1959


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THE DEVELOPMENT OF THE FINANCIAL PROCEDURES
FOR THE ESTABLISHMENT AND MAINTENANCE OF CATHOLIC SCHOOLS
IN THE ARCHDIOCESE OF NEW ORLEANS 1727-1958

A Dissertation
Presented to
the Faculty of the Graduate School
Louisiana State University

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Sister M. Andree Condon
April 1959
Acknowledgements

The writer wishes to express her indebtedness to Dr. Lemos Fulmer, Dr. Rodney Cline, Dr. William Lawrence, Dr. John Pettiss, and to Dr. Dennis Noah of Louisiana State University for encouragement and practical assistance given in the pursuit of this study. Special appreciation is due also to the Right Reverend Monsignor Charles J. Plauche, Chancellor of the Archdiocese of New Orleans, for permission to use material in the archives of the Archdiocese; to the Right Reverend Monsignor Henry Bezou, Superintendent of the Catholic Schools in the Archdiocese, for suggestions in developing the study; and to Dr. Roger Baudier, Official Chronicler of the Archdiocese of New Orleans, for reading the manuscript and offering invaluable aid.
Abstract

It was the purpose of this study to trace the development of the financial procedures used for the establishment and maintenance of Catholic schools in the Archdiocese of New Orleans from the time of the first recorded school in 1725 until 1958.

Pertinent decrees issued in councils, synods, circul-lars, and pastorals were summarized. An attempt was made to determine the financial procedures practiced in the various schools as chronologically founded.

It was noted that during the colonial period the Catholic schools were financed by the Company of the Indies and then by the French and Spanish governments successively. The only Catholic school that survived this era was Ursuline Academy at New Orleans; as government funds were inadequate, this school became increasingly dependent for financial support upon the fees charged resident and day students.

During the early American period the majority of the schools opened were under the auspices of Religious Congregations. In general the Religious purchased the necessary property in the name of their Congregation and had complete responsibility for capital and operational outlay. The most common sources of income were: fees paid by resident and day students, gifts from the central funds of the Religious Congregation, and the proceeds from entertainments. With the
decline in the number of boarding students, the private schools depended almost exclusively upon tuition fees paid by day students, upon receipts from the sale of property, and upon diocesan wide appeals for funds.

The eleemosynary institutions depended during the early part of the nineteenth century upon: public appeals for funds, state and city government appropriations, gifts from wealthy benefactors, and special benefits, particularly fairs and concerts. With the withdrawal of state aid after the Civil War they depended upon city appropriations, the proceeds of private industry, and public charity. In the twentieth century these institutions were supported principally by the Community Chest, the Department of Public Welfare, city alimony, and board. The Religious who staffed these institutions did so without financial remuneration until after the time of the organization of the Community Chest.

Prior to 1894 pastors were hesitant about contracting debts for school buildings as all church property was registered in the name of the archdiocese. With the separate incorporation of each parish by Archbishop Janssens in 1894, pastors willingly borrowed the necessary funds, and Catholic schools, legally owned, operated, and maintained by the parishes, were established in great numbers. These schools were financed by means of parish funds, obtained as tuition fees,
church collection stipends, subscription pledges, and special fund raising benefits. The majority of these schools operated at a deficit. Four of them were operating tuition free in 1958, depending for income upon church collections and the proceeds from investments.

Until the latter part of the nineteenth century the typical Negro school was supported principally by the income from an adjacent white school. Following the Civil War Negro schools were founded on a wide scale. They were established and maintained principally by means of the following sources of revenue: donations from Mother Katherine Drexel, amounting to several million dollars; donations from other wealthy individuals; contributions from the Negro and Indian Mission Fund and from the Catholic Board for Mission Work among the Colored People; donations from the clergy and from the archdiocese; the proceeds from private industry on the part of the students and teachers; and, special benefits. Following World War II these schools were generally supported by tuition.

Federal, state, and civil parish financial assistance was accepted wherever available. Catholics gave financial support to public schools in addition to financing their own schools.
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INTRODUCTION

Popular education has always been of primary concern to the Catholic Church. In the days when barbarian tribes roamed Europe, monks and nuns set up schools to nurse education and civilization through the changing centuries of the Middle Ages and on into the modern era.

The new world explorers and settlers were accompanied by missionaries—Franciscans, Dominicans, Capuchins, and Jesuits, who taught the Indians agricultural and industrial skills, domestic economy, reading and writing, and other arts, as part of a general training course in Christian living. By the middle of the seventeenth century Quebec boasted two Catholic schools, a Jesuit college for boys, and an Ursuline academy for girls. Similar institutions were established subsequently by other Religious Congregations in the Louisiana Territory, in California, and throughout the area within the present boundaries of the United States.

2 Ibid., p. 46.
I. THE PURPOSE OF THE STUDY

It is the purpose of this study to trace the development of the financial procedures used in the establishment and operation of Catholic schools in the Archdiocese of New Orleans from 1725-1958. The problem of school financing is universally a difficult one. A periodic study of the financial practices in a school system is useful for evaluating current financial procedures, for identifying financial trends, for planning improved organization, and for recognizing the contributions of past administrators and teachers.

In the United States where private schools are not directly supported by the government, the problem of financing a Catholic school system has certain unique aspects which demand objective consideration.

II. DELIMITATION

The study will include only Catholic elementary and secondary schools which have existed or do exist in the present geographical boundaries of the Archdiocese of New Orleans. The study will not include: schools for nurses, universities, colleges, catechetical schools, kindergartens, and major seminaries. Orphanages and schools for handicapped children have not been omitted as in these institutions heroic efforts have
been made on the part of the priests, Brothers, and Sisters to give the beneficiaries intellectual and social, as well as moral and physical training.

Organized statistical information and reports on Catholic school finances are generally unavailable as such over the entire period 1727-1958; therefore, only such data are given as could be obtained from a wide range of sources.

In assembling material for the study the author found references to more than two hundred elementary and secondary schools. As the data concerning a number of these did not throw additional light on the problem of Catholic school financing, they have been omitted from the body of the thesis. They are listed in Appendix A.

III. DEFINITIONS OF TERMS USED

Archdiocese. A diocese is a geographic region under the administration of a bishop, as direct representative of the Sovereign Pontiff of the Roman Catholic Church. Dioceses are grouped according to geographic proximity into provinces. The oldest diocese is then designated as an "archdiocese," its administrator as an "archbishop." The "archbishop" presides at provincial councils. The terms "diocese" and "archdiocese" are often used interchangeably; either one may be referred to as a "see."
Parochial School. A parochial school is one that is owned, supported, and operated by a "parish." An ecclesiastical parish is ordinarily a geographical unit within a diocese; occasionally, this unit is based on differences in nationality, e.g., a parish for the Italian people of New Orleans.

College. Secondary schools were frequently referred to during the nineteenth century as "colleges." Hence, the term "college" is often used in this study in the designation of a secondary school.

Religious Congregation. A Religious Congregation consists of a group of men, women, or both, who bind themselves by vow to observe the evangelical counsels of poverty, chastity, and obedience, and to undertake some specific work of zeal sanctioned by the Roman Catholic Church. Such Congregations are frequently referred to as Religious Communities or Religious Orders. The members are designated according to rank, sex, or custom as Fathers, Brothers, Mothers, Sisters, Madames, or generally, as Religious.

IV. CATHOLIC CHURCH LAW AND EDUCATION

Church leaders, convinced that "there can be no ideally
perfect education which is not Christian education," have incorp­orated into the official body of Church law several decrees relative to the promotion of Catholic schools. These decrees state that Catholic parents are bound in conscience to send their children to Catholic schools—schools wherein the cur­riculum is permeated with religious ideals and practices, pro­moting growth in the Christian way of life. A school in which instruction in Christian Doctrine is simply appended to the ordinary course of secular studies is not considered a Catholic school. Until recently, many such schools existed in Louisiana.

Should a parent have a serious reason for sending his children to a non-Catholic school, he must first obtain permission from the local Bishop to do so.

In the mind of the Church, it is the duty of the State to protect the rights of the family and of the Church with


6 Ibid.
regard to the education of its citizens. Should Catholicism be the religion of the State, then the State would have the obligation of providing Catholic education—as in the days of colonial Louisiana.

V. THE ARCHDIOCESE OF NEW ORLEANS

**Geographical extent.** Soon after the discoveries of Columbus, attempts were made to organize the new world ecclesiastically. In 1516 the Diocese of Baracoa in Cuba was established; this diocese, transferred to Santiago de Cuba in 1522, included within its jurisdiction the Spanish possession of Louisiana. When LaSalle claimed Louisiana for France, the area was administered by the Bishop of Quebec. With the regaining of control by the Spaniards, Louisiana was transferred to the Diocese of Havana, and Bishop Cirille de Barcelona was appointed Auxiliary Bishop of Havana with Louisiana as his particular territory. King Charles IV of Spain suggested to Pope Pius VI in 1791 that Louisiana be erected as a separate diocese with its own Bishop having full

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7 Pope Pius XI, op. cit., p. 48.
8 Ibid., pp. 50-1.
9 Meng, and others, op. cit., p. 6.
10 Roger Baudier, "A Brief History of the Archdiocese of New Orleans" (unpublished notes, Baudier Historical Collection).
powers. The project was approved, and the Papal Bulls designating the Louisiana Province as a diocese, with the cathedral to be located at New Orleans, were signed April 25, 1794. The first Bishop of New Orleans, Don Ignacio Luis Maria Penalver y Cardenas, arrived in 1795, and was welcomed by Governor Carondolet.

With the Louisiana Purchase, the Holy See placed the Diocese of New Orleans under the administration of Bishop Carroll of Baltimore until 1815, when the Reverend William Louis Dubourg was appointed Bishop of New Orleans. The territory being so vast, other dioceses were carved from it. By 1826 the Diocese of New Orleans consisted only of the area comprising the present (1959) state of Louisiana. In 1850 the ecclesiastical province of New Orleans was formed. As the Diocese of New Orleans was the oldest see in this Province, it then became designated as an archdiocese.

North Louisiana was cut off as a separate diocese in 1853, and west Louisiana in 1918. This left the archdiocese of New Orleans as it is at present—the southeastern part of Louisiana, extending from the Atchafalaya River to Pearl River, and from the northern end of Pointe Coupee parish to the Louisiana-Mississippi State line to the Gulf of Mexico, including the following civil parishes: Pointe Coupee, East and

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Baudier, op. cit.  
Ibid.  
Ibid.
West Feliciana, East and West Baton Rouge, Iberville, Tangipahoa, Washington, St. Tammany, Livingston, Ascension, Assumption, St. James, St. Charles, Lafourche, Terrebonne, Jefferson, Plaquemines, St. Bernard, Orleans, St. Helena, St. John the Baptist, and part of St. Mary.

Sociological factors. The immigrants who came to Louisiana were, for the most part, financially poor. They represented varying degrees of social strata and sharply different cultures. They spoke different languages and had widely different motives for leaving their native lands. During the French colonial regime, the majority of the immigrants were Catholic, as the French government was opposed to Protestantism for political reasons. Only after the Louisiana Purchase did Protestants come to Louisiana in great numbers.

Although all sacred functions in the Catholic Church were performed in Latin, e.g., weddings, baptisms, funerals, and so forth, each national group wanted its own parish church where sermons would be preached in the vernacular, and the children would be given Biblical instruction in the European mother tongue. As the St. Louis Parish Church was the only


Catholic Church in the city of New Orleans from 1721 until 1833, it was attended by Catholics of all nationalities. The Irish succeeded in 1833 in building St. Patrick's Church for English speaking people, and in 1843 St. Mary's Assumption Church was established for the German people of New Orleans.

In the course of the nineteenth century separate schools were erected for French, German, and English speaking children, as well as for Negroes.

In 1743, if a man failed to pay his rent on the family pew in St. Louis Parish Church, he was summoned before the Superior Council of Louisiana—by the King's Attorney. Church and State were so closely interwoven in the colonial mentality, that when Louisiana was incorporated into the United States, almost half a century passed before the people began to establish schools on their own initiative. For a long time after the American domination was realized, the city officials at New Orleans failed to grasp the fact that the government had no control of Cathedral funds.

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16 Deiler, op. cit., p. 17.
17 Baudier, op. cit.
VI. ORGANIZATION OF THE REMAINDER OF THE THESIS

The study has been divided into four major divisions. In the first a description of Catholic school financing during the colonial period is given. The second part is a study of the procedures used for financing Catholic schools during the early American period, 1803-1866. The Second Plenary Council of Baltimore, held in 1866, marked the beginning of a new era in the schools of the Archdiocese.

In the third part of the thesis an attempt is made to trace the rise of the parochial school. The years 1866-1906 are notable for a rapid growth in school enrollment and a strenuous adjustment to post-war conditions.

The final portion of the thesis begins with the year 1906 when the Archdiocesan School Board was initially organized and the office of Catholic School Superintendent created.

The closing chapter summarizes the development of the financial procedures for the establishment and maintenance of Catholic schools in the Archdiocese by indicating evident trends in the financing of the Archdiocesan schools.
CHAPTER II

THE FINANCING OF CATHOLIC SCHOOLS ESTABLISHED IN THE ARCHDIOCESE DURING THE COLONIAL PERIOD, 1725-1803

By 1724 the little town of New Orleans was beginning to take shape. It consisted of a few houses, a hospital, an arsenal, a barracks, some shops, a church, and a Capuchin convent. The population was about six thousand, the wealthier people living on plantations outside the city limits.

I. THE CAPUCHIN SCHOOL FOR BOYS, NEW ORLEANS, 1725

In planning the city of New Orleans the engineer neglected to leave a site vacant for a school. Accustomed to solving any such dilemma since his arrival in Louisiana in 1722, the Capuchin Vicar General, Father Raphael, entered into a contract with two wealthy gentlemen, the Sieur de Lery and the Sieur de la Freniere, for the purchase of a building near the church to be used as a school. All three, expecting to be reimbursed by the Company of the Indies, agreed to pay one thousand livres each. The Friars had all but succeeded in paying off their portion of the debt when the two gentlemen withdrew from their agreement and demanded that the two

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hundred francs which they had advanced be returned.

The case was brought to court. At the first hearing the authorities of the Company of the Indies exonerated the Capuchins of all obligations to the owner of the schoolhouse. Later the case was reopened. The Company of the Indies argued:

The establishment of the school concerns the inhabitants only, since it is for the education of their children, it is just that they contribute to the payment of the house they have chosen for the school. The Company is willing to enter for one-fourth, considering it is not proper that establishments be made without its having a share therein.

Father Raphael, however, insisted that the Company owed the full three thousand livres plus an additional sum for repairs made during the period 1726-1731. Vogel was of the opinion that the Company finally paid for the schoolhouse, as there was no further reference to the suit.

In the contract with the Capuchin missionaries the Company had agreed to pay four priests and one lay brother six hundred livres each per year. This amounted to about nine dollars a month. The Capuchin Fathers denied themselves the domestic services of the lay brother so that he might teach, and the Company did not have to bear the extra expense of a schoolteacher. An estimate of the worth of

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3 Ibid., p. 73.
4 Ibid., pp. 73-4.
5 Ibid., p. 70.
of money at this time may be approximated by considering the fact that Bienville's salary as commandant in 1718 was six thousand livres.

Efforts on the part of the Capuchins to obtain funds from the French crown for a substantial school building failed to materialize. As the original building was in ruins, the school was discontinued in 1741.

On June 15, 1742, Bienville and Salmon wrote to the French Minister asking for the establishment of a college under the supervision of the Jesuits. Salmon sent a second petition the very next day, this time asking for two Christian Brothers instead of Jesuits as the former could be supported for only six hundred pounds a year and could be housed on land conceded near the church to a merchant who had agreed to erect a school building. No funds came from the king, and there began a lengthy period in which there were no local opportunities for education of a formal nature for boys.

II. THE URSULINE SCHOOL FOR GIRLS, NEW ORLEANS, 1727

At the request of Governor Jean Baptiste le Moyne

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Bienville, the Reverend Nicholas Ignatius de Beaubois recruited a group of Ursuline nuns from France to teach the young women of New Orleans. Bienville had a convent built for these nuns at a cost of one million francs.

Before leaving Europe the Ursulines drew up with the Company of the Indies a lengthy contract, duly approved by King Louis XV of France. The Company agreed to maintain six religious, one as schoolteacher, three as nurses, one as superior, and a sixth as assistant where needed. A plantation and a paid caretaker were to be at the disposal of the Sisters. The Company would grant each religious six hundred francs a year. Article XII further stipulated:

There shall be furnished to them by the Company, during each of the five years of the establishment, eight negroes that shall be paid for by the said Ursulines in the same terms on the same conditions regulated for the planters, by means of which the Company will cease to pay them the annual pension of six hundred francs to each from the time of the expiration of the first five years which will commence on the day of the delivery of the first eight negroes.

Other Articles gave minute regulations relative to the keeping of the Hospital accounts.

With regard to the boarding school Article XXIV stated:

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10 Vogel, op. cit., p. 80.
12 Ibid., Article XII, p. 169.
When the religious can do so conveniently, they will take, if they judge proper, girl-boarders at the rate which the Superiors will have regulated, and the payment of the pensions will be remitted into the hands of the treasurer of the religious, but some of these who will be charged with the sick shall be taken away from them and applied to the education of the boarders.\textsuperscript{13}

While the convent planned by Bienville was being erected, 1727-1734, the Ursulines stayed in a house rented by the Company of the Indies at fifteen hundred francs a year. In this residence the Company built a "small apartment in which to teach the day-scholars and lodge the boarders." Here was opened in 1727 the first free day school in America and the first orphanage. Writing to her father, Maria Magdeleine Hachard, a novice at the time, said:

The inhabitants, seeing that we would not accept any money to teach our day-scholars, are penetrated with gratitude, and they help us with everything they can.

... We have twenty boarders, of whom eight today have made their first Communion, three lady boarders, and three orphans whom we take through charity. We also have seven slave boarders to teach and prepare for Baptism and First Communion. Besides we have a large number of day scholars and negroes and savages who come two hours a day to be instructed.\textsuperscript{15}

The Constitutions of the Ursuline Order determined the end of the vocation as the conferring of "a good and solid education to young persons, according to the condition.\textsuperscript{13}

\textsuperscript{13} Semple, op. cit., Article XXIV, p. 172.
\textsuperscript{14} Letter III of Marie Magdalene Hachard to her father, April 24, 1728, Semple op. cit., p. 230.
\textsuperscript{15} Ibid., pp. 228–230.
The Sisters were to "take a special pleasure in teaching poor girls." The rules concerning the extern day school required that the teachers give their services free of charge. One sol a month might be charged for the small necessities of the classroom--two or three a year for ink and pens, brooms, and so forth. Each pupil was expected to bring wood in the winter time.

After the Natchez massacre, November 28, 1729, the orphaned boys were provided with rations by the government and placed in private homes. No one could be found willing to adopt the orphaned girls; these were accordingly turned over to the care of the Ursuline nuns, and two teachers instructed the girls.

For a time the Sisters had a difficult time financially, as the Company officials often kept the money sent to pay the salaries of the nuns. Fortunately, in 1731, the Directors of the Company surrendered their charter to the king, and Louisiana was again a royal province with Bienville as governor.


Semple, op. cit., p. 16.

Annales, Couvent des Ursulines.

Semple, op. cit., p. 19.
In 1740 the Ursuline nuns were listed in the city budget for twelve thousand livres to support twelve religious and the orphans. This public assistance continued under the Spanish regime. O'Reilly in his record of disbursements itemized payment of one hundred twenty pesos for each of six Ursuline nuns, and thirty pesos for each of twelve orphans residing at the convent. He omitted the convent in his appraisal of the King's property, asserting that the Ursulines were "useful to the colony for the education of youth." Mother Teresa wrote the following note on O'Reilly:

An old priest informed me, I know not on what authority, that O'Reilly was a generous benefactor to the convent. Although the wants of the nuns were liberally supplied, the King of Spain, to show his interest in the institution, took upon himself the support of two nuns, for whom the convent was regularly paid thirty-two dollars a month, a much larger sum than now.22

The successors of O'Reilly followed his policy. At a meeting of the Cabildo of Justice and Administration in 1799, reference was made to a charitable fund established by Galvez from the proceeds of rentals from a group of houses,

22 Carroll, op. cit., p. 28.
the funds to be used to support twelve orphans at the Ursuline Convent. In 1801 the Ursuline school received a grant of six hundred livres from the treasury. The Sisters gave up the care of the hospital during the Spanish era, as they were too few, and it was impossible to obtain reinforcements from France.

Although much aid was received from governmental sources, there was not enough for the Ursuline school to continue as a free school. More and more as time progressed, the nuns began to depend upon tuition charges for the support of the school.

III. THE SPANISH SCHOOLS AT NEW ORLEANS, 1772

Governor Unzaga received a royal command in 1771 to establish elementary schools in Louisiana in which instruction in Christian Doctrine was to be given. A contract signed by four teachers accompanied the order.

Among the teachers listed on the government payroll

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23 Minutes of Meeting of Cabildo of Justice and Administration, August 3, 1799, Acting Governor Vidal, Royal Ensign De La Ronde, City Archives, N.O.
25 Semple, op. cit., p. 27, citing the Convent Archives.
were Don Pedro Arango y Villeges, seven hundred pesos, Don Manuel Dios de Lora, seven hundred pesos, Father Ubaldo Delgado, seven hundred pesos, and Don Fernando Armesto, Director of Schools, twelve hundred pesos. Father Ubaldo Delgado was subsequently given a testimonial as a teacher of the lower grades—his work being designated as of great worth to the province.

The Spanish schools were not well attended as the majority of the people were French and wished their children to learn the French language.

IV. SUMMARY

The first schools in the Archdiocese of New Orleans were financed primarily by the Company of the Indies and by the French and Spanish governments successively.

The Capuchin school for boys was closed when the French government failed to appropriate sufficient funds for the erection of a suitable school building.

As the religious who conducted the Ursuline school for girls had difficulty in obtaining needed funds from the

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27 Neuhoff, loc. cit.
28 Minutes of Cabildo of Justice and Administration, June 12, 1795, City Archives, N.O.
29 Carroll, op. cit., p. 23.
government to maintain their establishments, in time they 
depended almost exclusively upon the proceeds from fees 
charged to resident students.

No provision was made for the education of boys 
during the French regime after 1741. The Spanish schools, 
although supported by the government, were unpopular in 
Louisiana.
CHAPTER III

THE PROCEDURES FOR FINANCING CATHOLIC SCHOOLS ESTABLISHED IN THE ARCHDIOCESE DURING THE AMERICAN PERIOD, 1803-1866

Louisiana passed from Spanish to French to American governmental power within the short space of twenty days. The territory numbered some forty-two thousand French Catholics, de nom, whose language, but not whose faith, had been conserved. Cognizant of the fact that generations would be lost to the Church if schools for boys were not soon established, clergymen made earnest attempts to organize classes for children until such time as members of religious congregations could be obtained to place these classes on a permanent basis.

I. COUNCILS AND SYNODS

Provincial Councils of Baltimore. The Bishops of New Orleans participated in the first seven provincial councils of Baltimore, held every four years from 1829 until 1849.

The first council attempted to check various abuses that had arisen in connection with lay trusteeism. Three decrees relative to education were issued. These called

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"La Religion en Louisiana D'Apres Le 'Catholic News'," L'Observateur Louisianis, 1:20, January 2, 1892.
attention to the danger to youth from attending schools of mixed religions and urged that parochial schools be opened wherever possible. At this time there were only about thirty Catholic colleges and academies, and less than a dozen parochial schools in the entire United States to provide for a half million Catholics.

The subsequent councils were principally concerned with clerical regulations. As a consequence of a petition adopted by the Seventh Provincial Council, 1849, six provinces were erected in the United States, one of these being the Province of New Orleans.

Synods. The First Diocesan Synod of New Orleans, 1832, was concerned primarily with "uniformity in ecclesiastical discipline." It issued no decrees concerning education. The Second Synod of New Orleans, 1844, reminded pastors of the duty that they had of seeing that children were instructed in Christian Doctrine and "formed to

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3 Ibid., p. 167. 4 Ibid., p. 39.
5 Proceedings of the First Diocesan Synod, Chancery Archives, N.O.
Christian virtues." The Third Synod of New Orleans, 1858, expressed nothing specifically on Catholic education.

The First Plenary Council of Baltimore. Representatives of the six provinces of the United States—Baltimore, Oregon, St. Louis, New Orleans, Cincinnati and New York—met in council in Baltimore in 1852. Most of the decrees of this council pertained to ecclesiastical discipline; however, the thirteenth decree urged Bishops in their respective dioceses "to take into grave consideration the great and increasing evil of youth growing up ignorant of God and the teachings of His Church; and, if it be possible, to establish a school by the side of every church."

The First Provincial Council of New Orleans, 1856. The joint letter of the Archbishops and Bishops who assembled for the First Provincial Council at New Orleans showed evident concern for the Christian education of the children of the archdiocese. Parents were reminded to teach their children faith and morality by word and example and "also by sending them to such schools as may farther advance them in the knowledge and practice of their religion." They were

6 Proceedings of the Second Diocesan Synod, Chancery Archives, N.O.
7 History of the Third Plenary Council of Baltimore, p. 40.
not to send them "to schools where the doctrines and ceremonies of their religion are made a subject of ridicule and misrepresentation."

The Second Provincial Council of New Orleans, 1860.
The bishops who attended the Second Provincial Council reiterated the importance of Catholic education. In their official message to the clergy and the faithful, they urged that attempts be made to multiply Catholic schools, the number of which was totally inadequate.

II. PASTORALS OF NEW ORLEANS ARCHBISHOPS

Blanc. In his Lenten message to the clergy and to the faithful of the archdiocese, Archbishop Blanc attributed the religious indifference of many Catholics to the fact that they had not received a Christian education. He wrote:

The greater number of you will no doubt tell us that they have no Catholic school within their reach; but might we not ask of you whether you have done whatever lay within your power to procure the establishment of truly Christian schools. Alas! It is but too true, pious masters are wanting, Catholic schools do not exist. Doubtless those among you whom God has blessed with the good things of this world can easily find nowadays Catholic institutions where children are raised in a Christian

Pastoral Letter of the Archbishops and Bishops Assembled in the First Provincial Council of New Orleans, January 27, 1857, Chancery Archives, N.O.

Pastoral Letter of the Archbishops and Bishops of the Province of New Orleans Assembled in Council, January 29, 1860, Chancery Archives, N.O.
manner. But the poor who constitute the greater number, the poor who were so dear to Jesus Christ, who should be and who are the chief object of our pastoral solicitude; the poor who I say, have scarcely any Catholic schools for their children; and yet prevented by the necessary cares of life from devoting their time to the instruction of their children; they above all others stand in need of trustworthy and religious teachers.

Bear in mind, Dearly Beloved Brethren, that it is only by establishing Catholic schools, that we can assure the future success of Catholicity amongst us, that you yourselves can assure the spiritual and even temporal success of your children.

**Odin.** In a pastoral letter giving notice of his appointment to the See of New Orleans, Archbishop Odin praised the work of the teaching Sisters and Brothers and expressed his intention of encouraging them in their tasks in every possible way.

Six months later Archbishop Odin addressed a circular letter to the clergy in which he outlined his plan for placing the finances of the Archdiocese on a firm footing. Excerpts from this Circular are cited here, as Church and school finances are interdependent in the parish school.

Conformably to the instructions of the Council of Trent, it is the duty of the Ordinary to create for the works of the Diocese, the resources of which it is deprived, by imposing certain duties on the revenues of

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10 **Pastoral Letter of the Most Reverend Archbishop of New Orleans, Antoine Blanc, for the Lent of 1853, Chancery Archives, N.O.**

11 **Pastoral Letter of Archbishop-Elect of New Orleans, John Mary Odin, May 19, 1861, Chancery Archives, N.O.**
all the churches.

In order to establish a general and uniform rule throughout the Diocese, we have decided that the income of each church shall include all the sums arising from the pew rents, the revenues of lands and other properties, the collections taken up in the church, the honoraries paid for burials, marriages, baptisms and funeral services, and from the graveyards, that all this income shall be divided as it is stated below.

Every parochial church or chapel, attended either by seculars or regulars, shall pay five per cent, on the entire amount of its fixed and casual revenue under the title of *jus cathedralicun*.

The honoraries for Masses belong to the priest who offers up the Holy Sacrifice.

The revenues of a parish church which belongs to or is ministered by a religious congregation, shall belong to the community that remains charged with all expenses incurred for maintaining, building, or repairing.

In the churches belonging to the Diocese where there is a rector and an assistant-priest, the honoraries of the rector are fixed at twelve hundred dollars, those of the assistant-priest at three hundred dollars. The latter shall be furnished by the Rector with his board, lodging, washing, and light.

In those churches attended by only one clergyman, the amount of his honoraries shall be eight hundred dollars.

No priest shall without the consent of the Ordinary, undertake any considerable construction or reparation exceeding in cost twenty-five dollars.

Each church shall keep account books.

III. THE URSULINE SCHOOL UNDER AMERICAN RULE

The only Catholic school that remained in existence

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Circular Letter of John Kary Odin, Archbishop of New Orleans, to the Clergy of the Diocese, December 6, 1861, Chancery Archives, N.C.
throughout the colonial period and on into the American period was the Ursuline Academy with its free day school and orphanage. Alarmed lest the property of the Sisters be confiscated, the Ursuline Superior wrote to the President of the United States requesting that their rights be respected. Both President Jefferson and Secretary of State Madison promised the Sisters the protection of the Federal government.

The city government of New Orleans allotted to the Ursulines $5 a month for each of twenty-four orphans during the period 1803-1814. When this aid was discontinued, the Sisters supported the orphanage from the proceeds of the pensionnat. Riley cited Major Stoddard as saying, "Considerable support came from wealthy nuns who on taking the final vow deposited $1500 which became a part of the common stock of the monastery." The orphanage was closed in 1922, as other congregations had taken up this work.

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13 Carroll, op. cit., pp. 31-3.
14 Historique du Premier Orphelinat de La Louisiana 1729- (File, Ursuline Archives, N.O.).
15 Statement of Mother Mary Claire, Bursar, Ursuline Convent, N.O., February 16, 1958.
17 Statement of Mother Mary Claire, Bursar, Ursuline Convent, N.O., February 16, 1958.
As city streets were to be opened through the convent grounds on Chartres Street in 1818, the Ursulines purchased property in lower New Orleans near Chalmette. Here they erected a school. To finance this project the Sisters sold the real estate which they had acquired through the years by gift and by purchase.

In 1911 the City Levee Board voted to build a levee. As this encroached upon their downtown property, the Sisters donated to the city an eighty-foot strip of ground from the river to the Louisville and Nashville Railroad tracks at the Gentilly tract, nearly three miles long. They sold the remainder of their property and purchased a twelve-acre lot on State Street, where the school was still being conducted in 1958.

A study of the tuition charges gave evidence of the fluctuating economy of the nineteenth century. These were as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Resident Scholars</th>
<th>Day Scholars</th>
<th>Time Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>1803</td>
<td>$32.00</td>
<td></td>
<td>3 months</td>
</tr>
<tr>
<td>1830</td>
<td>54.00</td>
<td></td>
<td>3 months</td>
</tr>
<tr>
<td>1864</td>
<td>120.00</td>
<td></td>
<td>4 months</td>
</tr>
<tr>
<td>1865</td>
<td>83.00</td>
<td></td>
<td>3 months</td>
</tr>
<tr>
<td>1883</td>
<td>18.00</td>
<td></td>
<td>1 month</td>
</tr>
</tbody>
</table>

—Sample, op. cit., p. 87.
—Ibid., pp. 104-5.
—Statement of Mother Mary Claire, February 16, 1958.
—Treasurer's Records and Catalogs, Ursuline Convent, N.O.
<table>
<thead>
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<th>Year</th>
<th>Resident Scholars</th>
<th>Day Scholars</th>
<th>Time Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>1902</td>
<td>$48.00</td>
<td>$4.00-6.00</td>
<td>1 month</td>
</tr>
<tr>
<td>1912</td>
<td>125.00</td>
<td>20.00-30.00</td>
<td>1 semester</td>
</tr>
<tr>
<td>1930</td>
<td>200-225.00</td>
<td>20.00-50.00</td>
<td>1 semester</td>
</tr>
<tr>
<td>1955</td>
<td>420-510.00</td>
<td>70.00-85.00</td>
<td>1 semester</td>
</tr>
<tr>
<td>1958</td>
<td>420-510.00</td>
<td>$5.00-100.00</td>
<td>1 semester</td>
</tr>
</tbody>
</table>

The increased cost in tuition within recent years was due to the rising cost of living and to the fact that the Sisters had to augment their teaching staff with lay teachers who were paid salaries equal to those of public school teachers. As the school was privately owned by the Ursulines, there was no stipulated salary for the nuns. A number of students attended the school gratis, or at reduced tuition. The sole support of the school was tuition and contributions from benefactors.

Because of limited space and an insufficient number of available teachers, and because traditionally the Sisters believed in small classes, many pupils who applied for admission were refused. In 1958 it had become the custom for parents to register their children as soon as they were born, so that they might have a chance of gaining admission.

IV. FATHER MARTIAL'S SCHOOL, NEW ORLEANS, 1818

Father Bertrand Martial opened a school for boys on Chartres Street in New Orleans. Since funds were lacking to

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22 Statement of Mother Mary Claire, February 16, 1958.
23 Ibid.
pay a sufficient number of teachers, he used the Lancastrian system. In 1823 the scholars were transferred to the school of Monsignor Portier.

V. FATHER PORTIER'S SCHOOL FOR BOYS, NEW ORLEANS, 1825

When the Ursuline nuns moved to their new convent in 1824, they gave their old convent to Bishop Dubourg to use for a school and an episcopal residence. The Bishop spent thirty thousand francs in remodeling the house for use as a school; part of this sum was paid by the Propagation of the Faith. Here Father Portier opened a boarding and day school for some two hundred boys.

Like his predecessor Father Martial, Father Portier used the Lancastrian system to save money. The Cathedral wardens paid the tuition of several poor students, and also for heat in some of the classrooms.

When Monsignor Fortier was appointed Bishop of Mobile


28 Baudier, op. cit., p. 294.
in 1825, the school was closed. Monsignor Rosati, administrator apostolic for the Diocese of New Orleans, wrote in 1827 that there was a severe shortage of teachers. Employing lay teachers, he complained, absorbed all revenues and raised expenses above receipts. The college was rented to the public school authorities for six thousand francs a year. This income he noted was "the only resource of the bishop at the moment."

The Cathedral wardens opened a school for twenty little girls of poor parents in 1823, but this school also was shortlived.

VI. ACADEMY OF THE SACRED HEART, SAINT MICHAEL, 1825

The trustees of St. Michael Church, about sixty miles up the river from New Orleans, offered to give to the Religious of the Society of the Sacred Heart necessary property and a building if they would establish an educational institution. Mother Philippe Duchesne, Superior General, accepted, and Father de la Croix subscribed for funds from the clergy (several gave $100 each) and from the parishioners up to $7000. The Sisters took possession of the convent in


30 Baudier, op. cit., p. 294.
1825, the title being: "ceded in a 'good-will' transaction." Bishop Dubourg described the foundation enthusiastically, as giving every promise of success. However, the Annalist of the Sisters revealed that the institution began in utter poverty. Mother Aude, the foundress, wrote: "I am taking only $450. This is our only resource to defray the expenses of our trip, feed nine persons at St. Michael's, furnish the house, and buy a negro slave."

The school prospered. Planters and tradesmen placed their daughters in the Academy and paid the tuition fees "like a stream of gold into the Superior's lap, seldom counting the coins and never underestimating the bills."

By 1838 there were more than two hundred children enrolled. Mother Aloysia Kardey purchased at auction a three-hundred-acre estate on the left bank of the Mississippi and two miles from the church of St. Michel de Cantrelle.

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34 Callan, *op. cit.*, p. 517.
"for the price and sum of fourteen thousand dollars . . . the conditions being four thousand dollars in cash and the balance payable one-half in March 1839, and other half in March 1840." By 1848 a school was built on this property.

A free school was opened in 1854, and the academy was able to give financial assistance to the Community's school in Natchitoches in 1855. A school for Negro girls was opened in 1867. The average attendance was sixty.

In 1861 there were one hundred ninety-nine girls boarding at the convent. With the onslaught of the Civil War the number was perforce reduced to eighteen by January, 1862, there being no food available.

Thereafter the number of boarders continued small. Many families were impoverished by the war, and numerous other schools sprang up throughout the state. Finally, in August, 1926, when the buildings were partially damaged by a hurricane, the academy was not reopened, but was given over to a group of expatriated Mexican religious and

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35 Callan, op. cit., p. 188, citing Archives of the Religious of the Society of the Sacred Heart, N.O., Document of Adjudication.
36 Callan, op. cit., p. 490.
38 Ibid., p. 33. 39 Ibid., p. 48 40 Ibid., p. 36.
children.

In 1930 the Negro school was reopened in a one-story frame building partly constructed with the financial contribution of Mother Katherine Drexel. There were in 1958 about one hundred seventy-five Negro students and two hundred ten white students enrolled in these two schools.

VII. ST. AUGUSTINE SCHOOL AND MOUNT CARMEL ACADEMY,
NEW ORLEANS, 1825

A school for free Negro children was established by Miss Aliquot, a French lady of means, on the square bounded by St. Claude, Bayou Road, Liberty, and Ursuline Streets, where had once been the old College of New Orleans. Because of ill health she soon found it necessary to discontinue the work. Bishop de Neckero requested the Ursulines to take over the school, at least temporarily, while he attempted to obtain Sisters who would come permanently. The Ursulines agreed, purchased the property from Miss Aliquot for $5000, and improved it in various ways.

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41 Doize, op. cit., p. 77.


43 Baudier, History of the Catholic Church in Louisiana, p. 364.
As the number of boarders had increased at their academy, it was necessary for the Ursulines to give up the Negro school and turn it over to the care of the Sisters of Mount Carmel in 1838. As the latter were unable to pay for the property, it was given to them with the stipulation that the education of the Negro children continue, and that the Sisters give Miss Aliquot a sum of money. The payment of this debt proved to be a heavy burden. The Sisters found it necessary to solicit from door to door for pupils; they pledged themselves to recite special prayers of thanksgiving every Sunday should Miss Aliquot refrain from fulfilling her threat to seize the convent.

The Sisters soon opened a white school in the apartment adjoining the Negro school. Norman's *New Orleans and Environs* described the free Negro children who attended the school as having wealthy parents who were willing to pay any price to have their children educated.

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The school numbered about twenty-five Negro boarding students in 1840 and sixty-five day pupils. The white school averaged from sixty to seventy students. The only income for the schools and faculty was from tuition.

In 1897 the Negro children were transferred to a school founded for them by the Sisters of the Holy Family.

The Reverend J. B. Delepine purchased the entire school property in 1926. The white boarding school was moved to Lakeview. The day school continued as a parochial school, its registration small, as there were a number of other Catholic schools in the immediate vicinity.

The new school in Lakeview, known as Mount Carmel Academy, was completed at a cost of $720,000. To pay for the building a loan was negotiated. A dollar-a-month club was organized; the Reverend John F. Basty left a substantial legacy toward the payment of the debt. A steadily increasing enrollment helped the Sisters to meet annual payments.

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48 Catholic Directories, 1840-1897, Archives of Notre Dame Seminary, N.O.
49 Statement of Mother Claire, Ursuline Academy, February 17, 1958.
50 Young, op. cit., p. 21.
51 Sisters of Mount Carmel. 100 Years in Louisiana (privately published, N.O., 1933), p. 76.
52 Statement of Mother M. Marcella, January 19, 1958.
VIII. ACADEMY OF THE LORETTINES, FLATTENVILLE, 1827

In 1824 Bishop Dubourg received a gift of a thousand arpents of land from M. I. Bernard for an orphanage. A group of nuns called Lovers of Mary at the Foot of the Cross, or, simply, Lorettines, agreed to staff the foundation. Describing these Sisters, the Bishop wrote:

The grand advantage with these is that to establish them it suffices to give them a parcel of earth, a cabin, some tools, furniture, and material; with that they can supply all of their needs, and find the way to educate the children. . . .53

Unfortunately, none of the Lorettines could speak French; parents refused to send their children to the school. The Sisters found it impossible to support the orphans with no resources whatsoever. The Madames of the Sacred Heart were asked to take over the school in 1828.

Mother DuTour subsequently reported that the school registration continued small, even with the change of administration, as the parents could not afford to pay tuition. Few boarders applied.

In the summer of 1834 Mother DuTour, with episcopal approval, but without the permission of her Superior General,

54 Doize, op. cit., p. 23. 55 Callan, op. cit., p. 174.
contracted for a new building to cost $12,000. After three months, work on the building had to be discontinued as there was no money on hand. Mother Aude gave $4,000 from the school at St. Michael and from the school at Grand Coteau; Bishop de Neckere of New Orleans contributed $500; a loan of $900 was granted by Father Richard. The political situation in France had crippled the Society of the Sacred Heart financially, and so no aid was forthcoming from the Motherhouse. Father Lavadiere, S.J., chaplain at the convent at Flattenville, opened a subscription drive. This being unsuccessful, the school was closed in 1832.

The Sisters of Mount Carmel reopened the school in 1833, but in 1838 it was closed permanently.

IX. ST. GABRIEL'S COLLEGE, IBERVILLE, 1828

Father de Saintpierre, the Carmelite pastor at St. Gabriel, willed his money to the succeeding pastor at St. Gabriel's parish. The Reverend Eugene Michaud, falling heir to the legacy, used it to found a college for boys. This he taught himself with the assistance of lay teachers. Some financial help was given by Bishop Blanc, who tried to persuade the Jesuit Fathers to replace the lay teachers at

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56 Callan, op. cit., pp. 176-9.
57 Catholic Action of the South, N.O., June 13, 1940.
the school.

The school was discontinued in 1848, but thirty-six years later the pastor at St. Gabriel opened a school for twenty boys and girls taught by a lay teacher. This school was the property of the parish. In 1868 the parish spent $214 for improvements on the school, and a fair was given in 1869 to pay for repairs. The school was closed in 1890 as Christian Doctrine was being taught in the private schools of the vicinity.

X. NEW ORLEANS FEMALE ORPHAN ASYLUM, 1828

Two Daughters of Charity took over the care of the Poydras Female Orphanage in 1828. At the request of the Bishop their number was increased in 1831 by seven more nuns from Emmitsburg. After five years the Sisters moved to a house given rent free by Joseph Kennedy on New Levee Street; here they opened an orphanage, independent of the trustees of the Poydras Asylum. At first they had only six


Ibid.

orphan girls; by 1839 the number had increased to ninety.61

In the meantime, however, Mrs. Foucher-Saulet donated land to Bishop Blanc for a church and an orphanage. The Sisters again moved their asylum; the name was first changed to St. Patrick's Asylum, and then to the New Orleans Female Orphan Asylum.

The cost of erecting a suitable building on the newly acquired property was from $42,000-43,000. The State Legislature contributed, a fair was given and some friends sent donations; however, as only $36,000 was collected in all, it was necessary for the Bishop to assume responsibility for the remaining $6000-7000.

In 1847 Father de Angelis donated six lots on Maple Street between Dante and Cambronne Streets, and the house on the property, to the Daughters of Charity to use as an orphanage. With the spread of the yellow fever, the Sisters found it expedient to erect additional buildings on Maple Street, and to use these for the overflow of orphans.

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63 Le Propagateur Catholique, N.O., February 17, 1844.
65 Ibid.
The State Legislature appropriated $5000 in 1854 for fifty children left destitute by the yellow fever scourge.

By 1861 there were eighty-five orphans at the Maple Street home; in 1880 there were eighty children cared for by four Sisters. Some time after 1900 the Sisters gave up the annex and sold the property.

The New Orleans Female Orphan Asylum depended for its support upon revenues from St. Theresa of Avila Church, from appropriations of the State Legislature, from fairs and concerts, and from donations of friends.

From 1840-1910 the Sisters received:

... all revenues, collections, pew rents, contributions and pro rata for church services. They in turn paid the salary of the pastor and assistant, the organist, and the sacristan, and kept the buildings in repair.68

The revenues above these expenses were used to provide for the needs of the orphans.

