian teacher. It did not succeed, however, because the chief of the Yuma tribe, Pascual, was opposed to it. In 1886, when attendance at the school had fallen to seven pupils, the Commissioner of Indian Affairs appealed to Father Joseph Stephan, Director of the Bureau of Catholic Indian Missions, concerning the possibility of obtaining Catholic teachers.<sup>75</sup>

Father Stephan, in turn, requested Reverend Mother Agatha Guthrie to send a community of Sisters of St.

Joseph of Carondelet to take charge of the Government School at Fort Yuma. Although the Sisters already conducted several Indian missions in the West, and in fact, had opened Sacred Heart School in Yuma, Arizona in 1875, Reverend Mother refused Father Stephan's request. Her strongest fear was that since the school was to be directly under government control, the Sisters would not be free to teach religion, and that the Indian Agent at the fort, a Protestant, might hinder their work.<sup>76</sup>

In a letter dated February 4, 1886, Catholic Indian Bureau Assistant Father Zephyrin Engelhardt pleaded with Reverend Mother Agatha Guthrie to reconsider:

Reverend Mother...I write in the name of Rev. Father Stephan, Director of the C.I. Bureau...I am convinced that the situation is not sufficiently understood....The school will be in the hands of the Sisters entirely and no agent or official has a word to say about it except to inspect and suggest, and they can follow their own opinion any how, only bearing in mind Government regulations....Please to make a trial, especially as you see that all the reasons you gave against the plan, are in reality reasons for it...The Sisters will not even be under the so-called Catholic Bureau, but directly under Mr. Oberly, who only looks to material progress.

Thus assured that the administration was favorably disposed toward religious instruction, and that the Sisters would not be hampered in any way, Reverend Mother Agatha accepted the school. Five sisters were delegated for the mission. Sister Ambrosia, who was transferred from the Academy of Our Lady of Peace in San Diego, was appointed Superior. To the Department of the Interior she was known by her "worldly" name of Mary

O'Neil, and received the title of Superintendent of the Government School at Fort Yuma; she was, perhaps, the only woman in the United States in such a position. The other Sisters included Sisters Aniceta Byrne, Alphonse Lamb, Mary Joseph Franco and Leontine Bouchet.

Sister Ambrosia and Reverend Mother Assistant Julia Litteneker went to Fort Yuma to make the necessary arrangements while the other Sisters stayed in Tucson. While waiting for the formal transfer of the school, the two sisters had a chance to become acquainted with the natives. After much deliberation, the one hundred year-old Chief Pasqual<sup>78</sup> [See Figure 15] approved of the Sisters, believing they had come with the Indians best interests at heart. At a council in which tribesmen from all parts of the reservation were assembled, Chief Pascual commanded that the children be sent to the school taught by the Sisters of St. Joseph. The formal transfer of authority took place on April 15, 1886.<sup>79</sup>

On May 1, 1886, the remainder of Sisters arrived at Fort Yuma from Tucson, the date now regarded as when the Sisters of St. Joseph of Carondelet officially took possession of the school.<sup>80</sup> The fort consisted of a dozen or more large, one-story buildings arranged in a parallelogram around an open court, in the center of which stood a flagpole [See Figure 16]. The buildings included a captain's house of eight rooms, a laundry, a bakery, a workshop and stables. There was a splendid view of both the Colorado and Gila Rivers, of Yuma, of



Figure 15.  
Pascual, Chief of the Yumas who accepted the  
Sisters of St. Joseph of Carondelet and Christianity  
before his death in 1887, n.d.  
Credit: Arizona Historical Society



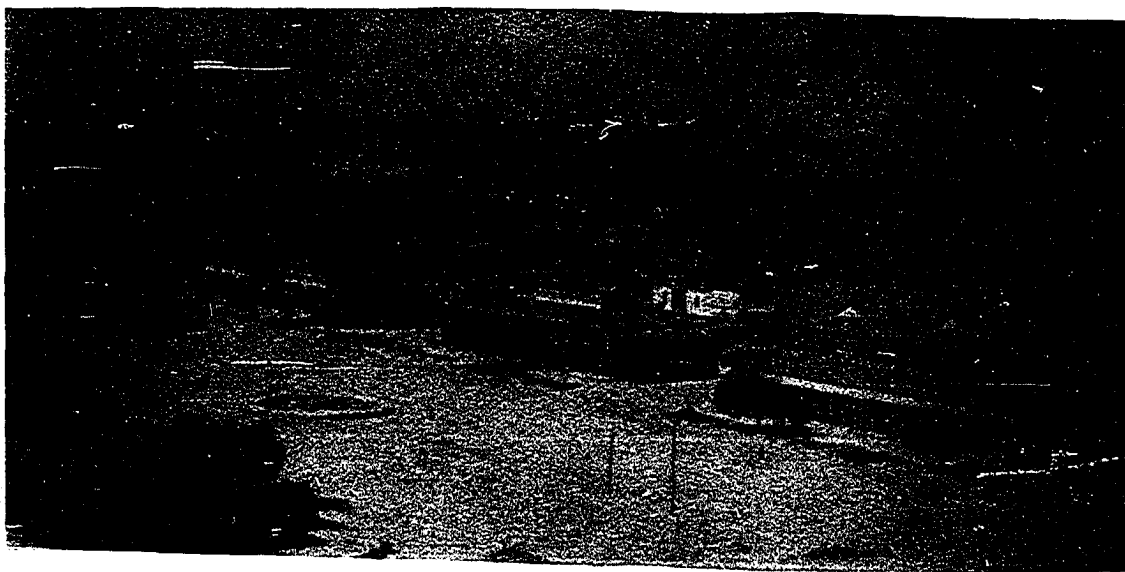


Figure 16.  
Fort Yuma, converted to a government school in 1884,  
Sisters of St. Joseph of Carondelet arrived in 1886.  
Credit: Arizona Historical Society

the surrounding valley, and the mountains in the distance. One of the buildings served as a chapel, while the others became classrooms or dormitories for boarders. The original house for the captain of the fort was used as the convent.

The school was organized on May 5, with fifty-nine pupils in attendance, ten of whom were boarders. Interested adult relatives seated themselves upon the floor in the back of the room. On May 13, Mother Julia wrote:

It is quite amusing to see old men, and squaws with their papooses running towards the school when the bell is rung for class. They are all anxious to see the little ones in rank marching into the school room. After all the children are in, the grown Indians, fathers, mothers and relatives, enter, too, and sit down on the floor in the back of the room, as still as mice, watching everything going on. For the present we have to suffer it in order to gain them. We are glad to have them present for Catechism. The Interpreter is always present to translate it into the Yuma vernacular; thus some of the older ones are instructed with the children.<sup>81</sup>

Eight days after the opening of school, the Yuma children were able to make the Sign of the Cross, say the Lord's Prayer in English, and could sing the hymn "O Sanctissima" with the Sisters.<sup>82</sup>

Class hours were from 9:00 in the morning until 3:30 in the afternoon. At first, domestic work such as sewing, was emphasized for the girls, while manual labor was encouraged for the boys. To instruct the boys, Mr. Gonzales, a local Mexican, was hired as an industrial teacher. Typical classroom studies were introduced more slowly.

By June, the daily attendance had increased to sixty or seventy.<sup>83</sup> The responsibilities of managing the school were beginning to manifest themselves, as one learns from Sister Ambrosia:

I received a large package of papers from Washington this morning, which frightened me to look at. They are for making estimates for funds, provisions, clothing for children, repairing buildings, and steam pump.<sup>84</sup>

A letter to the Reverend Mother in Carondelet also revealed Sister Ambrosia's difficulties and frustrations in assuming the position of Superintendent of a Government Indian School, "I have a book which has been sent from Washington containing all the rules pertaining to the school. I have to have recourse to it very often, so they [the Indian children] tell me it is my rule of life."<sup>85</sup>

By this time, the Indians had begun to refer to Sister Ambrosia as "El Capitán" ["the captain"], and to Sister Alphonse Lamb as "Sister Doctor." The children had the utmost confidence in Sister Doctor, running to her with every ache and pain, and even had her treat their horses.

A Quarterly Report<sup>86</sup> was issued at the close of the first school term, on June 30, 1886, which listed names of employees, positions and salaries [See Figure 17]. The report reveals that the Superintendent, Sister Ambrosia, received as a salary \$250.00; while the other sisters received salaries of \$180.00; the Industrial teacher received a salary of \$225.00; and other em-



ployees received from \$40.00 to \$150.00, depending on their type of employment.

Also at the close of the first term, Chief Pascual assembled the pupils and warned them to return to school in September.<sup>87</sup> Pascual then decided to move into the fort to spend the remainder of his days, as he felt he was dying, and wanted to show a mark of respect towards the Sisters. During the summer vacation, the Chief made a journey of thirty miles, which was four days' travel, for the purpose of meeting the Diegueno Indian chiefs in order to encourage them to also send their children to the Government school at Fort Yuma run by the Catholic Sisters.<sup>88</sup>

Matters with Washington took precedence over the summer recess, and Sister Ambrosia learned that communicating with the government was often very slow and frustrating. In a letter dated July 2, 1886, she stated to Reverend Mother Agatha: "There is nothing settled here yet. The employees will be approved of from the first of July. I will write you again as soon as I hear from there. It is a trying position, to have to deal with Government. Mother Julia will give you all the particulars when she reaches home."<sup>89</sup> On the twenty-ninth of the same month, Sister Ambrosia explained further to Reverend Mother Agatha:

We have not received any of the supplies for the school yet, but are expecting them every day... The U.S. Treasurer sent word this morning, that \$527 had been placed to our credit with him in San

Francisco. I suppose we will soon receive it, that is if we will not have to send it back to Washington to have it cashed....Please tell dear Mother Julia I received an answer from the Commissioner of Indian Affairs yesterday, regarding Interpreter, and Police. He wanted to know the necessity of having them, and if white or Indians.<sup>90</sup>

Furthermore, signs of opposition by local citizens towards the Sisters in Yuma were beginning to manifest themselves. As Sister Ambrosia reported to the Mother Assistant in July, 1886:

Mr. A. Frank is still very much annoyed to think we have charge of the Indian school. He told the gentleman who keeps the hotel here, that it was against the laws of the country for a woman to hold an office, and more especially a religious, and that he would attend to it. He thinks we are deceiving Washington. He said he would like to know why I did not write my name Sister instead of Mary O'Neil.<sup>91</sup>

Another expression of hostility occurred later that year, when an anonymous letter was published in the San Francisco Argonaut. The author declared that there existed a "governmental nunnery at Fort Yuma," that was "galling in the extreme, and silent mutterings may develop into public indignation."<sup>92</sup>

The government seemed well-satisfied however, and supported the Sisters in whatever they needed. A letter dated August 15, 1886, from Sister Ambrosia to the Mother Assistant portrays: "They are right good there, have ordered everything they were asked for. I forwarded your letter of changes in employees, and will write you just as soon as I hear from there. Everything about money for last quarter has been settled....They have sent a Check book, and all we have to do after this, is

to make out checks for the different persons and Mr. Gondolfo cashes them here....I would judge from Father Stephans letter that they were pleased with us in Washington with our school."<sup>93</sup>

The Sisters were unable to open school according to schedule that year, which was set for September 1, 1886. Although provisions had arrived, clothing for the children had not. Classes did not commence until the 15th of September.<sup>94</sup> Unfortunately, the Sisters were also informed that an Interpreter would not be employed that year. Sister Ambrosia pleaded with Reverend Mother to obtain one, as that was one necessity the Sisters felt they could not do without. They were, however, delighted with the new Industrial Teacher that had been sent, for the previous Industrial Teacher, Mr. Gonzales, had been discharged from his duties.

In addition to the opening of school, September was an unusually busy month. Repair work such as plastering, painting and whitewashing was done, mostly in preparation for Father Zephryn Engelhardt's arrival in the latter part of the month.<sup>95</sup> Seventy-five students were registered for school, but the Sisters expected at least twenty-five pupils to return late. Not one member of the Diegueno tribe arrived for school, on account of an incident in which one of the Diegueno Medicine Men was killed by a Yuman, who thought he was a witch. This caused a great deal of hard feelings between the two

tribes.<sup>96</sup>

Chief Pascual, still residing at the fort in a feeble condition, informed Sister Ambrosia that he would send for all of his Indians on the reservation for her to speak to them herself about the great advantages of sending their children to school. Furthermore, the leader of a Yuma camp across the river desired his children in school:

Captain Thomas from across the river came over a few days ago and wanted me to go over to his camp. I promised him to go over next week. He said there were many children there who should be in school and he wanted me to speak to them.<sup>97</sup>

In early February, 1887, the Superintendent of Schools arrived from Washington to inspect the school at Fort Yuma.<sup>98</sup> He expressed pleasure with the attendance of the children, informed Sister Ambrosia that he would write the Indian Agent in Arizona to send fifty Papago girls to Fort Yuma. He was particularly delighted with the way the girls managed the sewing machine.

The school was also inspected in March of that year by General Armstrong.<sup>99</sup> The General also gave glowing remarks to the work accomplished by the Sisters, and stated that he, too, would write the Agent in Arizona to send fifty Papago girls to Fort Yuma. He also indicated that there were plans to send some of the Mission Indians to the school. By that time, the children were beginning to look very presentable; in fact, by March, the Sisters had succeeded in having nine or ten boys cut their hair. Figures 18 and 19 depict the advances in





Figure 18.  
Indian schoolchildren, Fort Yuma Government School,  
circa 1890's.  
Credit: Arizona Historical Society



Figure 19.  
Indian schoolboys, Fort Yuma Government School,  
circa 1890's.  
Credit: Arizona Historical Society

grooming and domestication achieved by the Sisters.

A third inspection of the school in April occurred at a very inopportune time for the Sisters. An epidemic of measles and chicken pox had struck the Indian community, necessitating many students to return to their homes. The inspector, Special Agent Heath, did not seem to be as favorably impressed as the previous two:

He said the management of the Institution, the order and cleanliness of the apartments, were superior to any Indian Institution that he had ever visited, but he was not pleased with the children in school. He did not find fault with their studies but he said they were not obedient enough. He thought we should punish them or lock them up in prison when they disobeyed. I told him if we did that we would not have many Yuma's left in school. ....He came at a very bad time....The black measles broke out among them, and is carrying them off like flies....Our clerk was drunk all the time the Inspector remained here....So along with the sickness we have our other trials too....I am beginning to feel old and worn out.<sup>100</sup>

The Inspector was also upset that parents did not oblige their children to attend school, stating "...the children were left perfectly free to come or stay as they pleased."<sup>101</sup> He informed the Sisters that he would suggest in Washington that the Indian children be mandated to attend school.<sup>102</sup> As evidenced from the many letters passing back and forth from Fort Yuma to Carondelet, by this time, the Sisters had learned, understood and accepted the Yuma culture - even tried to protect them - but those individuals who did not know the Yumas had certain preconceived ideas and impatient, intolerant attitudes. The only good that came out of

the inspection was that a steam pump was purchased for the Sisters, as they had been desiring to have one for their school garden.<sup>103</sup> Also, Sister Ambrosia was authorized to buy five cows, a span of mules, wire fence for their garden, one heavy wagon, and a buggy for the use of the school. In a letter to Reverend Mother Agatha Guthrie, she stated, "The Department has been very kind in granting everything we have asked and more too."<sup>104</sup>

The measles/chicken pox epidemic was nearly over by that time. Sister Ambrosia expressed:

It was the saddest sight I ever witnessed....It is a custom amongst them to destroy everything when they lose a member of the family. So you may imagine the destruction on the reservation after so many deaths. They killed about twenty-five horses, burned their camps, wagons, food and clothing. So the poor Yumas are left in a destitute condition after the epidemic. Our school children escaped well, only six died. They are returning to school again.<sup>105</sup>

Chief Pascual was one of the victims of the great epidemic. Before his death, on May 9, 1887, he asked to be baptized. Miguel, who opposed Christianity, was then appointed Chief. At first, the Sisters were very impressed by his control and authority, for the Yuma tribe seemed well satisfied and united.<sup>106</sup>

In July, 1887, Sister Ambrosia reported to the Secretary of the Interior that the school at Fort Yuma had enjoyed a very prosperous year [See Figure 20]. It was reported that the enrollment was 122 out of a scholastic population of 200. The average attendance ranged from

100

## REPORT OF THE SECRETARY OF THE INTERIOR.

UNITED STATES INDIAN SERVICE,  
INDIAN TRAINING SCHOOL,  
Fort Yuma, Cal., July 26, 1887.

SIR: I have the honor respectfully to report that the Indian training school under my supervision at this place has for the past scholastic year been as successful in good results as could have been expected under the circumstances, inasmuch as almost any kind of training was wholly unknown to the Yuma Indians. The individual enrollment (see accompanying statistical reports) was 122 out of a scholastic population of less than 200, notwithstanding we had no coercive power whatever to enforce attendance. The average attendance ranged from 60 to 70, with the exception of two months last spring, in which the attendance was materially reduced in consequence of the disastrous measles epidemic prevailing at the time. After the subsidence of the disease, however, the average soon obtained its usual rate, and the school closed with nearly 80 pupils in regular attendance.

The industrial attainments of the pupils, considering the limited means of instruction at command, have been gradually progressive. The boys generally have manifested a willingness to work, and have been instructed in useful labor as far as the means were available to do so. It is my opinion that they could be taught, to their ultimate advantage, some of the mechanical pursuits, such for instance, as shoe-making, carpentering, and tinsmithing. The latter avocation will, in all probability, soon become profitable here, or at least be called into active demand, through the grape fruit industries now in development. Agriculture as an industry is so entirely dependent on irrigation that it would be useless to attempt the one without the other.

The larger girls have been taught to wash and iron, cook and sew, also regularly detailed in many other domestic duties which are essential to their position. Many of the older ones, I regret to say, have invariably manifested a repugnance to civilized domestic duties, even leaving school in some instances to avoid it.

The younger girls, on the contrary, are more tractable and cheerfully perform all tasks assigned them. They speedily form strong local attachments and manifest great love and affection for their teachers and reluctantly return to their homes during vacation.

The progress made by the pupils in spelling, reading, writing, and arithmetic has, in the main, been very satisfactory. Some of the advanced pupils can read plain English prose understandingly and indite a fairly intelligible letter. Some few have entirely abandoned their Indian life, cut their hair, and otherwise manifested a disposition to adopt civilization, learn to speak the English language, and lead a civilized life. It has not induced others to read aloud in the English, much less to speak it. This apparent repugnance to the English tongue is probably owing partly to their keen sense of ridicule and fear of making mistakes.

The buildings, which were in a dilapidated condition, have been partially repaired. School-rooms, dining-hall, dormitories, and kitchen have been thoroughly renovated; there is, however, still much to be done in the way of repairing.

Returning sincere thanks to the Indian Office for the cordial assistance and support received, I have the honor to be,

Most respectfully,

MARY O'NEIL,  
Superintendent.

THE COMMISSIONER OF INDIAN AFFAIRS.

Figure 20.

Report of the Secretary of the Interior; letter from Superintendent of Fort Yuma Government School Mary O'Neil (Sister Ambrosia) to Commissioner of Indian Affairs, 1887.  
Credit: San Diego Historical Society

60 to 70, who were gradually progressing in industrial attainments. She further reported that it would be to the Indians advantage if trades such as shoe-making, tinsmithing and carpentry were taught. She stated that the older girls had been taught to wash, iron, cook, sew and perform other domestic duties. Progress was very satisfactory by the pupils in reading, writing, spelling and arithmetic.<sup>107</sup>

There were many children present when school opened in September, but once again, there were those who arrived late and had to be encouraged to return. The Industrial Teacher arrived in time from Washington, but the Pima Agent had sent word that he could not have his Papago girls ready before the first of October. Sister Ambrosia was also forced to write to the Commissioner of Indian Affairs to have the clerk dismissed from the school.

In addition to all the minutinae of details associated with the opening of the school, the Sisters had an even greater problem.<sup>108</sup> Chief Miguel was already proving to be a nuisance, and wanted the parents to take their children home. This created a strain on the relations between Sisters and students. Within a month, though, the students at school had a better disposition, and most of the children that had been taken out of school returned. The Sisters were also very grateful for the visit by Father Stephan and Bishop Salpointe, who at once rebuked Chief Miguel:

Father Stephan came just in time to help us out of difficulty. He gave Captain Miguel a good scolding, and told him that he must send his children to school, and if he was not willing to send them here the great Father in Washington would send an order to take their children by force and place them in an Eastern school. This frightened them considerably....Father Stephan told me that as soon as he had entered into conversation with Miguel that he could see that he had been influenced by some bigots in Yuma....Father Stephen told me when he took this school he thought they were all Christian and seemed quite surprised to find it otherwise.<sup>109</sup>

Chief Miguel appeared to calm down, and school went on as usual. By February of the following year, 1888, there were seventy-four boys, forty-two girls and nine Sisters living at Fort Yuma. The number dwindled that year; in March there were 100 children attending school, and in November there were only seventy children.<sup>110</sup> However, Sister Ambrosia considered that number pretty fair, in light of the fact that the difficulties with Chief Miguel had cropped up again:

We have not any of the children from the Arizona side. They still cling to their leader. The answer I received from the Department was that they had notified Wells Fargo Co. in San Francisco that steps must be taken to put a stop to his interference with the Indians. I think before this trouble ends he will lose his position....The Indian Agent has not made his appearance yet. I hear that he would come here next week, and appoint Capt. Jose Chief.<sup>111</sup>

Besides the problem with Miguel, typhoid fever had struck, killing three boys and one girl in school in January of 1889. The other children continued to attend school regularly. In April, Sister Ambrosia received a document from Commissioner of Indian Affairs, Mr. Oberly, concerning the "power given to and the duties to be

performed by the Superintendent of Indian Schools,"<sup>112</sup> in which he reported that there had been a change in the status of the Superintendent of Indian Schools: power of the Superintendent to appoint or remove school employees had been revoked by Congress. The Superintendent of Indian Schools would simply report and make suggestions to the Secretary of the Interior. The document also described qualifications necessary for those to be employed in the Indian service.

In May of 1889, there was a visit by Colonel Preston, an Indian Agent who had been ordered by the Department to examine the school in every detail. There were, at the time, twenty-eight girls, two of whom belonged to the Co-co-pah tribe; thirty-two young boys and thirty older boys:

The girls did remarkably well, went through their different exercises; the four rules of Arithmetic, read and sang without being the least embarrassed, a thing very unusual with them, as they are naturally timid before strangers. He was indeed delighted and spoke very encouragingly, saying, that he had no doubt but that they would be able to compete with any white children of their age. The girls were attired in their new uniform....Never fear said he, no danger of the Sisters losing this School, with their present standing in Washington....To lose our poor Yumas would indeed sadden us all.<sup>113</sup>

When Sister Ambrosia returned from a visit to Banning, California, in January, 1890, the Indian Agent was in Yuma:

He is a bigoted old fellow. He would give no credit to the sisters for any good done. The Dr. gave him a good setting out before the other two men. He has collected 20 children from Banning and



Vincent to go to New Mexico. He will take all the Yuma children on the Arizona side he can find to go along. You see what a friend he is to us. Miguel came to me with Bill the Interpreter, and asked me what he would do....I told him no, that the Agent had nothing to do with our school<sup>114</sup>

On a positive note, Language Manuals for the children were received that month. The Director of the Bureau of Catholic Indian Missions, Father Stephan, also communicated to Sister Ambrosia on February 6, 1890, that her term of office was not given a fixed expiration date [See Figure 21]<sup>115</sup>. This was apparently the cause of much concern, for when the newly confirmed Superintendent of Indian Schools, Daniel Dorchester, and his wife, an Indian Special Agent, arrived, some citizens of Yuma approached him:

Mr. Dorchester, We come to ask you, do you intend to change the Superintendent of the Fort Yuma School, or in other words, do you mean to take the School from the Sisters? We are Republicans and Protestants and the school is of no interest or benefit to us, but we believe in justice and no act could be considered a greater one of injustice than to remove the Sisters from those Indians....Those Sisters have done a world of good and no one will ever do anything with th Yumas but the Sisters.<sup>116</sup>

According to Sister Aniceta Byrne, the Agent came "full of bigotry and predjudice but left us quite changed. There were 103 children in attendance at the time. The last day they acknowledged the good we had done, encouraged us to keep on and said that no change would be made unless Mr. Morgan succeeded in carrying out his plans concerning nonsectarianism in the schools."<sup>117</sup>

Dorchester's report to Thomas Jefferson Morgan, the

**The Bureau of  
Catholic Indian Missions.**  
SUN BUILDING, 1315 F ST., N.W.,  
Washington, D.C.

February 3, 1890.

Rev. Sister Mary O'Neil,  
Supt. Fort Yuma School,  
Yuma, Arizona.

Rev. dear Sister:

Replying to your letter of the 30th ultimo, just received, I beg to say that you are laboring under a misapprehension in thinking that your commission will expire on the 5th of next month; you were not appointed for any particular time, and therefore your term of office does not expire by limitation on the date named, or on any other particular day. Nor is your bond limited as to time; it is in force so long as you are Superintendent of Fort Yuma School.

Consequently, I can see no necessity for your communicating with the Commissioner of Indian Affairs on this matter. You certainly will not be disturbed by the 5th of March, and there is no probability of any change being made this fiscal year. If, at any time, a change should be decided upon by the Indian Office, you will be given ample notice of the fact.

With kindest regards to yourself and Sisters, and with best wishes for your health and success in your good work,

I am, very truly, yours,

Director.

Figure 21.  
Letter to Superintendent, Fort Yuma Government School,  
from Director, Bureau of Catholic Indian Missions.  
Credit: Sisters of St. Joseph of Carondelet

newly appointed Commissioner of Indian Affairs (July of 1889) was very satisfactory, as the latter's communication to Sister Ambrosia indicated. The Commissioner's major concern was with "elevating the civilization of the Yumas," using the school as a medium. Sister Ambrosia agreed with this contention, and felt "...that the hope of the permanent civilization and improvement of the Yuma Indians must be based largely upon their acquaintance with and devotion to agricultural pursuits."<sup>118</sup> Both were very aware of the influence which the school exerted upon the Yuma situation.

In 1890, 110 children made their First Communion or Confirmation by the Right Reverend Francis Mora of Los Angeles, assisted by the resident priest Father Chaucot, and Father William Demflin, a Dominican missionary.<sup>119</sup> The next year, there were a total number of 152 pupils in attendance, and a number of improvements were made on the school.

A conference of workers in the Indian school service was scheduled to be held on December 23, 1891, in Lawrence, Kansas. The object of the conference was to enable the Commissioner of Indian Affairs, T.J. Morgan, to become personally acquainted with the workers in the field, to secure greater unity in the work, to correct any defects and to make needed changes and improvements in the school service. Sister Ambrosia, as Superintendent of the Government School at Fort Yuma, was required

to be there, but after insisting that she was needed at school, was excused, owing to the fact that no other women would be there with the possible exception of Special Agent Mrs. Dorchester.<sup>120</sup>

In 1892, there was still some consternation about losing the school, even though Sister Ambrosia had been assured two years previously that this was an unnecessary concern. Most of the worry stemmed from being unable to trust the promises of either the Commissioner of Indian Affairs, T.J. Morgan, or the Superintendent of Schools, William Dorchester, who were responsible for a growing wave of anti-secularism in government schools. In lieu of the governmental pressures, Reverend Mother Agatha Guthrie was prompted to write Father Hahn, who was in control of St. Boniface Indian School in Banning, which had opened in 1890. His response to the question of possibly commuting to and from Yuma was:

As I am nearly all the time traveling about in search of pupils, I delayed writing to you an answer to your question about the Yuma Indians. The best way to give a fair chance regarding these Indians would be to wait until the election shows, whether Morgan is to remain in office or not. If he remains, there will be no possibility for Catholic missions among the Indians except private enterprise. And then we would have to consider well. The fare from Banning to Yuma is \$8.00 full fare. Half fare would require 400 dollars a year to go weekly from Banning to Yuma. Let us hope and pray, that God may enlighten and assist us, to accomplish for His sake, what we poor mortals wish to do for His Kingdom.<sup>121</sup>

Prior to the opening of the Indian Industrial Training School in Perris, California, in December, 1892, Sister Ambrosia was instructed to supply Superin-

tendent of the Perris School with a list of 25 Yuma Indian children to be transferred to that school. This was at the request of T.J. Morgan, Commissioner of Indian Affairs.<sup>122</sup> Needless to say, the Sisters at the school at Fort Yuma had begun to experience more and more governmental interference through the years. In addition to this, some of the Indians were fighting among themselves, and blaming anyone in authority for their problems, including the Sisters.

In 1893, Jose Pama was elected Chief, causing a great deal of friction between himself and ex-Chief Miguel. According to the Los Angeles Herald, out of spite, Ex-Chief Miguel got revenge in a terrible way:

Miguel, however, in one day undid the good that it had taken the school years to accomplish. Belonging to his faction were about 30 girl scholars, ranging in age from 12 to 17 years. These girls had all been within the quiet precincts of the school for the past seven years, only venturing therefrom under the escort of the nuns. They were good-looking and intelligent, could nearly all read and write, sew and cook, and bade fair to go forth and exercise an elevating and refining influence upon the balance of the tribe...The girls were taken from the school and put in Miguel's charge and agent Estudillo gives it to us as an actual fact that the vile old chief took these innocent and comely children over the bridge to Yuma, and sold them out to the low white men, a certain number of whom are always found in a border town like Yuma. The girls brought from \$5 to \$12 according to age and good looks.<sup>123</sup>

Ex-Chief Miguel planned to kill "El Capitán," whose influence, he believed, was responsible for his deposition. On the night of October 27, 1893, Miguel and his followers attacked the convent, but were overpowered by

a hastily summoned guard.<sup>124</sup> Sister Ambrosia had been warned by faithful Indians to hide, and no one was hurt. The ex-chief and eight of his followers were tried, and given prison sentences to be served in Los Angeles.

Even though this distraction had arisen, school proceeded as usual. In October, the same month as the attack, there were 96 boys and 45 girls in school, but many were expected to arrive late, due to Miguel's inducements to keep his followers' children out of school. Sister Ambrosia seemed to think she was going to need more help, as she believed 150 would return by the middle of the month.<sup>125</sup> They were fortunate to receive the services of a Carpenter that year.

On November 22, 1893, Sister Ambrosia reported to Reverend Mother Agatha Guthrie, "The Commissioners who have been appointed to attend to the allotment of the Yumas land are at work every day. It will take them about three months. There has been an appropriation of \$15,000.00 to defray their expenses."<sup>126</sup> This concerned a Commission appointed by Hoke Smith, Secretary of the Interior, to negotiate a treaty with the Yumas for the "cession to the United States of such portions of their reservation as they might be willing cede."<sup>127</sup> The proceeds of the land to be sold to the United States was to be used for building levees, irrigation, and general improvement of the Yuma land. The Yumas agreed to the proposals, but demanded as a sole concession that part of the land be appropriated to the Sisters of St. Joseph

[See Figure 22]. As Sister Ambrosia reported to Reverend Mother, "Mr. Gorman said the deed would be made out in the name of a sister, that we would hear from him from time to time, until the matter was settled...I asked him if the school would be carried on as it is now, or on the contract plan. He said they would have to decide that too, but he thought it would be supported by the Government."<sup>128</sup> Their wishes were respected, and embodied in Article VII of the agreement, which was then signed by two hundred and three adult Indians.<sup>129</sup>

In 1894, there were 182 children in school, which remained the average number for the next six years, when Reverend Mother permanently withdrew the Sisters from the school at Fort Yuma.<sup>130</sup> In 1895, when the United States adopted a policy eliminating contract schools, Congress began a gradual withdrawal of appropriations to those schools, which was to cease altogether by 1900. Fort Yuma, not being a contract school, but directly under government control, was not affected by the 1895 legislation. Nonetheless, the law was indicative of a general movement against government schools conducted by religious orders, particularly Catholics.<sup>131</sup> The growing attitude of anti-secularism in federal schools for Indians was manifested in many ways: an increasing number of inspections; interferences; and arbitrary decisions to transfer students to non-secular government schools.

53D CONGRESS,  
2d Session.

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No. 68.

IN THE SENATE OF THE UNITED STATES.

## LETTER

FROM

## THE SECRETARY OF THE INTERIOR,

TRANSMITTING

*A copy of an agreement with the Yuma Indians, with a report from the  
Commissioner of Indian Affairs and accompanying papers.*

MARCH 21, 1894.—Referred to the Committee on Indian Affairs and ordered to be printed.

Article 7 excepts from the operation of the agreement a tract of land, including the buildings situated on the hill on the north side of the Colorado River, formerly Fort Yuma, now used as an Indian school, so long as the same shall be used for religious, educational, and hospital purposes for said Indians; and a further grant of land adjacent to the hill is set aside as a farm for said school; the school site and farm not to exceed in all one-half section of land, or 320 acres.

Before the Indians agreed to the cession of any portion of their reservation, and before one would sign the agreement, they asked that the Sisters of Saint Joseph be given the buildings and land mentioned in article 7. We ascertained that the sisters of that order have had charge of that school for the past eight or nine years; that they have labored faithfully, patiently, and under many difficulties to civilize and Christianize the Indian. That a higher civilization is not found among the Yumas is no fault of theirs, or of the Indians themselves, but entirely due to the conditions surrounding them. Should the accompanying agreement become a law, and the irrigating canal built, we believe that there is a bright future for the Yuma Indians; and since it is their wish that the sisters remain with them, to teach their children, to nurse their sick, and look after their spiritual welfare, the commission feels that their desire in regard to the school and half section of land should be respected, and suggests that the bill submitted to Congress asking for the ratification of the agreement contain a provision that will carry the same into effect.

Figure 22.

Copy of United States and Yuma Indian Treaty, 1894.  
Credit: Sisters of St. Joseph of Carondelet



Furthermore, the threat posed by Ex-Chief Miguel's faction, which had been brewing since the death of Chief Pascual, exploded.<sup>132</sup> Miguel still maintained control over a very active group of "pagan" Indians, and on April 3, 1899, Sister Mary Joseph Franco reported:

Miguel's Indians (about 50) are on the warpath again...but not withstanding all the trouble the school continues very good, the children are very good and happy....The Indians are terribly excited, they say they will have war: five years ago was nothing to what they are now. For the last week we have ten policemen and good many of the other Indians watching up here day and night, the Dr. also comes to stay up here at night and one of the Railroad men. Good many of the leading men in Yuma have offered to come up and watch, but there is no danger now, the danger is after the Agent goes and sends Patrick to Los Angeles....<sup>133</sup>

The next day Sister continued her letter:

Today the Agent got a dispatch from Washington telling him to get four officers from Los Angeles and all the help he needs. He says they'll send 100 soldiers and all the help he wants rather than have one employee killed. They also told him not to leave here until everything is settled. Pray hard for us, we are in great danger....<sup>134</sup>

It is hard to discern whether or not Sister exaggerated the actual danger of the situation. The school, though, was set on fire, frightening everyone. Ex-chief Miguel's son, Patrick, boasted of committing the crime and even threatened to burn more property.<sup>135</sup> Patrick Miguel was apprehended for arson, taken to San Bernardino for questioning, and later to Los Angeles to stand trial. Sister Aquinas, who was then in charge of the girls classrooms, was obliged to go to San Bernardino as a witness. In spite of his crime, the accused was supported by some Methodists living in Yuma that favored

ex-Chief Miguel's faction:

Miguel has been prompted to use his influence to get the Sisters out of the school by some white people in Yuma who are very bigoted against Catholic Sisters. They even went so far as to hire a Lawyer to defend Patrick and some of them were present at his examination and paid Miguel's expenses to be present....The school goes on as usual but you can imagine our difficulties....<sup>136</sup>

Therefore, due to the growing danger posed by some members of the Yuma Indian tribe, to the governmental interference and increasing opposition towards sectarianism in schools, the Sisters resigned at the close of the school term in 1900, "to the satisfaction of the superintendent, but to the lingering grief of the grateful Yumas."<sup>137</sup> Statistics of their mission among the Indians at that time indicated 1,671 baptisms, 233 confirmations and 45 marriages.<sup>138</sup>

The government school continued for some time after the Sisters left, under Superintendant John S. Spear. Although in an educational position, Spear was nonetheless concerned about the Yumas losing their religious upbringing, for the local priest only crossed the river to say Mass on the reservation twice a month. In a letter to Bishop Conaty on November 10, 1903, Spear stated:

I came here in October, 1899, and the Sisters left the next April. I now learn from Father Durand that he must abandon the work altogether. This leaves us without any missionary among the Yuma Indians. While religion has taken no great hold upon them, they are Catholics so far as they are anything. Unless the Church takes up the work soon, nearly all will be lost that was gained by long years of labor by the Sisters and their

missionaries.<sup>139</sup>

Bishop Conaty responded that he would send another missionary priest to the Yuma reservation.<sup>140</sup>

However, nothing much was done about the situation for another sixteen years. In 1919, the possibility of sending Franciscans to Fort Yuma was considered by Bishop Cantwell, who believed that Franciscans were best suited for missionary work among the Yumas. As he relayed to Father Ketcham, "I am glad to know that there is a prospect of getting a Franciscan at Yuma. I think that to do anything with reference to the Yuma situation until we get a Franciscan, would be a decided waste of money."<sup>141</sup>

In 1919, the Franciscan priest Father Tiburtius Wand was sent to the historic site, and immediately began erecting a permanent mission on Fort Yuma Hill. St. Thomas Indian Mission Church was dedicated on February 25, 1923, by Bishop Cantwell of Los Angeles. In the 1980's, it is still an active, thriving, church.<sup>142</sup>

### St. Boniface Industrial School

St. Boniface Industrial School was the third school to open in San Diego County for Catholic Indian children. It was established in 1889 near the Morongo Indian Reservation, located approximately ninety miles east of Los Angeles, California. As Father Deutsch described it sixty years ago, the site was ideal and picturesque:

The situation of St. Boniface School is one that has few rivals in all California. It looks down from an eminence on the beautiful valley in which Banning is situated, and away on into the desert beyond. It is backed by undulating hills on which there are the most charming walks. As you ascend the walks you open a new vista.<sup>143</sup>

The property, situated in the foothills of the beautiful San Gorgonio Pass dividing the San Bernardino and San Jacinto Mountains, originally belonged to Dr. Wellwood Murray, a well-known citizen of San Bernardino County.<sup>144</sup> It was purchased by Father Stephan, Director of the Bureau of Catholic Indian Missions, in 1889, with help from the famous Indian missionary, Mother Katherine Drexel. Mother Katherine Drexel had just established a new religious order in the Church, the Sisters of the Blessed Sacrament for Indians and Colored People, and by 1895, had spent a million dollars of her personal inheritance to build and support Indian schools throughout the United States.<sup>145</sup>

The institution was intended to be under the charge

of Benedictine monks from Pennsylvania, who planned to establish a monastery in addition to an abbey school. As Archabbot Hintenach proposed to Bishop Mora in a letter dated May 27, 1888:

...the immediate object at present would be to take charge of the indian school to be erected by Miss Drexel, which will be partly at least under the control and supervision of the Indian Bureau at Washington. But this alone will not be a sufficient inducement to start a Benedictine colony. I would, therefore, only repeat an explanation given to Your Lordship orally before, that the uniform practice of the Benedictines has been to establish themselves permanently in one place whcih then forms, as it were, a center from which operations are conducted in the surrounding locality or territory.

It has likewise been traditional in the Benedictine order to engage in the education of youth, and hence schools have always been connected with the Abbeys of our Order. These traditions have been preserved and adhered to also in this country so that every Benedictine monastery in the United States has its own college and seminary in which not only the candidates of the Order, but also other young men are trained and educated.<sup>146</sup>

A letter dated May 15, 1889, from Sister Aniceta Byrne, a teacher at the Government School at Fort Yuma, to her Superior, Reverend Mother Agatha Guthrie in Carondelet, reported that the Benedictine monks were on their way to Banning. The letter also revealed a few details of the purchase of the land in Banning upon which the new Indian School was to be built. As Sister stated:

Rev. J.A. Stephan with three Benedictine Fathers passed through Yuma about the 1st inst on their way to Banning, Calif. Mr. Preston was telling the Sisters that Father purchased 160 acres of land at Banning for an Indian School, for which he paid \$12,000 and that he intends putting up a building

to cost \$20,000. He intends the School to accommodate about 100 children. Father told the Agent that he would be notified by the Dept of the opening of the School in a few days, but did not say who was to have charge of it, only that there is an old gentleman taking care of the place at present. We presume it is one of the Benedictine Fathers and that they are to have the School.<sup>147</sup>

The three Benedictine missionaries sent by Reverend Abbot Andrew, O.S.B., from St. Vincent's Abbey in Westmoreland County, Pennsylvania, to take charge of St. Boniface were Reverend Dominic Block, Reverend Bernardine Dolweck and Brother Fridolin Rosenfelder.<sup>148</sup> Also in that year, 1889, Father Stephan, Director of the Bureau of Catholic Indian Missions, wrote to Reverend Andrew, O.S.B., about obtaining Benedictine Sisters to teach at St. Boniface:

Will you please write to the Reverend Mother that she send the Sisters to Banning? You know what to say. This will be the quickest and most efficient way to manage affairs. I mean the Reverend Mother of the Benedictine Sisters of Minnesota. Please inform me of the result. Mother Scholastica promised me sisters, since which I have heard nothing.<sup>149</sup>

Mother Scholastica, however, decided against sending a group of Sisters to teach in San Diego County. Furthermore, in the early part of 1890, less than ten months after they had arrived, the Benedictine Fathers withdrew from St. Boniface. Their action stemmed from the appointment in July, 1889, of Thomas J. Morgan as Commissioner of Indian Affairs, who was unquestionably opposed to the Indian school contract system.<sup>150</sup> If he were to be confirmed by the U.S. Senate, the possibility of obtaining government funds to run the school in 1890

was uncertain. Therefore, the Benedictine Archabbot announced his decision in a letter to Bishop Mora on March 21, 1890:

Some weeks ago I notified Your Lordship that because there was no chance of opening the Indian school at Banning, I most probably would be compelled to recall my men. I now desire to state to Your Lordship that after corresponding with Very Rev. Father Stephan about this matter, I have sent orders to our men to return East. Two of them will leave immediately and the third will do so in the course of seven or eight weeks. It is with great reluctance that I withdraw the fathers, yet under present circumstances I can hardly act differently.<sup>151</sup>

Upon receiving the news that the Benedictines were leaving California, Father Stephan replied to Reverend Abbot Andrew, O.S.B.:

I am sorry you feel compelled to withdraw your Fathers from Banning. Yet as things look now I cannot blame you. We thought in the beginning there would be no difficulty in getting a contract, because we already had a contract for last year, but you know how we are disappointed....I hope you will not recall your Fathers from Banning for a short time till I get some others to go there.<sup>152</sup>

Father Stephan later indicated to Reverend Andrew, O.S.B., that he had sent Father Willard, who held a position in the Bureau of Catholic Indian Missions, to take charge of the school, and that there was indeed "no prospect for a contract nor any other favors in that quarter"<sup>153</sup> due to the confirmations by the U.S. Senate of T.J. Morgan as Commissioner of Indian Affairs and Reverend William Dorchester as Superintendent of Indian Schools on February 12, 1890.

On March 1, 1890, St. Boniface School for Indians

was placed under the control of the Vice-Director of the Bureau of Catholic Indian Missions, Father Willard.<sup>154</sup> A few months later, Father Stephan once again turned to the ever-faithful supplier of Indian teachers, Reverend Mother Agatha Guthrie, of the Sisters of St. Joseph of Carondelet. By that time, a government appropriation for one-hundred children had been almost guaranteed:

As Commissioner Morgan notified us that he would not give contracts for any new Indian schools, we asked Congress to grant an appropriation for the care and support of 100 Indian pupils at the Banning School, and, accordingly, an item appropriation \$12,500 for such purpose has been inserted in the Indian Appropriation Bill by the House of Representatives, and will be undoubtedly concurred in by the Senate; so we may depend with almost certainty upon the Government furnishing the means to carry on the school. To properly carry on the school, however, we must have from 6 to 8 Sisters, and for these I depend upon you. Archbishop Ryan strongly favors your taking the school, and, if he has not already, will, I feel sure, write you to that effect. Can you help me by supplying the necessary teachers?<sup>155</sup>

Less than a month later, fully convinced that the Superior General would heed his call, Father Stephan again wrote to her about making arrangements to send the Sisters to California,. He stated, "Father L. Van Gorp S.J., will visit you in my name and speak to you about sending Sisters to Banning, California....The Father will explain everything to you and whatever agreement you make with him will be fully acceptable to me. The Sisters must be there by the 15th or 20th of August as the school must commence on the 1st of Sept. next."<sup>156</sup>

Reverend Mother Agatha Guthrie accepted the school in her charge, and in August, 1890, Father Stephan sent



the sum of \$333.95 to the Mother House in Carondelet to defray the Sisters traveling costs to Banning, with the note attached, "This money, you will understand, is to pay the traveling expenses of the Sisters, and I desire you to account for the manner in which it is expended."<sup>157</sup> He also advised her to remember that money was scarce when furnishing the Sisters' residence:

I must caution you to be as judicious as possible in making your purchases, getting only such articles as are absolutely necessary. Money is very scarce and many demands are made upon me by our various schools for help, and therefore it is imperative that the utmost economy should be used or I will run out of funds altogether. When the Sisters reach Banning, I wish they would make and send to me a list of the articles needed to complete the furnishing of the building, with the prices attached, and I will then send them the money required to purchase them. I have already had forwarded to Banning a kitchen range and kitchen and dining room utensils.<sup>158</sup>

Mother Celestine Reilly was appointed Superior, and joining her in the mission were Sisters Anna Francis Stack, Alphonsus Lamb, Gonzaga Covey, Virginia Joseph Byrne and Lydia Bulger. At the end of the first quarter of school in 1890, these six teachers received a sum salary payment of \$350.00 (for the months of September, October, November and December).<sup>159</sup>

On September 1, 1890, at the opening of school, Father B. Florian Hahn of the Congregation of the Precious Blood was placed in charge of St. Boniface Indian School.<sup>160</sup> However, in December, Father Stephan of the Bureau of Catholic Indian Missions requested the Sisters of St. Joseph to assume complete control of the school:

I have become satisfied that the best arrangement for the carrying on of the Banning School is to have it placed in sole charge of the Sisters, who will employ a Chaplain; Father Hahn and his Provincial both agree with me that that is the best plan. I therefore desire to know if you are willing to have your Sisters assume control of and run the school - they to receive all the money paid by the Government for its maintenance, and make all necessary disbursements, including the salary of the Chaplain, and to render to me quarterly accounts of receipts and expenditures.<sup>161</sup>

This plan would have allowed Father Hahn the time to make visits to the surrounding Indian camps, which he felt was his primary purpose as a missionary. Although he was destined to remain Superintendent at the school for twenty-four years, he still found time to traverse the countryside. Among the Indian camps he visited were Portero, Malki, Warner's Springs, San Issidro, Cabazon, Palm Springs, Indio, Martinez and other villages in the desert.<sup>162</sup>

Under the guidance of the Sisters of St. Joseph, the school was immediately successful, and in 1891, the United States Secretary of the Interior agreed to pay \$125.00 per pupil, for 100 pupils.<sup>163</sup> In October of that year, there were about 120 pupils housed in the residence, and Father Hahn was forced to refuse admittance to fifty more. The priest, at that time, begged Mother Agatha Guthrie for one more Sister, to supervise the laundry.<sup>164</sup> In addition to the Superintendent, Father B. Florian Hahn, two other priests were living at St. Boniface, Father Emil, who was Father Hahn's Assistant, and Father Joseph.

In 1892, amid rumors that the Government School at Fort Yuma was to close due to Indian disturbances, Mother Agatha Guthrie briefly considered having Sisters commute to and from Banning, rather than completely depriving the Yuma Indians of an education. But she received the following opinion about the matter on September 5, 1892 from Father Hahn at St. Boniface:

As I am nearly all the time traveling about in search of pupils, I delayed writing to you an answer to your question about the Yuma Indians. The best way to give a fair chance regarding these Indians would be to wait until the election shows, whether Morgan is to remain in office or not. If he remains, there will be no possibility for Catholic missions among the Indians except private enterprise. And then we would have to consider well. The fare from Banning to Yuma is \$8.00 full fare. Half fare would require 400 dollars a year to go weekly from Banning to Yuma. Let us hope and pray, that God may enlighten and assist us, to accomplish for His sake, what we poor mortals wish to do for His Kingdom.<sup>165</sup>

St. Boniface was an industrial school under a plan similar to the other Indian schools in the county; i.e. the Government School at Fort Yuma and St. Anthony's in the city of San Diego. Indian school-age children were accepted free of charge, where they remained until the eighth grade was completed. During those eight years of education, the pupils had complete religious training, domestic training, industrial training, and instruction in the ordinary branches of learning.

The attendance during the first few years averaged from 130 to 140 students.<sup>166</sup> The Annual Catholic Directory, in 1895, listed a student population of 120, under

the guidance of eight Sisters of St. Joseph of Carondelet.<sup>167</sup> The establishment in the early years consisted of a large three-story brick building, including an attic, which was used as the boys sleeping quarters for many years. In 1894, due to inadequacy of the facility, a two-story frame building was erected as a boys' dormitory. The new building could accomodate up to seventy boys; it also included recreation rooms and classrooms.