One fair given in December, 1843, netted $1028.28. This was divided between the asylums in the third municipality and the St. Mary's Female Orphan Asylum. Moreover, "Each received the sum of one hundred piastres from M. Foincy

Baudier, The Catholic Church in Carrollton.

Ibid.

Baudier, "St. Theresa of Avila Parish, N.O., 1948."

Ibid.
and F. d'Aquin as annual offering of the season."

A concert held at Odd Fellows Hall for the benefit of the Camp Street Orphan Asylum, November 11, 1855, was so crowded that "several hundred were compelled to stand at the door or seat themselves in the antechamber." Sister Regis reported the gross proceeds of the concert as $1256, the expenses of the hall, orchestra, and so forth, as $242, and the number of tickets sold as two thousand, four hundred ninety-two.

The following year an entertainment at the school of St. Alphonsus was advertised in January, and a "Grand Vocal and Instrumental Concert of Solo Singers of the French Theatre" for the benefit of the orphans, who were, it was asserted, dependent for their support completely upon public charity.

An "Ouvroir" was opened in 1852. Older girls without means of subsistence did work for various merchants and were paid accordingly. This institution received annually

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70 Le Propagateur Catholique, N.O., December 16, 1843, and January 1, 1844.
71 The Catholic Standard, N.O., November 18, 1855.
72 The Catholic Standard, N.O., November 25, 1855.
73 The Catholic Standard, N.O., January 27, 1856, and May 18, 1856.
74 Le Propagateur Catholique, N.O., January 10, 1852.
for a time appropriations from the State Legislature.

An outstanding benefactor of the asylum from its earliest days, Margaret Haughery purchased forty cows to provide milk for the orphans. The surplus production she sold and used the profits largely to support the asylum. Through her donations and solicitations from others she paid in large part for the St. Theresa Asylum on Camp Street and the Louise Home.

In 1859 Margaret purchased a bakery from D'Aquin and Company (known later as the Hlotz Cracker Factory). She used her profits for the building and upkeep of many charitable institutions in New Orleans, Catholic, Jewish, and Protestant alike.

In 1921 the Daughters of Charity transferred the New Orleans Female Asylum to St. Elizabeth's Home on Napoleon Avenue. The orphanage was supported after that time principally by the Community Chest, by board paid by half-orphans, city alimony, donations from the Motherhouse of the Daughters of Charity, the Archdiocesan Fund for Catholic Charities, and

75 Auditors Reports of the Legislature of the State of Louisiana.
77 Ibid., pp. 27-8.
by legacies. In 1956 the institution provided for an average of sixty-six beneficiaries, at a per diem cost of $2.37.

XI. POYDRAS COLLEGE, POINTE COUPEE, 1829

Poydras College was established through a $20,000 contribution of Julien Poydras and an $18,000 appropriation from the State Legislature. The Act of Incorporation provided for an annual appropriation of $1500 for five years.

In 1854 the school was turned over to the direction of the priests of Pointe Coupee and False River. An advertisement in Le Propagateur Catholique listed the terms for the school year: "board and lodging, bed and mattress included, $150," and "for externs for the year $50."

The Reverend Fathers Thirion and Mittlebron gave up the school in 1855.

XII. JEFFERSON COLLEGE, CONVENT, 1831

Jefferson College, incorporated in 1831, first opened

78 Audit Reports, St. Elizabeth Home for Girls, 1926-56.
79 Ibid.
81 Le Propagateur Catholique, N.O., August 26, 1854.
82 Catholic Directory, 1856, Archives of Notre Dame Seminary, N.O.
in the spring of 1834. It was granted an appropriation of $15,000 from the State Legislature for support. The school was destroyed by fire in 1842, but then rebuilt. When the State ceased its appropriations to private schools in 1845, the college was temporarily closed, but soon reopened. In 1859 it was again closed because of financial difficulties. Valcour Aime bought the property for $20,000, and again the school was opened.

In 1862-63 the school was used as a barracks. Fay wrote the following account of the transfer of the college to the Marist Fathers.

For a while it seemed probable that the buildings would be devoted to the education of the freedmen. To save it from this use the directors determined to put the institution under the care of the Archbishop of New Orleans. By the archbishop they were referred to the Reverend Father Bellanger, curate of St. Michael's, of the Marist order. Father Bellanger met the stockholders at the house of ex-Governor Roman, but refused to undertake the management of the institution for six years only as they proposed, and negotiations were broken off. A few months later (May, 1864) complete concession of the property was made to Father Bellanger, who accepted it for the Marist Father order. From this time the institution became St. Mary's Jefferson College.

84 Rene de Sennegy, Une Paroisse Louisianaise (New Orleans: M. Capo, Printer, 1877), pp. 52-126.
Tuition at Jefferson College in 1868 was "ninety dollars in gold, or its equivalent, for the half-session of five months." In 1871 it was $130 for the same period.

Many people failed to pay their bills. Some owed thousands of dollars and paid only a few hundred dollars. As the income from the school had dwindled down to about $300 a year, it was necessary to close the school in 1927.

XIII. THE CATHOLIC MALL ORPHAN ASYLUM, NEW ORLEANS, 1835

The Reverend Adam Kindelon established an orphanage on Bayou St. John in 1835, assisted by the Catholic Association for the Relief of Male Orphans. Shortly after the opening of the institution, however, he died of pneumonia, contracted while saving his orphans during a flood.

Father Kindelon had donated his personal property for the orphanage, so the board of trustees attempted to keep the institution open, hiring secular teachers.

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86 Advertisement in The Morning Star and Catholic Messenger, N.O., July 18, 1868.
87 Advertisement in The Morning Star and Catholic Messenger, N.O., February 5, 1871.
89 Sisters Marianites of the Holy Cross, Marianite Centennial (privately published, 1948), p. 32.
90 Ibid.
That support of the institution was difficult was made publicly known in the following announcement which appeared in The Courier, 1838.

At the last meeting of the directors of the New Orleans Catholic Association for the Relief of Male Orphans, it was resolved that a family of slaves belonging to this association be sold, also that for the present, as the Asylum is in considerable straits, from want of means to pay off debts already contracted, no more orphans can be received.91

In this same article there was an appeal that more people join the Association, paying dues of fifty cents a month, or $100 for life membership.

At the request of the Most Reverend Antoine Blanc, in 1849, six Brothers of the Holy Cross and three Marianite Sisters were sent to staff the orphanage.

The institution at this time was in a pitiable condition. The children had no beds nor bedding; to obtain food it was necessary for the Brothers to beg from the city restaurants. The nuns assisted in this latter task, and on one occasion, a sympathetic donor gave the Sisters a convent—a residence near the asylum on Mazant Street. Doctor Mercer, a non-Catholic physician, gave his services free of charge.93 The Ursulines and others sent frequent gifts.

91 The Courier, N.O., February 3, 1838.
92 The Times Picayune, New Orleans States, May 1, 1849.
93 Sisters Marianites of the Holy Cross, op. cit., pp. 31-2.
From 1848-1867 the orphanage received annual appropriations from the State Legislature, ranging from $1000 to $6000. Aside from this support, the orphanage had no fixed revenues. In 1853 the number of boys was two hundred eighty; this same year the Howard Association allotted about $5000 to the orphanage.

In 1861 the Brothers incurred a debt of $20,000 to purchase a model farm. Special teachers were employed to teach the older boys agriculture. The younger children remained at St. Mary's with the Sisters Marianites until 1932 when they were transferred to Hope Haven Home for Boys in Marrero.

The farm was first known at St. Isidore's College. In 1895, the institution, having been transformed into a residential and day school for boys, was enlarged and the name changed to Holy Cross College.

By 1958 the school property measured some thirty acres, owned by the Brothers of the Congregation of the Holy

94 Auditor Reports for the Louisiana State Legislature, 1848-1896.
95 Le Propagateur Catholique, N.O., February 7, 1855.
96 Le Propagateur Catholique, N.O., October 29, 1855.
97 Sisters Marianites of the Holy Cross, op. cit., p. 35.
98 The Times Picayune, New Orleans States, May 1, 1949.
Cross. About nine hundred fifty boys from grades six to twelve were enrolled.

An addition to the college was made possible in part by a $200,000 contribution from the Youth Progress Fund.

XIV. ACADEMY IN COVINGTON, 1843

Writing to Bishop Blanc in 1843, Abbe Jouanneault of Covington stated that he was considering the rental of a Methodist academy. "They offer me also," he wrote, "to take the establishment on the basis of so much per student, so that if I had only ten, I would pay for only ten. . . ."

The Abbe accepted the academy. Corresponding with the Bishop, he said, "I expect to manage the academy under the same conditions as my predecessor; I will give fifteen per cent of my receipts."

The academy was opened to young lady boarders, under

100 Catholic Action of the South, N.O., February 16, 1958. The Youth Progress Fund was an archdiocesan wide collection for funds for education.
101 Letter of Abbe Jouanneault to Bishop Blanc, January 14, 1843, Baudier Historical Collection.
102 Letter of Abbe Jouanneault to Bishop Blanc, January 29, 1843, Baudier Historical Collection.
the care of a lady teacher. In December of the opening year, the Abbe sent word to the Bishop: "Not being able to obtain the academy for next year except by paying $300 in rent, prudence has just led me to abandon it."

XV. ST. VINCENT SCHOOL, DONALDSONVILLE, 1843

On New Year's Day, 1843, six Sisters of Charity arrived in Donaldsonville and took possession of a small four-room house. Two rooms were used as classrooms, the other two as living quarters. School opened with thirty pupils, but the enrollment soon passed the one hundred mark. Two additional rooms were built and public school funds were received without any interference on the part of the trustees.

In 1846 Bishop Blanc requested that a Novitiate be opened in Donaldsonville. Nine acres of land had been deeded to the Sisters of Charity. On this, adjoining the original building, was erected a large brick building to be


104 Letter of Abbe Jouanneault to Bishop Blanc, December 28, 1843, Baudier Historical Collection.

105 Notes sent to the author by Sister Angela, Principal of St. Vincent's School, Donaldsonville, March 30, 1958.
106 used as a hospital. Skill was needed to finance the hospital as there was no income for maintenance beyond an annual appropriation of $1000 from the State. When this appropriation ceased with the outbreak of the Civil War, the hospital was closed.

The Novitiate was moved to Emmitsburg in 1850. With the departure of the novices a few apartments were left vacant. Sister Regis, Superior of the Orphan Asylum in New Orleans, sent thirteen orphans to St. Vincent's. Protestants, Jews, merchants and producers of all kinds, sent help in addition to that of the neighboring Catholics. Among the distinguished benefactors were Mesdames Winchester, Ledesclaux, and Landry, and Messrs. Andrews, McCall and Robinson. The State Legislature granted $500 a year until the second year of the war.

When the State appropriations ceased for the maintenance of the orphanage, it was closed. A boarding school was opened in 1868 as a refuge for young girls during the years after the Civil War. This lasted until 1910. Tuition was charged—many of the children were planters' daughters.

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106 Notes sent to the author by Sister Angela, Principal of St. Vincent's School, Donaldsonville, March 30, 1958.
107 Ibid.
108 Ibid.
In 1935 the school property of St. Vincent's, legally owned by the Sisters as long as it was used for educational purposes, was leased to the parish of Ascension Catholic Church for ninety-nine years. The school continued to be supported by tuition. Parish drives were used for capital outlay. In 1958 the total registration of the elementary and high schools was eight hundred sixty pupils. The Brothers of the Sacred Heart were teaching the fifth through the twelfth grade boys, the Sisters of Charity the first through the fourth grade, boys and girls, and the fifth through the twelfth grade girls.

XVI. ST. THERESA'S SCHOOL, NEW ORLEANS, 1845

At the request of Bishop Bl unc the Daughters of Charity, who conducted the New Orleans Female Orphan Asylum, opened a school for the children of the vicinity in 1845. The Sisters opened also at their own expense St. Simeon's Select School nearby in 1860. Both the parochial and select schools were well attended. The 1860 financial report listed St. Simeon's Select School as having two hundred thirty-five pupils, St. Theresa's parochial school, sixty boys, and St. Vincent's white parochial school, one hundred

The pastor had great difficulty in maintaining the parochial schools. The boys' parochial school was free. The parish revenues were tied in with those of the New Orleans Female Orphan Asylum, and as might be expected, the latter institution represented a tremendous overhead.

The Reverend Peter Massardier left a legacy of $21,000 to be divided between the seminary and the parish and school of St. Theresa's on his death. This occurred in 1909. Three years later, Archbishop Blenk declared that the church of St. Theresa was to be completely independent as of January 1, 1912.

The Sisters of Charity turned the buildings of St. Simeon's Select School over to the parish to be used as a school; however, they retained possession. The Reverend Leander Roth, pastor, desiring to have a school building that belonged to the parish, bought the Twiggs mansion, 1115 Prytania Street, for $8000 to serve as a school should the Sisters decide to dispose of St. Simeon's.

In 1922 the Sisters sold St. Simeon's School building. Father Roth purchased property for a convent for $16,000,

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Roger Baudier, "History of the Parish of St. Theresa of Avila, N.O." (unpublished notes, Baudier Historical Collection).

Ibid. 112 113 Ibid. 114 Ibid.
and spent more than $29,000 in renovating the Twiggs house for a school. The parishioners cooperated with the pastor in the liquidation of the debt. A system of pledges was organized to cover the financial needs of the parish.

The pastor had an extremely difficult time during the financial depression following 1930. The tuition received in 1932 was only $772; the expenditure for teacher salaries was $2450; the number of students was two hundred forty-six, the number of teachers seven. Eucharists and entertainments were given; St. Theresa's Circle assisted, and special collections were taken up.

The school continued with an average enrollment of two hundred. In 1958 the Catholic population in the area was relatively small—approximately two thousand.

XVII. THE CATHOLIC INDIGENT ORPHAN INSTITUTE AND HOLY REDEEMER SCHOOL, NEW ORLEANS, 1847

Property on Touro and Dauphine Streets was willed by Widow Bernard Couvent for the establishing of a Negro orphan free school. The executive of the will, the Reverend Constantine Maenhaut, appointed a board of directors to

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115 Baudier, "History of the Parish of St. Theresa of Avila, N.O."
116 Financial Reports, Parish of St. Theresa of Avila, N.O., Chancery Archives, N.O.
117 Ibid.
organize the institution and to make necessary financial pro-
visions for its upkeep.

In 1847 the Catholic Society for the Instruction of
Indigent Orphans was chartered in Baton Rouge for the purpose
of carrying out the wishes of the Widow Couvent. Harper's
Magazine, 1866, gave the following account of the institution:

It (the school for Negro orphans) has been maintained
until recently by contributions, charitable collections,
and proceeds of balls, fairs, and occasional grants made
by the Legislature and city government, which since the
capture of the city by General Butler, has amounted to
seven thousand, five hundred thirty-six dollars. Before
the occupation of the city by the Federal troops small
appropriations were sometimes made by the State, but
never sufficient to give it an adequate support. . . .119

The article stated further that persons who gave $2.40 a
year were considered directors. At this time there were two
hundred sixty pupils under seven Negro teachers.

In 1890 the Catholic Society for the Instruction of
Indigent Orphans renewed its charter, this time to run for
ninety-nine years. This same year the school built with

118
Roger Baudier, "Holy Redeemer School" (unpublished
notes, Baudier Historical Collection).

119
Nathan Willey, "Education of the Colored Popula-
tion of Louisiana," Harper's New Monthly Magazine, 33:244-
250, June, 1866, cited in "The Passing of an Old Institution,"
Mission Fields at Home, October, 1933, recorded by Roger
Baudier, "Holy Redeemer School" (unpublished notes, Baudier
Historical Collection).

120
Baudier, "Holy Redeemer School."
funds donated by Thomy Lafon was blown down; only the 121 lower part could be salvaged.

An appeal was made in 1915 to the public for donations for a new building. Mother Katherine Drexel gave $2000, and others gave liberally. A new building was ready for September of 1917. The Sisters of the Blessed Sacrament then took over the direction of the school. Tuition was charged for students able to pay, and orphans were admitted free.

The Sisters gave up the school in 1932 for financial reasons. The direction of the school was turned from the Society to Holy Redeemer Parish. Formerly known as St. Louis School, then as Holy Redeemer, the school remained a separate corporation, although operated by the parish of Holy Redeemer Church.

A new Holy Redeemer School was dedicated December 9, 1956, built with the financial aid of Archbishop Rummel and that of the Josephite Fathers at a cost of $152,000. An air-conditioned cafeteria was the gift of an anonymous benefactor.

121 Baudier, "Holy Redeemer School."
122 Ibid.
123 Statement of the Reverend John Kiernan, pastor of Holy Redeemer Church, N.O., October 6, 1957.
In 1958 the school enrolled more than five hundred students under the direction of the Sisters of the Holy Ghost.

XVIII. ST. MARY'S FREE AND SELECT SCHOOL, BATON ROUGE, 1847

The Daughters of Charity opened this school at the request of the Reverend August Martin, pastor of St. Joseph's Church. Tuition for those who could pay was $6 a month in the elementary classes and $9 in the advanced classes. The school succeeded so well that the Bishop purchased a larger building in 1848.

Father Mariano Maller, Superior General of the Sisters, requested them to leave their teaching work in Baton Rouge to the care of the Religious of the Sacred Heart and to go to New Orleans to help care for the poor and the sick, who were greatly in need.

As the parents of the children were dissatisfied with the location of the school, the Religious of the Sacred Heart purchased grounds for a school in the open country near Baton Rouge in 1855, but as funds were lacking, building was delayed.

127 Ibid., p. 12.
128 Ibid., p. 19.
When the yellow fever epidemic swept over Baton Rouge, Mother Barat suggested closing the school and withdrawing the Sisters to St. Michael's Convent, where there was an acute teacher shortage. This was done in 1855.

XIX. COLLEGE OF THE IMMACULATE CONCEPTION, NEW ORLEANS, 1847

Twenty acres of land, fronting the Mississippi River, to the extent of about fifty acres in depth, were purchased by the Reverend Louis d'Avaugour of the Society of Jesus from Bienville in 1726 for 12,000 livres. Payment was made in "gold louis, silver, and currency." An agreement had been made with the Company of the West whereby fourteen missionaries would be guaranteed a salary of $177 for the first five years.

The Jesuits made additional purchases of land. They developed an extensive plantation whereon they taught scientific agriculture and Christian living to Negroes, Indians, and others, while supporting the work of the

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129 Kelly, op. cit., p. 20.
130 Act of Sale and Buildings and Improvements on the Mississippi River near New Orleans, April 20, 1726, translated from French, Spanish Documents, Book 4075, Cabildo Archives, N.O.
131 Feature article in Catholic Action of the South, N.O., October 20, 1957.
132 Copy of a Process Verbal, Giving Land Measurements of Property Acquired by Jesuits, July 22, 1763, Cabildo Archives, N.O.
missions.

The plantation was confiscated April 1, 1762, by a parliamentary decree obtained by Duke de Choiseul, who, for political reasons, was opposed to the Jesuits.

Bishop de Neckere, consecrated in 1830, begged the Jesuit Fathers to establish a college in Louisiana. He wrote, "I have opened a subscription, the object of which is the purchase of a suitable tract of land and the building of a proper house for the intended purpose." The Superior replied that lack of men compelled him to refuse the request.

Undaunted by the failure of the appeal of his predecessor, Bishop Blanc applied in Rome for Jesuits in 1836. His effort was successful, and six Jesuit priests and two lay brothers were sent to Louisiana the following year.

The Reverend Jean Baptiste Maisonnabe, after studying

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133 Catholic Action of the South, N.O., October 20, 1957.
137 Catholic Action of the South, N.O., October 20, 1957.
various sites for a college, decided upon the corner of Baronne and Common Streets, New Orleans. He tried to obtain funds by issuing a public appeal "for loans of money at reasonable interests." His request read:

Small sums of forty dollars, fifty dollars, and one hundred dollars are accepted as well as larger sums. Our friends are requested not to charge any interest on small loans and to demand but a moderate rate of interest on larger sums.

Father Maisonnabe, the Superior of the Jesuits in Louisiana and Alabama, will personally call on the subscribers to thank them and will give a note of guaranty for the amount received and the rate of interest stipulated.

The only response that the plea met was a collective loan of $2350 from the clergy, led by Archbishop Blanc. Two donations were recorded, one of $40, and the other of $10. The Ursuline nuns loaned the Jesuit Fathers $20,000 without interest charge.

The Jesuits built a $9000 chapel and college, but as the services of the priests were needed in the care of the yellow fever victims, opening of the school was delayed until February of 1849.

The school day was long, lasting from 8 a.m. until 5:30. Classes began the first of October and continued
until the middle of August. Tuition was $25 per three and one-half month quarter for day students, and $50 per quarter for half-boarders.

In 1852 there were already one hundred sixty students. The Very Reverend Theobald Butler built a new faculty house in 1881 at a cost of $30,000.

There were more than five hundred students by 1891; the need for new class buildings was pressing. The Jesuits had acquired by successive purchases extensive property on Baronne and Common Streets, at a total cost of $117,453. The land taken from them by the French government had extended from the river to Broad Street, and from Common to Felicity Streets.

The McCloskey Brothers donated the first new class buildings to be erected in 1900. The Thomas Semmes Memorial Chapel soon followed.

The Reverend John McCreary purchased, on April 23, 1924, a square three hundred thirty-one feet on Palmyra Street for $115,000, and the high school was moved there. An arrangement was made by which the old school area was

Advertisement in The Southern Standard, N.O., October 7, 1855.

to be leased to a New Orleans Syndicate for ninety-nine years for about $10,000,000 on September 6, 1924. In virtue of this lease the Jesuits were able to borrow sufficient funds to begin the erection of the new Jesuit High School buildings. The lease was subsequently canceled. A grant from the Prevost foundation of about $600,000 was used to help pay off the debt on the new school. Rent from the property and buildings of the Baronne Street area were used to keep tuition costs low at the new Jesuit High School.

The school benefited by $250,000 from the Youth Progress Fund; this together with donations from friends of the institution, was used for an annex in 1953. The total cost of the addition was $1,238,075.25. In 1957 a new gym was erected at a cost of $380,000. A drive for funds in 1955 yielded $300,000; subsequent activities netted $25,000. The Jesuits thus succeeded in building a $2.7 million plant without having made a single public appeal for funds.

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Biever, op. cit., p. 33.


Catholic Action of the South, N.O., September 17, 1953.

Catholic Action of the South, N.O., January 20, 1957.
Jesuit High School numbered more than one thousand 152 students in 1958 in grades eight through twelve. It was independent of any parish and was owned and operated exclusively by the members of the Society of Jesus.

XX. HOLY TRINITY SCHOOL, NEW ORLEANS, 1848

The Reverend J. M. Masquelet purchased the southeast corner of St. Ferdinand and Dauphine Streets, one hundred fifty-nine feet by one hundred sixty-six feet, for $3000. Here the first church of the parish was blessed on June 18, 1848. Shortly afterwards in order that "the young might remain German," John Moor built a schoolhouse at his own expense on the church property.

In compliance with the wish of Bishop Blanc, the church was registered in the name of the Bishop. Some of the parishioners protested against this, but Father Masquelet remained firm.

Early in the year of 1851 the Reverend Anton Boleslaw Gendirowski was named pastor to succeed Father Masquelet. Father Gendirowski sided with the parishioners against the

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154 Ibid., pp. 63-5.
Bishop in the matter of the property ownership. He was silenced, but as he did not obey the Bishop, he was suspended June 10, 1851. The Redemptorist Father J.C.N. Petesch was appointed as temporary administrator.

On June 19 when Father Petesch entered the church for services, he was attacked and driven out. Three days later as Father Gendirowski was retiring between nine and ten o'clock, a bullet passed through the bars of his window, but rebounded on the blinds behind.

Bishop Blanc then went to court and had the church, the presbytery, and the schoolhouse registered in his name as owner. Some members of the parish went to the Record office; when they found out that the Bishop was the legal owner of the property, they attacked the title of ownership with the aid of a lawyer. Judge Kennedy of the Third District decided in favor of the Bishop, and Father Gendirowski was ordered to leave the presbytery.

On July 9 the church, presbytery, and schoolhouse burned down. A group of parishioners went to court and demanded the administration of the insurance money of $7000. Their case was lost.

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155 Deiler, op. cit., p. 65.  156 Ibid.
157 Ibid., p. 66.  158 Ibid.
John Moor then built from his own funds a second schoolhouse to replace the one burned.

In March of 1666 the Reverend Mathias Schifferer, the pastor, purchased eight empty lots on St. Ferdinand and Royal Streets for $10,000. This property was registered in the name of Archbishop Odin as owner, with the added stipulation: "To the spiritual use or advantage of the German Catholic Congregation of Trinity Church of the Third District."

In the summer of 1870 the Reverend Peter Leonhard Thevis erected a school building on the lots acquired by Father Schifferer. In October of the same year he obtained the services of the Benedictine Sisters from Covington, Kentucky, to teach the lower classes and Professor Karl Weiss from Munich to direct the upper classes. Formerly, the school had been taught exclusively by laymen.

The Sisters lived the first year in a home rented from the Sporl family. In 1874 they acquired from the succession of A. Stream a piece of ground fifty-six feet wide fronting on Dauphine Street near the church. To this they added in 1876 by paying $2300 for land belonging to the church. This was to be theirs as long as they should have a convent on it. In 1888 the Sisters purchased additional

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159 Deiler, op. cit., p. 67. 160 Ibid., p. 68. 161 Ibid.
property.

Through the years the school was supported by tuition until 1910. In that year the Reverend J. B. Prim made the school a tuition free school, supported by church collections and the proceeds from investments. This same year he built a four-room annex.

The school numbered four hundred thirty-one pupils in 1958 in grades one through eight.

XXI. REDEMPTORIST PAROCHIAL SCHOOL, NEW ORLEANS, 1848

The Reverend Joseph Czackert, a Redemptorist priest, opened a school in a rented room on Josephine and Laurel Streets, October 1, 1848. Brother Louis taught the school for one month, and then a lay teacher took over.

Five years later the German congregation built their own school on the corner of Josephine and Constance Streets. This was first used for girls, and later for boys. In 1856 the Reverend Thaddeus Anwander invited the Notre Dame

163 Catholic Action of the South, N.O., November 8, 1951.
166 Ibid.
Sisters to teach in the school. The parishioners furnished a home for the nuns and they were paid a salary by the pastor.

In the meantime Father Duffy was pleading from the pulpit and begging from door to door for funds with which to build a school for the English speaking people of the parish. He was completely successful. In time the enrollment in this school and St. Mary's reached two thousand. The poor were admitted tuition free and provided with books. The priests themselves did a great deal of teaching. A French school was opened on Jackson Avenue.

The Sisters of Mercy arrived in 1869 to assist with the English and French schools. The congregation rented a house for them, and allotted to them two rooms and a hall, wherein to teach five hundred children. Each Sister received a salary of $40 a month; at a later date this arrangement was changed, and the nuns taught the school for whatever tuition was received.

In 1872 the Sisters purchased a piece of property near their convent and erected a building, known as St. Katherine's College, to accommodate boarders. For a time the boarders attended Notre Dame School; later a separate teaching staff was utilized. This school remained open for about forty years; it was closed only when the need for resident schools had ceased. The Sisters retained possession of the old college; in 1958 it was used for girls' retreats.

Father Meredith collected funds from the parishioners to erect a convent for the Sisters of Mercy shortly after their arrival. "Everyone," he said, "is willing to contribute for a house for Sisters of Mercy." Within a year he had the convent under way, and, subsequently, other parish buildings were erected, "the properties being paid for as they were acquired, and the improvements as they were finished."

Brothers of the Society of Mary taught in the boys' school from 1878-1896. After that year they did not return, and the Sisters took over the care of the boys' school.

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173 Carroll, op. cit., p. 396.
174 Ibid., p. 405.
175 Reverend B. Krieger, Seventy-Five Years of Service (privately published, 1923), p. 85.
Ligouri High School was organized in 1916 under the
care of three Brothers of Mary. The All Souls Circle of
St. Margaret's Daughters gave financial assistance to the
Brothers when they moved in.

In June of 1922 the Brothers were notified that the
old two-story building that they had been using as a home
and a school would be torn down to make room for a new
Redemptorist High School. A house nearby was remodeled
and used temporarily for the one hundred forty-eight stud-
ents enrolled. The new Ligouri High was a steam-heated,
three-story building with a fourteen hundred capacity audi-
torium, chemistry laboratory, and other modern facilities.

Opposite Ligouri High was erected St. Mary's Commer-
cial College for girls, begun in 1916. For a while type-
writing classes were conducted in the yard under the trees
until a house could be purchased and renovated. To save
money for the school Father Miller did much of the manual
labor himself, even repairing and remodeling the type-
writers. The Sisters, realizing "that even a university
can be conducted in a woodshed, worked on in spite of handi-
caps, and the pupils made rapid progress." Before long
the enrollment had increased to such an extent that it was

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177 Ibid. 
179 Ibid., pp. 181-2.
necessary to erect a larger building.

The new building was financed as were all projects in the parish typically financed. Father Polk put before the parish congregation the pressing need for the new school building. Immediately, the members of the parish planned a May festival, which when executed netted $5000. With this start the building was begun; by the fall of 1922 it was completed—a brick steam-heated, two-story building with basement and attic.

In 1950 a new elementary building was dedicated. Erected at a cost of $300,000, the structure housed about one thousand pupils. Through the untiring efforts of priests and parishioners the frame buildings were all replaced in time by brick buildings. The Youth Progress Fund contributed $100,000.

The combined elementary and high school enrollment in 1958 was close to two thousand.

XXII. SAINTS PETLR AND PAUL COLLEGE, BATON ROUGE, 1850

Father John Baptist Maissonabe purchased four acres

182 Catholic Action of the South, February 16, 1958.
on North Street between Fifth and St. Mary Streets from Theophile Bertrand, a "free man of color," to erect a Jesuit College. The Fathers moved in before the building was completed. They opened school in January, 1850, with $3 capital. There were only twenty-five pupils at first. The 1853 Prospectus listed the board for the scholastic year as $150. An advertisement in The Daily Comet of the preceding year announced the annual fee for board and tuition as $175, and $4-5 per month for day students.

The school prospered; however, it was closed in 1855 because the town was too small to offer a sufficient number of day students, and the Jesuit school at Grand Coteau was close enough to care for the boarders who applied. Moreover, the Fathers were needed elsewhere. The yellow fever epidemic at Baton Rouge was given as an additional reason for abandoning the school.

XXIII. ST. MARY'S SCHOOL, FOUCHER STREET, NEW ORLEANS, 1851

In 1849 at the request of the Most Reverend Anthony

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185 Le Propagateur Catholique, N.O., March 12, 1853.
186 The Daily Comet, Baton Rouge, September 7, 1852.
Blanc, Archbishop of New Orleans, Brother Facile, Provincial Superior of the Christian Brothers, a group of Brothers went to New Orleans to open a school. A piece of land had been donated by the Foucher family for a public chapel; it was decided to use this property for a church and a school.

Cognizant of the great number of boys who were not receiving an education because of a lack of financial means, Father Cyrille De la Croix attempted to raise funds so that the school should be entirely free, under the patronage of St. Patrick's Church Congregation. A subscription drive was opened to defray the cost of erecting the school.

By 1854 there were three hundred fifty pupils in the school. Fairs, concerts, oratories, and firework displays were among the many forms of entertainment resorted to in order to support the school. An article urging the public to give donations toward the erection of a boarding department read:

... We learn with pleasure that M. l'Abbe Delacroix at last has decided to undertake something that we desired to see him take up long ago, that of adding a boarding school with pay to the Free School of the Brothers.

We always regretted to see that M. Delacroix through a sense of delicacy, which in his place we might also have felt, but which from our own viewpoint, seems exaggerated to us, has always held that the school of the Brothers should be strictly free. There are no parents

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*Le Propagateur Catholique, January 11, 1851, and May 10, 1856.*
who could not give twenty-five cents per month, or three dollars per year for the education of their children. This rule put into operation, from which one could always deviate in case of necessity, would have given about what is necessary for the costs of the school, and charity would have easily done the rest, instead of the way it is now, when the school has no other resources than charity, and is always in a precarious state.

The paying boarding department, which it is proposed to annex to the free school, will have the effect of remedying this state of affairs by creating resources for the establishment. The boarding school will be established on the grounds on which is already the free school.

By December of 1854 the boarding school was almost completed and the Brothers received half-boarders at $21 190 per trimester, and externs for $12 per trimester. There were about fifty boarders at the school by 1855. An editorial urging everyone to patronize a sacred concert being given for the benefit of the free school concluded as follows:

... you will not be surprised to learn that for the acquisition of the fine ground and for all that construction, which is in brick and perfectly conditioned, M. Delacroix must have spent close to forty thousand dollars. But what will surprise, is that he has been able already to pay thirty thousand dollars almost. How has this been done? We don’t know, nor M. Delacroix either, very probably. It’s the secret of God and of charity. But it is important to clear such useful establishments of debts, which weigh on them still, and for such a purpose is the concert of St. Patrick’s. Several Creole ladies have promised their cooperation for that musical evening, and we hope that our Creole population will willingly contribute to the success.

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189
Le Propagateur Catholique, N.O., May 20, 1854.

190
Le Propagateur Catholique, N.O., December 30, 1854.
of the project, the purpose of which is fully Catholic. 191

The alms deposited in the city churches for the Jubilee in 1855 were divided by the Archbishop into three: the beneficiaries being the Catholic Male Orphan Asylum, the girls' asylum, and the Brothers' school on Foucher Street. 192 Each received $501.

The Society of St. Vincent de Paul adopted as one of its principal works the supplying of books and clothing to the boys of St. Mary's School. 193

In 1872 the school numbered two hundred boys taught by the Brothers, and one hundred fifty girls taught by Sisters of Mercy. The Brothers were forced to close all of their New Orleans schools in 1875 because of a lack of funds; the Sisters of Mercy withdrew in 1877. In 1880 the Right Reverend Monsignor P. Allen asked the Brothers to take over old St. Mary's again, but financial difficulties caused the permanent closing of the school in 1883. Because of the

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191 Le Propagateur Catholique, N.O., November 17, 1855.
192 Le Propagateur Catholique, N.O., February 10, 1855.
193 Minute Book of the Society of St. Vincent de Paul, July 22, 1855 (Minute Book 1852-1856), Archives of St. Patrick's Parish, N.O.
194 Catholic Directory, 1872, Archives of Notre Dame Seminary, N.O.
195 Catholic Action of the South, N.O., July 13, 1939.
196 Ibid.
pecuniary difficulties of the diocese the building was sold.197

XXIV. IMMACULATE CONCEPTION INDUSTRIAL SCHOOL,
NEW ORLEANS, 1851

Some sixteen girls, aged fifteen to seventeen years, too old to be placed in the New Orleans Female Orphan Asylum, and too young to be left alone, were gathered together by Sister Mary of the Five Wounds, a Sister Marianite of the Holy Cross. For six months the Ursuline nuns provided food and clothes for these girls, and at the end of that time, had a house on their grounds repaired and placed at the disposal of the girls. By this time there were thirty orphans, and the Marianite Sisters taught them sewing, English, and domestic arts.

Money and provisions for the struggling school were provided by Madame Jourdan in memory of her daughter Alonzo le Baron. Other benefactors were Madame Alonzo le Baron and Bridget Dorsey Kelley, who became a nun herself and actually begged for thirty years for the children.

A new brick building, still in existence in 1958, was erected in 1855, through the donations of Doctor Mercer,

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199 Ibid.
Mr. Octave de Armas, and many other subscribers. Le Propagateur carried this item concerning the Ouvroir:

... Since three years that establishment (the Ouvroir) has been located in quarters which the Ursulines have placed free at the disposal of the Sisters of the Cross. ... the place is not large enough for necessary development. ... A lot large enough has been bought in the Third District, and some construction has been started. But despite the help of friends, the Sisters of the Cross couldn't face the debts incurred and the contracts for building, if charity and well-meaning persons didn't come to their aid. 201

The school received some help from the State Legislature. Firework displays, fairs, entertainments, and the proceeds from the Sisters' boarding school were used to augment the state funds. The school was discontinued in 1921.

XXV. ST. STEPHEN SCHOOL, NEW ORLEANS, 1852

The Daughters of Charity purchased property on December 1, 1851 on Nashville Avenue and Eleonore Streets. Here they opened a school known as the School of the Five Wounds. The school continued there until 1862 or 1863 when it was transferred to the building later used for the

200 Sisters Marianites of the Holy Cross, op. cit., p. 144.
201 Le Propagateur Catholique, N.O., November 24, 1855.
202 Auditor's Reports, State of Louisiana, 1865, 1877.
203 Sisters Marianites of the Holy Cross, op. cit., p. 133.
St. Elizabeth's Asylum. The name of the school was changed to St. Joseph Academy.

The School of the Five Wounds was listed in the State Auditor's Reports for 1857, 1859, 1865, and 1866 for appropriations. After 1895 the property of the original school was sold to various purchasers.

St. Joseph Academy was both a boarding and day school. A school for boys was opened also in St. Stephen's parish; this was conducted from 1860-1875 by the Christian Brothers. Following the financial panic of 1873 the Brothers left. The school was reopened under lay teachers in 1878; the name of this school was St. Vincent Academy. Eventually, the Daughters of Charity took over the management of St. Vincent Academy, and the name was changed to St. Stephen Parochial School for Boys and Girls.

A Negro school was reported as having existed in St. Stephen Parish since the early 1800's. In 1867 Father McCabe's cousins taught the school; there were about fifty-one pupils.

Verrina High School was opened in St. Stephen's Parish

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205 State Auditor Reports, 1857-1866.
206 [Jubilate Deo, 1849-1949, p. 43.]
207 Ibid., p. 44.
208 Ibid., p. 48.
209 Ibid.
for boys in 1915 by the Brothers of Mary. The school was closed in 1925 as the financial difficulties were almost insurmountable, and the building was needed to house the grade school boys of the parochial school.

St. Stephen School in 1958 was a twelve-grade parochial school, taught by the Daughters of Charity, numbering seven hundred thirty-four students, and partly supported by tuition, partly by general church revenues.

XXVI. ST. JOHN'S COLLEGE (COLLEGE OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY), PLAQUEMINÉ, 1853

The Reverend Charles Chambost and his brother, the Reverend August Chambost founded this school for the youth of Iberville. Father Charles formed a council directive and had the college legally incorporated in 1856.

The Catholic Directory for the year 1856 ran the following notice:

Terms for Day Scholars--To be paid at the end of every month:

Beginners in both languages, per month $3.00.
French and English, with all the corresponding sciences, per month $4.00.

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212 Le Propagateur Catholique, N.O., May 3, 1856.
For boarders—to be paid quarterly in advance:

Board and tuition, embracing either French and English only, or a complete education, at the option of parents—the session of ten months, per annum, $180.

Washing, books, paper, medical attention, etc., will form an extra charge.

Each boarding pupil must be provided with four sheets, bed covering, one mosquito bar, six pairs of stockings, six pocket handkerchiefs, six towels, six napkins, and decent clothes.

Rev. C. Chambost
Rev. August Chambost,
Vice-President

There are, besides, six teachers, some of whom are studying for the priesthood.

A fine three-story building with galleries was erected in the course of last year.

The number of pupils is from 120 to 125.

The following year the Sisters Marianites opened a girls' division of the college; this was called St. Basil's Academy. The Sisters lived in a rented house which served as convent and school.

As the boys' school was overcrowded, Father Charles went into debt and erected a larger school—but before it ever opened, it burned down. Undaunted, the pastor began a drive for donations to rebuild the school. Failing to obtain sufficient funds, he closed the school in 1858.

Realizing that the Sisters should have their own

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213 Catholic Directory, 1856, Archives of Notre Dame Seminary, N.O.
215 Ibid.
convent apart from the girls' school, two Catholic gentlemen, Michael Schlatre and Michael Hebert, purchased from Doctor Scratchley a site for $7500 and presented it to the Sisters on the condition that the Sisters would have fifty Masses offered for their families.

During the Civil War the school property was used as Federal headquarters, but in 1865 the academy was reopened, chartered, and empowered to grant diplomas. At the request of the pastor, the Reverend H. R. Harnais, the Marianites opened a small school for Negro children, known as St. Augustine's School, in January of 1882. That same year, the pastor opened St. John's Free School for Boys in the former rectory. An earlier attempt on the part of Father D'Hemecourt to reestablish the boys' school under lay teachers had failed as there were no funds available for salaries.

Eventually, the parish built a new school for boys in 1889. This building, destroyed by fire, was replaced by a more substantial one in 1910 under the direction of the Reverend Gerard Bosch.

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216 Sisters Marianites of the Holy Cross, op. cit., p. 162.
217 Ibid., p. 165.
218 Catholic Action of the South, N.O., September 10, 1936.
219 Sisters Marianites of the Holy Cross, op. cit., p. 166.
In 1933 the Reverend Leonard Robin merged St. John's Free School for Boys with St. Basil's Academy for girls. A new coeducational high school building was erected in 1939.  

The school in 1958 was a twelve grade school for boys and girls with six hundred eighty-nine students and twenty-six teachers, supported by the parish.

XXVII. ST. JOSEPH'S ORPHANAGE, NEW ORLEANS, 1853

A temporary orphanage was opened on First and Annunciation Streets to provide for children whose parents had died of yellow fever during the epidemic of 1853. The committee in charge of the project soon acquired a site on Josephine and Laurel Streets, just one block from the convent of the School Sisters of Notre Dame. At the request of the trustees, the Sisters visited the orphanage after school hours, bringing food and linen to the children gratis. In 1857 the Association for the orphans asked the Sisters to take complete charge of the institution with its debt of $40,000, and its one hundred seventy boys and girls. A group of nuns moved into the orphanage, completely renovated

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The Sisters used their meager salary that they were receiving for teaching St. Mary's German School to support themselves and the orphans. To pay the debt on the building they obtained a donation from their Motherhouse in Milwaukee, sponsored parish entertainments and lawn parties, and solicited special offerings from various individuals and groups.

In 1858 a lottery netted $1500 for the orphanage.
Father Anwander ceded St. Joseph's Cemetery to the Sisters for their upkeep, and for that of the children. Thereafter, twice a year the orphans took up a collection for themselves in the cemetery.

In 1861 the Sisters received $1500 from the State of Louisiana for the support of the orphanage, plus a supply of flour. In the following year they were given Confederate notes amounting to $1500. Realizing that these would soon be worthless, they purchased as many bricks as they could—presumably for an addition, the Chronicler did not record the purpose of this transaction.

On the advice of Archbishop Odin the Sisters appealed

Chronicle of St. Joseph's Orphanage, School Sisters of Notre Dame, Archives, Redemptorist High School, N.O.
Chronicle of St. Joseph Orphanage.  Ibid.
to the Federal Government for financial aid in 1863. They were told to apply to provision Marshal Doctor Biechler for any supplies that they needed. Some of their provision bills were as follows: June—$600, February, 1864—$2669.45; April—$2537.60; July—$1083.75; October—$3252.95. The State of Louisiana gave $2700 and the City of New Orleans $570 during the year 1865.

The Federal government also provided fresh meat. Since the Sisters had no immediate debt for the support of the orphans they managed to save enough money to buy the adjacent lots and houses on Laurel Street.

The principal receipts for the institution for subsequent years were as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>City Appropriations</th>
<th>State of Louisiana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1867</td>
<td>$644.00</td>
<td>$600.00</td>
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<tr>
<td>1868</td>
<td>1288.00</td>
<td>500.00</td>
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<tr>
<td>1869</td>
<td>689.50</td>
<td>7156.65</td>
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<tr>
<td>1870</td>
<td>4249.50</td>
<td>1087.50</td>
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<tr>
<td>1871</td>
<td>4224.00</td>
<td>4224.00</td>
</tr>
<tr>
<td>1872</td>
<td>1724.00</td>
<td>1126.85</td>
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<tr>
<td>1873</td>
<td>793.00</td>
<td>613.50</td>
</tr>
<tr>
<td>1874</td>
<td>2202.50</td>
<td>2037.00</td>
</tr>
<tr>
<td>1875</td>
<td>750.00</td>
<td>2051.21</td>
</tr>
<tr>
<td>1877</td>
<td>2573.50</td>
<td></td>
</tr>
</tbody>
</table>

Some legacies received were: $3154 from Madame Johanna Miller; $1428.50 from Mr. Reiter; $400 from Mrs. Thomas;

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227 Chronicle of St. Joseph Orphanage.
228 Ibid.
229 Ibid.
$5000 from Mr. Rampen; $1000 from Mr. Charles Gabst; and, $1000 from Margaret Haughery.