The girls were trained in general housekeeping skills such as cooking, washing, ironing, sewing, and fancy needle work. They learned to create fine beaded jewelry, and to make Cluny and Torchon laces.<sup>168</sup> Under the supervision of the Sisters, all the household chores in the main building were done by the girls on a regular basis. This three-story brick building contained the chapel, recreation hall, general office, classroom, sewing room, kitchen, Sisters and girls apartments, dining rooms and store rooms [See Figure 23]. It required a great deal of upkeep, as Father Deutsch explained:

Practically all the work in the kitchen, dining room, laundry, etc., are [is] done by the girls. When one takes in consideration the fact that meals must be prepared for over 100 children, besides the Sisters and Fathers, three times a day, that the building must be kept clean and the weekly washing and ironing attended to for this vast number it will be seen that the girls have no small part of the life of St. Boniface. The girls also, make over many garments worn by the children....<sup>169</sup>

The boys were trained in many occupations involving manual labor, such as carpenter work, bakery work and



Figure 23.  
St. Boniface Industrial School for Indians,  
Banning, California, n.d.  
Credit: Archives of Diocese of San Diego

general farm work for the grain lands, vineyards and the fruit and almond orchards. Horticulture was stressed at the school, and involved the learning of skills such as plowing, sowing, seeding, cultivating, irrigating, harvesting, and caring for the horses and dairy stock.

As nearly all the work on the farm was performed by the boys, under the supervision of Mr. George Daniel, a faithful employee for many years, the school became practically self-sufficient. The farm produced an ample supply of feed for the stock; thus, the kitchen was well supplied with eggs, milk, and butter. Vegetables were grown, and the orchards supplied a sufficient amount of fresh fruit for the daily consumption of over one hundred students.

According to The Indian Sentinel,<sup>170</sup> the daily routine for the students began at 5:30 a.m., which was rising time. At 6:15 a.m., Mass was held in the chapel, with students assisting as altar boys. Breakfast was announced at 7:15 a.m. by the ringing of a large bell and a bugle call. Breakfast was served by the Sisters and older girls. After breakfast, the pupils were assigned to various chores, which were finished by 9:00 a.m., when the bell was rung again for classes to begin. In the school term 1905-1906, The Indian Sentinel reported these statistics:

In the primary department, about forty-eight bright little tots greet their teacher. The next classroom contains about the same number of pupils in the first, second and third grades. These, as well as the more advanced pupils in the adjoining room,

are taught all the branches of learning.<sup>171</sup>

Morning classes adjourned at 11:30 a.m., and lunch was served at noon. During the afternoon, the pupils were divided into two groups. These groups alternately attended classes or engaged in industrial pursuits.<sup>172</sup> Dinner was at 5:00 p.m.

For recreation, the Sisters often took the girls for long walks through the scenic foothills. The boys took more strenuous hikes, and also played baseball and handball in the playground. Evening hours were filled with study hours, singing or listening to lectures. The boys also had a drill master, Captain J.J. Wickham, who kept them in shape through calisthenics and military drill exercises. The older boys rose at 5:30 a.m. to drill for three-quarters of an hour, which they repeated every evening.<sup>173</sup>

Legal holidays and feast days of the Church were always honored. The feast of the Corpus Christi always called for a special celebration. An article in the Mission Indian described this feast day in 1898:

On Sunday, June 12th, the Sunday after the feast of Corpus Christi, we had a beautiful celebration of the great Feast in the chapel and grounds of the school. High Mass was sung by Father Hahn...The procession took place after Mass through the grounds of the school, where four temporary altars had been erected, beautifully decorated with green branches and flowers. First came a crossbearer and two acolytes, then the boys in two's followed by the girls. The canopy came afterwards, under which the Blessed Sacrament was carried by Father Peter, afterwards came in procession the Sisters and the Indians and other visitors. At each of the four altars the beginning of the gospels was sung, with hymns and benediction.<sup>174</sup>

With the first appearance in October, 1895, of the Mission Indian, a bi-monthly periodical, printing was added to the other useful arts at the school. In the printing department, under the direction of Father Hahn, himself a printer by trade, children learned how to write and spell correctly. The paper became a source of interesting instruction and of vast amusement to the children.<sup>175</sup> The energetic Father Hahn also formed a brass band for the Indian boys, which he trained himself.

As was the case with all Indian schools supported by the government, a Financial Statement<sup>176</sup> covering the time period from January 1, 1895 to August 1, 1900, reveals that the amount of income received steadily decreased. In 1895, the school received \$9,375.00 from the U.S. government; this dropped to only \$2,106.00 in 1900. The Bureau of Catholic Indian Missions picked up part of the expense, contributing \$801.56 in 1897 and increasing the sum to \$3,564.00 in 1900. Sales of fruit and donations were another source of revenue, but could not completely offset the annual withdrawal of more government funds.

As the total amount of money received each year from 1896 to 1900 steadily diminished, expenses increased. Expenses during that time period included provisions, meat, dry goods, firewood, freight and express, traveling expenses, hardware, pipes, plumbing,



shoes, hay and grain, blacksmithing, school supplies, chapel articles, lumber, paint, taxes, medicine, furniture, bedding, wages to employees, physicians, assistant priests and miscellaneous. Due to the growing employee salaries (lay personnel), Father Hahn attached a suggestion at the bottom of the Financial Statement:

The amount paid to employees suggests at once the absolute necessity of placing the school under the charge of a religious order. I beg you, Right Reverend Monsignor, to relieve me. I long to return to my confratres of the Precious Blood Society.<sup>177</sup>

Once again, Father Hahn was not to be relieved; his work at St. Boniface Industrial School in Banning was highly regarded by both the Bureau of Catholic Indian Missions and the Bishop of Los Angeles. However, the Mission Indian reported in 1896 that Mother M. Celestia had been transferred to another school:

The Superioress of the Sisters of St. Joseph, Mother M. Celestia, left her charge September the 2. She is now at Prescott, Ariz., in charge of St. Joseph's Academy. Mother Celestia was a great friend to the Indians and they did not like to see her go. To teach the Indians is a work, for which but few are qualified. Sister Celestia was, and it is with regret, that those connected with the school had to say: "Good Bye" and "Au revoir!" The new Superioress, Mother Florence, is no novice in the Indian service, having labored for the Yuma Indians a number of years.<sup>178</sup>

On December 25, 1899, a severe earthquake caused irreparable damage to the chapel at St. Boniface. The Bureau of Catholic Indian Missions immediately sent Father Hahn funds to rebuild it, and the Indian boys cheerfully repaired the extensive damages.<sup>179</sup>

Father Ketcham had succeeded Father Stephan as

Director of the Bureau in 1901, and he took up the work in earnest. Initially, though, he failed to communicate well with the Sister Superioress of the school. He wrote to Reverend Mother Agnes Gonzaga of the Sisters of St. Joseph of Carondelet about her:

Nothing definite was said to me, and the Sisters seemed very happy and contented, and there is no question as to the wonderfully good work they are doing. I related the hardships of many of the Indian missions and endeavored to inspire the Superioress with courage for her work. I must repeat that I find it hard to reconcile myself to the loss of your Sisters at Banning, and if they must give up that school, I realize that it is going to be a very difficult task to properly replace them. Do you think that a different arrangement in regard to the supervising and running of the Banning School would remedy the situation?<sup>180</sup>

Apparently the situation improved, for no more complaints were lodged by Father Ketcham regarding the Superioress at St. Boniface.

From the time of his confirmation as Bishop of Los Angeles in 1903, until his term of office expired, the Indian situation was high on Right Reverend Thomas James Conaty's list of priorities. In his first year as Bishop, he wrote a letter to "the Catholic Indians of the Diocese," the following message:

Your good friend, Reverend B. Florian Hahn, will visit your reservations for the purpose of encouraging you to make an effort to send your children to our Catholic Schools at Banning and San Diego. These schools are generously maintained by the Catholic Indian Bureau in order that your children may receive not only solid instructions in their holy religion but also a practical business education.<sup>181</sup>

Bishop Conaty always gave the school as much sup-

port as he could, even though it was not a "diocese" school. When, in 1911, the boys' frame building was destroyed by fire, the Bishop had it replaced with a large concrete building. This building contained three classrooms, a dormitory and a recreation room.

The enrollment at the school remained better than ever after the turn of the century. The Quarterly Report<sup>182</sup> of St. Boniface Industrial School for the quarter beginning January 9, 1908 and ending June 30, 1908, listed a total of 122 students; 61 boys and 61 girls. Statistics also reported a faculty consisting of two priests, eight Sisters, and four lay teachers. The four lay teachers included a gardener, disciplinarian, carpenter and farmer.

In 1914, due to poor health, Father Hahn retired. He was succeeded by Reverend J.J. O'Brien, who remained the Superintendant for three years. Reverend George D. Doyle replaced Father O'Brien in 1917, and a year later the main building of the school was destroyed by an earthquake. In order to defray the cost of repairwork, the Indian missionary and benefactor Mother Katherine Drexel promised to donate \$15,000.00 for the building fund.<sup>183</sup> Part of this money was sent on September 7, 1918, from Father Ketcham, Directory of the Bureau of Catholic Indian Missions:

I am sending you herewith a check of five thousand dollars (\$5000.00) which is an installment on Mother Katherine's donation for the Banning Indian school building. From the enclosure you will see this donation is to be fifteen thousand (\$15000)..

..I am quite sure the Bureau holds the title to the Banning property and hence we must have the description of the land in our Office. The agreement and holding of the title are solely to safeguard the donation to Indian educational purposes. Kindly let me know when another check will be needed.<sup>184</sup>

Two months later, the Chancellor-Secretary of the Bishop reported to Father Ketcham that the school was practically finished, but requested the rest of the donation money because "...financial conditions here are at a low end, particularly due to the epidemic which has closed our schools and churches for the past five or six weeks....Besides our taxes which amount to several thousand dollars are now due."<sup>185</sup>

Bishop Cantwell, the successor to Bishop Conaty, was also very attentive to the needs of the Indians in his diocese. After the main building of the school was rebuilt, he paid the school a visit:

We had really a very pleasant day at Banning. The building would appeal to your sense of propriety. The nuns have at least a decent place to live in, and the little children have two dormitories with all the modern conveniences....I will be obliged in a few months to change Father Doyle, who has been a long time with the Indian Missions. I hope when I change him to be able to send another priest who will be devoted to the Indian work.<sup>186</sup>

The Sisters engaged in teaching at this time were Sisters Bernadette (Superior), Sister Stanislaus Vedder, Sister Martin, Sister Anna Frances Stack, Sister Thomas and Sister Bernardine.<sup>187</sup> A tribute to their successful achievements has been preserved in the Archives of the Sisters of St. Joseph of Carondelet. It is a beautiful, handwritten letter by a thirteen-year old Indian girl

named Rosa Mystica Chutnicut [See Figure 24].

About this time, Bishop Cantwell and Father Ketcham of the Bureau of Catholic Indian Missions began to discuss the possibility and advantages of a religious order assuming control of St. Boniface Industrial School,<sup>188</sup> an idea which Father Hahn had suggested many years previously. Action was taken, and on November 21, 1921, the Franciscan Fathers arrived in Banning.<sup>189</sup> The Reverend Philemon Toepfer, O.F.M. was appointed Superintendent. He was succeeded fourteen months later by the devoted Father Justin Deutsch,<sup>190</sup> who would hold that position with great success for many years. Figures 25 and 26, respectively, depict Father Justin Deutsch surrounded by a student body and a group of graduates.

Due to the Mexican Revolution, many religious communities from Mexico sought asylum in the United States during the 1920's. Not knowing where to place them all, the Bishop inquired of Father Deutsch about the possibility of placing them at St. Boniface. Father Deutsch immediately responded to the Bishop that it would be very detrimental to exchange the Sisters of St. Joseph of Carondelet with a group of Mexican Sisters, and the Bishop complied with his opinion.<sup>191</sup>

One of the reasons Father Deutsch was opposed to the Mexican Sisters was the language problems which he felt would undoubtedly arise. However, over the years, St. Boniface had begun to accept more and more children

St. Boniface Indian School  
 Benning, Calif., Oct. 7, 1922.

To the Members of the Mission Crusades,  
 St. Louis, Mo.

Dear Friends,

It is my pleasure to tell  
 you something about the trees and  
 garden-vegetables produced at St. Boniface School. We have a small orchard, and yet we have the  
 following varieties of fruit: apple, pear, peach, fig, quince, nectarine,  
 plum, white plum, apricot, orange, and different varieties of the  
 grape. The nut-trees are the walnut  
 and almond.

We have fresh fruit for some  
 months of the year, and should grow  
 until we return home in June.

Under the direction of our good  
 teacher, the boys raise celery, cabbage,  
 lettuce, kale, onions, garlic, tomatoes,  
 radishes, peas, beans, parsnips, carrots,  
 potatoes, sweet corn, field corn, chili,  
 and bell-pepper. In the field we grow  
 hay, barley and alfalfa.

I am a Mission Indian girl  
 thirteen years of age, and I have com-  
 pleted the work of the fifth grade.  
 and have been honored by the  
 "McPalmer Company" with a gold  
 diploma for penmanship. I also  
 obtained a Vindicator certificate in my studies.  
 I am very truly,  
 your friend,

Figure 24.  
 Letter from a student at St. Boniface to members of  
 the Mission Crusades, 1922.  
 Credit: Sisters of St. Joseph of Carondelet

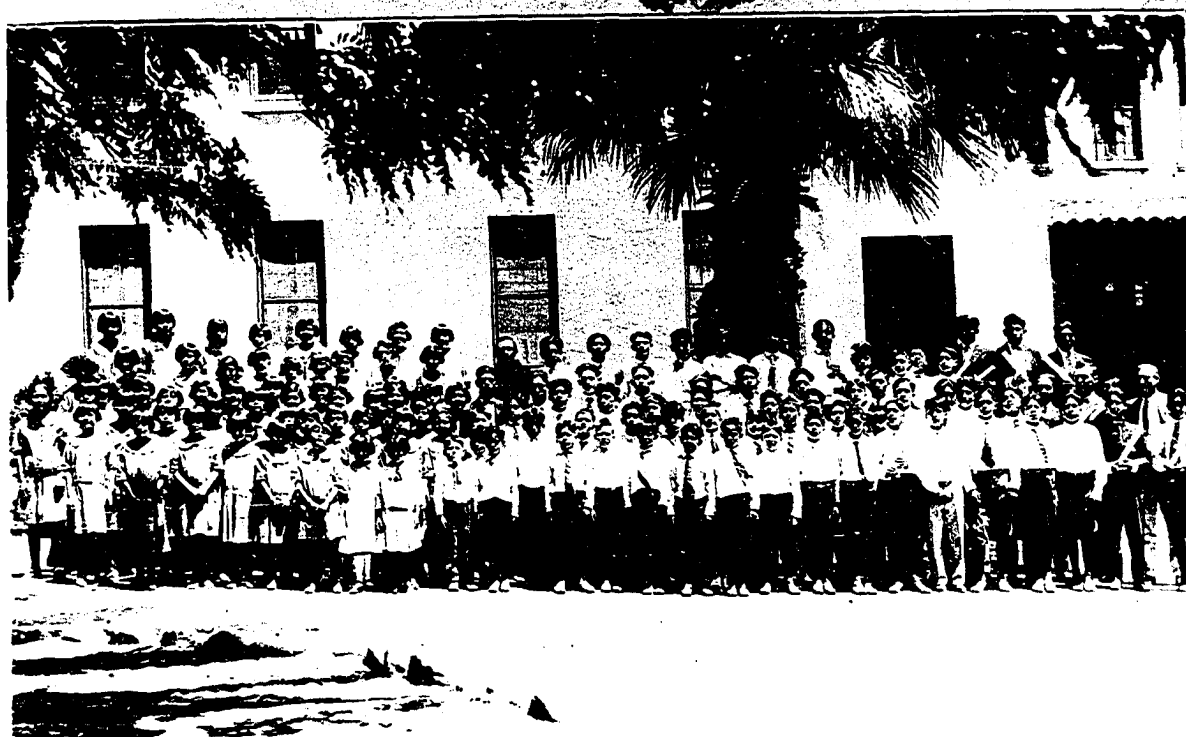


Figure 25.  
Schoolchildren, St. Boniface School, circa 1930's.  
Credit: Archives of Diocese of San Diego



Figure 26.  
Graduation at St. Boniface School, circa 1930's.  
Credit: Archives of Diocese of San Diego



of Mexican descent. On October 30, 1930, Father Deutsch reported statistics of fifty full-blooded Indians, eighteen part Indians and thirty-seven Mexican children.<sup>192</sup> Some of those children came from extremely poor homes, and the good-hearted Father Deutsch accepted them:

Up to two years ago, we received from the Bureau of Catholic Indian Missions \$100/child/year for ninety children i.e. \$9000/year....January 22, 1928, with your Lordship's approval, I notified the Bureau that we were forced to ask, at least, \$150.00/child, hoping to get a greater allowance. However, the Bureau replied that it was unable to give more than \$9000; but allowed that for said amount we would be obliged to keep only sixty children in place of ninety. So as not to have the school half empty, I received some very needy children, for whose support, I depend entirely upon charity-gifts, gathered almost exclusively within the diocese. I also accepted other poorer children who could pay five to ten dollars/month. Thus we have kept up an enrollment of about 100 children.<sup>193</sup>

After the Franciscan Father took over in 1921, many extensive improvements were made at the school, including a new laundry, a sleeping-porch for the boys, a new barn, new living quarters for the Fathers, a new steel and concrete pipe irrigation line of over 7,000 feet, an orchard of 1,200 trees planted, a new domestic water system and fire protection, and a central heating system.<sup>194</sup> Most of the labor in these endeavors was performed by the older boys at the school.

The Depression in the 1930's hit hard. Income from the Bureau of Catholic Indian Missions and the Diocese of Los Angeles amounted to only \$9,600.00 annually. The balance, therefore, had to be made up from selling farm

produce, holding fiesta barbecues, and from charitable contributions. Unfortunately, donations dropped precipitously during the 1930's, and Father Deutsch was forced to admit, "...without additional help I will not, in the future, be able to finance the school as long as present depression continues."<sup>195</sup> Furthermore, parents who had previously paid \$5.00 or \$10.00 monthly, or who had at least provided clothing and shoes for their children, found even that much impossible during the Depression.

Indeed, there was a great deal of uncertainty if St. Boniface would be able to stay open during the early 1930's. Father Deutsch reported to Bishop Cantwell in 1933, "Finally I decided to open school September 4 and continue as long as means are available."<sup>196</sup> All that summer the Sisters worked hard drying apricots and peaches in order to raise money for the school.<sup>197</sup> The school opened that year with 108 students, but gloomy despair was forever prevalent.<sup>198</sup> Bishop Cantwell never failed to send monthly checks for the school; he always received a thank you note from Father Deutsch.

One of the high notes in the year 1934 was the golden jubilee celebration honoring Sister Anna Francis, who had labored at St. Boniface for forty-two years. On March 19, 1934, the date of the celebration, a solemn high mass was said, followed by entertainment put on by the children.<sup>199</sup>

According to Dougherty,<sup>200</sup> with the passing years

St. Boniface became less an Indian school and more a haven for children from broken homes and from juvenile courts. After a parochial school was established in Banning, in the Precious Blood Parish, classes were discontinued at St. Boniface. It then became a boys' home, and the Sisters of St. Joseph of Carondelet moved to the Precious Blood School in 1956.

## CHAPTER IV

### Notes

<sup>1</sup>Letter from Father Ubach to Bishop Thaddeus Amat, July 27, 1873. Archives of the Bureau of Catholic Indian Missions, portion reprinted in Reverend Dennis Rankin Clark, "Anthony Dominic Ubach (1835-1907), Pioneer Priest of San Diego (1866-1907): A Study of His Influence Upon the Rise of Catholicism in San Diego," Master's Thesis, University of San Francisco, 1965, p. 43.

<sup>2</sup>In response to Wetmore's scathing report, President Grant established nine small reservations in San Diego County; more land was added during the following decade. Most of this land was barren and worthless.

<sup>3</sup>Francis Paul Prucha, The Churches and the Indian Schools, 1888-1912 (Lincoln, NB: University of Nebraska Press), p. 2.

<sup>4</sup>Prucha, p. 3.

<sup>5</sup>Clark, p. 25.

<sup>6</sup>Father Zephyrin Engelhardt, Mission San Juan Bautista (Santa Barbara, 1931), p. 107.

<sup>7</sup>Clark, pp. 28-29.

<sup>8</sup>Letter to Bishop Thaddeus Amat from Father Ubach, July 27, 1873. Archives of the Bureau of Catholic Indian Missions, Reprinted in Monsignor Francis J. Weber, Documents of California Catholic History, (Los Angeles: Dawson's Book Shop, 1965), pp. 143-147.

<sup>9</sup>Helen Hunt Jackson, Ramona. Boston, 1892. When Jackson traveled to San Diego to obtain material for her book, she became close friends with Father Ubach, who was to inspire the role of Padre Gaspara in the novel (See San Diego Union, June 25, 1905, and John Byers, Jr., "Indian Matter of Helen Hunt Jackson's Ramona: From Fact to Fiction," American Indian Quarterly 2 (4), p. 345.) This book piqued public awareness of the Indian situation more than her previously published book, A Century of Dishonor, New York, 1881.

<sup>10</sup>Helen Hunt Jackson and Abbot Kinney, "Report on the Mission Indians of California, 1883," (Washington: 1883), p. 7.

<sup>11</sup>San Diego Union. February 3, 1874.

<sup>12</sup>San Diego Union. July 28, 1881.

<sup>13</sup>San Diego Union. March 8, 1882.

<sup>14</sup>Ibid.

<sup>15</sup>Susan Hunter Carrico, "Urban Indians in San Diego: 1850-1900," Master's Thesis, University of San Diego, 1984, p. 92.

<sup>16</sup>Ibid., p. 93. This organization was later headed by Father Ubach.

<sup>17</sup>San Diego Union. January 29, 1884.

<sup>18</sup>San Diego Union. March 20, 1884.

<sup>19</sup>Reverend Dennis Rankin Clark, "Anthony Dominic Ubach (1835-1907), Pioneer Priest of San Diego (1866-1907): A Study of His Influence Upon the Rise of Catholicism in San Diego," Master's Thesis, University of San Francisco, 1965, p. 54.

<sup>20</sup>Letter from Father Ubach to Hon. H. Price, Commissioner of Indian Affairs, February 20, 1885. San Diego Historical Society Archives.

<sup>21</sup>Letter from Father Ubach to General W. L. Rosecrans, September 4, 1885. San Diego Historical Society Archives.

<sup>22</sup>Clark, p. 55. Ubach apparently advised the Director of the Bureau of Catholic Indian Missions, J.A. Stephan, of the worthiness and qualifications of the Sisters of St. Joseph of Carondelet, who conducted schools elsewhere in the country among the Indians, for Father Stephan later requested the Sisters to open the school.

<sup>23</sup>Letter from Father Ubach to Charles Lusk, Secretary of the Bureau of Catholic Indian Missions, November 30, 1885. National Archives, Washington, D.C. Although Ubach was certain that the Sisters of St. Joseph would accept the school, he had not consulted with Reverend Mother Agatha Guthrie. When she was approached on the subject by Fathers Stephan and Engelhardt, she at first refused the mission [See Section on Government School at Fort Yuma, California].

<sup>24</sup>Letter from Father Stephan, Director of the Bureau of Catholic Indian Missions, to Father Ubach. January 13, 1886. Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>25</sup>Clark, p. 56.

<sup>26</sup>Letter from Father Stephan, Director of the Bureau of Catholic Indian Missions, to J.D.C. Atkins, Commissioner of Indian Affairs, July 1, 1886. Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>27</sup>Letter from the Bureau of Catholic Indian Missions to Father Ubach, August 13, 1886. Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>28</sup>Clark, p. 56.

<sup>29</sup>According to Engstrand and Brandes, Old Town, San Diego, 1821-1874 (San Diego: Alcala Press, 1976), the Aguirre House was a U-shaped building constructed sometime prior to 1853; some sources suggest as early as 1827. Jose Angonio Aguirre, the builder, left the property to his second wife, Maria del Rosario Estudillo, on September 25, 1860.

<sup>30</sup>Letter from Father Ubach to Bishop Montgomery, July 5, 1899. Archives of the Archdiocese of Los Angeles.

<sup>31</sup>Letter from Sister Margaret Mary to Sister Lucida, May 13, 1921. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>32</sup>Letter from Father Ubach to Father Stephan, Director of the Bureau of Indian Missions, April 16, 1887. National Archives, Washington, D.C. See also Letters of March 24, 1886 and April 2, 1886 from Father Stephan to Father Ubach, in which Ubach was granted money to be used as traveling expenses to transport Indian children from the back country to Old Town. Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>33</sup>Letter from Father Ubach to the Bureau of Indian Missions, September 5, 1887. National Archives, Washington, D.C.

<sup>34</sup>Letter from J.D.C. Atkins, Commissioner of Indian Affairs, to Father Ubach, March 1, 1888 and from Father Willard, Vice-Director of the Bureau of Catholic Indian Missions, August 10, 1889. Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>35</sup>Letter from Charles Lusk, Secretary, Bureau of Catholic Indian Missions, to Father Ubach, August 11, 1888. Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>36</sup>Clark, p. 62.

<sup>37</sup>San Diego Union. August 31 and Sept. 1, 1890.

<sup>38</sup>San Diego Union. December 19, 1890. The article continues that, "Banning has now over 100 at the new school, and the one to be opened at Perris next year will enable all to have Instruction."

<sup>39</sup>Letter from Horatio N. Rust, U.S. Indian Agent, to Father Ubach, August 8, 1890. Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>40</sup>Letter from J.T. Morgan, Commissioner of Indian Affairs, to R.V. Belt, Assistant Commissioner, October 6, 1890. Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>41</sup>Ibid.

<sup>42</sup>Letter from Father Ubach to Commissioner Morgan, June 16, 1891. National Archives, Washington, D.C.

<sup>43</sup>San Diego Union. August 21, 1891.

<sup>44</sup>San Diego Union. June 6, 1891.

<sup>45</sup>San Diego Herald. October 4, 1858, p. 2.

<sup>46</sup>Letter from Father Ubach to Commissioner Morgan, September 30, 1891. National Archives, Washington, D.C.

<sup>47</sup>Manuscript by Sister Archangela. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>48</sup>Letter from Father Ubach to Mr. Gelt, Acting Commissioner of Indian Affairs, November 12, 1891. National Archives, Washington, D.C.

<sup>49</sup>Letter from Father Ubach to Commissioner Morgan, July 14, 1892. National Archives, Washington, D.C.

<sup>50</sup>"St. Anthony's," The Indian Sentinel (Washington, D.C.: The Bureau of Catholic Indian Missions, 1906) pp. 13-17.

<sup>51</sup>Sister Ann Cecelia Smith, "Educational Activities of the Sisters of St. Joseph of Carondelet in the Western Province from 1870-1903," Doctoral Dissertation (Washington, D.C., 1953) p. 49.

<sup>52</sup>Manuscript by Sister Archangela. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>53</sup>Letter to "Uncle Tom's Column" of the Mission Indian, written by Victoria Reveris. Published June 15, 1896, Volume 1, #9, p. 6.

<sup>54</sup>Smith, p. 48.

<sup>55</sup>Clark, pp. 69-70.

<sup>56</sup>Ibid.

<sup>57</sup>Catholic Directory, 1895. p. 396. The first issue of the Mission Indian, printed at St. Boniface, also stated, "The Indian School at San Diego, Reverend Anthony Ubach, Superintendant, opened September 1 with a full quota of pupils." October 15, 1895, p. 5.

<sup>58</sup>This information was taken out of the original Mission San Diego de Alcala Book, beginning with the first entry by Father Junipero Serra. Copied by Sister Catherine Louise LaCoste, Archivist, San Diego Diocese.

<sup>59</sup>Letter to "Uncle Tom's Column" of the Mission Indian, written by Cypriano Pachito. June 15, 1896, p. 5. According to William North, "Catholic Education in Southern California (Washington, D.C.: Catholic University of America, 1936), p. 143, Monsignor Fitzgerald, of Redlands, wrote for years under the penname of "Uncle Tom."

<sup>60</sup>Letter to "Uncle Tom's Column" of the Mission Indian, written by Juanita Mauriquez. January 15, 1896., p. 5.

<sup>61</sup>Quarterly Report for St. Anthony's, Prepared by Father Ubach, Submitted to Bureau of Catholic Indian Missions, Quarter Ending September 30, 1900. Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>62</sup>Quarterly Report for St. Anthony's, Prepared by Father Ubach, Submitted to Bureau of Catholic Indian Missions, Quarter Ending December 30, 1900. Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>63</sup>"The Protest of Monsignor J.A. Stephan, a Patriot and Staunch Republican," The Mission Indian, St. Boniface, Banning, CA., May 15, 1900, p. 1.

<sup>64</sup>See Clark, pp. 72-75, for a detailed discussion Father Ubach's mounting financial difficulties.



<sup>65</sup>Letter from Father Ketcham, Director of the Bureau of Catholic Indian Missions to Father Ubach, February 3, 1902. Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>66</sup>Interview with Mr. Julian Esparza, former student of St. Anthony's Indian School (1903-1907), by the author, on June 13, 1985, at his home in El Cajon, CA.

<sup>67</sup>George Wharton James, In and out of the Old Missions (Boston: Little, Brown, and Company, 1905), p. 116.

<sup>68</sup>Helen Hunt Jackson, Ramona (Boston, 1892), p. 312. According to the testimony of Mrs. Jackson, as well as from Father Ubach himself, Father Gaspara is an accurate description of Ubach. See also the San Diego Union, June 25, 1905 and The Tidings, September 16, 1921.

<sup>69</sup>Letter from Sister M. Sylvester to Father Ketcham, May 3, 1907. Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>70</sup>Letter from Father Ketcham, Director of the Bureau of Catholic Indian Missions, to Bishop Conaty. October 28, 1907. San Diego Diocesan Archives. The rumor of the consolidation had been in the air for years, and on July 2, 1905, Father Ubach outlined in a letter to Father Ketcham many reasons why he was opposed to such an amalgamation; in retrospect, his reasoning was right and the Mission Indians of San Diego chose not to attend St. Boniface in Banning. (See Letter of above date, Archives, Bureau of Catholic Indian Missions, Marquette University Library.

<sup>71</sup>Dougherty, p. 341.

<sup>72</sup>Father Zephyrin Engelhardt, San Diego Mission (San Francisco, CA: James H. Barry Company, 1920), p. 334.

<sup>73</sup>Monsignor Francis J. Weber, Pioneer Catholicism in the Californias (Van Nuys, CA: California Historical Publications, 1961), p. 38. See also Edwin Corle, The Gila, River of the Southwest (Lincoln, Nebraska: Nebraska Press, 1951) who explains that seemingly in the interest of economy, the Spanish tried to make these two establishments combinations of mission, garrison and settlement, all rolled into one. He states, "The plan failed to work" (p. 103). See also historian Hubert H. Bancroft, History of Arizona and New Mexico (San Francisco: The History Co., 1889) who states that friars protested that the proposed system under which each mission was to have ten soldiers and ten settlers would prove suicidal. The Indians wanted and trusted Catholic

missionaries; they did not want settlers and soldiers appropriating their land and horses.

<sup>74</sup>Sister Mary Lucida Savage, The Congregation of St. Joseph of Carondelet (St. Louis, Missouri: B. Herder Book Co., 1923), p. 278. According to Savage, the Yumas then reverted as a tribe to their former ignorance and superstition, very few retaining any memory of the missionaries; but a strange tradition lingered among them that a band of white-robed figures could be seen walking among the ruins of La Purisima Concepcion, bearing crosses and chanting hymns.

<sup>75</sup>Father Joseph Andrew Stephan, after laboring in various places as military chaplain during the Civil War with the troupes of General Thomas, chose the life of an Indian missionary and in 1884 was appointed Director of the Bureau of Catholic Indian Missions. It was he who organized the work of establishing the mission schools and secured the contracts for their support. See McGuire, Editor, Catholic Builders of the Nation, Boston; Continental Press, 1923. II, p. 7; V, p. 145. He died in 1901.

<sup>76</sup>Sister Dolorita Marie Dougherty, The Sisters of St. Joseph of Carondelet (St. Louis, Missouri: Herder Book Co., 1966), p. 338.

<sup>77</sup>Letter from Bureau of Catholic Indian Missions Assistant Father Zephyrin Engelhardt, to Reverend Mother Agatha Guthrie, Feb. 4, 1886. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri. Father Engelhardt, later a famous Catholic historian, was the first Franciscan to return to the Yuma tribe since the massacre of Father Garces and company in 1781.

<sup>78</sup>The information on his age comes from a letter published in Savage, pp. 280-281, from Mother Assistant Julia Litteneker to Reverend Mother Agatha Guthrie, April 15, 1886.

<sup>79</sup>Savage, p. 280.

<sup>80</sup>Statistics of Fort Yuma School, Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>81</sup>Letter from Mother Assistant Julia Litteneker to Reverend Mother Agatha Guthrie, May 13, 1886. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>82</sup>Savage, p. 282.

<sup>83</sup>Letter from Sister Ambrosia O'Neil to Reverend Mother Agatha Guthrie, June 8, 1886. Sisters of St.

Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>84</sup>Ibid.

<sup>85</sup>Ibid.

<sup>86</sup>Quarterly Report of Indian Schools, Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>87</sup>Letter from Sister Ambrosia O'Neil to Reverend Mother Agatha Guthrie, July 2, 1886. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>88</sup>Savage, p. 284.

<sup>89</sup>Letter from Sister Ambrosia O'Neil to Reverend Mother Agatha Guthrie, July 2, 1886. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>90</sup>Letter from Sister Ambrosia O'Neil to Reverend Mother Agatha Guthrie, July 29, 1886. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>91</sup>Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, July 26, 1886. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>92</sup>San Francisco Argonaut, November 15, 1886.

<sup>93</sup>Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, August 15, 1886. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>94</sup>Letters from Sister Ambrosia O'Neil to Reverend Mother Agatha Guthrie, August 26, 1886 and September 3, 1886. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>95</sup>Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, September 28, 1886. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>96</sup>Letter from Sister Alphonse Lamb to Mother Assistant Julia Litteneker, October 17, 1886. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>97</sup>Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, October 22, 1886. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri. In 1887, Sisters Demetria, Germain, and Teresa had not returned in time, delaying the opening of Sacred Heart in Yuma. See also Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, November 7, 1886; and letter from Sister Demetria to

Reverend Mother Agatha Guthrie, November 14, 1886. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>98</sup>Letter from Sister Ambrosia O'Neil to Reverend Mother Agatha Guthrie, February 16, 1887. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>99</sup>Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, March 8, 1887. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>100</sup>Letter from Sister Ambrosia O'Neil to Reverend Mother Agatha Guthrie, April 16, 1887. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>101</sup>Ibid.

<sup>102</sup>Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, April 6, 1887. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>103</sup>Letter from Sister Ambrosia O'Neil to Reverend Mother Agatha Guthrie, April 23, 1887. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>104</sup>Ibid.

<sup>105</sup>Ibid.

<sup>106</sup>Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, July 15, 1887. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>107</sup>Report to the Secretary of the Interior, by Mary O'Neil (Sister Ambrosia), July, 1887. San Diego Historical Society.

<sup>108</sup>Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, October 30, 1887. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>109</sup>Letter from Sister Ambrosia O'Neil to Reverend Mother Agatha Guthrie, November 20, 1887. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>110</sup>Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, November 4, 1888. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>111</sup>Ibid.

<sup>112</sup>Letter from Commissioner John H. Oberly to Sister

Ambrosia O'Neil, April 11, 1889. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>113</sup>Letter from Sister Aniceta to Reverend Mother Agatha Guthrie, May 5, 1889. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>114</sup>Letter from Sister Ambrosia to Reverend Mother Agatha Guthrie, January 12, 1890. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>115</sup>Letter from Father J.A. Stephan to Sister Ambrosia O'Neil, February 8, 1890. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>116</sup>Letter from Sister Aniceta to Reverend Mother Agatha Guthrie, March 7, 1890. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>117</sup>Ibid.

<sup>118</sup>Letter from Commissioner T.J. Morgan to Sister Ambrosia O'Neil, March 17, 1890. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>119</sup>Savage, p. 285.

<sup>120</sup>Letter from T.J. Morgan to Sister Ambrosia O'Neil, October 29, 1891. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>121</sup>Letter from Father Florian Hahn to Reverend Mother Agatha Guthrie, September 5, 1892. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>122</sup>Letter from Superintendent, Perris School, to Sister Ambrosia O'Neil, October 17, 1892. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri. In connection with this, there was an ongoing battle at this time between government schools for Indians and Catholic schools for Indians; each accused the other of "stealing students." Obviously, transferring the Yuma students from their secular school at the fort to a non-secular school in Perris was a dirty blow to the Sisters who dedicated themselves to teaching the Indians. It was all part of the movement to do away with secularism in government schools. See Francis Prucha, The Churches and the Indian Schools, 1888-1912 (Lincoln, Nebraska: University of Nebraska Press, 1979), pp. 22-25.

<sup>123</sup>Los Angeles Herald, July 15, 1893.

<sup>124</sup>Savage, p. 286.

<sup>125</sup>Letter from Sister Ambrosia O'Neil to Mother As-

sistant Julia Litteneker, October 11, 1893. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>126</sup>Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, November 22, 1893. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>127</sup>Executive Document #68, In The Senate of the United States. Letter from the Secretary of the Interior, Transmitting "A Copy of an agreement with the Yuma Indians, with a report from the Commissioner of Indian Affairs and accompanying papers." March 21, 1894, p. 2. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>128</sup>Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, December 10, 1893. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>129</sup>Executive Document #68,...pp. 20-21.

<sup>130</sup>The names of the Sisters at that time are not known. However, baptismal records stored in the San Diego Diocesan Archives list the following Sisters serving as witnesses in the late 1890's: Sisters Mary Thomas Lavin, St. Barbara Reilly, Ambrosia O'Neil, Laurentia, M. Petronella and Thomas Aquinas. San Diego Diocesan Archives.

<sup>131</sup>Reverend Mother Agatha Guthrie, back in 1886, had foreseen this type of trouble occurring; i.e. governmental interference in their work and the inevitable clash between church and state.

<sup>132</sup>Letter from Sister Ambrosia O'Neil to Mother Assistant Julia Litteneker, November 20, 1894. Sisters of St. Joseph of Carondelet, St. Louis, Missouri.

<sup>133</sup>Letter from Sister M. Joseph Franco to Mother House, April 3-4, 1899. Sisters of St. Joseph of Carondelet, St. Louis, Missouri.

<sup>134</sup>Ibid.

<sup>135</sup>Letter from Sister Ambrosia O'Neil to Reverend Mother Agatha Guthrie, April 7, 1899. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>136</sup>Letter from Sister Ambrosia O'Neil to Reverend Mother Agatha Guthrie, April 20, 1899. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>137</sup>Savage, p.288.

138 Statistics of the Fort Yuma School, Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

139 Letter from John S. Spear, Superintendent, Fort Yuma Indian School, to Bishop Conaty, November 10, 1903. San Diego Diocesan Archives.

140 Letter from John S. Spear, Superintendent, Fort Yuma Indian School, to Bishop Conaty, October 7, 1904. San Diego Diocesan Archives.

141 Letter from Bishop Cantwell to Father Ketcham, Director of the Bureau of Catholic Indian Missions, March 22, 1919. San Diego Diocesan Archives.

142 Charles R. Quinn, The Story of St. Thomas Indian Mission (Downey, CA: Elena Quinn, 1968), p. 28.

143 Father Justin Deutsch, "St. Boniface School," Historical Review (Banning, CA, 1925), p. 3.

144 Deutsch, p. 3.

145 Mother M. Agatha, "Catholic Education and the Indian," in Roy J. Deferrari, Ed., Essays on Catholic Education (Washington, DC: The Catholic University of America, 1942), pp. 523-553.

146 Letter from Archabbot Hintenach to Bishop Mora, May 27, 1888. Archives of Archdiocese of Los Angeles.

147 Letter from Sister Aniceta Byrne to Reverend Mother Agatha Guthrie, May 15, 1889. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

148 Letter from Brother Philip Hurley, Associate Archivist, St. Vincent's Archabbey, Latrobe, PA, to Rev. John A. Sierra, Precious Blood Rectory, Banning, CA, October 7, 1983. San Diego Diocesan Archives.

149 Letter from Father Stephan, Director of the Bureau of Catholic Indian Missions, to Reverend Abbot Andrew, St. Vincent's Abbey, Westmoreland Co., PA, October 12, 1889. San Diego Diocesan Archives.

150 Letter from Father Stephan to Reverend Andrew, St. Vincent's Archabbey, Westmoreland Co., PA, January 13, 1890. San Diego Diocesan Archives.

151 Letter from Archabbot Hintenach to Bishop Mora, March 21, 1890. Originally stored in the Chancery Archives, Diocese of Los Angeles/San Diego, now preserved in the San Fernando Mission Archives.

152 Letter from Father Stephan to Reverend Andrew,

St. Vincent's Abbey, Westmoreland Co., PA, January 27, 1890. San Diego Diocesan Archives.

153 Letter from Father Stephan to Reverend Andrew, St. Vincent's Abbey, Westmoreland Co., PA, February 15, 1890. San Diego Diocesan Archives.

154 Letter from Father Stephan to Reverend Mother Agatha Guthrie, June 28, 1890. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

155 Ibid.

156 Letter from Father Stephan to Reverend Mother Agatha Guthrie, July 21, 1890. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

157 Letter from Father Stephan to Reverend Mother Agatha Guthrie, August 2, 1890, Western Provincial Archives, Sisters of St. Joseph of Carondelet. See also Letter from Reverend Mother Agatha Guthrie to Father Stephan, December 19, 1890. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

158 Letter from Father Stephan to Reverend Mother Agatha Guthrie, August 2, 1890, Western Provincial Archives, Sisters of St. Joseph of Carondelet.

159 Letter from Father Stephan to Reverend Mother Agatha Guthrie, December 19, 1890. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

160 Father Stephan sent Rev. Florian Hahn, along with a letter of introduction (August 13, 1890) addressed to Reverend Mother Agatha Guthrie, to the Mother House in Carondelet to meet the Sisters he would be working with. Father Stephan stated, "This will introduce to you Rev. Florian Hahn, who is going to take Rev. G. L. Willards place at St. Boniface Indian school at Banning, Cal. Father Hahn is a good, pious, zealous, prudent priest who has got the good will and confidence of all who know him. He will be a safe guide and Father to your good Sisters as they can fully place their confidence in him...I send him to you in order that you may know him personally and have a chat with him."

161 Letter from Father Stephan to Reverend Mother Agatha Guthrie, December 19, 1890. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

162 Deutsch, p. 3.

163 Letter from Father Hahn to Reverend Mother Agatha Guthrie, October 26, 1891. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.



<sup>164</sup>Ibid.

<sup>165</sup>Letter from Father Hahn to Reverend Mother Agatha Guthrie, September 5, 1892. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri.

<sup>166</sup>Deutsch, p. 4.

<sup>167</sup>Official Catholic Directory (Milwaukee, Wisconsin: Hoffman Brothers Co., 1895), p. 396. The Mission Indian, however, reported a total of 56 boys and 54 girls that year (October 15, 1895), p. 7.

<sup>168</sup>Sister Mary Lucida Savage, The Congregation of Saint Joseph of Carondelet (St. Louis, Missouri: B. Herder Book Company, 1923), p. 291.

<sup>169</sup>Deutsch, p. 5

<sup>170</sup>The Indian Sentinel (Washington, D.C.: The Bureau of Catholic Indian Missions, 1905-1906), p. 19.

<sup>171</sup>Ibid., p. 20.

<sup>172</sup>Ibid., p. 20.

<sup>173</sup>Ibid., p. 21.

<sup>174</sup>The Mission Indian, July 15, 1898, p. 7. See also July 1, 1900, p. 3.

<sup>175</sup>Deutsch, p. 3. As an aside, the Mission Indian stored at the Smithsonian Institute in Washington, and available on Interlibrary Loan, is an invaluable source of information on the continuing battle between Catholic Indian schools versus government schools. It expresses, of course, a strong Catholic viewpoint - that of the beloved Reverend Florian Hahn's - and contains many emotionally-charged articles pertaining to the topic.

<sup>176</sup>Financial Statement of St. Boniface Industrial School, From January 1, 1895 Until August 1, 1900. Prepared by Father B. Florian Hahn, Submitted to Father Stephan. San Diego Diocesan Archives.

<sup>177</sup>Ibid.

<sup>178</sup>The Mission Indian, September 15, 1896, p. 7.

<sup>179</sup>The Mission Indian, July 1, 1900, p. 3.

<sup>180</sup>Letter from Father Ketcham to Reverend Mother Agnes Gonzaga, March 8, 1906. Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri. It is impos-

sible to speculate on the circumstances leading to this letter. However, in Sister's behalf, it must be asserted that the Sister Superior had an immense responsibility in running the boarding school. There was never a moment's rest, and there was little earthly recompense. Further, the Sisters always had to strictly obey the whims and wishes of the Superintendant, without having much of a say in matters themselves (despite being far more intimate with the Indians and aware of their immediate problems). Needless to say, the Sisters had ideas of their own. Then, too, they could have missed Father Stephan, and the way he ran his administration. It took time to get used to another Director. Finally, they were always in fear of losing their school, which may have caused them a great deal of worry.

181 Letter from Bishop Conaty, Los Angeles Diocese, to "The Catholic Indians of the Diocese in 1903." August 13, 1903. San Diego Diocesan Archives.

182 Quarterly Report of St. Boniface Industrial School. Quarter Beginning 1-9-08 and Ending 6-30-08. San Diego Diocesan Archives.

183 Letter from Father Ketcham, Director of the Bureau of Catholic Indian Missions, to Bishop Cantwell, Los Angeles Diocese. August 5, 1918. San Diego Diocesan Archives.

184 Letter from Father Ketcham to Bishop Cantwell, September 7, 1918. San Diego Diocesan Archives.

185 Letter from Bishop Cantwell's Chancellor-Secretary to Father Ketcham, November 15, 1918. San Diego Diocesan Archives.

186 Letter from Bishop Cantwell to Father Ketcham, March 22, 1919. San Diego Diocesan Archives.

187 Letter from Reverend Francis Benson in Banning, to the Bishop's Chancellor-Secretary, December 7, 1920. San Diego Diocesan Archives.

188 Letter from Bishop Cantwell to Father Ketcham, April 3, 1919. San Diego Diocesan Archives.

189 Letter from Reverend Philemon Toepfer, O.F.M., Superintendant of St. Boniface Indian School, to Bishop Cantwell, November 29, 1922. San Diego Diocesan Archives.

190 Father Justin Deutsch, a Franciscan missionary, had previously been in charge of St. John's Mission in Komatke, Arizona, an Indian school for the children of the Pima tribe. There, he had requested the Sisters of

St. Joseph of Carondelet to teach; they accepted and opened the school on August 29, 1901. See Sister Ann Cecilia Smith, "Educational Activities of the Sisters of St. Joseph of Carondelet in the Western Province from 1870-1903," Doctoral Dissertation, Catholic University of America, Washington, D.C., 1953, p. 75.

<sup>191</sup>Letter from Reverend Justin Deutsch, O.F.M., Superintendent of St. Boniface Indian School, to Bishop Cantwell, October 1, 1926, and reply, October 19, 1926. San Diego Diocesan Archives.

<sup>192</sup>Letter from Father Deutsch to Bishop Cantwell, October 20, 1930. San Diego Diocesan Archives.

<sup>193</sup>Ibid.

<sup>194</sup>Ibid.

<sup>195</sup>Letter from Father Deutsch to Bishop Cantwell, April 17, 1932. San Diego Diocesan Archives.

<sup>196</sup>Letter from Father Deutsch to Bishop Cantwell, August 5, 1933. San Diego Diocesan Archives.

<sup>197</sup>Sister Catherine Louise LaCoste, Archivist for the San Diego Diocese, entered the novitiate of the Sisters of St. Joseph of Carondelet in 1935. Although she herself was never sent, Sister recalls that every summer Sisters were sent to Banning to pick and dry fruit from the orchards of St. Boniface; very hard work in the heat. Interview with Sister Catherine Louise LaCoste, June 27, 1985.

<sup>198</sup>Letter from Father Deutsch to Bishop Cantwell, October 6, 1933. San Diego Diocesan Archives.

<sup>199</sup>Letter from Father Deutsch to Bishop Cantwell, March 9, 1934.

<sup>200</sup>Sister Dolorita Marie Dougherty, The Sisters of St. Joseph of Carondelet (St. Louis, MO: Herder Book Co., 1966) p. 342.

## CHAPTER V

### The Sisters of Mercy and the School of Nursing

The early nineteenth century in Ireland was a period of appalling social, political and religious conditions. To help fill the acute need for social services in the country, a young Catholic woman, Catherine McCauley, bravely stepped forward. After the death of wealthy foster parents, Catherine utilized resources from her large inheritance to open a house of charity in Dublin, which became known as the "Baggot Street Social Center." Nothing was further from her thoughts than that she was laying the foundation for a religious community that would soon spread throughout the world in devoting itself to works of mercy.<sup>1</sup>

In preparation for this project, Catherine visited many schools throughout Ireland and became knowledgeable of various teaching methods. She also toured France in order to observe methods and procedures of teaching in that country. The Baggot Street Social Center commenced in 1827 as a school for the poor and a residence/school for working girls; subsequently, an employment agency and a residence for widows and orphans was added. As the work developed, she asked Archbishop Daniel Murray for permission to dedicate the undertaking to Our Lady

of Mercy. On September 24, 1828, the Archbishop granted her wish and the institution became known as the House of Mercy.<sup>2</sup>

The House of Mercy made a productive start during its initial three years, 1827-1830. Both schools were crowded, the sick were visited in the local hospitals and in their homes, and provision was made for the many needy persons who sought aid.

Catherine was urged by Father Michael Blake, her local pastor, to examine the Rules of Religious Congregations in the Dublin area, and she soon began to see the advantages that a greater stability and permanence of religious life had to offer in her work. Of the Rules examined, the group favored those of the Presentation Sisters. Catherine and two others made their novitiate in the Presentation Convent, and made their vows on December 12, 1831. The Sisters returned to the House of Mercy, where the Archbishop appointed Catherine as Mother Superior. Mother Catherine McAuley desired the spirit of charity and service to be the major accent of her new order of uncloistered sisters. Prime attention was also given to education because, in the words of Catherine McAuley, "...no work of charity can be more productive of good to society or more conducive to the happiness of the poor than the careful instruction of women."<sup>3</sup>

The work of the Sisters of Mercy prospered. Bishops began to beg for Sisters, and Mother McAuley was

very generous in her response to the requests. The foundress herself usually accompanied the pioneers to a new foundation and remained at least one month. Furthermore, her spirit of mercy knew no national limits.