An annex to the orphanage was built in 1874 at a cost of $32,919.55; in 1881 improvements were begun at a cost of $28,718.70, and a neighboring house was purchased for $5000. A lawn party was given annually from 1900 to 1910. These brought in from $1300-4000. An Orphans Club was organized; this group contributed $533.35 in 1903. In 1911 the Sisters purchased a farm in Ponchatoula as a means of supporting the one hundred sixty-five orphans. This enterprise was not successful.

Collecting in the cemetery was forbidden by Archbishop Blenk in 1912. The orphanage continued to function on the uncertain income from boat excursions, occasional small legacies, some cemetery receipts (most of these were swindled by a dishonest caretaker), and periodic donations from the Knights of Columbus, the Elks, the Order of the Alhambra, and civic organizations.

After 1927 the institution received help from the Community Chest. The orphans and Sisters moved to Madonna Manor in Marrero in 1932 on property owned by the Roman

Martinez, op. cit., p. 57.
Chronicle of St. Joseph Orphanage.
Ibid.  
Ibid.
Catholic Church of the Diocese of New Orleans.

It was recognized in 1940 that the Sisters had never received a penny for personal services during their more than eighty years at the orphanage. They were required after that year to include a salary item in their budget for Associated Catholic Charities.

The expenditures at Madonna Manor during 1956 were $72,329.81. Receipts were as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community Chest</td>
<td>$33,933.50</td>
</tr>
<tr>
<td>Department Public Welfare</td>
<td>$4,559.32</td>
</tr>
<tr>
<td>City Funds per Diem</td>
<td>$13,353.00</td>
</tr>
<tr>
<td>Board for children of Orleans, Jefferson, St. Bernard parishes</td>
<td>$6,701.79</td>
</tr>
<tr>
<td>Contributions from Individuals and Corporations</td>
<td>$465.00</td>
</tr>
<tr>
<td>Contributions for School Bus and Garage</td>
<td>$5,636.12</td>
</tr>
<tr>
<td>School Lunch Program</td>
<td>$2,239.21</td>
</tr>
<tr>
<td>Value of Gifts in Kind</td>
<td>$7,467.67</td>
</tr>
<tr>
<td>Contribution for Chapel</td>
<td>$25.00</td>
</tr>
</tbody>
</table>

Ninety beneficiaries were cared for at a per capita cost of $803.67. The salaries for the fifteen Sisters amounted for the year to $7,200, or $480 a month each.

The School Sisters of Notre Dame sold the old orphanage

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234 Auditor's Report, Madonna Manor, 1933.
237 Auditor's Report, Madonna Manor, 1956, Archives Associated Catholic Charities, N.O.
to the city government for a planned housing project. The stipulated price was $200,000; the actual amount received was $118,000.

XXVIII. ACADEMY OF THE HOLY ANGELS, NEW ORLEANS, 1854

A portion of the Barthelmy Macarty plantation was purchased in 1855 by the Reverend Patrick F. Sheil, Provincial Superior of the Sisters Marianites of the Holy Cross. The building on this property was used to house twenty resident students. Classes were conducted in a small frame building on the convent grounds. In spite of the vicissitudes of the Civil War, the academy persevered, and in March, 1862, the frame building was torn down, and the foundations of a new academy laid.

By 1875 the enrollment had increased to seventy. However, "Planters were bankrupt and allowances had to be made in accordance with the slender fortunes of the Louisiana people."

The Sisters opened a day school in 1880 at the request of His Grace, the Most Reverend Napoleon Perche. For this


Ibid., citing Chronicles of the Sisters Marianites, N.O.
purpose they purchased additional ground near the academy.

The enrollment of the academy and day school steadily increased. By 1934 there were three hundred eighty-eight students, despite the financial depression. By successive purchases the Sisters gained possession of the entire city block. The grade school was eliminated, and the school in 1958 was a four-year high school with five hundred fifty girls enrolled.

That same year the school was still the property of the Congregation of the Holy Cross—a Religious Congregation for both men and women. The school was supported by tuition and voluntary gifts. The St. Margaret's Daughters and the Parents' Cooperative Club gave significant assistance to the school throughout the years.

XXIX. ST. JOHN THE BAPTIST SCHOOL, NEW ORLEANS, 1855

The Reverend Jeremiah Moynihan appealed to his parishioners to establish a school in St. John the Baptist parish. They responded generously, and a three-story building, facing

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Sisters Marianites of the Holy Cross, op. cit., p. 139.

Ibid., p. 68.


Sisters Marianites of the Holy Cross, op. cit., p. 145.
Dryades Street was soon erected. The school opened in October of 1855 as a parochial school, staffed by lay teachers. To finance the school Father Jeremiah used benefit affairs, musical concerts, and lectures.

Four Christian Brothers took over the school for boys in 1859. Some ladies of the parish continued to teach the girls.

The following year a group of Dominican Sisters from Ireland agreed to teach the girls. Father Jeremiah offered them a cottage in which to live near the school. Soon the enrollment in the girls' school exceeded two hundred; therefore, the Sisters opened a "Select School" in 1861 in their own cottage, which then served as both convent and girls' academy for the following two years. The Select School was chartered by the state in May of 1861 as the New Orleans Female Dominican Academy. Father Jeremiah turned over to the Sisters for an addition to the academy several lots on Dryades Street by notarial act of May 29, 1861. A new brick building was erected three stories high, one hundred feet long, and thirty feet wide; the Sisters opened a boarding department here.

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245 Roger Baudier, "St. John the Baptist Church, N.O." (unpublished notes, Baudier Historical Collection).
246 Ibid.
247 Ibid.
In 1865 Madame Mace's Academy on St. Charles Avenue was auctioned. The Dominicans purchased this and moved their academy uptown.

In the meantime Father Jeremiah was building a new church. In order to obtain funds for this, he persuaded the Sisters to mortgage their property. However, with the panic of 1873, funds were not available to pay off loans. A. Rochereau and Company seized all of the property in the church square, including: "church, rectory, Christian Brothers school, convent, academy and other buildings."

The Dominicans begged "from door to door for help to save their convent, academy, and school." Father Jeremiah resigned as pastor, and the Reverend Thomas J. Henny took over the direction of the parish. He soon discovered that Father Jeremiah had been duped into paying certain debts twice. After making known this fact from the pulpit, Father Henny succeeded in having some $30,000 paid back, and with an additional $30,000 from his own funds, gifts from parishioners, and gifts from the diocese, he settled part of the debt. The academy and convent were deeded back to the Sisters in 1875; for the rest of the parish debt the Scoville Brothers took a mortgage, and Mrs. Annie Garrity took an

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248 Baudier, "St. John the Baptist Church, N.O."
249 Ibid.
250 Ibid.
251 Ibid.
additional mortgage.

In 1871 the Christian Brothers gave up St. John's School for Boys. At the request of the pastor they returned in 1878 and resided in the school building. Financial arrangements were vague. The Brothers found that they could not meet their debts. They left St. John's in 1880.

In his will Father Kenny deeded the property of the boys' school to the Brothers. However, as the Brothers were no longer teaching in the parish, the act was nullified. The Dominican Sisters assumed the obligation of teaching both the boys and girls of the parish.

The 1888 report of the next pastor, the Reverend J. G. Footte, indicated that the debt was still unpaid. The total parish receipts for the year were $5109.95. The Dominican Sisters paid $10,000 for delivery of a free title. Father Footte used his personal funds to help clear the debt on the parish and to make up for the deficit in the school. The report contained this note:

The Dominican Sisters are paying both interest and insurance from this date... Each of the four Sisters engaged in teaching of the parochial school received at the rate of twenty-five dollars per month for the ten scholastic months.255

252 Baudier, "St. John the Baptist Church, N.O."
253 Ibid. 254 Ibid. 255 Financial Report, Parish of St. John the Baptist, N.O., 1888, Chancery Archives, N.O.
The receipts from the boys' school in 1892 were $450, from the girls' school, $470. The total enrollment was about three hundred.

By means of festivals, picnics, concerts, and other forms of entertainment, the parish debt was finally cleared in 1897. In 1894 the parish property was legally incorporated as such.

The convent was purchased from the Sisters in 1915 to be used as a part of the parochial school; the purchase price was $25,000.

The school continually operated at a deficit. The St. Vincent de Paul Society and the Sodality of Our Lady of Perpetual Help, two active organizations, gave substantial material assistance.

The history of the school came to a close in 1956 when the Louisiana State Highway Department expropriated the school grounds for an approach to the new Mississippi River bridge. Settlement was still pending in 1958.

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256 Financial Report, Parish of St. John the Baptist, N.O., 1892, Chancery Archives, N.O.
257 Baudier, "St. John the Baptist Church, N.O."
258 Ibid. 259 Ibid.
At the request of the Very Reverend Charles Menard, the Sisters of Our Lady of Mount Carmel agreed to open a school in the parish of St. Joseph, Thibodaux. The Sisters were very poor; however, they were obliged to purchase grounds and erect the school at their own expense. The pastor went into debt to erect a convent for them. By saving through the years the Sisters were able to replace their frame school with a substantial building in 1895.

By 1856 there were already thirty-seven resident students and eighty day scholars. It was necessary to build additional classrooms. Board and tuition, including instruction in both French and English, cost at this time $160 per academic year.

The school was still functioning in 1958 as a private school. It enrolled that year five hundred seventy-three pupils in grades one through twelve. Resident students were

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261 Sisters of Our Lady of Mount Carmel, One Hundred Years in Louisiana (privately published, 1933), p. 42.
263 Sisters of Our Lady of Mount Carmel, op. cit., p. 42.
264 Le Propagateur Catholique, N.O., October 25, 1856.
265 Southern Standard, N.O., December 23, 1855.
no longer accepted.

XXXI. ST. JOSEPH ACADEMY, NEW ORLEANS, 1857

Mother Eulalie, Superior of the Sisters of St. Joseph, bought a house on Galvez Street and opened a day school with thirty girls. A second building was soon erected to accommodate resident students. The number of students having increased rapidly, additional buildings were purchased by the Sisters. A school for boys was opened, and in 1878 two classrooms in the academy were set aside for poor children.

The Sisters struggled to make ends meet. They used their attics for sleeping quarters, carried water up several flights of stairs for the boarding students, used candles as a sole source of light, made their own mortar, laid bricks, cut their own grass, whitewashed the fences, and worked long after night prayers to keep their school functioning. During the daytime they begged for the poor.

Sister Eugenie wrote that in 1896 "Mother Maria economized every penny that she could without detriment to anyone,

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Statement of Mother M. Isabelle, Principal of St. Augustine School, N.O., March 13, 1958.

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Ibid.
and seized every opportunity of raising money for the new buildings."

By degrees the lots near the academy were purchased. Sister Eugenie described the struggle to acquire the last lot as follows:

Only one small house now remained, and this was the house of a poor demented individual, whose threats caused the Sisters to live in constant fear for their lives. Many attempts had been made, but it seemed an impossibility. It was due to Mother Rose's kindness in nursing this poor man back to health after a severe attack of illness that this "hornet-nest" was finally able to be purchased at a reasonable price. 270

Two buildings were subsequently erected: one with twelve bedrooms and a refectory, another containing four classrooms, a science room, and a gym. These were entirely financed by gratuitous donations. The Sisters did not open subscriptions as the school was strictly private, owned and operated by the Sisters of St. Joseph. To keep the school clear of debt the Sisters made many personal sacrifices.

In 1958 the entire property gained with so much effort was for sale. The neighborhood of the academy having become largely populated with Negro people, and many white people having objected to sending their children to school in this area, the Sisters decided to move the school. At

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269 Veglia, op. cit., p. 167.  
270 Ibid., p. 169.  
this time there were four hundred eighty girls enrolled in grades nine through twelve.

XXXII. HOLY NAME OF MARY SCHOOL, ALGIERS, 1857

The Fathers of the Society of Mary requested the Sisters of Our Lady of Mount Carmel to take charge of the Holy Name of Mary parochial school in Algiers. Mother Teresa accepted. The Sisters taught the girls of the parish until 1888, when the Reverend James Goggen S.M., asked that some arrangement be made for a boys' school. As the Mount Carmel Sisters were not permitted to teach boys, they sold their interest in the Holy Name of Mary School to the Marist Fathers, who applied to the Sisters Marianites of the Holy Cross to staff both a boys' and a girls' school.

A fire destroyed the boys' school in 1891, and it was necessary to rebuild completely. This same year a new schoolhouse was erected near the original one for the benefit of the Negro children who heretofore had had no opportunity to attend school. In order not to impose an added debt on the white people of the parish, Father Roman applied to Mother Drexel, who donated $1000 for the two-room building. This

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273 Sisters Marianites of the Holy Cross, op. cit., p. 177.
274 Ibid.
school was known as the Drexel school, and was under the direction of Sister Mary of St. Ferdinand McCracken. The Marianite historian noted that when this particular nun left the school after some years, the school enrollment dwindled so, the school had to be closed. This was about 1898. The white school was still in operation in 1958. The Sisters taught the school for whatever tuition was received until recently when this arrangement was changed. The pastor in 1958 paid the Sisters a salary and handled all financial transactions. The school through the years was helped by bingo games, church collections twice a year, and the activities of the Catholic Daughters of America. A drive for $20,000 for a temporary high school building was carried out successfully by means of house to house collecting. Judge LeRodda opened the drive by paying the first $1000.

The enrollment in the school was nine hundred fifty-eight in grades one through twelve in 1958.

XXXIII. ST. JOSEPH PAROCHIAL SCHOOL, NEW ORLEANS, 1858

St. Joseph Parochial School, 417 South Roman Street,

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Statement of the Reverend Peter F. Quinn, former pastor of Holy Name of Mary Church, August 30, 1957.

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was first taught by lay teachers, 1858-1864. The school was tuition free. The Daughters of Charity took over the school in 1864, and a high school department was added. The original brick schoolhouse, erected in 1865 through the efforts of Father Haydean, consisted of eight classrooms to accommodate between eighty to ninety children. The Sisters, assisted by the ladies of the parish, held a fair to raise funds for the expenses incurred in connection with this building.

In 1904 Captain J. Fizzatti, K.S.G., donated $89,000 for the erection of a large two-story brick building. This structure was still in use in 1958.

The Alumnae were organized in 1899 to assist the school financially, and in 1921 the Mothers' Club for the same purpose. In 1958 the school numbered five hundred fifty-nine pupils in grades one through twelve. It was supported by tuition.

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278 Answer to Questionnaire sent out by Roger Baudier to St. Joseph School, N.O., Baudier Historical Collection.
279 Daily Times Delta, N.O., January 31, 1865.
280 New Orleans Times, April 4, 1865.
281 New Orleans Item, October 19, 1904.
282 Answer to Questionnaire sent by Baudier to St. Joseph School, N.O.
This institution was originally established for older women who wished to reform their lives. Within a few years the home was taking care of delinquent girls as young as twelve years of age. Until 1930 the girls went to school only a part of the day and worked to support themselves the rest of the day, sewing and doing laundry and other domestic work. The Sisters begged for their charges, but often they received rebuffs instead of charity.

In 1868 the school received a state appropriation of $2500. The city government periodically gave some financial assistance. A fair was given for the benefit of the home in 1873. This netted $4857.55.

The Community Chest allowed the institution $11,598 in 1926. This annual allotment had increased to $49,975 by 1956.

Within recent years the State adopted the practice of paying for services rendered. As the courts came to use

Statement of Mother Mary of St. Stanislaus, Prioress of the Convent of Good Shepherd, March 20, 1958.

State Auditor's Report, 1868.

Morning Star, N.O., January 19, 1873.

Audit Reports for the Years 1926-1956, Good Shepherd Convent, N.O., Archives of Associated Catholic Charities, N.O.
the convent more and more, the practice developed of the city paying for detained girls on a per capita basis, originally $1.50 a day, then $2.00, then $2.50. For a time it was agreed that half of the city subsidy would be from the Amusement Tax, and half from the City Department of Public Welfare. Some of the children received Social Security payments; the parents or guardians of others paid nominal amounts.

After 1935 the Sisters included in their budget a salary item of $40 per month for each Sister. In 1958 there were fourteen Sisters on duty from twelve to twenty-four hours a day.

In 1958 a building program was under way, comprising a change of site, a large playground area, group living, and, in general, adequate facilities. The principal problem was now to finance it. In 1956 the Archbishop ordered a general collection for the Convent of Good Shepherd. An organized drive for $800,000 had netted only $300,000 by

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Basic Information about the Convent of the Good Shepherd, N.O., Archives of the Convent of Good Shepherd, N.O.

Ibid.

Catholic Action of the South, N.O., April 22, 1956.
March of 1958. Sources of ordinary revenue, such as, allotments, supplemented by private enterprise—making altar breads, fairs, luncheons, entertainments, legacies, and so forth, were inadequate to provide funds for capital outlay.

XXXV. THIBODAUX COLLEGE, 1861

Professor Shifferstein founded a school at Thibodaux for boys. Shortly after its establishment, he found it necessary to leave Thibodaux and turned the school over to the Reverend Charles M. Menard, pastor of St. Joseph Church.

Father Menard had been anxious to establish a Catholic school for boys for several years, but the expense he had contracted in erecting the Sisters' convent prohibited any further construction. Father Menard had the Shifferstein school building moved near the church, made various improvements in St. Joseph's Hall and in the rectory, and opened a Catholic school for boys, September 2, 1861. Originally, he had twenty-one resident students and the same number of day students.

In 1868 Father Menard established St. Aloysius School

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Statement of Mother Mary of St. Stanislaus, March 20, 1958.


Ibid., p. 265.
at some distance away under the care of laymen, and St. Val-
ery's School under the care of two ladies. Subsequently, he bought five acres of land on the Bayou Road with several buildings. Here he reestablished Thibodaux College, and transferred St. Aloysius School there. The school was taught by lay professors and averaged from forty-five to fifty-five pupils.

At the request of Father Menard, the Brothers of the Sacred Heart took over the school in 1891, with the agreement that the school and residence would be at the disposal of the Brothers, that the parish would keep the buildings repaired and insured, and that the Brothers would accept as their salary whatever tuition they might receive.

The Brothers stayed three years, but as the buildings were dilapidated and Father Menard was too old to realize this fact, the Brothers left Thibodaux in 1894. The school remained open under lay professors. Father Menard died in 1896.

In 1911 the Reverend Alexander M. Barbier was appointed pastor of St. Joseph Church. Eager to build a new school, he appealed to Mrs. Cecilia R. Blake, a widow of former Judge E.W. Blake. Mrs. Blake donated her property and homestead in 1911

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295 Brothers of the Sacred Heart, op. cit., p. 266.
296 Ibid. 297 Ibid. 298 Ibid.
for a school. To pay for a new building, Father Barbier issued bonds amounting to $25,000. This building was completed in 1912. The Brothers returned to Thibodaux that year. They were given as residence the old Blake home and a salary of $45 a month each. The enrollment during these early years was about one hundred.

The Brothers' residence burned down in 1915. Father Barbier immediately began a new structure, but before it was completed, the church caught fire. Since he was now faced with the problem of erecting a new church, he found it necessary to economize on the convent.

In 1917 the Brothers agreed to take weekday resident students to accommodate the planters who lived at a distance from the school. A contract was drawn up with the pastor. A summary of this contract read:

Each Brother was to receive $500 per session. The number of Brothers was not to be less than four, and no Brother was to teach more than two grades. Brothers were to fix and collect tuition. The Brothers were allowed to charge and keep fees for typewriting and music, and they assumed all expense for fuel, light, and janitor service. They were to have exclusive use of buildings and grounds, but were not responsible for repairs or insurance. The Pastor agreed to screen boarders' dormitory and refectory, to provide showers and toilets and pay for upkeep of furniture. He was to receive $2.00 per month for each boarder. This agreement was to terminate June 30, 1922.

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300 Ibid., pp. 268-70.
301 Ibid., p. 271.
302 Ibid., pp. 271-2.
This contract remained in force until 1947, when the following contract was drawn up:

The Brothers shall teach and conduct the classes at Thibodaux College, according to their own methods and rules and the approved curriculum of the State of Louisiana and the program of the Diocesan School Board.

The Brothers reserve the right to sell books and stationery to the pupils, to charge for the use of the typewriters and to keep the money thus collected in addition to their salary.

As a compensation for their services, the Brothers shall be guaranteed a yearly salary of $800 each, payable monthly.

The Reverend Pastor shall provide the Brothers with a suitable residence furnished to meet their needs.

He will provide all necessary school furniture and equipment, and will attend to the upkeep of the school buildings, Brothers' residence and equipment therein.

He will furnish janitorial service for the school and grounds.

The Brothers will supervise all athletics. No Brother will act as coach for any school team nor will the Brothers be responsible for the payment of athletic equipment nor for the remuneration for the coach.

Should the Reverend Pastor so desire, they shall be permitted to have a limited number of boarding students who shall be housed in the buildings which are under their direction. The tuition fees of these boarders shall be added to the tuition fees of the day students and remitted to the Reverend Pastor.

This contract may be changed at the suggestion of either party, at least five months before the end of the school session, that it is his intention to withdraw from the agreement.

(signed) Right Reverend A.F. Ravoire,
Brother Gilbert, S.C.
Only one change was made in the contract prior to 1958. The annual salary of the Brothers was raised to $1000 each in September of 1951.

XXXVI. ANNUNCIATION SCHOOL, NEW ORLEANS, 1864

The Reverend Anthony Durier bought for $2000 a lot and a house on Marais Street. He opened a boys' school in the house in 1864 under the direction of the Brothers of the Sacred Heart. The Brothers remained for only a year and a half; they left very probably because of a shortage of funds, as the city was suffering the poverty following the Civil War.

At the request of Father Durier, the Sisters of the Most Holy Sacrament agreed to staff the school. In 1875 they purchased the school buildings and the property. St. Agnes Academy was opened in addition to the regular day school.

In succeeding years the Sisters purchased the adjoining property and erected substantial buildings. The school continued both resident and day, supported by tuition fees.

Recorded in File in Provincial Archives, Brothers of the Sacred Heart, N.O., April 21, 1951.


Ibid.  Ibid.
The Reverend Jean Baptiste Bogaerts opened a German-English parish school in the church in 1864 under German lay teachers. A school for Negroes was also begun. By 1870 there were about one hundred fifteen children enrolled in the white school, and the parish erected a schoolhouse.

The Reverend Matthias Halbedl obtained Sisters of Christian Charity to staff the school in 1876. He built a convent for them and enlarged the school.

The next pastor, the Reverend Eugene Fraering, used his personal funds to build a new convent and to expand the schoolhouse. In 1887 the Sisters of Christian Charity retired from the school. For one year Benedictine Sisters were in charge. In 1889 Father Fraering obtained Sisters of the Most Holy Sacrament.

In 1891 a Negro school was erected. The Sisters paid $800 for the property, Archbishop Janssens donated $100, and Mother Drexel sent $600 for the construction of the building. Mother Drexel assisted with the salaries of the teachers annually with a gift of $200. The school averaged one hundred

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308 Deiler, op. cit., p. 94.
310 Ibid.
children taught by two Sisters.

An academy for boys adjacent to the parish school was dedicated in 1899 under the title of Infant Jesus Academy. The convent, school, and property were financed completely by the Sisters of the Most Holy Sacrament.

The Reverend Joseph J. Boudreaux, pastor from 1935-1939, worked to liquidate the parish debt of $57,000. The Reverend Leo Jarysch, 1939-1942, reduced the debt still further. The Right Reverend Monsignor Bernard Hammerstein succeeded with the parishioners in paying off the final $42,000 due. Immediately, he purchased the site adjoining Infant Jesus Academy and began a drive for funds for a new parochial school. Completed in 1952 at a cost of $225,000, this building contained sixteen classrooms, a cafeteria, a library, and accessory rooms.

A gym and six additional classrooms were dedicated in 1958. This annex was partly paid for with funds received as recompense for a highway being cut through an old Spanish

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311 Correspondence of Mother Augustine and Mother Drexel, 1891-1915, Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.
312 Cornerstone—Infant Jesus Academy, Gretna, La.
313 Catholic Action of the South, N.O., April 20, 1958.
grant to the church.

The school was financed principally by means of tuition. Significant assistance was given by various parish organizations. Residents at the boys' academy attended classes in the parish school. In 1958 there were about nine hundred students enrolled in grades one through eight.

XXXVIII. ST. VINCENT'S HOME FOR DESTITUTE BOYS,
NEW ORLEANS, 1866

Moved by the sight of numerous fatherless boys roaming about the streets of New Orleans, a group of members of the Society of St. Vincent de Paul, headed by D. P. Scanlan, a drugstore operator, appealed to Archbishop Odin for approval to establish a house of industry for Catholic destitute boys. The Archbishop encouraged the movement, although the Society had only $500 on hand.

The Vincentians bought property on Bienville Street and appointed a board of directors. As neither Brothers nor Sisters could be obtained, two laymen were employed to teach

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and three matrons to supervise domestic arrangements.

In 1867 the Archbishop made a public appeal for assistance for the home.

In 1868 the school enrolled sixty-six boys. Funds received up until that time approximated $8000 in addition to an appropriation made by the State Legislature. Space was needed to accommodate some two hundred applicants.

The various Conferences that recommended the admission of the boys were supposed to pay one-third of their upkeep. This not being forthcoming, an appeal was made to Conferences in other parts of the United States. Through the Upper Council of New York, $1458.99 was collected.

After 1870 the State ceased to make appropriations to St. Vincent's Home. The Particular Council then required that Parish Conferences provide tickets or cash to the amount of $1 a week for each child admitted. In 1873 the Holy Cross Fathers and Brothers agreed to take care of the internal affairs of the home. The older boys were then sent to the St. Isidore School and Farm downtown.

When the Fathers of the Holy Cross withdrew from the

Baudier, Brethren of Ozanam, p. 38.
Letter of Archbishop Perche to the Clergy and Laity of New Orleans, October 1, 1867.
Ibid., p. 41.
home in 1879, it was again under the care of laymen until its closing in 1881.

In the meantime the Society had begun a related work. In 1879 the Council voted $6000 for the founding of a home for newsboys. In October of that year classes were begun for forty-five newsboys.

The Jesuit Fathers assisted the work with donations. The Sisters of Mercy taught classes every evening from 5:30-6:30 during the years 1879-1913.

Within a short time the Bank Alley building was purchased at a cost of $4000. Attendance at the school was good, and regular commencement exercises were introduced.

In 1890 a larger home on Baronne Street between Perdido and Union Streets was purchased. To pay for this building, the Council used the proceeds from the sale of the original home in addition to a legacy of $1000 from Charles McCready and donations from friends of the Society. In addition, two fairs were given, one in 1893, which netted about $5000, and another in 1894, netting about $12,169.

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Baudier, Brethren of Ozanam, p. 41. 
Ibid., p. 42.
Baudier, op. cit., p. 42.


Ibid., p. 43.
The institution was closed in 1913 when it was felt by the Archbishop that it was no longer needed. The Society received $5000 from the sale of the building.

XXXIX. THE NEW ORLEANS CATHOLIC FREE SCHOOL ASSOCIATION

In 1842 the Legislature passed an act making it illegal to appropriate public funds to private schools. At approximately this same time the Catholic bishops in the United States were becoming alarmed at the leakage occurring in the Church membership. Archbishop Blanc opened a subscription drive to subsidize the construction of a school that would be free and would help allay the mass ignorance of children whose parents were in many cases themselves illiterate.

A group of laymen realizing the expense of maintenance that would be entailed in the upkeep of the free school, formed an association called the New Orleans Free School Association. They had as their single objective to found and maintain free Catholic schools in New Orleans. The society was legally incorporated February 24, 1852. The following year it presented a petition to the State Legislature.

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328 Baudier, Brethren of Ozanam, p. 43.
329 Le Propagateur Catholique, N.O., January 11, 1851.
330 Minute Book, New Orleans Catholic Free School Association, Chancery Archives, N.O.
as follows:

TO THE HONORABLE MEMBERS OF THE LEGISLATURE OF THE
STATE OF LOUISIANA

New Orleans, 29th of January, 1853

The petition of the incorporated "Association of New
Orleans for the Establishment of Free Catholic Schools"
and the undersigned friends of that Association respect­
fully presents:

That although the Catholics of Louisiana contribute
a considerable portion of the funds of the public schools,
nevertheless by the system adopted for the distribution
of these funds, they cannot and never will be able in
conscience to participate in them;

That although recognizing that it may be opposed to
our institutions to permit any form of special religious
instruction in the schools, which, established by the
public generosity, are maintained for the common benefit
of all, nevertheless, they are convinced it should be
possible to find some means of making an equitable re-
division of the public school funds between the various
religious denominations, and to thus make the public
schools what they should be, really free, and proper to
attain the laudable object for which they have been estab­
lished;

That your petitioners do not propose now to enter into
details in regard to the motives that legitimate their
petition, and they want to establish well in a few words
that they are asking neither favor nor privilege, but only
an act of distributive justice, which would apply to all
religious denominations, if they want it so, and which
would be equally profitable to all;

That they cannot be accused of being hostile to the
holy cause of education, because to the contrary, all
that they ask is that means be taken to conciliate the
benefits of education for their children with the rights
and the duties of their conscience;

That the system which they respectfully propose to
suggest to your Honorable Body would endanger the rights
of no person, but would rather be in the nature of satis-
fying everybody and to guarantee the rights of all inter-
ested parties.

That by this means, the State would always enjoy in
its proper sphere, its right of control on the appropria-
tion of the funds of the schools, and would always have
the power to make in the system adopted the changes that
experience would indicate; that the parents would enjoy
the inalienable rights of conscience would be guaranteed,
since each parent could make its own choice according to
conscience;
And that being firmly convinced that the final object
which everyone has in view of favoring the cause of edu-
cation, and which is to obtain the happiness of the indi-
vidual and to assure the constant prosperity of our be-
loved country, cannot be gained without the development
of the intellect accompanied by a moral and religious
education; they make humble appeal to your sentiments
of justice, and to your enlightened patriotism, so that
it would please you to direct their petition to a com-
mittee charged with getting in detail on this subject
all the information that the undersigned are ready to
furnish, and to make a report to your Honorable Body as
soon as possible.331

The petition was presented to the Senate and referred
to the Committee on Education. However, it did not succeed,
and the following clause was written into the Constitution
of the State of Louisiana in 1864: "No appropriation shall
be made by the legislature for the support of any private
school or institution whatever, but the highest encourage-
ment shall be granted to public schools throughout the state."332

XL. SUMMARY AND CONCLUSIONS 1803-1866

Although the bishops in their council and synodal
meetings recognized that it was necessary that a Catholic
school be established in every parish, they offered no
suggestions as to the financial procedures to be followed
in erecting and maintaining the schools. In 1861

331 "Petition of Catholics to the Legislature," Le
Propagateur Catholique, February 5, 1853.
332 Title XI, Article 146, Constitution of the State
of Louisiana, 1864.
Archbishop Odin published a circular defining church revenues, fixing the salaries of pastors and their assistants, and requiring that church account books be kept. School support as such was not mentioned.

At the invitation of the successive bishops and archbishops of New Orleans, several religious communities opened private schools. Sources of revenue for capital outlay for these schools included principally the following: donations from the religious community itself, funds subscribed from the archbishops and clergy, contributions from wealthy laymen, diocesan wide subscription drives, land donations, bequests, door-to-door solicitation, fairs, gifts from other religious communities, and, loans from diocesan clergymen, from the Motherhouse, and from other established Congregations.

The principal sources of income for operational outlay in the private schools were: board and lodging fees paid by resident students, tuition fees, fees for special lessons, and the proceeds from special fund raising enterprises, as entertainments and fairs. In these schools the Religious received no stipulated salary. All school receipts were placed in a common fund.

The schools established in the parishes under the immediate supervision of the parish priests depended for capital outlay upon subscription drives, donations from the archbishops, clergy, and wealthy laymen, and particularly upon the proceeds
of parish sponsored benefits, including fairs, lotteries, and so forth. In one instance the State Legislature appropriated funds toward a parish school building. Tuition fees were ordinarily used for operational outlay; these were supplemented by parish wide and school entertainments.

A few parishes attempted to maintain tuition free schools, supported by the receipts from an adjacent resident school, and by funds obtained through zealous solicitation and collections. Eventually, these schools were forced through reasons of economy to levy tuition fees or to close.

Various epidemics and the ravages of war left countless orphans; these were provided for in institutions under the auspices of Religious Communities. Buildings and property were donated in many instances by the Archdiocese, represented by the Archbishop, by the Religious Communities, by wealthy laymen, and by clergymen. In addition the state and city governments appropriated funds. These were supplemented by the proceeds from fairs, concerts, and subscription drives.

For funds to defray operational expenses the orphanages were dependent upon the following sources of revenue: city, state, and federal government appropriations, dues paid by societies organized for the purpose of assisting these institutions, the proceeds from fairs, concerts, exhibitions, excursions, collections in the churches, private industry, bequests, gifts from Religious Communities, from clergymen, and in
response to citywide begging. The Religious teaching in these institutions received their board and lodging, but no pecuniary remuneration.

A school for delinquent girls was founded during this period. It was supported by laundry work, sewing, selling altar bread, and by door-to-door solicitation.

Several Negro schools were established, usually in conjunction with a white school on property belonging to the Religious Community that staffed both the white and the Negro schools. The Religious Congregation supported the teachers in the Negro school, as the Negro people were usually too poor to pay tuition fees.

Toward the middle of the nineteenth century an appeal was made to the State Legislature for a division of public school funds among the various religious denominations. The petition was unsuccessful, and a clause was written into the Constitution of 1864 forbidding the appropriation of state funds for private schools.

Difficulties with church wardens led Bishop Blanc and his successors to require that parish church property, including the schools, be registered in the name of the Bishop of New Orleans. This was resented by some parishioners. The subsequent changes in this policy will be discussed at greater length in the next chapter.
CHAPTER IV

THE RISE OF THE PAROCHIAL SCHOOLS, 1866-1906

An editorial in The Morning Star, August 23, 1868, referred to the compulsory education bill, requiring all children from age eight through fourteen to be sent to school for six months every year as a "Utopian vision." When the Bishops in Council in Baltimore in 1884 declared that they wanted a parochial school established by the side of every church by the end of two years, the wish must have seemed completely fantastic, and yet within the following few years some seventy-five parochial schools were founded within the New Orleans Archdiocese alone.

Many Catholics were still bitter about the practice of having to pay property taxes to support the public schools to which they could not in conscience send their children, and of being denied any appropriation for their own schools. However, they worked with their religious leaders and established schools, as one writer said: "at a price which the world knows little of--the sacrifice which the poor man makes, who curtails the wheaten loaf that he may give his

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1 "Compulsory Education," The Morning Star, N.O., August 23, 1868.
2 "Common Schools and Catholics," The Morning Star, N.O., August 9, 1868.
children the wheaten bread." 3

I. COUNCIL AND SYNODAL DECREES RELATIVE TO THE ESTABLISHMENT
AND MAINTENANCE OF ARCHDIOCESAN SCHOOLS

The Second Plenary Council of Baltimore, 1866. The
Second Council of Baltimore issued twenty-seven decrees relative to Catholic education. These urged the establishment
of parochial schools and reminded pastors that if necessary
these schools should be supported by the revenues of the church
to which they were annexed.

The Council praised the work of Religious Congregations
devoted to the education of youth and stipulated that if Rel­
igious Congregations could not be obtained to staff the
schools, the pastor should employ lay people "distinguished
not only for knowledge, but for their faith, morals, and
upright life." 5

The Bishops were exhorted to establish industrial

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3 "Public School Education," The Morning Star, N.C.,
January 17, 1869.
4 Title IX, Decree 430, Proceedings of the Second
Council of Baltimore, 1866, cited in Sister M. Florita Lee,
"The Efforts of the Archbishops of New Orleans To Put into
Effect the Recommendations of the Second and Third Plenary
Councils of Baltimore with Regard to Catholic Education
1860-1917" (unpublished Master's dissertation, Catholic Uni­
5 Ibid., Articles 432-3.
schools and houses of refuge. Special attention was to be given to the spiritual needs of Negroes. Catholic schools and orphanages were to be erected for them, and Religious Superiors were asked to send teachers to work among the Negroes.

The Fourth Synod of New Orleans, 1869. The Fourth Synod of New Orleans promulgated the decrees of the Second Council of Baltimore, reminding pastors "that they employ all means so that parochial schools be instituted."

The Third Provincial Council of New Orleans, 1873. This Council reminded parents of their obligation to give a Catholic education to their children, asked their help to multiply Catholic schools, and advocated the establishment of a preparatory seminary.

The Third Plenary Council of Baltimore, 1884. The school legislation of the Third Plenary Council was based on the "Instruction to the Bishops of the United States Concerning the Public Schools" issued by the Holy See in

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7 Statute XX, Titulus V, De Officio Docendi, Synodus Quarta, 1869, Chancery Archives, N.O.
8 Pastoral Letter of Archbishops and Bishops of Province of New Orleans Assembled in Council, Chancery Archives, N.O.
1875. The Instruction read as follows:

All are agreed that there is nothing so needed to this end as the establishment of Catholic Schools in every place in no way inferior to the public ones. Every effort, then, must be directed towards starting Catholic schools where they are not, and, where they are, towards enlarging them and providing them with better accommodations and equipment until they have nothing to suffer, as regards teachers or equipment, by comparison with the public schools.9

The Council reiterated the decrees of the First and Second Councils with regard to parochial schools and added four more rulings:

Near every church where a parochial school is not yet established, one shall be erected and maintained in perpetuity, within two years after the promulgation of the decree of this Council unless for grave reasons the Ordinary judges an extension of time necessary.

A parish priest who through negligence would hinder the erection and maintenance of a parochial school and who does not amend after repeated admonitions of the Bishop deserves to be removed from his parish.

Should there be no parochial school in a parish due to the negligence of the parishioners in cooperating with the pastors in the erection and maintenance thereof, they should be admonished and induced by the Ordinary to subscribe the necessary funds.

All Catholic parents are obliged to send their children to the parochial school, unless either at home or in other Catholic schools they provide sufficiently for the Christian education of their children or on account of a sufficient reason, approved by the Bishop, and with opportune precautions and remedies, they are permitted to send them to other schools. What school may be considered Catholic is left to the judgment of the Ordinary for decision.10

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Decree 202 was also significant. It stated:

Pastors should instruct the laity that they consider the school an integral part of the parish. They should realize it is their duty as well as that of the pastor to support the parochial school, which, after the parish church, should be the major consideration of the parish. The tuition should be small; if possible, the school should be free.\textsuperscript{11}

Decree 211 exhorted parents to send their children to Catholic high schools and colleges, and to support these financially.

The Fifth Synod of New Orleans, 1869. At this meeting pastors were reminded that they should instruct the laity in the duty of supporting the parochial school, an essential component of every parish. Pastors were urged to give special attention to the Negroes in their parishes—to erect schools for them where there were none.

II. PASTORALS AND CIRCULARS

Odin. In his Lenten message to the clergy and the faithful of the diocese, Archbishop Odin reminded Catholics that in mixed marriages (i.e., marriages wherein one contracting

\textsuperscript{13} Proceedings of the Fifth Synod of New Orleans, 1869, Chancery Archives, N.O.
party was not a Catholic) the Catholic parent was to be free to educate the children in the Catholic faith. The following fact was brought to the attention of all:

The Council of Baltimore condemns what We also have constantly disapproved of, namely, popular reunions known as excursions, picnics, charity balls, dramatic performances, living tableaux, in which, under pretense of good works, persons join in amusements which are dangerous and a proximate occasion of sin; so that these worldly diversions become the principal object, while charity is but secondary, if indeed not wholly lost sight of.

No doubt, We greatly desire, Dearly Beloved, to see you take part in the building of churches, the founding of Catholic schools, and the maintenance of charitable institutions, but let it be done in a manner befitting your dignity as Christians and worthy of so glorious a title.

During this same year, Archbishop Odin issued a circular letter to the clergy with the request that a collection be made in all of the churches for the House of St. Vincent for young abandoned boys.

Perche. In his Lenten message of 1872 Archbishop Perche expressed the concern he felt for the slack in Catholic education. A part of this pastoral read as follows:

... the aim of education is to furnish the mind of man with all the sound and exact knowledge it ought

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14 Pastoral Letter of the Most Reverend Archbishop of New Orleans, John Mary Odin, for the Lent of 1869, Chancery Archives, N.O.

15 Lettre Circulaire de Mgr. l'Archveque de la Nouvelle-Orleans a Messieurs Les Cures de Son Diocease, April 25, 1869, Chancery Archives, N.O.
to possess, to infuse into his heart the pure and noble sentiments, the legitimate and honorable affections with which it ought to glow, and nerve his will with the stern resolve ever to choose the good and true, and use his body and the senses which appertain to it as simply ancillary to his immortal soul. Education, to be complete, must take hold of the whole mind.

... It is not enough, therefore, Dearly Beloved Brethren, for you to provide your children with a certain amount of information, more or less comprehensive; your essential duty is to educate them, to make moral and virtuous men out of them, and start them on a career, in which, while observing all their obligations as good citizens on earth, they will not lose sight of the more glorious citizenship, which is their birthright in heaven... .

For education to be complete and sound, three factors, to use a mathematical phrase, are required: the priest, in the Church; the parents at home; the teacher in the school.16

The Archbishop noted further that most of the churches in the city had connected with them a parochial school, established since 1862, and that Catholic schools were multiplying in the rural districts. However, he pointed out that some pastors had had to close their schools because the parishioners gave no financial support. He said:

There are ever, and it is with a blush we say so, some persons who for a small bit of money, which they will spend uselessly, dangerously, or wickedly elsewhere, will defraud their children of a Christian education.17

In this same pastoral Archbishop Perche commented on the injustice suffered by Catholic parents who were obliged

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16 Pastoral Letter of the Most Reverend Archbishop of New Orleans, Napoleon Joseph Perche, for the Lent of 1872, Chancery Archives, N.O.

17 Ibid.
to support public schools "from which in conscience they can derive no benefit." He concluded with an exhortation to the clergy and laity "to leave no honorable means untried to erect and support parochial schools."

A letter from the Vicar-General to the clergy of the Archdiocese of New Orleans stated that the Archbishop wished to construct a central parochial school. To help finance this project all parishes were asked to take active part in a fair. The Archbishop offered his horse "pour en faire une Grand Lotterie, a laquelle tout le Diocese est envite a prendre part." Tickets and subscription lists were sent with the letter.

An editorial in The Morning Star made mention of "several very fine chalices and church vestments" presented by the Most Reverend Archbishop to be voted for at the fair. The following week this item appeared in the same paper:

His Grace the Most Reverend Archbishop having determined in pursuance of his general policy on the educational question to erect a large school building in the second district, which would at first serve as a parochial school for the children of the district and . . . to be used as a central high school for the more advanced

18 Pastoral Letter of the Most Reverend Archbishop of New Orleans, Napoleon Joseph Perche, for the Lent of 1872, Chancery Archives, N.O.
19 Letter to the Clergy of the Archdiocese of New Orleans, signed by the Vicar-General, G. Raymond, December 21, 1872, Chancery Archives, N.O.
20 The Morning Star, N.O., January 5, 1873.
pupils of the whole city, at once purchased a large tract of land in the rear of the cathedral for the sum of $18,000. Here he will at once commence the erection of a three-story brick building, the two lower stories of which will be used as schools for boys and girls, the upper story being reserved for the same purposes as St. Alphonsus Hall is now used, as the size of which it will approximate. The cost of the ground having well nigh exhausted his treasury, His Grace at the suggestion of many kind ladies, consented to hold a grand Fair for the purpose of raising money to erect the building. . . . We are sorry to see that so far the attendance has been very slim. Considering the purpose for which the Fair is held and the interest the Archbishop takes in it we think that every Catholic should attend at least one evening and by contributing his mite, help to make it a success.21

The fair was not as successful as anticipated. Other fairs given at this time included one at St. Michael's parish, netting $4072.50, another at St. Francis de Sales, netting $1205, and a third for the Convent of Good Shepherd, at which a total of $4857.55 was realized.