The death of Catherine McCauley in 1841 did not check the rapid expansion of the order. Sister Mary Vincent was chosen to succeed Mother McCauley's role as head of the order,<sup>4</sup> and within two years, a band of Sisters set out for America to open a convent of Mercy in Pittsburgh, Pennsylvania. Social conditions in Ireland had declined even further, and the Potato Famine in the 1840's resulted in emigration to the United States on a phenomenal scale.

By 1854, Mother Vincent had made nursing a normal part of the Community's service. The 1850's were a time of wide change and advancement in the field of medicine, and in 1858 the first Medical Act to control standards went into effect.<sup>5</sup>

Mindful of the needs of his growing flock, the Most Reverend Joseph Sadoc Alemany, the first Archbishop of San Francisco, sent Reverend Hugh Gallagher to Ireland in the summer of 1854 so that he might get recruits from the relatively new Institute of the Sisters of Mercy, already widely known not only for its social service work, particularly in nursing, but also for its interest in education.<sup>6</sup>

Eight Sisters of Mercy arrived in San Francisco on

December 8, 1854, where they were graciously welcomed by Bishop Alemany, who made such an impression on them that a letter to Ireland from Mother M. Baptist Russell states, "We have a saint for an Archbishop."<sup>7</sup> Mother M. Baptist Russell had been selected as the superior for the California foundation, and was accompanied by Sisters M. Frances Benson, M. de Sales Reddan, M. Bernard O'Dwyer and Mary Howley; and novices M. Gabriel Brown, M. Paul Beechinor and Martha McCarthy. The Sisters stayed in the Convent of the Daughters of Charity for a while, and then rented a small house near the County Hospital and on January 3, 1855, moved into the first Convent of the Sisters of Mercy in California.

It was not until 1890, thirty-six years after their arrival in San Francisco, that the Sisters of Mercy decided to initiate a foundation in San Diego.<sup>8</sup> A letter from Bishop Mora indicated his seal of approval:

We confirm the appointment of Sister M. Michael as Mother Superior of the Community of Sisters of Mercy in this city and give permission to said community to build a hospital with their own means in or near said city.<sup>9</sup>

However, despite years of Mother M. Michael's hospital experience, probably no foundation was initiated under less auspicious circumstances than that of San Diego.<sup>10</sup> The city was facing a serious recession following the collapse of the land boom of 1888 and business was at a standstill. Bishop Mora and Father Antonio Ubach scoured the environs to select a proper site, and found appropriate property on the mesa in the

northern part of the city, removed from the business center, and with easy access.

In the meantime, twenty-nine year old Mother M. Michael and the other Sisters, with \$50.00 between them, decided to rent two rooms on the second floor of the Grand Central Block on the corner of Sixth and H Streets [See Figure 27]. There the Sisters opened the first hospital in San Diego County on July 9, 1890, St. Joseph's Dispensary.

Before a year was up, the property recommended by Bishop Mora and Father Ubach was selected as the site on which a new hospital would be built. Using money borrowed from their religious community, construction was soon begun. By the end of 1891, when the rest of southern California was in the throes of a serious recession as a result of a building boom collapse, an imposing three-story structure on ten acres of land was completed at a cost of \$5,200.00 for the Sisters of Mercy. On April 25, 1891, St. Joseph's Sanitarium opened its doors to nineteen patients.

On March 16, 1893, St. Joseph's Hospital and Sanitarium was incorporated under the laws of California as a private, non-profit corporation operated for religious and charitable purposes.<sup>11</sup> In that year also, the first home for the aged was built on the grounds. It was later enlarged twice to provide residential care for one hundred elderly patients. In 1898, a chapel to accommo-





Figure 27.  
St. Joseph's Dispensary, 1889, Grand Central Block,  
downtown San Diego, upper story, middle rooms.  
Credit: Sisters of Mercy

date three hundred persons was built, and a west wing was added to the main hospital building, doubling the capacity of St. Joseph's. Two years later, a two-story convent was erected. These additions [See Figure 28] soon proved necessary, for the turn of the century saw an upsurge in population in San Diego, as the federal government began to take an interest in San Diego as a port and naval base. The number of patients grew steadily, along with the growth in Sisters to staff the hospital.

The School of Nursing was established in 1903, pre-dating by many years the emergence of other nursing schools in San Diego. Nursing education was in its infancy, but Mother M. Michael, great leader that she was, quickly saw the importance of educating nurses in order to provide competent professional service for the hospital. Miss Kate Sullivan, a graduate of Mercy Hospital in Pittsburgh, with post graduate training at St. Mary's in New York City, was hired to be the first Superintendent of the School of Nursing.

More classrooms were soon needed, and in 1904, an east wing was added to the hospital. This addition included not only classrooms, but also surgery and X-ray facilities. X-ray had been discovered only five years before. The completed hospital was dedicated that year by Bishop Conaty of the Diocese of Monterey and Los Angeles.

On February 9, 1905, a meeting was held to organize



Figure 28.  
St. Joseph's Sanitarium, circa 1900.  
Credit: Sisters of Mercy

the School of Nursing as a corporation, which would be operated as a subsidiary of St. Joseph's Hospital.<sup>12</sup> The articles of incorporation were duly approved, adopted and signed, and Sister Mary Michael Cummings was elected President.<sup>13</sup> The following year, ten students received their diplomas in nursing education and a school pin bearing the title, "St. Joseph's Sanitarium Training School for Nurses."<sup>14</sup> All ten students<sup>15</sup> that graduated on May 31, 1906, were Sisters of Mercy [See Figure 29].

Sister M. Xavier was appointed Superintendent of the School of Nursing in 1910. A significant event occurred in the last year of Sister's tenure as Superintendent, 1916. In that year, the School of Nursing received full accreditation from the State, a procedure California had only just begun to enforce.<sup>16</sup>

For the next four years, Mrs. Carrie Stimmel, a graduate of California Hospital, Los Angeles, directed the School of Nursing. During her term, a lecture hall was completed for the nursing students, in addition to modern X-ray and surgical facilities. However, world events were also unfolding under her administration which were much more notable. The United States had entered into World War I, and a cry for trained, competent nurses was sounded throughout the country. Only one nurse from San Diego is known to have responded, Miss Mae Murphy, a graduate of St. Joseph's

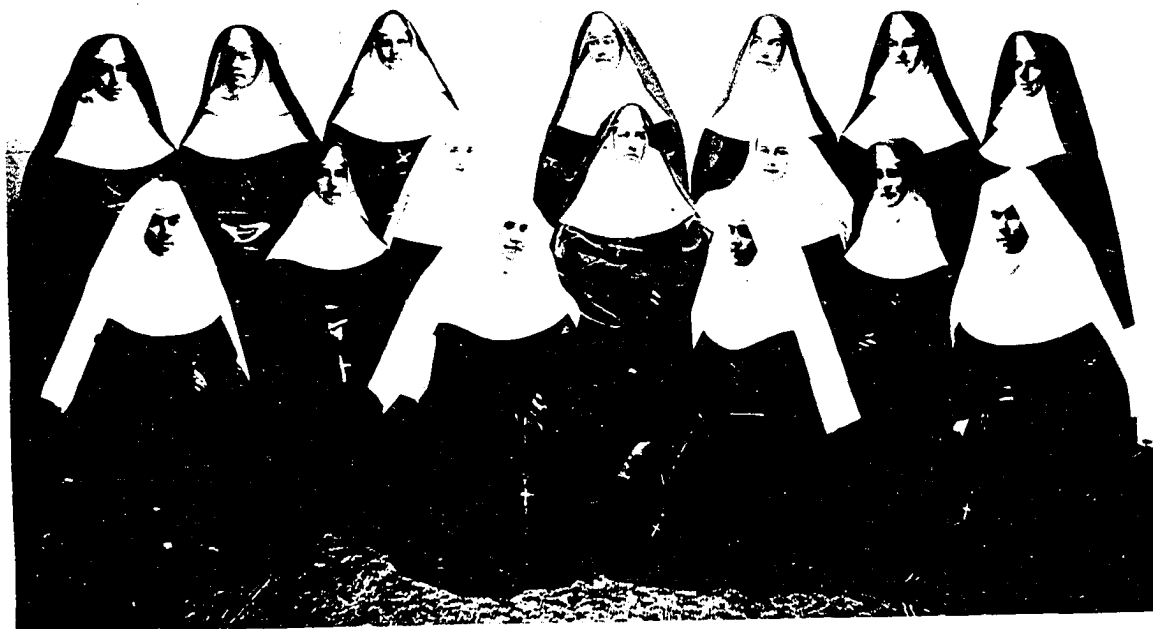


Figure 29.  
First graduation of St. Joseph's Sanitarium Training  
School for Nurses, 1906.  
Credit: Sisters of Mercy

Hospital Training School in 1911.

Perhaps in response to the war effort, an article in the San Diego Union, entitled "Sisters of Mercy to Build New, Modern Hospital," praised the Sisters for their work and recommended the school to all young ladies. The article stated:

...A large training school for nurses which is now under the supervision of state officers, has been in operation for several years, and is open to all reputable young women of San Diego, thus affording them an opportunity to fit themselves for an honorable and lucrative calling. At the present time there is a dearth of graduate nurses in San Diego, and the demand for nurses who have received their training at the hands of the Sisters of Mercy is so widely recognized as to make communit unnecessary.<sup>18</sup>

As another means of increasing the enrollment, Mother M. Michael later that year wrote to Bishop Cantwell asking him to establish a novitiate for the Sisters of Mercy near St. Joseph's Hospital in San Diego, rather than elsewhere in California. She stated, "Hence the novitiate ought to be situated in or near a hospital where there is a well-organized school for nurses, which we feel we may claim."<sup>19</sup> Bishop Cantwell agreed to place the novitiate in San Diego for a probationary term of three years, with the ecstatic Mother M. Michael as Mistress of Novices.<sup>20</sup>

Sister M. Thomas was appointed Superintendent of the School of Nursing in 1920. Unfortunately, at the outset of her term she was faced with a serious problem concerning housing for her students. A letter from Sister M. Thomas to Bishop Cantwell revealed the nature

of the problem:

...You can see by the enclosed letter that the State Board is not satisfied with the housing of our pupil nurses in rented houses which are the best we can secure in the neighborhood. Rent costs us about \$1,200.00 per year. Now the owners propose to raise the rent which will mean \$500.00 additional each year. Should we be obliged to employ graduate nurses the cost will be about \$3,000.00 each month and very likely more, while the pupil nurses salary for the same number of nurses at present pay will be \$400.00 each month.<sup>21</sup>

The enrollment of the school grew substantially with the placement of a novitiate there. The class of 1919 graduated fifteen students [See Figure 30], and the class of 1921 likewise graduated fifteen nurses. Also, since the post-war years were marked with considerable expansion of the hospital, the problem of student housing was finally alleviated. Furthermore, in 1921, the same year that Mother Mary Michael Cummings celebrated her Golden Jubilee as a Sister of Mercy, generous benefactors donated a plot of land on Hillcrest Drive overlooking Mission Valley for a new hospital. Mother M. Michael did not live to see her plans for a modern, new hospital realized, for she died the following year, on October 6, 1922. The work on her plans for the new hospital was continued by Sister Angela Cooney.<sup>22</sup>

By this time, the San Diego Community of the Sisters of Mercy had become affiliated with the Sisters of Mercy of California and Arizona. Under Mother M. Bernard, Mother General, the main building of the new hospital in San Diego was completed in 1924, and its

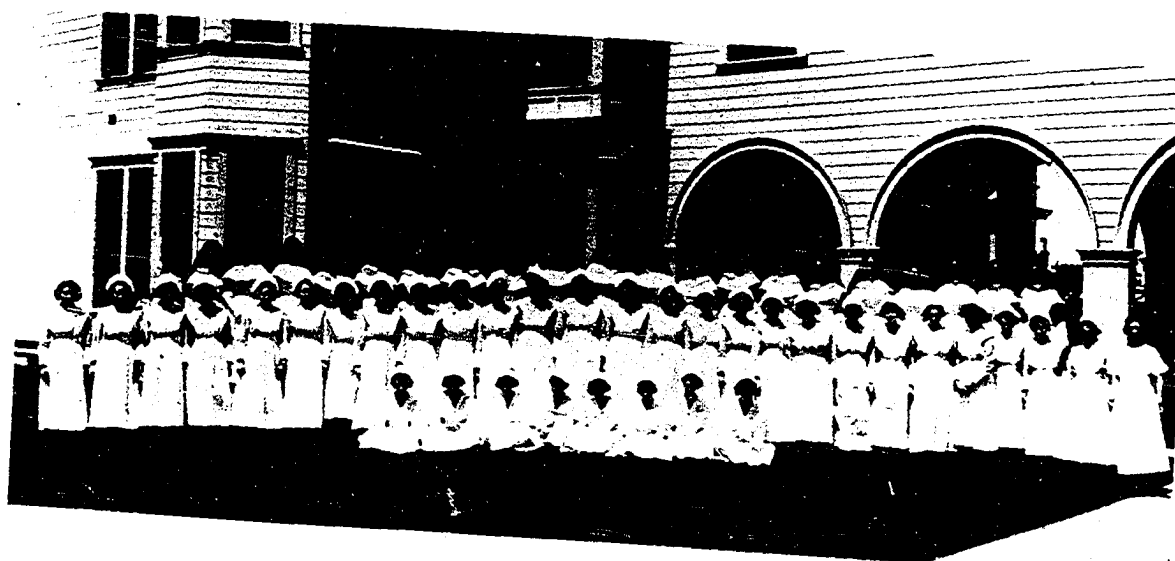


Figure 30.  
St. Joseph's Training School for Nurses,  
Class of 1920.  
Credit: Sisters of Mercy



name was officially changed from St. Joseph's Hospital to Mercy Hospital. The following year, fund-raising drives were held all over San Diego to promote further construction. The Sisters' convent and the nurses' residence were completed in 1926. The students moved into their new home [See Figure 31] on Thanksgiving Eve of that year.

In the fall of 1929, Sister Mary Baptist was appointed Director of the School of Nursing, replacing Jessica M. Ryle.<sup>23</sup> Three years later, Mercy Hospital School of Nursing officially changed its name to Mercy College of Nursing.<sup>24</sup> By that time, a whole new outlook on nursing education was being put into practice. Whereas students had previously spent long hours staffing the hospital and receiving "on the job training," the new method stressed the importance of formal classroom education, and gaining a base of knowledge in theory became equally important as technical skills.<sup>25</sup> Courses that were taught included General Medicine, Psychiatry, Gynecology, Urology, Surgical Nursing, Orthopedics, Obstetrics, Ear, Nose and Throat and Dermatology. Spanish was presented, since the large number of Spanish-speaking patients almost necessitated an understanding of the subject. Elective subjects conferring college credit were also introduced, and the school became affiliated with Mount St. Mary's College in Los Angeles, California, conducted by the Sisters of St. Joseph of Carondelet. Furthermore, in 1932, the

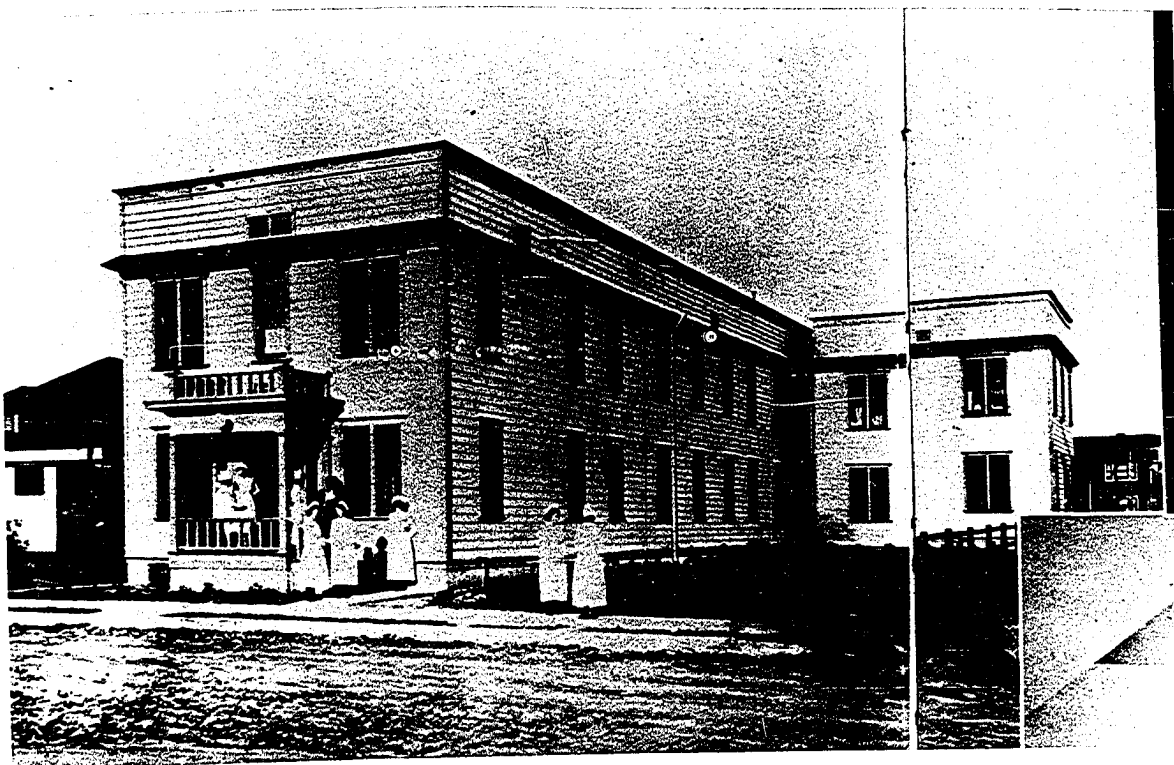


Figure 31.  
Student nurses' residence, Mercy Hospital School of  
Nursing, circa 1930.  
Credit: Sisters of Mercy

Board of Directors for the School of Nursing agreed to begin paying their nursing students for their work in the hospital; probationary nurses would receive 20 cents per hour, first-year nurses in training would receive 30 cents per hour, and second-year nurses in training would receive forty cents per hour.<sup>26</sup>

In 1920, there were a record number of twenty-seven graduates at the school, and this remained the average number of graduates throughout the decade.<sup>27</sup> The record also shows that there were no Sisters of Mercy students during this time period; all were lay students. Also, under the leadership of Mother M. Paschal, Mother General, the 1930's witnessed the seven hospitals operated by the Sisters of Mercy in California and Arizona advance professionally and scientifically with the programs set forth by the Catholic Hospital Association, the American College of Surgeons and the American Medical Association.

There was an increase in enrollment at the Mercy College of Nursing during the 1940's, as well as an increase in standards of professional development. Basic sciences were first term requirements, including Anatomy, Physiology, Microbiology, Pharmacology and Nursing Arts.<sup>28</sup> Later specialized courses such as Psychiatry and Pathology were added to the curriculum. The beginning of World War II saw the establishment of the United States Cadet Nurse Corps, and in 1945, all

of the graduates of Mercy College of Nursing entered the military service to help fill the urgent need for nurses.

In 1953, the Mercy College of Nursing celebrated its Golden Jubilee, an event that was dedicated to the foundress of the hospital and school, Mother Mary Michael Cummings. One of the climaxes of the jubilee was a fashion show in which students modeled six different uniforms that were worn during the era. As the years lengthened, the dresses shortened! The Alma Mater was also recalled:

Praise to God our Heav'nly Father,  
Mercy College nurses sing:  
Lift your hearts as with your voices,  
Jubilant thanksgiving ring:  
In the hopeful fruitful future  
as in years that golden glow.  
To the cause of God's dear sick ones,  
May more loyal our service grow.  
Bless, O God, our Alma Mater;  
Bless us teachers, nurses all,  
Bless our duties true devotion,  
Bless us at the Great Roll Call.<sup>29</sup>

Although it had been a source of continual debate since the 1930's, the question of whether or not Mercy College of Nursing was entitled to tax exemption was seriously raised in 1967. Although the school had been exempt since its incorporation in 1905, it appeared at that time that the government would no longer permit this privilege since the school did not award four-year degrees. Therefore, the Board of Directors was urged to transfer the College of Nursing corporate property to the Mercy Hospital corporation.<sup>31</sup>

Within three months, the Sisters began to have serious doubts about continuing the school.<sup>32</sup> Minutes of the November 3, 1967, Board of Directors meeting stated that the Nursing Education Program would be phased out and "...no more classes will be accepted and the last class will graduate in June, 1970."<sup>33</sup> Reasons given were: Mercy College of Nursing offered a three-year certificate whereas the national trend in nursing education was towards either a two-year degree (L.V.N., Licensed Vocational Nurse) or a four-year degree (R.N., Registered Nurse); there were several other nursing programs available in San Diego County - both two and four year programs - at less expense to the student; and its continuance would be a financial burden to the hospital.<sup>34</sup>

The last class at Mercy College of Nursing began the school term of 1969-1970 with sixty-two students,<sup>35</sup> and graduation ceremonies were held on June 6, 1970.<sup>36</sup> The oldest nursing school in San Diego County then closed its doors, ending a sixty-seven year tradition of providing San Diego with well-trained, professional nurses.

## CHAPTER V

### Notes

<sup>1</sup>M.A. Sheridan, ...And Some Fell on Good Ground. A History of the Sisters of Mercy of California and Arizona (New York: Carlton Press, 1982), p. 20.

<sup>2</sup>Ibid., p. 23.

<sup>3</sup>Sister M. Xaverius O'Donoghue, Mother Vincent Whitty (Australia: Melbourne University Press, 1972), p. 13.

<sup>4</sup>Ibid., p. 13.

<sup>5</sup>Ibid., p. 24.

<sup>6</sup>At Cork, they were joined by five Presentation Sisters, who had accepted the mission when Father Gallagher could not secure a second group of Sisters of Mercy. The Presentation Sisters sailed to New York with them, where the Mercy Sisters remained for a time. The Presentation Sisters arrived in San Francisco before them. The Mercy Sisters were joined in New York by a group of Notre Dame Sisters, and traveled to San Francisco in their company.

<sup>7</sup>Sheridan, p. 62.

<sup>8</sup>Sheridan, p. 200.

<sup>9</sup>Letter from Bishop Mora to Mother Mary Michael Cummings, San Diego, California, June 5, 1899. Archives of the Sisters of Mercy, Burlingame, California.

<sup>10</sup>Sheridan, p. 201.

<sup>11</sup>Father Ubach seemed to have become rather alienated when Mother M. Michael took steps to have the hospital incorporated, even though the move had been approved by Bishop Mora. See Sheridan, p. 203, who speculated that this is a case of the "...peculiar interpretation of the position of religious institutes as held by this frontier pastor whose jurisdiction was so extensive that he seemed to exercise the authority of a bishop; or, at least he considered himself the arbiter of the affairs of the religious...". Although Father

Ubach found the incorporation hard to take, the Sisters sought to improve relations, and he ended his days at the hospital with kind feelings toward them.

<sup>12</sup>St. Joseph's Hospital Training School for Nurses Minute Book, San Diego, CA, 1905-1922 and 1923-1932. Archives of the Sisters of Mercy, Burlingame, CA.

<sup>13</sup>This was also the year of California's first nurse practice act.

<sup>14</sup>The graduates were: Sisters M. Gabriel Gardiner, M. de Pazzi Boyd, M. Evangelist Condon, M. Genevieve Griffin, M. Angela Cooney, M. REGis Byrne, M. Xavier Murray, M. Agnes Neville, M. Camillus Lynch, and M. Seraphine Farrell. St. Joseph's Hospital Training School for Nurses Minute Book San Diego, CA, 1905-1922 and 1923-1932. Archives of the Sisters of Mercy, Burlingame, CA.

<sup>15</sup>Ibid.

<sup>16</sup>1953 Class yearbook, Golden Jubilee Edition, Mercy College of Nursing.

<sup>17</sup>Ibid. Miss Murphy was to enjoy a long and distinguished nursing career. The yearbook also lists Mercy nurses that served in the Armed Forces during World War II and since.

<sup>18</sup>San Diego Union. January 1, 1918.

<sup>19</sup>Letter from Mother M. Michael Cummings to Bishop Cantwell, September 12, 1918. San Diego Diocesan Archives.

<sup>20</sup>Letter from Bishop Cantwell to Mother M. Michael Cummings, September 18, 1918. San Diego Diocesan Archives.

<sup>21</sup>Letter from Sister M. Thomas to Bishop Cantwell, April 7, 1936. San Diego Diocesan Archives.

<sup>22</sup>St. Joseph's Hospital Training School for Nurses Minute Book, San Diego, CA, 1905-1922 and 1923-1932. Archives of the Sisters of Mercy, Burlingame, CA.

<sup>23</sup>1930 Class Yearbook. Mercy Hospital School of Nursing. Miss Jessica Ryle had held the position of Superintendent from 1926 to 1929.

<sup>24</sup>1970 Class Yearbook, Mercy College of Nursing, p. 44.

<sup>25</sup>1931 Class Yearbook, Mercy Hospital School of

Nursing, p. 25. Also, according to the yearbook, great progress had been made in the late 1920's in raising the standards of the nursing training schools throughout the country; i.e., systematizing and standardizing the classroom material.

<sup>26</sup>St. Joseph's Hospital Training School for Nurses Minute Book, San Diego, CA, 1905-1922 and 1923-1932. Archives of the Sisters of Mercy, Burlingame, CA.

<sup>27</sup>1953 Class Yearbook, Golden Jubilee Edition, Mercy College of Nursing.

<sup>28</sup>1947 Class Yearbook, Mercy College of Nursing.

<sup>29</sup>1970 Class Yearbook, Mercy College of Nursing.

<sup>30</sup>St. Joseph's Hospital Training School for Nurses Corporation Papers, 1905-1969. Archives of the Sisters of Mercy, Burlingame, CA.

<sup>31</sup>Ibid.

<sup>32</sup>Memorandum from Sister Helene Marie to Sister M. Placida, May 18, 1967. Archives of the Sisters of Mercy, Burlingame, CA.

<sup>33</sup>Minutes, Board of Directors, Mercy College of Nursing, November 3, 1967. Archives of the Sisters of Mercy, Burlingame, CA.

<sup>34</sup>Ibid.

<sup>35</sup>Minutes, Board of Directors, Mercy College of Nursing, September 6, 1969. Archives of the Sisters of Mercy, Burlingame, CA.

<sup>36</sup>Minutes, Board of Directors, Mercy College of Nursing, May 29, 1970. Archives of the Sisters of Mercy, Burlingame, CA.



## CHAPTER VI

### Sisters of the Precious Blood and Mission San Luis Rey School

After raising a family of six children, sixty-eight year old Maria Anna Brunner of Switzerland embarked on a second career. Following a visit to Rome in 1833, where she received an inspiration at the church of San Nicola, Frau Brunner returned to her Swiss homeland ready to put her plan in operation. At Loewenberg, a medieval castle set high on a mountain above the village of Schleuis, Maria Anna Brunner established a new religious community for women, the Sisters of the Precious Blood.<sup>1</sup>

For the second time in her life, Frau Brunner became the mother of a large family and the simple, humble community which she founded steadily increased in size under her pious and loving example. The original aim of the congregation was to give praise and honor to the Precious Blood of the Savior, through prayer and continual adoration of the Blessed Sacrament. Within a short time, the castle at Loewenberg also became a house of refuge for orphans, where Mother Brunner fully trained and educated the young girls.

From the beginning, the spiritual director of the community was a Benedictine monk, Reverend Francis de

Sales Brunner, Mother Brunner's eldest son. Father Brunner was greatly impressed by his mother's foundation and quickly envisioned many fields of labor for the Sisters. After his mother's death in 1836, Father Brunner continued to direct the Sisters of the Precious Blood for another twenty-three years. In 1838, he received papal dispensation from his former monastic vows in order that he could become a Missionary of the Precious Blood. The following year, he opened a seminary to train priests of the Congregation of the Precious Blood at Castle Loewenberg.

Meanwhile, Bishop Purcell of the See of Cincinnati, Ohio, in the United States, was begging for European missionaries to come to the aid of his growing flock. On a trip overseas for recruits in 1843, the Bishop's efforts were finally rewarded. Father Brunner in Switzerland heard an account of the spiritual poverty of the many German immigrants in Ohio and immediately began taking action. After receiving permission from Rome, Father Brunner and a dozen other males from the Congregation set out for the state of Ohio. They arrived at their destination at the end of 1843.

In July of 1844, the first three Sisters of the Precious Blood traveled overseas to join their provincial in Ohio, Father Brunner. The three pioneers included Mother Mary Ann Albrecht, Sister Rosalie and Sister Martina Disch. Two weeks after their arrival, the Sisters were warmly welcomed by Bishop Purcell of

the See of Ohio, who encouraged them to extend their educational activities to western Ohio, where the need for Catholic schools was the greatest.<sup>2</sup>

The "cradle" of the Sisters community was centered in New Reigel, Ohio, where their convent was completed by the end of 1844. Sunday catechism classes commenced immediately, and a convent school was soon opened.<sup>3</sup> By June of the following year, membership of the Sisters of the Precious Blood in America had increased to twenty-five.<sup>4</sup> Foundations were soon opened in northern, central and western Ohio, and the community of the Precious Blood was off to a good beginning in America.

The opening of new convents resulted in a shortage of help at each particular foundation, and Mother Mary Ann Albrecht was sent back to Switzerland to enlist more candidates for the American missions. In 1847, she brought a group of twenty-three persons to America, and the next year she returned with thirty-five more members for the Sisterhood and Brotherhood of the Precious Blood. The membership of the Congregation of the Precious Blood was also greatly augmented between the years 1849-1855 by candidates that Father Brunner recruited during his many European trips.<sup>5</sup>

The native tongue of the Sisters was no handicap in teaching the rural schools, since German was generally spoken throughout that section of Ohio during those days. However, there were attempts by many of the

teachers to learn the vernacular of the country, even though it was years before English became the medium of instruction nationwide. Efforts were also made from the start to provide some systematic training for the Sisters who were assigned to teach.<sup>6</sup> In addition to the normal branches of learning, music, art, embroidery and other handicrafts were added to the early teacher-training curriculum of the Sisters.

The Congregation, though, was not strictly devoted to teaching. Sisters not engaged in that profession were gainfully employed in a variety of occupations such as gardening and weaving, so that the Congregation became practically self-supporting. The Sisters also took in a number of orphans at each foundation, where they gave the children a thorough training, with the greatest emphasis placed on religious instruction. By this time, too, a black religious habit had been adopted for the Sisters to wear, which was somewhat similar to other Sisters in the United States. Their community in Switzerland still wore the simple, peasant dress of the country.

Unfortunately, the rapid expansion of the Congregation of the Precious Blood in Ohio and Indiana brought new problems of organization and administration. The Congregation at that time consisted of three distinct groups: Priests, Sisters and Brothers. Although they lived apart, all were subject to the same immediate authority, possessed goods in common, and were mutually

dependent on each other. Each convent had a superior-ess, but her power was minimal; full authority rested with the provincial, Father Brunner, and his council. Bickering and unrest soon led to the need to completely sever the ties between the Sisters and the men.

In 1887, the Sisters officially separated from the Fathers and Brothers of the Congregation of the Precious Blood, and incorporated themselves as a self-subsisting organization. A Consitution establishing a form of self-government was drawn up, and approved by Archbishop Elder. The prelate also suggested a method of electing a chapter to govern the Congregation. Mother Kunigunda, who had been the superioress of the Congregation at the motherhouse at New Reigel for almost thirty years, desired a coadjutrix, and Sister Ludovic Scharf was consequently elected as Assistant to the Mother General on July 27, 1887.<sup>7</sup>

An educational turning point occurred the following year, 1888, through the wisdom of Sister Cecilia Lang, who had been elected Secretary of the General Council. Sister Cecilia, as director of the normal school for the Sisters in the Archdiocese of Cincinnati, was deeply interested in the educational advancement of her teachers, and in the general improvement of the schools under the charge of the Sisters of the Precious Blood. She was intent upon keeping her teachers abreast of the current teaching methods; particularly since some of the

Sisters taught in public schools where they had to meet state requirements.

Foreseeing the requirements that would eventually be made both by state and diocesan boards of education, Sister Cecilia decided to send two Sisters to the Academy of St. Mary of the Woods in Indiana to take advanced courses in education from the Sisters of Providence. After one year, the two Sisters returned to help Sister Cecilia teach in the normal school. Sister Cecilia also devised a uniform course of study to be used in all the schools taught by the Sisters of the Precious Blood. Such a project was made imperative by an article of the newly approved Rules which called for uniformity in school discipline, plan of instruction and teaching method.<sup>8</sup> In the summer of 1889, more than fifty school teachers gathered together in the motherhouse to make the necessary modifications about the new course of study, and to work out the final details of the plan put together by Sister Cecilia.

Tremendous progress in the community was made under the administration of Mother Ludovica, during her term as coadjutrix with Mother Kunigunda, and as Superior General after the latter's death. Large building projects were undertaken under her direction, including a new motherhouse and normal school at Maria Stein, Ohio. The membership of the community also increased markedly. Furthermore, the Sisters' sphere of activity in schools grew wider year after year. Requests to teach were made

from distant cities for Sisters of the Precious Blood.

Unfortunately, Mother Ludovica's health gradually failed, and her doctor finally advised that she spend some time in sunny California. Accompanied by Sister Emma Nunlist, Mother Ludovica left in July of 1896 for Banning, California, where Father Florian Hahn, of the Congregation of the Precious Blood, directed a boarding school for Indians. Father Hahn and the Sisters of St. Joseph of Carondelet at St. Boniface [See CHAPTER IV] gave the visitors a royal welcome, and the two Sisters remained for an entire year.<sup>9</sup>

In 1899, Sister Emma Nunlist, who had accompanied Mother Ludovica to southern California and was obviously impressed by the climate, was elected Superior General for a term of six years, and in 1911 was elected for another term. It was under her administrations that the Sisters of the Precious Blood moved their activities into the western United States. In 1903, Mother Emma received an urgent call from Father Novatus Benzing, a Franciscan priest in Phoenix, Arizona. He had previously been turned down by sixteen different religious communities of women to take charge of his two schools in Phoenix; to his surprise, Mother Emma accepted the missions.<sup>10</sup> The pioneer band of Sisters stayed with the kind Sisters of Mercy in Phoenix until their own residence was ready for occupation in that city.

In 1912, a new program for improving the

professional training of the teachers and for raising the standards of the schools under the Sisters of the Precious Blood was brought into effect. This was introduced by Sister Angeline Betz, directress of schools, who had firsthand knowledge of public school methods, teachers' standards and requirements. The first step was to make a full four-year high school course as a prerequisite for normal school training.<sup>11</sup> In a few years, the motherhouse at Maria Stein had a first-rate high school for the Sisters, which was granted state recognition.

In 1913, the Catholic University of America invited the Sisters of the Precious Blood to acquire college degrees. Sister Angeline immediately sent four Sisters to attend summer school there. The next year, six more Sisters were sent to St. Xavier's College in Cincinnati, and every year from then on, a few Sisters were sent to college to receive degrees. Sister was also determined to have the Normal School at the mother house approved by the Ohio State Department of Education. In conjunction with Sister Rosalie Alt, the normal school was upgraded in every aspect and in 1919, it was officially approved by the state.

Sister Angeline did not neglect the supervision of the schools on the missions. She and Mother Emma visited Phoenix, Arizona, in November of 1912, a few months after the territory had become the forty-eighth state of the Union. While Mother Emma and Sister



Angeline were there, they received an invitation from Father Peter Wallischeck, O.F.M., to Mission San Luis Rey in Southern California, to review the possibilities of establishing a school there.<sup>12</sup> Mother Emma accepted Father Peter's invitation, and she and Sister Angeline went to investigate prospects at San Luis Rey.

Mission San Luis Rey de Francia was one of the last of the twenty-one missions established in California. Father Antonio Peyri established the mission on June 13, 1798 in order to fill the gap between Mission San Diego de Alcala and Mission San Juan Capistrano.<sup>13</sup> It had a very successful beginning, and continued to progress remarkably for over thirty years under the dynamic leadership of Father Peyri, until the act of secularization in 1832 forced him to leave.

Mission San Luis Rey was left to disintegrate for sixty years. Then, in 1892, two Mexican Franciscans came upon its ruins and resolved to establish a seminary there for their Zacatecan students. Father Joseph O'Keefe, O.F.M., was appointed to direct the affairs of the community and to assist them with the language and customs of the people. Twenty years later, Father Peter Wallischeck, O.F.M., Rector of St. Anthony's College in Santa Barbara, was transferred to Mission San Luis Rey.<sup>14</sup> Father Peter and the other Franciscan priests held catechism classes for children [See Figure 32], but Father Peter's ultimate goal was that of establishing at



Figure 32.  
Father Peter Wallischek, O.F.M., and First Communion  
students at Mission San Luis Rey, 1908.  
Credit: Sisters of Precious Blood

the desolate and quiet mission a day school for the young children of the vicinity, and a boarding school for the children of the farmers that were scattered throughout the ancient mission district.

He proposed his plan to the Right Reverend Thomas J. Conaty of the Los Angeles Diocese. Bishop Conaty, who put education high on his list of priorities in the diocese, gave full approval. He doubted, though, that any Sisters would be favorably inclined to take charge of a school in such a remote district. He also felt that there would be a lack of pupils. Despite the fact that Mother Emma also felt it was a most unlikely place to begin a school, the hallowed spot and the wonderful climate triggered her positive response. She agreed to send a group of Sisters the following September to open a Catholic school, provided that suitable accommodations would be ready.<sup>15</sup>

In the summer of 1913, four Sisters of the Precious Blood arrived at Mission San Luis Rey to oversee preparations of the school: Sister M. Electa, M. Rosella, M. Rosamunda and M. Attala. Unfortunately, they found no signs of construction other than a meager foundation barely showing above the dirt. The Sisters indicated to Father Peter that it would be hopeless to try and open a school by September. Fearing the Sisters would leave, Father immediately secured workmen to raise the four walls of the building to connect it to an old adobe stable. The adobe stable would serve as the resident

boys' dormitory [See Figure 33].

On August 20, Sister Annetta Schneider arrived from Phoenix to become the first superioress of the new mission. A photograph taken in 1913 shows the original group of Sisters standing in front of school, which was undergoing construction [See Figure 34]. Three of the original group of Sisters returned to the Midwest, leaving Sister M. Rosamunda and Sister M. Annetta. They were soon joined by two other Sisters from Ohio, Sisters M. Hilda and M. Decima. Meanwhile, Father Dominic Gallardo, assistant to Father Peter, made visits through the community to recruit students for the new Catholic school that was near completion [See Figure 35]. Children attending the local public school were also invited to transfer there.

On September 8, 1913, San Luis Rey Mission School officially opened.<sup>16</sup> The first six boarders were joined several weeks later by five more. A total of thirty-three students had been enrolled by mid-September, and by the end of the first year, fifty children, boys and girls, were in attendance. During this first year, Father Peter, who almost single-handedly had made his dream a reality, was transferred elsewhere. Father Dominic Gallardo replaced him as director of the school in March, 1914. A photograph taken soon after his arrival depicts Father Dominic with the first class of San Luis Rey Mission School [See Figure 36].

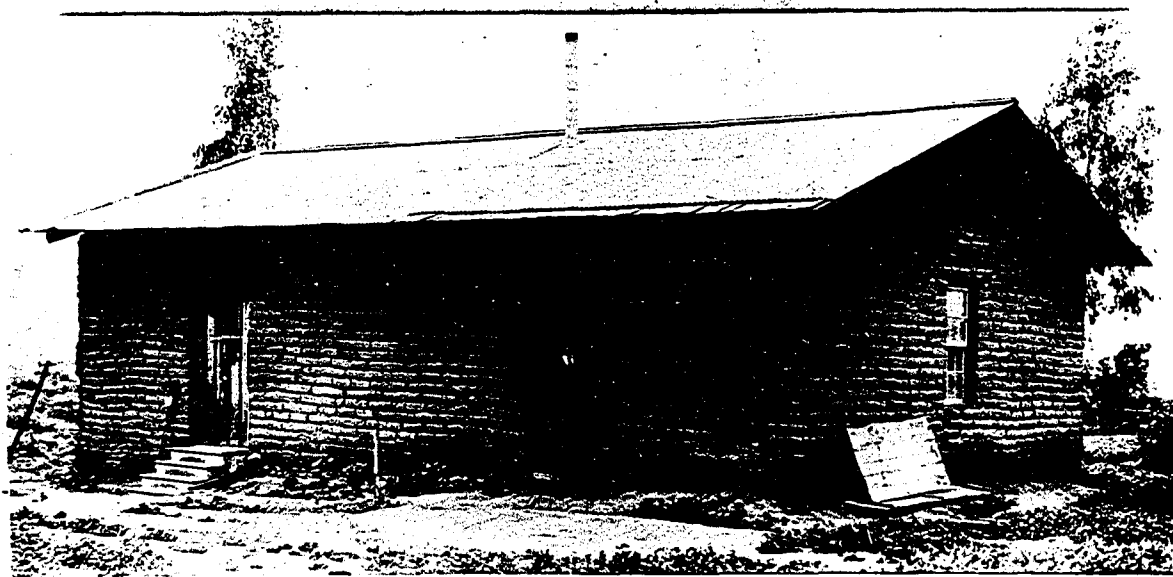


Figure 33.  
Adobe stable prior to conversion to boys'  
dormitory, Mission San Luis Rey, 1913.  
Credit: Sisters of Precious Blood

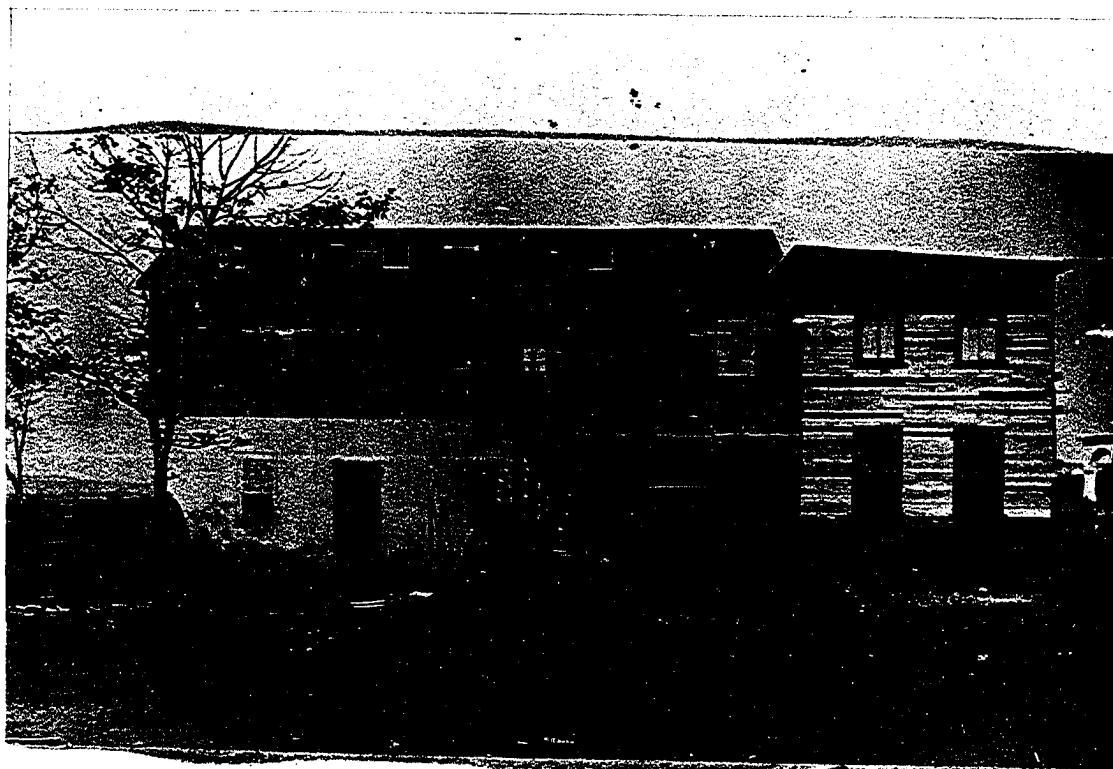


Figure 34.  
Original group of Sisters, Mission San Luis Rey, 1913.  
Credit: Sisters of Precious Blood

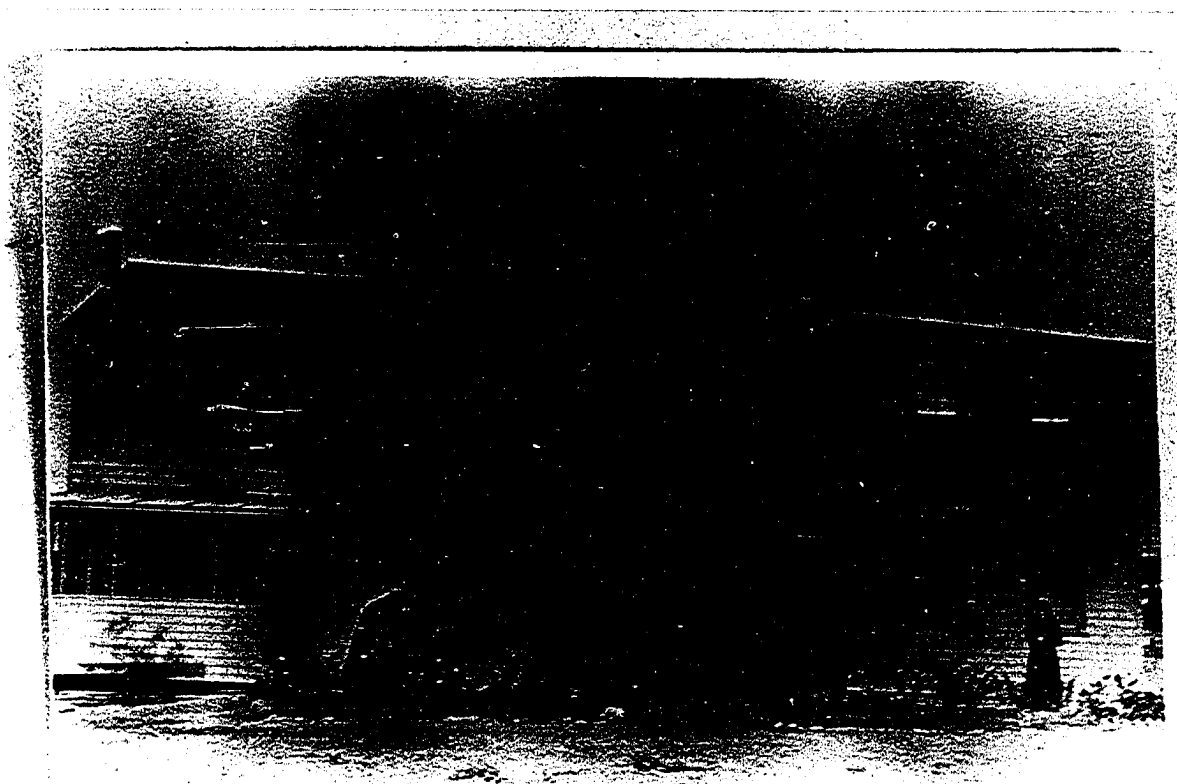


Figure 35.  
San Luis Rey Mission School and Sisters, 1913.  
Credit: Sisters of Precious Blood

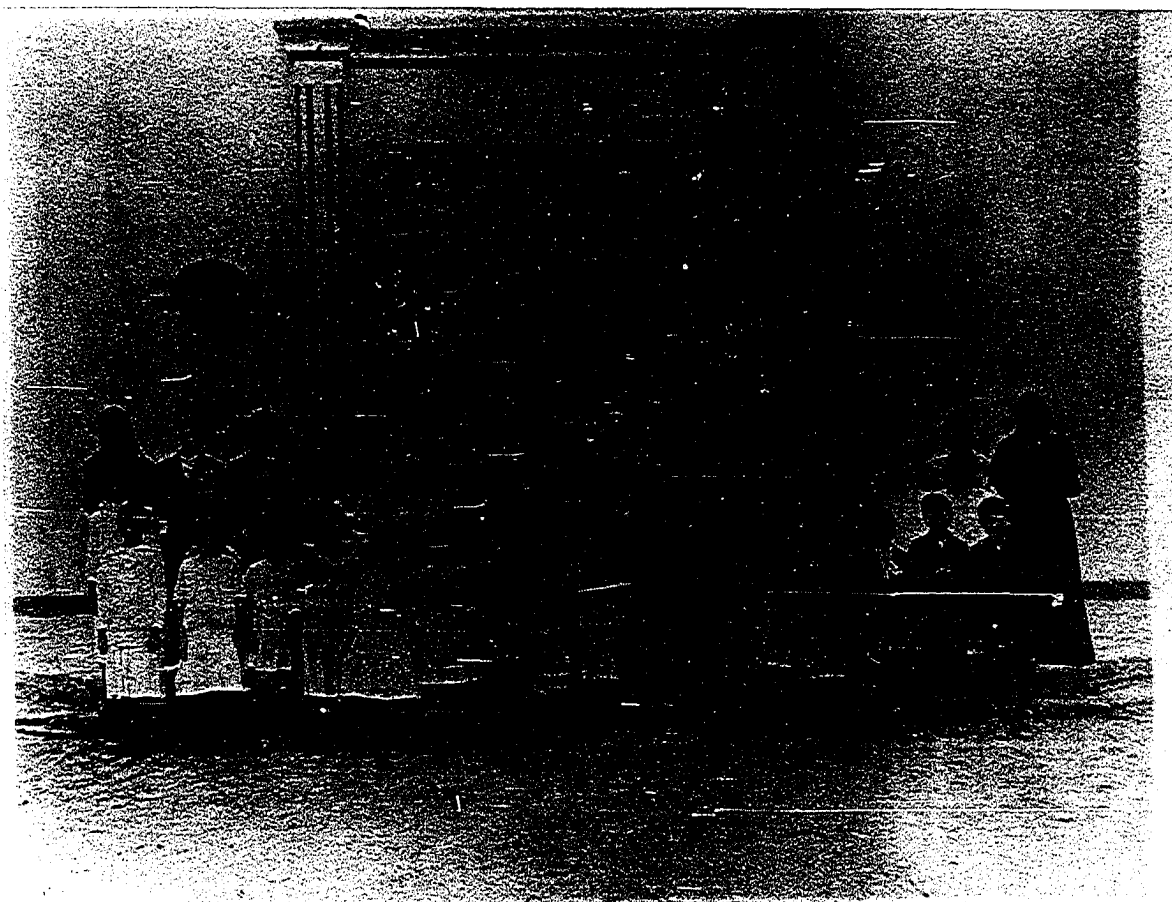


Figure 36.  
First student body, San Luis Rey Mission School,  
1913-1914; Sister Annetta (left) and Father Dominic  
Gallardo, O.F.M. (center).  
Credit: Sisters of Precious Blood



From its humble beginning, the little institution thrived remarkably. Instead of a lack of pupils, there was soon an absolute lack of space to accommodate all those who applied. An unused creamery, located a short distance from the school was donated by Mr. Fletcher of San Diego for the school's use. This milk-house [See Figure 37] was relocated east of the other buildings, remodeled, and converted into classrooms.