In 1875 Archbishop Perche wrote that the diocese was in need of assistance to allay its mounting debt.

In a circular letter of 1877 Archbishop Perche reminded parish priests that fairs, concerts, and other benefit entertainments should not be held without the written approval

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21 The Morning Star, N.O., January 19, 1873.
22 The Morning Star, N.O., January 26, 1873.
23 The Morning Star, N.O., January 19, 1873.
24 Letter from Archbishop Perche, Paris, May 29, 1875, Chancery Archives, N.O.
of the Archbishop, and that a **five per cent tax**, based on the net proceeds, should be paid to the diocese. Chaplains and assistants were to pay as "jus cathedralicum" ten per cent of their income, subject to "penalites already inflicted in case of omission."

The 1877 Lenten pastoral was concerned with the financial condition of the diocese. It was announced that the Very Reverend Joseph Marie Millet had been appointed to straighten out the finances of the diocese.

In 1867, as administrator of the archdiocese, Perche's primary financial concern was the support of the five unendowed orphanages of New Orleans in the face of the ravages of war, epidemics, floods, and a deficiency in crops. Toward the end of his life his principal worry was the ever mounting archdiocesan debt.

**Leray.** The Most Reverend Francis Leray automatically assumed direction of the Archdiocese of New Orleans in 1883 upon the death of Archbishop Perche. During his administration

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26 Pastoral Letter of the Most Reverend Archbishop Perche for the Lent of 1877, Chancery Archives, N.O.

of four years he "disregarded the diocesan corporation and levied parish taxes to get funds to prevent seizure and sale of church properties."

The major concern of Archbishop Leray was the liquidation of the diocesan debt. This will be treated in a later section of this chapter.

Janssens. In his Lenten pastoral of 1891 Archbishop Janssens wrote the following:

Sunday is the day of the Lord, and should be observed by public worship. . . . The church is not opposed to innocent amusement on that day, but to turn it into a day of dissipation or of loud public amusements is apt to relax the bonds of religion and to increase the spirit of materialism which, by an undue running after the material goods and the pleasures of the world, banishes from the mind the idea of God, of the soul and of eternal life, and thus the desecration of the Sunday brings a curse and a misfortune on the family and the country. Our Diocesan Synod, following the prescriptions of the Third Plenary Council of Baltimore, has decreed that no picnics or excursions ever be held at night time nor on Sundays, nor on fast days, nor with the use of intoxicating liquors, and we therefore again and absolutely forbid any such picnics or excursions to be held contrary to this decree, whether for the benefit of a church, a charitable institution or a Catholic society. If Catholics do wrong, they should be responsible for it as individuals, but should not throw the evil and scandal on the church by holding such forbidden picnics or excursions, as Catholics, and with the appearance as if approved by the Church. Catholic societies should remember that if they desire to be considered such by the church, they should also obey her laws. And we trust that this law, enforced in all the dioceses of the Union, shall be

respected in the future.29

In his Lenten pastoral of 1896 Archbishop Janssens wrote as follows:

Would to God that this formidable problem of religious education could be solved in our system of public instruction, which now through a sad necessity banishes religion from its teaching. But until it is solved, Catholics who truly appreciate the necessity and blessings of religion and eternal salvation must lay upon themselves the heavy burden of paying their taxes for public instruction and tax themselves again to obtain for their children a thorough religious training in Catholic education.30

Other letters of Archbishop Janssens were concerned with the problem of removing the diocesan debt. These will be referred to in a later section of this study.

Chapelle. Like his predecessors Archbishop Chapelle was faced with the staggering financial burden of the huge diocesan debt.

A significant decision in the development of the Catholic school in the Archdiocese of New Orleans was rendered by this prelate during his short rule from 1897-1905. The Reverend F. L. Gassler had appealed to his civil parish school board to establish schools. The superintendent and the board agreed; several schools were built. These were taught by

29 Lenten Pastoral of Archbishop Francis Janssens, 1891, Chancery Archives, N.O.
30 Lenten Pastoral of the Most Reverend Francis Janssens, 1896, Chancery Archives, N.O.
Catholic teachers and patronized by Catholic children. Religious instruction was given before and after school hours.

Two such schools existed at Iota and Breaux Bridge, formerly part of the Archdiocese of New Orleans. Archbishop Chappelle disapproved of this arrangement, pointing out that it had been condemned at Faribault by the Bishops of the United States. He ordered this school plan to be discontinued as such.

III. THE DIOCESAN DEBT

In 1840 Archbishop Blanc had effected the regulation that no new parish might be established unless the property was first registered in the name of the Bishop. That he enforced this decree was evident from the following excerpt taken from a letter written to the Central Council of the Society for the Propagation of the Faith:

. . . Since eight years, there was built no church in the whole Diocese of New Orleans, unless the property was first passed on to the Bishop and his successors, which is an absolute renunciation of the right to establish Marguilliers.

We have devoted ourselves very much to put an end to the system of trusteeship in all our new churches. . . .

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31 Statement of Roger Baudier, as told to him by the Right Reverend Monsignor Gassier.
33 Letter of Bishop Antoine Blanc, New Orleans, to the President and Members of the Central Council of Paris, Society for the Propagation of the Faith, October 19, 1849, Chancery Archives, N.O.
In 1866 Archbishop Odin organized a corporation for the diocese; he privately inserted an entry to the effect that all church property was to be transmitted to the diocese. This same year the Baltimore Council had recommended that a parochial school be established in every parish. Not being permitted to assume responsibility in the name of the parish only for any debt contracted, pastors were slow to entangle the archdiocese in any debt for the erection of schools. In the meantime the archdiocesan debt had been mounting. Archbishop Perche had made numerous loans in the name of the Archdiocesan Corporation, but without its consent. He had used these loans for the purchase of properties on credit and at high interests.

The panic of 1873 brought matters to a climax. Attempts to obtain funds only plunged the diocese into further debt. In 1878 the debt stood at $600,000; to allay creditors the entire property of the Archdiocese of New Orleans was mortgaged. The following is a copy of the statement on the bonds sold by Archbishop Perche:

1878--Bond issue of Diocesan Obligations or bonds, secured by special mortage and authorized by the Holy See and by resolution of the Trustees of the Society of the Roman Catholic Church of the Diocese of New Orleans, for Two Hundred and Fifty Thousand Dollars ($250,000).

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Binds itself to pay to Bearer, for value received, the sum of Fifty Dollars ($50) with five per cent (5%) interest payable, net semi-annually on the first of December at the Archbishopric.

The payment of all Bonds—Series D No. 1177 secured by special mortgage on all mortgageable real estate belonging to the Diocese, and valued at $1,080,000, and the net annual revenue of the Diocese, amounting to $30,000 is exclusively appropriated to punctual semi-annual payment of interest and curtailment of debt by one-twentieth annually.35

The Archbishop received the following letter in May of 1878:

Most Reverend Archbishop:

I feel no little embarrassment in having to write you again, in regard to the debt of the Holy Trinity School and Church, to the succession of Bernard Shiver and his wife Elizabeth Geers.

As attorney I must either forego the duties of my office, or bring suit for the amount claimed, $700.

I will however take it upon myself to settle the matter without suit in this wise, viz., give five notes for $100, each payable in one, three, five, seven, and nine months after date or give one-half of the $700 in cash as a payment in full of the claim. ... I think this will be acceptable. ... 36

P. P. Carroll

In desperation the Archbishop appealed to the Supreme Pontiff for assistance. Bishop Leray of Hatchitoches was sent to New Orleans as Coadjutor and Administrator. As a measure to curtail expenses, Bishop Leray closed the seminary. By the end of five years he had succeeded in reducing

35 File of Letters of the Most Reverend Archbishop of New Orleans, Napoleon Joseph Perche, 1870-1883, Chancery Archives, N.O.
36 Ibid.
the debt by $200,000.

With the legal assistance of Thomas J. Semmes the archdiocesan act of incorporation was proven invalid, since the object and purpose of the corporation had not been specified in the charter in accordance with Section 677 of the revised statutes of Louisiana. The mortgage given by the corporation, January 26, 1878, was therefore null. The Archdiocesan Corporation had held the Church properties only in trust for the parishes. The Archbishop had never recognized any benefices from the properties, nor had the money obtained from the mortgage been used for the benefit of the parishes.

In 1894 Archbishop Janssens requested of the state a charter for each parish. This was readily granted. Describing his next measure to alleviate the painful financial crisis, the Archbishop wrote:

... In 1894 I went to Europe to expose to M. d'Aquin, our agent in Paris, this illegality of the debt and to let him know the situation, financial, of the Diocese which then had no longer any property in its possession and whose revenues were entirely insufficient to pay the debt. That is why I had already made an appeal to the Diocesans to come to my aid. They all, priests and faithful, united their efforts to mine, in imposing on themselves the greatest sacrifices. It would be too long to enumerate them, and sometimes too touching. But I can declare that since

37 Baudier, "Notes on the Diocesan Debt, Archdiocese of New Orleans."
38 Letter of Archbishop Janssens, April 3, 1897, Baudier Historical Collection.
eight years that I am Archbishop, I did not receive the least honorarium of the Diocese, though I have a right to it, and besides, I made an offering of five thousand dollars for the extinction of the debt. If then we have made and continue to make so many sacrifices for an illegal debt, it was permitted us to ask the creditors, to make some themselves, and to accept a reduction of twenty-five per cent, in other words to accept seventy-five per cent instead of one hundred per cent.

M. D' Aquin, with goodwill, consented to propose these conditions, and the reasons given above. A large number of holders of obligations accepted this proposition of twenty-five per cent reduction and today the value of the obligations that are on the books of acceptance is of six hundred francs.

For the holders of the obligations who have agreed to make the sacrifices requested, we have made drawings for the sum of three hundred seventy-five thousand francs.

For all those who have not yet adhered to this proposition, may they impose the same sacrifice and we will make a renewed appeal to the faithful of the Diocese—asking them to give with generosity so that it will be possible to pay the debt before the opening of the new century.39

In a circular letter in 1899 Archbishop Chapelle notified the clergy that it was the wish of the Holy Father the Pope that the debt be liquidated within a maximum of five years. It had been decided in Rome that the fairest means to adopt to dissolve the debt was to divide the total amount among all of the parishes; pro rata over and above the Jus Cathedraticum was set at five per cent.

With the refinancing of the Archdiocese numerous

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39 Letter of Archbishop Janssens, April 3, 1897, Baudier Historical Collection.
40 Baudier, "Notes on the Diocesan Debt, Archdiocese of New Orleans."
parochial schools sprang up, as each parish was then able to contract debts in its own right and with complete responsibility for liquidation.

IV. ST. FRANCIS SCHOOL, VILLERE ST., NEW ORLEANS, 1867

Eager to put into effect the recommendations of the 1866 Council of Baltimore, Archbishop Odin appealed to the Oblate Sisters of Providence in Baltimore to open a school for Negroes in New Orleans. With the assistance of Father Durier, pastor of Annunciation Church, a large house was purchased in the Faubourg Marigny.

The Sisters opened a free school and an orphanage. These they maintained at their own expense. As their Congregation was short of funds and was erecting a new Motherhouse, they found it necessary to abandon their institution in New Orleans in 1873.

The Sisters of the Most Holy Sacrament agreed to staff the school. They purchased the property from Archbishop Perche in 1875 for $2000. The name of the school was changed

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from St. Joseph to St. Francis in honor of the Archbishop who had donated $800 toward erecting an additional building.

An enlargement was soon necessary. In 1893 Mother Katherine Drexel donated $3000 toward this purpose. The school averaged an attendance of two hundred fifteen pupils; five teachers were employed. The monthly income from tuition never exceeded $25. Mother Drexel assisted with annual donations of $300 toward the Sisters' salaries.

In 1922 separate parishes for the Negroes were set up in New Orleans, and the Sisters gave up the school.

V. SACRED HEART ACADEMY AND CATHEDRAL PAROCHIAL SCHOOL, NEW ORLEANS, 1867

Chagrined at having no school in his own parish, while urging his pastors to establish schools throughout the diocese, Archbishop Odin requested the Madames of the Sacred Heart to open a school near the Cathedral. The Sisters agreed and purchased a house on Dumaine and Dauphine Streets where

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43 Young, op. cit., p. 62.
44 Letter of Mother Augustine to Mother Drexel, October 21, 1899, Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.
45 Correspondence of Mother Augustine and Mother Drexel, 1899-1915, Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.
46 Baudier, Annunciation Parish, p. 70.
they opened a day school with about seventy-five pupils. They soon bought an adjoining house, and shortly thereafter erected a two-story brick school. By the end of the first year they were able to pay all except forty thousand francs on their property.

In 1880 Bishop Leray, Coadjutor and administrator of temporal affairs for the Archdiocese of New Orleans, requested the Religious of the Sacred Heart to open a parochial school. The girls from the Dumaine Street school had been teaching newsboys, assisted by the Jesuit Fathers and the Sisters of Charity. In 1899 a free school was erected by the Madames of the Sacred heart. There were about one hundred girls enrolled in this school.

In 1914 the Sisters closed their Dumaine Street school and the free school. The Cathedral parish contracted a debt of $25,000 to purchase and repair the buildings to be used as a parochial school. The Sisters were opening an academy uptown and found it impossible to staff both the St. Louis Cathedral parochial school and their academy. Lay teachers were employed at the Cathedral school in 1914-1915; the following year Sisters of the Society of St. Teresa of Jesus


48 New Orleans Daily States, December 13, 1899.
agreed to staff the school.

St. Louis Cathedral School continued as a free school, and the Sisters were paid the diocesan stipulated salary from parish funds. Bazaars were given, and extraordinary collections were taken up for the school. The $1414 debt was finally canceled in 1934.

A new school fund collection was begun in 1947. In 1950 a three-story school and a convent, costing about $385,000, were erected. Again the parish contracted a necessary debt—paid for in large part by monthly school collections.

The school enrolled three hundred eighty-four students in 1958 in grades one through eight. It was staffed by Teresian Sisters. It was tuition free to children of St. Louis Cathedral Parish and was supported by a monthly school collection.

In 1877 the Madames of the Sacred Heart had purchased property on St. Charles Avenue. The Bishop had given his consent only on condition that the Sisters promise not to leave the Cathedral school. However, the Sisters found that their academy was cramped for space, and the Cathedral parish children easily provided for by the private schools of the

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Financial Reports of St. Louis Cathedral Parish, Chancery Archives, N.O.

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Ibid. Ibid. Ibid.
vicinity. The 1897 Parish Report listed about twenty private schools in the immediate area, the majority of which included the study of Christian Doctrine as part of the daily routine.

The Sisters built a new convent in 1900 on their St. Charles Avenue property at the expense of their Motherhouse. Resident students were accepted, and all classes were limited to twenty-five pupils. In 1951 an addition costing $200,000 was completed for the primary school children. This structure contained seven classrooms for one hundred seventy-five children, playrooms, a study hall, an athletic room, and an office. Bricks, one hundred twenty-six years old, and wrought iron lace work from St. Michael's in Convent, Louisiana, were used in the construction.

The Academy of the Sacred Heart has always been supported by tuition.

VI. ST. MARY'S ACADEMY, CHARTRES STREET, NEW ORLEANS, 1867

St. Mary's Elementary School for Negro girls, opened in 1867 by the Sisters of the Holy Family, was both a resident and a day school. By the sale of other property the Sisters

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53 Financial Reports of St. Louis Cathedral Parish, Chancery Archives, N.O.
54 Doize, op. cit., p. 69.
55 Times Picayune, N.O., April 12, 1951, and April 22, 1951.
were able to purchase the quadroon ballroom on Orleans Street. This building was large, and the school grew rapidly, a secondary department being opened in 1862.

The school was financed by means of receipts from sewing, by donations, the handiwork of the Sisters, including embroidery, making flowers of wax and tarletan, and vestments and linens for Church services. A few of the Sisters received wages for taking care of the Archbishop's residence.

In 1952 an archdiocesan-wide appeal was made by the Sisters for $350,000 for the erection of a new Motherhouse. The campaign was extended to include the Lafayette diocese also. A group of insurance executives immediately gave $10,000.

With the completion of the new building an additional one hundred pupils could be provided for at the academy. The school provided for many poor children. In 1958 it was still a private resident and day school, numbering about one hundred ninety-four in the elementary school and two hundred ninety pupils in the high school.

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56 Young, op. cit., pp. 29-30.
57 Letter from Sister M. Francis Borgia to Roger Baudier, 1952, Baudier Historical Collection.
60 1958 Annual Catholic Directory, Archdiocese of New Orleans, p. 49.
VII. ST. JOSEPH SCHOOL, CONVENT, 1867

Archbishop Odin appealed in 1866 to Mother Shannon and to Mother Barat of the Madames of the Sacred Heart at St. Michael's to open a school for the Negro children of the area. As they feared harm to their boarding school, they used a house at some distance. About twenty children were enrolled.

The Madames of the Sacred Heart left Convent in 1926. The school was moved to parish property. The Sisters of the Holy Ghost assumed the direction of the school.

In 1958 there were one hundred seventy-five pupils enrolled. The school was assisted by Mother Drexel. It was supported by parish drives and tuition fees.

VIII. ST. JOSEPH ORPHANAGE, ACADEMY, AND PAROCHIAL SCHOOL, BATON ROUGE, 1868

On April 10, 1865, Archbishop Odin applied to Reverend Mother St. Claude of the Sisters of St. Joseph of Bourg, France, for nuns to staff an orphanage, and a boarding and day school in Baton Rouge. Four sisters were sent in 1868,

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61 Catholic Action of the South, N.O., September 29, 1957.
62 Ibid.
64 Financial Reports of St. Michael Church, Convent, Chancery Archives, N.O.
their immediate task being to relieve two ancient ladies, one deaf and the other blind, of the care of the Female Orphan Asylum of Baton Rouge, located on St. Anthony Street between North and Main Streets. The two ladies, Miss Sophie Mason and Madame Leonard, had been supporting the children by soliciting donations from the people of the city.

The ladies presented the Sisters with $2,000 in state bonds; these were worth only $980. The Sisters used these funds to purchase furniture and provisions.

The house had only four rooms; two were utilized for sleeping, one for a kitchen, and the fourth without window panes for a dining room. Additional space was needed. The Sisters applied for and obtained the use of the old Sacred Heart convent on Church Street. This they used as a day school. Resident students were kept at the orphanage.

The financial support of the institution was a constant worry. Mother Stephanie wrote: "The orphans are ordinarily supported by the charity of the faithful, and often of the unfaithful. The ladies give fairs, concerts, raffles, and one lives from day to day."

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66 Ibid., p. 27.
67 Ibid.
68 Kelly, op. cit., p. 28, citing Letter of Mother Stephanie, Archives, Bourg-en-Bresse, Ain, France.
Help was solicited from the planters. Mr. William McQuaid allowed the Sisters to use a part of his land. The nuns and the older girls used the land to plant potatoes until Mr. Irene Pujol donated potatoes from his farm. Sister Stephanie wrote:

For months we have needed to make repairs, but the money is lacking for both labor and materials. Provisions of all sorts are lacking at the same time. We pray to our Good Father, St. Joseph, and behold a letter is sent to us in haste to say that we should go to New Orleans to get $400 worth of provisions. I did not even have to beg for it. Our good friends of the Society of St. Vincent de Paul procured us this help.69

The boarding school operated at a deficit. Opened in 1872 with four older girls in the building that had served as the Convent of the Sacred Heart, then known as St. Joseph's Day School, on Church and Florida Streets, the school was far from self-sustaining. The financial panic of 1873 and the flood of 1874 seriously affected the school income. Mother Albina wrote:

The boarders' fees for both this year and last year are still on the books, and even more is owed us, because of the floods of the last two years. If the farmers are able to harvest their crops in the autumn, we may hope for payment then.70

Instead of respite, however, there came the yellow fever epidemic, and the school was temporarily closed.

69 Kelly, op. cit., p. 29.
70 Kelly, op. cit., p. 39, citing Letter in the Archives, Bourg, France.
By 1890 the need for building was urgent. Mother Albina wrote to the Mother General:

The new building has been started. We have begun, like Saint Theresa, without a cent. I do not know where we will get the $35,000, but Saint Joseph knows. . . . I have asked Saint Joseph to open their purses and have received over a thousand dollars from the Protestants, almost as much from the Masons.71

In an effort to support the orphanage, the nuns organized a laundry in 1890. The older girls worked in the laundry half a day and had classes the other half. This remained the chief means of income for the institution until 1926 when the Community Chest assumed the obligation of providing financial help. Various religious and civic associations assisted--among these the Society of St. Vincent de Paul, the Knights of Columbus, the St. Margaret's Daughters, the Catholic Daughters of America, and the Sodality of the Blessed Virgin Mary. These groups gave clothing and equipment.

In 1958 the orphans were living in the academy with the resident students; their expenses were paid by the United Givers' Fund.

71 Kelly, op. cit., p. 44, citing Letter in the Archives, Bourg, France.
72 Sisters of St. Joseph of Bourg (privately published, n.d.).
73 Kelly, op. cit., pp. 29-30.
74 Sisters of St. Joseph of Bourg.
By 1939 the total school enrollment was over five hundred. Mother Alice purchased a fifteen-acre plot on Broussard Street and erected a new St. Joseph's Academy. This project was financed largely by the sale of the old convent property on Church Street; this had grown steadily in commercial value since its early acquisition.

St. Joseph's parochial elementary school was transferred temporarily to a frame building on North Street, next to Catholic high School. When Catholic high School was moved to suburban Baton Rouge in 1957, the parochial school was moved into the former Catholic high School building.

IX. ST. MARY'S NATIVITY SCHOOL, CARROLLTON, NEW ORLEANS, 1868

At the request of the Reverend Francis Xavier Ceuppens, the Sisters of Charity opened a school for the children of St. Mary's Nativity parish. The Sisters taught only the girls; the boys were for one year under the care of the Christian Brothers, and subsequently under laymen. The school enrolled three hundred pupils in 1869.

In 1881 the Reverend Rene Valee obtained the services of four Marianites of the Holy Cross to staff the Carrollton

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75 Sisters of St. Joseph of Bourg.  76 Ibid.
school. Referring to the Annals of the Marianites, Baudier wrote:

Cyclones, poverty, and hardships were a few of the trials that the Sisters suffered. The chronicler states that so poorly was the house furnished, the pastor in his excessive charity completely dismantled his own home by giving his furniture, piece by piece, to the Sisters. It is also related that at one time, after a cyclone, the Sisters possessed one fork. Turns were taken to use it, until the Provincial Superior arrived one day and learned the true state of affairs. Needed household furnishings were 'rushed' to the Sisters on 'The Dummy,' a slow train of ancient lineage. It took over two days for them to arrive at Carrollton.7c

At the end of the school term in 1886, the Marianites gave up the school. Lay teachers took over for two years, and then the Sisters of Charity returned. In 1899 the Reverend Francis Prim consolidated St. Mary's Nativity School and Mater Dolorosa School, as they were both within his parish.

X. SAINTS PETER AND PAUL PAROCHIAL SCHOOL, NEW ORLEANS, 1869

When he had finished building a new church for Saints Peter and Paul parish, the Reverend Cornelius Moynihan converted the old church building into a parochial school. Classes began September 5, 1869 with one hundred seventy-five boys and girls on roll. Lay teachers were employed until 1872 when

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Baudier, op. cit., p. 32.
Father Moynihan succeeded in obtaining the services of the Sisters Marianites of the Holy Cross.

Father Moynihan conducted a private bank in downtown New Orleans and invested money for his parishioners. The school children were charged tuition, but those too poor to pay were admitted free.

In his will Father Moynihan left among other concessions to the church several lots of ground on Marigny and Crapts Streets which he had purchased as a school site.

Upon his succession to the pastorate, the Reverend Joseph F. Hanrahan found a divided parish—and hence an empty treasury. Undaunted, he began a campaign for a new school. The parishioners responded, and soon a new school site was acquired near the church. This lot became known as the "fair grounds" because here were held numerous fairs to raise funds to erect the school. Baudier described the finale of this campaign as follows:

The last of the money was raised at a fair in the new school auditorium which was the largest meeting place in the Third District. A carriage was dismantled and hauled up the three flights of stairs and re-assembled in the auditorium. The proceeds from the raffle of this carriage and fair paid the final thirty-five hundred owed on the

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80 Sisters Marianites of the Holy Cross, op. cit., p. 172.
81 Roger Baudier, History of the Parish of St. Peter's Church (privately published, 1948).
82 Ibid.
school. One month after its completion the new school costing twenty thousand dollars was free of debt. A parish wide parade and celebration followed this memorable event.\textsuperscript{83}

In 1936 when the auditorium was badly in need of redecorating, the boys and girls plastered, painted, and sanded the hall.

The school was supported by tuition and extraordinary collections to meet the deficit between the revenue from the school and the teachers' salaries. The convent in 1958 belonged to the Sisters. The registration that year was approximately five hundred students in grades one through eight. There were seven Sisters and two lay teachers employed.

XI. ST. VINCENT DE PAUL SCHOOL, NEW ORLEANS, 1869

At the request of the Reverend E. J. Foltier, the pastor of St. Vincent de Paul parish in New Orleans, the Sisters Marianites of the Holy Cross assumed the direction of the parish school in 1869. They struggled through the postwar period to keep the school open. Father Foltier wrote to the Marianite

\textsuperscript{83} Baudier, \textit{History of the Parish of St. Peter's Church}.
\textsuperscript{84} Ibid.
\textsuperscript{85} Financial Reports of Saints Peter and Paul Parish, New Orleans, 1884-1958, Chancery Archives, N.O.
\textsuperscript{86} 1958 Annual Catholic Directory, Archdiocese of New Orleans, p.22.
Provincial: "The days of Reconstruction were not days of prosperity for the city in general, much less for the Faubourg Marigny wherein was situated this parish."

In 1681 the Marianites were replaced by the Sisters of the Immaculate Conception. The school enrollment in 1684-85 was small—one hundred girls and seventy-five boys in a Catholic population of twelve hundred. Concerned about the large number of Negro people in his parish, the Reverend A. F. X. Chapuis wrote to the Bishop:

I have quite a large number of Negroes at the farthest extremity of the parish. They are mostly, (or formerly were) Catholic, but they do not come to church. Furthermore, they are poor, they say, and unable (or unwilling) to support church or school. In my opinion a school would be the best means to bring them back. If an appropriation, say of forty-five dollars monthly, to pay school rent and teacher, could be obtained from the Board of Indian and Colored Missions, I do not think the effort would prove fruitless.

No aid was given as the Archbishop found it necessary to establish separate parishes for the Negroes.

In 1896 the pastor contracted a debt to build a new parochial school. By 1917 this debt had been completely paid by the receipts from annual fairs, by donations, and by general parish revenues. A Free School Fund was immediately

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88 Financial Reports of St. Vincent de Paul Parish, N.O., Chancery Archives, N.O.
begun. The enrollment continued to average about two hundred; the school has been self-supporting through the moderate tuition charged the students.

XII. MOUNT CARMEL ORPHANAGE, NEW ORLEANS, 1869

Mrs. C. Barjac and Mrs. J. Rene opened an orphanage for children whose parents were victims of the Civil War. Soon the number of orphans was so large that the ladies were unable to manage; they requested the Sisters of Mount Carmel to assume responsibility for the institution. Mother Theresa agreed, paid off the accumulated debts, and assigned Sisters to staff the asylum.

When the Sisters took charge in 1869, the house being used was the former plantation home of the LeBeau family. An article in the Daily Picayune of 1872 stated that the Sisters erected a two-story building on Piety Street between Greatmen and Casacalvo Streets, for which they were "indebted to a generous public for liberal support."

A new wing was added in 1895 as there were then one hundred fifty girls. The financing of this project was

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89 Financial Reports of St. Vincent de Paul Parish, N.O., Chancery Archives, N.O.
90 Sisters of Mount Carmel, 100 Years in Louisiana (privately published, n.d.), pp. 50-1.
91 New Orleans Daily Picayune, July 17, 1872.
described in the daily paper as follows:

... For many years they (the Sisters) bravely met the expenses of maintaining and clothing and feeding the little orphans under their protection, and from public charity obtained the means to subsist until about three years ago, when practical measures were set on foot to raise money for the purpose of building a better home for the orphans. A Nickel Association was formed, each member pledging himself to contribute one nickel per week, a seemingly trifling tax, but which realized one thousand dollars the first year. A building association was next organized, each member to pay ten dollars per year or one hundred dollars at once. In this manner several thousand dollars were collected. But the handsomest returns from a single source came from the festival given last spring by the combined labor organizations of this city, for the benefit of the asylum, which netted over sixty-three hundred dollars.

These amounts, in the aggregate, permitted the Sisters to give out a contract for the building of an annex to their old home. This structure was recently completed, and yesterday it was solemnly dedicated by Archbishop Janssens.92

The building was three stories high, of brick, at the corner of Royal and Piety Streets. A series of entertainments, sponsored by the ladies of the Third District, for the purpose of helping the building fund, were presented on the third floor of the new annex. Various tables were set up under such captions as "Our First Attempt," "The Crescent City Excursion Club," and "The Charm." The Juvenile Dramatic Club performed.

The orphanage received annual appropriations from the city government, but these were never sufficient to supply

92 New Orleans Daily Picayune, November 18, 1895.
93 Ibid.
By 1914 the levee was within two blocks of the orphanage. Factories and railroads had been erected nearby. The asylum and school buildings were in need of repair. After consultation with the diocesan authorities the Sisters sent the younger children to St. Elizabeth's Home and the older girls to the resident school of the Sisters of Mount Carmel on Governor Nicholls Street.

XIII. ST. ALOYSIUS SCHOOL, NEW ORLEANS, 1869

Anxious to see the Brothers of the Sacred Heart established in New Orleans, Archbishop Odin sent Brother Athanasius the following message:

... You are aware that for a long time I have been anxious to see your community established in New Orleans. For this purpose I bought on last Saturday, January 30th, a brick house, strongly built, situated at the corner of Chartres and Quartier (Barracks) Streets, one block from the Archbishopric. The lot measures seventy feet on Chartres and two hundred feet on Quartier (Barracks). I think you will be able to receive therein at least one hundred day pupils. The district in which this building is located is thickly populated and has no school directed by the Brothers.

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94 Comptrollers' Reports of Receipts and Expenditures, City of New Orleans, 1867-1914, City Archives.
95 Sisters of Mount Carmel, op. cit., p. 52.
After inspecting the property, Brother Athanasius agreed to purchase it for $8000 and to pay for it in four yearly installments at eight per cent. The building, formerly the headquarters of Spanish officers, was of colonial design. The first floor was usable for three classrooms and a parlor; the second floor for a chapel, a director's room and a community room; the garret for sleeping quarters for the Brothers. An outhouse behind the building served as a kitchen.

Only six boys registered the first day, but undismayed, the Brothers advertised; they used displays, rivalry, and "progressive methods" to win students. The Community Provincial house supported the struggling school for the first session, very little having been realized by way of tuition; renovating the building had entailed a considerable outlay. The school grew rapidly and was soon self-supporting.

By 1884 it was necessary to purchase an additional building to accommodate the ever-growing enrollment. A two-story house on a lot adjacent to the school was purchased for $7300 and used temporarily for classrooms.

The Ursuline Sisters had built a select school on North Rampart Street and Esplanade Avenue for girls who were no longer able to board. As the growth of their convent school

97 Brothers of the Sacred Heart, op. cit., p. 196.  
98 Ibid., pp. 197-9.  
99 Ibid., p. 199.
down the river necessitated the withdrawal of the Sisters from the select school, it was put up for sale. The Brothers purchased this on May 10, 1892, for $23,000. This new property measured one hundred twenty-six feet on Esplanade Avenue and one hundred eighty feet on Rampart Street. There were two brick buildings, two small frame buildings, and a shed. The Brothers sold their Chartres Street property for $13,100.

From 1895 to 1902 the enrollment remained stationary; during the yellow fever epidemic it dwindled down to ninety-nine. The Brothers organized an alumni association to promote the school. Fairs and benefits were given to lay aside funds for a gym.

After 1902 the enrollment rose sharply, from two hundred twenty-five in 1915 to five hundred in 1922. The Brothers purchased the Hernion property and the Lemare property for $6512 and $8880 respectively, and another house and lot on Esplanade Avenue for $3000.

The city council having decided to widen North Rampart Street, the school had to give way to the right of eminent domain. The Brothers' property was appraised at $40,000. To build a new school the Brothers borrowed $100,000.

100 Brothers of the Sacred Heart, op. cit., p. 199.
101 Ibid., p. 201.
102 Ibid., pp. 201-2.
103 Ibid., pp. 203-5.
As the enrollment outgrew the buildings, additional property was bought until the Brothers owned all of the block except one private residence and the French Freemason’s lodge on Kerlerec and North Rampart Streets. The lower classes were discontinued for lack of space.

Through the efforts of the Parents’ Club and the Alumni a new gym was completed in 1937 at a cost of $50,000. With the assistance of Mr. Robert Maestri, Mayor of New Orleans, who offered relief labor, a cafeteria was built and the playground covered with asphalt.

By 1944 the building erected for five hundred pupils was accommodating one thousand. The Province purchased seven acres in Gentilly. The following year property owners petitioned for the school, and the city approved the project.

The new school, Cor Jesu High School, completed with $400,000 from Youth Progress Funds, was dedicated in 1955, the first large high school in the Gentilly area.

A large piece of property and the buildings thereon, formerly the Chancery and the Archbishop’s residence, were given to the Brothers by the Reverend John Francis Bautz. These were located next to St. Aloysius School.

The grounds and buildings of St. Aloysius School were for sale in 1956. The Brothers hoped to obtain sufficient funds to erect a large school in Jefferson parish.

XIV. ST. ROSE OF LIMA SCHOOL, NEW ORLEANS, 1870

When a new church was erected in St. Rose of Lima parish in 1870, the old church, erected in 1857, was converted into a school, conducted by Miss Anselme Biscan. The enrollment was small, twenty boys and seventy-five girls in 1869; that same year school expenditures were reported as $40.

In 1900, the pastor, the Reverend Francis Mittelbronne, opened a Negro school on Columbus Street in the care of Madame Edmie Alexandre. This school, listed as a parochial school, was closed in 1901 approximately.

In 1916 the Sisters of St. Joseph were asked to staff...
a parochial white school. The church erected in 1870, thirty-two by eighty feet, was then used as a girls' school, and a house on Broad Street near the rectory, thirty-five by eighty-six feet, was remodeled for use as a boys' school. The tuition charged was a dollar a month, except for those too poor to pay that sum.

To obtain needed funds for school maintenance the parish societies assisted with festivals. Church revenues consisted principally of pew rent, ranging from $2.50 to $18 per year per parishioner.

When the girls' school burned down in 1913, the parish school was temporarily closed. The children were registered in St. Joseph Academy or in Holy Rosary School.

A new school and church were badly needed. Available finances included $4,850 for the school that had burned, $15,000 for the church, $33,003 for the presbytery, and a donation of $10,000. This totaled to a mere $33,253; $70,582 was needed for the church alone. Baudier, a member of this parish, described the reaction of the parishioners to the suggested building program as follows:

Cooperation and generosity swept the parish bringing into activity many hitherto inactive people. Numerous affairs as benefits were conducted by parish societies, and regular festivals were held. The Holy Name boat

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115 Baudier, St. Rose of Lima Parish, p. 48.
116 Ibid., p. 49.
117 Ibid., p. 50.
118 Ibid., p. 51.
rides and euchres, Children of Mary raffles and card parties, besides euchre parties, and penny parties, and raffles of all kinds, were all the order of the day. A grand concert by 'New Orleans' best artists' was held at St. Joseph Academy under the direction of Miss Rita Gaudet, in June, 1915, with admission of twenty-five cents.

The first of the big benefits was held within a month and one-half after the disastrous fire—December 6 and 7, 1913—'a Grand Fair and Entertainment,' on the church grounds with H. Schindler as general chairman. There were matinees Saturday and Sunday afternoon, and performances Saturday and Sunday night, followed by moving pictures. Five booths were conducted by groups of ladies of the parish and one by the Sisters of St. Joseph with their pupils. Among booth sponsors were the Holy Name Society and the League of the Sacred Heart. Directing the gala affair was the newly formed St. Rose of Lima Building Association. . . . The affair netted $3490.41. 119

In 1914, with the permission of Archbishop Plunk, the Very Reverend Alphonse P. J. Canon Janssens purchased the Develle House on Columbus Street. The building was altered to serve as a school, and St. Rose of Lima Parochial School was re-opened permanently.

To liquidate this and other debts incurred, the St. Rose of Lima Building and Improvement Association gave a benefit entertainment in 1916.

As the school was overcrowded, the Frey residence across from the church was purchased and converted into classrooms. When Archbishop Shaw visited the parish in 1923, he commented on the need for a permanent school building. Father Janssens accordingly purchased additional property for $8500

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119 Baudier, St. Rose of Lima Parish, p. 51.
120 Ibid., p. 52.
121 Ibid.
and erected a two-story steel, concrete and brick structure. A loan of $78,657 was negotiated to defray this expense. The building was dedicated in 1925.

By 1935 an annex was needed. There was still $37,000 due on the parish debt, mainly for the 1925 school, so again the parish borrowed. Father Janssens loaned his personal funds, as he had done previously, at a low interest rate; before his death he canceled the debt.

The remaining debt of $70,000 was largely paid by means of a monthly envelope system, handled by L. A. Turcotte-while, Secretary of the Building and Improvement Association.

With increased revenues as a result of prosperous times, the parish was able to plan a convent for the Sisters. In 1949 the Gautier residence was obtained.

The Mothers' Club, organized in 1935, assisted the school significantly through fund-raising activities. The St. Margaret's Daughters gave assistance in the cafeteria, a member of the Federal Lunch Program since 1947.

In 1958 the school numbered eight hundred twenty pupils in grades one through eight.

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122 Baudier, St. Rose of Lima Parish, p. 54.
123 Ibid., p. 55.
124 Ibid., p. 56.
125 Ibid., p. 60.
126 Ibid., p. 63.
XV. ST. FRANCIS ACADEMY, BRUSLY, 1870

The Reverend F. Laroche, pastor at Brusly Landing, begged the Sisters of St. Joseph to open a school in his parish. The first year there were ninety boys and girls, the second year, one hundred fifteen—all of the children residing in the parish. The financial report for 1870 listed school improvements as $4,000.

The school struggled for existence, money being very scarce. It was impracticable to accept resident students so near to the academy in Baton Rouge. The pastor donated his salary for the upkeep of the parish.

As financial conditions continued to grow worse, the Sisters found it necessary to close the school in 1911.

XVI. ST. FRANCIS DE SALES ACADEMY, HOUMA, 1870

The opening of this academy was accompanied by the usual inconveniences of early foundations. The Sisters Marismates purchased the old Houma College, with its nine acres

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129 Financial Report of St. Francis Church, Brusly, January 1, 1871, Chancery Archives, N.O.
130 Ibid.
131 Ibid.
of land in 1870. The following description of the building as the Sisters found it was given in their anniversary history:

Every kind of destruction had been wrought on the interior; the walls, defaced; the roof decayed and neglected, the doors and blinds, broken; the fence, battered and weather-beaten, its main recommendation, its brave resistance to hurricane and tornado.

... cattle came in at will, and neighbors drove horses into the front yard. It took brave, heroic souls, filled with a love of God, to undertake the rehabilitation of the college. These pioneer Marianites, by the grace of God, accomplished this. Strictest poverty was their daily fare; hard work, their constant companion; an unflinching hope, their strongest ally, and an unswerving faith was their sustaining power in arduous undertakings. 132

Storms, mosquitos, spiders, snakes, fever, crop failures, and lack of appreciation made life difficult. The first fair for the school was given in 1872. The pastor and the parishioners cooperated generously; Mrs. Valentine Berger was the general manager.

In 1888 Archbishop Janssens requested from the Pope in Rome a general permission for all of the nuns in the Archdiocese of New Orleans to teach boys as well as girls. The request having been granted, the Marianites opened a boys'
school in 1890.

From 1920 until 1937 the school, although only semi-parochial, was a constant source of worry to the pastor, the Reverend Augustus Vandebilt. In 1920 he appended this note to his financial report: "We need help in the question of Catholic education. . . ." Again in 1922 he wrote " . . . The Catholic school education remains the principal object of our solicitude, the advance of the parish depending thereon, and we are glad to see some improvement and quite an increase in the number of pupils."

In 1923 the pastor reported a deficit in the parish revenues because of $2000 having been spent "extra" on the boys' school. In 1925 he made the following notation on his annual report:

... Catechism and Catholic school attendance cannot be insisted upon too much on account of the danger of people falling away from their faith. We need more support from the people, who have means, especially for the Catholic school. If they refuse to send their children, how can we manage?137

Father Vandebilt bequeathed $7000 to the parish for the erection of a school in Houma. This was invested by the

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136 Financial Reports of St. Francis de Sales Parish, Houma, 1920-1921, Chancery Archives, N.O.
137 Financial Reports of St. Francis de Sales Parish, Houma, January 1, 1923, and January 1, 1925, Chancery Archives, N.O.
Congregation of St. Francis de Sales Church of Houma in bonds bearing four and one-half per cent interest and maturing in 1953 to 1956.

In 1939 the Mothers' Club was formed; this organization gave substantial financial help to the school.

The convent property was purchased for the parish in 1947 by the pastor, the Right Reverend Monsignor Maurice Schexnayder. A building fund drive was inaugurated to erect a twenty-classroom elementary and high school building. By 1951 the school had been completed at a cost of $153,000.

A parish wide drive for $500,000 was held in 1956 for funds to build a modern convent and to liquidate the $170,000 parish debt. The drive having been successful, a two-story steel frame and reenforced convent with twenty-six bedrooms was built. The former convent was converted back into classrooms for the boys' high school, staffed by Brothers of the Sacred Heart.

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138 Financial Reports of St. Francis de Sales Parish, Houma, January 1, 1944, Chancery Archives, N.O.
139 Sisters Marianites of the Holy Cross, op. cit., p. 267.
140 Ibid., p. 268.
141 Catholic Action of the South, N.O., September 6, 1951.
143 Catholic Action of the South, N.O., January 26, 1958.
Construction was paid for by collections and subscriptions; the schools were maintained by tuition receipts. There were about eleven hundred boys and girls enrolled in grades one through twelve in 1958.

XVII. ST. BONIFACE SCHOOL, NEW ORLEANS, 1871

One of the first tasks to which the Reverend Joseph Koegerl turned on his appointment to the pastorate of St. Boniface Church was the erection of a schoolhouse. This was completed in September, 1871. The following year the upper classes were taught by Professor J. Hanno Deiler; the lower classes were taught by the Benedictine Sisters who bought a place of residence near the church.

The school averaged from one hundred twenty-five to two hundred boys and girls, the Sisters teaching the school for whatever tuition receipts were received.

By an official act of January 26, 1917, St. Boniface and Our Lady of the Sacred Heart parishes were consolidated,

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145 Financial Reports of St. Francis de Sales Parish, Houma, Chancery Archives, N.O.
146 Deiler, op. cit., p. 110.
147 Letter of the Reverend Eugene Fraering to Monsignor Leray, Coajdutor of New Orleans, June 1, 1861, Chancery Archives, N.O.
with the parish title and church of Our Lady of the Sacred Heart. At this time there were sixty boys and seventy-five girls taught by three Sisters.

In 1924 Father Anselm, the Benedictine pastor of Our Lady of the Sacred Heart parish, reported two special funds: the paving fund and the school fund. The total bill of the paving fund was $7526.80 plus four and one-half per cent interest due to the city of New Orleans. Entertainments given to pay this fund had realized $2780.15. The total accumulated in the school fund was $16,162.41, invested in shares in the Hibernian Suburban and Industrial Homestead Association, and bearing six, six and one-half and seven per cent interest per year.

By 1928 the school fund had grown to $50,035.43. Annually, Father Anselm had deposited the proceeds from the church shrine into this fund. It was then possible to erect a new school for $78,032.95, with a debt of only $26,000 at four per cent due to the Canal Bank and Trust Company.

Benefits, fairs, and entertainments followed until the

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parish was debt free.

The school continued small in enrollment, only one hundred fifty-three boys and one hundred fifty-seven girls having been enrolled in 1958; the immediate reason for this small number was the fact that many Negro people moved into the neighborhood of the school, replacing the white population.

XVIII. ST. HENRY PAROCHIAL SCHOOL, NEW ORLEANS, 1871

On his arrival in 1871 the Reverend John Baptist Bogaerts set to work to build a parochial school. In no time the enrollment exceeded his expectations, and he appealed to the Sisters of Christian Charity, exiled from Germany during the kulturkampf, to staff it. They agreed, arriving in New Orleans in 1873.

Father Bogaerts offered the Sisters his residence, 4219 Constance Street, and he rented rooms for himself from Mrs. Fritz. He then suggested to Mother Pauline that the Sisters buy his old residence, so that he could build himself a new rectory. He offered the house, lot, and furnishings for $8500. With the approval of Archbishop Perche, he agreed

151 Financial Reports of Our Lady of the Sacred Heart Parish, N.O., Chancery Archives, N.O.
to sell for $5500, allowing the difference to the Sisters to defray their traveling expenses to America.

Having no funds, but finding the proposition reasonable, the Sisters "borrowed $1500 in cash at ten per cent and agreed to sign four notes for $1000 which were to mature annually and bear interest at eight per cent." The agreement was signed March 12, 1874.

That same year Father Bogaerts purchased six lots across from the church for a parish house, a school, and a church; these he registered in the name of the Archdiocese for the German Catholics of the Jefferson City district of New Orleans.

In 1894 the parish was incorporated under the legal title: "The Congregation of St. Henry's Roman Catholic Church." This same year the Reverend Ludolf Richen, then pastor, asked Archbishop Janssens to make the parish a territorial one with a mixed congregation, as the third generation of children were not interested in the German language. Father Richen pointed out also, that, if the parish would be given fair limits, he could raise sufficient funds, the interest from which could be used to pay the Sisters and make the parochial school a free one.

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St. Henry's was finally erected as a territorial parish in 1911, and a parish owned school built at a cost of $23,000. This building had eight classrooms, a library, a kitchen, basement, and a utility room. The school enrollment increased steadily from three hundred in 1911 to five hundred twenty in 1925. The increment was due in part at least to the constancy with which Father Richen set himself to the task of making St. Henry's a free school, a goal which he had set for himself in 1894, and which was gradually being realized with the passing of the years of the twentieth century. The school became endowed by various investments.

In 1925 a lot and house on the river corner of General Pershing and Constance Streets were purchased for $3,000; additional property was bought in 1937 for $2,500; an annex was appended to the school at a cost of $950. All purchases and construction in St. Henry's parish were done at times when prices were low.

In accordance with the administrative policy of the Archdiocese, the Reverend Godfrey Frohne purchased the Sisters' convent in the name of the parish in 1939. The Sisters had made repairs and improvements in 1919 amounting to $5596.30. To obtain funds for this purpose, the usual pro rata apportioned to the Motherhouse had been withheld, and several

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158 Newfield, op. cit., pp. 22-4.
159 Ibid., pp. 31-3.
160 Ibid., p. 36.
bazaars and socials had been given. In 1923 an addition had been made at a cost of $8598.98, and adjacent lots had been purchased in 1884-85. The Sisters received $15,000 for their convent and property.

The Reverend William Himmrich, appointed pastor in 1941, added to the investments made for the endowment of St. Henry's free school. In 1944 several classrooms were built.

In 1951 the interest on the parish investments amounted to $9559.54. That same year a new youth center was opened in the parish at a cost of $35,000. The parishioners donated the necessary labor.

The school registered five hundred forty-three pupils in 1958 in grades one through eight.

XIX. ST. PHILOMENE'S SCHOOL, LABADIEVILLE, 1871

For "a moderate price from a veritable benefactor" the Reverend Cyprien Venissat purchased "a magnificent and spacious Canadian style building," which had formerly been used

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164 Times Picayune, N.O., November 6, 1951.
by Doctor Pierre Dansereau as a residence and a hospital. The site being ideal for a boarding school, Father Venissat obtained permission from the Archbishop to open a convent school for girls whose parents could not afford to send them to distant schools.

Unable to obtain Sisters to staff the school, Father Venissat requested Miss Elvina Vienne, a graduate of Sacred Heart Academy at St. James, to undertake the direction of the school. Miss Vienne accepted, and with the assistance of two young women, graduates of New Orleans schools, began classes in 1871.

After three years Father Venissat consulted with Miss Vienne and decided to found a Religious Congregation for women. In 1874 Miss Vienne and a companion were invested as the first two members of the Congregation of the Sisters of the Immaculate Conception.

A Prospectus, dating from approximately 1880, listed the following terms for St. Philomene School:

- Tuition and board, a month: $10.00
- Laundry, a month: 2.00
- Music Lessons, a month: 6.00
- Making Wax Flowers: 5.00

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Notes, Archives of the Sisters of the Immaculate Conception, Motherhouse, New Orleans.

Ibid.  Ibid.  Ibid.
Making Paper Flowers 3.00

Doctor and medicine bills are charged to parents. Payments may be made monthly or by trimester, but a trimester begun is considered complete. The first month should be paid in advance.

Resident students were no longer accepted in 1958. In that year there were one hundred sixty pupils enrolled.

XX. ST. FRANCIS DE SALES SCHOOL, NEW ORLEANS, 1872

The Reverend J. B. Simon opened a school under lay teachers in St. Francis de Sales parish. A fair given in 1872 to pay off the debt on the church and school buildings netted $1205. In January of 1919 the Reverend J. P. O'Slattery was appointed pastor. He found a one-room Catholic school under the direction of secular ladies. He secured the services of six Sisters of Charity of the Incarnate Word from San Antonio, Texas. They opened the school in a new and yet unfinished building on Second and Franklin Streets.

The Negro school begun at an early date was discontinued when a separate parish was erected for the Negroes of

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170 Prospectus du Couvent de Sainte-Philomene, Archives of the Sisters of the Immaculate Conception, N.O.
172 The Morning Star, N.O., December 22, 1872, and January 19, 1872.
the area. The Negro school building was converted into a convent for the Sisters.

Formerly, the Sisters taught the school for whatever tuition was paid. If this was insufficient, they supplemented their income by fairs. With the diocesan ruling that Sisters in parochial schools be paid a stipulated salary, this arrangement was changed. With the increasing Negro population and dwindling white population, the enrollment of the school had dropped to one hundred sixty pupils by 1956.

XXI. MATER DOLOROSA SCHOOL, NEW ORLEANS, 1872

The German people of Carrollton collected funds among themselves, purchased twelve lots on Cambronne Street, and erected a church, rectory, and a frame school on piling. Archbishop Perche had the deed to the property transferred to the Diocese of New Orleans "for the use of the German Catholic Congregation."

Professor Aloys Deiler taught the school until 1874 when the Benedictine Sisters agreed to staff it. In 1874 a convent was built, and the Sisters maintained themselves

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174 Statement of the Reverend James Cunningham, pastor of St. Francis de Sales Church, N.O., June 7, 1958.
175 Ibid.
176 Deiler, op. cit., p. 72.
on whatever tuition was turned in by the pupils.

In 1882 the school was blown from its foundations by a cyclone. The parishioners rebuilt it immediately. The enrollment remained about a hundred boys and girls until 1890 when it began to decline.

When the Reverend Francis Prim was appointed pastor in Carrollton in 1898, he opened a free parochial school, consolidating St. Mary's Nativity and Mater Dolorosa Schools under the direction of the Benedictine Sisters. Father Prim was authorized at a meeting of the board of the parish corporation to sell St. Mary's Nativity Church and presbytery to the I. C. Railroad and to transfer any property of St. Mary's to Mater Dolorosa Church.

Father Prim turned the old Mater Dolorosa church and school buildings over to the Josephite Fathers to use for Negroes in 1909. He rented a building near the Sisters' convent for a school. From his personal income he paid the school rent and allowed all revenues from tuition to go to the Sisters. In 1911 he was able to obtain the Olympia Hall at a cost of $17,500 to the parish. The Sisters purchased two lots on Dublin Street and erected a convent so that they would be

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Ibid., p. 31.  
Ibid., p. 44.  
Ibid., p. 47.
near the school.

In 1919 the parish sold property for $18,000. In 1920 the Olympia Hall was remodeled and moved. In 1921 the parish bought the Bonsraff property on Plum Street for $16,000. In 1927 a new three-story brick building was erected at a cost of $107,361.

When the Reverend Joseph Pyzikiewicz was appointed pastor in 1933, he found himself faced with a debt of $170,000. The country was in a financial depression. Father Joseph refinanced the parish bonded indebtedness, reducing the interests from five to four per cent. A parish committee was organized to sponsor a parish drive. Lotto and bingo games, euchres, penny parties, raffles, spring and fall festivals, were used until the debt was completely wiped out in 1944.

The following year the tuition fee was abolished, and in its place was substituted a Sunday collection envelope for the free school. The Sisters' convent and property were purchased in 1948 for $20,000 cash. The gym, erected in 1939, cost only $8000, as Father Joseph served as both architect and contractor.

A new convent was erected for the Sisters in 1950 at

Baudier, Mater Dolorosa Church, p. 53.
a cost of $50,000. The general parish receipts were ordinarily high, the parish depending for its upkeep upon direct contributions.

In 1957 a campaign for $100,000 was inaugurated--$75,000 to be used for a rectory, $25,000 for audio-visual equipment for the school. There were about nine hundred pupils enrolled in 1958.

XXII. ST. MICHAEL SCHOOL, NEW ORLEANS, 1872

The Reverend Thomas Heslin, pastor of St. Michael's parish, opened a primary school and placed it under the direction of lay teachers. In 1880 the Sisters of Mercy arrived to staff the school. They purchased a convent, which was still in use as such in 1958. Attendance averaged from two hundred twenty-five to two hundred fifty pupils; an additional classroom building was erected by the parish.

In 1951 the school was renovated at a cost of about $10,000. The school has been supported by tuition, collections

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185 Financial Reports of Mater Dolorosa Parish, N.O., Chancery Archives, N.O.
186 Catholic Action of the South, N.O., September 22, 1957.
in church, entertainments, and donations.

St. Michael's School for Negroes was opened by the Sisters in their convent in 1883. Eighty to one hundred children were provided for. Later this school was moved to a house on St. Thomas Street, where it was in operation until 1917. The number of Negro families in the neighborhood having declined, the school was closed.

XXIII. HOLY ANGELS SCHOOL, WAGGAMAN, 1872

The Sisters of the Most Holy Sacrament taught a group of Negro children at Waggaman from October 1872 until the summer of 1873. There were about thirty children in school, the majority living on the Waggaman plantation and speaking French.

Describing the living conditions of the Sisters, the Reverend J. Anstaett wrote:

... I, myself, ... wrote a petition to the gentlemen members of the Council General of the Propagation of the Faith, to obtain some help for the poor Sisters ... left destitute in a sort of stable, as one never sees in Alsace, and where it was necessary to hold an umbrella opened day and night, when it rained. It was what they call a "corn crib."

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Financial Reports, St. Michael Parish, N.O., Chancery Archives, N.O.
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Young, op. cit., pp. 66-7.
191
Letter from Sister M. Agnes, Superior, Our Lady of Victories Convent, Pascagoula, Miss., to the author, July 17, 1958.
192
Letter from Father Joseph Anstaett, private secretary to Archbishop Perche, to Abbe Rosse, February 5, 1879, Archives of the Sisters of the Most Holy Sacrament, Lafayette, La.
In 1896 there was mention in the church financial report of a parochial white school in Waggaman, enrolling fifteen boys and girls. No expenditures or receipts were recorded.

XXIV. OUR LADY OF GOOD HARBOR SCHOOL, BURAS, 1873

A private grammar school was opened by the Reverend John Gaillet, the Franciscan pastor in Buras, in his rectory. The three R's and Christian Doctrine were taught to the thirty-five children who crowded into the small study. This school was discontinued in 1875 when a public school was built on piling on the river bank.

At about this time at Homeplace, near Buras, Mrs. Adrien taught a private school in which religion was a major part of the curriculum.

In 1955 a new Buras school was opened under the direction of the Sisters of St. Francis of Perpetual Adoration. Supported by the parish and by tuition, the school enrolled more than two hundred pupils in 1958.

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193 Financial Reports of Our Lady of Prompt Succor Parish, Westwego, Chancery Archives, N.O.
195 Ibid.
XXV. OUR LADY OF THE SACRED HEART, NEW ORLEANS, 1874

The Sisters Marianites of the Holy Cross opened an academy in 1874 on Hospital Street, between Royal and Chartres Streets. The academy, a two-story building, served as a residence for the Sisters and for some classrooms. Concerning their financial arrangements, their chronicler wrote:

The terms are as follows, that each Sister who teaches will have a salary of $400 a year and also a furnished dwelling free of rent. The Sisters are paid out of the revenues of the school, which they themselves have the disagreeable task of collecting, and the residue, if there should be any, is to be given over to the Reverend Pastor.198

The school survived the Reconstruction havoc and the yellow fever epidemic. The early financial reports of the parish indicated that improvements on the school were paid by personal contributions.199 The school was discontinued in 1899.

XXVI. ST. ALPHONSUS ORPHAN ASYLUM, NEW ORLEANS, 1876

In 1876 the Redemptorist Fathers opened an orphanage on the corner of Washington and St. Patrick Streets, under

198 Sisters Marianites of the Holy Cross, op. cit., p. 203, citing Chronicles, House of Our Lady of the Sacred Heart, N.O.

199 Financial Report of the Parish of St. Mary's (Italian) Church, N.O., January 1, 1889, Chancery Archives, N.O.

the care of the Sisters of Mercy. Boys and girls irrespective of creed, were accepted, the number varying from sixty to more than two hundred.

The institution received a small allotment periodically from the city government; however, in 1891, it was in debt to the Redemptorist Fathers to the amount of $18,469.79.

In 1915 the two-story frame building, housing the orphans, collapsed, representing a loss of $5000 by the Redemptorist Fathers, owners of the property. The pastor had obtained funds for the building by presenting "several entertainments and a raffle of an automobile." To help make good the loss of the building, the Crescent Theatre immediately offered to present a benefit performance of Jane Eyre with the full box office receipts to be turned over to the directors of the orphanage.

In 1924 the Shaw family donated playgrounds. Arthur J. O'Keefe was the chairman of the St. Alphonsus Orphan Aid

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Carroll, op. cit., p. 408.
Financial Reports of St. Alphonsus Parish, N.O., Chancery Archives, N.O.
Comptrollers' Reports of Receipts and Expenditures, City of New Orleans, 1867-1914, City Archives.
Financial Report of the Parish of St. Alphonsus, N.O., Year 1891, Chancery Archives, N.O.
*Times Picayune*, N.O., February 1, 1915.
Society.

With the consolidation of the city Catholic orphanages in the late twenties, the institution was closed.

XXVII. ST. JOHN BERCHMAN'S ORPHAN ASYLUM FOR COLORED GIRLS, NEW ORLEANS, 1876

A group of Negro men, affiliated with the Colored Freedmen's Bureau in New York, opened the Louisiana Asylum for Girls in 1850. Mr. Thomy Lafon donated a building for the asylum on Tonti and Hospital Streets in 1865. The superintendent, Mr. Rondanez, wishing to return to France in 1876, requested the Sisters of the Holy Family to staff the institution. The Colored Freedmen's Bureau continued to give financial support for a time.

The number of orphans was sixty by 1891, and the building, originally planned to accommodate twenty-five was entirely inadequate. Archbishop Janssens called a meeting, attended by one hundred fifty delegates, to consider means to erect a brick home at the corner of Orleans and Bourbon Streets to provide shelter for one hundred twenty girls. A "general and systematic collection" was planned under the

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206 Times Picayune, N.O., April 20, 1924.
207 Breen, op. cit., p. 65.
208 Young, op. cit., p. 34.
auspices of the Colored Screwmen's Association.

Six months later the cornerstone was blessed, and mention was made in the *Daily Picayune* that "several handsome donations have been received... Among others $331, the net proceeds of the recent entertainment given by Mrs. Williams at the Globe Hall for the benefit of the asylum."

The number of orphans soon exceeded one hundred.

Mr. Lafon bequeathed to the institution some property which insured a small income. The city of New Orleans made small appropriations. The Sisters worked and begged to provide necessities for the children.

In 1925 a building was erected on Annette Street and Gentilly Avenue. After this time the asylum was supported by the Community Chest, by city funds per diem rate, Department of Public Welfare funds, the board paid by some children, and special contributions. In 1958 an average of forty-eight beneficiaries were cared for at a per diem cost of $2.64. The children attended classes in neighboring schools.

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209 *Daily City Item*, N.O., June 15, 1891.
210 *New Orleans Daily Picayune*, December 14, 1891.
211 Young, *op. cit.*, p. 35.
212 Comptroller's Reports of Receipts and Expenditures, City of New Orleans, 1867-1914, City Archives.
213 Young, *loc. cit.*
214 Audit Reports, St. John Berchman's Asylum, N.O., 1926-1956, Archives of Associated Catholic Charities, N.O.
XXVIII. ST. ELIZABETH'S SCHOOL, PAINCOURTVILLE, 1876

St. Elizabeth's School for resident and day students was opened by the Sisters of Mount Carmel on May 10, 1876. The LeBlanc and Dugas families assisted the Sisters materially in many ways. As Christian Doctrine was taught in every public school of the area, the enrollment at the academy was at first small—only twenty boys and twenty-seven girls in 1889. The convent and school belonged to the Sisters who maintained their institution on the tuition received, and on the proceeds of annual fairs.

By 1924 the Reverend C. Gonon was able to report that the Catholic school was flourishing to such an extent that the public school had been closed. He added this note:

Although the convent does not belong to the corporation, extensive repairs are made by the parish. The Presbytery is old and needs repairs, but it is comfortable. It was good for my saintly predecessor, it is good for me. I prefer to see the convent in first class condition, when the presbytery will be attended to. . . .

The school reported one hundred pupils in 1958. It was supported by tuition.

216 Financial Reports of St. Elizabeth Parish, Piacourtville, 1889-1890, Chancery Archives, N.O.
217 Financial Report of the Parish of St. Elizabeth, Piacourtville, January 1, 1924, Chancery Archives, N.O.
Abbe Jouanneault had given up the idea of a parochial school in Covington in 1844 because of a lack of funds. In 1878 the Reverend Bernardine Dolweck made an attempt to realize the Abbe's hopes. He succeeded in persuading the Benedictine Superior to delegate three Sisters to staff his dream school in St. Peter's parish.

As the parish could not afford to build a convent, the Sisters rented a house for $25 a month. Tuition, the only possible hope for any income, was placed at a moderate rate. The students were grouped into three classes; their age range was from six to eighteen. A few paid fifty cents a month, some paid twenty-five cents, but most paid nothing. The monthly income occasionally reached its maximum potential of $8.

The parish expenses were clearly greater than its revenues. Father Bernardine's Sunday collection varied from four to twenty-five cents. Determined to maintain their school regardless of the poverty of the parish, the Sisters took in weekend boarders from New Orleans. To accommodate these, they

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219 Swett, op. cit., p. 84. 220 Ibid., pp. 84-5.
221 Ibid., pp. 86-7.
222 The Morning Star, N.O., April 14, 1923.
gave up their own beds and slept on chairs and school desks. The Motherhouse gave substantial assistance.

In 1882 the school was given up for lack of funds and because the center of the parish was transferred to Mandeville.

At the request of the Reverend Eugene Aveilhe the Sisters reopened the school in 1890. The old church was converted into classrooms, and a residence was provided for the Sisters. The average attendance at this time was from forty to fifty pupils.

A new three-room school built in 1910 was destroyed by a hurricane in 1915. A two-story building was erected in 1923 by the Reverend Maus Frieslich on property donated to the parish by Sarah H. Delano. The building cost $17,000. A special monthly collection was taken up to defray the cost of the school building. The average enrollment at this time was one hundred forty students.

By 1949 this school was too small, and a fund raising campaign was inaugurated to finance a modern brick structure. During the first year $50,000 was realized. This school was

\begin{align*}
\text{(References:} \text{Swett, } \text{op. cit., pp. 86-7.} \text{ Ibid., p. 87.} \\
\text{Ibid., pp. 88-9.} \text{ Ibid., pp. 90-2, and Financial Reports of St. Peter Parish, Covington, Chancery Archives, N.O.)}
\end{align*}
completed in 1956 at a cost of $110,000. The old building was converted into a cafeteria.

XXX. SACRED HEART SCHOOL, MORGAN CITY, 1878

The Reverend Mathurin Chapin erected a school near the Catholic Church in 1878 and placed it under the direction of lay teachers. In 1888 the school enrolled sixty-five pupils; annual expenditures on the school averaged $20. The parish revenues were too small for the pastor to receive a salary.

In 1893, with the aid of a group of parish women, the pastor purchased a lot for $800 and erected a convent. Here the girls were taught, while the boys received instruction in the original building. It was soon necessary for the Sisters to enlarge their academy.

The enrollment climbed from fifty-five in 1893 to more than six hundred in 1958.

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Financial Reports of Sacred Heart Parish, Morgan City, Chancery Archives, N.O.

Ibid. Ibid.

In 1928 the pastor paid the Sisters $471 out of the
general church funds for tuition for about one hundred poor
children. The following year he allotted $1075.72. He also
taught Latin to the girls at the high school.

In 1955 the parish began a drive for funds for a
seventeen-acre plot, new school buildings, and a church. The
drive having been successful, three new elementary school
buildings, a cafetorium, a two-story high school, and a two-
story convent were constructed in reinforced concrete and
face brick. The buildings, equipment, and land cost about
$1,075,000, the buildings alone, $830,000.

XXXI. HOLY SAVIOUR SCHOOL, LOCKPORT, 1879

This school, conducted by the Sisters of the Immaculate
Conception, grew slowly at first. In 1888 it numbered forty-
two boys and girls. In 1911 the parish contracted a debt
for $11,700 to construct a new parochial school. Subsequently,
the enrollment grew rapidly. The Sisters taught the school
for whatever tuition was received until 1935.

In 1951 a new convent and a gym costing $102,000 were

\[233\]
Financial Reports of Sacred Heart Parish, Morgan
City, Chancery Archives, N.O.

\[234\]
Catholic Action of the South, N.O., October 20,
1957.

\[235\]
Financial Reports of Holy Saviour Parish, Lockport,
Chancery Archives, N.O.
dedicated. The pastor, the Right Reverend Dominic Perino, gave his personal funds for the gym, amounting to $28,600; he loaned $10,000 to the parish towards constructing an $18,500 high school. This latter amount was designated as a gift to the parish on his death.

The new convent was brick with individual rooms for fourteen teachers. During the same year as its construction sixteen acres were purchased for expansion of the grade school.

The school was supported by tuition and a monthly school collection. The parish, like many others, operated at a deficit. The Mothers' Club gave significant financial assistance. The school enrolled three hundred ninety-four students in 1958.

XXXII. ST. AUGUSTINE SCHOOL, PLAQUEMINE, 1880

The opening of this Negro school was delayed for two years, as the Sisters Marianites wished to establish it on

Ibid.
Financial Reports of Holy Saviour Parish, Lockport, Chancery Archives, N.O.
Catholic Action of the South, N.O., June 1, 1958.
Financial Reports of Holy Saviour Parish, Lockport, Chancery Archives, N.O.
the same grounds as their school for white children. Acting on the advice of Thomas E. Grace, Notary Public, the Sisters opened the school at some distance from their academy for white children.

The school was supported by tuition, a monthly school collection, and the New York Mission Board. It continued small in enrollment, numbering sixty-nine students in 1958.

XXXIII. St. Francis Xavier Parochial School, Baton Rouge, 1881

The Sisters of the Holy Family opened St. Mary's School for Negro girls in Baton Rouge in 1881. Race prejudice ran so high that the Sisters were forced to close the school almost immediately after its opening.

The Sisters of St. Joseph, having succeeded with their school for white children in Baton Rouge, determined to establish the needed school for Negroes. Mother Albina purchased a house in the eighth block of Florida Street in 1882 and reopened St. Mary's School. Seventy-five girls registered the first day.

In 1894 the Holy Family Sisters began negotiating for their return to Baton Rouge. Mother Albina went to visit

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241 Young, op. cit., pp. 63-5.
242 Financial Reports of Immaculate Conception Parish, Plaquemine, Chancery Archives, N.O.
243 Kelly, op. cit., p. 34. 244 Ibid.
Mother Drexel and arranged with her for financial aid to the Holy Family Sisters, who were destitute of funds. Mother Drexel agreed to pay half of the cost of the school if the Holy Family Sisters would pay the rest. Accordingly, St. Mary's was transferred to them and became known as Holy Family Academy.

The Sisters kept a few resident students. Both boys and girls were taught from grades one through twelve. The enrollment soon exceeded one hundred.

In 1919 St. Francis Xavier Church for the Negro Catholics of Baton Rouge was opened. The Sisters then closed their academy and moved to 1101 Julia Street to teach at St. Francis Xavier Parochial School.

In 1920 the parish contracted a debt to build a new school. The following year the school revenues were only $351.38, and the teachers' salaries $900. The pastor donated his salary to the parish. The Catholic Board for Mission Work among the Colored People, directed by the Reverend Edward C. Kramer, helped to support the school by annual contributions of $750-1000.

245 Kelly, op. cit., p. 35.  
246 Young, op. cit., p. 45.  
247 Ibid., p. 46.  
248 Financial Reports of St. Francis Xavier Parish, Baton Rouge, Chancery Archives, N.O.
Additional land was purchased and the school enlarged. The general receipts of the church improved with the general postwar prosperity. The school enrollment was five hundred eighty-three in 1958.

XXXIV. OUR LADY OF LOURDES SCHOOL, KLOTZVILLE, 1881

A little chapel, "Notre Dame de Lourdes," was built by the Reverend Francois Renaudier for the Negro people who lived at Klotzville. During the week the church was used as a school. This school was tuition free, supported entirely by the diocesan Colored Mission fund which allotted to it $300 a year, the ten-month salary of the teacher. There were seventy-five boys and girls in the school; it was open from January 1 until November 1.

Father Ildefonse and Father Barnabe began work in Klotzville about 1895. At this time the school enrollment was about seventy-five. As there was no permanent source of income, these priests soon had to give up the mission, which was left without a clergyman until 1911.

The Josephite Father, the Reverend B. L. Favard, was

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249 Financial Reports of St. Francis Xavier Parish, Baton Rouge, Chancery Archives, N.O.
250 Financial Report of St. Elizabeth Parish, Pinnacleville, January 1, 1891, Chancery Archives, N.O.
appointed to Bertrandville with klotsville as a mission in 1911. He changed the name to St. Augustine and reopened the school which had been closed since 1909. For financial reasons he established St. Mary's Catholic Beneficial Society.

Through the years Mother Drexel gave substantial aid toward the payment of the teachers' salaries. As the school had difficulty in keeping lay teachers, the Sisters of the Holy Family agreed to send one Sister to staff the school along with two lay teachers in 1944. In 1950 a new school was erected at a cost of $584,891.

XXXV. ST. PHILIPPE'S SCHOOL AND ECOLE DU SACRE COEUR, VACHERIE, 1882

On the seventeenth of March, 1882, Archbishop Perche signed the following deed:

I, the undersigned, declare that I have ceded and I do cede by these present . . . to the Corporation of the Sisters of Perpetual Adoration of this city, a half arpent front, i.e., half the lot on which is situated the church of St. Philippe in the Parish of St. James, north side of the church, from the river to the cemetery, with all dependencies, etc. . . . the said land, dependencies and appurtenances to be used for the purpose of Catholic education.255

252 Baudier, op. cit., p. 13. 253 Young, op. cit., p. 53.
255 Archives of the Sisters of the Most Holy Sacrament, Lafayette, La.
The Council Book of the Congregation for the spring meeting of 1882 contained the following resolution:

To build a convent in St. James Parish of Louisiana on the grounds donated to our Congregation by Archbishop Perche of New Orleans, bound on the North by the Mississippi River, on the East and South by the Church grounds, on the West by Troxclair's property for the sum of $8000. Unanimously approved. 256

The school opened in September of 1882 with the terms as follows:

Board for Scholastic year of 10 months, including instruction, board and laundry ................. $155
Two month vacation, if spent at the convent ...... $25
Day pupils per month, from $1 to $5
Music, including use of piano, per month ...... $5
Fancy work, per month, $1 to $5. 257

In 1888 the Congregation acquired the adjoining property of Mr. Troxclair. This lot measured one arpent in width, and eighty arpents in depth. The deed of sale contained the following clauses:

Boundaries given as following: in the Ward of St. James Parish, above, east side, by property of Jean Rome; below, west side, by lands belonging to St. Philippe's Church. All buildings, etc., thereon with exception of two cisterns and pipes surrounding the upper side of the said land. Excepting also: Upper half of the dwelling house (Sold separately the next day for thirty dollars). Above paid for in legal currency: two thousand dollars in cash and the rest nine hundred ten dollars to be paid

256 Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.
257 Advertisement in Le Propagateur Catholique, N.O., February 3, 1883.
upon completion of the deed of sale by the Sheriff.

Upon acquisition of this property in 1888, three results accrued: first, the Sisters were able to enlarge their garden, which they maintained for their support; secondly the pastor annexed to the church property a part of the land originally given to the Sisters by the Archbishop, and thirdly, a Negro school was opened in the house on the Troxclair property.

In 1891 Archbishop Janssens sent to the Reverend Jean Pierre Martin $200 to repair the old house which was serving as the Negro school. That same year the Sisters appealed to Mother Drexel who sent $1000 toward the repair of the school. A fair was given by the Negroes for their school; this netted $50. The total $1250 was given to Father Martin, who was to construct a new school for the Negroes in front of the property of the Sisters, on the left side of their garden.

When the school was nearly finished, Father Martin offered to sell it to the Sisters for their white children for $1250. He planned to erect another school for the Negroes

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258 Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.
259 Ibid.
260 Sister Juliana, Cahier de Memoire, Ecole du Sacre Coeur, 1898 (unpublished manuscript), Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.
on the land of the Sisters behind their pecan trees. The Sisters accepted the proposition on the condition that the parish give some fairs to pay the debt of $1250. The parishioners agreed to give the fairs and to hand the money from them over to the pastor. Father Martin immediately built the second school and paid all of the expenses.

The parishioners held one fair and remitted $462.62 to Father Martin. Seeing that they did not plan to keep their promise, the Sisters held a fair in 1898 and gave the receipts of $275.30 to the pastor.

Writing to Mother Drexel in 1906, Mother Augustine said:

... The schoolhouse was built from your money, $1000, of which we received from His Grace, Archbishop Janssens, of blessed memory. The building and furniture cost $1500. Our community paid the $500.

We had a large attendance, formerly three classes of children, but now we have only two, and for four months of the year, only one class. The colored people are so very poor; they work in the fields on the sugar plantations. Very often we have to give them clothes, books, etc., to keep them at school until their first Communion. Like everywhere, the Baptists opened a free school in order to prevent these poor children, who are all Catholics, and whose parents have been so for generations. We would be very thankful, Reverend Mother, if you could pay one teacher. The place is poor as there are not so many white people. Of course, those sugar planters are rich, but they do not do much for the Negroes, except pay them 65 or 75¢ a day for their work, and then not in money, but they must take groceries for it. If you can add this school to your many good works, we will try and get more children to it by helping them with books,

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Sister Juliana, loc. cit.  
Ibid.
Mother Katherine sent $100 annually toward the support of the teachers in the Negro school; however, this was hardly sufficient, especially since the enrollment in both the academy and white school had continued relatively small. The convent was in need of repairs, having been moved away from the river.

As the school was no longer self-supporting, it was voted on August 22, 1918, in Council, to sell the house and property. The Reverend B. Fontaine begged the Sisters not to abandon the schools and pledged himself and a lay committee for the support of the teachers. In April of 1920 Archbishop Shaw gave the necessary permission for the withdrawal of the Sisters. The Council agreed to sell to Mr. F. Cazenave for $650 the convent, the white school, and the property. For the Negro school he paid directly to the pastor.

XXXVI. SACRED HEART PAROCHIAL SCHOOL, NEW ORLEANS, 1882

For eleven years this school was taught by Brother Oswald of the Congregation of the Holy Cross and by

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Letter of Mother Augustine to Mother Katherine, February 8, 1906, Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.

Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.

Minutes of Council Meetings, Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.
A one-story frame house with three rooms, the school was registered in the name of the Congregation of the Holy Cross. In 1890 the pastor wrote: "... all of the earnings of the Pastor have been invested in property to date."

In 1893 the School Sisters of Notre Dame agreed to staff the school; enrollment thenceforward grew rapidly. The 1895 report indicated that $5000 was spent on school improvements. A festival was held to help defray this debt. Mr. P. B. O'Brien bequeathed $5000 for "school purposes" in 1897.

By 1910 the enrollment exceeded five hundred. A debt of $19,000 at five per cent due to four individuals was contracted for the school. By 1921 this was completely paid; the ordinary church collections were good and the rent from church properties high.

In 1929 a second debt was contracted for $225,000 at five per cent to the Knights of Columbus, to build a school and convent and to pay off the old debt.

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266 Answer to Questionnaire sent out by Roger Baudier to Sacred Heart School, N.O., Baudier Historical Collection.
267 Financial Report of Sacred Heart Parish, N.O., January 1, 1890, Chancery Archives, N.O.
268 Financial Reports of Sacred Heart Parish, N.O.
269 Ibid.
270 Ibid.
By 1951 the school enrollment had passed the one thousand mark. Tuition receipts exceeded the salary outlay, and the monthly school collection brought in a significant sum.

In 1956 a new building was erected for a gym-auditorium and six additional elementary school classrooms. All of this property, including the school assessed in 1957 at $315,706, and the convent at $145,900, belonged to the parish.

XXXVII. SCHOOL AT CHARENTON, 1884

Mother Stephany, Provincial of the Sisters of St. Joseph in New Orleans, was asked to establish two houses: one at Charenton and one at Franklin. As the number of Sisters available was limited, only one of the petitions could be granted. She wrote: "We will settle at Charenton because it is the poorest, while Franklin, which is in better financial circumstances, will not find it difficult to obtain other religious orders."

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271 Financial Reports of Sacred Heart Parish, N.O. Chancery Archives, N.O.
273 Answer to Questionnaire sent out by Roger Baudier to Sacred Heart School, N.O., Baudier Historical Collection.
On arriving at this mission, the three Sisters delegated found a small four-room house with weather boards missing and the wall plaster on the floor. They set to work repairing and then went out to visit the homes of the inhabitants in order to solicit pupils.

The people responded, and the children came in such large numbers that the Sisters had to use their sleeping room as a classroom, folding and hiding their cots by day. As the inhabitants were too poor to pay tuition in cash, they paid with farm products: vegetables, fruit, pecans, figs, and whatever else was plentiful.

The state authorities came to the rescue of the Sisters, offering them a salary, if they would keep the school open; it was the only one for miles around.

The Sisters soon opened a school for the Negroes and another for Indians. In 1888 the house was enlarged, and thirty resident scholars were accepted. Morning classes were in English, and afternoon in French. In 1908 additional classrooms were built.

The school was closed in 1922 as the new highway was constructed away from the town instead of through it; moreover, there was a shortage in the number of Sisters available for

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275 Veglia, op. cit. 276 Ibid. 277 Ibid. 278 Ibid. 279 Ibid.
the mission. Perhaps the most cogent reason, however, for closing the establishment was the inability of the Sisters to obtain funds for major repairs.

XXXVIII. ST. JOSEPH SCHOOL, CLINTON, 1884

The Sisters of St. Joseph established a school in Clinton in 1884. The income was so meager that it was necessary for them to depend upon their academy in Baton Rouge for provisions. The people were very poor, but they sent the Sisters vegetables, chickens, and even a cow. The Sisters had no well, but a Jewish lady daily provided them with water.

As there were only seven Catholic families in the entire city, their children were soon enrolled. The Sisters found it expedient to close this house in 1894, as their services were needed elsewhere.

XXXIX. ST. THOMAS SCHOOL, POINTE-A-LA-HACHE, ST. JUDE SCHOOL, CITY PRICE, 1884

A Catholic school with twenty-two Negro boys and girls was reported at Pointe-a-la-Hache from 1884-1889. No further mention of a school in this area was made until 1908.

Veglia, op. cit. 280 281
282
Financial Reports of St. Thomas Church, Pointe-a-la-Hache, 1884-1889, Chancery Archives, N.O.
when the Reverend Joseph K. Kellogg, pastor of St. Cecilia Church at Jesuit Bend, founded a home for boys. To raise funds for the home Father Kellogg conducted a contest which netted $700. There were about sixteen boys in this home. Later, using his own patrimony, Father Kellogg planned a resident agricultural school for boys at Promised Land, but this failed to materialize.

In 1919 the Reverend J. B. Girault de la Corgnais reported "... (these Negro people) are most worthy of help from a charitable apostolic organization for a school and a teacher." That same year Ave Barthelmy donated to St. Thomas Parish Corporation property for a church and a school in City Price. Mother Drexel made a gift of $1500 toward a school in Domingue, and Father Girault relegated this to complete a combination school and church at City Price. This school was opened in 1920. Miss Mora Alexis and Miss Audrey Dusan, graduates of Xavier University, were the first teachers. They were paid by Mother Drexel and by the Plaquemines Parish School Board. After 1940 the School Board assumed complete financial responsibility for the school.

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285 Baudier, op. cit., p. 53.
Miss Sophie Domingue and Miss Josephine Domingue donated a lot fifty-two and one-half feet by one hundred fifty feet for a school in Domingue. With $1000 from Mother Drexel the school was erected. It was taught by a Xavier graduate paid in part by Mother Drexel.

A third school in this area, St. Cecilia's School at Jesuit Bend, was likewise financed by Mother Drexel. This school was dropped in 1936 and another opened in its place at West Pointe-a-la-Hache and known as St. Thomas School. The latter was financed partly by Mother Drexel and partly by the Plaquemines Parish School Board. In 1958 it was taught by three lay teachers.

The school at Diamond (City Price) registered one hundred sixty pupils in 1958, taught by the Sisters of St. Francis of Perpetual Adoration. It was known as St. Jude School.

XL. ST. MAURICE SCHOOL, NEW ORLEANS, 1884

The early Catholic school for white children in the

286 Baudier, St. Thomas Parish, p. 53.
288 Baudier, op. cit., p. 73.
290 Ibid., p. 44.
parish of St. Maurice was under the direction of lay teachers from 1884-1899. The pastor, the Reverend Eugene Aveilhe, received on an average $2.00 in his Sunday collection. He sold eggs and milk to provide a living for himself. In the course of his pastorate he had borrowed funds to finance the parish. In 1899 his creditors were threatening to sue him. He therefore appealed to Mother Augustine, Mother General of the Sisters of the Most Holy Sacrament, to buy the parochial school and to build a convent, a boarding school, and a select school for the wealthy girls of Arabi. Mother Augustine agreed and purchased with community funds the parochial school and lots for $4000.

In 1902 Mother Augustine built Holy Child Jesus Academy as the select school. The Sisters continued to teach at the St. Maurice parochial (so-called) school.

When the convent was destroyed by fire in 1919, the Sisters rebuilt it, this time in brick. With the permission of Archbishop Shaw they borrowed the necessary funds.

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291 Financial Reports of St. Maurice Parish, N.O., Chancery Archives, N.O.
292 Statement of Sister M. Agnes, former Principal of St. Maurice School, February 24, 1959.
293 Notes in the Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.
294 Ibid.
Until 1939 the school support was entirely in the hands of the Sisters. In 1938 a new school was erected by the parish at a cost of $32,135.93. This was paid for partly by the sale of property, and partly by the school fund.

The Sisters were left with the former school on their hands. In 1958 it was utilized for boarding facilities for the resident students who attended the parish school.

In 1892 the pastor had requested the Sisters of the Holy Family to open a Negro school on Hancock Street. When the building was damaged by a storm in 1915, Mother Drexel provided funds for a new school. Separate parishes having been erected for the Negroes, this school was closed in 1924.

XLI. ST. AUGUSTINE PAROCHIAL SCHOOL, DONALDSONVILLE, 1885

The Very Reverend K. Dubernard, concerned for the welfare of the Negro people of Donaldsonville, appealed to the Sisters of the Holy Family to staff a school. The only accommodation available as a convent was a part of the stable. This was used by the Sisters until a barn belonging to the Sisters of Charity, who were teaching in the white school nearby, was

295 Financial Reports of St. Maurice Parish, N.O., Chancery Archives, N.O.

296 Notes in the Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.

297 Young, op. cit., p. 40.
moved to the school grounds of the Negro people. The barn served then as both school and faculty living quarters.

Eventually, the pastor, Sisters, and people saved enough to erect a modest school. The Sisters then used the barn to accommodate resident students.

The income from the school was very small; the Sisters received help from the planters, and fairs were held periodically. In 1919 St. Augustine's School Auxiliary Society was founded to aid the school.

In 1924 a parish for Negroes was established in Donaldsonville under the direction of the Reverend Joseph Van Baast, a Josephite. St. Augustine's School was used temporarily as a church, the property being transferred to the parish without any restrictions.

In 1928 Father Van Baast purchased a house a short distance away from the church to serve as a school and convent. The house had originally cost $48,000, but the pastor was able to obtain both house and lot for only $7000. To meet this debt he sent letters of appeal to his friends and former benefactors. The old school building was rented to the parish school board to be used as a public school for

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299 Ibid., p. 11.

300 Ibid., p. 19.

301 Ibid., p. 21.
the Negro children of Donaldsonville.

In 1930 Father Van Baast found that he could not meet his payments on the school. He wrote to the Archbishop, "I promised the seller (of the new school) $1000 more before Christmas. . . . Right now--no money to fall back on. If it please Your grace, let us Hear something?"

The Archbishop responded with a check of $400. The following year Father Van Baast received $1,580.58 from outside sources, including $400 from the Indian and Negro Bureau for Schools.

In 1934 he reported expenses as $2730.19 over the total income. This he stipulated as paid by "Outside donations, by my stipendia, salary, and patrimony." The extra expense was partly incurred by his building a schoolhouse at Cassard Lane, near Barton, P.P.

The name of the Donaldsonville school was changed to St. Catherine in 1942. By this time the parish revenues were beginning to take an upward turn, reaching a peak of $13,270.38 in 1948. The school averaged an enrollment of

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Baudier, Twenty-Five Years in the Parish of St. Catherine of Siena, Donaldsonville, p. 21.

Ibid.  Ibid.

Financial Report of St. Catherine of Siena a Parish, Donaldsonville, Year 1934, Chancery Archives, N.C.
On June 15, 1956 a new St. Catherine of Siena school plant was dedicated. Constructed by the parishioners at a cost of $135,000 with furnishings, and worth about $185,000, the buildings housed eleven classrooms, a gymnasium-auditorium, a modern cafeteria, and other facilities. Behind this plant a new convent was constructed. The old school property was sold to the city, the site to be used for a swimming pool.

XLII. ST. JOSEPH SCHOOL, PAULINA, 1886

At the petition of the Marist Fathers of St. Michael's parish, four Sisters of the Most Holy Sacrament were sent to open two schools: one for the white, and one for the Negro children. The following contract was drawn up:

The Sisters engage (pledge) themselves, in consideration of scholastic remuneration and other resources in common usage in the country, to give to the children of both sexes (to little boys up to 12 years) suitable instruction in French and English, and when they shall judge proper, they can open a boarding school for young girls, as also enlarge the buildings and arrange them conformably to the views and needs of their community. In case of extensive repairs to the school buildings, an appeal may be made to the inhabitants of the district in favor of the Community, especially after existing debt is paid.