The second school year witnessed a doubling in enrollment from the previous year. A new sister also arrived for the start of the 1914 term, Sister Mary Lioba, who would spend the next fifty years of her life teaching and administrating at the San Luis Rey Mission School. One of the highlights of that year was the formal dedication of the school on November 14, 1914.

In the fall of 1915, more than forty boarders and thirty day students were registered.<sup>17</sup> This emboldened the Sisters to add high school courses, and their goal was achieved through the generosity of two kind benefactors, Mr. Jerome O'Neil of the Santa Margarita Ranch, and Mrs. Van Kilsdonk. That year, high school classes were conducted in part of the creamery, where Sister Mary Rosina filled the role of high school teacher. The next few years saw other sisters teaching high school courses, including Sisters M. Ignatia, M. Consalva, M. Cortillia, M. Redempta and M. Concordia. June, 1919, marked the first high school graduation at San Luis Rey Mission School.



Figure 37.  
Milkhouse prior to conversion to classrooms of  
San Luis Rey Mission School, circa 1913.  
Credit: Sisters of Precious Blood

After being gone for four years, during which time the high school was added, Father Dominic returned to the school in 1919. He immediately began making necessary improvements. The Sisters residence was renovated, a two-story adobe building was erected to serve as a dining room and girls' dormitory, and a building was attached to the creamery to enlarge the school. The generous Mr. Jerome O'Neil also built a two-story frame structure to serve as a boys' dormitory<sup>18</sup> [See Figure 38]. These new structures enabled the Sisters to admit an ever-growing number of students, many of whom came from long distances throughout southern California.

Nine students during the 1920's and 1930's came from Yuma, Arizona. All belonged to the large, seventeen member Pool family. One member of the family, now a seventy-eight year old semi-retired Sister, Sister M. Bertina, entered the school in 1922, graduated in 1924, and then entered the religious life of the community that had so touched and inspired her during her high school years. An interview with Sister M. Bertina<sup>19</sup> revealed many historical pieces of information on the early years of San Luis Rey Mission School. She retains many fond memories of the school and surrounding countryside, which at that time featured only gentle, rolling hills, a post office and a grocery store.

Sister M. Bertina<sup>20</sup> also recalls being instructed in various subjects such as algebra, English, ancient



Figure 38.  
San Luis Rey Mission school buildings across from  
mission, 1920-1927. Building in front was boys'  
dormitory for several years.  
Credit: Sisters of Precious Blood

history, composition, Latin, German (an elective), Baltimore catechism and bible history. The curriculum also included social studies, science, business and French. Religion classes were taught by the Franciscan priests; Sister Bertina received instruction from Father Dominic or his assistant, Father Raphael.

For recreation, the priests, who were always very involved in the life of the school, drove the students on Saturdays to picnics or to the beach. Figure 39 shows a group of children on their way to "Jerome O'Neil Picnic." The priests also joined in frequently with the students in tennis matches, croquet or basketball games. Church holidays and legal holidays were always celebrated with proper respect by the priests, Sisters and students. The feast of the Corpus Christi was always a special event; the children dressed in white, adorned themselves with flowers and had a solemn procession with benediction every year [See Figure 40]. The excellent girls choir, under the direction of Sister M. Lioba, who also served as organist, was the official choir at the mission church for many years.

An assembly of the student body in 1923 indicates that there were over sixty students enrolled at that time [See Figure 41]. Although tuition was about \$20.00 for each student per month, the Sisters never refused a poor child.<sup>20</sup> The Sisters staff included Sisters M. Annetta and M. Lioba, who rotated turns as Superior; Sister M. Cortillia; Sister M. Concordia, an excellent



Figure 39.  
Picnic, San Luis Rey Mission School, 1922.  
Credit: Sisters of Precious Blood



Figure 40.  
Feast of Chorpus Christi, San Luis Rey Mission School.  
Credit: Sisters of Precious Blood



Figure 41.  
Student body, San Luis Rey Mission School, 1923.  
Credit: Sisters of Precious Blood



and gifted music teacher who was experienced in the piano, violin and accordian; Sisters M. Rosalina and M. Benedicta, who taught the high school; Sister M. Harlena, the laundress; and Sisters M. Ferdinanda and M. Alberta, the two cooks.

The school day began at 6:45 a.m., when all students were required to attend Mass. After school hours, the boarders had regularly assigned chores, including cleaning the dormitories, washing, ironing and gardening. Every evening the students were all required to attend a study hour.

The student population grew substantially during the 1920's. When Sister M. Bertina Pool returned to San Luis Rey in 1928 as a teacher, there were about one hundred students. One of the students was the future Sister M. Lucille Rotanzi. An interview with Sister M. Lucille<sup>21</sup> reveals that, despite the regimented and disciplined lifestyle, it was a lot of fun to live at the school. Sister also recalls that school started late in 1928, due to unfinished construction on the new school buildings. The year before, Reverend Mother Agreda, Mother Superior of the Sisters of the Precious Blood, had purchased property directly east of the mission the previous year, on which it was planned to relocate the school. It was obvious that any more additions on the existing site would have obstructed the view of the beautiful Mission San Luis Rey [See Figure 42].

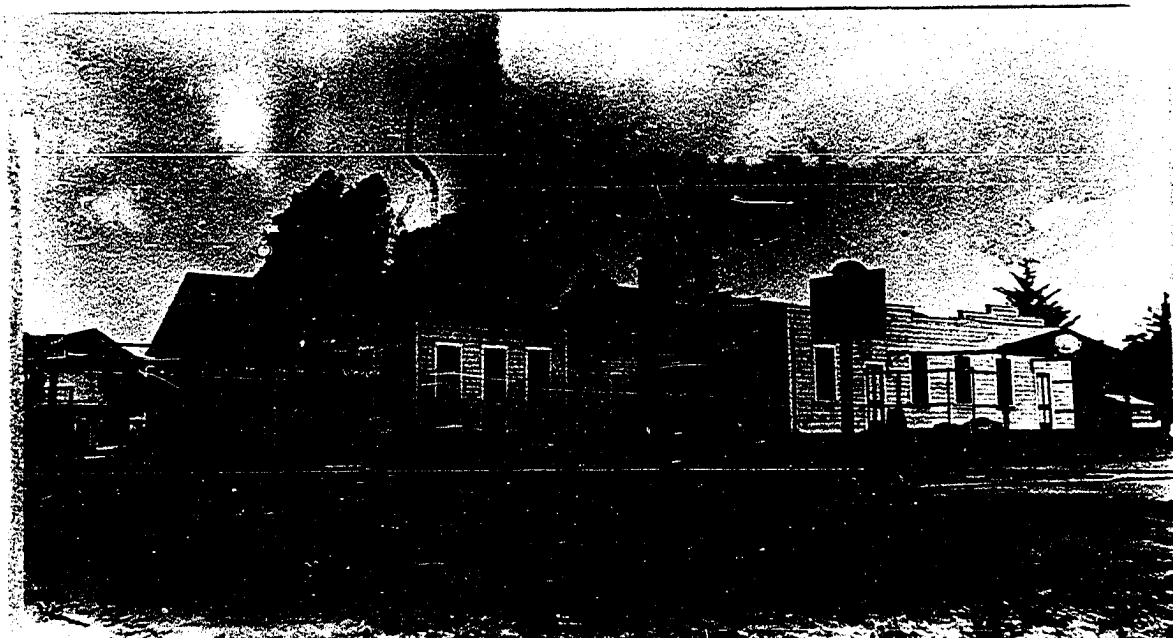


Figure 42.  
San Luis Rey Mission School, circa 1925.  
Credit: Sisters of Precious Blood

The property adjoining the mission comprised about ten acres, and was owned by their generous friend, Mrs. Van Kilsdonk. She sold it for a very reasonable price to the Sisters. Mother Agreda broke ground on May 8, 1927, for the new "San Luis Rey Boarding School" as it came to be called. The mission-style architecture was used in the construction of the new school, in order to blend in with the mission, which it faced [See Figure 43]. At the solemn dedication on November 21, 1928, Mr. Jerome O'Neil presented the school with a beautiful statue of St. Theresa of the Little Flower, whom the students have since honored as their patroness.<sup>23</sup>

By that time, a swimming pool and other playground facilities were available. Father Albert Braun, O.F.M., gave generously of his time to supervise the recreational and physical educational aspects of the academy. His pride and joy was the girls' basketball team, which he began to coach in 1925.<sup>24</sup> He also coached the Indian girls team at the Pala Mission. The rivalry between the two teams who shared Father Albert as coach was indeed great - but the athletic Indian girls from Pala won every time they played. The only other team the academy girls are noted to have played was a basketball team from the Immaculate Conception Church in Old Town, San Diego.

Many Sisters came and went from the San Luis Rey Boarding School. The 1930's witnessed the following Sisters on the staff at one time or another: Sisters M.

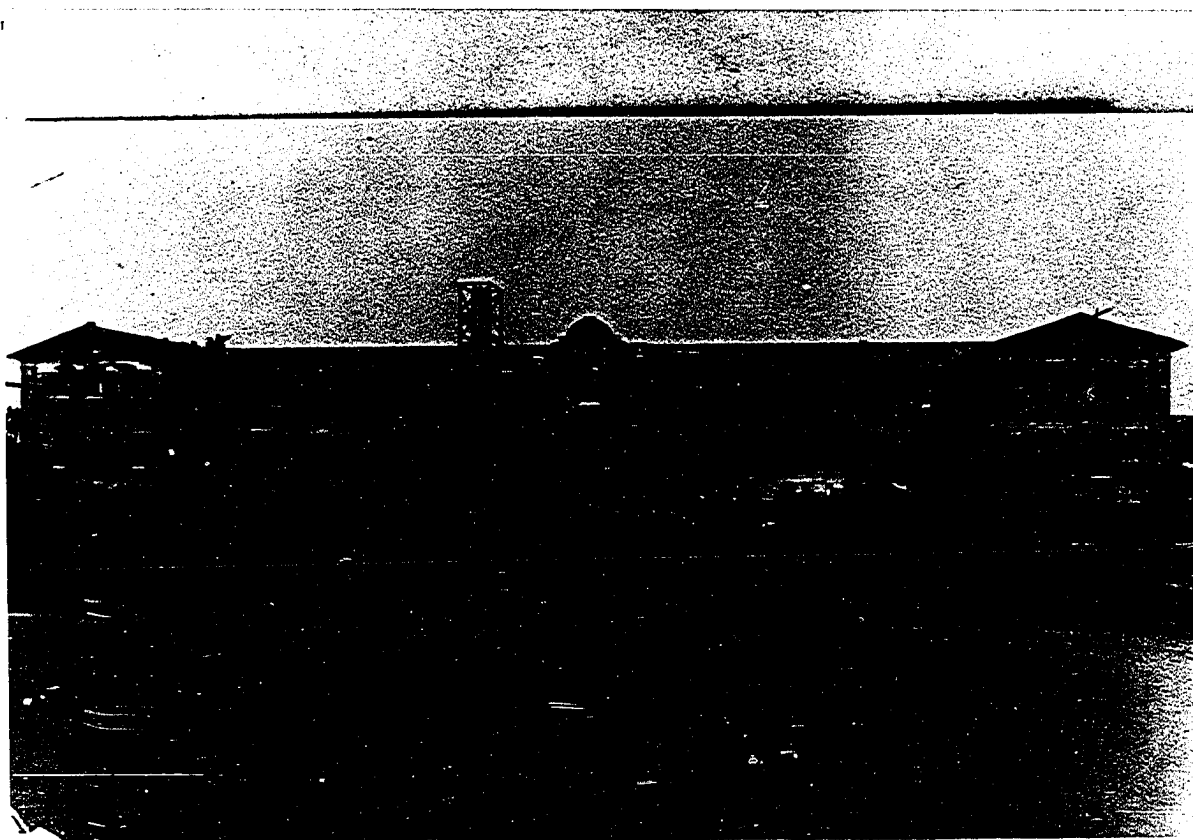


Figure 43.  
New San Luis Rey Boarding School under construction,  
circa 1928.  
Credit: Sisters of Precious Blood

Annetta, M. Lioba, M. Rosalina, M. Josepha, M. Laurentine, M. Benedicta, M. Bertina, M. Alberta, M. Apolonia, M. Eusebia, M. Veronica, M. Alphonse and Mary Lourdes.<sup>25</sup> The staff for a time also included a lay teacher, Miss Gladys Benton, as well as two Indian girls from Pala who were employed in the kitchen. The uniform for the girls consisted of a navy blue skirt that was worn daily, and a black serge dress that was worn on Sundays.

Up until the 1930's the high school had a small number of students. For example, in 1923, two girls graduated and the next year there were no graduates. 1927 and 1929 both graduated eight students, and this remained the average number during the next decade.<sup>26</sup> Records show that all the graduates were females.

The Catholic school at San Luis Rey was known by various names through the years since it was first established. At first, it was referred to as the San Luis Rey Mission School. Later it became known as the San Luis Rey Boarding School. Finally, in 1942, the school officially changed its title to the Academy of the Little Flower. Although it was a co-educational school from its inception, in that year boys were no longer admitted as boarders.

As well as teaching at the school, the Sisters duties also extended into the community. Summer catechetical classes were held at the Indian reservation at Pala, and in Oceanside, Carlsbad, Vista, Escondido and

Encinitas. Catechism classes were conducted on a regular basis throughout the entire year at Vista and Carlsbad, often in private homes.

In 1948, the school was enlarged once again. Five classrooms, a band room, twelve music rooms, a spacious auditorium bathrooms and private rooms for the Sisters were constructed. The new building significantly augmented growth in attendance at the school. During the decade of the 1960's, though, attendance dropped significantly, and the elementary school was forced to close at the end of the school 1968-69 school term. In order to keep the all-girls Catholic high school open, various options were considered, including Sister M. Janet Winandy's study about the possibility of making it a co-educational high school.<sup>27</sup> Unfortunately, the Academy of the Little Flower closed in June of 1977.

The Sisters then joined with the Franciscans<sup>28</sup> and other parishioners in creating a new facility out of the former school to serve the community, called the Community Center of Mission San Luis Rey. Under the administration of Sister Dorothy Schmiesing, the Community Center consists of a counseling service, a senior center, a Montessori school, a youth center, a women's resource center, an employment training facility, a home for abused children and a family retreat center. The Sisters of the Precious Blood, through their pious and loving example, continue to spread the faith of God through social service to the community.

## CHAPTER VI

### Notes

<sup>1</sup>Not With Silver or Gold, A History of the Congregation of the Precious Blood, 1834-1944 (Paterson, N.J.: St. Anthony Guild Press, 1945), p. 61.

<sup>2</sup>Not With Silver or Gold..., p. 111.

<sup>3</sup>Ibid., p. 116.

<sup>4</sup>Ibid., p. 117.

<sup>5</sup>Ibid., p. 173. There were, however, disadvantages in recruiting applicants from Switzerland. While the majority of applicants were sincere, there were some who joined simply to obtain a means of transportation to the United States, where California was experiencing a gold rush. Unfortunately, once in America, these individuals were soon on their own way, often penniless and illiterate. For this reason, Father Brunner established in Europe in 1857 a foundation where those who professed to have a calling to become missionaries in the United States would be put on probation for a year before finally emigrating.

<sup>6</sup>Ibid., p. 150. As early as 1848, seven young Sisters were being prepared for this work. The Notre Dame Sisters were especially helpful in instructing the Precious Blood Sisters the vernacular as well as teaching methods.

<sup>7</sup>Ibid., p. 245.

<sup>8</sup>Ibid., p. 252.

<sup>9</sup>Ibid., p. 277. The Sisters stayed for a full year at St. Boniface, which was a great experience for them. They were the victims of fun pranks played by the Indian and Mexican children. They went on long walks through the countryside. They went for drives in a "top-buggy" to the Indian reservations, where they observed first-hand the life of the various tribes and made friends with the chiefs and their squaws. It was undoubtedly this impressionable trip to southern California that was the catalyst for Mother Emma, a few years later, to move her community into the western United States.

<sup>10</sup>Ibid., 290. In accepting a mission so far from the motherhouse, she was undoubtedly influenced by the remembrance of the neglected Indians and Mexicans whom she had met in their squalid surroundings during her trip to California a few years previous. Mother Emma had fallen in love with the West, and it was his love that fired her zeal to the extent of carrying her little band of three over thousands of miles to the dry desert land of Arizona.

<sup>11</sup>Ibid., p. 320.

<sup>12</sup>Ibid., p. 328.

<sup>13</sup>Father Zephyrin Engelhardt, San Luis Rey Mission (San Francisco, CA: James H. Barry, 1921), p. 1.

<sup>14</sup>Ibid., p. 245. This was in August of 1912.

<sup>15</sup>Not With Silver or Gold..., p. 329. See also Engelhardt, pp. 245-7.

<sup>16</sup>"Academy of the Little Flower," History of Fifty Years, 1913-1963. (Mission San Luis Rey: Sisters of the Precious Blood, 1963), p. 9.

<sup>17</sup>"Academy of the Little Flower," p. 11.

<sup>18</sup>Most of these buildings can still be seen on the Academy grounds where they are used for a variety of purposes, such as laundry rooms, Montessori classrooms, etc.

<sup>19</sup>Interview with Sister M. Bertina Pool, July 17, 1985. San Diego, California.

<sup>20</sup>Ibid.

<sup>21</sup>Interview with Sister M. Lucille Rotanzi, June 11, 1985. Community Center of Mission San Luis Rey.

<sup>22</sup>Ibid.

<sup>23</sup>For this reason the school changed its name to the Academy of the Little Flower in 1942.

<sup>24</sup>Sister M. Benedicta also coached the girls according to Sister M. Lucille.

<sup>25</sup>Interview with Sister M. Lucille,...June 11, 1985.

<sup>26</sup>Graduating class lists, 1923-1936. Records, Mission San Luis Rey Community Center, under the protection of Sister Dorothy Schmiesing.



<sup>27</sup>Sister Janet Winandy, "The Attitudes of Students, Alumnae and Parents on Changing San Luis Rey Academy, and All Girls' Private Catholic High School, to a Co-educational Private Catholic High School (Master's Thesis, San Diego State University, 1976).

<sup>28</sup>The Franciscans had closed their seminary in 1969.

## CHAPTER VII

### The First Parochial Schools in San Diego County: Our Lady of Angels, St. John's and St. Joseph's (1912-1920)

#### Introduction

Shortly after his installation in 1903, the Right Reverend Bishop Thomas James Conaty began to develop an educational system in the Diocese of Monterey and Los Angeles which grew from 3,000 students to 9,499 by his death in 1915.<sup>1</sup> Educational reform was one of the prelate's primary concerns.<sup>2</sup> He promptly appointed a board of school inspectors for the diocese, whose duties included visiting the schools and advising the Bishop on various educational issues. More importantly, Bishop Conaty transferred the focus of education from academies to parish schools, and urged the building of new schools throughout the diocese. There was a tremendous wave of immigration to Southern California during this time, but the main thrust was to the Los Angeles area. Only one parochial school opened in San Diego during Bishop Conaty's term, Our Lady of Angels School in 1912.

No efforts were made during Bishop Conaty's administration toward a standardized course of studies for the elementary grades. Each religious community

continued to follow its own traditional course of studies, such as the comprehensive plan prepared in July, 1910, for all the elementary schools conducted by the Sisters of St. Joseph of Carondelet.<sup>3</sup>

The Right Reverend John J. Cantwell, appointed to the See of Monterey/Los Angeles in 1917, was also intensely concerned with educational issues. Bishop Cantwell was a strong proponent of the mandates of the Third Plenary Council (Baltimore, 1884) which dictated that schools wherever possible had to be immediately built; pastors neglecting this duty deserved removal; and Catholics had to send their children to such schools. In San Diego, two parochial schools were built within a few years of his appointment to the See, St. John the Evangelist School in 1919, and St. Joseph's School in 1920.

Bishop Cantwell also appointed a diocesan school board. This board, which was strictly advisory in nature, was re-organized following the creation of the new Diocese of Monterey/Fresno in 1925. The development of the central administration kept pace with the growth in the schools, and in twenty years, the total registration in the schools of the Diocese increased threefold.<sup>4</sup>

In 1924, a uniform Course of Studies, modeled after that of the Archdiocese of San Francisco, was mandated for use in the Diocese of Los Angeles/San Diego.<sup>5</sup> Uniformity in textbooks in connection with the Course of

Studies was not required, however. Lists of approved books were selected for the secular courses, and teachers were free to choose within those limits. The San Francisco Course of Studies soon proved unsatisfactory for use in the Diocese of Los Angeles/San Diego. For instance, subjects taught in some schools were neglected in others, and there was also a disparity in emphasis on various subjects. Furthermore, State textbooks adopted in the Diocese of Los Angeles/San Diego did not correlate with the San Francisco curriculum. Therefore, the need for a Course of Studies in the Diocese to replace the San Francisco model became ever more apparent. The Superintendent of Diocesan Schools, Reverend Martin McNicholas, Ph.D., began in 1932 the laborious task of constructing a standardized curriculum for all schools to use in the Diocese of Los Angeles/San Diego. Religion, geography and history courses were completed before 1936. Efforts toward uniformity in textbooks were also begun at that time period, as the lack of quality of the State selections had come under attack. An approved list of diocesan textbooks was published by the Diocese of Los Angeles/ San Diego School Board, based on their religious and educational merit. Finally, a standardized system of record-keeping was put to use in all the schools throughout the Diocese during Bishop Cantwell's term. Thus, an organized school system in the Diocese of Los Angeles/San Diego was apparent by 1936.

The initial three parochial schools in San Diego County have a rich heritage and date back to the time when San Diego was still a small community. The first, Our Lady of Angels School (1912), began during Bishop Conaty's term; St. John the Evangelist School (1919) and St. Joseph's School (1920) were started soon after Bishop Cantwell assumed office. All three schools were taught by the first religious community to enter the County, the Sisters of St. Joseph of Carondelet. Of the three, only one, Our Lady of Angels School, is still in operation and, in conjunction with Our Lady of Guadalupe School, is currently known as Our Lady's School.

### Our Lady of Angels School

In August, 1905, a second parish was established in San Diego County in the developing area known as Golden Hill. The Right Reverend Thomas J. Conaty, Bishop of Monterey/Los Angeles, appointed a young priest, Reverend William F. Quinlan, pastor of the new parish, which was given the title, "Our Lady of Angels." The district east of 16th Street and south of Upas Street was set aside for the parish, although Father Ubach jokingly informed Father Quinlan that his parish boundaries were "12th Street and the Colorado River."<sup>6</sup>

At that time, Golden Hill was an upper-class neighborhood, made up of predominantly Irish and German nationalities.<sup>7</sup> There were fewer than forty Catholic families when the first services for the parish were held in the Old Armory hall on National Avenue between 28th and 29th Streets on the second Sunday of October, 1905. Construction of a church and rectory began later that year after the purchase of a 100 x 150 foot lot was made on the southeast corner of 24th and G Streets. The cornerstone was laid by Bishop Conaty on July 28, 1906, and the first mass was celebrated on Christmas Day, 1906.

As early as 1908, Father Quinlan established a "Building Fund For Our Lady of Angels Parochial School"

[See Figure 44]. He was not to see his dream realized, however, for on November 1, 1910, he was succeeded by Father E.A. Heffernan. Upon Father Quinlan's departure, there were one hundred Catholic families in the parish. Father Heffernan, another devoted pastor, immediately began planning the erection of a school building for the growing parish. In 1912, a 60 x 100 foot lot immediately south of the rectory was purchased for \$3,000.00, and construction of the parish facility was begun that summer at a cost of \$12,000.00.<sup>8</sup>

Our Lady of Angels School, the first parochial school in San Diego County, opened September 23, 1912, with an enrollment of one hundred and eighty-three students in eight grades.<sup>9</sup> The Sisters of St. Joseph of Carondelet, the only teaching community in San Diego, were asked to staff Our Lady of Angels School. They accepted, and Sister Perpetua Malloy was appointed Directress of the school. In addition to that responsibility, Sister Perpetua also taught 7th and 8th grade students. The two other teachers were Sister Serena McCarthy, who taught the 4th, 5th and 6th grades, and Sister Vincent Marie Shelby, who taught grades 1, 2, and 3.<sup>10</sup> The Sisters commuted daily to Our Lady of Angels by streetcar from their residence at the Academy of Our Lady of Peace.

On October 20, 1912, Bishop Conaty came to San Diego to dedicate the school, which consisted of very

**Building Fund For Our Lady of Angels Parochial School.**

*For the purpose of securing a fund to erect and equip a parochial school and social hall for the parish of Our Lady of Angels, ..... hereby promise to pay to the Treasurer of said building fund the sum of ..... Dollars, to be paid in monthly, quarterly installments of ..... Dollars each, the whole to be paid within one year after date.*

*It is expressly understood that, in the event of inability to raise sufficient funds by March 1st, 1910, this note will be returned to the maker.*

*Witness.....*

*Signature.....*

*Address.....*

Figure 44.  
Building fund sample note for Our Lady of Angels  
School, prior to 1910.  
Credit: Archives of Diocese of San Diego



crowded rooms in the still-unfinished auditorium. To mark the event, the students (including many Catholic public school children) put on a large procession from the school to the church.

After the facility was completed [See Figure 45], it was deemed wise to procure space for a playground, an absolute necessity at all elementary schools. A lot was conveniently for sale on the northwest corner of 24th and Market, and Father Heffernan decided to purchase it.<sup>11</sup> The lot measured 140 x 100 feet, and cost the parish \$6,000.00.<sup>12</sup>

Although the parish was growing quite rapidly, bringing in added revenue, the amount of the previous debt compounded with the expenditure for the new addition required immediate attention. Father Heffernan, therefore, appointed a committee called "The Church and School Fund" whose purpose was to seek means of decreasing the parish debt. Within nine months, the debt had been reduced by over \$5,000.00.<sup>13</sup>

At the start of the second school term, 1913-1914, Sister Hilary Hogan replaced Sister Perpetua Malloy as Directress of the school. Sister Hilary also taught 7th and 8th grades. The 4th, 5th and 6th grades were again taught that year by Sister Serena; also, under her direction, the altar boys "became a model organization noted for their excellent training and discipline."<sup>14</sup> Sister Vincent had the 2nd and 3rd graders, and Sister Estella instructed the first grade. There was an en-



Figure 45.  
Our Lady of Angels School, Rectory and Church,  
circa 1920.  
Credit: Our Lady of Angels Parish

rollment of two hundred and seventeen for the 1913-1914 school term.<sup>15</sup>

Our Lady of Angels School, in 1914, enrolled two hundred and thirty-five students, and the number jumped to two hundred and sixty-seven for the school term 1915-1916. In that year, Sister Teresina Flynn assumed the responsibility of Directress of the school, as well as instructor for the two upper grades.<sup>16</sup> Sister Teresina was to remain Directress at Our Lady of Angels School until 1922.

The first graduation was held at Our Lady of Angels School on June 21, 1916. To honor the occasion, a solemn high mass was celebrated by Father James A. O'Callaghan and six assistant priests. After Mass, certificates of eighth-grade graduation were given to thirteen children: Alice Boden, Elliot Burns, Alice Douglas, Josephine Gartner, Loretta Hayes, Ferdinand Korherr, Catherine McNullen, Margaret Martin, Louis McCormick, Marie Pipe, Marie Sick, Mary Woods and Arletta Wylie.<sup>17</sup> Following the presentation of certificates, seventh graders served breakfast to the eighth grade graduates, beginning a tradition which would be followed at the closing of each school term for many years.

In 1918, an addition was made to the school, and when Father McGrath succeeded Father O'Callaghan as pastor that year a debt of almost \$38,000.00 faced him.<sup>18</sup> Nevertheless, in 1922, Reverend William E. Corr,

the new pastor at Our Lady of Angels Parish, decided to build a new school for the ever-increasing number of students. The "Parish Bulletin" in February of that year stated, "During the year we hope to do much for the welfare of our children. At present there are in the Parish school nearly three hundred boys and girls, and on Monday afternoon we have under instruction about one hundred public school children."<sup>19</sup> Father Corr maintained an open line of communication regarding his plans with Bishop Cantwell through the Bishop's Chancellor-Secretary, Monsignor John Cawley. His report of July, 1922, revealed his intentions for the parish school:

The school plans are being worked out, but it was impossible to put into effect the ones I showed you owing to the lack of space and the impossibility of buying at a reasonable price the adjoining property. I offered \$6,500.00 but they boosted it to \$10,000.00. The price is too high. A few years ago the Church was offered the property for \$5,000.00. Now, instead of building "bungalow style" I am planning a very pretty two-story building which will cost about \$42,000.00, not including fixtures. A large committee of the men of the parish have agreed to the plans. As soon as the contracts are made out I shall ask the Bishop's signature....<sup>20</sup>

In September of that year, 1922, parishioners at Our Lady of Angels learned from The Angelus, a bulletin distributed after Sunday Mass, that the new school would soon be ready: The newsletter stated:

Our Parish School will open on Monday, September 11th. It is hoped that every child of school age living within the limits of Our Lady of Angels parish will attend the Parish School this year. The new school will be ready soon, and our parishioners may well be proud of the facilities which will be placed at the disposal of their children.<sup>21</sup>

The Angelus also reminded parents of their duties as Catholics regarding education. Some of their obligations included:

Parents are bound to send their children to the parish school, if there be a good one within reach, unless they provide otherwise for a Catholic training. They are permitted to send them to a state school only for good reasons, approved by the Bishop.

They must send their children to school, if possible, as soon as they are of proper age.

They should send them to school promptly on the first day of the school term, not weeks or months later.<sup>22</sup>

Father Corr also reported to Monsignor Cawley, the Chancellor-Secretary to Bishop Cantwell that, "The total expenses of the building including architect fees, and renovation of the old school will be about \$47,000.00.. ..I shall later request you to name a date upon which the Right Reverend Bishop will be present to bless the building and deliver an address."<sup>23</sup>

Sister Clementine Slattery, assisted by five other Sisters, opened school that year, 1922, with over two hundred and fifty students registered, and this number increased so much that by the following year, four more Sisters were added to the staff, one of whom was a music teacher. Work on the new school at 24th and Market proceeded slowly, and was not finally completed until near the end of 1923.

Also in 1923, property adjoining the Church went up for sale. Father Corr immediately wrote to Chancellor-Secretary Cawley about his plans to purchase and erect a

convent for the Sisters. He stated:

I have ten thousand dollars collected from people of the parish and expect the other five soon. The convent will cost about \$16,000.00. Part of this other donation i.e. \$8,500.00 will be used to purchase adjoining property and the remainder for chapel. The property across the street I shall sell. If these plans go through there will be no finer property anywhere.<sup>24</sup>

The Chancellor-Secretary replied that the Bishop was pleased to hear a convent and chapel would soon be erected, and gave specific instructions that the chapel be a memorial to Mr. Frank Young.<sup>25</sup> The Bishop also gave his approval to all the other improvements Father Corr had in mind for the parish.

A few weeks later, Father Corr reported to Chancellor-Secretary Cawley, "The Title to the property adjoining the present Church property has been secured.... There are two buildings on the property and we have decided that one of the buildings is in such fine condition and so well fitted for a convent that instead of tearing down the old school and using the lumber for the convent that it will be better to rebuild the house now there."<sup>26</sup> The property lay directly behind the Church on G Street and measured 135 x 180 feet.<sup>27</sup>

After purchasing the property, Father Corr began renovating the old building which would be used as a convent. In another letter to Chancellor-Secretary Cawley, he stated:

...The residence which is at present there will form the nucleus of the [convent]...but will necessitate an expenditure of about \$9,000.00,

which sum I have on hand for that purpose. I am now renovating the old school and when completed at a cost of about \$3,000.00 it will be a very handsome building with a spacious auditorium and other rooms to be used for parish purposes.<sup>28</sup>

A "Financial Report" was distributed to the parishioners at the end of 1923. This report highlighted the accomplishments of the preceding year at Our Lady of Angels, including the completion of the new school [See Figure 46]:

We completed our new school during the past year. The bright faces, the vigor, the happiness of our three hundred pupils bespeak a gratitude for every sacrifice made in their behalf. The old school has been renovated, a new lighting system and new plumbing installed, the lower floor made into a dining hall and card room, with fine rest rooms, kitchen, check rooms, etc., the upper hall for socials and general parish meetings. The fine adjoining property was purchased at a cost of \$5,000.00. Soon a convent will be provided for our sisters. During the year we have paid \$4,500.00 on the school debt.<sup>29</sup>

Father Corr had meanwhile arranged with Mother Margaret Mary Brady, the Provincial Superior of the Sisters of St. Joseph of Carondelet, to rent a house near Our Lady of Angels so the Sisters would not have to commute so far every day. The Sisters that year moved into a house on the corner of 22nd and F Streets, and Mother Mary Pancratius McNellis was appointed Superior. This was but a temporary abode, however, for their new convent in Our Lady of Angels Parish, located at 2245 G Street, was completed in 1924.

The graduating class of 1925 had nineteen girls and nine boys [See Figure 47]. The following year, Mother Mary Pancratius McNellis, the principal, was replaced



Figure 46.  
New school, circa 1923, Our Lady of Angels School.  
Credit: Archives of Diocese of San Diego



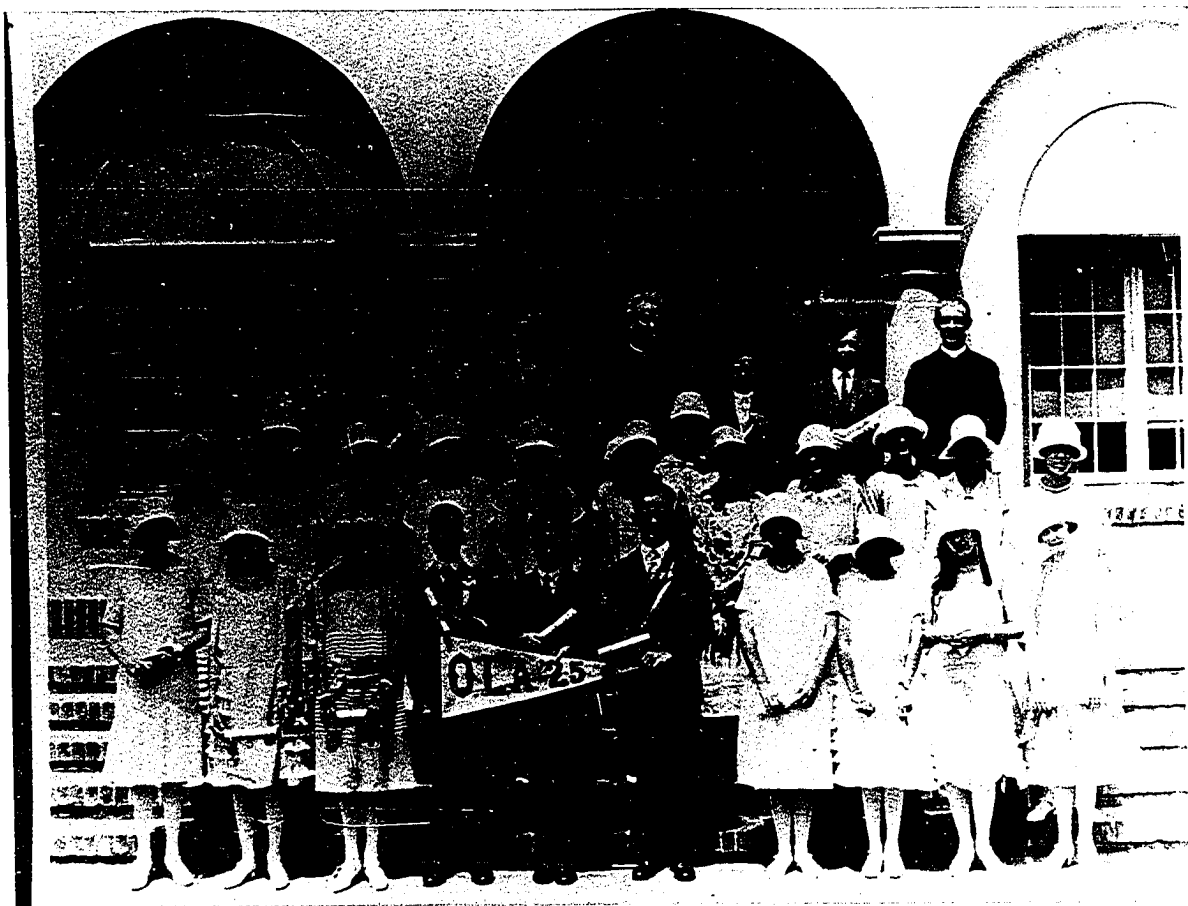


Figure 47.  
Graduating Class of 1925, Our Lady of Angels School.  
Credit: Father Ned Brockhaus,  
former pastor, Our Lady of Angels Parish

by Mother Hortulana Decker. Also, a student by the name of Barbara McKamey (McCarthy)<sup>30</sup> entered first grade that year. Mrs. McCarthy retains many fond memories of her school years at Our Lady of Angels, and particularly feels that she received a solid moral and academic foundation at the hands of the Sisters of St. Joseph of Carondelet. The subject areas of geography, English composition, penmanship (Palmer Method), and religion were stressed. Religion, of course, was always the first course of the day, and was also intertwined with the academic subjects. Daily attendance at Mass was encouraged, but not required; it was required every day during Lent, though, and confession was mandatory once a month.

School life was not all hard work and no fun at Our Lady of Angels. Mrs. McCarthy remembers participating in a great number of school productions, plays and processions, mostly of a religious nature. She vividly recalls being taught to do an "Irish Jig" for a school performance by Sister Rosaline, her young and enthusiastic fifth-grade teacher. There were no organized physical education classes; students were released from academics to "let off steam" on their own. The boys had their own play yard, and the girls had theirs. The sexes were also separated during lunch.

The students also learned the meaning of discipline from the Sisters, and strict punishments were meted out

accordingly to wrongdoers. Uniforms were, of course, required. Uniforms for girls consisted of navy skirts and white middy blouses. Mrs. McCarthy also recalls that tuition in those days was \$1.00 per student each month for those families living in the parish, and \$2.00 for those residing outside the parish boundaries.<sup>31</sup>

Other remembrances of early school life at Our Lady of Angels were gathered during an interview with another former student. Seventy-seven year old Mrs. Josephine (Korherr) Arbes<sup>32</sup> was admitted at the age of 4 1/2 into the first grade the very first year the school opened, 1912. She recalls with great clarity her school life in the parish hall, her curriculum and teachers, the vast amount of homework that was required, and the many "switchings" given to maintain discipline.

In 1926, there was an offer made on the vacant lot in front of the Church for \$4,500.00. The Reverend Thomas King, pastor of the parish, wrote to Chancellor-Secretary Bernard J. Dolan for permission to sell it.<sup>33</sup> The Chancellor-Secretary responded that permission was granted to sell the property, with the proceeds to be applied to the parish debt.<sup>34</sup>

Reverend J.J. Prenderville was named pastor of Our Lady of Angels later that year. In 1927, an incident occurred regarding non-Catholic children who attended the parish school. One of the parents, incensed over the pastor's dictums, penned a lengthy letter to Bishop Cantwell. Mr. H.L. Burgess stated:

I have the honor to most courteously invite your attention to a matter...which is causing much criticism and unpleasantness for non-Catholic children attending Our Lady of Angels Parochial School in the city, by the arbitrary method of the Reverend Father Prenderville compelling non-Catholics to study and learn the Catholic catechism, which is not done in any other parochial school here....<sup>35</sup>

The Bishop immediately forwarded a letter, whose content was indeed surprising, to Father Prenderville:

If non-Catholic children are attending the parish school of Our Lady of Angels, you must conform yourself to the traditions already established by the Sisters of St. Joseph in that school. It is absurd to ask these children who are brought up by devoted protestant fathers and mothers to study our catechism. All we can hope for from non-Catholic children attending our schools is that they will leave our classes untainted by bigotry and that they will always be our friends...[and] under no circumstances should they be taught the catechism unless their fathers request it. Commend yourself to the non-Catholic children so that they will think well of a priest and not regard him as an enemy....Do not act without consultation with the superior of the school.<sup>36</sup>

Apparently, Father Prenderville changed his attitude as requested by the Bishop, for there is no indication in the archives or elsewhere that this problem ever arose again at Our Lady of Angels School.

During the late 1930's, Sister Helena served as principal and taught 8th grade; Sister Lucida taught 7th grade, Sister Jeannette taught 6th grade, Sister Rose Bernard taught 5th grade; Sister Cecelia taught 4th grade, Sister Elaine taught 3rd grade Sister Philip taught 2nd grade and Sister Henrietta taught 1st grade.<sup>37</sup> During that time period, students were graded on deportment, courtesy, neatness, effort, religion,

reading and literature, grammar, composition, spelling, writing, arithmetic, geography, history/civics, hygiene, drawing, music, physical education and homework.<sup>38</sup>

For decades, Our Lady of Angels School continued to flourish, despite the fact that the parish itself was subsequently divided into the parishes of Our Lady of Guadalupe, St. Anne, St. Rita and Christ the King. However, in 1973, as a result of decreasing enrollment at Our Lady of Guadalupe School, Our Lady of Angels School consolidated with the nearby school to form "Our Lady's School."

Presently, a lay principal, Mr. Richard Scherer, directs the activities of both campuses: 1st, 2nd, 3rd, 7th and 8th grades are located at Our Lady of Angels, and taught by the Sisters of St. Joseph of Carondelet; and Preschool, Kindergarten, 4th, 5th and 6th grades are located at Our Lady of Guadalupe, and instructed by the Franciscan Sisters. This solution has worked out remarkably well, and Our Lady's School continues to thrive.

### St. John the Evangelist School

In 1913, as San Diego was beginning to expand both north and east, the parish of St. John the Evangelist was founded in the area known as University Heights. Two lots on Blaine and University Avenues were secured at \$1,000.00 each by Father Peter McNellis, St. John's first pastor. This property was abandoned one year later, however, and Father McNellis was transferred elsewhere.<sup>39</sup> New property was subsequently purchased for the growing parish in the immediate vicinity. This new land, on the corner of Normal and Lincoln Streets, consisted of eight lots costing \$1,200.00 each.

Father L.P. Golden was appointed pastor of St. John's after the departure of Father McNellis. Father Golden, along with his assistant, Father McCormack, erected a church on the new property. Since there was very little initial income, the two priests filled all their spare time appealing for donations to keep them from losing their church, and the financial burden weighed heavy for the next few years.

Shortly after Reverend John J. Cantwell of San Francisco was consecrated Bishop of the Diocese of Monterey and Los Angeles in 1917, Reverend Thomas F. King was appointed pastor of St. John's.<sup>40</sup> There were but thirty-five members in his parish when he assumed his

responsibility. During the first two years of Father King's administration, the parish grew remarkably in size, as did the city of San Diego itself. A temporary war-time house was erected for the purpose of facilitating the administration of parochial activities, and shortly after, a hall was constructed to accommodate parish functions.<sup>41</sup>

In August, 1919, a petition signed by a large number of parishioners was presented to the pastor requesting that the hall be transformed into a school for the growing number of Catholic children in the parish. Approval was granted, and St. John the Evangelist School, the second diocesan school established in San Diego County, opened on September 8, 1919. A total of thirty-four children were registered that day for grades one through six.<sup>42</sup>

The faculty consisted of two Sisters of St. Joseph of Carondelet. Sister Mary Isabelle was appointed the first principal; she also instructed grades four, five and six. Sister Florina Dalton, the other faculty member, instructed the primary grades. Both Sisters resided at the Academy of Our Lady of Peace and commuted daily to work at St. John's.

On November 10, 1919, Bishop Cantwell blessed the new Catholic school, the second parochial school to open in San Diego County. From its humble beginning, the size of the school increased quickly, and within six

months, there were approximately eighty students enrolled.<sup>43</sup>

The following school term, 1920-1921, Sister Dolores replaced Sister Isabelle as principal and instructor of the upper grades.<sup>44</sup> A seventh grade was added that year, also, in which nine students were enrolled, while the total enrollment in the school was eighty-three pupils, not much more than the previous year.<sup>45</sup>

In March of 1921, Father King petitioned the Bishop for the necessary funds to erect a school building. He wrote Monsignor Cawley, the Bishop's Chancellor-Secretary:

When the Right Reverend Bishop visited San Diego last, at the Conference, I asked him if he would be kind enough to help me with a loan of some money to build a parish house for St. John's, and he cheerfully consented. Now as necessary as a house is a school here is as equally necessary. Within the past few months we had to turn away children for want of room. If it will please his Lordship to loan or cause to be loaned to me \$10,000.00 between now and August 1,...will erect a house and school sufficient for the future development of St. John's parish, and the school ready for operation in September next.<sup>46</sup>

Bishop Cantwell secured the necessary loan, and Father King also began efforts to raise money for the purpose, but found it necessary to petition Bishop Cantwell for additional funds. He wrote to the Bishop on August 9, 1921:

When you were in San Diego last I showed you the plans of the proposed St. John's School, and you were pleased. It is well on the way now and will be ready for classes at the opening of school. Since the retreat I am happy to say I was able to



collect \$3,000.00 for the purpose, but I will need \$2,000.00 more as I told you then, I am enclosing a note for that \$2,000.00 which I trust you will be pleased to endorse, <sup>47</sup> in doing so you will put St. John's on the map....

Father King received the endorsed note for the school building fund from the Bishop one week later,<sup>48</sup> and the school building to serve the parish of St. John the Evangelist opened on schedule. In September, 1921, one hundred and thirty-three students moved from the hall to the newly-completed school building. An eighth grade was also added to St. John's School in that year.

The school continued to grow annually and more staff members were added. The school term 1922-1923 had an enrollment of one hundred and fifty-three students, and there were over one hundred and seventy children the following year, when a "primer" grade was introduced for the first time.<sup>49</sup> The primer class was combined with the first grade, creating a large class of forty-seven children. Because this proved unfeasible, the class was separated into two groups the subsequent year, a primer class and a first grade.<sup>50</sup> The 1923-24 school term also registered ten non-Catholic students.

Tuition was \$1.00 per child each month at St. John's, as it was at Our Lady of Angels School. However, children attending St. John's who resided at the orphanage, or "County Child's Home," were admitted free of charge. In 1923, there were eight orphans, and in 1924 there were eighteen orphans attending St. Johns.<sup>51</sup>

During Father Keating's administration as pastor in

the late 1920's, a plea was made to the Sisters of St. Joseph of Carondelet to take up residence on the church and school property. As a letter from Father Keating to Monsignor Dolan indicates, the pastor was determined to have the Sisters close at hand:

Conditions in this parish, I find, demand the residence of the School Sisters rather than their presence only during the hours of school. Discussion of this situation with their superiors brought out the fact that they much prefer to reside at the Academy. In view of that fact I write to inquire of you, since the Right Reverend Bishop is abroad, whether you would approve of my application for Sisters who could take up their home in the parish and cooperate with the pastor in parish activities consistent with their school work and thereby realize better results with the children. I have reason to believe that I can secure the services of ideally efficient Franciscan Sisters....<sup>52</sup>

Father Keating was unable to obtain the Franciscan Sisters to replace the Sisters of St. Joseph of Carondelet, and less than two years later asked the Bishop for permission to inquire about the Sisters of the Precious Blood. Father Keating stated, "May I ask the Sisters of the Precious Blood, at San Luis Rey, whether they would be able to teach our school in September and live on the property bought by you before leaving for Rome last Fall? The Sisters of St. Joseph declined my offer of a residence in the Parish last year."<sup>53</sup>

Once again, the Bishop had no objection to Father Keating's request to replace the Sisters of St. Joseph of Carondelet, and even felt it wise for the school to have the view of a different community.<sup>54</sup> As before,

though, Father Keating was unsuccessful in garnering a community of Sisters who would reside on the parish property, which he so fervently desired.

The average attendance in each grade during the late 1920's was approximately thirty students.<sup>55</sup> For example, during the school year 1928-1929, the first grade contained 23 boys and 7 girls (total of 30), and the second grade contained 19 boys and 13 girls (total of 32). The first and second grades were taught at that time by Sister Mary Charles.