On their side, the Marist Fathers make to the Sisters a full cession not only of the house which is on the school grounds, but also, of the school buildings and

Financial Reports of the Parish of St. Catherine of Siena, Donaldsonville, Chancery Archives, N.C.

also of the grounds bought for the same purpose, that is, a fourth of an arpent in width by about ten arpents in depth, (from the River until the Railroad) and in order to guarantee to the Sisters the peaceful possession of the same, as long as they wish to continue their work of zeal and devotion to the children of the District, a legal act of this cession shall be drawn up with the sole reservation that this ground and school buildings shall not be diverted from their destined end.\textsuperscript{308}

The white school was a large building; the Negro school and the convent were two small buildings that stood on the same property as the white school. Tuition was about $1 a month, but very little was paid. According to a former student, "... one or the other brought a chicken, and another maybe a dozen eggs, or whatever else they could spare."\textsuperscript{309}

The Sisters sold tickets for a fair annually to obtain funds to pay their bills. The school was discontinued in 1898.\textsuperscript{310}

In 1902 the white school was reopened under a lay teacher. In 1935 the Dominican Sisters agreed to take over the school. Improvements were made, and a new school fund, consisting of collected subscriptions and receipts from gas and oil wells, was started. A monthly school collection was used to supplement the tuition fees. In 1951 the assessed

\textsuperscript{308} Contract of Agreement of the Marist Fathers with the Sisters of Perpetual Adoration, Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.

\textsuperscript{309} Archives of the Sisters of the Most Holy Sacrament, Lafayette, Louisiana.

\textsuperscript{310} Ibid.
value of the school building was $22,500, of the convent
$17,000. The enrollment in 1958 was three hundred.

XLIII. ST. JOSEPH COMMERCIAL INSTITUTE, DONALDSONVILLE, 1887

The Reverend Jean honore Dubernard constructed a frame
school set upon brick pillars in Donaldsonville. The Brothers
of the Sacred Heart, having agreed to staff the school,
the following contract was drawn up:

The Reverend Dubernard and myself, Brother Aloysius
being present, made the following agreement in reference
to the school at Donaldsonville, said agreement to begin
next session, 1887-88.

We are to send three teachers who are to receive a
salary of fifty dollars a month each. If the attendance
exceeds one hundred twenty pupils, a fourth teacher shall
be sent whose salary should be forty dollars a month.
School expenses such as coal, wood, tuition bills,
etc., shall be paid by the parish.
French shall be taught in each class for about one
hour each school day.

In June of 1901 the school was destroyed by fire.
Father Dubernard set about raising funds; some church property
was sold. A new, but flimsy, school building was erected.

In May of 1913 the Sacred Heart Brother Provincial
wrote to the Reverend J. M. Massardier, pastor at Donaldson-

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311 Financial Reports of St. Joseph Parish, Paulina,
Chancery Archives, N.O.
312 Copy of the Contract between Father Dubernard and
Brother Athanasius, quoted in Brothers of the Sacred Heart,
313 Brothers of the Sacred Heart, op. cit., pp. 234-5.
ville, that if a better school were not built, the Brothers would be withdrawn. Father Massardier replied that he had no available funds. The parishioners became alarmed; a subscription drive was opened, and $2662 was soon pledged. Appeals were made to the alumni. 314

In 1916 the Reverend C. M. Chambon turned over the large presbytery that he was occupying to the Brothers for a high school department and a residence. The Brothers provided for a few resident students to help increase revenues. 315

In 1951 a drive for $100,000 was ventured for a new two-wing high school. The building when completed contained fourteen classrooms, a gym, and additional rooms. Part of the building was set aside for boys, taught by the Brothers of the Sacred Heart, the other part for girls, taught by the Daughters of Charity. The building called for an outlay of $200,000. In addition to pledges, spring festivals, talent shows, essay contests, and other forms of entertainment were used to raise money. 317

314 Brothers of the Sacred Heart, op. cit., p. 236.
315 Ibid.
316 Catholic Action of the South, N.O., April 12, 1951 and April 19, 1951.
317 Catholic Action of the South, N.O., April 12, 1951.
XLIV. ST. MARY'S SCHOOL, NEW ORLEANS, 1867

The Reverend L. A. Chasse, Chancellor of the Archdiocese of New Orleans, requested the Brothers of the Sacred Heart to establish a parochial school for the Creoles and the Italians who lived in the neighborhood of the Archbishop's chapel. The building offered by the Chancellor was a "small dilapidated, two-story structure in the rear of St. Mary's Church." The Provincial protested that the building was unsanitary, "ill-lighted, and ill-ventilated;" however, no improvements were made, and the Brothers began classes in October of 1887 with sixty pupils.

Commenting on the financial support given to the school, one of the Brothers wrote:

... (The students) were mostly Italians, who were fast replacing the French in the Vieux Carre. Most of their fathers worked in the French Market nearby; they made good money, but lived very economically. The patrons of this school were those too poor or too parsimonious to send their sons to St. Aloysius. The Brothers conducted the school on what they could get for tuition, and though the rates were low a fair income was received.319

The number of students soon increased to one hundred; the classrooms were uncomfortably crowded. The Brothers asked for better teaching facilities, but none were forthcoming. Therefore, they closed the school in 1895.320

318 Brothers of the Sacred Heart, op. cit., p. 213-4.
319 Ibid., p. 215.
320 Ibid.
XLV. OUR LADY OF SORROWS SCHOOL, POINTE COUPEE, 1888

In July of 1888 the Reverend Charles Clark erected a schoolhouse at a cost of $1,475. As he could not obtain Sisters, he employed lay teachers for the eighteen boys and seventeen girls who registered the first year.

By 1890 the debt of $850 on the school had been paid, and the pastor, the Reverend J. J. Ferguson, opened a Negro school. This was discontinued in 1902 for lack of funds. The white school, Our Lady of Sorrows School, was transferred to the civil parish school board jurisdiction in 1911. This same year the church parish reported a deficit.

Our Lady of Sorrows School was formally purchased by the Pointe Coupee Parish School Board from the Catholic Congregation of Our Lady of the Seven Dolors in 1916, since it was in need of repairs, and "school board funds could not be used to repair property not owned by the School Board or belonging to a religious congregation."

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322 Financial Reports of St. Ann Parish, Morganza, Chancery Archives, N.O.
XLVI. ST. CHARLES BORROMEO SCHOOL, DESTREHAN, 1888

A parochial school was reported in Destrehan in January, 1889. Fifteen boys and ten girls were being taught by a lay teacher. School improvements were listed as $25.

Later the school was placed under the direction of the Sisters of the Immaculate Conception.

The school plant was on seventeen acres of an original tract of seven hundred acres granted to the church by Spain in 1723. By means of parish drives, fairs, and the proceeds from invested funds, the parish was able to erect a substantial convent, school, and auditorium. The school enrolled more than seven hundred pupils in grades one through twelve in 1958.

XLVII. SCHOOL OF THE BLESSED VIRGIN MARY, WARD'S CREEK, 1888

A free school, known as the School of the Blessed Virgin Mary, was maintained by an organization of laymen, the Society of the Holy Spirit, in connection with St. George's

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324 Financial Reports of St. Charles Borromeo Parish, Destrehan, Chancery Archives, N.O.
325 Catholic Action of the South, N.O., September 6, 1951.
326 Financial Reports of St. Charles Borromeo Parish, Destrehan, Chancery Archives, N.O.
Chapel at Ward's Creek in East Baton Rouge parish.

When the Society disbanded, the parish assumed responsibility for the maintenance of the school. In 1911 there were sixteen pupils taught by a lay teacher. School improvements amounted to $10. The following year the pastor reported an expenditure of $1300 on a new school and room for the teacher. There were then twelve boys and sixteen girls enrolled. In 1919 the school was discontinued.

Other schools likewise maintained during the decades 1890-1900 by the Society of the Holy Spirit were: the School of the Infant Jesus at St. Isidore's Chapel on the road leading from Baton Rouge to Clinton, St. Agnes School and St. Benedict School at Kenner, and St. Aloysius School at Slidell. The average attendance at these five schools totaled less than three hundred; all were free schools.

**XLVIII. OUR LADY OF GOOD COUNSEL SCHOOL, NEW ORLEANS, 1888**

In its earliest days this school was taught by lay teachers. There were one hundred boys and girls registered

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329 Financial Reports of St. George Parish, Baton Rouge, Chancery Archives, N.O.

330 Annual Reports of the Society of the Holy Spirit, 1888-1900, Chancery Archives, N.O.
in 1889. School improvements were listed as $235.30. The old frame church served as a schoolhouse.

In 1894 the School Sisters of Notre Dame took over the direction of the school. By 1919 there were approximately six hundred children enrolled. The Parish purchased the convent from the Sisters in 1923, thus making it strictly parochial property, and from then on assumed responsibility for all physical improvements.

The parish went into debt this same year for $125,000 to erect a new school. Bonds were issued, and a special collection was authorized. This realized $19,923.33 in 1924.

The pastor used $3000 from his personal funds on the presbytery, church, school, and convent in 1933. Two years later he donated $824. By 1946 the parish finances had taken an upward turn. The school tuition had increased considerably; the collection receipts for the parish debt fund were high. The assessed value of the school in 1951 was $250,000, the convent $30,000. The school enrollment was in excess of five hundred.


House Chronicle of the School Sisters of Notre Dame, Our Lady of Good Counsel Parish, N.O.

Financial Reports of Our Lady of Good Counsel Parish, N.O., Chancery Archives, N.O.

Ibid.
XLIX. OUR LADY OF PERPETUAL HELP SCHOOL, KENNER, 1869

A school for white children and a school for Negro children were opened and maintained by the Society of the Holy Spirit in Kenner. The white school was named after St. Agnes, the Negro school after St. Benedict. These schools were free and offered secular instruction and the study of religion. They were taught by lay teachers and had a combined enrollment of seventy-nine boys and girls.

In 1895 the Negro school was discontinued, and a new school for white children was erected at the expense of the pastor, the Reverend Leander Roth. In 1903 this school was still a free one, but the Society of the Holy Spirit had discontinued pecuniary assistance, for Father Roth wrote to the Bishop, "The expenses for the school at Kenner are $600 per annum and have to be defrayed by the Pastor; neither the children, nor the congregation, pay anything, not one cent toward the support of the school."

The school was closed in 1901. In 1928 the Sisters of Mercy reopened it. The parish borrowed funds to erect a new school and convent. This debt was soon paid from

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338 Breen, op. cit., p. 58.
collections made for the parish debt fund. From then on the school grew rapidly. An annex in 1951 was quickly paid for by subscription receipts. The school enrollment was more than nine hundred in 1957.

L. ST. JOAN OF ARC (ST. LOUIS, ST. DOMINIC) SCHOOL, NEW ORLEANS, 1889

The Reverend Rene Vallee, pastor of St. Mary Nativity Church in Carrollton, opened a school for Negro children in his parish in 1889; he placed it under the patronage of St. Louis. There were fifteen boys and twenty-five girls enrolled the first year, taught by two lay teachers. As a result of the donation of a house, the Sisters opened a private school at 824 Cambronne Street. About this time, as the parish finances were low, the parochial school was closed.

When the Josephite Fathers purchased the old Mater Dolorosa Church in 1909 for $10,000 and organized around it a Negro parish under the patronage of St. Dominic, the Holy Family Sisters closed their private school and staffed St. Dominic's parochial school. This year the pastor reported

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Financial Reports of Our Lady of Perpetual Help Parish, Kenner, Chancery Archives, N.O.

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having spent $5310 on the school. In 1912 school expenditures amounted to $15,000. There were then fifty-one boys and sixty-one girls enrolled.

The parish was canonically erected in 1922 under the patronage of St. Joan of Arc. In 1923 the pastor wrote:

Our school is a very old frame building, entirely too small and antiquated. We had to turn away over one hundred children this year; hence if we desire to keep the rising generation we must provide an up-to-date school sufficiently large to accommodate the children.

Entertainments were given; the Negro and Indian Fund and the Board for Colored Missions assisted, but by 1930, sufficient funds had not been realized. The pastor reported:

The parish needs a new school; the present one is fifty years old. A fund was started some years ago, but we had to dip into it to the extent of two thousand dollars to tear down the cracked plaster ceiling in the church. We could shoulder a debt of fifteen thousand dollars; an adequate school would cost twenty thousand to twenty-five thousand dollars.

A drive was opened in August of 1957 to obtain funds for a new school. A dispossessed building was purchased to be used as a convent for about $13,000. The original school

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341 Financial Reports of St. Joan of Arc Parish, N.O., Chancery Archives, N.O.
343 Financial Reports of St. Joan of Arc Parish, N.O., Chancery Archives, N.O.
building was still being used in 1958. The school enrolled about three hundred fifty students.

LI. ASSUMPTION SCHOOL, PLATTENVILLE, 1869

Both white and Negro schools taught by lay teachers were opened in Plattenville in 1869. The white enrollment was one hundred ten, the Negro seventy. In 1890 the pastor spent $1500 on the growing schools, then staffed by three Sisters of Mount Carmel and three lay teachers. This expenditure was paid out of the church revenues which amounted to $1628 for pew rents, and $433 for the rent of church property.

The Negro school was closed in 1898, the white school in 1920. The parish was operating at a deficit due to crop failure, and the rent for the church land had not been paid. The parish had to pay state and parish taxes to the amount of $118 in 1921. The school was not reopened.

LII. OUR LADY OF THE HOLY ROSARY SCHOOL, TAFT, 1869

Three parochial white and one parochial Negro school

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Financial Reports of Assumption Parish, Plattenville, Chancery Archives, N.O.

Ibid.
were reported in this church parish in 1890. The following year only one white school was listed, with expenditures as $20 and enrollment thirty. In 1892 there were one hundred four pupils recorded with two religious teachers. The school continued to grow until its closing in 1898. In that year the pastor appended a note to his financial account to the Bishop as follows: "... I have not received since the first of November enough to buy my table salt. I beg His Grace to be kind enough to dispense me with the jus this time. A d'Honnuree."

In 1919 the Reverend William Parrot reported two parochial schools numbering seventy-seven children. In 1920 these were recorded as private schools.

LIII. ST. PHILIP SCHOOL, NEW ORLEANS, 1889

A preparatory school for Jesuit High School was opened on property donated by Philip Thompson, a grocer. The Sisters of Mercy, who staffed the school, commuted from their convent near St. Alphonsus School, thus obviating the necessity of erecting an additional residence.

347 Financial Reports of Our Lady of the Rosary Parish, Taft, Chancery Archives, N.O.
348 Ibid.
349 Roger Baudier, "Catholic Education in the Archdiocese of New Orleans" (unpublished notes, Baudier Historical Collection)
The school was tuition free. It was supported by the ordinary collections in church ($17,725.70 in 1923) and by donations. As the district became more and more commercialized, the enrollment dwindled. The school was closed in 1930.

LIV. OUR LADY OF THE LAKE SCHOOL, MANDEVILLE, 1890

The establishment of a parochial school was attempted in 1890 by the Reverend E. J. Lavaquere. He employed a lay teacher for the ten boys and eight girls who registered. Not satisfied with the school he closed it shortly, and wrote to the Dominican Sisters in New Orleans, asking them to establish a school in Mandeville. The Sisters declined, and no further attempts were made at opening a Catholic school until the coming of the next pastor.

The Reverend G. Mertens appealed to the Sisters of Christian Charity for teachers for the Mandeville school. Three Sisters came, and Father Mertens turned over his house to them to use as a convent. There were seventy pupils in the beginning, all very poor. Many could pay no tuition at all. The first month's total receipts amounted to $7.50.

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351 Financial Reports Immaculate Conception Church, Jesuits, N.O., 1885-1930, Chancery Archives, N.O.
352 Swett, op. cit., p. 94.
353 Ibid., pp. 95-6.
The Sisters received generous aid from the other members of their Congregation who were teaching in New Orleans. Household furnishings, supplies, and various necessities were provided. The pastor was having just as difficult a time as were the Sisters. When the chaplaincy of the Chinchuba Institute was taken away from him, he lost his principal means of support. There was mention in 1898 of the white school building as being the "yacht clubhouse."

In January of 1899 the pastor reported a debt of $2150, contracted in 1898 for desks for the school. The following year the Sisters of Christian Charity left Mandeville. They were replaced by the Dominican Sisters in 1901. At this time there was a four-room cottage available for the Sisters and a school adjoining of rough unpainted boards. Seventy-five pupils were registered. The Dominicans remained but three years and then withdrew.

The pastor assumed the principalship of the school and employed lay teachers. In making his annual financial report in 1905 the Reverend Leander Roth noted that he had

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357 Swett, op. cit., p. 98.
taken no salary for the past fifteen years. He wrote:

At Mandeville the church, presbytery, place and schoolhouse are in good condition—better than ever—all buildings having been repainted within and without; one thousand feet of new fencing has been made and the rest repaired. Of all the expenses made for improvements the congregation paid about one-half—their pastor the other half.

Five years later the schoolhouse was destroyed by a storm. Father Roth reported:

The storm having destroyed the old schoolhouse, it became an absolute necessity to build a new one, which was finished at the end of October and was blessed on November 7. We expected to use most of the lumber of the old one—but we were disappointed, as it was in a very bad condition—and so we had to buy a great deal of new lumber. The cost of the new schoolhouse came to seven hundred dollars—including the painting inside and outside—it is a handsome building, and it can be used as a hall for meetings and entertainments. Of the cost, seven hundred dollars, I was able to raise by subscriptions, raffles, and entertainments only two hundred dollars—but the building is paid for and I am responsible for the amount of five hundred dollars—still due—and will have paid this amount by the end of the year...

The school of course is also insured.

At the close of the last session the school had an attendance of over one hundred twenty children—and it is well attended this year. The pastor is the principal and has to teach himself—besides Catechism and Bible History, he gives arithmetic, geography, U.S. History, and natural philosophy. He is ably assisted by two ladies—one for each classroom. They teach for a very modest sum and keep at the same time 'house' for the pastor and take care of the church wash, etc. Most of the children are not able to pay any tuition, and a parochial school is possible here only under such conditions, namely, that the pastor teach himself and does not have to employ teachers from outside...
All of my salary of the past six years (has been invested) on the new schoolhouse. . . .

The pastor's salary—not one cent in nineteen years.

An unidentified news clipping contained the following information:

The circle of St. Margaret's Daughters is taking care of the financial end of the school by donating every month a certain amount toward the teaching fund. The school is practically a free one, many of the children not being able to pay any tuition.

The Benedictine Fathers were assigned the care of Our Lady of the Lake parish in 1912. They persuaded the Benedictine nuns to staff the school and immediately started to raise funds for a new parochial school building. By January 1, 1917 the amount collected was 3000; this was invested in the Citizens Homestead Association of New Orleans at a rate of six per cent by the Reverend Odilo Brise.

The school was erected in the summer of 1917 at a cost of $28,166.81. Of this amount, $20,166.81 was paid off immediately by the fund established by entertainments, fairs, and private donations.


360 Unidentified News Clipping in Baptismal Records at Mandeville, cited in Swett, op. cit., p. 100.

361 Financial Reports, Our Lady of the Lake Parish, Mandeville, Chancery Archives, N.O.

362 Ibid.
Until 1929 the teachers received as compensation whatever tuition was received. In 1949 there were not enough Sisters, and no competent lay teacher was available; therefore, the pastor, the Reverend Canisius Bluemel, taught the third grade himself. He also enclosed and paved the basement, doing all of the manual work himself.

The school averaged about one hundred students. It was supported partly by tuition and partly by church revenues derived from collections and entertainments.

LV. CHINCUBA DEAF-MUTE INSTITUTE, MARRERO, 1890

The Reverend Canon Hyacinth Claude Mignot, using his personal inheritance, established a school for deaf-mutes about thirty miles from New Orleans near Mandeville in St. Tammany Parish. The school opened on October 1, 1890, with two girls and one boy under the direction of the Dominican Sisters. The enrollment grew; poor children were accepted; many were given clothing. All students were resident.

In 1892 the School Sisters of Notre Dame agreed to

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Financial Reports of Our Lady of the Lake Parish, Mandeville, Chancery Archives, N.O.

staff the institution. Three nuns came to care for the twenty-six deaf-mute children. The oldest girls were between seventeen and nineteen years old; the oldest boys were fourteen and fifteen. There were two Negro boys. At his own expense Father Mignot made additions to the institution and provided it with new furnishings.

Occasionally, small gifts were made by sympathetic friends. In May of 1895 Madame Cassius Meyer dressed five poor children for their First Communion. On January 25, 1896, the heirs of Patrick McCloskey presented $200 to the Institute on the bequest of the deceased. Mr. Lorenz Fabacher was a constant benefactor of the Institute. Two doctors, Arthur de Roaldes and Gordon King, eye, ear, and nose specialists, gave their services free of charge. Mrs. de Roaldes, the wife of the doctor, arranged for the poor children to receive clothing at Christmas.

By 1897 Canon Mignot found that his funds were nearly exhausted. The Most Reverend Francis Janssens promised Father Mignot that he would make Chinchuba an archdiocesan institution; however, the Archbishop left New Orleans June 9, and died the following day.

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367 Ibid.
368 Unidentified Newspaper Clipping, Chinchuba Scrapbook, Archives of Associated Catholic Charities, N.O.
Father Mignot asked the School Sisters of Notre Dame to operate the institution as a private establishment. Mother Ernosta, the Commissary General, declined, as the order was already in debt; she told the Sisters to have resort to prayer.

Father Gabriel founded the "Chinchuba Relief Association," whose members agreed to pay $10 annually for the support of the deaf-mutes. In a short time there were fifty members. In June of 1899 he began an "Endless Chain," in which the members were asked for alms, gifts, and the names of people who also might give pecuniary assistance. These two main sources of income proved adequate for a number of years.

A printing press was established, operated by the boys under the direction of Mr. Charles Kornfeld. This proved a productive source of income.

In October of 1899 Madame Eloise Rand, a perennial benefactor of the school, donated $3000 for the erection of a new chapel; the old chapel was then used for school purposes.

As he could afford it, Father Mignot brought small alms to the Sisters, ranging from $5 to $50.

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Ibid.  Ibid.  Ibid.  Ibid.
Father Gabriel was advised in 1900 to organize a shoe factory as a means of making the boys financially independent. He borrowed money, in sums of $200, from various wealthy friends, and set up the factory. For a while the enterprise was successful. As more space was needed, the shoe factory and printery were moved to Covington and incorporated as Southern Industrial Institute with Dr. C. Z. Williams as President, Mr. Peter Fabacher, Vice-President, and Father Gabriel as Secretary and Treasurer.

The move was unsuccessful. The factory, heavily in debt, lost its credit. Madame Rand gave the Sisters a breast pin with five diamonds for raffling. It netted $300, enough to support them from May until November.

Father Gabriel lost courage and asked the Sister Superior if perhaps the Sisters had better give up. The Superior was not willing; she wrote to numerous benefactors, pleading for help. When Lorenz Fabacher, President of the Jackson Brewing Company, read the petition, he sat down and wrote to all of his friends. He soon had collected $1000 and a promise that the following sums would be paid annually by these men: Lorenz Fabacher, $300; Peter Fabacher, $200; Nicholas Burke, A. Dumser, J. W. Fairfax, J. T. Gibbons, and

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Ibid.
A. Vizard, each $100, rather Hooper loaned $6000. Peter Fabacher and five men from the St. Vincent de Paul Society met in Council and it was agreed that the St. Vincent de Paul Society would take care of all necessary provisions.

In 1903 provisions for the stock were lacking. In response to a public appeal, the rice farmers near St. Leo's in Rayne sent thirty-seven sacks of rice for chicken food. This same year Mrs. Roling willed $2000 to the Institute, just in time to meet an overdue payment and to prevent confiscation of the institution. Mr. Fabacher canceled the remaining debt of $15,000, having urged some of the creditors to be satisfied with payment of twenty-five per cent of the debt.

The shoe factory in Covington was sold in 1907 for $3200; it had cost $5000. Some benefactors of the Institute at this time were: Mr. Riggs, president of the motor car lines, Dr. Theodore Dimitry, who gave his services free until 1907 when he moved to New York; and, Mr. George S. Lardy.

On May 18, 1910 the Directors of the Institute held their annual meeting with Archbishop Blank presiding. It was decided that the Sisters would receive annually $500

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377 Ibid.
378 Ibid.
for their services. They had received no remuneration since 1899. From 1892 until October, 1891, the six Sisters had received annually $200 from Father Higdon. On June 18, 1911, the Sisters received through the Reverend F. Irwin, secretary and treasurer of the Directory, the stipulated $300 as compensation for services rendered.

In 1930 Miss Mary Jane O'Neill of New Orleans bequeathed to the institution a legacy of $500.

The buildings were destroyed by fire in 1934, and the children were quartered temporarily in the former St. Joseph Orphan Asylum. In 1939 the Institute was transferred to Marrero, near Hope Haven. It became a beneficiary of the Community Chest.

In March of 1956 construction was begun on an annex costing $200,000 with specifically designed electronic installations. This project was financed by the Libby-Dufour Fund.

All of the property at Chinchuba Institute belonged to the Archdiocese of New Orleans in 1958. The institution

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379 House Chronicle of the Chinchuba Mission, Vol. II.
380 Times Picayune, N.C., September 3, 1930.
381 Audit Reports for Chinchuba Institute for the Deaf, Archives of Associated Catholic Charities, N.O.
382 Statement of the Reverend Frederick Digby, Director of Associated Catholic Charities, N.O., June 3, 1958.
was an agency of Associated Catholic Charities of New Orleans. In 1958 the enrollment was fifty deaf children, cared for by six Sisters.

LVI. ST. CATHERINE SCHOOL, MADISONVILLE, 1890

This school opened by Father Roumand, was taught by lay teachers until 1916 when the Sisters of the Most Holy Sacrament agreed to staff it.

A new convent was erected in 1928 at a cost of $7000. Four thousand dollars was donated by the Theodore Dendinger family, the remaining $3000 by the Congregation of the Sisters.

In 1933 the Benedictine Sisters replaced the Sisters of the Most Holy Sacrament. They found a two-room school with fifty-five children too poor to provide their own lunches. With the help of friends they made various improvements. In 1939 a new school was erected.

The tuition paid by the students was allotted to the Sisters as salary until 1947, when this arrangement was changed in accordance with diocesan regulations.

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Swett, op. cit., p. 102. 
Ibid., p. 103.
Ibid., p. 104.
Financial Reports of St. Catherine Parish, Madisonville, Chancery Archives, N.O.
LVII. ST. FRANCIS XAVIER SCHOOL, MADISONVILLE, 1890

The Reverend J. Koergerl opened this school for Negro children under a lay teacher; it averaged about thirty-five in attendance. In 1891 the pastor purchased property for a new school. This was paid for by means of entertainments and raffles.

In 1900 the Sisters of the Holy Family took over the school. For six years, the three Sisters, two teachers and a housekeeper, lived in two rooms of an abandoned postoffice. Although the enrollment had gone up to one hundred, the school remained a two-room affair. By means of entertainments, picnics, and excursions, sufficient funds were raised to erect a convent completed in 1906.

Because of race prejudice in this section the enrollment remained small.

A collection for a new school and convent was begun in 1950. In 1951 the pastor was able to report improvements on the school and convent in excess of $25,000.

388 Financial Reports of St. Francis Xavier Parish, Madisonville, Chancery Archives, N.O.
390 Young, op. cit., pp. 47-8.
391 Financial Reports of St. Francis Xavier Parish, Madisonville, Chancery Archives, N.O.
In the history of the parish the pastors customarily accepted no salary or compensation for household expenses. The Sisters managed to live on $300 per year.

LVIII. ST. FRANCIS OF ASSISI SCHOOL, NEW ORLEANS, 1891

Two Sisters of Christian Charity were delegated to open this parochial school in 1891. It numbered about thirty-nine boys and thirty-six girls the first year. The students were taught in the single parish building that served as school, church, and rectory. The Sisters lived at their convent at St. Henry's. The parish purchased ground for a new school in 1893 for $4100; the school was erected and furnished for $1300.

In 1907 a debt was contracted for $11,000 to erect a parochial brick school, $8000 at seven per cent from the Commercial Bank Germania and $3000 at one per cent from a personal friend of the pastor. There were at this time one hundred seventy-three boys, one hundred twenty-seven girls, and seven Religious. To defray expenses the pastor used

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392 Financial Reports of St. Francis Xavier Parish, Madisonville, Chancery Archives, N.O.
393 Financial Reports, St. Francis of Assisi Parish, N.O., Chancery Archives, N.O.
395 Financial Reports, St. Francis of Assisi Parish, N.O., Chancery Archives, N.O.
general receipts and special receipts not dedicated.

Until 1936 the Sisters received the school tuition as salary; the pastor paid the fuel, lights and repairs on the convent, and the school janitor. Subsequently, this arrangement was changed in accordance with diocesan policy for parochial schools.

In 1949 a new school fund was begun. The convent was sold to the parish. The building of a new school was delayed because of a lack of space; the adjacent property was not for sale.

In 1958 the school enrolled about six hundred fifty pupils.

LIX. CATHOLIC HIGH SCHOOL, BATON ROUGE, 1891

In answer to the combined appeals of the Reverend Cyril Delacroix and the Society of St. Vincent de Paul, the Brothers of the Sacred Heart opened a school on the second floor of a store building in Baton Rouge.

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396 Financial Reports, St. Francis of Assisi Parish, N.O., Chancery Archives, N.O.
397 Ibid.
398 Statement of Sister M. Agnette, Principal of St. Francis of Assisi School, April 27, 1958.
400 Brothers of the Sacred Heart, op. cit., p. 239.
In the meantime Father Delacroix had appealed to the U.S. Government for the return of a burying ground, ceded to the Church during the Civil War. By an act of Congress, July 16, 1892, and by a second act of 1928, the property was returned to St. Joseph Church.

The Reverend J. M. Laval then drew up the following contract with the Brothers:

The Brothers of the Sacred Heart undertake to build a school and residence, or other buildings, which they think necessary for conducting their school on condition that they shall have exclusive rights of enjoyment of the old graveyard of St. Joseph Catholic Church, bounded on the east by Uncle Sam Street (now Fifth Street), on the north by Louisiana State University grounds, on the west by a private residence, and on the south by North Street, as long as they shall keep a school on said grounds.

The cost of the buildings was $6442. Toward this amount the Congregation of the Sacred Heart paid $4443, the Society of St. Vincent de Paul $2000 on the condition that twelve boys be taught tuition free each year.

During the first ten years the school attendance averaged from one hundred to one hundred fifty pupils; the tuition receipts amounted to a salary of from $35 to $40 per teacher per ten months. The parish agreed to pay for necessary repairs on the school buildings.

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401 Brothers of the Sacred Heart, op. cit., pp. 239-40.
402 Ibid., p. 240.
403 Ibid.
404 Ibid., pp. 242-3.
With the erection of the Standard Oil Company refining plant in Baton Rouge, the school enrollment increased rapidly. The Reverend F. L. Gassier erected a school, a gymnasium and a Brothers' residence. To obtain funds he contracted a bond issue of $300,000. This debt was paid through collections and donations for the parish debt fund and through general church receipts.

In 1938 the school enrollment had again outgrown facilities, and "Peabody Hall" on the old University campus was utilized with the permission of Governor Leche. When this building was no longer available, Father Gassier purchased a residence, adjoining the school. There was still not enough room, and in 1942 over a hundred pupils were turned away.

A campaign for funds was begun in 1956 to erect a new school and Brothers' residence. By June of 1957 pledges amounted to $345,000 with $150,000 being supplied by the Sacred Heart Brothers. A half-million dollar school and convent were dedicated September 7, 1958. The former

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Financial Reports of St. Joseph Parish, Baton Rouge, Chancery Archives, N.O.


Catholic Action of the South, N.O., April 15, 1956 and January 6, 1957.

buildings were turned over to the Sisters of St. Joseph for a parochial elementary school. Catholic High School was established as a completely private institution in 1957, independent of St. Joseph Parish.

LX. ST. JOSEPH PREPARATORY SEMINARY, ST. BENEDICT
ST. PAUL COLLEGE, COVINGTON, 1891

The Abbot of St. Meinrad Seminary, Indiana, purchased two thousand acres on the Natalbany River near Gessen, Louisiana. Three lay brothers and Father Luke constructed a building to be used as a preparatory seminary.

The Benedictines opened the school in the fall of 1899 as a college for both seminarians and lay people. The enrollment was small, less than twelve in 1901. They had a sawmill erected to supply lumber for the buildings, and the Brothers set about doing their own construction. By 1903 five buildings were completed, and St. Joseph's College opened with twenty-three students, eleven for the priesthood, and twelve in the secular course. By the end of the term there were seventy-eight students, and in 1906, one hundred thirty-seven.

A fire in 1907 caused a loss in buildings of $75,000, in vestments, furniture and library, $15,000, in manuscripts

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Swett, op. cit., pp. 53-4. 410

Ibid., pp. 56-7.
and volumes, $25,000. Some of the Fathers went out to seek financial help; others helped the Brothers erect a new building.

As it was deemed inadvisable to have the secular and sacred college together, the former Dixon College in Covington was purchased in 1911, and reestablished as St. Paul's College for lay students. In 1918 all of the Benedictine professors were needed at the seminary, and St. Paul's College was sold to the Christian Brothers.

An annual collection on Easter Sunday was ordered by the Archbishop for the support of the seminarians in the Archdiocese. In 1916 there were fifty boys in the preparatory seminary, and twenty in the major seminary. The receipts from the Easter collection amounted to $12,305.78. Some of the students paid board and tuition. In 1919 the Easter collection for the seminary was $23,000.

A two-story brick structure containing a gym and a recreation room on the first floor, and a science laboratory, music rooms and journalism and photography workrooms on the second floor was erected at a cost of $135,000 in 1952. The

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411 Swett, op. cit., pp. 59-60. 412 Ibid.
413 Reports of the Easter Collection for the Seminary Fund, Chancery Archives, N.O.
414 Ibid.
St. Joseph Seminary Cooperative Club assisted in raising funds for this building.

An archdiocesan wide campaign for $1,000,000 was projected early in 1958; part of the receipts from this drive were dedicated to erect new buildings for dormitories, classrooms, a gymnasium, and dining halls for the two hundred students at the junior seminary.

The Serra Club of New Orleans presented Archbishop Rummel a check for $1000 on February 14, 1958, bringing the total donation of the club to the Seminary to $6600. Only a small percentage of candidates were able to finance their own education; most had to be helped at least fifty per cent. The cost of a seminary education in 1958 was more than $800 a year at St. Joseph's. The cost to the Benedictine Fathers was actually more than the charge made to the archdiocese.

An addition to St. Paul's College was erected in 1949. This unit of fifteen classrooms, three laboratories, a reception room, and two administrative offices cost $249,739. Under the leadership of John D. Lambert, general chairman of the college's expansion program, solicitations were made of firms

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415 Times Picayune, N.O., March 27, 1952.
and individuals whom the committee felt would be interested in Christian education. The drive was endorsed by President Rufus C. Harris of Tulane University, Lester Alexander, a New Orleans business man, and Salvadore D'Antoni, president of the Standard Fruit and Steamship Company.

St. Paul's College was in 1958 a resident and day school for boys, grades five through twelve, supported by board and tuition fees. The enrollment was three hundred sixty-five.

LXI. ST. JOSEPH ACADEMY, NEW ROADS, 1891

On their arrival in New Roads in 1891 four Sisters of St. Joseph took charge of a group of fifteen children previously under the direction of a young Catholic layman. School was officially opened in September with seventy pupils, coeducational from the start.

The Sisters lived and taught in a four-room building; sleeping rooms were converted into classrooms by day. A generous benefactor sent lunch to the nuns daily.

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421 Lusk, op. cit., p. 46.
422 Ibid., p. 48.
In 1905 Mr. Joseph Ricky donated land for a new school. A one-story structure of four rooms on brick columns, was soon completed. The only furnishings were homemade blackboards, crude desks and benches. The privations and anxieties of these early years undermined the Superior's health; she asked to be removed from office.

The Sisters moved to a nearby rented residence in 1907, as the school building was no longer adequate to serve as both school and convent. Mother Regina collected $1500 and purchased this rented property from the owner, Mr. George Pourciau. The house was in bad condition, the exterior unpainted, and the inside wall paper, hanging in ribbons. The Sisters repaired the interior; the outside was painted through the instrumentality of a friend.

To help meet financial obligations, accommodations for resident students were provided by adding another room to the convent to be used as a dormitory for girls. Lots were purchased in the rear for playground space.

In 1912 Mother Regina bought a house near the convent for the boarding students. A falling pecan tree destroyed this building. The convent at this time was in need of repairs, and Mother Bernardino decided to close the school.

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Lusk, *op. cit.*, p. 48. \[424\]
\[425\]
The people of the town, hearing this, came forward with offers of financial help, and repairs and additions were made. Mrs. Fred Claiborne, a non-Catholic, purchased real estate for the Sisters near their property.

In 1929 all of the buildings were destroyed by fire. Again the parishioners offered their assistance, although the academy was a private institution. Mr. Ernest Morgan supervised the erection of a new building and did all hauling free of charge. The Masons offered their hall free of charge for use as a school and gave $100 to help equip the classrooms.

By September a new two-story frame building was ready for use as a convent and school; it was in 1958 the main building of St. Joseph Academy.

At a war surplus sale at DeRidder in September, 1947, the Sisters purchased a W. A. C. barracks and a gymnasium. Local town people hauled it to New Roads and reconstructed it for the Sisters without pay. The gym was used by both the Catholic and public school students.

In 1950 the Sisters purchased a residence belonging to the George Fourciau estate to use as a library, classrooms, and a typing room. The school enrolled about three hundred
fifty pupils in 1958.

LXII. NOTRE DAME DE PROMPT SUCCOUR, CHACKBAY, 1892

A parochial white school was reported at Chackbay, January 1, 1893. Improvements on the school were listed at $60, expenses at $100 for the salary of the school teacher. To the 1894 report the following note was appended: "... paid to the school teacher when the school board gives nothing, about $125 to $150." The teacher's salary and school improvements totaled $196.85 that year. In 1896 no Catholic school was reported.

LXIII. HOLY NAME OF JESUS SCHOOL, NEW ORLEANS, 1892

The School Sisters of Notre Dame established a boarding school for little boys and a day school for girls in Holy Name of Jesus parish. The pastor erected a classroom building in 1893. He wrote: "The means of building this school comes not from the parish, but from personal labors and personal friends." His total income for six months was $150 from the church collections.

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432 Financial Reports of Notre Dame de Prompt Succour Parish, Chackbay, Chancery Archives, N.O.
433 Financial Reports, Holy Name of Jesus Parish, N.O., January 1, 1893, Chancery Archives, N.O.
The parish at that time was too small to support the Sisters; moreover, their rule did not permit them to teach boys. They therefore turned over the management of the school to the Sisters of Mercy in 1909. The Archbishop asked the Reverend A. Biever, who was then pastor, to establish a parochial school. Father Biever was financially unable to do so. The Sisters of Mercy purchased the school property from the School Sisters of Notre Dame and opened a private school.

From then on it was a struggle to pay off the debt.

The boys’ school was in poor shape. The pastor wrote:

I thought it strange, that in a parish where dwelt so many wealthy Catholics, a building such as the old schoolhouse was, could be tolerated. No one seemed to mind, nor when I suggested a movement to remedy the situation, was I listened to or encouraged.

The girls’ school was conducted in the convent. The Sisters’ dining room and kitchen were used as classrooms. This arrangement was later changed, and the girls’ school was moved to a building on St. Charles Avenue and the boys’ school to the convent.

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434 Breen, op. cit., p. 50.
435 Statement of Sister M. Therese, Principal of Holy Name of Jesus School, February 1, 1958.
436 Reverend A. Biever, Historical Sketch of the Church of the Holy Name of Jesus (privately published, n.d.), p. 64.
437 Breen, op. cit., p. 51.
In 1921 the parish contracted a debt to purchase a part of the school property from the Sisters in order to erect a truly parochial school. The Sisters retained ownership of the property on which the convent stood. About this time they stopped keeping resident students.

In 1931 the pastor, Father Biever, then seventy-three years old, asked to be relieved of the pastorate. The Provincial refused, promising to assign another man only after a suitable school building had been erected.

A parish-wide drive for funds was begun immediately for $214,000 to build a school to accommodate one thousand pupils. Mr. Larz A. Jones, chairman of the finance building committee, announced December 29, 1932, that $47,000 had been raised by special collections, fetes, and individual donations.

In a letter to his parishioners Father Biever reminded them that the building of the school during a financial depression was a wise move, as materials were cheap and many people who were unemployed could be given work. He sent his

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440 Times Picayune, N.O., December 29, 1932.
parishioners packets of envelopes stamped with the caption "Weekly Offering for School." He urged the parishioners to use these every Sunday, giving a contribution whether large or small. The debt was quickly liquidated.

The school tuition fee in the earliest days was $10 a year for elementary school children and $30 a year for high school students. It was in 1956 $100 in elementary school and $150 in high school.

The parish purchased property in the 2000 block of Calhoun Street to erect a 433,335 convent for the Sisters. In exchange for the new convent the Sisters gave the parish their old home and property adjoining the parochial school. A drive for $1,200,000 to pay for this and other projects was inaugurated in March of 1957 with pledges made over a three-year period. By February of 1958, $600,000 had been subscribed.

In 1958 the Sisters were planning to erect a private high school for girls near their new convent.

441 Letter of the Reverend A. Biever to the parishioners of Holy Name of Jesus parish, n.d., Scrapbook, Loyola University Library, N.O.
442 Statement of Sister M. Therese, Principal of Holy Name of Jesus School, February 1, 1958.
443 Ibid.
444 Ibid.
On their arrival in New Orleans the Missionary Sisters of the Sacred Heart of Jesus were requested by Archbishop Janssens to open a school and an orphanage for the children of Italian immigrants. Mr. Peter Torre, a wealthy merchant, acted as the chairman for a series of bazaars given by the Italian societies and clubs of the city to raise funds for the purchase of a building. After two years the Sisters were able to purchase an old tenement house on St. Philip Street at a cost of $5000. They paid $500 in cash and arranged to make the remaining payments within the next five years.

The Sisters had no financial means of support other than begging. Their chronicler wrote that the people were generous, giving food and money if they could, and a sympathetic handclasp and blessing if they had no alms.

Mrs. Smith donated bread for the orphans for more than twenty years. The Varcaro Brothers, who were then laying the

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446 *Daily Picayune*, N.O., August 27, 1892.
447 Ibid.
foundation of the Standard Fruit Company, donated fruit and
money.

In 1894 the Sisters were able to open a school, free
to all who were not able to pay.

When the Apostolic Delegate Cardinal Satolli showed
a special interest in the orphanage in 1896, donations became
more generous. A three-day fair netted several thousand dol-

The gift of a home in Long Beach, Louisiana, made it
possible for the Sisters to bring the children out of the
city during the summer months. A few Sisters were left in
New Orleans to solicit alms.

In 1906 the Sisters received their first major dona-
tion—a three-story brick building with four classrooms. The
$175,000 structure and property were the gift of Captain and
Mrs. Salvatore Pizzati. At the dedication ceremony Mother
Frances Cabrini made the following appeal for financial aid:

We have only the bare walls. True, it is a magnifi-
cent structure, like the rosewood plush-lined case for
a beautiful service of silverware with the contents miss-
ing. The Sisters are too poor to buy furniture for all
these large rooms. They need this and much more in a
filter plant, fixtures for the heating and lighting
systems, a Schillinger pavement in front of the buildings
and in the yards, an ornamental iron fence. The Sisters
will pray to the Heavenly Father that He may provide for

448 A Missionary Sister, op. cit., p. 7.
449 Ibid., pp. 11, 32. 450 Ibid., p. 58. 451 Ibid., p. 85.
them in their pressing needs; and I am sure that their prayers will eventually bear fruit.\textsuperscript{452}

The former orphanage on St. Philip's Street was used as a boys' school. In 1915 the pastor, the Reverend V. M. Scramuzza, reported to the Archbishop that he was having a very difficult time supporting the free Italian school, which numbered at that time seven hundred eighty-two children. There were fifteen Sisters and four lay teachers staffing the school. Improvements on the school and teachers' salaries amounted to $1474.44.\textsuperscript{453}

The school was subsequently supported principally by the proceeds from fairs and from monthly collections. The orphanage was made a beneficiary of the Community Chest and depended to a great extent also upon funds obtained from the Department of Public Welfare.\textsuperscript{454}

A parochial white school with twelve boys and eight girls taught by a layman was reported in 1893. The insurance on the school, paid by the pastor, amounted to $350.\textsuperscript{455}

\textsuperscript{452} \textit{Daily Picayune}, N.O., February 5, 1906.