The school year 1929-1930 marked the last year that the numerical notation for grades was used at St. John's School. In the following year, the letter grade method was put into effect for the first time (A = Excellent, B = Good, C = Average, D = Below Average and F = Failure).<sup>56</sup> The same year that this system went into effect, Sister Delphine Kenney was appointed principal. Throughout the entire decade of the 1930's, she remained a very effective principal, always attempting to procure the most modern textbooks and curriculum guidelines for her students.<sup>57</sup> Other capable Sisters assigned to St. John's during this decade were Sister Teresa Louise, who taught the fifth and sixth grades; Sister Mary Raymond, who instructed the first and second grades, and Sister Anne Jeanette, who taught the third and fourth grades. Sister St. Lucy, Sister Mary Lois, Sister A. Margaret and Sister Albertine were also transferred to St. John's in the late 1930's.<sup>58</sup>

In February of 1970, it was announced that St. John the Evangelist School would soon be forced to close its doors. The reasons given were declining enrollment, insufficient funds, and fewer Sisters to staff the school. The parishioners took efforts to raise funds, and Father Hanley, the pastor, did everything in his power to keep the school open, including launching a drive to get Catholic parents to send their children to St. John's rather than the public schools. In order to make the most economical and efficient use of staff and equipment, the first and second grades were once again combined. Other classes were arranged in "ability groups," whereby each student was allowed to progress at his or her own pace.<sup>59</sup>

Unfortunately, in June of 1971, the Sisters of St. Joseph of Carondelet permanently withdrew from St. John the Evangelist School.<sup>60</sup> Sister Mary Ellen Kowalski was the last principal, and Sister Ruth Garbini was the last vice-principal. Sisters continued to live in the convent, however, for some taught at University of San Diego High School and others did social work in San Diego. The Sisters moved out of the convent in the summer of 1979, and the building was leased to a government agency. The school buildings themselves were leased by the Diocese of San Diego Education and Welfare Corporation to the Aseltine School, a school for multiply-handicapped children.

### St. Joseph's School

In October, 1866, Father Antonio Ubach was appointed pastor of the Church of the Immaculate Conception in Old Town. This church was actually a small adobe house built in 1850 by Mr. John Brown, purchased in 1858 by Jose Antonio Aguirre, and later donated to the Catholic Church.<sup>61</sup> Father Molinier, who left San Diego in 1861, had somewhat remodeled the church, but it was still a depressing sight. Father Ubach was therefore determined to build a new church in Old Town and successfully engaged his parishioners in many fund-raising events for that purpose.<sup>62</sup>

The new church in Old Town, though, was never completed, and as New Town began to develop under the charismatic leadership of Alonzo E. Horton, many San Diegans began to move into that part of town. A fire in 1872, which destroyed much of the community at the foot of Presidio Hill, also encouraged the migration of local citizens to New Town. Father Ubach soon began to see the advantages of constructing his church in New San Diego, rather than completing the structure in Old Town.

Although he retained his home in Old Town, Father Ubach began to say Mass at Rosario Hall on the corner of Arctic<sup>63</sup> and F Streets. In 1872 he held a meeting there to discuss the necessity of constructing a Catholic

Church in that part of the city.<sup>64</sup> Once again, his fund-raising efforts were successful, and construction was soon begun on two lots donated by an important friend in town, Alonzo E. Horton. St. Joseph's, a small wooden frame church, was completed in 1874 at Third and Beech Streets and dedicated by Bishop Francis Mora on January 31, 1875.

In 1892, Father Ubach decided to rebuild St. Joseph's Church, since his congregation had grown considerably. Upon completion in 1894, the new red brick gothic edifice was dedicated by Bishop Mora, and the Los Angeles Tidings stated a few years later, "It has no equal in Church architecture in San Diego, and apart from the Cathedral, is said to be the most beautiful church in the diocese."<sup>65</sup> This structure stood until 1941, when the present Cathedral was built to replace it.

Following the death of Father Ubach in 1907, St. Joseph's Parish witnessed a succession of pastors, including Father Bernard Smythe (1907-1912), a beloved Irish priest who was responsible for building the parish rectory; Father Joseph Nunan (1912-1914), who constructed the parish hall before his death in 1914; Father Eugene Heffernan (1914-1919), previously the pastor at Our Lady of Angels; and Father John J. Brady (1919-1929) under whose administration the third parochial school in San Diego County opened: St. Joseph's School.

Early in 1919, Father Brady took the first steps towards establishing a parish school. He wrote to Bishop Cantwell of his intentions:

I wish to obtain your permission to purchase for St. Joseph's church some property for a parochial school. This property is adjoining the church property on the north....Father Heffernan, R.I.P., had the purchase of this property in consideration for over a year or so and this is the lowest figure that the owner has offered to take. We need a school at once. They [the Academy of Our Lady of Peace] do not accept boys - only small boys up to the third grade. Last September they refused to take in the boys except those that I have stated. As a consequence they are going to the public school and those families who wished to keep their boys in a Catholic school have moved to "Our Lady of Angels Parish." A Parish Grammar School is a necessity at present and to have it we need this property.<sup>66</sup>

A few weeks later, Father Brady wrote to the Bishop's Chancellor-Secretary, Monsignor John Cawley, to discuss the terms of the loan:

I wrote to the Right Reverend Bishop some time before he went East a few days before Easter in reference to buying some property near the Church for school purposes - the terms seemed very reasonable, \$22,500.00 - the Right Reverend Bishop answered me favorable said all right - go ahead - now the owner will take \$2,500.00 cash but wants a mortgage on the property for the remainder - \$20,000. He is not satisfied to take a note....It is difficult to borrow here in the banks. What I want to know would there be any objection to giving a mortgage on the property to be bought - we want that property....Please ask....<sup>67</sup>

The property was secured that summer, but it would take some years before a school building could be built on the new property. Father Brady, eager to have the children of his parish obtain a Catholic education, opened St. Joseph's School that year in a portion of the parish hall which had been built during the administra-

tion of Father Nunan [See Figure 48].

There were thirty-six pupils registered that first day, August 30, 1920: twenty-six boys and ten girls. By the end of the first school term, however, the number of students in the original seven grades (Grades 1-7) had more than tripled, to a total of one hundred and fifteen pupils.<sup>68</sup> A photograph of Grades 3 and 4 indicates that there were nineteen students in those two grades at some point during the first school year [See Figure 49].

The first three teachers at St. Joseph's Grammar School were Sister M. Berchmans Beers, the principal; Sister St. James Chaison and Sister Mary Estelle Hanley.<sup>69</sup> Sister Berchmans taught grades five, six and seven, Sister St. James taught grades three and four and Sister Estelle taught grades one and two. For the school term 1921-1922, another teacher joined the staff, since an eighth grade had been added that year.

The first graduation at St. Joseph's was held on June 16, 1922.<sup>70</sup> Five students, one boy and four girls, received their eighth-grade graduation certificates that year. As a photograph preserved by Sister St. James depicts, the following year eight students graduated from the eighth grade, five boys and three girls [See Figure 50].

The school continued to increase in size annually, and by 1925, the enrollment was up to two hundred students. Monsignor Brady, at that time, built a large, three-story school building north of the church on the





Figure 48.  
St. Joseph's Hall, used as school from 1920-1925.  
Credit: Archives of Diocese of San Diego



Figure 49.  
Grades 3 and 4, St. Joseph's School, 1920.  
Credit: Archives of Diocese of San Diego



Figure 50.  
First 8th grade graduation, St. Joseph's School,  
1922.

Credit: Archives of Diocese of San Diego

property he had previously purchased. The new school [See Figure 51] contained many well-equipped classrooms, offices and a cafeteria.

A commercial "school" was added in 1928, and Sister Winifred Maloney was appointed to the staff to teach the business classes. The commercial school was conducted in the parish hall, vacated after the new school was built. In 1928, also, Sister Mary Estelle Hanley was appointed the new principal at St. Joseph's, and she was to remain at that position for many years. In 1929, Sister Winifred Maloney was succeeded as teacher of the commercial school by Sister Agnes Mary O'Sullivan.

A ninth grade was added to St. Joseph's Grammar School in 1937, and a tenth grade followed in 1938. The following year, Cathedral Girls' High School was built. The eleventh grade was added in 1941, and in 1942 the twelfth grade was added under the direction of the pastor, Monsignor John M. Hegarty, making it a complete high school. It also had its own Assembly Hall [See Figure 51]. The commercial classes were absorbed into the high school curriculum in 1942, making the school, which was located in the downtown business district, a very attractive one to young ladies who wished to pursue secretarial work. This was one of the first schools of its kind in San Diego.

The combined enrollment of grade school and high school in 1942-1943 was three hundred and six students.



Figure 51.  
New St. Joseph's School, circa 1930.  
Credit: Archives of Diocese of San Diego

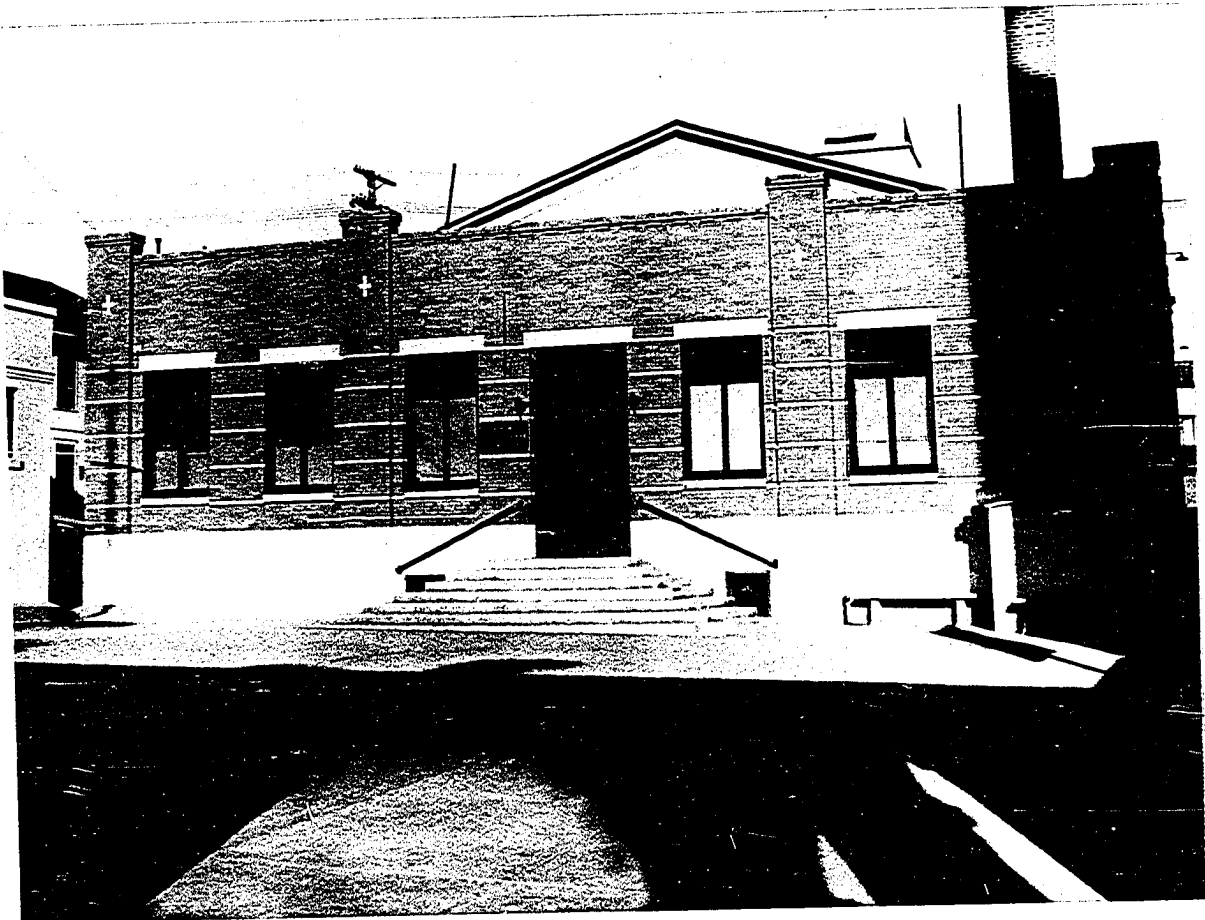


Figure 52.  
Assembly Hall of Cathedral Girls' High School, n.d.  
Credit: Archives of Diocese of San Diego

This figure jumped to four hundred and seventy-six students in 1943-1944.<sup>71</sup> The following year, 1944-1945, was a year of double-session classes.

From 1939 until 1948, Cathedral Girls' High School was staffed by both the Sisters of St. Joseph of Carondelet and the Sisters of St. Joseph of Orange. The Sisters of St. Joseph of Orange were represented on the faculty by Sister M. Benedict and Sister Rosaria. When the Sisters of St. Joseph of Orange removed themselves in 1948 to open their own high school for girls in East San Diego, Rosary High School, Sister M. Benedict became its first principal.

Sister M. Clara was Cathedral Girls' High School's first Superior (1942-1946), while Monsignor Hurd of St. Joseph's Parish acted as principal. Sister M. Adrienne Kennedy became the principal in 1947.<sup>72</sup> Sister Davida Joseph guided the school as principal from 1954-1960, during which time a new school and convent building were constructed. The new school contained five classrooms, science laboratory, home economics laboratory, music rooms, administrative office and auxiliary facilities.

An advertisement of Cathedral Girls' High School appeared in the Southern Cross in 1962, which described what the school had to offer. The advertisement stated that the school was accredited, and:

Cathedral Girls High School, located in downtown San Diego, is a four-year Catholic high school for girls. Under the guidance of right reason, enlightened by supernatural faith, each Cathedral student is trained and encouraged to reach the

fullest possible development of all her womanly capacities, natural and supernatural. She is provided a spiritual, moral, mental, physical and technical education to prepare her for cultured Christian womanhood in her chosen vocation in life.<sup>73</sup>

The advertisement also indicated that the following activities were offered: art, drama, modern dance, choir, glee club, science, physical education, spritual organizations, C.S.F., and yearbooks.

Cathedral Girls' High School merged with University High School for Boys (now called University of San Diego High School) in 1970, three years after St. Joseph's Grammar School closed. The surrounding neighborhood, composed chiefly of elderly, retired persons and businesses, had made the enrollment of both schools decrease annually. A "Hail and Farewell" party was held in the auditorium on June 14, 1970, marking the end of fifty years of teaching on the site by the Sisters of St. Joseph of Carondelet.<sup>74</sup> The former convent and school building became the Center for Catholic Community Services, and the Cathedral Plaza Retirement Apartments were also built on the property.



## CHAPTER VII

### Notes

<sup>1</sup>Reverend William North, "Catholic Education in Southern California" (Doctoral Dissertation, The Catholic University of America, 1936), p. 156.

<sup>2</sup>Ibid., p. 156.

<sup>3</sup>Course of Studies, compiled July, 1910, for schools conducted by the Sisters of St. Joseph of Carondelet. This was a comprehensive plan outlining lesson plans for each school quarter (Grades One through Eight) in religion, arithmetic, spelling, reading, language, geography, writing, drawing, singing, nature study and physical culture. This Course of Studies brought about standardization among schools taught by these Sisters.

<sup>4</sup>North, p. 156 and p. 164. This was a total of sixty-six new parochial schools.

<sup>5</sup>This plan was the result of seven years of study by the Scholastic Council of the California Archdiocese. Courses were prepared in reading, language, grammar and composition, spelling, history, and geography.

<sup>6</sup>Reverend Dennis Rankin Clark, "Anthony Dominic Ubach (1835-1907), Pioneer Priest of San Diego (1866-1907): A Study of His Influence Upon the Rise of Catholicism in San Diego" (Master's Thesis, University of San Francisco, 1965), p. 86.

<sup>7</sup>"OLA Celebrates 75 Years," Southern Cross, May 14, 1981.

<sup>8</sup>"Our Lady of Angels Bows in 1905," Southern Cross, August 30, 1962.

<sup>9</sup>Sister Serena's Personal Journal, stored in Archives of Sisters of St. Joseph of Carondelet Western Provincialate, Los Angeles, California. The school roster had grown to 216 students by the end of the first term (See also Permanent School Record Book, 1912-1918, Our Lady of Angels Convent).

<sup>10</sup>Permanent School Record Book, 1912-1918. Our Lady of Angels Convent.

<sup>11</sup>"Our Lady of Angels Bows in 1905," Southern Cross, August 30, 1962.

<sup>12</sup>"OLA Celebrates 75 Years," Southern Cross, May 14, 1981.

<sup>13</sup>"Our Lady of Angels Bows in 1905," Southern Cross, August 30, 1962.

<sup>14</sup>"Our Lady of Angels Parish," Los Angeles Tidings, September 16, 1921, p. 9.

<sup>15</sup>Sister Serena's Personal Journal, stored in Archives of Sisters of St. Joseph of Carondelet Western provincialate, Los Angeles, California. See also State School Registers for Public Elementary Schools, 1912-1918, Our Lady of Angels Convent.

<sup>16</sup>Ibid.

<sup>17</sup>Ibid.

<sup>18</sup>Letter from Chancellor-Secretary John Cawley to Father McGrath, January 22, 1919. San Diego Diocesan Archives.

<sup>19</sup>"Parish Bulletin," Our Lady of Angels Parish, San Diego California. February, 1922, #1. San Diego Diocesan Archives.

<sup>20</sup>Letter from Father Corr to Secretary-Chancellor John Cawley, July 4, 1922. San Diego Diocesan Archives.

<sup>21</sup>The Angelus, Our Lady of Angels Parish, September, 1922. San Diego Diocesan Archives.

<sup>22</sup>Ibid.

<sup>23</sup>Letter from Father Corr to Secretary-Chancellor John Cawley, September 1, 1922. San Diego Diocesan Archives.

<sup>24</sup>Letter from Father Corr to Chancellor-Secretary John Cawley, August 21, 1923. San Diego Diocesan Archives.

<sup>25</sup>Letter from Chancellor-Secretary John Cawley to Father Corr, August 21, 1923. San Diego Diocesan Archives. About Young.

<sup>26</sup>Letter from Father Corr to Chancellor-Secretary John Cawley, n.d. San Diego Diocesan Archives.

<sup>27</sup>Letter from Father Corr to Chancellor-Secretary John Cawley, n.d., different than Footnote #26. San Diego Diocesan Archives.

<sup>28</sup>Letter from Father Corr to Chancellor-Secretary John Cawley, n.d., different than Footnotes #26 or #27. San Diego Diocesan Archives.

<sup>29</sup>"Financial Report of Our Lady of Angels Parish For Year Ending December 31, 1923." San Diego Diocesan Archives.

<sup>30</sup>Interview with Mrs. Barbara McKamey (McCarthy), a former student of Our Lady of Angels School. August 15, 1985.

<sup>31</sup>Ibid. This information has also been verified through sources at the San Diego Diocesan Archives.

<sup>32</sup>Interview with Mrs. Josephine (Korherr) Arbes, a former student of Our Lady of Angels School. September 6, 1985.

<sup>33</sup>Letter from Father Thomas King to Chancellor-Secretary Bernard J. Dolan, January 18, 1926. San Diego Diocesan Archives. This lot had been purchased in 1921 by Father McGrath, see Letter from Father McGrath to Chancellor-Secretary Cawley, May 21, 1921, and reply on May 23, 1921. San Diego Diocesan Archives.

<sup>34</sup>Letter from Chancellor-Secretary Bernard J. Dolan to Father Thomas King, January 25, 1926. San Diego Diocesan Archives.

<sup>35</sup>Letter from Mr. H.L. Burgess to Bishop Cantwell, November 23, 1927. San Diego Diocesan Archives.

<sup>36</sup>Letter from Bishop Cantwell to Mr. H.L. Burgess, November 25, 1927. San Diego Diocesan Archives.

<sup>37</sup>State School Register for Public Elementary Schools, Grades 2-8, 1936-1937. Our Lady of Angels Convent. The Sisters seemed to change around quite frequently, for in 1940, all the teachers were different except for the principal, Sister Helena. See Permanent School Record Book, 1935-1946. Our Lady of Angels Convent.

<sup>38</sup>Student Report Cards, circa 1930's. Our Lady of Angels Convent.

<sup>39</sup>There was no explanation discovered in archival sources for the abandonment of the original property. However, various archival sources indicate that Father McNellis was not performing satisfactorily in his priestly obligations.

<sup>40</sup>Father King was acquainted with San Diego; he had served as Father Ubach's assistant in 1903.

<sup>41</sup>Scarcely had the parish hall been completed when all public and private organizations where groups of people gathered were indefinitely closed due to the outbreak of influenza throughout the country. The hall, therefore, was never used for its original purpose.

<sup>42</sup>"St. John the Evangelist School," San Diego, California. Official Records, Provincialate Archives, Sisters of St. Joseph of Carondelet, Los Angeles, CA.

<sup>43</sup>"History of St. John's Parish," Booklet published in 1920. Center for Regional History, San Diego State University, n.p. See also St. John's School Register: List of Pupils Attending St. John's School Since Its Beginning in 1919. St. John's Rectory, 1620 Lincoln Ave.

<sup>44</sup>According to records at the Provincialate Archives, Sisters of St. Joseph of Carondelet, Sister Dolores took detailed notes on the events which took place; however, these have been lost or misplaced with time.

<sup>45</sup>St. John's School Register: List of Pupils Attending St. John's School Since Its Beginning in 1919. St. John's Rectory, 1620 Lincoln Ave.

<sup>46</sup>Letter from Father King to Monsignor Cawley, Chancellor-Secretary to the Bishop, March 10, 1921. San Diego Diocesan Archives.

<sup>47</sup>Letter from Father King to Bishop Cantwell, August 9, 1921. San Diego Diocesan Archives.

<sup>48</sup>Letter from Chancellor-Secretary Cawley to Father King, August 16, 1921. San Diego Diocesan Archives.

<sup>49</sup>St. John's School Register...n.p.

<sup>50</sup>Ibid.

<sup>51</sup>Ibid.

<sup>52</sup>Letter from Father Keating to Monsignor Dolan, Chancellor-Secretary for Bishop Cantwell, June 24, 1928. San Diego Diocesan Archives.

<sup>53</sup>Letter from Father Keating to Bishop Cantwell, May 21, 1930. San Diego Diocesan Archives.

<sup>54</sup>Letter from Bishop Cantwell to Father Keating, May 22, 1930. San Diego Diocesa Archives.

<sup>55</sup>"State School Register for Public Elementary Schools, 1928-1929." First and Second Grades, Sister Mary Charles, Teacher. St. John's Rectory, 1620 Lincoln Ave.

<sup>56</sup>"St. John the Evangelist School," San Diego California. Official Records, Provincialate Archives, Sisters of St. Joseph of Carondelet, Los Angeles, CA.

<sup>57</sup>See letters in response to her requests: Letter from Superintendent McNicholas to Sister Delphine, January 22, 1935, and Letter from Superintendant McNicholas to Sister Delphine, September 29, 1936. San Diego Diocesan Archives.

<sup>58</sup>In the 1940's, Sister Anita Bernard instructed Grades One and Two; Sister M. Angela instructed Grades Five and Six, and Sister Rose Bernard instructed Grades Seven and Eight. In the latter part of the decade, Sister Helen Clare taught Grades Five and Six, and Sister Mariana taught Grades Seven and Eight.

<sup>59</sup>"St. John's Fights for Its School," Southern Cross. October 15, 1970, p. 1.

<sup>60</sup>"St. John the Evangelist School," San Diego California. Official Records, Provincialate Archives, Sisters of St. Joseph of Carondelet, Los Angeles, CA.

<sup>61</sup>Carl Heilbron, Ed., History of San Diego County (San Diego, CA: San Diego Press Club, 1936), p. 104.

<sup>62</sup>San Diego Union, December 12, 1868, p. 3.

<sup>63</sup>The name has been changed to Kettner.

<sup>64</sup>San Diego Union, September 28, 1872, p. 3.

<sup>65</sup>Los Angeles Tidings, January 1, 1898, pp. 21-22.

<sup>66</sup>Letter from Father John Brady to Bishop Cantwell, April 10, 1919. San Diego Diocesan Archives.

<sup>67</sup>Letter from Father Brady to Chancellor-Secretary, Monsignor John Cawley, May 5, 1919. San Diego Diocesan Archives.

<sup>68</sup>Records, Provincialate Archives, Sisters of St.

Joseph of Carondelet, Los Angeles, CA.

<sup>69</sup>Ibid.

<sup>70</sup>Ibid.

<sup>71</sup>Booklet, "Silver Jubilee, Cathedral Girls' High School." Published in 1967. San Diego Diocesan Archives.

<sup>72</sup>Sister Adrienne is currently the Archivist for the Provincialate of the Sisters of St. Joseph of Carondelet, Carondelet Center, Los Angeles, CA.

<sup>73</sup>Southern Cross, advertisement for Cathedral Girls' High School, August 30, 1962.

<sup>74</sup>"Centennial of Saint Joseph Cathedral Parish, San Diego California," 1874-1974. Published in 1974, p. 9.

## CHAPTER VIII

### St. Augustine High School for Boys

As early as 1919, there was talk of establishing in San Diego a Catholic diocesan high school. Father John Brady, pastor of St. Joseph's Parish, wrote to the Right Reverend Cantwell, Bishop of Monterey/Los Angeles in the spring of that year and stated, "We have had a meeting of the Pastors of San Diego on the high school question and the site and purchase of a location is under consideration."<sup>1</sup> The Bishop's Chancellor-Secretary, Monsignor John Cawley, replied to Father Brady in a letter the following month, "...The Bishop before leaving spoke of going to San Diego for a few days soon after his return, to talk over with you...the establishment of a central high school."<sup>2</sup>

Despite the talk, however, no subsequent action was taken and the matter rested for over two years. It was a wonderful surprise to the Diocese, then, when in the fall of 1921, Reverend Nicholas Vasey, Father Provincial for the Order of St. Augustine in the United States, contacted Bishop Cantwell about the possibilities of settling in the Monterey/Los Angeles Diocese.<sup>3</sup> The Augustinians, as well as many other religious communities in the East, were beginning to view California as a

land of opportunity. To Father Vasey's inquiry, the overjoyed Bishop Cantwell replied, "There is a great need in San Diego of a Boys' School."<sup>4</sup>

Father Thomas Healy, the first Augustinian assigned to California, arrived in San Diego in May of 1922, and settled at St. Vincent's Parish in Mission Hills.<sup>5</sup> Upon Father Healy's shoulders fell the great responsibility of assuming the pastorate in a new community which had a parish debt of \$145,000.00, as well as establishing a high school for boys in the city.

The overwhelming burden was not to be solely Father Healy's for long, though. In June of 1922, Bishop Cantwell journeyed to Villanova University, headquarters of the single Augustinian province in the United States, for final negotiations with Reverend Nicholas Vasey on the boys' high school in San Diego. At that time, they approached a young chemistry teacher at Villanova, and upon hearing their intentions to open a Catholic high school for boys in San Diego, Father Alphonse Martel readily agreed to assume full responsibility. He later stated, "I arrived in San Diego the last week of August 1922, and settled with Father Thomas Healy, O.S.A., at St. Vincent's Church, where he was the pastor."<sup>6</sup>

Announcements were immediately distributed throughout the local parishes that a Catholic high school for boys would open on September 18th in the city,<sup>7</sup> the same day the public schools were scheduled to begin. Father Alphonse Martel, O.S.A., the founder and first principal



of St. Augustine high School, started school that year in a humble way, in St. Vincent's Parish Hall.<sup>8</sup> Father Healy telegraphed the following message to Bishop Cantwell on September 18th: "OPENED HIGH SCHOOL THIS MORNING WITH NINETEEN BOYS."<sup>9</sup>

The school began with two grades, a freshman class and a sophomore class. The names of the teachers are not recorded, but the courses of instruction that first year included Religion, English, Algebra, Ancient History, Spanish, General Science and Public Speaking, and they were in conformance with state regulations.<sup>10</sup>

Father Martel labored diligently to establish and expand the high school as rapidly as possible. While the boys attended school at St. Vincent's Church Hall, Father Martel scoured the environs for a suitable location in which to build a permanent school building. On October 5, 1922, ten acres of land between 32nd and 33rd Streets, and between Nutmeg and Palm Streets, was purchased at a cost of \$17,500.00.<sup>11</sup> Father Healy jokingly pointed out that the large parcel of land was essential because the State of California required 40 minutes of physical exercise for boys every day.<sup>12</sup>

Construction on St. Augustine High School for boys was begun in the spring of 1923. Father Brady, pastor of St. Joseph's Parish, reported to Bishop Cantwell on the progress of the high school:

A high school for boys has been opened by the Augustinian Fathers last September. Twenty-five boys

were enrolled for the first year. The Fathers have purchased ground in a central location northeast of Balboa Park and plans for a new building to be opened in September are being worked out.<sup>13</sup>

The type of architecture used in the construction of the high school was the old Spanish mission style, and was designed by San Diego architects Mean and Requa. One group of buildings comprised the classrooms, laboratories, study and reading rooms. The middle group included mechanical drawing rooms, locker rooms and a chapel, and at the southeastern corner of the property the rectory was built. The cost of the entire school was \$95,000.00.<sup>14</sup>

A student body photograph taken in front of the new school building at 32nd and Nutmeg Streets depicts a group of thirty-eight students surrounding Father Alphonse Martel and other priests [See Figure 53]. This photograph, taken at some point in 1923, is believed to be the earliest student body picture in existence. The class of 1922-23, attending classes at St. Vincent's Parish Hall, may have posed for the photograph when the school was near completion, but it is most likely an early shot of the class of 1923-24.

St. Augustine High School, located north of Balboa Park, was ready for occupancy for the school term 1923-1924, and was dedicated by Bishop Cantwell on August 28, 1923, the feast of St. Augustine.<sup>15</sup> School opened on September 4, 1923, with fifty-nine students, but the enrollment by the end of the year was sixty-eight boys.<sup>16</sup>



Figure 53.  
Student Body, St. Augustine High School, circa 1923.  
Credit: St. Augustine High School

The San Diego Evening Tribune quoted Father Martel as saying that St. Augustine was "a new up-to-date institution of learning, a credit to the city...a power for culture and for more perfect manhood, and a more upright citizenship."<sup>17</sup>

At the end of the 1923-1924 school year, Father Alphonse Martel was replaced as principal of St. Augustine High School. Sources do not indicate the reason for his dismissal, and the dedicated priest who had worked so faithfully to establish the boys' high school, took the news exceedingly hard. Angry and upset, he wrote to Bishop Cantwell explaining his plans to leave the Order of St. Augustine, and hoped that the Bishop would accept him into the diocese as a secular priest. He stated:

The Board of Definitors saw fit to remove me and send Father Valiquette in my place. I will not enter into details as to the cause of this unexpected change especially after Father Vasey had assured me full charge. My Provincial, Dr. Hickey and Father Dolan admired and praised my labors and my work here both the construction and organization. I feel I am unjustly removed....<sup>18</sup>

Bishop Cantwell strongly advised Father Martel not to leave the highly respected Augustinian Order,<sup>19</sup> but he eventually did, and joined the diocese of Lafayette, Louisiana. A letter to Father William Sullivan in 1948 showed how much he still loved the school he founded in San Diego:

...Now Father this is all I can remember of this beautiful school where my heart is buried, but in order to bring back memories I am now building a similar construction here in Eunice as a grammar school. If you don't believe come and see.<sup>20</sup>

The early years of the school were tenuous because of a small enrollment. Father Martel's successor, Reverend George A. O'Meara, continually struggled to improve conditions. Tuition for the school was \$10.00 per student each month, but since there were few students, the financial situation remained bleak. Bishop Cantwell, of course, sought ways to alleviate the problem, and in August of 1924, sent letters to all the pastors in the city of San Diego containing the following message:

When I undertook to bring the Augustinian Fathers to open a high school in San Diego I was assured by the pastors there that they would cooperate in every way with the Augustinians to make the school a complete success. They are now about to begin their second year of work, and the prospects of a large enrollment are not very encouraging. It is necessary for the Augustinian Fathers to charge tuition in order to maintain the school. It is also to be regretted that some parents are unable to meet this expense each month. In order, therefore, that the school may continue I hereby direct that the pastor of each parish pay \$5.00 a month for each boy attending St. Augustine in order that the burden may be lifted off the parents and greater encouragement given to them to send their children there....By this means the parents may be able to pay the other half, namely, \$5.00 of the tuition.<sup>21</sup>

This policy cut the tuition rate in half for boys attending St. Augustine High School, and parents welcomed the news. After this practice was put into effect, the Bishop turned to all Catholics in San Diego for financial assistance. Father Brady, at St. Joseph's Parish, received the following notice from the Bishop's Chancellor-Secretary early in 1925:

I am instructed by the Right Reverend Bishop to ask

you to take up with the pastors of San Diego the advisability of allowing one of the Augustinian Fathers to talk in the various churches on the purpose of helping the school financially. The Augustinian Fathers are doing good work in the diocese and feel it might be some encouragement to them to get some financial help from the Catholics of San Diego.<sup>22</sup>

The Augustinians were then allowed to solicit funds during Mass in San Diego parishes. Two more high points occurred during that year, 1925. Early in the year, the Augustinians were assigned to St. Patrick's Church, on 30th and Dwight Streets; it was in this parish that their school was located. Secondly, the school celebrated its first commencement services that year, three years after it had opened. Monsignor John Cawley, administrator in the absence of Bishop Cantwell (who was in Europe), was asked to officiate at the celebration, and he communicated to Father O'Meara, "It will give me great pleasure to be with you for your commencement on Wednesday, June 10."<sup>23</sup>

The following year, 1926, there were eleven graduates [See Figure 54] as a photograph depicts, and the Bishop was again asked to preside at commencement services in June. Father O'Meara, the principal, stated in a letter:

I am planning on having our second commencement on Tuesday or Wednesday, June 8th or 9th. Last year you were in Europe, but this year I am hoping you may be with us to preside....Your presence will help us and impress San Diego.<sup>24</sup>

The Bishop replied immediately that he would be at St. Augustine for graduation ceremonies,<sup>25</sup> and there-

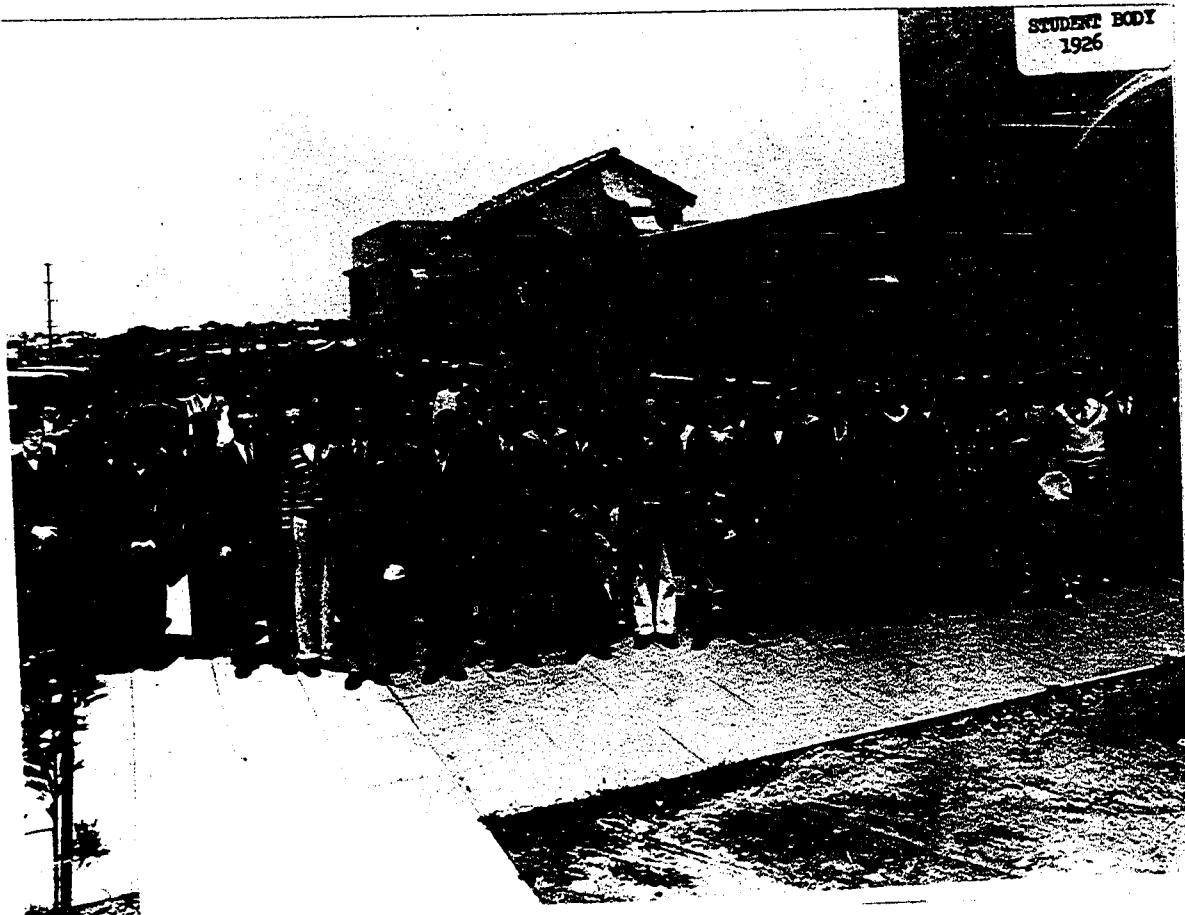


Figure 54.  
Student Body, St. Augustine High School, 1926.  
Credit: St. Augustine High School

after was to make an annual habit of being present for the occasion. The growth and progress of St. Augustine High School for boys was an important concern of Bishop Cantwell's, and he always maintained an active, personal interest in the San Diego school. When Father O'Meara asked him once again in early 1927 to send a letter approving the solicitation of funds for the school, he readily agreed, stating:

I am enclosing a letter to you in reference to the debt upon St. Augustine High School. The Augustinians have been very helpful in all parishes since they came here. Your school is the only high school in San Diego. It must be a parochial burden. Under the present management, I think that the Priests will be most generous in their cooperation with you.<sup>26</sup>

A major drive for funds was launched that year, spearheaded by the Bishop himself. As Father O'Meara conceded, only 20% of the boys paid full tuition, 38% paid a partial amount of tuition, and 42% of the student body paid absolutely no tuition.<sup>27</sup> The letter cited above was one addressed to all the pastors in San Diego on February 15, 1927. It also contained the following urgent message:

It is of the highest importance to the clergy and to the Catholic people of San Diego, that the only Catholic high school for boys in San Diego County should obtain the generous support of all the people. The opening of the Augustinian school was the result of a petition made to me by the priests of San Diego who were solicitous for the higher education of boys. For many years, the Sisters of St. Joseph devoted themselves to the care of the girls and boys, but when Catholic boys left the grammar schools they were constrained to enter the public high school, which meant that their religious training entirely ceased. In consequence, as the years would go by, the Church would lack lay-Catho-



lic leadership in San Diego....I therefore, have no hesitation in giving my approbation to any appeal that you will make during the course of this year for a liquidation of the debt upon the Augustinian school.<sup>28</sup>

The 1927 drive for funds was only somewhat successful, and Bishop Cantwell was not entirely pleased with the enrollment figure at St. Augustine's. In August, after Father O'Meara reported that the school was equipped to handle 250 students, but normally enrolled far less than that number,<sup>29</sup> the Bishop once again wrote to all the pastors in the city, urging them to encourage their boys to attend the school. He stated:

Please make a special effort to get all the Catholic boys possible into the Catholic high school. There is something wrong in a community where 300 boys attend the Senior Public high school, as they do in San Diego, while only 60 boys attend the Augustinian school. The care of boys should be and is our greatest anxiety. Every effort must be made to get the boys under Catholic influence. Unless this occurs,<sup>30</sup> we build in vain our churches and school.

The pastors responded as best as they could, and on September 19, 1927, after school had opened, Father O'Meara reported to Bishop Cantwell, "We have 156 boys registered, 84 of which are new. The future looks bright."<sup>31</sup> Nevertheless, another request for the Bishop's support in urging pastors to send their boys to St. Augustine High School was soon made upon the Chancery Office.<sup>32</sup> After lending all the support he could, Bishop Cantwell was forced to admit to Father Nicholas Vasey, Father Provincial of the Augustinian Order, that "...the increase in number in the San Diego

School is not satisfactory."<sup>33</sup>

Despite the early years of financial struggling, much was accomplished at St. Augustine High School. Within its first few years, the high school formed teams in all the major sports. Extant photographs depict the 1924 football team, the 1925 basketball team and the 1926 baseball team [See Figures 55, 56 and 57]. The "Saints," as they became known in 1926 (a name coined by Father O'Meara) played colleges, the Naval Training Center, and out of town high schools - including Villanova Prep in Ojai, California, which the Augustinians had opened in 1924.

The student body in 1928 reached 141 boys [See Figure 58]. At graduation ceremonies in 1929, presided by Bishop Cantwell, twenty-nine students received their diplomas.<sup>34</sup> Summer school was held that year to improve the financial situation,<sup>35</sup> but it certainly did not help much. Father O'Meara pointed out his perception of the problem in an analytical letter to Bishop Cantwell. His views on the matter were expressed thus:

I am convinced, after six years in San Diego, that in order to complete the educational system and to make strong the whole organization, two definite steps should be taken next fall. The first is the institution of a junior high school comprising the seventh, eighth, and ninth grades. The second is a junior college comprising freshman and sophomore years, beginning with a well-laid plan for adding junior and senior years in due time....The step from the ninth grade in the junior public high school to the sophomore year in the senior [public] high school is much easier than the step from the ninth grade in the junior [public] high school to our sophomore year. This is caused by the difference in curricula. We insist that a graduate of

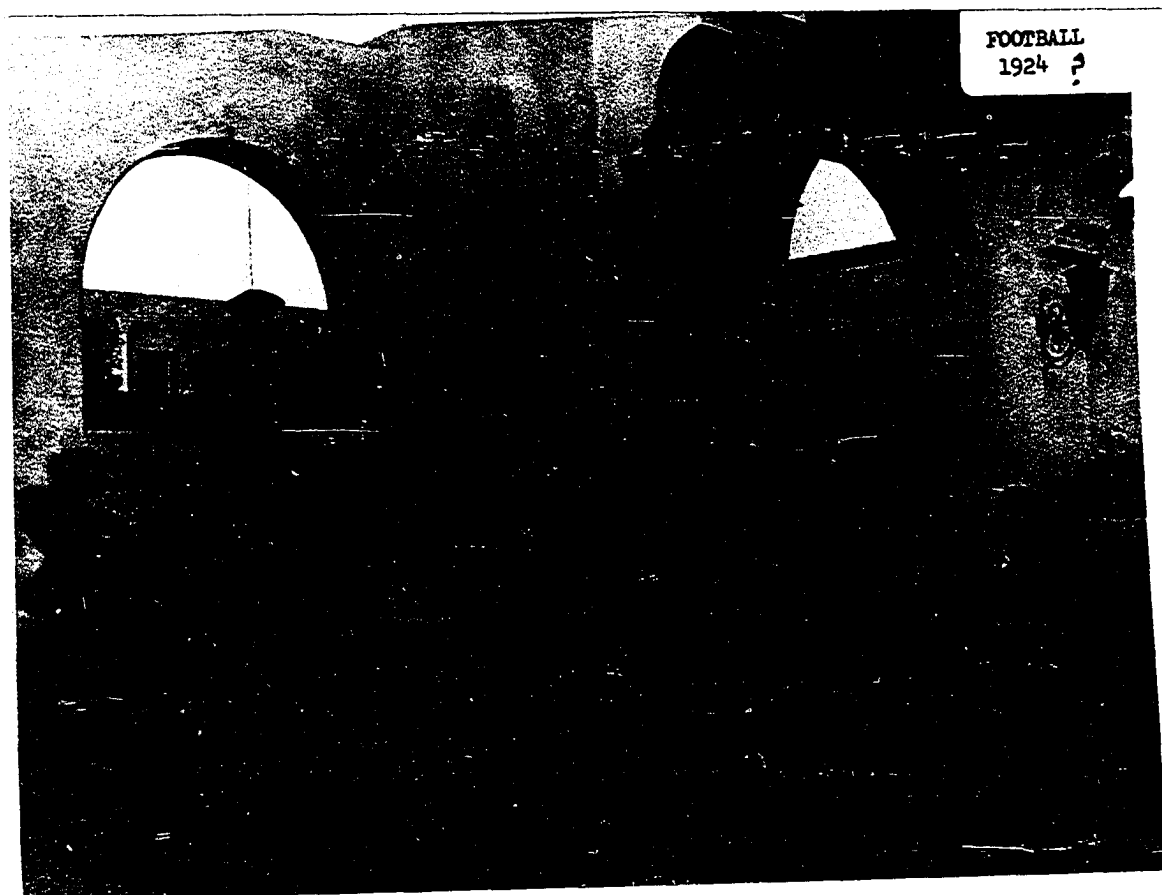


Figure 55.  
Football Team, St. Augustine High School, 1924.  
Credit: St. Augustine High School



Figure 56.  
Basketball Team, St. Augustine High School, 1925.  
Credit: St. Augustine High School

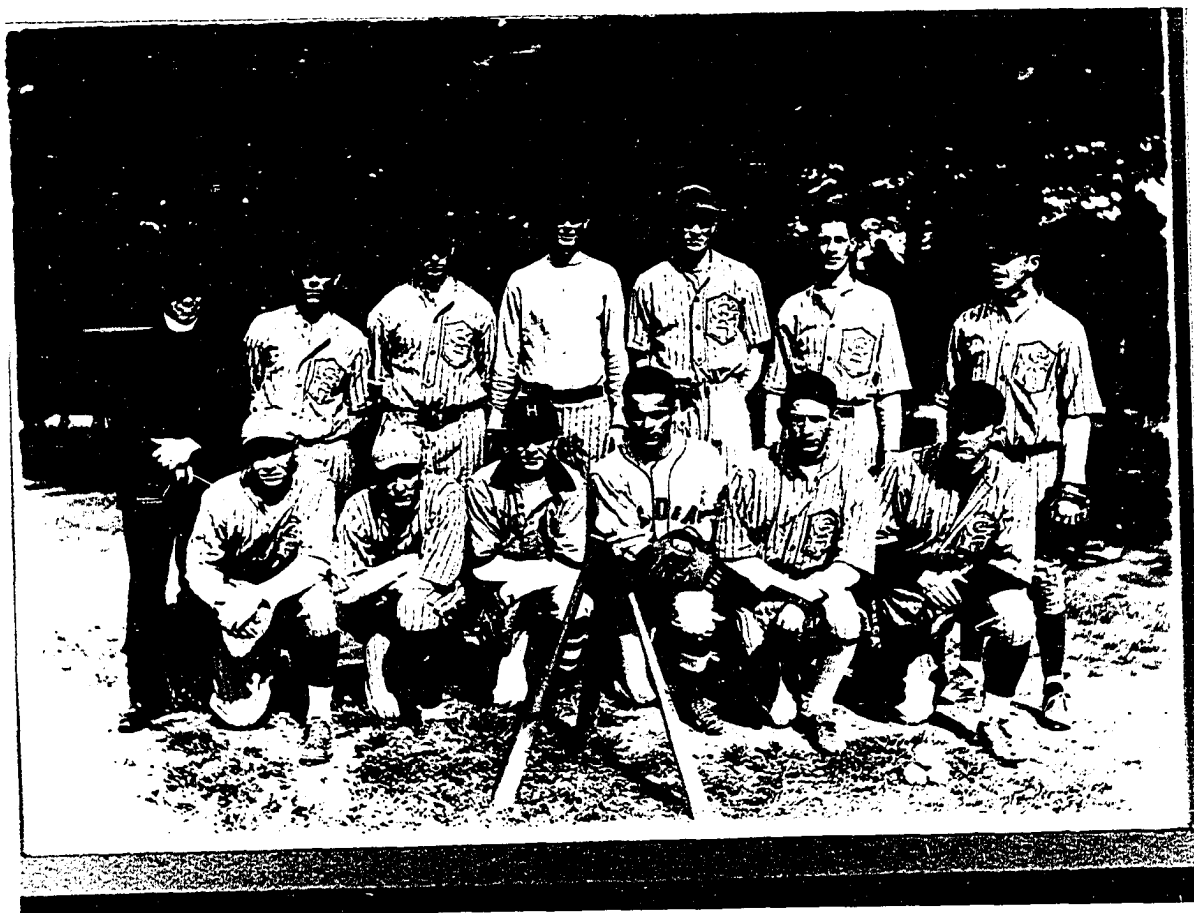


Figure 57.  
Baseball Team, St. Augustine High School, 1926.  
Credit: St. Augustine High School



Figure 58.  
Student Body, St. Augustine High School, 1928.  
Credit: St. Augustine High School

our high school not only get out of high school but be prepared to get into college. The public high school, in accordance with its system, has only to consider the graduation of the student - sometimes with a long list of credits in a commercial or in an industrial department - credits which are not acceptable in any college. Should we be able to take these steps next summer, it is only another short step to putting in boarding facilities here, which would bring in new students and make this institution an outstanding one in San Diego.<sup>36</sup>

The steps proposed by Father O'Meara were never put into practice, and after years of trying to make ends meet, the priest finally resigned. Bishop Cantwell was informed in July, 1930, of the decision, and immediately wrote to Father Kelly, his interim successor, "While regretting the resignation of Father O'Meara, I congratulate you on your appointment. Please call on me for any assistance."<sup>37</sup>

In retrospect, Father O'Meara struggled through the roughest period in St. Augustine's history. Simply keeping the school in operation was a never-ending task; in fact, it was a great accomplishment. He was a shrewd businessman, a gifted orator and had a charismatic effect on the students. He was a leader in the community as well, and spoke out frequently against injustices. According to Sanders,<sup>38</sup> his tenacity, coupled with a strong feeling of anti-Catholicism in San Diego, caused a number of incidents involving the Ku Klux Klan burning crosses on the school property. Unfortunately, there were very few students throughout his term, and without the continual assistance of the local pastors, spurred on by Bishop Cantwell, and financial resources donated

by the Augustinian Order, the school would surely have been forced to close.