\textsuperscript{453} Financial Reports of St. Mary (Italian) Parish, N.O., Chancery Archives, N.O.

\textsuperscript{454} Auditors' Reports, Sacred Heart Asylum, N.O., Archives of Associated Catholic Charities, N.O.

\textsuperscript{455} Financial Report, Our Lady of Prompt Succor Church, White Castle, January 1, 1893, Chancery Archives, N.O.
In 1906 the enrollment had increased to fifty-six boys and girls taught by three Sisters. The pastor reported school improvements as $162.09, and a debt contracted for desks, fixtures, and labor on the schoolrooms, amounting to $202.74, "due at the next fair."

In 1918 the Reverend P. Nies wrote:

If in some of the past years I had to report a deficit, it was due mainly to the fact that I maintain a parochial school. When I came here, there was a public school with three teachers; it is closed now.

The Catholic school was closed soon thereafter, as with improved transportation facilities, it was convenient for the parishioners to send their children either to Plaquemine or to White Castle to school.

LXVI. LAFON HOME FOR BOYS, NEW ORLEANS, 1893

Mr. Thomy Lafon, a Negro philanthropist, presented the Sisters of the Holy Family with a building, located on St. Peter Street, between Claiborne Avenue and Derbigny Street, to be used as a home for orphan boys.

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457 Financial Report of Our Lady of Prompt Succor Parish, White Castle, January 1, 1918, Chancery Archives, N.O.
458 Ibid.
459 Young, op. cit., p. 40.
By 1904 this school was so overcrowded that the Sisters purchased a lot on Gentilly Road. Here they erected a building and developed a model farm school. The farm was soon self-supporting; however, the salaries given to the teachers, graduates of Tuskegee Institute and Prairie View College, were more than the institution could afford.

In his will, dated January 25, 1909, Mr. Lafon left to the Society of the Holy Family $10,000. To the boys' home he bequeathed "two thousand dollars and the revenues amounting to two hundred seventy-five dollars per month of a large property situated at the corner of Royal and Iber-ville Streets."

With the organization of the Community Chest, the institution became a beneficiary.

In 1935, the former building, having been destroyed by fire, a new $85,000 home was erected on Gentilly Road. To pay for this building the Sisters of the Holy Family sacrificed their assets and borrowed $20,000.

The home provided for an average of forty-eight boys

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460 Young, op. cit., p. 41.


462 Audit Reports, Lafon Home for Boys, Archives of Associated Catholic Charities, N.O.

in 1956 at a per capita cost of $3.90 per diem. Financial assistance was given principally from the Department of Public Welfare and from the Community Chest.

LXVII. SACRED HEART SCHOOL, MONTEGUT, 1894

A new school erected at a cost of $693 was reported by the Reverend P. B. Paquet in his annual account to the Archbishop, January 1, 1895. A debt of $300, contracted September 1, 1894, was listed as due to St. Joseph Church, Petit Caillou. The school continued under lay teachers and was financed partly by parish funds until 1913. After 1924 no reports were made of Catholic education in this area.

LXVIII. STS. PETER AND PAUL SCHOOL, LOBDELL, 1894

From 1894 through 1897 both white and Negro parochial schools were established at Saints Peter and Paul Church, Lobdell. The Reverend P. J. Healy wrote in his annual report to the Archbishop in 1896:

The schoolhouse at Lobdell cost in all $293.48. The children of the school gave two little entertainments

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464 Audit Reports, Lafon Home for Boys, April 26, 1957, Archives of Associated Catholic Charities, N.O.
465 Financial Reports, Sacred Heart Parish, Montegut, Chancery Archives, N.O.
466 Book of Statistics, 1888-1918, Archdiocese of New Orleans, Chancery Archives, N.O.
to help build it. I was obliged to take some of the church money to help also... On Saturday December 21, 1895, Mr. H. Edwards gave us a benefit Christmas tree and the children assisted with a little concert, which netted $225.22. We intend to paint the church on the inside as it is badly in need of same. Christmas was a bad day, mud and rain, and the collection was only $2.85. I will be ashamed to see that amount with the others. I will send it after you have your list published, if you do not say, send it now.467

The 1897 report listed school improvements as $10. There were twenty-six children at this time with one lay teacher. In 1904 the Reverend R. Varoize reported:

"Cash on hand for the benefit of the schoolhouse to be used especially if the house is to be removed on church land--$76 deposited in the Louisiana State Bank of Baton Rouge to the account of Lobdell Catholic Church."

After 1921 there was no further mention of a school in the parish reports.

LXIX. ST. KATHERINE SCHOOL, NEW ORLEANS, 1895

Formerly known as St. Joseph School, this school registered one hundred ninety-six Negro boys and girls, taught by

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Financial Report, Sts. Peter and Paul Church, West Baton Rouge Parish, January 1, 1896, Chancery Archives, N.O.

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Financial Report, Sts. Peter and Paul Church, West Baton Rouge Parish, January 1, 1897, Chancery Archives, N.O.

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Financial Report, Sts. Peter and Paul Church, West Baton Rouge Parish, January 1, 1904, Chancery Archives, N.O.

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Financial Reports, Sts. Peter and Paul Church, West Baton Rouge Parish, Chancery Archives, N.O.
white lay teachers, in 1895. In 1904 the pastor reported having spent $600 for the salaries of three teachers, $55 for school repairs and $10 for fuel for the school. The tuition receipts for the year amounted to only $278, although there were one hundred forty-five boys and girls in attendance. A donation of $150 was received from the Very Reverend Chancellor.

In 1906 the Sisters of the Holy Family agreed to staff the school. A new school was built with the help of the Archbishop. There were four hundred twenty children being taught at this time.

To supplement the very inadequate tuition fees, bazaars and other social affairs were given. The assessed value of the school building in 1950 was $40,000.

LXX. ST. JOSEPH SCHOOL, PONCHATOULA, 1896

A parochial white school was established in Ponchatoula under the direction of the School Sisters of Notre Dame. The enrollment grew slowly. In 1936 the Reverend Vincent Martin wrote:

The St. Joseph's School with an actual enrollment of two hundred fifty, practically every Catholic child

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Financial Reports, St. Katherine's Parish, N.O., Chancery Archives, N.O.

Ibid.  Ibid.
in the parish and a few Protestants, is made possible through the abnegation and sacrifices of the School Sisters of Notre Dame, whose compensation is the meager tuition they receive, and some help given by the good people of the parish. As during all the past years, the parish is not able to pay them the regular salaries. During the year 1936 the seven Sisters teaching the school received as compensation the tuition receipts of $576.95 from the two hundred eighty-eight boys and girls enrolled and the receipts from the monthly school collection, taken up at Sunday Mass, amounting to $403.98.

In 1942 a loan of $16,000 was contracted to erect a new school. As soon as the parish had paid this debt, a drive for a new convent was begun. By the end of 1948, $13,078 had been collected. The convent was soon completed. The school registered three hundred seventy-one students in 1958.

LXXI. HOLY FAMILY SCHOOL, COVINGTON, 1896

This school for Negroes was opened by the Reverend Joseph Koegerl under the direction of a lay teacher. With $1850 donated by the Propagation of the Faith, Father Koegerl purchased a frame building, moved it near the church, and renovated it. In 1940 the Benedictine Sisters donated one

474 Financial Reports of St. Joseph Parish, Ponchatoula, Chancery Archives, N.O. 475 476
Ibid. Ibid.
square of property and sold another square to the Holy Family Mission.

In 1942 tuition receipts from sixty-three students amounted to $129.80; mission fund donations were $2514.05. Salaries for the two Sisters of St. Benedict totaled $240.

The Sisters of the Holy Family took over the direction of the school, using it as a convent also, in 1943. Father Canisius raised $33,000 in 1948 for a new brick twelve-grade school.

LXXII. ST. CECILIA SCHOOL, NEW ORLEANS, 1897

Archbishop Chapelle advised the Reverend John Reiter to build a school on the property purchased by the parish on North Rampart and France Streets for $10,000. The Sisters Marianites were asked to teach the school.

The enrollment grew rapidly. In 1927 the parish contracted a debt for $72,000 to erect a modern brick building. A drive, extraordinary collections, and the sale of church property were used to reduce this debt.

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477 Swett, *op. cit.*, pp. 112-3.
478 Financial Reports, Holy Family Mission, Covington, Chancery Archives, N.O.
479 Swett, *loc. cit.*
480 *Sisters Marianites, op. cit.*, p. 191.
481 Financial Reports, St. Cecilia Parish, N.O., Chancery Archives, N.O.
A cafeteria building, valued at $25,000, and classroom additions and alterations amounting to about $35,000 were soon necessary to provide for the nearly one thousand children enrolled.

In 1951 the Reverend Joseph P. Janssen had the school renovated and extra rooms built at a cost of over $70,000. Extensive changes in the school plant were completed in 1958. These included the addition of a kindergarten and improvements in the cafeteria, kitchen, and classrooms. The total expenditure was about $100,000.

The monthly school collection, a children's envelope collection, and entertainments were used to supplement the tuition fees.

LXXIII. PIERRE PART SCHOOL, 1899

A Catholic school was reported in Pierre Part in 1899 with eight boys and ten girls. The Catholic population at this time was about six hundred. In his dissertation on

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Financial Reports, St. Cecilia Parish, N.O., Chancery Archives, N.O.


Financial Reports, St. Cecilia Parish, N.O., Chancery Archives, N.O.

Financial Report, St. Joseph Church, Pierre Part, January 1, 1900, Chancery Archives, N.O.
the people in this area, the Reverend Herman Joseph Jacobi noted that the priests instructed the children by rote-pictures. Some unmarried ladies attempted conducting classes, but when the boys and girls were old enough to learn easily, they were considered old enough to go to work. Monsignor Jacobi wrote:

One middle-aged man and his brother had been sent to a boarding school by a priest who was resident there during their boyhood. He spoke of this priest's instructing the most promising boys at his home, sending them out of the community when they had made sufficient progress to pursue higher studies.487

After 1933 attempts at public education were more successful as the people were given no assistance from the government welfare agency for children who were working. 488

No Catholic school was reported after 1919. 489

LXXIV. OUR LADY OF PROMPT SUCCOR SCHOOL, WHITE CASTLE, 1900

This school was originally staffed by three Sisters of the Immaculate Conception. The school building, assessed at $30,000 in 1951, was the property of the parish. During the early days of the school the Sisters received a salary from

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Ibid., p. 45. 488

Financial Reports, St. Joseph Church, Pierre Part, Chancery Archives, N.O. 489
the parish. During the depression years the Sisters taught the school for whatever tuition was received. This amounted to $1066.30 in 1935; there were one hundred forty-four children enrolled and six Sisters teaching them. In 1939 the arrangement was changed, the Sisters receiving the salary fixed by the Archbishop.

LXXV. OUR LADY OF LOURDES PAROCHIAL SCHOOL, SLIDELL, 1902

Lay teachers conducted this school, organized by the Reverend Placide Dobyns, until 1933. In that year the Benedictine Sisters staffed the school. The enrollment at the time was one hundred.

Fairs were used to augment the school revenue. Under its cafeteria program in 1951, the children were served daily a hot lunch for a dollar a month.

LXXVI. ST. SCHOLASTICA'S ACADEMY, COVINGTON, 1904

The Benedictine Sisters at Holy Trinity School in New Orleans found that their quarters were too small to provide for resident students. They, therefore, purchased property

490 Financial Reports, Our Lady of Prompt Succor Parish, White Castle, Chancery Archives, N.O.
491 Swett, op. cit., pp. 105-6.
492 Ibid., p. 107.
in Covington. Here they erected a convent and an academy at a cost of $17,750, and a chapel for $5750. Mrs. Sarah H. Delano, a relative of President Franklin Delano Roosevelt, paid for the chapel on the condition that she be buried beneath it.

The academy opened in 1903 with seventeen boarders and sixty day scholars. Boys were accepted in the elementary school until 1910 when the select grammar school was discontinued in favor of St. Peter's parochial school.

In 1952 a drive for funds was made in all parishes having schools staffed by Benedictine Sisters and among the alumnae; this was led by the Right Reverend Monsignor Charles Plauche. The goal was $100,000 to extend the living quarters of the Sisters.

In 1955 through the benefit of a Libby-Dufour memorial grant, resident student facilities were increased by an additional twenty-four rooms.

This school pioneered in teaching methods in which tape recordings were used extensively. A separate building, completely air-conditioned, was erected in 1956 for the

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elementary resident students. The project was financed by tuition fees, by donations of friends, and partly by a grant from the Ford Foundation for the Advancement of Education.

LXXVII. OUR LADY OF LOURDES SCHOOL, NEW ORLEANS, 1905

When the Reverend Leslie J. Kavanagh was appointed pastor of Our Lady of Lourdes parish in 1905, he immediately set about raising funds for the erection of a combination church and school. There were twenty-four lots in the square bounded by Napoleon Avenue, Freret, Jena, and Howard Streets. He was able to acquire twenty-one of these in 1905 for $20,900. He paid $9366.24 in cash. In 1917 he was able to purchase the other three lots.

The first parish building, containing a school on the first floor and a church on the second floor, was dedicated September 11, 1905. The Sisters of Christian Charity staffed the school until 1909, when they were replaced by the Dominican Sisters. The school was supported by tuition, raffles, euchres, and subscriptions.

In 1950 the old debt balances having been wiped out,

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498 Catholic Action of the South, N.O., September 8, 1957, Baudier, "Parish Area Carved from St. Stephen's."

499 Financial Reports of Our Lady of Lourdes Parish, N.O., Chancery Archives, N.O.
the Right Reverend Monsignor Lucien J. Caillouet began a parish drive for funds for a million dollar school, convent, auditorium-gymnasium, and cafeteria. This building, fronting Napoleon Avenue, was dedicated September 8, 1957. An allocation of $125,000 was received from the Youth Progress Program Fund toward the construction of the auditorium-gymnasium. The building had sixteen classrooms in addition to a large kindergarten room and a library. The third floor had accommodations for thirteen Sisters.

In 1958 the school had a capacity enrollment of five hundred seventeen boys and girls, taught by nine Religious and six lay teachers.

LXXVIII. EFFORTS TO OBTAIN STATE AID

In October of 1872 Archbishop Perche urged the Catholics of the Archdiocese of New Orleans to assert themselves and demand a fair share of the public taxes for education in the parochial schools. He wrote:

We have more than a hundred parochial schools in the state, and more than twelve thousand children in these schools; let them give us the share that comes to us of the school tax. We only ask for that which we have the strictest right to demand, that which they cannot refuse

Roger Baudier, Our Lady of Lourdes Parish (privately published, 1957), pp. 11-3.

us without the most fearful injustice. We ask it; we de-
mand it, and we will not cease to demand it until we
shall finally have obtained it.
It is true that we have not obtained it up to the pre-
sent. But have we done that which we ought to have done to
obtain it? No.
Let us then seriously get to work; let us organize
committees in all the parishes; let us clearly expose
our demands and our rights to our representatives; let
us make respectful but strong petitions in all our par-
ishess; let everybody sign them, not only the Catholics,
but also those who are not yet Catholics. We are all in-
terested in this great question; then let us present all
these petitions to our assembled legislators; they cannot
help seeing the justice of it. Being our representatives,
charged to make effective our rights, they cannot help
hastening to agree to our demand.502

An editorial on the public schools in Savannah favored
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a pro rata allowance to all schools.

Feeling ran high at this period; taxation for schools
from which all did not benefit was considered "the most
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odious form of tyranny."

An appeal was made to the Legislature as follows:

APPEAL PRINTED IN ENGLISH TO THE HONORABLE SENATE AND
HOUSE OF REPRESENTATIVES OF THE STATE OF LOUISIANA
. . . Your attention is called to the fact, that, ac-
tuated by the promptings of religious conscience and paren-
tal affection, considerable portions of the people of this
state have established, and are maintaining at their pri-
ivate expense and by associated charity a number of free
schools and orphanages, in which children of both sexes
are received, many gratuitously educated, and the others
pay only the small pittance which their families can afford.

502 Lettre Circulaire Au Clerge du Diocese de la Nou-
velle-Orleans, 3 octobre, 1872, Chancery Archives, N.O.
504 The Morning Star, N.O., January 17, 1869.
In the orphanages the children are also cared for, clothed, and nursed from their earliest infancy.

A statistical table showing the number, location and importance of these beneficent institutions will be laid before your Honorable Body.

The citizens who have built and supported these society schools, and who will continue to do so, are also taxpayers, and contribute their full proportion of the tax which is exclusively used to build and carry on the State Schools, but they and their children derive no benefit from the State Schools. From motives of the most reasonable, and indeed imperative nature, all parents who send their children to the Society-Free-Schools do not and cannot use the State Schools. Hence they are burdened with a double expense or tax for the support of education.

The school taxes are levied in order to procure the education of the children of the State without any exception whatever. All have an equal right to have and enjoy the benefits contemplated. The object of the State is simply to disseminate knowledge, and inculcate morality so universally, that every child, without distinction, may be made an enlightened and virtuous citizen. It follows, that every institution in which education is freely imparted to children whose parents cannot conscientiously allow them to attend the State Schools since it helps to accomplish the purpose of the State, is justly entitled to a share in the educational fund, and that this share should be in proportion to whatever part of the good work it performs.

From the nature of our republican form of government, the State should not, and cannot consistently attempt to impair the rights and liberties of any individual who does not disturb the public peace, or attack the rights and liberties of other persons. Hence we are all of us at liberty to prefer for ourselves and children one method or kind of education to another, one religious creed to another. Hence, also, a republican State cannot rightfully dictate or forbid any religious dogma to the people individually or collectively. All that the State proposes or can propose to do with an educational fund, is to husband and distribute it, in such a manner that while each one may participate, he may do so without being deprived of the free exercise of his civil, political and religious liberty.

It is manifest that the State can effect this only by impartially extending her support to all classes of schools which actually realize the public policy of giving a free and gratuitous education to the children of the people.
This, we emphatically assert, is fully accomplished in the Free-Schools and Orphanages established by the American, German, French, Hebrew, Presbyterian, Episcopalian, Baptist, Methodist, Catholic and other societies and congregations in New Orleans, and other parts of the State.

We respectfully submit that according to the spirit of the American Constitution, which is to secure the greatest liberty of the greatest number—to the weak as well as the strong—to the few as well as to the many—the Legislature should extend to all these Society-Free-Schools, the same protection and assistance, with an equal opportunity of developing themselves, and of spreading their beneficial influence, to the end that every child in the State may find close by, the education his parentage and his religion entitle him to seek and acquire.

It is only by a free diversity and an impartial protection and the encouragement of honest emulation that the idea of Universal education can ever become a reality. A system from which religion is carefully excluded, will be and is rejected by thousands, as not fulfilling the most important part of education, the majority of the people lacking either the time or ability to impart to their children the religious instruction which, in their opinion, is so necessary that it should occupy a portion of the time devoted to their daily studies, and cannot be adequately acquired unless thus daily and studiously inculcated; hence the great sacrifices that so many of your constituents have made to build schoolhouses and provide teachers of their own choice for their children; while with others who are forced unwillingly to send their children to the State Schools through inability to provide those which they would prefer, the lessons of the teacher are brought into an injurious and unnecessary conflict with those of the family to whom his pupil belongs. He carries on his own system of education, however much it may shock the consciences, confound the hopes, wound the love, violate the duty, and infringe the authority of the parents, to whom, each for his own child, Nature's God has confided, by a supreme law and unerring instinct, the care and happiness of their offspring.

The undersigned, therefore, pray your Honorable Body, to take such steps in accordance with the Constitution of the State, as will entitle every society, whether secular or religious, that has a literary edifice and maintains a Free School, to demand and receive from the proper State, Municipal, or Parish Treasurer, a just proportion of the School Fund, according to the number of children educated.

The petition and Memorial of the undersigned Citizens,
respectfully sheweth that--

A modification and reform of the education system of this State are required in an important particular, and the undersigned respectfully present this subject to your due consideration and sense of justice.

As early as 1864 the Constitution of the State of Louisiana had guaranteed freedom from taxation of property "actually used for church, school, or charitable purposes." This tax exemption was retained; however, the clause prohibiting the use of public funds for the support of private schools also remained unaltered.

LXXIX. SUMMARY AND CONCLUSIONS, 1866-1906

In compliance with the recommendations of the successive Archbishops, pastors made strenuous efforts to establish parish schools. Ordinarily, during this period the school building was erected on church property acquired in colonial days from Spain, by way of gift, or by purchase with parish funds. For building outlay the following sources of income were commonly utilized: parish revenues, consisting

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505 Pastoral Circular Documents, Archdiocese of N.O., Vol. II, 1795-1895, Chancery Archives, N.O.
507 Article 12, Section 13, Constitution of the State of Louisiana, adopted June 18, 1921, as amended November 3, 1942.
of "pew rents, the revenues of lands and other properties, the collections taken up in the church, the honoraries paid for burials, marriages, baptisms, and funeral services, and from the graveyards;" gifts from wealthy parishioners, and the proceeds from such parish benefits as fairs. For current expenditures the schools depended upon tuition receipts, special school collections, and benefits.

In general there were no fixed salaries for the parish school teachers. In many instances the parish schools were staffed by lay teachers until the pastor could obtain the services of a religious community. Since the religious teachers were bound by vow to practice the evangelical counsel of poverty, their employment insured the parish not only organized school administration and standardized teaching procedures, along with thorough training in Catholic philosophy and ethics, but also an economical means of staffing the schools. Ordinarily, the lay teachers and religious of this period kept the tuition collected as salary compensation. The religious were usually required to purchase or rent a convent; herein, in order to supplement their income they often provided accommodations for resident students.

A number of tuition free parish schools were maintained

Circular Letter of John Mary Odin, Archbishop of New Orleans, to the Clergy of the Diocese, December 6, 1861, Chancery Archives, N.O.
by income from the following sources: the Society of the Holy Spirit, the proceeds from an adjacent resident or select school, special school collections, and fairs.

The private schools of this period continued to be financed as in the earlier period—dependent almost exclusively upon tuition fees charged resident and day students and the proceeds from special benefits. Income for these schools declined during this time as many formerly wealthy planters were impoverished by the Civil War, and numerous families suffered in the financial panic of 1873; moreover, the ever increasing number of local schools available made resident schools unnecessary. Some of the private schools were forced to close; others were able to continue and improve because the Religious Congregation owned sufficient property to sell for a recognizable sum.

State aid to the orphanages was discontinued in the latter part of the nineteenth century. These institutions became completely dependent upon local aid, upon funds raised by societies organized primarily to sponsor the various institutions, upon private benefactors, and upon the proceeds from benefits conducted on a diocesan-wide scale. These latter included fairs, concerts, lawn parties, excursions, entertainments, raffles, and similar activities.

An institution for deaf children was founded during this time by Canon Mignot, using his personal inheritance. It was
maintained by gifts from wealthy individuals, from merchants, from the clergy, and from the St. Vincent de Paul Society. Attempts to make the institution self-supporting by industry were unsuccessful.

A home for newsboys was founded and maintained by a group of prominent business men in New Orleans.

St. Joseph Preparatory Seminary was established during this period. The principal sources of revenue for this institution have been: donations from the Benedictine Fathers who have been teaching in the seminary since its foundation, an annual Easter collection taken up in all of the churches of the archdiocese, archdiocesan-wide drives for funds, and special drives for funds undertaken by the Cooperative Club and the Serra Club.

Schools for Negroes were established widely after the Second and Third Plenary Councils of Baltimore. These schools were financed principally by Mother Katherine Drexel. Other major sources of revenue were: gifts of land and money from the successive Archbishops, and from other individuals, tuition fees paid by resident students, and donations from charitable organizations. In general the Negro people were too poor to pay sufficient tuition to support their schools. The religious teachers depended for income upon the proceeds of private industry and subsidies granted by Mother Drexel.

School building in general throughout the archdiocese
suffered for two major economic reasons: (1) the diocesan
debt; and (2) the rise of the free public schools. The diocesan
debt meant additional taxes laid upon the parishes; the rise of the free public schools made the payment of tuition fees seem an injustice. On the other hand, attempts to resolve the diocesan debt brought in their wake the separate incorporation of each parish as an economic unit. Pastors were thereafter free to build substantial schools by incurring debts in the name of their respective congregations. The popular support of free public education fostered an attitude of general acceptance toward the idea that school financing was the duty of all parishioners.

Efforts at obtaining state aid proved fruitless, other than tax exemption on school and church property. In rare instances some Catholic schools received financial assistance from a civil parish school board.
The Most Reverend James Hubert Blenk, a former president of Jefferson College, was appointed to the archbishopric in 1906. His immediate concern was to see that the parochial schools in the archdiocese be organized under the leadership of a superintendent. He appointed the Right Reverend Monsignor Leslie J. Kavanagh as the first Superintendent of Catholic schools in the Archdiocese of New Orleans. A Diocesan School Board with the Archbishop as chairman and the superintendent of schools as secretary was formed.

I. PASTORALS

Blenk. In February of 1907 Archbishop Blenk wrote the following:

The parochial school, my dear friends, is a stronghold, a powerful fortification, in defense of church and state, in defense of the best interests of the individual, the family and society, in defense, in a word, of the sacred laws of God and man. It is a fortification in defense of order for the promotion of civilization progress, prosperity, and the dignity of man. . . .

If the parochial school is true to its mission it will see that the rights of God are recognized and obeyed and that the rights of man are held sacred and respected. It shall then be our glorious privilege to hand down to future generations a glorious republic. . . .

I wish to God that before I am laid away, every parish in this diocese may have its parochial school, its band of enlightened and zealous teachers and a pastor who
dedicates himself entirely to the instruction of the children of his flock.1

Shaw. Recognition of the heroic sacrifices that the members of Religious Congregations who were staffing the parochial schools were making was accorded by the Most Reverend John William Shaw, eighth Archbishop of New Orleans. In a parish school circular he reminded the various pastors that the teaching religious had the problem of supporting their novitiates as well as their infirm and aged members. He announced his endorsement of the following resolution of the Catholic Board of Education:

All Sisters in the diocese who are engaged in teaching the parish schools and their companions charged with the household cares of their convents, shall henceforth receive individually a yearly salary of $350 payable in monthly installments. The salaries, as well as the Sisters' ordinary expenses of fuel, light, and water are to be paid from the revenues of the school or parish.2

Rummel. A committee of pastors under the leadership of the Reverend Joseph Levesque was appointed by the Most Reverend Joseph Francis Rummel to study the problem of compensation for Sisters in parochial schools. The Archbishop also submitted a questionnaire to the Superiors of Congrega-

tions teaching in the archdiocese. Taking into consideration the fact that the teachers' salary was to cover "not only the basic items of food, clothing, and medical care, but also the obligations of local communities to the Motherhouse and the novitiate and the cost of preparatory and post-graduate education," the Archbishop issued the following directives:

1. Each teaching Sister and Principal in the elementary grades, even though the latter be engaged only in the actual supervision of the school, is to receive a salary of not less than $300 per year. This may be paid on the basis of $30.00 per month for ten months or $25.00 per month for twelve months. The Music Teacher who gives full time to the school should be compensated on the same basis.

2. In each local community an additional allowance of $300.00 per year is to be given as salary for the "housekeeping Sister" or as wages for domestic service.

3. The Parish is expected to furnish housing, heat, light, and water for the Sisters. This includes likewise necessary furnishings and repairs.

4. Parishes which do not supply living accommodations for the Sisters will be expected to compensate each Sister on the basis of $360.00 per year.

5. The proceeds of entertainments, the sale of religious articles, books, stationery, candies and other supplies are to be properly accounted for and delivered to the Pastor, who will record same on his Parish Account Books as school revenues. This applies likewise to the operation of cafeterias with the understanding, however, that the Sisters may deduct expense incurred in the preparation and service of food.

6. All monies collected by the Sisters for tuition must likewise be delivered to the Reverend Pastor and recorded as school receipts in the Parish Accounts.

Archbishop Rummel directed attention to the fact that

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parish school support should not depend wholly upon tuition, but that every parishioner should share in the maintenance of the parish school. A monthly school collection taken up at Sunday Masses was recommended.

At a meeting of the Diocesan Consultors in 1943 the following ruling was adopted:

... all teaching religious, including principals, music teachers, and those engaged in the necessary care of the local convents, should receive an additional compensation of twenty per cent over and above the salary authorized by diocesan regulation. In effect this means that religious now receiving $300.00 per annum should receive $360.00; those now receiving $360.00 should receive $432.00 per annum.5

In 1950 the Diocesan Council raised the salaries of Sisters to $600 per year in those parishes in which the convent was the property of the parish, and to $650 where the residence of the Sisters was provided by the religious community. The parish was to be responsible "for the payment of insurance, repairs, heat, light, telephone service and necessary furnishings, where the residence or convent is parochial property." A minimum salary for lay teachers was

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suggested as $75 per month.

The last ruling prior to 1958 on Sisters' salaries was that of September 1956 which set these at $750 per annum where the parish furnished the faculty residence, and at $850 where the Sisters provided their own convent. The following statement concerning the salaries of teachers other than those of elementary school was made:

We are taking for granted that for parochial high schools the Pastors have made or will make satisfactory arrangements on this point with the respective Superiors of the Sisters or Brothers, but if a general regulation is desired the Council will gladly entertain requests to this effect.¹

In mid-Lent of 1953 a special circular on Parish Administration was issued to the clergy. In this brochure the following six phases of financial administration were discussed: general and special sources of revenue, school support, Diocesan collections, parish debts, insurance, and investments. General receipts were defined as "direct contributions, especially in the form of pew rent, seat collections, membership dues, and general Church support." Also included were "larger donations, legacies, and rent from parish properties." Special


sources of revenue were defined as "the proceeds that are derived from special efforts for developing funds, for parish improvements, new constructions and the liquidation of debts." The circular encouraged direct contribution to church support and designated raffles as "reprehensible."

Should there be need for new school buildings, convents, or other facilities, it was suggested that a systematic campaign be organized, subject to the approval of the Archbishop. Tuition fees should not be "excessive to the extent of barring from Catholic education the children of families who are economically handicapped."

The basic policy of the Archdiocese with regard to parish debts was set forth—"that at least fifty per cent to sixty per cent of the cost of new construction should be on hand in cash, and that borrowing should not exceed forty per cent to fifty per cent of the total cost of such construction."

The circular further stated that parochial buildings should be insured for at least eighty per cent of an up-to-date valuation. Policies should be purchased on a three year distributive basis.

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9 Ibid., p. 10.
10 Ibid., p. 11.
11 Ibid., p. 12.
Some recommended securities for investments of surplus funds mentioned were Government securities and homestead bonds, since these had the guarantee of the Federal Government.

A decree of the Sacred Consistorial Congregation, March 31, 1916, had reaffirmed the decree of the Third Plenary Council of Baltimore, that all priests were forbidden to "promote or favor dances to produce funds for pious works or for any other pious object whatsoever; all clerics were forbidden to be present at these dances, if perchance they be promoted by laymen." Blenk had ordered this ruling to be put into effect immediately. Archbishop Blenk had also discontinued the payment of five per cent on the net proceeds from fairs, since the parishes were already paying twelve per cent of revenues to liquidate the diocesan debt. Concerning entertainments Archbishop Rummel directed the following:

Suppers, plays, and entertainments and other social functions are commendable to cultivate a wholesome community spirit. In this connection dances may be encouraged as neighborhood activities in private homes under parental supervision; under the sponsorship of parish organizations they may be tolerated in the parish hall with responsible supervision and control mainly as an offset to the inducement of public halls, night clubs, etc.

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13 Roger Baudier, "Memorandum on Parish Fairs and Entertainments" (unpublished notes, Baudier Historical Collection).
Games of chance as a source of revenue were forbidden in the Mid-Lent Circular and again in a special letter issued in October of 1956. A complete copy of the directives on Sisters' salaries and on games of chance as a means of revenue is given in the Appendix of this study.

In eleemosynary institutions the Sisters served without compensation until after the time of the organization of the Community Chest. They then received $25 a month until about 1945-46. Compensation was advanced at that time to $40 plus maintenance. School teaching Sisters were receiving in 1945 $65 without maintenance. In 1957 the Reverend Frederick Digby, Director of Associated Catholic Charities, raised the salary for Sisters serving special institutions to $65 a month with maintenance. This was being worked out over a four-year period. The Salesian Fathers received about $100 a month, the Brothers less.

II. SYNODAL DECREES

The Sixth Synod of New Orleans, 1922. The decrees of this synod concerning parochial schools reminded pastors of the grave duty that they had of establishing a parochial

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school if there were none adjacent to the parish church. The pastor was directed to warn everyone in his parish of the duty of all to support the parish school. The decrees stated that pastors were governed by the proscriptions of the Diocesan School Board and the Superintendent of Catholic Schools and were bound in conscience to follow their mandates whenever possible. A model of a parochial charter was suggested. A copy of this charter is presented in the Appendix to this study.

The Seventh Synod of New Orleans, 1949. Many of the decrees of the sixth synod were repeated in the proceedings of the Seventh Synod. Some additional decrees were the following:

Lest the Catholic school be accused of stimulating among its charges habits which might be interpreted as infractions of state laws, games of chance should be avoided on Catholic school premises during school hours. School children should not be obligated to sell "chances" or dispose of "lists" and "punchboards" in connection with entertainments, fairs, or other activities sponsored by the parish or school.

Since Catholic education finds it useful normally at the parochial level to draw into its sphere a reasonable proportion of qualified lay teachers, Pastors are encouraged to welcome such lay cooperation and, at the same time, provide for these lay teachers compensation in

conformity with realistic requirements.

Pastors operating schools and principals in charge of non-parochial schools are urged to establish and maintain parent groups ("Mothers' Clubs," "Cooperative Clubs," "Parents' and Guardians' Associations") whose objective it is to foster closer cooperation between parents and teachers, between home and school, between community and parish. In order to give a certain amount of unity, strength, and coordination to these parent groups, it is recommended that all such Catholic groups in the Archdiocese become affiliated with the "Council of Catholic School Cooperative Clubs."

Pastors of larger and debt-free parishes should look to and provide for the day when their parochial schools will become tuition-free schools.19

Pastors should remember that in each and every case it is required to get permission in writing to have a fair for the purpose of raising money for the church, school or pious works. These fairs should never be given at unreasonable hours of the night. 20

Since it is the duty of the Ordinary of the place to watch over diligently the administration of all ecclesiastical goods in each case placed under his jurisdiction, we order that every single parish have its own proper charter of incorporation, written properly according to the norms of both ecclesiastical and civil laws.

The parochial corporation shall legally include the church, the school, the home of the pastor, the cemetery, and other goods which by law pertain to the parish, or for the acquisition of which the faithful contribute in any matter whatsoever. 21

Pastors were reminded that they were not to invest

19 Acta et Decreta Synodi Septimae Novae Aureliae Habi-
tae ab Illmo. et Revm. Domino Josepho Francisco Rummel, Archi-
episcopo Novae Aureliae, Assistente ad Solium Pontificum,
June 18, 1949 in Ecclesia Metropolitana Sancti Ludovici in
Civitate Novae Aureliae, Die XXVIII Mensis Junii Anno Domini
1949, (Atchinson, Kansas: The Abbey Student Press, St. Bene-
dict's Collete), Appendix IV, pp. 127-8.

20 Decree 327, op. cit., p. 63.

21 Decrees 316, 318, pp. 60-1, translated for the author
by the Reverend Blase Vosbein.
money without the permission of the Bishop.

III. SUPPORT OF ADMINISTRATION

Prior to the time of Archbishop Rummel no provision was made for financial support for the office of superintendent. No salary was paid; there was no budget allotted for the school board office; incidental expenses incurred were covered by the Archdiocesan fund, consisting principally of the Jus Cathedraticum tax levied on all parishes.

In the late 1930's the Archbishop started a Catholic Charities and Welfare Fund, the revenue for which was obtained by an annual collection in all of the churches. From this fund the School Superintendent was paid $50 a month, and the expenses of his office. This procedure was used exclusively until 1950 when a tax was imposed upon all archdiocesan schools at the rate of 10¢ per pupil. Another source of revenue for the office was its printing press. Each school in the city contributed $8 per month to the office of the school lunch program; each school outside of the city contributed $6 per month.

After August of 1951 the office of the Superintendent

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Decree 320, op. cit., p. 61.

23


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Ibid.
and the office for the school lunch program were housed in St. Patrick's Rectory. Rent, electricity, and other facilities were a gratuitous contribution of St. Patrick's parish.

The principal expenditures of the office were the superintendent's salary, $1200 a year, five supervisors' salaries, each $700 a year, and the secretary's salary, $2837.88 a year.

A diocesan-wide campaign for funds begun in 1958 included an allotment for a central administration building to provide offices for school administration.

IV. OUR LADY OF THE MOST HOLY ROSARY SCHOOL, NEW ORLEANS, 1908

Mrs. James Denegre donated substantial property toward the establishment of this New Orleans parish. The Blanc-Denegre home was converted into a rectory. The first pastor, the Reverend William J. Vincent, asked the Sisters of St. Joseph to teach school in the rectory. About one hundred boys and girls were taught here by four nuns.

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Report of Receipts and Expenditures, Archdiocesan School Board Office, N.O.


Feature Article by Roger Baudier.
By 1913 the enrollment had increased to two hundred twenty. A new frame school was dedicated that year, the major part of the construction cost having been paid by the pastor himself from his inheritance.

Upon his appointment to Holy Rosary parish in 1935, the Right Reverend Monsignor Francois M. Racine found classes for four hundred fifteen pupils being held in five separate places, including the rectory and the old frame church. With the help of the parishioners a brick school was erected at a cost of $62,876.68. The debt was reduced by collections and donations; by 1945 it was wiped out.

Additions and alterations completed in 1958 included classrooms, kindergartens, cafeteria, air-conditioned meeting rooms, a gymnasium and other facilities.

V. ST. GERTRUDE CONVENT SCHOOL, RAMSAY, 1907

A group of French Benedictine Sisters came to the United States. Abbot Paul requested them to settle at St. Benedict and to open a school. The first year the school

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30 Ibid.
31 Financial Reports, Our Lady of the Most Holy Rosary Parish, N.O., Chancery Archives, N.O.
numbered only thirty day students and two resident students.

In 1919 the Sisters purchased land in Ramsay and opened a school and a steam laundry. They soon had thirty-six resident students. Preference was given to applicants who were financially underprivileged. No specific fee was charged for tuition or board. Some of the girls paid $30 a month, others less, and some nothing at all. All pupils were required to work in the laundry a definite number of hours a week.

The customers consisted primarily of St. Joseph's Abbey and Seminary residents and of the students at St. Paul's College. Laundry was done also for a few families near Covington.

In 1958 a new chapel was completed, the first unit of a plant to consist of chapel, convent, and school as soon as the Sisters were financially able to build. There were fifty-two girls enrolled that year.

VI. ST. PETER SCHOOL, RESERVE, 1910

St. Peter School, opened in 1910 with sixty boys and girls, taught by two lay teachers, was closed in 1917. The

33 Swett, op. cit., pp. 105-6.
34 Ibid., p. 76.
35 Ibid.
pastor wrote in 1918: "... A parochial school would do much good, but its building has been impossible owing to the debts and the great expenses necessitated by the new levees; also the high prices of building presently."

In 1929 the pastor of St. Peter's asked financial help to build a school for the white children and one for the Negroes. The people of the parish, having lost their crops, were unable to give financial aid. A school subscription was opened, but it realized only $1500. It was necessary to borrow $30,000. In 1930 the school was again opened. That year it enrolled one hundred fifty-five boys and one hundred sixty-four girls taught by four Dominican Sisters and two lay teachers. The debt for building the convent and the parochial school was $34,500. This was subsequently paid by a parish-wide drive for funds.

In 1958 the school registered almost six hundred students taught by eleven Religious and four lay teachers. It was supported by tuition.

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38 Financial Reports, St. Peter Parish, Reserve, Chancery Archives, N.O.
39 Ibid.
40 1958 Annual Catholic Directory, Archdiocese of New Orleans, p. 44.
The Negro Catholics of St. Joseph parish in Thibodaux organized a society, the Catholic Progressive Association, with the purpose among others, of purchasing property for the erection of a school. On February 27, 1884, the Society bought a lot for $300. In 1913 Prosper James, president of the Association, conveyed to St. Joseph’s Catholic congregation a part of the 1884 property, measuring fifty feet front and the whole depth for the purpose of establishing thereon a school for Negro children. The building failed to materialize.

In 1923 the Right Reverend Monsignor A. M. Barbier appealed to Mother Katherine Drexel for help to build a combination church and school. Mother Drexel agreed to donate $4,000 and immediately Monsignor Barbier took an option on a piece of property near the ground belonging to the Catholic Progressive Association. The Very Reverend Louis Pastorelli, Superior General of the Josephite Fathers, and Archbishop Shaw gave full approval to the planned purchase. Monsignor then had the parish incorporated. The charter, granted for five hundred years, was registered at Baton Rouge on July 26, 1923.

Ibid., pp. 16-7.
The property was purchased for $2000. Father Pastorelli sent a check for $1000 to add to the $4000 of Mother Drexel, and construction was begun. Funds to complete the project were obtained from the Board of Indian and Negro Missions, from white people in Thibodaux and from penny parties and entertainments given by the parishioners. It was necessary to borrow only $3000.

St. Luke's parochial school opened October 1, 1923, staffed by Miss Ethel Chisel and Miss Gladys Cox, graduates of Xavier University. In 1926 the Sisters Servants of the Holy Ghost and Mary Immaculate were given charge of the school.

The problem of clearing the debt and maintaining the school was a formidable one. Baudier listed some of the benefits that were given during the pastorate of the Reverend Stephen A. Boysko as

... parish festivals at the Fair Grounds, penny parties, candy sales, school plays, concerts, Valentine parties, Christmas entertainments, lawn fetes, Easter egg hunts, dramas, card parties, lotto games, picnics at Bayou Corne, drives and raffles of such things as five hundred pounds of ice, ducks, a rocking chair, a sack of sugar, a load of coal, a goose, and baskets of groceries. Envelopes and mite boxes were widely used. Sometimes returns were meager, sometimes relatively good. A St. Valentine concert in 1935 brought in $16.56. A St. Luke's Grand Annual Church Fair in November, 1936,

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43 Baudier, St. Luke's Church, p. 19.
44 Ibid.
netted a total of $222.58. A drive in honor of the Sacred Heart brought only one dollar. An entertainment collected $1.75, but the expenses were $1, the net profit only 75¢. The November 1932 fair netted $44.06.45

One of the major financial problems that faced Father Boysko was obtaining funds to repair the roof of the combination church and school. The classrooms would become so flooded that it was necessary to take the children into the halls. Archbishop Shaw donated $4.00 and the roof was repaired.46

The pastor struggled on to meet the parish bills. Mother Drexel, the Catholic Board for Colored Missions, and Mr. N. G. Huth made donations annually; white groups in Thibodaux gave benefits, and the people of the parish made heroic sacrifices.47

In 1942 Archbishop Rummel proposed the purchase of property and a house opposite the church as a residence for the Sisters teaching in the parish school. The Committee of Catholic Missions voted the necessary $4500 and the house was obtained.48

During the years the various pastors donated their salaries to the parish. Tuition receipts were always insufficient. In 1950 with a contribution from the St. Joseph Society, and with the proceeds from various entertainments

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46 Ibid., pp. 24-5.
48 Ibid., p. 32.
and bazaars, the pastor was able to erect a gym at a cost of $20,149.63. A loan of $8000 was necessary.

In 1958 the school enrolled more than two hundred students, taught by five Religious teachers.