Father James Hurley succeeded Father O'Meara in 1930. He held that position for only two years, however, when he was replaced by Father William P. Kelly. Father Kelly, though, was unable to handle the financial situation, particularly with the onset of the Great Depression. Throughout the decade, the future of the school was in question, as the Father Provincial, Reverend Mortimer Sullivan, decided that the Order could not continue indefinitely in bailing out the school.<sup>39</sup> Father Kelly turned to the Bishop, and Bishop Cantwell, as he had done many times previously, sent letters to all the pastors in San Diego, hoping they would continue to encourage their parishioners to attend the school:

You know in these days we are very anxious [to observe] the behest of our Holy Father, the Pope, in the development of "Catholic Action" through the schools. It is for this reason I have asked Father Kelly, who has been so helpful to us, to arrange a canvass of all the boys in the Catholic schools to the end that the Catholic High School in San Diego may be the success that its founders anticipated....<sup>40</sup>

Strategies to raise the enrollment were only moderately successful, and the school maintained its precarious existence for years.

A period of change for Catholic education in San Diego County began with the ascension of Bishop Francis J. Buddy to the episcopal throne of the newly-created Diocese of San Diego. He was determined to turn things



around, and his great leadership ability in the diocese was soon made manifest. Shortly after assuming his position in 1936, he suggested to Father Sullivan, Father Provincial of the Augustinians, that Father Kelly be relieved of his responsibility as principal at St. Augustine High School. Despite the fact that the enrollment had risen to 160 during Father Kelly's tenure, Bishop Buddy did not feel that the priest was the "businessman" that the job required.<sup>41</sup>

Father Kelly was replaced by Father Eugene Mauch at the end of the school term in 1937, an administrator the Bishop would grow to greatly admire. At the request of Bishop Buddy, Father Mauch refinanced the school, using banks in the East, and without using the Diocese as a co-signor. Also stationed at St. Augustine's during the late 1930's were Augustinian Fathers Redding, Omlor, Glynn, Murray, Hennessey and Crosby.<sup>42</sup> However, despite the large number of priests, and the respect that normally comes with that profession, discipline at the all-male campus was not always easy to maintain. In fact, Father Mauch received word from Bishop Buddy in 1939 that corporal punishment was not to be permitted in the classroom:

Recently several different complaints have reached me to the effect that some of the professors make it a practice to strike the students in the face. There is no doubt in my mind but what these lads often give provocation for corporal punishment, but the value of it in this day and age is very doubtful....[therefore] forbid all corporal punishment in any classroom whatsoever.<sup>43</sup>

Father Mauch proved to be a wise administrator, and was well-respected in the local community. During his term of office the Knights of Columbus began a generous scholarship fund for needy boys.<sup>44</sup> Besides turning the school around economically, he gained the respect of the nuns in the community when he started teaching night classes at the Academy of Our Lady of Peace. Unfortunately, the priest's health began to gradually decline. When, in 1938, he was to be transferred elsewhere, Bishop Buddy at once wrote to Villanova University, Provincial headquarters for the Augustinian Order, asking that he be retained on account of his accomplishments in raising the standards at St. Augustine's and because the Bishop had faith that he could gradually build up the school financially.<sup>45</sup> Father Mauch stayed on as principal for another two years, when his request to be transferred elsewhere was finally granted. Father Sheehan admitted, "Naturally I was reluctant to do this because of the splendid work which he has been doing at St. Augustine's."<sup>46</sup> In the summer of 1940, Father Mauch was replaced by Father Wilbur R. Kirk as principal of St. Augustine High School.

Bishop Buddy welcomed the new administrator, and he continued to maintain a lively interest in all that transpired at the high school. One of the first problems to manifest itself to Father Kirk was the Mexican student issue. In addition to the fact that many students from Tijuana, Mexico, did not pay their tuition regular-

ly, Father Kirk wrote:

We lost several registrations of San Diego boys in September because their parents objected to association with Mexicans at St. Augustine's....Teachers complain that Mexican students are a bad influence in the school. They retard classes, refuse to do home assignments and absent themselves from classes most frequently. We have a problem on our hands in dealing with them.<sup>47</sup>

Bishop Buddy replied that he understood the problems that Mexican students created, and admitted that Father Kirk's predecessor was burdened with the same issue. He stated, "We have no obligation whatever to students living outside the Diocese....This is America - the Mexicans must learn to qualify or else be excluded from school."<sup>48</sup> He remained firm on his stand that the Mexican students pay, or at least attempt to pay their tuition, and those that were allowed reductions in rates must strictly abide by the rules. The policy was effective, and at long last, beginning in 1940, the school became practically self-supporting.

Bishop Buddy had many other ideas of his own concerning the operation of the school. In fact, in the early 1940's, he envisioned a very drastic change at the high school. The Bishop wrote to Father John Sheehan, Father Provincial for the Augustinians, to see if he would consent to rent the school buildings to the Diocese of San Diego in order to use them as a central, co-educational diocesan high school. He reasoned:

Despite the great influx which more than doubled the population of San Diego, enrollment at St. Augustine's remained about the same - 140 students.

....We are now confronted with a very serious obligation of providing Catholic High School education for both boys and girls in east San Diego. We have the serious duty to make such an institution possible for the majority of young people who could not afford St. Augustine's...and who could not afford Our Lady of Peace Academy. We now have a fully accredited high school for girls at St. Joseph's Cathedral....Our proposition is this, and it is a wartime emergency. We cannot build nor can we rent any building suitable except St. Augustine's. We, therefore, propose to inaugurate this coming September a Central Catholic High School for boys and girls and we ask you if you will rent to us the St. Augustine buildings and under what conditions of maintenance....We would staff this Central Catholic Coeducational High School with expert educators from the different orders of sisterhoods and place one of our own priests in charge.<sup>49</sup>

Father Sheehan, taken by complete surprise, immediately responded in a lengthy letter that while he appreciated and understood the Bishop's reasoning, the proposal was such a serious one that it required careful consideration.<sup>50</sup> Among other things, he reminded Bishop Buddy of all the money, \$160,000.00, that the Order of St. Augustine had put into the school. Father Sheehan felt that the Bishop's letter was precipitated by the fact that there were well-acknowledged personnel problems at the school. Father Sheehan responded that the problems would be resolved immediately, to which Bishop Buddy replied:

Under the circumstances outlined in your letter, we are willing to grant another year's trial to St. Augustine High School in San Diego with the following provision however: We can no longer tolerate scandal which always results from disloyal and disobedient members of a community. The situation at St. Augustine High School is far more serious than it appears at first sight. In fact, it is always serious when members of a religious Order, or any priest for that matter, takes their troubles to lay people - not only disedifying them but disorganiz-

ing and tearing down the hard work of others.<sup>51</sup>

One problem was easily taken care of; two priests, at the request of Bishop Buddy, were relieved of their positions. The other problem was much more delicate. For years, pastors of the parishes in San Diego had been asked to bend over backwards to help the boys' Catholic high school and many were growing weary of the never-ending task imposed upon them. Furthermore, many of the pastors were under the impression that St. Augustine High School was "the dumping off place for Augustinian problems,"<sup>52</sup> and there was general dissatisfaction with the school. Rectifying these issues would take much longer.

Meanwhile, campus life proceeded more smoothly. In November of 1940, the "Saints Band" was initiated by Father David Ryan, and the band received a donation from Bishop Buddy, which was "...the largest that we have received in the drive."<sup>53</sup> Father Ryan reported to His Excellency, "While I am coaching beginners individually, the others are kept busy with a small 'swing ensemble' which practices daily."<sup>54</sup> The following year, Bishop Buddy gave another cash donation to the band, in order that the members might purchase new instruments.<sup>55</sup>

The student yearbook was first produced in 1940, under the title of the "Purple and Gold," the school colors. Other student activities during the early 1940's involved the Allied war effort in Europe. A defense program was inaugurated by the students in 1942,

in cooperation with the Youth Defense Council in the United States. Many programs and services were put on that year for the American armed forces. It was reported in the Tagastan, "Students are also actively engaged in...collecting old papers, scrap iron and other things needed for war."<sup>56</sup> Of the 35 graduates in 1944, 28 joined the military, and three joined the seminary, including the Senior Class President, Patrick Keane, who would later become Principal of St. Augustine High School and later Provincial of the California Augustinians.<sup>57</sup>

Bishop Buddy was very impressed with Father Kirk's ability to effectively administer the high school. When the priest was ill at Mercy Hospital prior to the opening of school in 1942, Bishop Buddy wrote to him to announce that he would address the faculty himself on the following Sunday at 5:00 p.m. in his place.<sup>58</sup> Also, the following year when a credit bureau in Los Angeles threatened a lawsuit for nonpayment to a cement contractor, the Bishop took matters into his own hands. He wrote to the company, stating:

The Very Reverend Father Kirk and his staff at St. Augustine's enjoy our highest respect and reverence. In fact, it is Father Kirk's business ability and splendid achievements that have lifted St. Augustine's from chaotic financial conditions to a thriving high school.<sup>59</sup>

After the Bishop warned the company that it was "...not prudent to bring a suit against our Catholic people,"<sup>60</sup> the company retracted, claiming they had made

a mistake.

The Bishop was also very sensitive to student needs as well. He attended plays, graduation ceremonies and football games. He tried to motivate students by offering a gold medal award for scholastic excellence in Christian doctrine, beginning in the early 1940's.<sup>61</sup> Upon hearing of the unfortunate trials freshmen were put through, he warned Father Kirk of his opposition to "hazing" during freshman initiation in 1944, and forbade it from occurring.<sup>62</sup>

In retrospect, the effects of World War II on St. Augustine High School were extremely consequential. The war years caused the population in southern California to swell tremendously, and enrollments in all schools climbed dramatically. The growing student body at Saints during the 1940's demanded an enlargement of the campus. The first addition to the campus was made in 1947, when Sullivan Hall was built. In 1951, when growth was exceeding all expectations, Sheehan Hall and Dougherty gymnasium were built. Two years later, a four-classroom addition to Sheehan Hall was constructed. St. Augustine, finally, had lost its image as a tiny school. Graduates in the 1950's decade reached 1237,<sup>63</sup> and by the school year 1953-1954, there was a total enrollment of 800 boys.

A high premium was put on sports at St. Augustine High School. After the Bishop attended a game in 1944,

Father Kirk wrote to him, "Mt. Carmel and St. Augustine High Schools were honored in having you present at their first game of a new annual inter-city series."<sup>64</sup> The Bishop, however, asked Father Kirk to hire someone to announce plays and, more importantly, to dispense with the majorettes:

You will understand that there are so many attacks, and from a variety of angles, at times apparently innocent, made on the youth of the present day that we simply can't take chances on anything risque, nor can we give occasion again for our Catholic people to express surprise at the lowering of standards.<sup>65</sup>

By 1950, the Knights of Columbus began to sponsor their football games on KSON radio station.

The Bishop continued to stay actively involved in the school during the 1950's. When neighbors complained about a noise problem in 1954, he appointed a committee, headed by Monsignor Ott, to look into the matter.<sup>66</sup> The neighbors were placated after learning that students from Hoover High School were playing pranks and causing the problem, and the Bishop also felt it necessary to remind them that St. Augustine High School was built first, when there were no other residences around.

The Bishop was also very generous to students in need. As a typical example of his generosity, he sent a \$25.00 check to one parent in 1955 in order that she could keep her son in school. A note to her from the Bishop's Secretary, Reverend Daniel O'Callaghan stated, "Word reached the Most Reverend Bishop this afternoon regarding your son's tuition due at St. Augustine."<sup>67</sup>



Two events of great note occurred in 1957. First, the Vice Province of St. Augustine in the Western United States was begun that year - the first step towards eventually becoming a province. Secondly, after a long and arduous fight, "Saints" was finally admitted into the California Interscholastic Federation (C.I.F.), thereby establishing the policy of admitting non-public high schools into the major high school athletic leagues of San Diego County. This was indeed a crowning glory for Father Aherne, who had been appointed principal in 1953, for it allowed him to finally gain headway with San Diego's civic community. Father Aherne recalled for Father John Sanders that for years he was a regular at "...the Grill of the U.S. Grant Hotel, a place where one encounters the real leaders of San Diego. It became almost an office for me and no one knows how much good accrued from associations there."<sup>68</sup>

St. Augustine has the distinction of playing in the first night high school football game in San Diego, as well as the first regular-season high school basketball game to be televised in San Diego. The school first belonged in the former "City League," and was later made a charter member of the San Diego "Eastern League." Saints captured a triple crown for the Eastern League title in 1967, 1968 and 1969. In 1970, St. Augustine brought its sports history to a climax by winning the C.I.F. championship in football.

Father Aherne is remembered also for his skill as an academic leader in the school. He promoted and encouraged academic leadership throughout his tenure as principal, by establishing committees to help motivate gifted students, developing advanced courses, creating scholarships and honors for top students, and initiating a literary review among the three Catholic high schools, St. Augustine, Our Lady of Peace and Rosary High School. He was also appointed as Chairman of the Association of Administrators of Catholic Secondary Schools of the four counties in the diocese.

In 1968, the goal of creating a separate Augustinian province in California was finally realized. While these changes within the Order were taking place, Father Patrick Keane was serving a successful term as principal at St. Augustine High School. He replaced Father Aherne in 1962, and was to remain in that position for thirteen years. During that time, a number of other dedicated priests served at Saints, including Fathers Sullivan, Garrett, Wasko and Deacon Hardick. During his tenure, a "consortium" was initiated with students from Saints, Our Lady of Peace and Rosary High School, a policy in which students were allowed to attend certain classes on any of the three campuses.

In 1972, St. Augustine High School celebrated its Golden Jubilee. According to the Southern Cross, the schools 3,814 graduates had produced so many "public entertainers, doctors, teachers, city-county-state public

servants, parish lay leaders, clergymen, lawyers, members of the armed forces" that one would "think that this old school must have tens of thousand of alumni."<sup>69</sup>

It appears that St. Augustine High School has not changed very dramatically in its fifty year existence. Whereas many Catholic high schools were forced to go coeducational, Saints was still "a select school for boys."<sup>70</sup> St. Augustine is still primarily a college preparatory school, not offering much in the way of vocational training. By today's standards, Saints is still considered a small school; there were about 620 boys in attendance at the time of the Golden Jubilee.<sup>71</sup> In fact, advertisements are still placed regularly in local newspapers and periodicals [See Figure 59] to enhance enrollment. Finally, as always, a very high premium is still put on athletics, as evidenced by their continued involvement in all the major sports and its ability to produce academically-sound graduates who have been recruited by professional sporting teams, such as recent graduates Monte Jackson, Terry Jackson, Tim Smith and John D'Aquisto.

## **St. Augustine High School**

- Catholic Four Year College Preparatory Curriculum Including Computer Programming
- Fully Accredited By Western Association of Schools and Colleges
- College and Career Guidance
- Full Athletic Program
- Central Location
- Serving San Diego County Since 1922



**Open House for Prospective Students and Parents**  
**1:00-4:00 Sunday, January 15, 1984**

**Placement Exam for Freshman Applicants**  
**8:00 a.m. Saturday, January 21, 1984**

Exam Required for All Freshman Applicants (\$25 Fee)

**3266 Nutmeg St., San Diego, CA 92104**  
**(619) 282-2184**

Figure 59.  
 School advertisement in local periodical for St.  
 Augustine High School, 1984.

## CHAPTER VIII

### Notes

<sup>1</sup>Letter from Father Brady, St. Joseph's Church, to Bishop Cantwell, April 10, 1919. San Diego Diocesan Archives.

<sup>2</sup>Letter from Monsignor John Cawley, Chancellor-Secretary for the Bishop, to Father Brady, May 8, 1919. San Diego Diocesan Archives.

<sup>3</sup>Father John R. Sanders, O.S.A., "The History of the Augustinians in the Western United States, 1922-1924," Unpublished Provisional Text, 1984, p. 1. The Order of St. Augustine traces its origin to St. Augustine of Hippo (354-430 A.D.), one of the earliest founders of Christianity in a pagan society and the author of many profound theological treatises. Augustine wrote a brief Rule, for the guidance of Christians living in a community, which came to be adopted by many religious communities. The Order came to the United States in 1796, and by 1922 had spread itself across the American continent.

<sup>4</sup>Letter from Bishop Cantwell to Father Nicholas Vasey, November 9, 1921. Villanova Province Archives, Reprinted in Sanders, op. cit., p. 1.

<sup>5</sup>The Vincentian Fathers, who had founded St. Vincent's Church in the Mission Hills area of San Diego 1912, were obligated to withdraw from that parish in order to send more personnel to their mission in China. Upon their withdrawal, the Bishop asked if the Augustinians would consider taking over the parish.

<sup>6</sup>Letter from Father Alphonse Martel to Father Sullivan, September 20, 1948. Reproduced in 1972 Saintsman, Golden Jubilee Yearbook Edition, p. 4.

<sup>7</sup>Father William H. Sullivan, "Saint Augustine High School," The Tagastan (Fall, 1948), p. 3.

<sup>8</sup>Sanders, p. 5.

<sup>9</sup>Telegraph from Father Healy to Bishop Cantwell, September 18, 1922. Villanova Province Archives. Reprinted in Sanders, op. cit., p. 8.

<sup>10</sup>This information was gathered at both the Villanova Province Archives and the California Province Archives by Father Sanders, See pgs. 8-9.

<sup>11</sup>Sanders, p. 9.

<sup>12</sup>Letter from Father Healy to Father Nicholas Vasey, Villanova Province Archives. Reprinted in Sanders, op. cit., p. 9.

<sup>13</sup>Letter from Father Brady to Bishop Cantwell, January 12, 1923. San Diego Diocesan Archives.

<sup>14</sup>This figure also included the purchase price of the property.

<sup>15</sup>There may have been two dedication ceremonies. Besides the ceremony on August 28, 1923, Sanders, op. cit., (p. 11) reports another ceremony on September 16, 1923, with many Eastern dignitaries present.

<sup>16</sup>1972 Saintsman, p. 6. This same source states that they were all freshman and sophomores, but that may be inaccurate.

<sup>17</sup>"Dedicate new Saint Augustine High School," San Diego Evening Tribune, September 17, 1923, p. 7.

<sup>18</sup>Letter from Father Martel to Bishop Cantwell, March 12, 1924. San Diego Diocesan Archives.

<sup>19</sup>Letter from Bishop Cantwell to Father Martel, March 15, 1924. San Diego Diocesan Archives.

<sup>20</sup>Letter from Father Alphonse Martel to Father Sullivan, p. 4.

<sup>21</sup>Letter to all pastors in San Diego from Bishop Cantwell, August 28, 1924. San Diego Diocesan Archives.

<sup>22</sup>Letter from Chancellor-Secretary Monsignor John Cawley, to Father Brady, January 26, 1925. San Diego Diocesan Archives.

<sup>23</sup>Letter from Chancellor-Secretary Monsignor John Cawley, to Father O'Meara, May 1, 1925. San Diego Diocesan Archives.

<sup>24</sup>Letter from Father O'Meara to Bishop Cantwell, April 15, 1926. San Diego Diocesan Archives.

<sup>25</sup>Letter from Bishop Cantwell to Father O'Meara, April 17, 1926. San Diego Diocesan Archives.

<sup>26</sup>Letter from Father O'Meara to Bishop Cantwell, February 5, 1927, and reply letter on February 10, 1927. San Diego Diocesan Archives.

<sup>27</sup>"Who Said It...?," Southern Cross, May 4, 1972, p. 14.

<sup>28</sup>Letter to all pastors in San Diego from Bishop Cantwell, February 15, 1927. San Diego Diocesan Archives.

<sup>29</sup>Letter from Father O'Meara to Bishop Cantwell, August 27, 1927. San Diego Diocesan Archives.

<sup>30</sup>Letter to all pastors in San Diego from Bishop Cantwell, August 30, 1927. San Diego Diocesan Archives.

<sup>31</sup>Letter from Father O'Meara to Bishop Cantwell, September 19, 1927. San Diego Diocesan Archives.

<sup>32</sup>Letter from Father O'Meara to Father John McCarthy, Chancery Office, August 29, 1928. San Diego Diocesan Archives.

<sup>33</sup>1972 Saintsman, p. 7.

<sup>34</sup>Southern Cross, June, 1929.

<sup>35</sup>Letter from Father O'Meara to Bishop Cantwell, May 10, 1929. San Diego Diocesan Archives.

<sup>36</sup>Letter from Father O'Meara to Bishop Cantwell, January 31, 1929. San Diego Diocesan Archives.

<sup>37</sup>Letter from Father Kelly to Bishop Cantwell, July 3, 1930. San Diego Diocesan Archives.

<sup>38</sup>Sanders, p. 14.

<sup>39</sup>Sanders, p. 44.

<sup>40</sup>Letter from Bishop Cantwell to all pastors in San Diego, April 4, 1933. San Diego Diocesan Archives.

<sup>41</sup>Letter from Bishop Buddy to Father Sullivan, June 26, 1937. San Diego Diocesan Archives.

<sup>42</sup>Letter from Father Mauch to Bishop Buddy, September 7, 1938. San Diego Diocesan Archives.

<sup>43</sup>Letter from Bishop Buddy to Father Mauch, March 24, 1939. San Diego Diocesan Archives.

<sup>44</sup>Letter from Bishop Buddy to Father Mauch, September 15, 1938. San Diego Diocesan Archives.

<sup>45</sup>Letter from Bishop Buddy to Father Joseph Hickey, Villanova University, June 20, 1938. San Diego Diocesan Archives.

<sup>46</sup>Letter from Father Sheehan to Bishop Buddy, July 11, 1940. San Diego Diocesan Archives.

<sup>47</sup>Letter from Father Kirk to Bishop Buddy, October 19, 1941. San Diego Diocesan Archives.

<sup>48</sup>Letter from Bishop Buddy to Father Kirk, October 22, 1941. San Diego Diocesan Archives.

<sup>49</sup>Letter from Bishop Buddy to Father Sheehan, July 24, 1942. San Diego Diocesan Archives.

<sup>50</sup>Letter from Father Sheehan to Bishop Buddy, August 1, 1942. San Diego Diocesan Archives.

<sup>51</sup>Letter from Bishop Buddy to Father Sheehan, August 4, 1942. San Diego Diocesan Archives.

<sup>52</sup>Ibid.

<sup>53</sup>Letter from Father Ryan to Bishop Buddy, November 8, 1940. San Diego Diocesan Archives.

<sup>54</sup>Ibid.

<sup>55</sup>Letter from Bishop Buddy to Father Ryan, May 14, 1941. San Diego Diocesan Archives.

<sup>56</sup>"St. Augustine High School, San Diego, Calif.," The Tagastan, May, 1942, p. 171.

<sup>57</sup>Sanders, p. 50.

<sup>58</sup>Letter from Bishop Buddy to Father Kirk in Mercy Hospital, September 16, 1942. San Diego Diocesan Archives.

<sup>59</sup>Letter from Bishop Buddy to United States Credit Bureau, Incorporated, in Los Angeles, July 21, 1943. San Diego Diocesan Archives.

<sup>60</sup>Ibid.

<sup>61</sup>Letter from Bishop Buddy to Father Kirk, May 15, 1945. San Diego Diocesan Archives.

<sup>62</sup>Letter from Father Kirk to Bishop Buddy, September 16, 1944. San Diego Diocesan Archives.

<sup>63</sup>1972 Saintsman, p. 7.



<sup>64</sup>Letter from Father Kirk to Bishop Buddy, October 29, 1944. San Diego Diocesan Archives.

<sup>65</sup>Letter from Bishop Buddy to Father Kirk, October 27, 1944. San Diego Diocesan Archives.

<sup>66</sup>Letter from Mrs. Roy J. Myars to Bishop Buddy, October 25, 1954. San Diego Diocesan Archives.

<sup>67</sup>Letter from Secretary Reverend Daniel O'Callaghan to Mrs. Viola Schulz, with check from Bishop Buddy enclosed, January 11, 1955. San Diego Diocesan Archives.

<sup>68</sup>Sanders, pp. 91-92.

<sup>69</sup>"What Wast It That Churchill Said?" Southern Cross, May 4, 1972, p. 17.

<sup>70</sup>This phrase was depicted on the letter heading used by the administrator at St. Augustine during the 1920's, 1930's and 1940's. San Diego Diocesan Archives.

<sup>71</sup>1972 Saintsman, p. 7.

## CHAPTER IX

### The Poor Sisters of Nazareth and the Nazareth House Grammar School

In 1921, a committee from St. Joseph's Parish in San Diego induced their pastor, Father John J. Brady, to purchase a residence to house Catholic orphans in the city.<sup>1</sup> A loan was secured by St. Joseph's Parish for this purpose, and all that was required was Bishop Cantwell's endorsement on the bank note. Bishop Cantwell responded, however:

I do not wish you or the parish to suffer over your generous kindness in reference to the purchase of the proposed orphan asylum. If we can get out of this matter without serious loss, I would suggest our doing so until such time as I can get a community to take charge of the institution. When I have Sisters to take charge of an orphan asylum in San Diego, we priests will attend to the matter ourselves and collect the money. Committees are generally useless.<sup>2</sup>

Despite the fact that the Bishop would not endorse a loan to purchase a home for Catholic orphans, the institution actually became a reality that very same year, 1921. Extant records indicate that the first child accepted into "The Orphanage" occurred on August 19, 1921.<sup>3</sup> This source also notes that children were recommended for acceptance into the home by the Bureau of Catholic Charities, an organization later known as the Catholic Welfare Bureau. A house was rented for the

children at 3779 Georgia Street, on the eastern edge of Hillcrest and in the parish of St. John the Evangelist. In addition to being called "The Orphanage," the institution became known by various other names, including "The County Child's Home," "The Infant Home," "The Children's Home," or most commonly, "The Catholic Orphanage."

As Bishop Cantwell had promised, and at the constant urging of Mr. Patrick Martin,<sup>4</sup> within a year's time he convinced a perfectly appropriate community to direct the institution in San Diego: the Poor Sisters of Nazareth. A letter dated June 5, 1922, from Chancellor-Secretary Monsignor John Cawley, to Father Brady at St. Joseph's, revealed the good news. He stated, "... The Right Reverend Bishop has told me that the Mother Superior [Poor Sisters of Nazareth] finally decided to accept the Old Mission as a site for an orphanage, and hopes to have the institution running before another year."<sup>5</sup>

The Congregation of the Poor Sisters of Nazareth, a religious community composed predominantly of Irish women, was founded in Great Britain in 1864,<sup>6</sup> when Mother St. Basil, at the urging of Cardinal Wiseman, the first Archbishop of Westminster after the restoration of the Hierarchy in England in 1850, broke off from the original Order which had been founded in France, the Little Sisters of the Poor. The primary purpose of the

original foundation was to care for the elderly population, but the Poor Sisters of Nazareth initially began to look after young orphaned children as well.

The Motherhouse of the Poor Sisters of Nazareth was located in Hammersmith, London, and it became a popular stopping-place for traveling priests. A frequent visitor in the early 1920's was the Right Reverend John J. Cantwell of the Diocese of Monterey/Los Angeles, and during one of his visits the Bishop broached the subject of the San Diego orphanage to the Sisters.<sup>7</sup> Through his effective means of persuasion, the Poor Sisters of Nazareth agreed to venture forth into new territory. It would be the first entry into the United States of America by members of their religious community.

While the Sisters were preparing for their journey to San Diego, California, the Bishop took a renewed interest in Mission San Diego de Alcalá, the proposed site of the orphanage. The mission had been vacant since the closing of St. Anthony's Industrial School for Indians in 1908 [See CHAPTER IV]. In November of 1923, Father Mesny, pastor of Immaculate Conception in Old Town, who had jurisdiction over the mission, received an inquiry about the income from the sale of sand there. He reported, "In fact many loads of sand are hauled practically every day from the river bed of the old Mission property. For several years different people were coming after sand and unless a person would be there all the time it was difficult, nearly impossible,

to collect all the charges which were 10 cents and later 25 cents a load."<sup>8</sup>

Father Mesny was asked a few days later to be even more specific about the income from the mission property. As Father Brady pointed out to him:

I received another letter from Monsignor Cawley in which he states that the Sisters of Nazareth are about to come to San Diego to open an orphanage at the Old Mission and for that reason he wishes to know what is the amount of the monthly or yearly receipts of the Old Mission property lands, houses, ranch or other receipts. He wants this information on making arrangements with the Sisters on arrival. Also the amount, if any, of funds in [the] Bank in the name of the mission.<sup>9</sup>

Father Mesny answered directly to Monsignor Cawley that there was no regular monthly income from the mission; the rent was \$1,200.00 per year, which was payable quarterly, and although the land had been a regular income, as he had previously reported, it was only seasonal; there was \$170.00 in the bank in the mission's name, but this was to be used to cover a note of \$200.00 which was due for the church in Old Town.<sup>10</sup>

While these issues were being resolved, four Poor Sisters of Nazareth sailed from Southampton, England, on April 6, 1924.<sup>11</sup> Sister Mary St. Eusebia, Sister Mary of the Annunciation, Mother Mary Ninian and Mother Mary Scholastica arrived at the port of New York five days later, and after a short detainment on Ellis Island, the Sisters were admitted into the United States on parole. The Sisters immediately embarked by rail for the West Coast. Mr. Bruce M. Mohler, Director of the Bureau of

Immigration wrote to Bishop Cantwell on the proceedings:

I am taking the liberty to announce to your Lordship that the four Sisters of Nazareth, destined to the Diocese of Los Angeles/San Diego, arrived on the S.S. Aquitania at the Port of New York on April 11th, and departed today for Los Angeles....One of the Sisters who was coming for a temporary stay could have obtained immediate admission but chose to remain with her companions. The other three were admitted on parole for six months pending the decision of the higher court....Unfortunately, they were subjected to a short stay at Ellis Island, but luckily not over night.<sup>12</sup>

Bishop Cantwell also received a telegram from the Sisters themselves on the 15th of April stating that they were on their way to Los Angeles.<sup>13</sup> The following day, the Bishop wrote to Father Brady at St. Joseph's Church in San Diego, "Will you please tell Father Sullivan that the Sisters of Nazareth have left New York on Tuesday for Chicago, and possibly will arrive in San Diego next week. They will take care of the Infant Home."<sup>14</sup>

The Sisters of Nazareth arrived in Los Angeles on Easter Sunday morning, April 20, 1924, and stayed three nights there with the Sisters of Mercy.<sup>15</sup> They were cordially greeted by Bishop Cantwell, as well as Archbishop Hanna of San Francisco. On Wednesday evening, the 23rd of April, 1924, their long journey to San Diego finally ended. The Sisters were met at the train depot by the Sisters of Mercy, who graciously welcomed them into their convent at St. Joseph's Hospital, where they would reside until their own house was ready.

During their stay with the Sisters of Mercy, the

Nazareth Sisters became acquainted with the city of San Diego, visited "The Orphanage," and scouted the site where they would eventually relocate the orphanage: Mission San Diego de Alcalá. In a report to the Bishop on April 28, 1924, Sister Scholastica stated:

...We have visited the orphanage and the "Old Mission" - the latter is situated in a charming spot but seems a long way out of town....On Saturday Father Sullivan and Mr. Loveless, the Architect for St. Joseph's, came out with us to see what can be done to make this place habitable but they find the old School Building would require so much money expending upon it, in the way of lighting, sanitary arrangements etc. that it would be a waste of money on such an old place, so the architect suggested cleaning up the school buildings which could be used for classrooms and to build a new block which will do for dormitories for the children and rooms for the Sisters, also a kitchen - in such a way that it will be a section only of a large building, which, please God in the future, may be erected.<sup>16</sup>

The Sisters temporarily moved into a house near the orphanage, located at 4031 Georgia.<sup>17</sup> They assumed their duties with the orphans in the middle of May, 1924, as a letter from Sister Scholastica to Bishop Cantwell indicates:

...We have been trying to find a house nearer the orphanage but have failed to do so. Therefore we will try to manage as best we can and will take over the care of the orphans at once and propose to begin our work amongst them tomorrow(Thursday).... In the meantime we shall continue to be on the watch and if a house is for lease nearer the orphanage, we shall follow Your Lordships advice and take it at once for six months....We have not as yet received the plans from Mr. Loveless of the proposed building at the Old Mission.<sup>18</sup>

According to the official Record Book,<sup>19</sup> there were already twenty-one children in the orphanage when the Sisters arrived. A photograph taken a short time later

depicts twenty-three children [See Figure 60]. One of the children was Beatrice Edmonds,<sup>20</sup> now in her seventies. She recalls that prior to the arrival of the Poor Sisters, the "Catholic Children's Home" was run by Mrs. Rand, who resided there permanently, and a group of other Catholic women. As a notation in the Record Book stated, "The above named children were taken over by the Sisters of Nazareth - with the Orphanage, May 15, 1924."<sup>21</sup> The Record Book also stated that of the twenty-one children, three had deceased parents, four had deceased fathers, and the remainder had parents who were living - indicating, therefore, that most of the children were not orphans as commonly assumed, but were severely underprivileged children.<sup>22</sup>

On June 26, the Sisters moved into a small house adjoining the orphanage, which would be used as their convent while construction progressed at the Mission. This house had been purchased by the Sisters at a cost of \$7,000.00<sup>23</sup> Also that month, five additional Sisters were sent from the motherhouse in England to join the group in San Diego. One of these was twenty-five year old Sister Joseph Finbarr, who, sixty-one years later (1985) can recall with great clarity the events that transpired so long ago.<sup>24</sup> These Sisters met with more unfortunate circumstances upon arrival in the United States. The first indication that something was awry was a telegram from Mr. Bruce Mohler to Bishop Cantwell



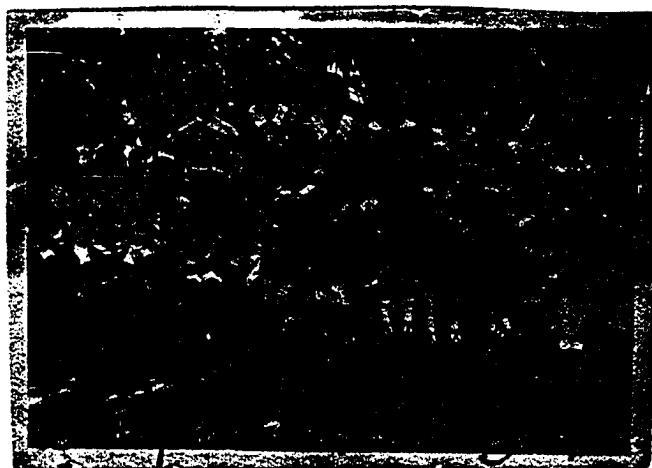


Figure 60.  
Nazareth House schoolchildren on Georgia Street,  
1924.  
Credit: Nazareth House, San Diego

on June 28, 1924. The telegram stated:

SUGGEST YOU FILE AFFIDAVIT IMMIGRATION BUREAU STAT-  
ING URGENT NEED OF SISTERS NOLAN KENNEDY BRADLEY  
LYNCH AHEARN...SISTERS DESTINED NAZARETH HOUSE SAN  
DIEGO HELD ELLIS ISLAND EXCESS QUOTA STEAMSHIP  
BERENGARIA AM MAKING EVERY EFFORT AT WASHINGTON TO  
HAVE THEM ADMITTED.<sup>25</sup>

A two-page affidavit was immediately signed by  
Bishop Cantwell before a notary public and mailed to the  
Immigration Bureau in Washington on June 30, 1925.<sup>26</sup>  
The affidavit was composed of many strong statements and  
passages, including the following: "It is very much to  
be urged that the United States officials permit the  
said five Sisters herein named to at once come to San  
Diego so that they may immediately take up the work  
which they have left their mother house to commence, and  
which so urgently demands their care and assistance."<sup>27</sup>

The Bishop was advised that the Sisters of Nazareth  
were released on July 5, and he sent telegrams to the  
following persons offering his thanks: the Right Rever-  
end Monsignor M. J. Lavelle of New York, Cardinal Hayes  
of New York, Mr. Bruce Mohler and Mr. Henry Curran, the  
Commissioner on Ellis Island.<sup>28</sup> The Sisters were not  
released, however, until two days later. On July 8,  
Bishop Cantwell received a telegram direct from Ellis  
Island which stated: SISTERS NAZARETH ENROUTE SAN DIEGO  
ORDERED RELEASED YESTERDAY AFTERNOON.<sup>29</sup>

Sisters M. Pachomius, M. Palladius, Francis Teresa,  
Joseph Finbarr, and Teresa of the Cross reached San  
Diego safely after their ordeal at Ellis Island, much to

the relief of their anxious community.<sup>30</sup> The final burden was lifted in August, when Bishop Cantwell was informed by James J. Davis, Secretary of the Department of Labor, that all five Sisters "who had come so far on a labor of love"<sup>31</sup> were to be granted the right of permanent admission to the United States.

With the additional help, the Sisters were able to admit more children into the orphanage. In that year, 1924, seventeen new children were added to the original twenty-one.<sup>32</sup> Also, in August, the Superior General of the Poor Sisters of Nazareth, Mother Macnise, along with Mother Irenaeus, visited the foundation in San Diego,<sup>33</sup> and a photograph of the Sisters was taken at that time [See Figure 61]. Before she left, Mother Macnise signed a contract for \$136,000.00, backing the construction of the new building at the Mission. Bishop Cantwell then officially placed the Poor Sisters in charge of Mission San Diego de Alcalá. In this regard, he wrote to the Reverend Mother General in Hammersmith shortly after she left:

...It is customary for Religious Communities, even when they have a Motherhouse outside of the United States, to incorporate locally and enjoy all the privileges granted to an American Religious Corporation....I am prepared to hold in trust for the Sisters of Nazareth, Nazareth House, Hammersmith, England, what is known as the "Old Mission Ranch" in San Diego County, adjoining the site of the first of the California Missions. When in the course of time, and the fuller development of your Community, you wish to have this property transferred to you in fee simple, I shall be glad to do so.<sup>34</sup>

The Bishop also stated that under the present

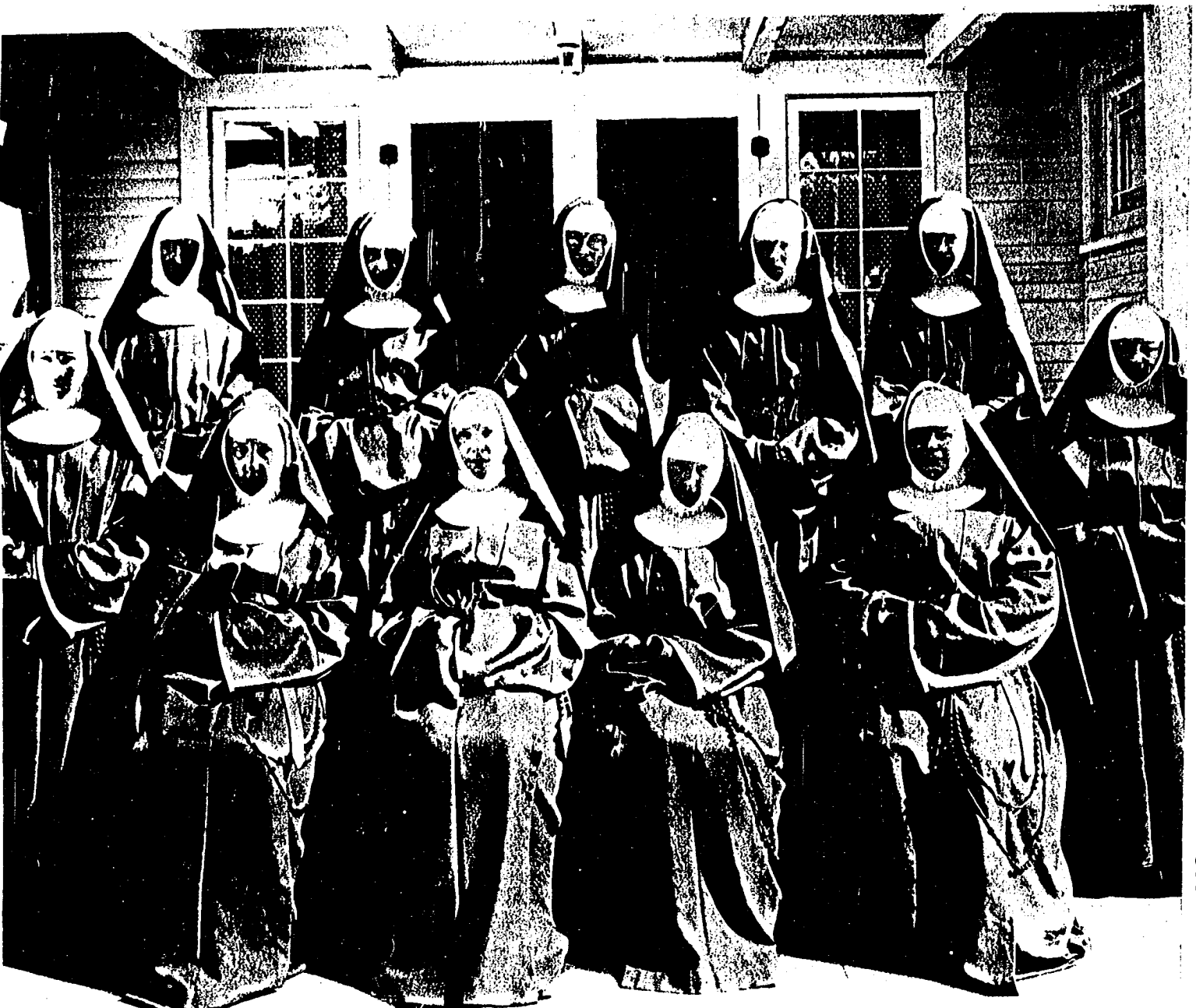


Figure 61.  
San Diego's first community of Poor Sisters of  
Nazareth, 1924.  
Credit: Nazareth House, San Diego

arrangement, the Sisters would be free to use the mission properties to the fullest extent. He not only gave them permission to solicit alms throughout the counties of San Diego and Los Angeles, but furthermore promised to pay the passage of any more Sisters who were willing to come from London to San Diego.<sup>35</sup>

Work was begun immediately on restoring the old Indian school to make it suitable as an orphanage. As the Sisters did not wish to totally refurbish the former school building,<sup>36</sup> a new plot of land was chosen for dormitories, kitchen, and Sister's rooms. Bishop Cantwell agreed to lay the cornerstone on November 1, 1924.<sup>37</sup> A local newspaper, the San Diego Union, carried an article that day which announced that:

San Diego's old mission is to be restored. Actual work will begin within six months and the Sisters of Nazareth will back the undertaking. This announcement was made yesterday at impressive and beautiful ceremonies which marked the laying of the cornerstone of the orphanage which the Sisters of Nazareth are building near the old Mission. The work on the mission will be started immediately following completion of the orphanage, which is scheduled for occupancy early in March.<sup>38</sup>

The Superior, Sister M. Ninian, wasted no time in arranging for the other Sisters to begin preparing to teach. She wrote to the Bishop on September 7, 1924:

I would also be grateful to know what your Lordship thinks of our sending two or three Sisters to the Teachers Normal School here to attend lectures in order to learn American methods.<sup>39</sup>

Assistant-Chancellor Bernard Dolan replied "...The Right Reverend Administrator assures me that this will

meet with the Bishop's approval."<sup>40</sup>

The Poor Sisters began attending school, and enrolled in three classes that year: Constitution, Civics and School Law.<sup>41</sup> The Sisters did very well in their studies, but their Civics class presented many psychological problems. As Sister M. Ninian reported, "... and the lectures being given on anti-religious lines, based on the supposed advantage of excluding religion from the schools, and the necessity of attending the public schools as a preparation for good citizenship, are a severe trial for the Sisters."<sup>42</sup>

While waiting for their own school to be completed at the mission, the children at the orphanage attended St. John the Evangelist School daily.<sup>43</sup> In 1923, the Sisters of St. Joseph of Carondelet, teaching at St. John's, recorded that there were eight orphans from the "County Child's Home" in attendance at their school, and this figure rose to eighteen in 1924.<sup>44</sup>

Correspondence between the Mother General and Bishop Cantwell, preserved in the San Diego Diocesan Archives, indicate that the move from 3779 Georgia Street to Mission San Diego de Alcala was made in the summer of 1925.<sup>45</sup> Forty-four new youngsters were admitted into the orphanage that year, and on September 10, instruction of the children was begun in their new residence,<sup>46</sup> from then on known as Nazareth House.

The Nazareth House school commenced as a private institution.<sup>47</sup> The first principal was Sister Francis

Teresa, but because she was too "strict," the duty soon became the responsibility of Sister Teresa of the Cross.<sup>48</sup> However, the role of the principal was only perfunctory; there was so much work to be done that all were treated equally and the principal did not really have any more power or authority than anyone else.<sup>49</sup>

Shortly after the move to Mission San Diego de Alcalá, plans for the Poor Sisters of Nazareth to incorporate locally were also initiated.<sup>50</sup> On October 21, 1926, the Superior General wrote to Bishop Cantwell from Hammersmith that she had signed the papers of incorporation.<sup>51</sup> Bishop Cantwell replied that he would visit San Diego the following week to see that:

...the corporation is formed immediately, and the first meeting of the Board held. It will be a pleasure then to transfer to your Corporation the old mission property.<sup>52</sup>

It appears, however, that the process for the religious community to incorporate was not actually completed until the following year, 1927, thereby taking two full years of negotiations.<sup>53</sup> Once this task was accomplished, the Bishop was anxious to deed the mission property to the Poor Sisters of Nazareth. He wrote to Sister M. Ninian in December, 1927:

The Mother General wishes, now that you are incorporated, that the property be turned over to the corporation. You have an agreement made and entered into with the Reverend Cantwell, Bishop of Monterey and Los Angeles, on the 5th day of September, 1924. This agreement should be set aside and a Deed made out to your Corporation.<sup>54</sup>

The school, along with the orphanage, continued to

grow, and more Sisters were required. Three Sisters were sent in November, 1926,<sup>55</sup> The following June, Sister M. Ninian wrote to Bishop Cantwell, "We...have a class of twelve children for confirmation, who are twelve years of age."<sup>56</sup>

The Sisters were not the only teachers in the school. In 1927, a priest by the name of Father Hannon was transferred to Nazareth House in San Diego. The Sisters were impressed with him, and the students loved him. Sister thanked the Bishop profusely for sending him, stating, "...he is so devoted to the children particuarly the boys, teaching and encouraging them in their games, unsparing of himself in every way...".<sup>57</sup> Lay teachers were also hired to instruct the children.<sup>58</sup>

Unfortunately, in 1928, Sister M. Ninian was transferred to South Africa. Bishop Cantwell was filled with regret that "...our foundress, who had done so much to lay well the foundations of a great enterprise under the Star Spangled Banner was to be no longer with us."<sup>59</sup> She had, indeed, accomplished a great deal in San Diego. The Diocesan Council on Charities reported to the Bishop shortly after her leaving:

The Sisters of Nazareth have achieved good results in their work at Nazareth House, San Diego. From the beginning they have earnestly endeavored to meet all the requirements of the State of California relative to the education, adequate health supervision and recreational facilities for the children under their care.<sup>60</sup>

Furthermore, in Sister M. Ninian's final two years



as Superior, the institution had admitted more than one-hundred and fifty children.<sup>61</sup>

Sister M. Ninian was replaced by Sister M. Cyprian,<sup>62</sup> who continued the outstanding work set by her predecessor. Sister Cyprian endeavored to utilize the mission lands to the fullest extent possible. In the spring of 1929, she appointed Sister M. Palladius to procure equipment to farm the lands. Soon, fruit orchards and farm animals were supplying fruit, milk, eggs and for the growing orphanage. As the Official Catholic Directory reported in 1930, there were ninety-seven "orphans" being supervised by twelve Sisters and two lay teachers.<sup>63</sup>

During Sister Cyprian's administration as Superior at Nazareth House, restoration of Mission San Diego de Alcalá was finally completed. On St. Joseph's Day, 1931, the first mass in the restored Mission was celebrated, with the Nazareth School choir singing the Gregorian chants.<sup>64</sup> On June 16, 1935, Bishop Cantwell confirmed twenty-three school children in the restored Mission San Diego de Alcalá.<sup>65</sup>

Confirmation lists continued to grow, indicating an increase in children attending school. The student body picture of 1932 depicts a very large assembly of children from all ages [See Figure 62]. By the time Bishop Buddy assumed the Episcopal See in San Diego in 1936, there was a class of thirty-one preparing to be confirmed.<sup>66</sup> Bishop Buddy took an active interest in the

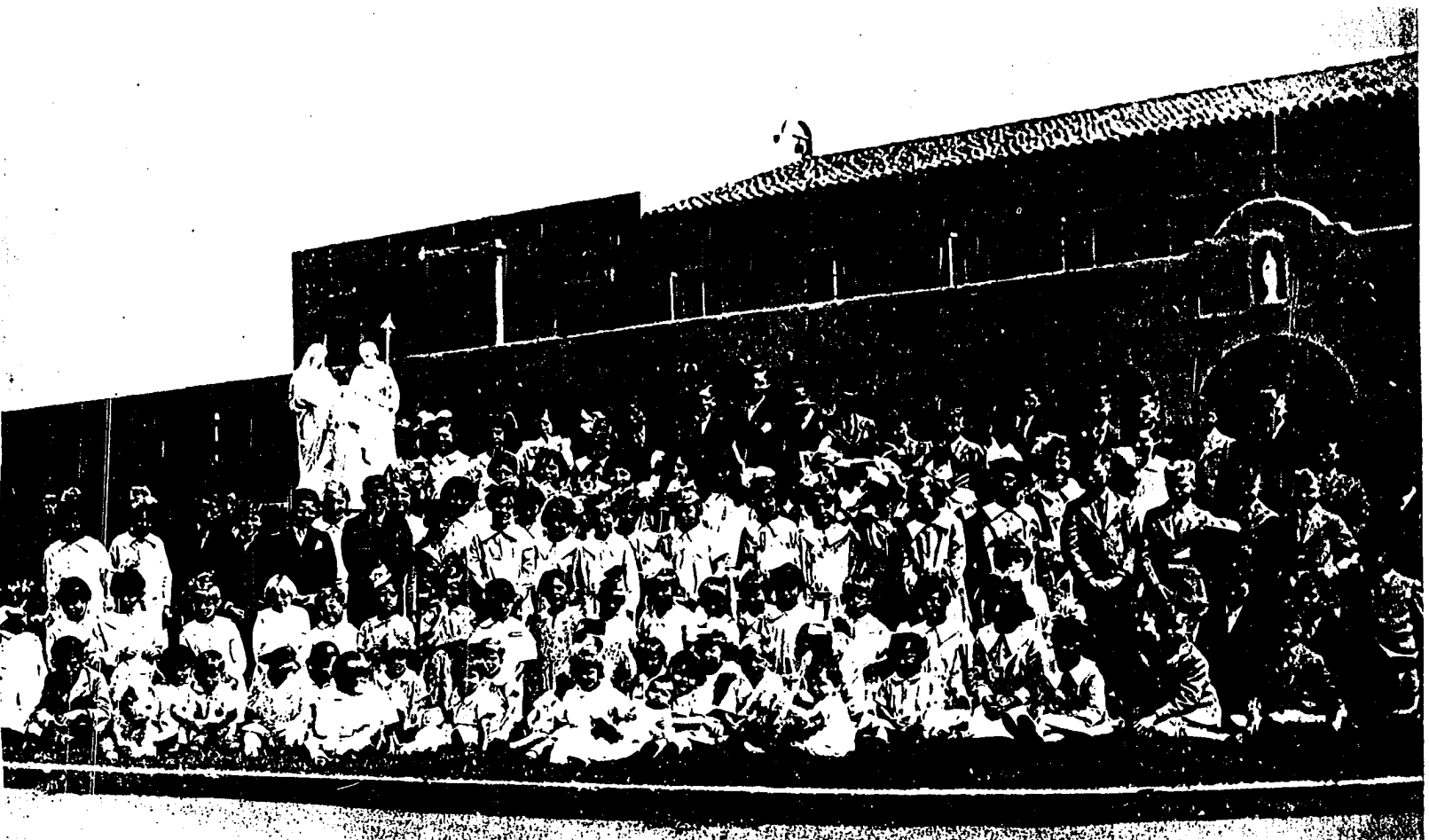


Figure 62.  
Nazareth House children, 1932.  
Credit: Nazareth House, San Diego

orphanage, and requested that the Sisters turn in monthly statements of income and expenditures to him.<sup>67</sup> The institution itself had to be enlarged, and in 1939, a second story was added to alleviate the crowded conditions.<sup>68</sup> Two years later, Sister St. Eusebia was transferred to San Diego to open a nursery for the growing number of tiny tots who were being admitted.<sup>69</sup>

In addition to Religion classes, children were instructed in all general education classes that would be found in a typical grammar school. English, History, Mathematics and Geography were courses taught to the grade school children. Also, from the beginning, music classes were an important part of the curriculum.<sup>70</sup> The school proudly boasted of a Latin choir and a boys brass band.

Upon completion of their eighth school year, children normally left the Nazareth House.<sup>71</sup> There were, of course, some children that were unable to leave after the eighth grade. Fortunately, these few students were allowed to attend the Academy of Our Lady of Peace or St. Augustine High School at greatly reduced rates. Sister Finbarr recalls that the Sisters of St. Joseph of Carondelet and the Augustinians were "exceedingly kind" to permit their children to complete a Catholic education through the high school.<sup>72</sup>

Children from throughout southern California were admitted to Nazareth House, but most were from San Diego

County. The average number of children admitted annually into the Nazareth House during the 1930's decade was forty-two, and this figure rose to fifty-eight per year during the 1940's.<sup>73</sup> Some were recommended by various priests, some by the Bishop, some by the Catholic Welfare Bureau, and beginning in the 1940's, many children were court cases, and recommended for acceptance by various probation officers.<sup>74</sup>

Mother Cyprian had been transferred to a Nazareth House in Hollywood in 1934, and was replaced in San Diego by Mother Joseph Fidelis. Under her administration, plans for a natatorium were begun at the institution. In mid-1942, Bishop Buddy organized a committee under the chairmanship of Leroy E. Goodbody to raise funds for the swimming pool. World War II detained progress on their plans, and by the time work actually began in 1948, prices had skyrocketed. Bishop Buddy decided at that time that the Sisters should not only pay the final bill but should pay for its' maintenance as well.<sup>75</sup> In spite of this, the swimming pool was a major advancement for education of the "physical" at the Nazareth School.

Mother Joseph Fidelis remained in San Diego until 1946, at which time she was sent to Nazareth House in Belfast, Ireland. She was succeeded in San Diego by Sister Patricia Magdalen, who somehow induced Bishop Buddy to dress up as Santa Claus that Christmas, to the delight of all the children.<sup>76</sup> Although Sister Patricia

Magdalen was Superior of the foundation in San Diego, that role did not include being the principal of the school. Sister M. Clement was appointed principal in 1948, and in a "housecleaning" act that year, she destroyed all the previous school records.<sup>77</sup> Since that time, however, records have been kept more diligently.

In 1950, Miss Lieres taught a kindergarten class of eight students, Miss Loman had twenty students in her 1st and 2nd grade classes; there were thirty-four students in Sister Angela of the Sacred Heart's 3rd and 4th grade classes; Sister Vincent Joseph taught grades 5 and 6, with thirty-three students, and the principal, Sister M. Clement, taught 7th and 8th grades, in which there were twenty students.<sup>78</sup>

Sister Patricia Magdalen remained as Superior until 1952, when Sister M. Pachomias was handed the position. During the term of Sister Pachomias, the nursery was discontinued by Mother Emmanuel Mary, Superior General, who visited San Diego in 1955.<sup>79</sup>

Attesting to the fine teaching of the Poor Sisters, in 1960, Bishop Buddy confirmed fifty children in the Old Mission Church and stated that the answers given by the children "rated first place in the entire Diocese."<sup>80</sup>

The principal, Sister Mary Clement, became one of the first women to obtain a Bachelor of Science Degree from the San Diego College for Women when she received

her M.A. Degree in 1961. Many major changes occurred during her tenure in the 1960's. In 1966, the school commenced enrolling day students from the Mission San Diego de Alcala Parish for the first time. The number of resident children had dropped due to a new State policy of placing children in foster homes rather than in "orphanages." Therefore, in order to compensate for the reduction, the school became available to all Catholic children in the parish.

In 1970, a new school building was completed on the property, and opened that year with an enrollment of 214 students. The following year, Sister St. Francis became principal, and she was succeeded in 1980 by the current principal, Sister St. Fintan.

There are currently about 350 students at the school and the majority are day students. Approximately ninety children are in residence at Nazareth House. In addition to many other accomplishments, Sister St. Fintan has re-opened the preschool, whereby three and four-year old children may begin to receive an early childhood education under the tutelage of the kind Poor Sisters of Nazareth.

## CHAPTER IX

### Notes

<sup>1</sup>Letter from Father Brady to Chancellor-Secretary John Cawley, April 13, 1921. San Diego Diocesan Archives.

<sup>2</sup>Letter from Bishop Cantwell to Father Brady, April 27, 1921. San Diego Diocesan Archives.

<sup>3</sup>Official Record Book of children residing at Nazareth House, dating from August 19, 1921. Nazareth House Convent, San Diego, California.

<sup>4</sup>Sister Columba, "San Diego - 1924 - In the Footsteps of the Padres," Unpublished Manuscript, Nazareth House, San Diego, California, 1984.

<sup>5</sup>Letter from Chancellor-Secretary to Father Brady, June 5, 1922. San Diego Diocesan Archives.

<sup>6</sup>San Diego Union, April 20, 1975.

<sup>7</sup>This information was obtained from an interview with eighty-six year old Sister Joseph Finbarr, who arrived in 1924 from Hammersmith, England, and still resides at Nazareth House, San Diego. Interview with Sister Finbarr, November 19, 1985, Nazareth House.

<sup>8</sup>Letter from Father Joseph Mesny to Chancellor-Secretary Monsignor John Cawley, November 24, 1923. San Diego Diocesan Archives.

<sup>9</sup>Letter from Father Brady to Father Mesny, November 25, 1923. San Diego Diocesan Archives.

<sup>10</sup>Letter from Father Joseph Mesny to Chancellor-Secretary Monsignor John Cawley, November 26, 1923. San Diego Diocesan Archives.

<sup>11</sup>Telegram, Mother General to Bishop Cantwell, April 6, 1924. San Diego Diocesan Archives.

<sup>12</sup>Letter from Bruce M. Mohler to Bishop Cantwell, April 15, 1924. San Diego Diocesan Archives.

<sup>13</sup>Telegram from Sisters of Nazareth to Bishop Cant-

well, April 15, 1924. It stated: LEFT ELLIS ISLAND ON PAROLE LEAVING NEW YORK TUESDAY FOR CHICAGO HOPE SOON TO SEE YOUR LORDSHIP. San Diego Diocesan Archives.

<sup>14</sup>Letter from Bishop Cantwell to Father Brady, April 16, 1924. San Diego Diocesan Archives.

<sup>15</sup>See Letter from Bishop Cantwell to Mr. Bruce Mohler, April 22, 1924; Telegram from Sisters of Nazareth to Bishop Cantwell, April 17, 1924, stating: EXPECT TO ARRIVE 7AM SUNDAY; and Letter from Mother Scholastica to Bishop Cantwell, April 28, 1924. San Diego Diocesan Archives.

<sup>16</sup>Letter from Mother Scholastica to Bishop Cantwell, April 28, 1924. San Diego Diocesan Archives.

<sup>17</sup>Letter from Mother Scholastica to Bishop Cantwell, May 3, 1924. San Diego Diocesan Archives.

<sup>18</sup>Letter from Mother Scholastica to Bishop Cantwell, May 14, 1924. San Diego Diocesan Archives.

<sup>19</sup>Official Record Book...n.p.

<sup>20</sup>Interview with Beatrice Edmonds, one of the children belonging to the orphanage when the Poor Sisters of Nazareth arrived in San Diego in 1924, December 3, 1985, Nazareth House. Beatrice Edmonds has lived all her life in the Nazareth House, and now in her seventies, is residing in the Nazareth Retirement Home.

<sup>21</sup>Official Record Book...n.p.

<sup>22</sup>San Diego Union, April 20, 1975.

<sup>23</sup>Sister Columba...n.p.

<sup>24</sup>Interview with Sister Joseph Finbarr, November 19, 1985, Nazareth House, San Diego, California.

<sup>25</sup>Telegram from Mr. Bruce M. Mohler, representing the National Catholic Welfare Conference, to Bishop Cantwell, June 28, 1924. San Diego Diocesan Archives.

<sup>26</sup>Legal Affidavit written and signed by Bishop Cantwell, June 30, 1924.

<sup>27</sup>Ibid.

<sup>28</sup>Telegrams from Bishop Cantwell to the following: Right Reverend Monsignor M. J. Lavelle of New York, Cardinal Hayes of New York, Mr. Bruce Mohler and Mr. Henry Curran, Commissioner, Ellis Island, July 5, 1924. San Diego Diocesan Archives.



<sup>29</sup>Telegram from Ellis Island to Bishop Cantwell, July 8, 1924. San Diego Diocesan Archives.

<sup>30</sup>Letter from Mother Scholastica to Bishop Cantwell, July 18, 1924. San Diego Diocesan Archives.

<sup>31</sup>Letter from Mr. James Davis to Bishop Cantwell, August 5, 1924. San Diego Diocesan Archives.

<sup>32</sup>Official Record Book...n.p.

<sup>33</sup>Sister Columba...n.p.

<sup>34</sup>Letter from Bishop Cantwell to Reverend Mother General of the Poor Sisters of Nazareth in Hammersmith, England, August 13, 1924. San Diego Diocesan Archives.

<sup>35</sup>Ibid.

<sup>36</sup>Although this building was deemed unsuitable, it now houses a very active parish center for the parish of Mission San Diego de Alcala.

<sup>37</sup>Letter from Sister M. Ninian to Bishop Cantwell, October 10, 1924. San Diego Diocesan Archives.

<sup>38</sup>San Diego Union, November 1, 1924.

<sup>39</sup>Letter from Sister M. Ninian to Bishop Cantwell, September 7, 1924. San Diego Diocesan Archives. The Teachers Normal School was the forerunner to San Diego State University.

<sup>40</sup>Letter from Assistant Chancellor Bernard Dolan to Sister M. Ninian, September 12, 1924. San Diego Diocesan Archives.

<sup>41</sup>Letter from Sister M. Ninian to Bishop Cantwell, January 3, 1925. San Diego Diocesan Archives.

<sup>42</sup>Ibid.

<sup>43</sup>Letter from Sister M. Ninian to Assistant Chancellor Bernard Dolan, October 3, 1924. San Diego Diocesan Archives.

<sup>44</sup>St. John's School Register, A List of Pupils Attending St. John's School Since Its Beginning in 1919. St. John's Rectory, 1620 Lincoln Ave. San Diego Diocesan Archives.

<sup>45</sup>Correspondence between the Nazareth Sisters and the Bishop, preserved in the San Diego Diocesan Archives indicate that the move was made during the month of

July, 1925. After August 1, all correspondence was directed to the Old Mission.

<sup>46</sup>Official Record Book...n.p. Information on the opening of the school was obtained from Sister Finbarr, Interview, November 19, 1985, and Sister Columba...n.p.

<sup>47</sup>Interviews with Sister St. Fintan, Principal, Nazareth School, November 26 and December 3, 1985. Nazareth School, San Diego, California.

<sup>48</sup>Ibid. This information was given to Sister St. Fintan from Sister Joseph Finbarr.

<sup>49</sup>Ibid.

<sup>50</sup>Letter from Superior General Mother Macnise to Bishop Cantwell, October 25, 1925. San Diego Diocesan Archives.

<sup>51</sup>Letter from Superior General Mother Macnise to Bishop Cantwell, October 21, 1925. San Diego Diocesan Archives.

<sup>52</sup>Letter from Bishop Cantwell to Superior General Mother Macnise, November 6, 1926. San Diego Diocesan Archives.

<sup>53</sup>Letter from Superior General Mother Macnise to Bishop Cantwell, September 20, 1927. San Diego Diocesan Archives.

<sup>54</sup>Letter from Bishop Cantwell to Sister M. Ninian, December 22, 1927. San Diego Diocesan Archives.

<sup>55</sup>Telegram from Sister M. Ninian to Bishop Cantwell, October 6, 1926. San Diego Diocesan Archives.

<sup>56</sup>Letter from Sister M. Ninian to Bishop Cantwell, June 13, 1927. San Diego Diocesan Archives.

<sup>57</sup>Letter from Sister M. Ninian to Bishop Cantwell, March 6, 1928. San Diego Diocesan Archives.

<sup>58</sup>Official Catholic Directory (New York: P.J. Kenedy & Sons, 1930), p. 461.

<sup>59</sup>Letter from Bishop Cantwell to Sister M. Ninian in South Africa, December 13, 1928. San Diego Diocesan Archives.

<sup>60</sup>Letter from Mr. Thomas J. O'Dwyer, Diocesan Council on Charities, to Bishop Cantwell, December 28, 1928. San Diego Diocesan Archives.

- <sup>61</sup>Official Record Book...n.p.
- <sup>62</sup>Letter from Sister M. Cyprian to Bishop Cantwell, December 26, 1928. San Diego Diocesan Archives.
- <sup>63</sup>Official Catholic Directory (New York: P.J. Kenedy & Sons, 1930), p. 461.
- <sup>64</sup>Sister Columba Manuscript...n.p.
- <sup>65</sup>Ibid.
- <sup>66</sup>Book of Confession Lists, Nazareth House Convent, San Diego, California.
- <sup>67</sup>Monthly Maintenance Reports of the children at Nazareth House, San Diego Diocesan Archives.
- <sup>68</sup>Sister Columba Manuscript...n.p.
- <sup>69</sup>Ibid.
- <sup>70</sup>Interview with Beatrice Edmonds, December 3, 1985. Nazareth House, San Diego, California.
- <sup>71</sup>Interview with Sister Finbarr, November 19, 1985. Nazareth House, San Diego, California. Sister Finbarr taught for twenty-three years in the school.
- <sup>72</sup>Ibid.
- <sup>73</sup>Official Record Book...n.d.
- <sup>74</sup>Ibid.
- <sup>75</sup>Sister Catherine Louise LaCoste, "The Poor Sisters of Nazareth," Part IV, Southern Cross, July 21, 1983.
- <sup>76</sup>Letter from Nazareth House Children to Bishop Buddy, January 10, 1946. San Diego Diocesan Archives.
- <sup>77</sup>Interview with Sister St. Fintan, December 3, 1985. Nazareth House, San Diego, California.
- <sup>78</sup>Diocese of San Diego School Attendance Registers, Nazareth House School, for School Year 1950-1951. Nazareth House, San Diego, California.
- <sup>79</sup>Sister Columba Manuscript...n.d.
- <sup>80</sup>Ibid.

## CHAPTER X

### The Sisters of St. Joseph of Orange and Our Lady of the Sacred Heart School

Of all the Catholic parishes to open in San Diego County prior to 1936, Our Lady of the Sacred Heart in East San Diego had perhaps the most insecure beginning. The parish was established early, in 1911, but East San Diego, at that time, was sparsely settled, far-removed from the downtown city district, not one of the higher socio-economic neighborhoods, and ill-prepared to support a Catholic Church. In fact, when Reverend P.F. McLaughlin arrived, having been appointed by Bishop Conaty to open the new parish, there were only twenty Catholic families in the district.<sup>1</sup>

A temporary church building was erected, and the first Mass was said sometime in October, 1911. By February of 1912, a rectory was completed, and the number of parishioners had increased by that time to forty-seven families. Until 1916, there is no indication of financial difficulty, but in that year Father McLaughlin obtained a loan for \$1,500.00 from the Hibernian Bank to help defray costs at the new church.<sup>2</sup> This, of course, was not an unusual act. However, this particular note was just the beginning of a long and continual economic

battle at Our Lady of the Sacred Heart Parish. The note was not paid off on time but had to be renewed over and over again. Furthermore, new loans were taken out as the years went by, and the parish debt continued to increase.

A lack of strong leadership was also to blame for the many problems encountered at Our Lady of the Sacred Heart. Father McLaughlin, the first pastor, remained until 1918, when he was replaced by Father M.J. Connally, who served until 1920. Father M. McCormack relieved Father Connally, but he remained in that position only a few months when he was replaced by Father James F. Mitchell. Through all this time, the financial status was desperate. In fact, as Father Mitchell pointed out after being appointed to the parish:

I regret that I did not know something about Sacred Heart Parish before consenting to take it. Its condition and status certainly lends color to the rumor being spread from certain sources that I have been demoted; but, having consented to take it, I will try and make something out of it.<sup>3</sup>

Father Mitchell was unable to turn things around at the parish on account of being chronically ill. His biggest problem, according to correspondence in the San Diego Diocesan Archives, was that of always running short of altar wine. Five distraught parishioners wrote a letter to Bishop Cantwell asking that Father Mitchell be removed and another pastor placed in charge.<sup>4</sup> The Bishop did not take immediate action, and the unfortun-

ate situation continued to escalate. Four months later, a committee of parishioners telegraphed the Bishop to insist on a meeting with him to explain their grievances. By that time, it was obvious Bishop Cantwell was also growing dissatisfied with the management at Our Lady of the Sacred Heart Parish. Besides having most of the parishioners up in arms, Father Mitchell had done nothing to pay off the outstanding debts, and in fact, had accumulated more; he failed to make Annual Statements to the Chancery; and furthermore, he did not attend the required canonical conventions.

When Father William J. Clancy arrived to relieve Father Mitchell in May of 1921, he stated, "There wasn't one cent of parish money here when I came."<sup>5</sup> The reply from the Chancery Office was:

...your financial condition in East San Diego is fully appreciated...You will, I know, try to straighten out these bills as soon as you find it convenient.<sup>6</sup>

Although filled with good intentions, Father Clancy, as his predecessors, was unable to improve the conditions at Our Lady of the Sacred Heart. When the sixth priest, Father Michael Sullivan, was transferred there in 1923 to relieve Father Clancy, parishioners were beginning to wonder about the high turnover rate of pastors. Father Sullivan, though, was finally able to accomplish something. After the Bank of Italy promised to lend him up to \$4,000.00, he asked Bishop Cantwell if he could enlarge the church:

I wish your permission to extend this church so that it would accomodate about four hundred. It is necessary on account of present overcrowded conditions and rapid growth.<sup>7</sup>

In addition, as director of the Bureau of Catholic Charities, Father Michael Sullivan was responsible for the purchase of a house in Hillcrest near the Catholic Children's Orphanage for the Poor Sisters of Nazareth.<sup>8</sup> It was during his administration, also, that six lots were purchased for a school at Our Lady of the Sacred Heart Parish.<sup>9</sup>

Unfortunately, Father Sullivan was not to stay for long either. In February of 1925, Father James O'Neill was placed in charge of the parish. In September of that year, he expressed to Bishop Cantwell his opinion on what was "wrong" with the parish:

In fourteen years East San Diego has had seven pastors, none of whom have been able to get their salary. The people in East San Diego will not support their parish.<sup>10</sup>

Needless to say, within two months, he was relieved of his post. Father J.A. Lynn was then placed in charge of the parish. As the many pastoral changes could not have been conducive to strengthening and unifying the parish, Father Lynn, the eighth pastor, had his work cut out for him. Father Lynn, though, possessed the necessary qualities to finally turn things around. Under his administration, work on the much-needed school and convent to house the Sisters who would teach began to take shape. A contented parishioner wrote to Bishop Cantwell on April 9, 1926, "We are looking forward to

our new school."<sup>11</sup> Work progressed rather slowly, but one year later, Chancellor Dolan wrote to Father Lynn, "The Bishop said that you were going to have a beautiful school in East San Diego."<sup>12</sup>

Our Lady of the Sacred Heart School opened that year, 1927, sixteen years after the founding of the parish. Since another large loan had to be secured to finance construction of the school, the parish was in the worst condition it had ever been in. In spite of this, the school's opening began a great new chapter in the history of Our Lady of the Sacred Heart. Truly, the school was the best thing that ever happened to the parish, for it meant the arrival of some very dedicated, loyal and hard-working religious personnel, the Sisters of St. Joseph of Orange.

The Institute of the Sisters of St. Joseph of Orange originated in 1912 in Eureka, California.<sup>13</sup> The moving force behind the establishment of the new Order was Mother Bernard Gosselin, who, at the invitation of Bishop Thomas Grace of Sacramento, left the LaGrange, Illinois, community to found a school in northern California. Since the first American community of Sisters of St. Joseph was established in 1836, twenty-seven independent communities have grown from the original Carondelet foundation. Within two months of arriving in Eureka, the new foundation of Sisters began teaching at the Eureka Young Men's Institute Hall.<sup>14</sup> In 1914, the



Sisters built their school, Nazareth Academy, in Eureka.<sup>15</sup>

Personal contacts brought the Sisters to southern California. In 1915, Father Francis Burlbach, pastor of Sacred Heart Parish in Brawley, California, in the Diocese of Los Angeles/San Diego, contacted Mother Alexine Gosselin, Superior General of the Sisters of St. Joseph in LaGrange, Illinois. Father Burlbach, who had previously lived in Chicago, Illinois, was well-acquainted with the teaching capabilities of the Sisters of St. Joseph, and specifically wanted them to teach in his Imperial County parish. Mother Alexine, however, referred Father Burlbach to her sister, the founder of the Eureka community, Mother Bernard. The Sisters agreed to teach in Brawley, as well as in another school in Santa Ana, California, which was under the pastorship of a priest who was to remain a close friend, Father Henry Eummelin.<sup>16</sup> Both schools opened in 1916. A third school was opened by the Sisters in Ontario, California, in 1920.

In 1922, with three schools in southern California staffed by the Sisters of St. Joseph, the community wisely decided to move their motherhouse to the Los Angeles/San Diego Diocese. A suitable location was found by Monsignor Henry Eummelin in Orange, California, the spot where the community is still located. The special aims of the Sisters of St. Joseph of Orange were to educate Christian youth in schools and to minister to the

sick in hospitals.<sup>17</sup>

Upon accepting responsibility for educating the children at Our Lady of the Sacred Heart School in San Diego, a "Memorandum of Agreement for Parish Schools"<sup>18</sup> had to be signed. This agreement listed the conditions under which the Sisters would work. Salaries were noted; how the proceeds of school entertainments were to be divided were outlined; and when school was to open every year was stated. It also explained that Sisters were not to be required to clean classrooms or any other school buildings.

As education was a special concern of the Sisters of St. Joseph of Orange, duties of the "Sister-Teachers" were noted in the Constitutions.<sup>19</sup> They were, of course, required to carefully follow the course of studies, methods and texts adopted by the Congregation. Interestingly, singing classes were always required. Article 218 stated:

It shall be the duty of the Sisters to train the children of the elementary schools in ecclesiastical singing, in order that they may be of service to the pastors....<sup>20</sup>

The duties of the Inspector of Schools were also outlined in the Constitutions. The Inspector was to visit each school once a year, and evaluate the teaching ability and efficiency of each teacher. She was also to ascertain if the teaching methods adopted by the Congregation were in effect in all the schools, particularly in regards to the instruction of religion.

The Sisters of St. Joseph of Orange, therefore, were well organized and fully prepared to educate Catholic youth, having a strong tradition to guide them. Five Sisters were sent to Our Lady of the Sacred Heart to open the school in 1927: Sister Cecelia, Superior; Sister Aquinas, Assistant; and Sisters M. Claire, Lucy and Patrick.<sup>21</sup> Enrollment on September 8, 1927, was 160 pupils, and four classrooms were opened. In October, Bishop Cantwell dedicated the new school and convent in the presence of the mayor of San Diego and other public officials.<sup>22</sup> By June of the following year, the enrollment had increased by thirty pupils, and the full eight grades had were being taught (although they were sharing classrooms).<sup>23</sup>

On Registration Day of the second school year, September 4, 1928, 287 children were enrolled.<sup>24</sup> Two new Sisters were sent to Our Lady of the Sacred Heart School, and six classrooms were opened that fall. The "Class of 1929" left a legacy entitled My Memory Book, which is now stored in the archives of the Sisters of St. Joseph of Orange. In it, classmates recalled their favorite studies, including Poetry, Latin Roots, Mathematics, Oratory, Dramatics, Music, Christian Doctrine, English, Social Science, Art and History.<sup>25</sup> According to My Memory Book, a basketball team was also organized early in the year by the girls of the seventh and eighth grades. A game was played with St. John the Evangelist

in the spring, with an enthusiastic group of rooters watching. The first graduation at Our Lady of the Sacred Heart, which was the "Class of 1929," was held on June 16, 1929, with seven boys and five girls making up the first class of graduates.<sup>26</sup>

The school continued to grow in size, and for the 1929-1930 school term, three hundred pupils were enrolled.<sup>27</sup> Scores of children were refused admittance for lack of space. In 1930, when the school's enrollment hit two hundred and ninety, Father Joseph Lynn was replaced by Father Henry Eummelen. Father Eummelen remained only a couple of months, when he was replaced by the beloved Father Owen Hannon,<sup>28</sup> who was to reside at Our Lady of the Sacred Heart for nearly three decades.

After three years of trying to sort out the menagerie of outstanding debts and unpaid loans that greeted him, Father Hannon voiced concerns about the school to the Bishop. Bishop Cantwell answered, though, "The schools are a burden to the parish, as a Catholic school ought to be."<sup>29</sup> It was the midst of the depression, when families scarcely had enough money to survive, let alone pay for a Catholic education that was, at that time, practically required of all Catholics. At Our Lady of the Sacred Heart School, 20% of the students did not pay tuition, and a large number were given greatly reduced rates.<sup>30</sup>

For the school term 1931-1932, the fifth and sixth grades were separated, and a kindergarten was opened, increasing for the first time the number of classrooms from six to eight.<sup>31</sup> That year, there was an enrollment of 329 pupils. The seventh and eighth grades were still combined in the same classroom, and would not be divided into separate rooms until 1934. In 1934, also, a much-needed auditorium was constructed.<sup>32</sup> There were nine faculty members at that time, all Sisters of St. Joseph of Orange.

The school year 1936-37 was a special one at Our Lady of the Sacred Heart School. Not only was the Silver Jubilee of the opening of the parish celebrated, but the San Diego Diocese was formed. Bishop Buddy honored the school, whose enrollment exceeded 400 that year, with a visit on March 24, 1937, and granted the students a holiday. The new Bishop also presided at commencement ceremonies in June, granting diplomas to twenty-five boys and nineteen girls.<sup>33</sup> Furthermore, the Sisters of St. Joseph of Orange received their final decree of pontifical approbation. In this regard, the Superior General wrote to Bishop Buddy requesting a letter of recommendation,<sup>34</sup> and the Bishop replied:

The Communities of your Sisters of St. Joseph of Orange located in this Diocese of San Diego, California are all giving complete satisfaction in their teaching and direction of parochial schools.<sup>35</sup>

In fact, the Bishop was so pleased with their work

that he soon asked them to staff a school in Loma Portal and one that had been rebuilt after an earthquake in Brawley, California.<sup>36</sup> He stated, "There is so much bigotry and pagan mentality to cope with in this city that our one hope is the Catholic parochial School."<sup>37</sup> These requests were turned down by the Sisters.

A ninth grade building was completed in 1938, and the number of Sisters living in the convent for that school term was twelve, including one postulant. The enrollment totaled 440 that year, including ninth graders. Of importance to the management of the school that year was a letter from Bishop Buddy regarding new school regulations.<sup>38</sup> A full-time lay teacher was also hired for the first time, Miss Dalton, who was to instruct the third grade. She was only on temporary assignment, however, while two novices traveled to Orange, California, to make their temporary vows. The parish of Blessed Sacrament also opened that year, which meant that Our Lady of the Sacred Heart Parish lost many parishioners. The school did not suffer, however, for Blessed Sacrament did not immediately open a school.

In 1939, Our Lady of the Sacred Heart School recorded 422 students, and the following year, there were even more, 432. There was always something happening during the school year to keep all the children occupied and happy. Besides their studies to attend to, there was the Annual Bazaar, which lasted for three days in October; Christmas plays and celebrations in which

the boys' or girls' choirs sang in December; various feast days and anniversaries to celebrate; Easter Passion plays and more singing; annual music recitals; May Crownings and May Fiestas; First Holy Communion and Confirmation in the spring; school picnics at various places such as El Monte Park, Pepper Grove and Pine Valley; and commencement ceremonies in June. There were also many school activities such as competitions in essay writing, "Book Weeks," fund drives; retreats and, of course, many, many Masses to attend. The school year quickly sped by.

In 1941, the enrollment surpassed the 450 mark. Twelve Sisters arrived in August from their annual retreat at their Motherhouse in Orange, California, to manage the school. Sister Frances de Sales was Superior and Sister Oliver was the Assistant. Father Owen Hannon, the very capable pastor, was extremely busy as he had been appointed Dean of San Diego County, Diocesan Consultor and Moderator of Conferences the year before. Bishop Buddy, obviously, was extremely pleased with him.

Nearly 500 students enrolled for school in 1942, and many were turned away for lack of room. The following year, a record number of students was again registered, including thirty transfers from the public school system. As the Chronicle (1943-1944) stated, "The school year opened at Our Lady of the Sacred Heart with the current war time influx."<sup>39</sup> Standardized tests that

were given that year included the Los Angeles Achievement (Grades 1-8); Pintner-Cunningham A (Kindergarten and Grades 1-3); Pintner Intermediate A (Grades 4-6); Terman-McNemar A (Grades 7-9) and C.U. Messenger Tests (Grades 3-8). One of the recommendations made that year, perhaps in keeping with the spirit of American patriotism, that more patriotic songs and older folk songs be added to the list of songs in music classes.

A School Band and Junior Orchestra was started in 1946 by Mr. Max Dolby, which enhanced the cultural arts program of the school curriculum. Spiritual youth organizations were also encouraged among the students, and became very popular at Our Lady of the Sacred Heart. The Altar Boys' Society, the Blessed Virgin Mary Sodality, the Legion of Mary, the Tarcisians and the Benjamins promoted the spiritual and moral development of the children.

During the 1940's, the Sisters of St. Joseph of Orange began discussing the possibilities of opening a girls high school in Our Lady of the Sacred Heart Parish. Bishop Buddy was, of course, thrilled with the idea. In 1947, property was purchased immediately adjacent to the grammar school and the grounds were cleared. Then, Mother Louis began to have second thoughts and wrote to the Bishop for advice.<sup>40</sup> The Bishop replied:

The fact is that our children of high school age have been woefully neglected because of lack of facilities. A few years ago the Cathedral High



School alone turned away five hundred applicants..  
..Your Sisters in East San Diego should have no  
difficulty in enrolling from two hundred to three  
hundred students in your high school.<sup>41</sup>

A contract was signed with the architect, Mr. Frank L. Hope, and construction on the new high school was begun that fall.<sup>42</sup> A ninth grade had been conducted since 1938, but in 1948 the ninth grade became part of the high school, which opened two classes that year. Rosary High School, as it was called, contained two classes that year, the ninth and tenth grades. As Bishop Buddy had predicted, the school became very successful.

Both the high school and the grammar school maintained a prosperous existence throughout the 1950's. The pastor, Father Owen Hannon, became Monsignor Hannon, a well-deserved honor. During the latter part of the decade, Rosary High School enrolled 372 students and the grammar school registered 414.<sup>43</sup> At that time, Sister M. Isabelle was Superior, Sister M. Lillian was Principal of Rosary High School and Sister M. Dennis was Principal of Our Lady of the Sacred Heart School. In addition, there were thirteen other Sisters of St. Joseph of Orange residing in the convent. A few of the Sisters were permitted to attend Saturday classes on a yearly rotating bases at the University of San Diego in order to further their education.

A momentous occasion happened to the parish in 1960. On October 26, Mother Teresa and a companion

arrived from India to stay a few days at Our Lady of the Sacred Heart. Her work was not as widely known to the general populace twenty-five years ago as it is now, but even then she was well-known and highly respected among the Sisters of St. Joseph of Orange.

Enrollments in both schools continued to remain high during the 1960's. Unfortunately, during the 1970's, as was the case with many Catholic schools throughout the diocese, Rosary High School met with hard times and was forced to close on June 2, 1977. Our Lady of the Sacred Heart School, though, continues to thrive under the direction of a lay principal, Mr. Daniel G. O'Neal.

## CHAPTER X

### Notes

<sup>1</sup>"Our Lady of the Sacred Heart, East San Diego," Los Angeles Tidings, September 16, 1921, p. 19.

<sup>2</sup>Bank Note for \$1,500.00 from the Hibernian Bank, signed by Rev. P.F. McLaughlin, December 12, 1916. San Diego Diocesan Archives.

<sup>3</sup>Letter from Father Mitchell to Monsignor Cawley, April 7, 1920. San Diego Diocesan Archives.

<sup>4</sup>Letter from five parishioners, Our Lady of the Sacred Heart Parish, to Bishop Cantwell, December 18, 1920. San Diego Diocesan Archives.

<sup>5</sup>Letter from Father Clancy to Monsignor Cawley, May 31, 1921. San Diego Diocesan Archives.

<sup>6</sup>Letter from Monsignor Cawley to Father Clancy, June 1, 1921. San Diego Diocesan Archives.

<sup>7</sup>Letter from Father Sullivan to Bishop Cantwell, August 23, 1923. San Diego Diocesan Archives.

<sup>8</sup>Letter from Bishop Cantwell to Father O'Neill, August 29, 1925. San Diego Diocesan Archives.

<sup>9</sup>Ibid.

<sup>10</sup>Letter from Father O'Neill to Bishop Cantwell, September 14, 1925.

<sup>11</sup>Letter from a parishioner, Our Lady of the Sacred Heart Parish, to Bishop Cantwell, April 9, 1926. San Diego Diocesan Archives.

<sup>12</sup>Letter from Monsignor Dolan to Father Lynne, June 8, 1927. San Diego Diocesan Archives.

<sup>13</sup>Constitutions of the Congregation of the Sisters of St. Joseph of Orange in the Diocese of Los Angeles and San Diego in California, 1930-31. Archives, Sisters of St. Joseph of Orange. Orange, California.

<sup>14</sup>Communication from Sister Mary Therese Sweeney,

Archivist, Sister of St. Joseph of Orange, to the author, January 17, 1986.

<sup>15</sup>Nazareth Academy, Conducted by the Sisters of St. Joseph, Eureka, California. Promotional Booklet. Archives of Sisters of St. Joseph of Orange.

<sup>16</sup>Shortly after the Sisters would open the school at Our Lady of the Sacred Heart in East San Diego, Father Eummelin was tranferred there to assume the pastorship.

<sup>17</sup>Constitutions...1930-31.

<sup>18</sup>"Memorandum of Agreement for Parish Schools." Used by schools conducted by the Sisters of St. Joseph of Orange. Archives, Sisters of St. Joseph of Orange, Orange, California.

<sup>19</sup>Constitutions...1930-31.

<sup>20</sup>Ibid.

<sup>21</sup>Chronicle for Our Lady of the Sacred Heart Mission, 1927-28. Archives, Sisters of St. Joseph of Orange. Orange, California.

<sup>22</sup>Ibid.

<sup>23</sup>Ibid.

<sup>24</sup>Chronicle for Our Lady of the Sacred Heart Mission, 1928-29. Archives, Sisters of St. Joseph of Orange. Orange, California.

<sup>25</sup>My Memory Book, Class of 1929. Archives, Sisters of St. Joseph of Orange. Orange, California.

<sup>26</sup>Ibid.

<sup>27</sup>Chronicle for Our Lady of the Sacred Heart Mission, 1929-1930. Archives, Sisters of St. Joseph of Orange. Orange, California.

<sup>28</sup>This is believed to be the same Father Hannon that was transferred to the Nazareth House in 1927, who was also greatly loved there by Sisters and students alike.

<sup>29</sup>Letter from Bishop Cantwell to Father Hannon, January 27, 1933. San Diego Diocesan Archives.

<sup>30</sup>Letter from Sister M. Isabelle to Superintendant of Schools, Diocese of Los Angeles and San Diego, January 13, 1936. San Diego Diocesan Archives.

<sup>31</sup>Chronicle for Our Lady of the Sacred Heart

Mission, 1931-32. Archives, Sisters of St. Joseph of Orange. Orange, California.

<sup>32</sup>Chronicle for Our Lady of the Sacred Heart Mission, 1934-35. Archives, Sisters of St. Joseph of Orange. Orange, California.

<sup>33</sup>Chronicle for Our Lady of the Sacred Heart Mission, 1936-37. Archives, Sisters of St. Joseph of Orange. Orange, California.

<sup>34</sup>Letter from Mother M. Frances to Bishop Buddy, July 21, 1937. San Diego Diocesan Archives.

<sup>35</sup>Letter from Bishop Buddy to Mother M. Frances, July 23, 1937. San Diego Diocesan Archives.

<sup>36</sup>Letters from Bishop Buddy to Mother Louis, January 16, 1941 and June 13, 1947. San Diego Diocesan Archives.

<sup>37</sup>Letter from Bishop Buddy to Mother Louis, June 13, 1947. San Diego Diocesan Archives.

<sup>38</sup>Chronicle for Our Lady of the Sacred Heart Mission, 1938-39. Archives, Sisters of St. Joseph of Orange. Orange, California.

<sup>39</sup>Chronicle for Our Lady of the Sacred Heart Mission, 1943-44. Archives, Sisters of St. Joseph of Orange. Orange, California.

<sup>40</sup>Letter from Mother Louis to Bishop Buddy, July 19, 1947. San Diego Diocesan Archives.

<sup>41</sup>Reply letter from Bishop Buddy to Mother Louis, July 24, 1947. San Diego Diocesan Archives.

<sup>42</sup>Letter from Mother Louis to Bishop Buddy, July 26, 1947. San Diego Diocesan Archives.

<sup>43</sup>Chronicle for Our Lady of the Sacred Heart Mission, 1957-58. Archives, Sisters of St. Joseph of Orange. Orange, California.

## CHAPTER XI

### Our Lady of Mt. Carmel School

The last Catholic school to open in San Diego County prior to 1936 was in the parish of Our Lady of Mt. Carmel, in the tiny Mexican-American community of San Ysidro, California. From the beginning, the school was miraculously successful, drawing from students not only on the northern side of the United States/Mexico International Border, but from the Mexican side as well. As will be seen, the good fortune of Our Lady of Mt. Carmel School can be attributed to three factors: strong pastoral leaders dedicated to Catholic education; two communities of hardworking and caring teachers, the Sisters Servants of the Blessed Sacrament and the Order of St. Benedict; and, finally, a surrounding community of devoted and loyal Mexican-American Catholics, who, although extremely poor, have continued through the years to show an outpouring of support for their humble parochial school.

Local residents, in fact, actually took the first step to initiate a Catholic parish in the community of San Ysidro. On March 8, 1926, a petition<sup>1</sup> was signed and sent to Bishop John J. Cantwell stating the urgent need of a permanent priest and a chapel in the area. An

attached letter also informed the Bishop that a lot had been donated by a local gentleman for the purpose, and that the residents specifically had Father Severo Alloero of Tijuana in mind to be their pastor, who cared for their needs on a part-time basis.

As fate would have it, on account of being a foreign priest,<sup>2</sup> Father Severo Alloero was expelled from Mexico a short time later, and took up permanent residence in San Ysidro, California. By July of that year, 1926, he had obtained the title and deed to the property donated for the church building by Mr. Beyer, and was informed by a pleased Bishop Cantwell that plans for a modest chapel would immediately be drawn up.<sup>3</sup>

Work on the church building was begun early in 1927, and completed in May of the same year.<sup>4</sup> Upon completion, the far-sighted Father Alloero first broached the subject of purchasing a vacant lot next door, which he felt could be used in the future for a parochial school. However, the Bishop decided it was not the right time to purchase property.<sup>5</sup>

There was no further talk of a parochial school in San Ysidro until the summer of 1930, when the Bishop traveled to the extreme southern part of his Diocese to look over its possibilities. After his visit, Father Alloero reiterated the necessity of a school, stating:

A parochial school is a great necessity in this border town as there are a large number of children. It would also be doing Tijuana a great favor. I am sure a large number would attend on account of their government laws that get very little or no

religious instruction at all.<sup>6</sup>

But a school was still not in the immediate picture. Furthermore, being so far-removed from a community of Sisters, Catholic children of the area were forced to go without organized catechetical instruction. Although Father Alloero provided some teaching, he was truly relieved when a group of Mexican Sisters in San Diego, the Sisters Servants of the Blessed Sacrament, expressed a willingness to teach Catechism in San Ysidro if they were provided transportation. The Bishop, however, declined the offer.<sup>7</sup>

Meanwhile, the pastor of Tijuana, Father Nunez, also did his best to plead the case of a parochial school in San Ysidro. Bishop Cantwell declared he was "touched to learn of the state of affairs in Tijuana,"<sup>8</sup> but decided the time was still not right to open a school in San Ysidro. He did, however, grant permission for a local resident to donate a hall to the parish in order that children could gather together for organized catechism instruction.<sup>9</sup>

In the wake of strict anti-clerical laws imposed by the Mexican government, Father Nunez, pastor of Tijuana, was suspended from Lower California in January, 1932.<sup>10</sup> Father Nunez, as Father Alloero had done before him, took up permanent residence in San Ysidro. The move created quite a strain on the relationship between himself and Father Alloero. As Father Alloero pointed out, San Ysidro had about 125 poor Mexican families, while



Tijuana had about 10,000 people, the majority of whom were Catholic. Since many Catholics from across the border attended Our Lady of Mt. Carmel Church, the problem of how to divide the collections between the two priests soon manifested itself.<sup>11</sup>

Despite such touchy problems, Father Alloero's main concern remained that of building a parochial school for San Ysidro. In September of 1932, he again stated to the Bishop, "The necessity of a Catholic school for the little children in this parish is of the more greater importance, on account of the constant work of the Methodists...".<sup>12</sup> At long last his wish was granted, and he was informed by Secretary McGucken that Bishop Cantwell had extended permission to begin a school, under the express condition that fitting support would be provided to the Sisters, and that absolutely no debt be incurred in the poor, Mexican parish.<sup>13</sup>

Father Alloero's dream was not to be realized in his lifetime, for he died three months later. To the consternation of many local residents, Reverend J.R. Nunez was named pastor. It was objected that Father Nunez favored those from Tijuana.<sup>14</sup>

Plans to open a school were put on hold on account of Father Alloero's death, but Father Nunez was able to open the school the following year, in October of 1933. As an indication of the great local support for the school, Father Nunez was able to report to the Bishop

that: 1) a house for the Sisters had been volunteered free of charge; 2) furniture for the new school had been donated by the diocesan Superintendant of Schools; and, 3) a group of local business promised a monthly donation of \$60.00 for maintenance expenses.<sup>15</sup>

The Sisters of the Precious Blood in San Luis Rey were called upon to open the school in San Ysidro. As it was impossible for their community to assume responsibility of the school, another community was asked, the Sisters of the Immaculate Heart of Mary. This group also declined the offer. Finally, a third and more appropriate group was contacted, and Our Lady of Mt. Carmel School was opened in 1933 by a group of Sisters originally from Guadalajara, Mexico, the Sisters Servants of the Blessed Sacrament.

The history of the Sisters Servants of the Blessed Sacrament in San Diego County actually begins with the Mexican Revolution of the 1920's, an event which had a major impact on the Diocese of Los Angeles/San Diego. Beginning in 1926, thousands of Mexican clergymen and women began pouring into the United States, seeking refuge from fear and persecution in their native land. Although unprepared for the influx of destitute religious personnel into southern California, Bishop Cantwell was nevertheless obligated to provide at least the bare necessities for his spiritual brothers and sisters.

The immense financial strain imposed by the

refugees was not met by the Catholic Diocese alone; the Knights of Columbus immediately set up a Mexican Relief Fund and contributed a great deal for the welfare of Mexican religious communities.<sup>16</sup> Mexican-Americans in the Diocese were another source of support, donating food, clothing and furniture. Nevertheless, the Catholic Diocese of Los Angeles/San Diego was forced to contribute approximately \$200,000.00 from 1926-1928 for 280 Mexican priests and 160 Sisters.<sup>17</sup>

The first major concern of the Diocese was to find homes for the various communities that were planning to remain permanently in southern California. Naturally, Bishop Cantwell endeavored to place the Mexican communities in various regions throughout the Diocese which were primarily Spanish-speaking. Then, as a 1926 letter from the Vicar-General indicated, he clearly expressed his desire for support:

The Right Reverend Bishop has already contributed a substantial sum to help enable them procure accommodations in the city of San Diego, and it is his desire that our Catholic people take these devoted Sisters to their hearts and assist them in every way possible.<sup>18</sup>

For those communities choosing to stay in the Los Angeles/San Diego Diocese, Bishop Cantwell's generosity was found to be conditional; the Bishop expected something in return. Specifically, he desired that the groups do catechetical work among the Mexican-American citizens. By charging fees at various centers for catechism classes, the communities could work towards

self-sufficiency. One group, who arrived in 1926, the Sisters of Perpetual Adoration, remained only two years because they could not meet this condition. Although pupils in both music and painting became a source of revenue, and all medical services at St. Joseph's Hospital were free,<sup>19</sup> the Sisters of Perpetual Adoration were hard-pressed to meet the expenses of daily living. Being a semi-cloistered community by rule, these Sisters simply could not adjust to work outside the convent walls.

Upon the departure of the Sisters of Perpetual Adoration in 1928, the house in which they resided at 2635 Logan Avenue, in the parish of Our Lady of Guadalupe in southeast San Diego, became occupied by another group of Mexican Sisters, the Sisters Servants of the Blessed Sacrament.<sup>20</sup> This community had traveled to San Diego from their motherhouse in Guadalajara, Jalisco, at the request of Archbishop Orozco Jimenez.<sup>21</sup> The Archbishop of Guadalajara, concerned with preserving the faith in Mexico, felt that it would be wise to send a group of Sisters Servants of the Blessed Sacrament to the United States in case Catholic persecution in Mexico became even more rampant.

The group of six Sisters Servants of the Blessed Sacrament fared well in the Diocese of Los Angeles/San Diego. Theirs was not a cloistered community; in fact they were specifically trained to be teachers. A second

group of Sisters Servants of the Blessed Sacrament settled in Calexico, a small Mexican-American community in Imperial County bordering the United States/Mexico International Border. With Bishop Cantwell's blessing, by 1927, these Sisters had established a diocesan school at Our Lady of Guadalupe Parish in that community.

The group of Sisters living in San Diego, under the direction of Mother Superior Sister Maria de Jesus Jimenez, immediately began doing catechetical work in the Mexican-American community. By November of 1928, they announced the opening of a kindergarten:

The Sisters of "Jesus in the Blessed Sacrament" offer the public the following advantages: Kindergarten where, for a very moderate price, they will care for boys or girls, of from 3-6 years, to facilitate to the parents the means of attending to their work without the worry of the children's safety.<sup>22</sup>

Along with this announcement, it was stated that classes for older girls in Spanish, piano, painting and needlework were available at conventional prices.<sup>23</sup>

The Sisters also began teaching daily catechism classes in two "centers," or private homes, to two hundred and fifty students.<sup>24</sup> For this, Bishop Buddy decided to recompense them, stating:

In the course of a few days I will arrange to give some money month by month to the support of the Sisters of the Blessed Sacrament, who are doing such glorious work among their own people in San Diego.<sup>25</sup>

Within six months, the six Sisters were attending six catechism centers and two summer schools.<sup>26</sup> For the time period January 1, 1929 - July 15, 1929, the Sisters

received \$585.00 from Our Lady of Guadalupe Church for their support.<sup>27</sup>

The home of the Sisters Servants of the Blessed Sacrament at 2635 Logan Avenue in Southeast San Diego became known as Our Lady of Guadalupe Convent. In conjunction with teaching catechism, the Sisters received a few boarders into the convent in an attempt to initiate a school, which they called Our Lady of Guadalupe Academy.<sup>28</sup> By 1941, it was known as the Guadalupe Placement Home, and children were being placed there by the County Welfare Home.<sup>29</sup>

When, in 1938, the Sisters of the Holy Family were appointed to the parish of Our Lady of Guadalupe to take over catechism classes for all the outlying districts, the Sisters Servants of the Blessed Sacrament were confined to the Logan Street neighborhood.<sup>30</sup> Therefore, their Mother Superior in Mexico, Sister Clara, decided to recall this particular group back to Mexico, because they were "...not able to fulfill our rule of life which is teaching...".<sup>31</sup>

The other two groups of Sisters Servants of the Blessed Sacrament, in Calexico and San Ysidro, remained in the Diocese and were more successful in their teaching endeavors. In San Ysidro, though, the Bishop's Secretary, Joseph T. McGucken, pointed out to Father Nunez that the support of the Sisters Servants of the Blessed Sacrament was entirely in the priest's hands:

...Father Nunez alone will be responsible for the support of the Sisters. His Excellency, the Most Reverend Bishop, will take no responsibility for this support nor for any bills that might be contracted.<sup>32</sup>

Under these restrictive circumstances, Our Lady of Mt. Carmel School opened in October, 1933, at 183 Hall Avenue. Sister Mary of the Sacred Heart was chosen as Superior of the convent. This role included being principal of the school. In addition, four other Sisters were selected to teach for the school year 1933-1934.

According to one source,<sup>33</sup> ninety percent of the school children in the beginning were from Tijuana and, quite naturally, the classes were all conducted in the Spanish language. The textbooks, however, by that time were standard throughout all parochial schools<sup>34</sup> and, of course, were in English.

Apparently, the first year of school was extremely successful, and in the summer of 1934, two of the Sisters were asked to teach summer school classes in Tijuana.<sup>35</sup> With permission granted from the Chancery, the Sisters began a long tradition of teaching summer school in Mexico.

The first graduation at Our Lady of Mt. Carmel was held at the end of the second school year, 1934-1935. The Bishop, along with many other important clergymen in the Diocese, was invited to attend, but Sister Mary received the following message:

Although it is not customary for His Excellency,

the Most Reverend Bishop, to attend the graduation of primary or secondary schools, nevertheless, in order to encourage the splendid foundation you have made with so much sacrifice he would be happy to go were it at all possible for him.<sup>36</sup>

A very big celebration with many notable guests marked the first graduation. The event began with Mass in the morning, which was followed by an all-day "fiesta," and this was topped off by an awards ceremony at 6:30 p.m. in the San Ysidro Civic Center.<sup>37</sup>

In deference to the great start the Sisters Servants of the Blessed Sacrament had made at Our Lady of Mt. Carmel School, the running of the parish school was placed entirely upon their shoulders in December of 1935.<sup>38</sup> And in contrast to many other diocesan schools, the poor parish of San Ysidro somehow managed to remain debt-free. As Secretary McGucken reported to Reverend Jose Valencia, who replaced Father Nunez in 1936, "... There has never been any difficulty in the parish of San Ysidro about the payment of bills, both for the parish and the school."<sup>39</sup>

Soon after Bishop Buddy was installed in the newly created Diocese of San Diego, he required a Financial Statement<sup>40</sup> from the school at Our Lady of Mt. Carmel. The statement revealed that the salary for each Sister was \$35.00 per month, and the amount of school tuition charged was \$2.00 per month for each child. The Financial Statement also indicated that for the month of September, 1937, out of a total of sixty-four students, fifty paid full tuition, eight paid half tuition and six



students were allowed to attend the school free of charge. However, by the end of the school year, there were a total of one hundred and thirty five children. Out of this amount, only sixty nine paid full tuition, fifty-six paid half tuition and ten attended the school free.<sup>41</sup>

For the children that rode in the school bus to and from school, an extra dollar was charged. The school also boasted of a cafeteria, and for those who ate in the cafeteria, another fare was collected. Other sources of revenue collected to keep the school running were donations, the sale of "fancy work," piano lessons and entrance fees for first-time students.<sup>42</sup> Under the hard-working Sisters Servants of the Blessed Sacrament, the school continued to prosper year after year.

The parish itself was most fortunate in receiving as a pastor in September of 1938 the beloved Father Joseph O'Leary. This Irish priest, who was to remain in San Ysidro eight years, immediately endeared himself to the Mexican community and easily won the support of all his parishioners. Education was important to him, and he admitted to Bishop Buddy that the school was "...our greatest blessing."<sup>43</sup>

Despite the extremely successful start of the school at Our Lady of Mt. Carmel, in the same year that Father O'Leary was transferred to the parish, 1938, Bishop Buddy decided to replace the Sisters Servants of

the Blessed Sacrament with an American community. In a letter to the Superior General in Guadalajara, the Bishop explained his reason: "I am writing in response to wishes of parents on both sides of the border, who desire that their children learn in Catholic school not only religion but also English..."<sup>44</sup>

Although the new community was to take possession of the school by September 1, 1938, Bishop Buddy's plan was never realized. Instead, by November of that year, the Sisters Servants of the Blessed Sacrament were still teaching. However, they began working that year under a new diocesan contract wherein they agreed to pay the Bishop \$45.00 monthly for "Diocesan equipment and investments in the Convent, Schools and Grounds."<sup>45</sup>

By that year, also, it was evident that the school needed enlargement. While the second through eighth grades were taught in a building behind the church, for years the first grade and kindergarten were been conducted in a garage or on porches. When the porches were torn down, there was no space. Sister Mary of the Sacred Heart was forced to write to Bishop Buddy for help.<sup>46</sup> Even Father O'Leary reported on the overcrowded condition of the kindergarten, the urgent need for school space, and the fact that there was a lot for sale on the east end of their property.<sup>47</sup> All were soon relieved to learn that the Bishop finally intended to buy more property for the school, and the Sisters thanked him "...for allowing us to work for the children

of San Ysidro and Tijuana. We are confident that more than the present one hundred children will come to our school, once we have a better location and playground."<sup>48</sup>

Major improvements were made on the school during 1939, with Bishop Buddy shouldering most of the financial burden. And, during the summer of 1939, three of the Sisters traveled to Los Angeles in order to attend a six-week summer school program in English. The Bishop, of course, was delighted with this information, as it was his belief that classes should be conducted in English. He relayed:

Since there has been a constant demand on the part of parents for the teaching of correct English in the school at San Ysidro, it is indeed a wise and prudent measure that you have arranged for three of your Sisters to specialize in English during these summer weeks.<sup>49</sup>

In October of that year, Sister Maria Soledad was appointed Superior at Our Lady of Mt. Carmel School, as Sister Mary of the Sacred Heart's six-year term had expired. Towards the end of her first year as principal, there were 182 children enrolled in school. Of this number, 100 were from Tijuana, all of whom paid full tuition (\$3.00/month for one child, \$5.00/month for two children; including transportation). Fifty-three of the 82 students from San Ysidro, however, received free tuition.<sup>50</sup>

During the tenure of Sister Maria Soledad as principal at Our Lady of Mt. Carmel School, improvements

were made on the convent in 1942 and property was purchased in 1943 in order to enlarge the school. At the end of her six-year term, however, in 1943, it was decided that the Sisters Servants of the Blessed Sacrament were to leave San Ysidro. Sister Guadalupe, who had just been chosen as the new Superior, wrote to Bishop Buddy to thank him for the time they had remained in the Diocese, and stated, "We are leaving this place as soon as possible."<sup>51</sup>

It is unclear who made the decision or why the decision was made for the Sisters Servants of the Blessed Sacrament to leave San Ysidro. Bishop Buddy was also informed that their community in Calexico was also leaving the Diocese, but he asked them to remain for another school year.<sup>52</sup> In any case, the Bishop wasted no time in contacting another teaching community to replace the Sisters Servants of the Blessed Sacrament, the Order of St. Benedict, commonly known as the Benedictines. The motherhouse of this community was located in Atchison, Kansas, where they conducted a college, Mount St. Scholastica College.

Bishop Buddy received an affirmative answer in June of 1943 from the Superior, Mother M. Lucy. In a letter to him, she stated:

The offer of San Ysidro came as a surprise and at first we thought there was no possibility this year. I had previously refused a high school and a grade school. After consulting the Sisters and checking and re-checking my list, it was decided to accept your kind offer.<sup>53</sup>

The Superior was concerned, however, about teacher requirements for California; she was reassured by the Bishop that California recognized teacher certificates from Kansas.<sup>54</sup> Bishop Buddy also informed her that the school building at Our Lady of Mount Carmel was currently undergoing a complete renovation, which included moving it to a site near the Convent, constructing an additional classroom, and purchasing adjoining property to be used for a playground.<sup>55</sup>

The Sisters chosen for the mission in San Ysidro included Sister Rosamond Felling, Superior; and Sisters Rose Angela Farrel, Alice Ann Kieffe, Albertina Sheen, Regis Sielman and Daniel Ortiz.<sup>56</sup> The Sisters were sent a check from Bishop Buddy for \$500.00 to defray traveling expenses, and they departed from Mount St. Scholastica in Atchison, Kansas, on August 22, 1943.<sup>57</sup> Upon their arrival in San Diego, they were cordially welcomed by the Bishop, and remained a few days in his home at 2031 Sunset Boulevard.

The Benedictine Sisters were made welcome in San Ysidro. In early September, Sister Rosamond reported to Bishop Buddy that seventy-six students had registered, with more than half from Tijuana.<sup>58</sup> Within a month, however, the enrollment had increased to two hundred students.<sup>59</sup> It is asserted that the increase was due to the fact that many parents, indeed, desired that their children be instructed in the English language. On the

other hand, as most of the students only spoke Spanish, some of the Sisters began teaching themselves Spanish in order to communicate with the students better.<sup>60</sup>

As indicated by extant letterhead in the San Diego Diocesan Archives, upon the arrival of the Benedictine Sisters, the name of the school was changed from Our Lady of Mt. Carmel School to "San Ysidro Academy." There were many other major changes, as well, such as no more transportation for students from across the border; new lunch arrangements; and increased tuition.<sup>61</sup>

For the most part, though, the changeover from one teaching community to another proceeded rather smoothly. By April of 1944, eight months into their first school year, the Benedictine Sisters were ready to have Bishop Buddy dedicate the new "San Ysidro Academy."<sup>62</sup> Furthermore, Father O'Leary felt that the first school year with the new order in charge was so successful that high school classes should be added the following year. Sister Rosamond wrote to Mother M. Lucy, the Superior, about the possibility of sending another Sister for this purpose, as did Bishop Buddy. The Bishop stated:

Word reached me today, from Father O'Leary at San Ysidro telling me what great success your Sisters have staffed the school there this past year. He stressed the necessity of having the first two years of high school, if possible to start next September. Both he and the sisters in charge are of the opinion that one extra Sister could manage it.<sup>63</sup>

Unfortunately, as no students applied for high school during the summer, and it was decided that since

the grammar school enrollment was growing there would be enough work for six teachers, and that the grammar school should instead be built up.<sup>64</sup> Sister Miriam was sent to be the additional teacher.

During the summer break, three of the Sisters taught religion to sixty-five public school children, and then went on two retreats: one to Bishop Buddy's house in Descanso, called "St. Ann's Lodge," and then to Mission San Luis Rey, where they had been invited by the Superior of the Sisters of the Precious Blood, Sister Annetta, to spend some time.<sup>65</sup>

Meanwhile, applications for the pending school year, 1944-1945, were arriving, and the Sisters expected a busy year.<sup>66</sup> Indeed, by the end of September all the classrooms were crowded and many children had to be refused.<sup>67</sup>

Bishop Buddy was so impressed with the Benedictine Sisters that he asked them to staff a school that was to open in September, 1946, in Coronado, California.<sup>68</sup> This was in the parish of Sacred Heart. Mother M. Lucy accepted the school but stated she would have to remove one teacher from San Ysidro in order to manage it.<sup>69</sup> As it turned out, however, Sacred Heart School was not ready for occupancy until September of 1947, at which time Mother M. Lucy was able to supply six Sisters and a music teacher.<sup>70</sup>

In 1946, a new pastor arrived at Our Lady of Mt. Carmel Parish, Father J. O'Connolly. Father O'Connolly

was also keenly involved in the operations of the school, as was his predecessor, Father O'Leary. He was a man who stressed the necessity for sports and recreation, and soon into his tenure, touch football games for boys and volleyball games for girls were sanctioned for the first time by Chancellor Thomas J. McNamara, and the first football game was held on Friday, December 6, 1946, between the boys of Our Lady of Mt. Carmel and the boys of Our Lady of Angels, in Golden Hill's playground.<sup>71</sup>

Father Connolly also supervised the post-war construction of a school addition, which doubled the size of the school. This included the construction of three new classrooms and a cafeteria with a seating capacity of 200. Costs were kept to a minimum with work being done by day labor and volunteer labor; and material was purchased at half price from the War Assets Administration and other surplus war material.<sup>72</sup>

In February of 1947, the pastor of Our Lady of Mt. Carmel felt that two more Sisters were needed to manage the school. Mother M. Lucy wrote Bishop Buddy an interesting response:

I do not feel I can supply them. Can't something be done about the Mexican enrollment? Is there a possibility of Chula Vista opening?<sup>73</sup>

The school did, however, receive a ninth teacher that year.<sup>74</sup> The teacher was certainly needed, for the student body population swelled during the post-war



years. Many other parochial schools were built during this time period, and Bishop Buddy requested the Benedictine Sisters to accept other teaching positions opening in his Diocese, including St. Charles Borromeo, St. Mary's (National City), St. Rose of Lima, Precious Blood (Banning), St. Martin's (La Mesa) and a school in Indio. The Benedictines, of course, were unable to staff all the schools mentioned, but they did accept St. Mary's and St. Rose of Lima. A delighted Bishop Buddy stated to them, "These little tots in their formative years are bound to absorb some of your character and some graces that God may channel through you."<sup>75</sup>

The success of the Benedictine Sisters at Our Lady of Mt. Carmel in San Ysidro lasted until the late 1950's, when a recession hit the area. Although the school, at that time, was undergoing more construction, Bishop Buddy was forced to ask Mr. Jerome J. Hope, the architect, to curtail completion, stating that due to the depression the school at San Ysidro had lost one hundred pupils in the last six months.<sup>76</sup>

The 1960's provided no relief. Furthermore, the Benedictine Sisters began to have problems within their community, as did many other religious communities at this time. The Sisters managed to hang on until 1966, when Reverend Tullio Andreatta, the pastor of Our Lady of Mt. Carmel, received the following message from Mother M. Augusta:

With the permission of His Excellency, the Most

Reverend Francis J. Furey, we are withdrawing our Sisters from San Ysidro Academy at the close of the present scholastic year. This action, caused by Sister retirement, loss of members, and a small novitiate, is therefore imperative at this time.<sup>77</sup>

In less than a month, the services of another teaching community were obtained. Who should return to Our Lady of Mt. Carmel after a twenty-three absence? To the delight of many of the old-time parishioners, none other than the Mexican Sisters, the Sisters Servants of the Blessed Sacrament. It is unknown who or how initial contact was made, but Bishop Buddy reported to Father Andreatta in May, 1966:

Your handling of the change of staff at San Ysidro Academy...was done with great delicacy...official acceptance on the part of the Sisters Servants of the Blessed Sacrament is a reality.<sup>78</sup>

The change of staff was remarkably smooth, and at the present time, twenty years later, Our Lady of Mt. Carmel School continues to thrive. Under the capable leadership of its present principal, Sister Maria Paz Uribe,<sup>79</sup> administrator since 1980, Grades 1-8 are filled to capacity and there are two kindergarten sessions. 39% of the student body population is made up of children from Tijuana, but the Mexican Sisters now conduct all classes in English. And, as the economy is so unpredictable, a scholarship fund has been set up by Sister Maria for disadvantaged students.

Our Lady of Mt. Carmel School has a unique history, a history encompassing both sides of the United States/Mexico International Border. Generations of

rich and poor Mexican families have been faithfully sending their children to school there. Reputedly, Our Lady of Mt. Carmel has been the school of choice for most wealthy families and/or high ranking government officials in the Tijuana and the surrounding Baja California area. These children, along with some of the most disadvantaged Catholic children in the Diocese are welcomed by the Sisters Servants of the Blessed Sacrament. Despite the school's location in one of the most depressed socioeconomic regions in San Diego County, Our Lady of Mt. Carmel has survived for fifty-three years. In comparison with other parochial schools, it is not the most physically attractive school, but to the residents of San Ysidro, it is a proud, historical indication of their enduring faith in God.

## CHAPTER XI

### Notes

<sup>1</sup>Letter from Mrs. Mary Cantua to Bishop Cantwell, with petition signed by San Ysidro Catholics attached, March 8, 1926. San Diego Diocesan Archives.

<sup>2</sup>Father Severo Alloero was born in Italy on February 3, 1874, and died December 12, 1932 at the age of 52.

<sup>3</sup>Letter from Father Alloero to Bishop Cantwell, July 12, 1926, and Reply letter from Bishop Cantwell to Father Alloero, July 13, 1926. San Diego Diocesan Archives.

<sup>4</sup>Letter from Father Alloero to Bishop Cantwell, May 3, 1927. San Diego Diocesan Archives.

<sup>5</sup>Letter from Chancellor Bernard Dolan to Father Alloero, May 7, 1927. San Diego Diocesan Archives.

<sup>6</sup>Letter from Father Alloero to Chancellor Bernard Dolan, July 28, 1930. San Diego Diocesan Archives.

<sup>7</sup>Letter from Father Alloero to Bishop Cantwell, February 9, 1931, and Reply letter from Bishop's Secretary, February 10, 1931. San Diego Diocesan Archives.

<sup>8</sup>Letter from Bishop's Secretary to Father Nunez, October 16, 1931. San Diego Diocesan Archives.

<sup>9</sup>Letter from Bishop Cantwell to Father Alloero, October 29, 1931. San Diego Diocesan Archives.

<sup>10</sup>Letter from Father Alloero to Chancellor Dolan, January 19, 1932. San Diego Diocesan Archives.

<sup>11</sup>Letter from Father Alloero to Chancellor Dolan, July 13, 1932. San Diego Diocesan Archives.

<sup>12</sup>Letter from Father Alloero to Bishop Cantwell, September 12, 1932. San Diego Diocesan Archives.

<sup>13</sup>Letter from Bishop's Secretary to Father Alloero, September 14, 1932. San Diego Diocesan Archives.

<sup>14</sup>Petition from Our Lady of Mt. Carmel parishioners to Bishop Cantwell, July 12, 1933. San Diego Diocesan Archives.

<sup>15</sup>Letter from Father Nunez to Secretary McGucken, September 14, 1933. San Diego Diocesan Archives.

<sup>16</sup>Letter from Thomas P. White, Supreme Director, Knights of Columbus, to Bishop Cantwell, May 16, 1927. San Diego Diocesan Archives.

<sup>17</sup>Letter from Bishop Cantwell to Reverend Joseph M. Piet, Provincial, Society of Jesuits (S.J.), November 12, 1928. San Diego Diocesan Archives.

<sup>18</sup>Letter from Bishop Cantwell's Vicar-General to Reverend Benito Dorca, Our Lady of Guadalupe Church, September 10, 1926. San Diego Diocesan Archives.

<sup>19</sup>Letter from Sister Mary Liguori, Superior at Mercy Hospital, to Bishop Cantwell, November 1, 1928. San Diego Diocesan Archives.

<sup>20</sup>Letter from Father Brady, St. Joseph's Church, to Chancellor Monsignor Dolan, October 1, 1928. San Diego Diocesan Archives.

<sup>21</sup>Interview with Sister Maria Paz Uribe, Principal, Our Lady of Mt. Carmel School, January 10, 1986.

<sup>22</sup>Notice, November 25, 1928. San Diego Diocesan Archives.

<sup>23</sup>Ibid.

<sup>24</sup>Letter from Administrator, Our Lady of Guadalupe, to Chancellor Monsignor Dolan, December 8, 1928. San Diego Diocesan Archives.

<sup>25</sup>Letter from Bishop Cantwell to Monsignor Gutierrez, Our Lady of Guadalupe Church, December 13, 1928. San Diego Diocesan Archives.

<sup>26</sup>Letter from Sister Maria de Jesus, Superior, to Bishop Cantwell, July 2, 1929. San Diego Diocesan Archives.

<sup>27</sup>Financial Statement, Our Lady of Guadalupe Church, January 1, 1929 - July 15, 1929. San Diego Diocesan Archives.

<sup>28</sup>Official Catholic Directory (New York: P.J. Kenedy and Sons, 1935), p. 391. The school was relatively unsuccessful. In 1935, there were only 13 boarders and was shortly after transformed into a placement home.

<sup>29</sup>Letter from Reverend Thomas J. McNamara of the Catholic Welfare Bureau to Bishop Buddy, March 27, 1941. San Diego Diocesan Archives.

<sup>30</sup>Letter from Bishop Buddy to the Sisters Servants of the Blessed Sacrament at 2635 Logan Avenue, September 15, 1928. San Diego Diocesan Archives.

<sup>31</sup>Letter from Sister Clara to Bishop Buddy, march 19, 1941. San Diego Diocesan Archives.

<sup>32</sup>Letter from Bishop's Secretary Joseph T. McGucken to Sister Hildelisa, September 27, 1933. San Diego Diocesan Archives.

<sup>33</sup>Interview with Sister Maria Paz Uribe, Principal, Our Lady of Mt. Carmel School, January 19, 1986.

<sup>34</sup>Letter from Superintendent John McCarthy to Sister Mary, December 11, 1934. San Diego Diocesan Archives.

<sup>35</sup>Letter from Sister Mary to Superintendent John McCarthy, July 11, 1934. San Diego Diocesan Archives.

<sup>36</sup>Letter from Secretary Joseph T. McGucken to Sister Mary, May 15, 1935. San Diego Diocesan Archives.

<sup>37</sup>Graduation Announcement, Our Lady of Mt. Carmel School, for June 1935. San Diego Diocesan Archives.

<sup>38</sup>Letter from Secretary McGucken to Father Nunez, December 19, 1935. San Diego Diocesan Archives.

<sup>39</sup>Letter from Bishop's Secretary Rev. Jose Valencia, March 14, 1936. San Diego Diocesan Archives.

<sup>40</sup>Financial Statement, Our Lady of Mt. Carmel School, September, 1939 - June, 1938. San Diego Diocesan Archives.

<sup>41</sup>Ibid.

<sup>42</sup>Financial Statement of San Ysidro Convent, 1933-1943. San Diego Diocesan Archives.

<sup>43</sup>Letter from Father O'Leary to Bishop Buddy, December 10, 1938.

<sup>44</sup>Letter from Bishop Buddy to Rev. Mother Superior General, Sisters Servants of the Blessed Sacrament in Guadalajara, Mexico, July 31, 1938. San Diego Diocesan Archives.

<sup>45</sup>Contract between Roman Catholic Bishop of San

Diego and the Sisters Servants of the Blessed Sacrament, San Ysidro Convent. November 7, 1938. San Diego Diocesan Archives.

<sup>46</sup>Letter from Sister Mary to Bishop Buddy, n.d., San Diego Diocesan Archives.

<sup>47</sup>Letters from Father O'Leary to Bishop Buddy, September 26, 1938, and November 3, 1938. San Diego Diocesan Archives.

<sup>48</sup>Letter from Sister Mary to Bishop Buddy, December 5, 1938. San Diego Diocesan Archives.

<sup>49</sup>Letter from Bishop Buddy to Sister Mary, July 1, 1939. San Diego Diocesan Archives.

<sup>50</sup>Letter from Father O'Leary to Bishop Buddy, April 12, 1940. San Diego Diocesan Archives.

<sup>51</sup>Letter from Sister Guadalupe to Bishop Buddy, August 8, 1943. San Diego Diocesan Archives.

<sup>52</sup>Letter from Bishop Buddy to Mother M. Lucy Dooley, Superior General, Order of St. Benedict, January 20, 1944. San Diego Diocesan Archives.

<sup>53</sup>Letter from Mother M. Lucy, O.S.B., to Bishop Buddy, June 15, 1943. San Diego Diocesan Archives.

<sup>54</sup>Telegraph from Mother M. Lucy, O.S.B., to Bishop Buddy, June 7, 1943, and Reply Letter, June 10, 1943. San Diego Diocesan Archives.

<sup>55</sup>Letter from Bishop Buddy to Sister M. Augusta, July 21, 1943. San Diego Diocesan Archives.

<sup>56</sup>Letter from Sister M. Augusta to Bishop Buddy, July 30, 1943. San Diego Diocesan Archives.

<sup>57</sup>Letters from Bishop Buddy to Mother M. Lucy, August 3, 1943, August 16, 1943. San Diego Diocesan Archives.

<sup>58</sup>Letter from Sister M. Rosamond to Bishop Buddy, September 9, 1943. A Letter from Father O'Leary to Bishop Buddy, September 12, 1943, stated the enrollment was 115. San Diego Diocesan Archives.

<sup>59</sup>Letter from Bishop Buddy to Sister Alice Ann, November 18, 1943. San Diego Diocesan Archives.

<sup>60</sup>Letter from Sister M. Rose Angela to Bishop Buddy, November 1, 1943. San Diego Diocesan Archives.

<sup>61</sup>Letter from Father O'Leary to Bishop Buddy September 12, 1943. San Diego Diocesan Archives.

<sup>62</sup>Letter from Father O'Leary to Bishop Buddy, April 25, 1944. San Diego Diocesan Archives.

<sup>63</sup>Letter from Sister M. Rosamond to Mother M. Lucy, April 29, 1944, and Letter from Bishop Buddy to Mother Lucy, April 14, 1944. San Diego Diocesan Archives.

<sup>64</sup>Letter from Sister M. Rosamond to Bishop Buddy, July 27, 1944. San Diego Diocesan Archives.

<sup>65</sup>Letter from Sister M. Rosamond to Bishop Buddy, June 15, 1946. San Diego Diocesan Archives.

<sup>66</sup>Letter from Sister M. Rosamond to Bishop Buddy, August 29, 1944. San Diego Diocesan Archives.

<sup>67</sup>Letter from Sister M. Rosamond to Bishop Buddy, September 26, 1945. San Diego Diocesan Archives.

<sup>68</sup>Letter from Bishop Buddy to Mother M. Lucy, December 11, 1945. San Diego Diocesan Archives.

<sup>69</sup>Reply letter from Mother M. Lucy to Bishop Buddy, January 12, 1946. San Diego Diocesan Archives.

<sup>70</sup>Telegram from Bishop Buddy to Mother M. Lucy, February 10, 1946. San Diego Diocesan Archives.

<sup>71</sup>Letter from Chancellor Monsignor Thomas J. McNamara to Father Connolly, December 3, 1946. San Diego Diocesan Archives.

<sup>72</sup>Letters from Father Connolly to Bishop Buddy, April 12, 1947 and July 22, 1947. San Diego Diocesan Archives.

<sup>73</sup>Letter from Mother M. Lucy to Bishop Buddy, February 17, 1947. San Diego Diocesan Archives.

<sup>74</sup>Letter from Father Connolly to Bishop Buddy, July 24, 1947. San Diego Diocesan Archives.

<sup>75</sup>Letter from Bishop Buddy to Sister Rose Angela, March 7, 1952. San Diego Diocesan Archives.

<sup>76</sup>Letter from Bishop Buddy to Mr. Jerome J. Hope, January 24, 1958. San Diego Diocesan Archives.

<sup>77</sup>Letter from Mother M. Augusta to Reverend Tullio Andreatta, Pastor, Our Lady of Mt. Carmel, April 1, 1966. San Diego Diocesan Archives.



<sup>78</sup>Letter from Bishop Buddy to Father Andreatta, May 11, 1966. San Diego Diocesan Archives.

<sup>79</sup>Interview with Sister Maria Paz Uribe, Principal, Our Lady of Mt. Carmel School, January 19, 1986. Much assistance was also given at this time by Mrs. Sylvia Thompson Reyes, Mrs. Juanita Arguello and Mrs. Dolores Adame, all past students and long-time residents of San Ysidro.

<sup>80</sup>Ibid.

## CHAPTER XII

### Summary and Observations

Despite the rich heritage of Catholicism in San Diego County, dating back to the arrival of Venerable Junipero Serra in 1769, the history of building and maintaining a Catholic school system in San Diego County has lacked scholarly attention. Neither a detailed description of the early Catholic schools, an account of their growth and development, nor an in-depth analysis of this system of education in San Diego County has been executed by local historians.

This dissertation has attempted to fill that gap in San Diego County's educational history. Indeed, the primary purpose of this dissertation was to research, present, and thus to preserve, information concerning early Catholic school education in San Diego County. The intent of the study was also to portray the leadership behind early Catholic schools in San Diego County; to describe the origins of the various religious communities conducting those schools; and to provide an historical background of Catholic schools in San Diego County so that a broader understanding of the contemporary system of Catholic education might be achieved.

The time period encompassed by the dissertation

spanned eighty-six years, from 1850 to 1936. A number of events occurred in 1850, making that year an excellent point of origin for the study. California was annexed to the United States of America, San Diego County was created, and the City of San Diego was chartered in the year 1850. Even more relevant to the topic of this dissertation, though, was the fact that Bishop Sadoc Alemany was appointed by Pope Pius IX to the vacant See of Monterey in 1850, inaugurating a new era of Catholic educational history throughout the State of California.

From 1850 to 1922, Catholics residing in San Diego County belonged to the Diocese of Monterey, and from 1922 until 1936 San Diego County formed a part of the Diocese of Los Angeles. In either case, the residence of the Catholic Bishop was quite removed from the southernmost portion of his Diocese. Consequently, it is asserted that the factor of distance - both physical and psychological - from San Diego County to the actual seat of the Bishop, had a profound effect on the development of Catholic schools in San Diego County.

Catholic school education was slow to evolve in San Diego County. Whereas, by the 1850's, religious communities of women were already arriving in northern parts of the Diocese of Monterey to open schools; specifically, Monterey, Los Angeles and San Jose - children and parents in San Diego County had no such opportunity for Catholic education. True, education in

general was not a high priority in the region during that time period; and the first public school did not open in the City of San Diego until 1854. There was, of course, an elementary explanation for the lack of educational facilities: in the mid-nineteenth century, most of San Diego County was wild, uncultivated and desolate. The small, unattractive "pueblo" of San Diego numbered only a few hundred inhabitants.<sup>1</sup>

Although Bishops Mora (1873-1896), Montgomery (1896-1902), and Conaty (1903-1915) did not hinder the growth of Catholic education in San Diego County, they did not truly advance its development nor provide ultimate leadership. While these Bishops were, indeed, positively oriented towards Catholic education, their energies were directed at the more populated northern portions of the Diocese, and they were content to let local Catholic leaders assume the initiative of opening Catholic schools in San Diego County. Once established, the Bishops supported the schools wholeheartedly.

A major turning point in the history of Catholic education in San Diego County occurred in the year 1866, with the arrival of Father Anthony Dominic Ubach, a native of Barcelona, Spain, who would make San Diego his home for the next forty-one years. Due to the relative isolation of San Diego County from the governing hands of the Bishop, local religious leadership developed naturally and inevitably, and Father Ubach's power and

authority grew to immense levels in his "extensive" parish, the borders of which were the Pacific Ocean and the Colorado River. Until his death in 1907, Father Ubach provided leadership in all Catholic matters, including education, in San Diego County.

Another milestone for San Diego County was the "Horton Boom" of 1868, which resulted in rapid growth and a New San Diego. Then, in the 1880's, with the completion of a railroad to southern California from the East, the population in San Diego veritabily skyrocketed. Settlers by the thousands began pouring into the entire southern California region, and a great building boom in Los Angeles and San Diego was begun. Public education expanded tremendously in response to the needs of the new immigrants, and it was during this decade, at long last, that Catholic education commenced in San Diego County.

Father Ubach's personal magnetism and energetic persuasion swayed the first religious community of women to come to San Diego County in 1882, and in that year the Sisters of St. Joseph of Carondelet opened the first Catholic school in the area since the decree of secularization was passed in 1834, the Academy of Our Lady of Peace.

The Sisters of St. Joseph of Carondelet, whose motherhouse was located in Carondelet, Missouri, had an impressive tradition of teaching to guide them, but what attracted Father Ubach even more was their successful

history of working with native American Indians. For years, Father Ubach had made known to the United States government and to members of the Catholic hierarchy his concerns about the abused and neglected local Indians within his jurisdiction. Father Ubach particularly felt adamant that a Catholic education was in the best interests of the local Indians. Progress was finally achieved in this area with the arrival of the Sisters of St. Joseph of Carondelet. The United States Department of the Interior and the Bureau of Catholic Indian Missions took heed as well, and three Catholic schools for Indians were opened in San Diego County in the 1880's: the Government School at Fort Yuma, California; St. Anthony's Industrial School in San Diego, and St. Boniface Industrial School near Banning, California. Although two of the three schools, Fort Yuma and St. Anthony's, were forced to close shortly after the turn of the century, their existence in San Diego County is a fascinating fragment of local educational history.

The population of San Diego County expanded rapidly after the turn of the century, and the need for diocesan schools became obvious. Only one parochial school, though, was begun during Bishop Thomas James Conaty's term (1903-1915), Our Lady of Angels School in Golden Hills. Shortly after the installment of Bishop John J. Cantwell to the vacant See of Monterey/Los Angeles in 1917, two more diocesan schools were established, St.

John the Evangelist School in University Heights and St. Joseph's School for Catholic children residing in downtown San Diego.

The three diocesan schools to open during this time period were operated by the Sisters of St. Joseph of Carondelet. The influence of this particular order on early Catholic education in San Diego County was indeed significant. Up to this point, the Sisters of St. Joseph of Carondelet had opened seven of the earliest Catholic schools in the region: an academy, three Indian schools and three diocesan schools. Moreover, it is maintained by the author that their early leadership in Catholic education set a standard and a precedent for many future Catholic educators in the region.

The second religious community of women to arrive in San Diego County was the Sisters of Mercy, an order originally founded in Dublin, Ireland, to provide social services to the needy. At the invitation of Archbishop Sadoc Alemany, the Sisters of Mercy had traveled to San Francisco in the 1850's, and in 1889, with Bishop Mora's approval, a group of Sisters established themselves in San Diego. Under the leadership of Mother M. Michael Cummings, the Sisters of Mercy immediately began making medical history. From a tiny downtown dispensary their hospital has expanded into a huge corporation, but more relevant to this study was the fact that the Sisters of Mercy opened a school for nurses as early as 1903 in order to provide professional, competent care for their

patients. For decades, if one chose a nursing career in San Diego, he or she was trained by the Sisters of Mercy.

The third religious community of women to arrive in San Diego County was the Sisters of the Precious Blood. This community, founded in Switzerland, quickly adapted to the American culture and became skilled teachers in the Midwest. The Sisters of the Precious Blood took a decidedly great risk in 1913 when they opened a Catholic academy adjacent to Mission San Luis Rey, for that portion of the County was desolate and unsettled, with the exception of a few brave farmers. Bishop Conaty, for one, did not believe that a Catholic school could possibly succeed there. Nevertheless, it was a beautiful and hallowed spot in the County. The faith and clear vision of Father Peter Wallischeck, O.F.M., of Mission San Luis Rey, convinced the Sisters of the Precious Blood that a Catholic school was necessary in that area and, as an indication of the need for Catholic education even in the outskirts of society, San Luis Rey Mission School was an immediate success. Students from all over southern California were soon sent to board there under the loving care of the Sisters of the Precious Blood.

The decade of the 1920's witnessed the arrival of many new religious orders to San Diego County, and Catholic education advanced at a more rapid pace. In



1922, after obtaining Bishop Cantwell's fine seal of approval, the Order of St. Augustine established the first Catholic high school for boys in the City, St. Augustine High School. The Poor Sisters of Nazareth, an Irish community, arrived two years later, in 1924, at the express invitation of Bishop Cantwell to assume control over a home for Catholic orphans. In addition to operating the orphanage, this community was placed in charge of Mission San Diego de Alcalá and helped in its restoration.

The Sisters of St. Joseph of Orange, whose mother-house was located nearby in Orange, California, traveled to San Diego in 1927 to open the fourth diocesan school in the County, Our Lady of the Sacred Heart School in East San Diego. Finally, a community group of Mexican Sisters, seeking refuge from religious persecution in their own country, settled in San Diego County in the late 1920's. This group, the Sisters Servants of the Blessed Sacrament, opened the fifth diocesan school in the County. Our Lady of Mt. Carmel School, located in the tiny Mexican-American community of San Ysidro, commenced in 1933, and was the last Catholic school to open prior to the creation of the Diocese of San Diego in 1936.

A basic tenet underlying this dissertation is that, particularly during the earlier years, there was little centralized, overall leadership governing the Catholic schools established in San Diego County. Early Catholic

schools rather independent and autonomous, and each had a different force guiding its operation and destiny. The source of the leadership, in most cases, was provided by the specific religious community which backed the undertaking, and actual day-to-day management was in the hands of the principal. This was obviously the case with the private academies and schools such as the Academy of Our Lady of Peace, the Mission San Luis Rey Academy, the Nazareth House, St. Augustine High School and the Mercy School of Nursing. It even held true to a certain extent with the Indian schools, for, even though these schools were supported mainly through federal funds or the Bureau of Catholic Indian Missions, the Sisters of St. Joseph of Carondelet provided daily guidance and administration.

The five diocesan schools were, of course, managed a little differently. In the 1920's, Bishop Cantwell made progress in organizing diocesan schools into a structural entity, a process actually begun by his predecessor, Bishop Conaty. Standard textbooks were chosen for use, curriculum guidelines were established and an advisory school board was designated. Nevertheless, even with the diocesan changes brought about by Bishop Cantwell, local leadership still prevailed in San Diego County. The pastor, of course, was free to exert a great deal of power and control over his parish school, and some pastors, such as Monsignor Brady at St.

Joseph's, Monsignor Hannon at Our Lady of the Sacred Heart and Father O'Leary at Our Lady of Mt. Carmel were great leaders who were very involved in the education provided at their parish schools. Still, each diocesan school, for the most part, continued to be conducted along lines established by the particular religious community in charge. Each of the teaching orders had their own traditions, standards and methods of instruction under which they operated. It was not until the creation of the Diocese of San Diego in 1936, and the installment of Bishop Charles Francis Buddy, that the majority of Catholic schools in San Diego County, including the diocesan schools, lost their autonomous nature.

It has become increasingly clear that the role of women in early Catholic education in San Diego County was indeed significant. With the exception of a few male industrial arts teachers hired at the Indian schools, and St. Augustine High School for Boys, the building and maintaining of a Catholic system of education was dependent on women. Sisters provided the daily instruction; the principal at each school was invariably a woman; and there was even a woman Superintendent in the 1880's and 1890's in the County. Some of these Sisters deserve to be noted for their fine administrative qualities: Sister Ambrosia O'Neil at Fort Yuma; Sister Annetta Schneider at San Luis Rey Mission School; Sister Michael M. Cummings at Mercy Hospital and School

of Nursing; Sister Valeria Bradshaw at the Academy of Our Lady of Peace; and Sister M. Ninian at Nazareth House. The Sisters at each school, in turn, received guidance from their various Superiors or Generals, women with an ability to lead large organizations. Therefore, early Catholic school education in San Diego County was dominated by strong female leadership.

Another characteristic common to nearly all Catholic schools to open in San Diego County was that of economic hardship. In every case, the struggle to financially survive was an uphill battle and a perennial problem faced by the leaders. Bishops wrote pastoral letters encouraging all Catholic parents to send their children to parochial schools; and, in those days, a Catholic had to have a good reason not to attend the local parish school. Therefore, poor Catholic children were normally allowed to attend a diocesan school without paying tuition or by paying a reduced rate of tuition, which naturally placed a burden on the parish. In contrast to public schools, Catholic educators such as the Augustinian priests were often forced to recruit students during Sunday Masses. The Poor Sisters of Nazareth regularly solicited alms, and even the Sisters of Mercy were often dependent on public support. Nor could the Indian "contract" schools make ends meet, for Father Ubach at St. Anthony's, Father Deutsch at St. Boniface, and the good Catholic Sisters always admitted

into the school more children than the contract pledged to reimburse. The academies fared better, for they were boarding schools, which by their very nature attracted a wealthier class. Nonetheless, it is a remarkable tribute to the early Catholic educational leaders whose wise financial management and perserverence kept their schools from closing.

All of the early Catholic schools were marked by a high premium on discipline and responsibility. Morality in one's daily life was also stressed, and, naturally, Religion classes played a major role in the curriculum, often being the first class taught in the day. Mass attendance was regularly required; and religious celebrations were observed with proper respect throughout the year. The fundamentals of reading, writing and arithmetic were emphasized at all of the schools, and Latin was often part of the curriculum. A more varied curriculum was normally available at the academies, including music, sewing and drama. Finally, the early Catholic schools in San Diego County had very high standards, standards set and enforced by the various religious communities in charge.

In sum, thirteen Catholic schools opened in San Diego County from 1850 to 1936 [See Figure 63], including three Indian schools, five diocesan schools, a high school for boys, a school in conjunction with an orphanage and two private day/boarding schools. Although Catholic school education did not quite keep

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| <u>Opened</u> | <u>Name of School</u>                       | <u>Name of Community</u>                  |
|---------------|---|---|
| 1882          | Academy of Our Lady of Peace                | Sisters of St. Joseph of Carondelet       |
| 1886*         | Government School at Fort Yuma, California  | Sisters of St. Joseph of Carondelet       |
| 1886*         | St. Anthony's Industrial School for Indians | Sisters of St. Joseph of Carondelet       |
| 1889          | St. Boniface School for Indians             | Sisters of St. Joseph of Carondelet       |
| 1903          | Mercy School of Nursing                     | Sisters of Mercy                          |
| 1912          | Our Lady of Angels School                   | Sisters of St. Joseph of Carondelet       |
| 1913          | San Luis Rey Mission School                 | Sisters of the Precious Blood             |
| 1919          | St. John the Evangelist School              | Sisters of St. Joseph of Carondelet       |
| 1920          | St. Joseph's School                         | Sisters of St. Joseph of Carondelet       |
| 1922          | St. Augustine High School for Boys          | Order of St. Augustine                    |
| 1925          | Nazareth House School                       | Poor Sisters of Nazareth                  |
| 1927          | Our Lady of the Sacred Heart School         | Sisters of St. Joseph of Orange           |
| 1933          | Our Lady of Mt. Carmel School               | Sisters Servants of the Blessed Sacrament |

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\* The Sisters of St. Joseph of Carondelet withdrew from the Government School at Fort Yuma in 1900.

\* St. Anthony's Industrial School for Indians closed one year after the death of Father Ubach, in 1908.

Figure 63  
Chronological Summary of Catholic Schools, 1850-1936  
San Diego County

pace with the growth rate of the community, the Catholic schools instituted during the eighty-six year period were widely dispersed throughout the County, from San Ysidro in the south, Fort Yuma in the east and San Luis Rey in the north. Of the thirteen schools, two closed during the time period under investigation, leaving a total of eleven Catholic schools in operation in the County when the Diocese of San Diego was created in 1936.

### Recommendations for Future Studies

Although this dissertation provided a cursory background of some of the schools in existence from 1936 to the present, a much more detailed examination is necessary. It is strongly recommended that Catholic education be examined beyond the year 1936. With the creation of the Diocese of San Diego in 1936, and the coming of Bishop Charles Francis Buddy, Catholic education underwent vast changes. These changes need to be recorded in order to complete the history of Catholic education in San Diego County.

A study of the accomplishments of Bishop Buddy in the Diocese of San Diego is also recommended, particularly as those accomplishments relate to education. Bishop Buddy's tenure lasted for thirty years, and his presence left an indelible mark on Catholicism in San Diego County. An historical case study of this important personage is deemed worthwhile.

A history of the University of San Diego is also recommended in order to complete the historical study of educational institutions in the Diocese of San Diego. Such a study of higher Catholic education in San Diego County has not been attempted, and the area has distinct possibilities for research.

There are many comparisons and contrasts to public



education that may be made specific to San Diego County, and this is an area which needs to be examined. This may be done through historical research or by conducting a contemporary study. Either will provide fascinating similarities and differences between public and Catholic education that not only San Diego residents can appreciate, but other researchers studying this general topic elsewhere.

The role of women in the history of Catholic education in San Diego County is a topic that deserves greater exploration. Women, of course, were the mainstay of Catholic education throughout most of this region's history. Not only were they the teachers, but they were a significant part of the leadership.

A more detailed study of each of the religious communities in San Diego, and particularly their role in education, is also recommended. Such has been done with the Sisters of St. Joseph of Carondelet by Sister Catherine Louise LaCoste, C.S.J.,<sup>2</sup> and others have been covered generally in this dissertation. However, there are many other religious communities who arrived in the County after 1936, such as the Religious of the Sacred Heart, that remain to be studied. In addition, novitiates and seminaries established in San Diego County for various communities should be examined; i.e., the seminary at Mission San Luis Rey for Mexican Franciscans from Zacatecas, Mexico.

From its inception, the contribution of Catholic education to San Diego County has been significant. High educational standards, strict disciplinary measures, an emphasis on the basics, and particularly, the teaching of religion was a viable alternative to the public school system. In addition, the schools have always been an integral part of the effort to maintain and advance the growth of Catholicism in society.

Attesting to the fact that this system of education certainly has not diminished with the passing years, it must be noted that Catholic schools currently serve the needs of 15,847 students in forty-four elementary schools and five high schools in San Diego County.<sup>3</sup> In this dissertation, the origins of these schools have been uncovered through historical research, and documented for future generations.

Finally, the study is a tribute to the vision and faith of early Catholic leaders in San Diego County, leaders who realized the value of Catholic education in society and sought to put the tenet of Jesus Christ into practice: "Go therefore, and teach all nations" [Matthew 28:19].

## CHAPTER XII

### Notes

<sup>1</sup>Iris W. Engstrand and Ray Brandes, Old Town San Diego 1821-1874 (San Diego, California: Alcalá Press, 1976), p. 7.

<sup>2</sup>Sister Catherine Louise LaCoste, C.S.J., "The Sisters of St. Joseph of Carondelet in San Diego; 1882 to the Present," Unpublished Document, San Diego Historical Society, n.d.

<sup>3</sup>Annual Statistical Report for Schools, 1985-1986 School Year, School Office, Diocese of San Diego.

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Archives of the Archdiocese of Los Angeles, Mission San Fernando, 15151 San Fernando Mission Blvd., Mission Hills, CA 91345. Monsignor Weber has a large collection of secondary source material, including The Indian Sentinel, theses and dissertations.

Archives of the Bureau of Catholic Indian Missions. Department of Special Collections and University Archives, Marquette University Memorial Library. 1415 W. Wisconsin Ave., Milwaukee, WI, 53233. A number of letters from Father Ubach to Father Stephan, and replies, concerning St. Anthony's Industrial School, Government School at Fort Yuma, and general treatment of Indians in San Diego County are stored here.

Archives of the Diocese of San Diego. Alcalá Park, San Diego, CA. Under the direction of Sister Catherine Louise LaCoste, C.S.J., the vast majority of information researched for this dissertation is stored here, including letters, contracts, statements, telegrams, financial records, reports, documents, memoirs, baptismal records, statistics and photographs. Documents are conveniently organized into files of individual religious communities and files of individual parishes.

Archives of the Sisters of St. Joseph of Carondelet, Generalate Office, 6400 Minnesota Ave., St. Louis, MO, 63111. Assistant Archivist, Sister Judith Marie Klump. A large number of letters from Fort Yuma Government School, St. Boniface Industrial School and others - to the motherhouse, are stored here, as well as many historical documents on the

Sisters of St. Joseph of Carondelet in the Western United States, such as statistical information.

Archives of the Sisters of St. Joseph of Carondelet in the Western Province, St. Mary's Provincialate, 11999 Chalon Road, Los Angeles, CA 90049. Sister Adrienne Kennedy is in charge of this collection, which includes memoirs, personal journals, official records, statistics and photographs.

Archives of the Sisters of St. Joseph of Orange, 440 S. Batavia Street, Orange, CA 92668. Under the management of Sister Mary Therese Sweeney, a fine collection of historical documents, such as official records, Constitutions, memoirs and many secondary sources are found here.

Archives of the Sisters of Mercy, 2300 Adeline Drive, Burlingame, CA 94010. Sister M. Helena Sanfilippo directs the archives in Burlingame, where she stores official records for the Sisters of Mercy, such as Minutes to Board of Directors' Meetings, letters and historical statistics.

Arizona Historical Society, 240 Madison Ave., Yuma, Arizona, 85364. This agency was used primarily for photographs of the Fort Yuma Government School (1886-1900).

Federal Archives and Records Center, 24000 Avila Road, Laguna Niguel, CA, 92677. This collection contains information relative to the Indian situation in southern California of the 19th century.

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Nazareth House Convent, 6333 Rancho Mission Rd., San Diego, CA 92108. Sister Joseph Finbarr assisted in explaining historical material which is stored in the convent, relating to the arrival of the Poor Sisters of Nazareth and early years of the Nazareth House in San Diego.

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Our Lady of Angels Parish, 656 28th Street, San Diego, CA. Father Ned Brockhaus, the previous pastor, loaned early photographs of Our Lady of Angels School. Also, stored in the garage of the convent, under the supervision of the principal of Our Lady's School, Mr. Richard Scherer, are the early official records and statistics of Our Lady of Angels School: report cards, enrollment figures, student applications.

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