VIII. ST. BENEDICT THE MOOR SCHOOL, BERTRANDVILLE, 1911

On January 1, 1912, the Reverend B. L. Favard, pastor of St. Benedict the Moor Church, wrote:

"... I live here in the sacristy; it is not much, but it is good enough for me. I let and transferred the Priest's house into a school which is now well equipped and very flourishing. But the greater difficulty is to find a sufficient amount of money, every month, to pay for the teacher. I am expecting to have before the end of the month fifty to sixty children. ... There is no debt whatsoever on the church. But the condition of the colored people is a poor one and it would be hard, I think for a priest to live if he did not have the help of some generous friends."

In 1915 the pastor made a second appeal on behalf of the school. He wrote:

"If the Negro mission fund could help to put up a larger school with the Sisters of the Holy Family to teach, much more good would be done to promote the Catholic faith in the colored people."

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49 Financial Reports, St. Luke Parish, Thibodaux, Chancery Archives, N.O.
51 Financial Report, St. Benedict the Moor Parish, Bertrandville, January 1, 1912, Chancery Archives, N.O.
52 Financial Report, St. Benedict the Moor Parish, Bertrandville, January 1, 1915, Chancery Archives, N.O.
Mother Drexel gave financial help, as did the Catholic Board for Colored Missions. The Sisters of the Holy Family sent one Sister to assist the lay teacher in the school.

In 1941 a new school and hall were completed at a cost of $16,527.09. It was necessary to negotiate a loan of $10,000 from the Society of St. Joseph. In 1951 the enrollment had grown to one hundred thirty boys and one hundred eighteen girls, taught by two lay teachers and two Sisters. The tuition received that year was $1205.

There were two hundred seventy-two pupils enrolled in 1958, taught by two Religious and three lay teachers.

IX. ST. ANTHONY SCHOOL, NEW ORLEANS, 1913

The first parochial school in St. Anthony parish was established in 1913. It opened with one hundred ninety children. Lay teachers staffed the school until 1917 when the services of four Dominican Sisters were procured. A residence was obtained for them on Canal Street. Owing to an illegality in the title for this property, the Sisters moved to Cleveland.

Young, op. cit., p. 53.

Financial Reports, St. Benedict the Moor Church, Bertrandville, Chancery Archives, N.O.

In September of 1931 the parish contracted a debt for $181,000 to build a parochial school. Completed in 1953 at a cost of $200,000, the building served more than a thousand children.

Tuition, supplemented by a monthly school collection and entertainments, was the chief means of support for the school. An annex was completed in 1956.

X. HOLY GHOST SCHOOL, HAMMOND, 1913

The Dominican Fathers of Louisiana erected a parochial school at Hammond and a faculty residence for the Dominican Sisters. In 1918 the debt due on the parish buildings to Holy Rosary Province of the Dominican Order was $15,585. The Fathers found it necessary to make many sacrifices to support the parochial school. Entertainments were given to supplement the tuition; a school building fund was begun in 1948.

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56 Roger Baudier, "St. Anthony School" (unpublished notes, Baudier Historical Collection.
57 Financial Reports, St. Anthony Parish, N.O., Chancery Archives, N.O.
58 New Orleans States, August 26, 1953.
59 Financial Reports, St. Anthony Parish, N.O.
60 Catholic Action of the South, N.O., June 24, 1956.
61 Financial Reports, Holy Ghost Parish, Hammond, Chancery Archives, N.O.
With funds raised from a drive and entertainments, and partly from general church receipts, a new school annex was completed, assessed in 1951 at $131,000.

XI. XAVIER SECONDARY SCHOOL, NEW ORLEANS, 1915

The old Southern University building on Magazine Street, vacated when the institution was moved to Scotlandville, was purchased by the Sisters of the Blessed Sacrament from the Federal Government. From the time of its opening, on September 27, 1915, Xavier offered in addition to a complete high school course, commercial, industrial, and music courses for Negro boys and girls.

Tuition in the first days of the school was $1 per month. This was subsequently raised.

Xavier Preparatory School was granted $100,000 of Youth Progress Funds in 1953 for expansion purposes.

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62 Financial Reports, Holy Ghost Parish, Hammond, Chancery Archives, N.O.
63 Archdiocesan Book of Statistics, 1888-1918, Chancery Archives, N.O.
64 Ibid.
65 Young, op. cit., pp. 82-3.
XII. HOLY GHOST SCHOOL, NEW ORLEANS, 1916

Two Sisters of the Blessed Sacrament opened this school for Negro children on October 16, 1916. A debt for £5000 had been contracted in August of that year to erect a combination church and school at Toledano and Saratoga Streets.

In 1919 Mother Drexel donated $9800, and new property was purchased; a two-room school building was erected at a cost of $11,364.90.

In 1941 a home was purchased on Baronne Street and Louisiana Avenue for use as a convent.

A new two-story school was dedicated in 1958. The cost of this structure was $185,000. Enrollment in this parochial school was about six hundred fifty. The school depended upon tuition, a monthly school collection, entertainments, general parish revenues, and a drive begun in 1951.

68 Financial Reports, Holy Ghost Parish, N.O., Chancery Archives, N.O.
69 Ibid.
70 Young, op. cit., p. 86.
71 Catholic Action of the South, N.O., September 21, 1958.
72 Financial Reports, Holy Ghost Parish, N.O.
XIII. ST. ANN PAROCHIAL SCHOOL, NEW ORLEANS, 1917

At the request of the Very Reverend Francis Badeaux, the Sisters of St. Joseph replaced the lay teachers at the free school in St. Ann's parish. The teachers in this school were paid by a board which taxed the parishioners according to their means. In 1920 a new school building was erected on Ursulines Avenue; the school board was discontinued, and tuition was collected from individual pupils.

After that time the school was supported by tuition and by a monthly school collection. In 1958 there were about four hundred pupils.

XIV. CORPUS CHRISTI SCHOOL, NEW ORLEANS, 1917

In September of 1917 the Sisters of the Blessed Sacrament and two lay teachers opened Corpus Christi School for Negro children in two small frame houses, purchased for use as a school. Over three hundred pupils registered the first day. As there was insufficient room a number had to be turned away. Two larger houses were secured in 1918. When one of these burned to the ground in November of the same year, the

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73 Veglia, op. cit., cited in Baudier, Notes in Historical Collection.
front rooms of the houses of two of the parishioners were used. In 1919 a piece of property was leased near the school as a temporary convent for the Sisters. Until that time they had been commuting daily from Xavier University.

This same year the school was moved into a permanent building. Help for this building came from many sources. Baudier wrote:

Funds were obtained from parishioners, material was donated by local business concerns, mechanics of the parish gave their labor free, and Father Kelly obtained donations from northern benefactors and from individual members of the parish who made sizeable donations. The center auditorium served as parish church. During the first decade the enrollment was up to eleven hundred. 76

In 1927 the owner of the house wherein the Sisters had been staying, returned and desired the use of the house. The parish then had a debt of $15,000, and a new church was badly needed. Mother Drexel offered to buy the rectory for use as a convent, and the parish corporation sold the building and site to the Sisters.

Frequent donations for the support of the school were given by Mother Drexel: 1918--$11,600; 1919--$5000; 1920--$5000; 1928--$10,000 for the convent. The Josephite Fathers, the Archbishop, the Negro and Indian Fund, and the Catholic Board for Colored Missions contributed to the fast growing

75 Young, op. cit., pp. 86-7.
76 Baudier, Notes, Historical Collection. 77 Ibid.
school.

The school was supported by tuition, a monthly school collection, entertainments, and subscriptions. A new convent costing $36,215.04 was completed in 1949. Annexes were made to the school building, assessed at $100,000 in 1958. The school was the largest parochial school for Negroes in the South in 1958, numbering over one thousand pupils.

XV. SACRED HEART SCHOOL, LACOMBE, 1918

In 1918 the Benedictine Father Balay built a school and placed it under the direction of a lay teacher. There were thirty-one Negro students enrolled. As financial support was lacking, the project was abandoned. Father Balay offered the building to the public school authorities. They used it until 1938 when they built a modern school.

In 1938 the Reverend Joseph Bordenave reopened the school. As he could not afford to pay a teacher, he taught the school himself from 1938 until 1943, when he was able to secure a lay teacher. There were about twelve Negro children in attendance at this time.

Tuition receipts in 1939 from the twenty-eight pupils

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78 Financial Reports, Corpus Christi Parish, N.O., Chancery Archives, N.O.
79 Ibid.
80 Ibid., p. 117.
81 Ibid., p. 118.
enrolled amounted to $2.45. The Catholic Board for Colored Missions contributed $200 annually to supplement the tuition deficit. In 1951 there were forty-nine children under the tutelage of one lay teacher. The school was self-supporting, depending upon tuition and a monthly school collection. It was discontinued in 1951.

XVI. BLESSED SACRAMENT SCHOOL, NEW ORLEANS, 1919

A debt for $25,000 was contracted for erecting a combination church and school for Negroes. Almost three hundred children registered the first year. A special building fund collection in 1921 realized $4400, fairs and festivals $7486.68.

In the spring of 1956 the hall used by the school children as a play area was destroyed by fire. Immediately, the Reverend Joseph McKee, the pastor, made plans for a new two-story gym and classroom building with cafeteria accommodations. This building, dedicated in 1957 to the memory of the Reverend John A. Clarke, the first pastor, was paid for by the Society of the Josephite Fathers and by generous contributions of the

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82 Financial Reports, Sacred Heart Parish, Lacombe, Chancery Archives, N.O.
83 Financial Reports, Blessed Sacrament Parish, N.O. Chancery Archives, N.O.
parishioners.

The school depended for revenue upon tuition, donations from Mother Drexel and the Catholic Board for Colored Missions, festivals and entertainments, and a monthly school collection. After 1950 tuition rates were raised. Tuition receipts in 1921 for three hundred twelve children amounted to $781. In 1950 the receipts for two hundred sixty-four children amounted to $2147.05.

XVII. SACRED HEART SCHOOL, BAYOU VINCENT, 1920

The people of Bayou Vincent raised $600 and asked the Right Reverend Abbot Paul to open a school for Negroes. The Abbot agreed and in 1920 the school was completed. As all fifty of the children of the town registered in the Catholic school, the public school was discontinued.

The school was supported by fairs and donations from the Negro and Indian Fund and from the Catholic Board for Colored Missions. It was closed some time after 1928.

85 Financial Reports, Blessed Sacrament Parish, N.O., Chancery Archives, N.O.
87 Financial Reports, Sacred Heart Parish, Lacombe, Chancery Archives, N.O.
XVIII. ST. ANTHONY SCHOOL, GRETNAL, 1920

A parochial white school was reported in "McDonoghville" (Gretna), January 1, 1921, with thirty-seven boys and forty-nine girls taught by two Sisters of the Most Holy Sacrament. A debt had been contracted for $6000 in 1919 for the school. Fairs, euchres, and donations were used to defray this expense. In 1924 no school was reported; the school debt had not yet been liquidated.

In 1954 a new St. Anthony School was opened with one hundred forty children in the first through the fourth grades. Erected at a cost of $125,000, the school, situated on what was formerly John McDonogh's property, was staffed in 1958 by the Sisters of Christian Charity. Under the direction of the pastor, the Reverend Francis Xavier Rombouts, the school building was paid for by a parish-wide drive. The school was supported by tuition.

XIX. ST. PETER CLAVER SCHOOL, NEW ORLEANS, 1921

In 1920 the parish church for white people, known as

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88 Financial Reports, St. Anthony Parish, McDonoghville, Chancery Archives, N.O.
90 Financial Reports, St. Anthony Parish, Gretna. Chancery Archives, N.O.
St. Ann's, was purchased for the Negro Catholics of that section. The name was changed to St. Peter Claver. A school was opened in the building in September of 1921. The debt involved for the complete transaction amounted to $30,833.22.  

With the assistance of Mother Drexel, the Negro and Indian Mission Fund, the Catholic Board for Colored Missions, and the cooperation of the parishioners, the school was maintained, and the debt was paid.

In 1947 the tuition fee was raised from 15¢ to 25¢ a week. The tuition receipts for that year from six hundred ninety children amounted to an average of about $3.82 per child. There were nine Sisters and six lay teachers employed receiving a total salary of $6508.

XX. ST. RITA SCHOOL, NEW ORLEANS, 1921

St. Rita parochial school was opened by the Sisters Marianites of the Holy Cross, October 2, 1923, at Pine and Broad Place. The Reverend Patrick Walshe erected the school with the Sisters' apartments in the same building, so that these could be converted into classrooms should the enrollment

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91 Times Picayune, N.O., September 27, 1954.
92 Financial Reports, St. Peter Claver Parish, N.O., Chancery Archives, N.O.
93 Ibid.
In 1929 the parish acquired a home for the Sisters on Pine Street, and the entire school building was used for the students. The enrollment increased from one hundred to five hundred.

Improvements on the school and convent in 1948 exceeded $22,000. The tuition receipts from the school were unusually high, as were the church revenues prior to 1959.

XXI. ST. MATTHIAS SCHOOL, NEW ORLEANS, 1921

The Dominican Sisters taught at St. Matthias School since its opening in 1921. At that time there were eighty-six children enrolled. Four hundred Catholic families resided in the parish.

The area developed rapidly; most of the people who moved in were in the upper income bracket. Both tuition and general church receipts were high. The school building was assessed in 1951 at $225,000, the convent at $20,000. The

94 [Sisters Marianites of the Holy Cross, op. cit., pp. 193-4.]
95 [Ibid.]
96 [Financial Reports, St. Rita Parish, N.O., Chancery Archives, N.O.]
97 [Financial Reports, St. Matthias Parish, N.O., Chancery Archives, N.O.]
enrollment in 1958 exceeded six hundred.

XXII. OUR LADY OF PROMPT SUCCOR SCHOOL, WESTWEGO, 1921

The Right Reverend Monsignor Albert Robert Koenig built a small school near the Company Canal and employed lay teachers to staff it. When the parish chapel was no longer needed for worship, he used this as a school. In 1923, by borrowing funds, he was able to erect a suitable school. At this time the Sisters of Our Lady of Mount Carmel were teaching in the school; Monsignor Koenig built a convent for them in 1929.

In the early 1920's people were not accustomed to giving directly to the support of education. A series of entertainments, raffles, contests, and fairs were necessary to pay the parish debts. Prominent among the many generous workers were Mr. Paul Cassagne and Mr. and Mrs. A. A. Hanson.

The school, which originally registered sixty-four pupils, passed the six hundred mark in 1940. A drive for funds was inaugurated. In 1949 a building and improving project to the amount of $275,000 was undertaken to provide

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98 Financial Reports, St. Matthias Parish, N.O., Chancery Archives, N.O.

99 Roger Baudier, "Notes on Our Lady of Prompt Succor Parish, Westwego" (unpublished notes, Baudier Historical Collection).

100 Ibid.
accomodations for fifteen hundred children; by the end of the same year the parish was debt free.

The school was supported by tuition. In 1958 it numbered more than nine hundred students. Since many parents in Westwego were unwilling to pay tuition, the school was not filled.

XXIII. OUR LADY STAR OF THE SEA SCHOOL, NEW ORLEANS, 1922

A debt of $25,000 was contracted by the parish of Our Lady Star of the Sea to build a school in 1922. In 1924 the pastor gave the following account:

Collections in 1923 as follows: Raffle $100; festival $2907.38; euchre $1008.80; voluntary subscriptions $1702.30; donations $624. Paid out to architect $389; desks $1032.50; interest $756.48; bank on loan $600. Reduced debt $3600.10

Lay teachers conducted the school for one year. In 1924 the Sisters of the Most Holy Sacrament began teaching in the school, residing in their nearby convent in Annunciation parish.

In 1958 the parish purchased a home near the school for

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101 Financial Reports, Our Lady of Prompt Succor Parish, Westwego, Chancery Archives, N.O.
102 Baudier, "Notes on Our Lady of Prompt Succor Parish, Westwego."
103 Financial Reports, Our Lady Star of the Sea Parish, N.O., Chancery Archives, N.O.
104 Ibid.
$18,000 to be used as a convent for the Sisters.

XXIV. MATER DOLOROSA SCHOOL, INDEPENDENCE, 1922

The Dominican Sisters taught Mater Dolorosa School since the time of its opening in 1922. Improvements on the school were reported in 1923 as $325.01.

In 1935 the pastor wrote: "What little has been made in strawberry drives we have spent in badly needed improvements on the Church and the little frame house, which we call St. Dominic's School." Tuition receipts that year from the more than two hundred students enrolled amounted to $176.75; the salaries for the four teaching Sisters totaled $900; the monthly school collection realized $509.59.

Annual berry drives were given. The drive in 1939 realized $1039.33. With generally increasing financial prosperity the parishioners contributed more liberally toward the support of the school. By 1951 a new building was erected, assessed at $80,000. The name of the school was changed. In recent years the school was supported by tuition fees and a monthly school collection.

106 Financial Reports, Mater Dolorosa Parish, Independence, Chancery Archives, N.O.
107 Ibid. 108 Ibid. 109 Ibid.
In 1923 the Reverend Minor Chauvin, having determined to have a school, even before he erected a permanent church, asked the Sisters of Mount Carmel to teach in his parish. The Sisters agreed, and Father Chauvin obtained the use of a former grocery and saloon on 3865 Gentilly Road. This became known as St. James Major Parochial School. The building was later occupied by Toups' Pharmacy.

In 1924 the enrollment having increased to two hundred forty-five, Father Chauvin turned over a part of the rectory to the first, fourth, and fifth grades. The sixth, seventh, and eighth grades were conducted at Mrs. C. Riley's house on 2545 Wisteria Street, the second grade at the home of Mr. Fred Eckert on Franklin Avenue, and the third grade in the basement of a residence at 4215 Franklin Avenue.

In March of 1924 the Sisters moved their residence from St. Roch Avenue to Wisteria Street. The upper stories were turned into classrooms, relieving the rectory. The parish hall was also utilized for classes.

In 1928 a nine-classroom school building was erected at a cost of $38,687. This debt, in addition to that for the

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110 Roger Baudier, "St. James Major Parish" (unpublished notes, Baudier Historical Collection).
111 Ibid.
112 Ibid.
eighteen lots purchased for the parish plant in 1922, was paid off by collections, benefit affairs by parish societies, and by many sacrifices on the part of the parishioners. Two groups that were particularly helpful were the St. Margaret's Daughters and the Mothers' Club.

In 1951 the parish purchased property for a new convent, seventy-five feet front and one hundred thirty feet depth, to house twenty-five Sisters. In 1954 a twenty-classroom structure was completed at a cost of $400,000. These debts were paid as were those of the preceding decades—by parish-wide collections and benefits.

XXVI. INCARNATE WORD SCHOOL, NEW ORLEANS, 1923

The Reverend Frederick W. Bosch, the first pastor of Incarnate Word parish, centered his attention on the acquisition of a parochial school. By 1923 his purpose was realized at a cost of $18,000. The Sisters Marianites of the Holy Cross staffed the school, a four-classroom and basement structure; they commuted daily on the street car from their convent.

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113 Baudier, "St. James Major Parish."
114 Catholic Action of the South, N.O., August 9, 1951.
at Holy Angels Academy, one hundred eight blocks away.

In 1925 the Reverend Joseph F. Pierre was appointed pastor; he purchased a home for the Sisters in 1926. The Reverend Gerard Rief added four classrooms to the original school building. The Sisters moved to more spacious quarters; an auditorium was constructed underneath their apartments.

The Reverend Patrick J. Quinn, named pastor in 1953, purchased a large residence at 2718 Cambronne Street and converted it into a modern air-conditioned convent. He added six new classrooms to the school.

A new Incarnate Word brick and steel school was blessed in 1957. Erected at a cost of $325,566, the structure provided seventeen classrooms and a cafeteria. Funds were raised in a campaign directed by Lawsons Associates, Inc., of New York. At the ceremony of dedication the Archbishop praised the "generosity of the present generation of parishioners."

Tuition, entertainments, projects of the Cooperative

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118 Catholic Action of the South, N.O., September 22, 1957.
119 Ibid.
120 Catholic Action of the South, N.O., October 6, 1957.
Club, and special collections and donations were the principal sources of maintenance. The enrollment increased from two hundred in 1924 to six hundred fourteen in 1958.

XXVII. HOPE HAVEN, MARRERO, 1923

In 1918 the Right Reverend Monsignor Peter M. H. Wynhoven persuaded Mrs. John Dibert to purchase a piece of property on Little Barataria Bayou in Jefferson parish for $8000 to use as a site for a home for dependent boys. In 1923 he took with him three boys from St. Alphonsus asylum and together they built a barn and a cabin. The three boys became six, and then more. A few cows were bought and the boys worked the farm.

In 1924 Father Wynhoven negotiated with Leo A. Marrero for seventy acres of Jefferson Parish land just below Marrero. A little house was built for $3000 and a dairy barn for $4000. This was done mostly on credit.

The following year Dibert Cottage was erected at a cost of $12,000, a dairy was built for $30,000, and a herd of

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121 Financial Reports, Incarnate Word Parish, N.O., Chancery Archives, N.O.
123 Ibid.
Holstein and Geurnsey cows was purchased for $20,000.

The purpose of the dairy was dual, according to Monsignor Wynhoven, who made the following statement to a newspaper reporter:

We will make Hope Haven self-sustaining, through the operation of a dairy, which we have already begun in a small way. . . . The dairy feature, by the way, will fulfill another long felt want of New Orleans--supplying orphan babies-welfare organizations with certified milk at the cheapest possible price. . . .

The dairy retailed one hundred fifty gallons of milk daily. Feed for the cattle was grown on a nearby five-hundred acre tract. The principles of modern farming were taught to the boys.

The Mrs. John Dibert Administration Building was erected in 1926 at a cost of $100,000. That same year a waterwork and filtration system was installed for $25,000. In 1927 Mrs. John Dibert added three wings to the administration building at a cost of $80,000. In the following year the Charles Weinberger cottage was erected at a cost of $12,000, Entrance gates, installed at a cost of $6000, were donated by Court Blanche Castille, Catholic Daughters of America in

124 Frost, op. cit.
125 Hudson Grunewald, writing in The Item-Tribune, N.O., April 24, 1927.
126 Frost, op. cit.
New Orleans. In 1930 a donation of $30,000 was made by Julian Saenger for a gymnasium in memory of his father and mother. In 1931 the H. C. Murnan Agricultural Building was donated by H. C. Murnan of Mobile, Alabama, at a cost of $15,000. This same year $85,000 was given for the Doctor Marcus Feingold Memorial Mechanical and Arts Building by "anonymous friends of Father Wynhoven" in memory of the New Orleans Jewish eye specialist. The Roman Catholic Diocese of New Orleans gave Hope Haven a school and auditorium costing $60,000. In food the institution was self-supporting.

In 1936 the Reverend C. J. Moskal, Director of the institution, wrote on behalf of the one hundred thirty boys, that due to the failure of the Chest campaigns to reach their quota, many boys were not accepted and expenses were perforce limited to bare necessities. He wrote:

What is our outlook for the future when so much welfare work is being done by federal, state, and city governments? . . . In this regard we feel that this institution will always fill a great need in this community. . . . If we feel that our taxes are becoming too heavy, we should not be too anxious to have our charity done out of our tax money, for everyone knows the wastefulness of the heavy governmental machinery.

We feel, therefore, that Hope Haven is an asset to the community worthy of the people's generous financial as well as its wholehearted moral support.128

127 Frost, op. cit.
128 Letter of the Reverend C. J. Moskal to the friends of Hope Haven, August 5, 1936, Scrapbook, Associated Catholic Charities Archives, N.O.
In 1958 the total expenditures at Hope Haven were $77,028.52; of this amount, $52,000 was received from the Community Chest. Seventy beneficiaries were cared for at a per diem cost of $3.01. Land, buildings, and other tangible assets were owned by the Roman Catholic Church of the Diocese of New Orleans. Hope Haven was a beneficiary under the terms of the will of Mrs. John Dibert, who left property to the Diocese of New Orleans for the account of Hope Haven. Other revenues included Board $5680.05, the Department of Public Welfare $4,711.84, gifts in kind valued at $7,857, the state lunch program $2,207.37, Archdiocese salary subsidy $2,000, and Hope Haven Shops salary subsidy $1,440.

XXVIII. ST. MONICA SCHOOL, NEW ORLEANS, 1924

St. Monica School for Negroes was opened in September of 1924 by the pastor, assisted by lay teachers. The Sisters of the Blessed Sacrament arrived in 1930 to staff the school. A reserve fund was begun in 1935 for a new school and convent.

The school was supported by tuition and by the Catholic Board for Mission Work among the Colored People. It numbered

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129 Audit Report for the Year Ended December 31, 1956, April 23, 1957, Hope Haven Institute, Marrero, Archives, Associated Catholic Charities, N.O.

130 Young, op. cit., p. 96.
more than four hundred students in 1958.

XXIX. ALL SAINTS SCHOOL, ALGIERS, 1924

The original school building, erected in 1919 in All Saints parish for Negroes, was not used until 1924. Lay teachers were employed for two years, and then the Sisters of the Holy Family assumed direction of the school. The enrollment at this time was about seventy.

A new school was completed in 1952 at a cost of $133,000. This building contained eight classrooms and an auditorium with a five hundred seating capacity. It was financed within three and one-half years, the Archbishop contributing $35,000, the congregation $39,500, the Josephite Fathers $21,000, and a loan was negotiated with the Josephite Fathers for $43,000.

A convent was built for the Sisters in 1946. This was financed by special collections.

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131 Financial Reports, St. Monica Parish, N.O., Chancery Archives, N.O.
132 Young, op. cit., p. 52.
133 Catholic Action of the South, N.O., June 5, 1952.
134 Financial Reports, St. Monica Parish, N.O., Chancery Archives, N.O.
XXX. IMMACULATE CONCEPTION SCHOOL, MARRERO, 1924

This school, supported by tuition, entertainments, and a monthly school collection, grew rapidly. A drive for funds for a new school building in 1912 realized the following:

Harvey Refund $20,000, campaign $20,311.77, entertainments and benefits $14,899.53.

In 1951 the Sisters' convent and the cafeteria-auditorium were completed at a cost of $163,612.40. A loan of $175,000 was negotiated; the school drive netted $28,266.53: school entertainments brought in $22,718.97.

A two-story unit completed in 1952 cost $99,000. The first unit of a new high school, erected at a cost of $28,000, was completed in 1956.

The school enrolled about twelve hundred students in 1958.

XXXI. ST. DOMINIC SCHOOL, NEW ORLEANS, 1925

The Dominican Fathers loaned to the parish of St. Dominic

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135 Financial Reports, Immaculate Conception Parish, Marrero, Chancery Archives, N.O.
136 Catholic Action of the South, N.O., August 16, 1951.
137 Catholic Action of the South, April 21, 1957.
sufficient funds to procure a school building and a faculty residence in 1925. The enrollment grew slowly at first, and then very rapidly. By means of a subscription drive and the sale of War Bonds, the parish was able to erect a new school, assessed in 1949 at $483,669. The enrollment at this time exceeded nine hundred. The three-story structure contained eighteen classrooms, a recreational area within the building, and living quarters for fifteen nuns.

In 1957 another addition was completed, bringing the total number of classrooms to thirty-five, and facilities sufficient to provide for thirty teachers. The contract price for this project was $488,489.

XXXII. ST. LEO THE GREAT SCHOOL, NEW ORLEANS, 1925

The Reverend Vincent Prats was appointed in 1920 to organize the parish of St. Leo the Great. He soon erected a schoolhouse on the church grounds and employed Mrs. Hazel Thieson Gandolfo to teach. As the income from the chapel was only about $4.50 a week, it was necessary to mortgage the chapel and rectory in order to obtain funds to erect a larger

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139 Financial Reports, St. Dominic Parish, N.O., Chancery Archives, N.O.
141 Catholic Action of the South, N.O., December 8, 1957.
The cooperation and sacrifices of the parishioners reduced the school debt so rapidly that the pastor was able to make a second loan in 1928 for the erection of a Sisters' convent. The parish societies, particularly the Holy Name Society, the Ushers' Society, the Young Ladies' Sodality, the Senior Sodality, and the Boy Scouts, soon had liquidated the debt. Among the projects used were

... festivals, bazaars, novelty minstrels, euchres, lotto parties, 'Busy Bee' festivals, '500' parties, revues, raffles, entertainments, May Poles, 'The Versatilities of 1930', a ladies' minstrel--and even a circus.

As the enrollment increased, new facilities were added. A three-story building was erected in 1952 at a cost of $285,000 under the direction of the Reverend James J. Gillespie. The enrollment in 1958 exceeded eleven hundred. The school was supported by tuition receipts and a monthly school collection.

XXXIII. ST. FRANCIS XAVIER, METAIRIE, 1926

St. Francis Xavier School, like all suburban New Orleans...
schools, soon outgrew its original capacity. In 1944 the pastor began a new school fund. Ten thousand dollars was invested in United States War Bonds; a subscription drive was begun. In 1950 the pastor, the Reverend Felix F. Miller, was able to report $159,051.75 in the bank for the school. A mortgage for $131,000 was necessary. The building was completed in 1951 at a cost of $300,000, containing thirteen classrooms. The old school building was remodeled to serve as a convent for the Sisters of Mercy who staffed the school. It was necessary in 1951 to turn away two hundred pupils who applied.

The school registered six hundred students in 1958. It was supported by tuition receipts and a monthly school collection.

XXXIV. ST. CATHERINE OF Siena SCHOOL, NEW ORLEANS, 1926

Since its foundation in 1926 St. Catherine of Siena School was taught by the Sisters of Charity of Incarnate Word. The first year of the school's existence the pastor reported a debt of $45,000, due for building a combination school,

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146 Financial Reports, St. Francis Xavier Parish, Metairie, Chancery Archives, N.O.
147 Times Picayune, N.O., September 22, 1951.
148 Financial Reports, St. Francis Xavier Parish, Metairie, Chancery Archives, N.O.
The school was supported by tuition and a monthly collection. An annex was constructed in 1948, a new convent in 1950. School additions were paid for by subscription drives.

In 1952 Mrs. A. J. Pfister, the president of the Cooperative Club, presented to the Right Reverend Monsignor Paul Melancon, the pastor, a check for $10,000 toward the construction of a new cafeteria. The club continued to give financial assistance to the school.

There were one thousand two hundred seventy-five pupils enrolled in 1958.

XXXV. ST. MARY OF THE ANGELS SCHOOL, NEW ORLEANS, 1926

The first building to be erected in the new parish of St. Mary of the Angels was the school—a one-story frame building with five classrooms accommodating two hundred children. The enrollment grew rapidly under the direction of the Franciscan Sisters of Lafayette. In 1931 the main building

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150 Financial Reports, St. Catherine of Siena Parish, N.O.
was raised and made into a two-story structure. Another annex was built with four classrooms. The Marianite Sisters of the Holy Cross replaced the Franciscan Sisters in 1945.

A new parochial school was erected in 1951 at a cost of $171,292.08. For this purpose it was necessary to borrow $150,000. This building contained twenty-two classrooms, a gym-auditorium, a library, clinics, cafeteria, and a kindergarten. The debt was paid by collections and donations for the parish debt fund. The school was supported by tuition fees and a monthly school collection.

XXXVI. OUR LADY OF PROMPT SUCCOR SCHOOL, GOLDEN MEADOW, 1927

The Reverend L. A. Labelle appended the following note to his financial report to the Bishop in 1929:

The school property on land or ground with school building thereon is the personal property of the Reverend L. A. Labelle. Said property with building thereon having been bought by and paid for by Reverend L. A. Labelle. With the sum of $700 graciously and kindly given or donated (quasi-loan) by His Grace, the Most Reverend J. W. Shaw, beloved Archbishop of the Diocese, the Reverend L. A. Labelle had said building repaired, reroofed, etc., and equipped for parochial school purposes for said parish only at the good will of said Reverend L. A. Labelle who is the

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154 Catholic Action of the South, N.O., October 4, 1951.
155 Times Picayune, N.O., October 8, 1951.
156 Financial Reports, St. Mary of the Angels Parish, N.O., Chancery Archives, N.O.
sole owner of said property and building thereon. . . . 157

The teacher's salary was paid out of the monthly dues given by the children. After 1934 no school was reported.

XXXVII. ST. RAYMOND SCHOOL, NEW ORLEANS, 1927

St. Raymond School for Negroes was taught by lay teachers until 1941. The first school was a stable on a dairy farm. Later the dairy barn was transformed into regular schoolrooms. As three-fourths of the residents of the parish belonged to the low-income bracket, the construction of an adequate school presented a formidable problem. The men of the parish worked at night to remodel houses to serve as a rectory for the Josephite Fathers and a convent for the Holy Family Sisters who came to staff the school. At one time the enrollment exceeded nine hundred, but a reduction of one-third was made to provide for the health and safety of the pupils.

A public appeal for assistance was made in 1957 as the old school building was condemned, and most of the parishioners were earning but a bare subsistence wage. The

157 Financial Reports, Our Lady of Prompt Succor School, Golden Meadow, Chancery Archives, N.O.
158 Ibid.
159 Catholic Action of the South, N.O., January 5, 1958.
160 Catholic Action of the South, N.O., April 7, 1957.
appeal realized about $25,000. The Josephite Fathers donated $100,000, and the Archbishop $67,000. With these funds a new school was constructed in 1958—the first unit of an extensive plant. It contained twelve classrooms and a cafeteria. The cost of construction, insurance, and other services was $287,302.

From its earliest days the school was assisted financially by Mother Drexel, the Catholic Board for Mission Work among the Colored People, the Archbishop, and the Josephite Fathers.

XXXVIII. SACRED HEART OF JESUS PAROCHIAL SCHOOL
BATON ROUGE, 1929

Mr. Timothy Duggan donated to St. Joseph's parish a lot fronting North Street for sixty-two feet and extending south three hundred eighty-nine feet as a site for a chapel. As the sixty-two foot width was inadequate, the Reverend Arthur Drossaerts arranged with the heirs to give instead a much larger plot fronting Main Street. The transaction was completed in 1924 at a cost of $9500 to cover the mortgage on the property. The new lot was three hundred ninety feet

161 Statement of the Reverend Gregory Frank, April 18, 1959.
163 Financial Reports, St. Ramond Parish, N.O., Chancery Archives, N.O.
The Italians in this section gave willing financial support. Festivals and benefits were given, and a parking fee was charged in the lot to defray the cost of grading. In 1929 the parish was incorporated, its charter being granted for five hundred years.

The Right Reverend Monsignor F. L. Gassler wanted a school erected even before the parish had a permanent church. The parishioners suggested calling in William T. Nolan who had designed the rectory to draft plans for a school. As the parish had just paid $10,571.02 for the rectory, it was necessary to negotiate a loan of $53,500 to erect a school. To meet the payments the pastor introduced a duplex envelope system into the parish. A new two-story brick building was ready for dedication December 8, 1929.

After the dedication ceremony, a festival was held for the benefit of the school fund. The school had eight classrooms and a four hundred student capacity. It opened that September with three hundred five pupils under the direction of the Sisters of St. Joseph. Tuition was $1.25 a month per pupil, with bus fare, 5¢ a trip.

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Roger Baudier, "Sacred Heart of Jesus Parish, Baton Rouge" (unpublished notes, Baudier Historical Collection).

Ibid. 165 166 167 164 166 167

Ibid. 164 166 167

Ibid. 164 166 167

Ibid.
In 1930 the enrollment jumped to four hundred thirty-five, in 1948 to five hundred forty-nine, in 1958 to eight hundred fifty-eight. Additional classrooms were provided temporarily by using the old church. In 1949 the Right Reverend Monsignor Paul G. Gauci asked the permission of the Archbishop to expand the school building. Pledges were generously made. By April of 1949 $100,000 was on hand from a campaign for funds. The Archbishop approved a loan of $125,000. The contractor's bid for $239,916 for an eighteen-classroom building was accepted. An additional loan of $60,000 was made for the erection of a cafeteria.

Festivals were held to reduce the debt. In 1951 the festival yielded $11,519.70. By 1952 the parish owed only $60,000. This same year a quarter-million dollar program was launched, calling for a convent at $200,000, church air-conditioning at $50,000, and playground surfacing for $20,000. Fred Bahlinger acted as chairman for the drive, Joan Coates, vice-chairman. Two hundred fifty solicitors worked under forty-five captains. In a short time $100,000 had been pledged, and the improvements went forward as planned. General church revenues, above expenses, were turned over to the benefit of the school fund.

Baudier, "Sacred Heart of Jesus Parish, Baton Rouge."

Ibid.
The Mothers Club was very active, providing much equipment, such as the public address system, desks, material for the cafeteria, and taking the lead in all parish financial enterprises. The school was supported principally by tuition fees.

XXXIX. OUR LADY OF GRACE SCHOOL, RESERVE, 1931

In 1931 there was no school for the Negroes in Reserve—private or public. When the Right Reverend Monsignor Jean M. Eyraud expressed the need for a school, the people of the town "sent a doctor to examine his head." Monsignor purchased an unused public school building in a nearby town and moved it to the church property. When the people of the town heard of this, they declared that they would not let their children walk on the same road as the Negro children. The following Sunday Monsignor Eyraud announced from the altar of St. Peter's Church that he would buy airplanes and drop the children down by parachute.

The Reverend Roddy Auclair established the separate

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170 Baudier, "Sacred Heart of Jesus Parish, Baton Rouge."


172 Ibid.
parish of Our Lady of Grace for Negroes in 1937 and moved the
classroom building. The Sisters of the Holy Family agreed to
staff the school and took up residence in the upper story.

In 1951 a new school was built at a cost of $45,000
by the men of the parish under the direction of the Reverend
Joseph G. Turner. In 1958 a school and convent to replace
a building destroyed by fire the year previous were completed.
The cost of the convent was $50,000, of the school $70,000.

The school was assisted financially by the Catholic
Board for Mission Work, by Mother Drexel, and by the pastor.

XL. ST. AUGUSTINE SCHOOL, NEW ROADS, 1932

The Reverend Thomas McNamara saw the inadequacy of
the three months schooling being given the Negro children of
New Roads under the direction of a man and his wife who taught
the entire eight grades. By 1932 he was able to establish a
school in the rectory. The office and the dining room were
used as classrooms; the pastor was the only teacher. Religion,
writing, reading, and arithmetic were taught. There were

174 Catholic Action of the South, N.O., August 30, 1951.
175 Catholic Action of the South, N.O., June 22, 1958.
176 Financial Reports, Our Lady of Grace Church, Reserve,
Chancery Archives, N.O.
twenty pupils the first day, twenty-eight by the end of the first week, and there was soon no room for all who wished to attend.

The pastor and the parishioners planned to build a school. Funds were solicited from the white people of New Roads and from some of the northern states. The Archbishop's approval having been obtained, plans for a building with four classrooms and an auditorium were let out to bid. The parishioners assisted in the construction work, and by November 19, 1932, three classrooms were completed. Three teachers were employed for the one hundred twenty children who presented themselves.

As most of the parishioners of St. Augustine's depended upon their farm produce for a living, they were not able to pay a monthly tuition rate. The pastor had the great financial worry of meeting the teachers' salaries each month. The Catholic Board for Mission Work among the Colored People gave financial assistance.

In 1951 the Sisters of the Holy Ghost and Mary Immaculate arrived to staff the school. With the financial aid of

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178 Ibid., p. 74.

179 Ibid.

180 Ibid.
the Archbishop, the Josephite Fathers, and collections from parishioners, a two-story frame convent was erected.

The school registered four hundred fifty students in 1958.

XLI. ST. JOHN SCHOOL, FOLSOM, 1934

The Reverend Otilo Alt, realizing that his people needed to be taught to read and to write, encouraged his parishioners to build a school and employ a teacher. Christian Doctrine was taught, and the classes began and ended with prayer. This school was not a parochial school.

In 1934 the chapel donated by the Church Extension Society in 1922 was converted into a school—the children sitting on the kneeling benches and using the pews as desks. A lay teacher conducted the school. At first only "white niggers" came—a mixed race of Indian, white, and Negro. Later the pure Negroes came and begged for instruction, but would not mingle with the "white niggers." Separate classes were arranged.

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181 Financial Reports, St. Augustine Parish, New Roads, Chancery Archives, N.O.
183 Swett, op. cit., p. 119.
184 Ibid.
In 1936 Mother Stanislaus of St. Gertrude's convent sent two teachers. Classes continued in the church until 1938 when the large number of pupils necessitated the building of a school. In 1943 the Sisters again withdrew, and the school was placed in the hands of Miss Betty Smith of New Orleans.

The school operated at a deficit. Tuition receipts in 1942 from the fifty-two children enrolled amounted to $45; entertainments netted $28.88, a monthly school collection $89--total receipts $162.88. Annual salaries amounted to $200. The school remained open, however; in 1958 there were twenty-two children taught by a lay teacher.

XLII. ST. AGNES SCHOOL, BATON ROUGE, 1936

St. Agnes School opened with thirty-six boys and fifty-eight girls, taught by four Dominican Sisters. The cost of the original school was $5743.24. Within thirteen years a church, convent, rectory, school, and gym were built. Six hundred thousand dollars toward this project had already been paid by 1951 by means of parishwide drives for funds.

185 Swett, op. cit., p. 120.
186 Financial Reports, St. Joseph Church, St. Benedict, Chancery Archives, N.O.
187 Financial Reports, St. Agnes Church, Baton Rouge, Chancery Archives, N.O.
188 Catholic Action of the South, N.O., November 8, 1951.
St. Agnes School was assessed at $200,000 in 1951, and the convent at $80,000. It was supported by tuition and a monthly school collection. By 1958 there were more than six hundred students enrolled.

XLIII. ST. ANTHONY SCHOOL, BATON ROUGE, 1936

When the parish of St. Anthony in Baton Rouge acquired a new site on Choctaw Drive, the old combination church and rectory on Scenic Highway was converted into a school and convent. The Sisters of Notre Dame opened the school in September of 1936 with four grades, registering sixty-three boys and sixty-eight girls. Tuition was $1.25 a month.

In 1939 the Archbishop and the Diocesan Consultors gave permission for the erection of a new school. Some of the old property on Scenic Highway was sold to obtain funds for the building. Additional property was purchased near the new auditorium-church on Choctaw Drive. The income of the parish was increasing rapidly. In 1948 the parish was not only without debt, but on hand were parish funds amounting to $139,600, invested in bonds, and a total parish fund, financial reports, St. Agnes Parish, Baton Rouge, Chancery Archives, N.O.


including money for a parochial school and a building fund of $181,151.21. A gym, built in 1939, was later used for classrooms and a cafeteria.

A new convent for the Sisters was dedicated in 1952. This building, erected at a cost of $177,000, contained rooms for twenty-seven Sisters. The enrollment continued to grow rapidly. In 1958 there were one thousand two hundred thirty-six students taught by twenty-two Religious and eleven lay teachers.

XLIV. ANNUNCIATION SCHOOL, BOGALOUS A, 1931

In 1931 a parochial school was established in Bogalousa. The first year there were thirty-eight boys and forty-five girls taught by three Sisters of Notre Dame. Tuition receipts amounted to $473.50, teachers' salaries to $920. Special collections and a subscription drive were used to raise funds. The school continued small in enrollment, registering about two hundred in 1958. A new school was erected in 1956. The school was supported by tuition.

192 Baudier, St. Anthony of Padua Parish of Baton Rouge.
193 Catholic Action of the South, N.O., April 24, 1952.
195 Financial Reports, Annunciation Parish, Bogalousa, Chancery Archives, N.O.
196 Catholic Action of the South, N.O., June 24, 1956.
XLV. ST. AGNES SCHOOL, NEW ORLEANS, 1941

Mr. M. Karger donated six lots of ground in the 3400 block of Jefferson Highway to St. Agnes Parish in June, 1955, on the condition that they be used for a church, school, and convent. The Sisters Marianites opened the school on September 4, 1941 to one hundred ninety children. St. Agnes School soon reached its capacity, three hundred fifty-two, and numerous boys and girls had to be turned away.

A school drive fund begun in 1950 realized $47,363.39 that same year. The new school erected in 1951 cost over $170,000. A convent was also built.

The school was supported principally by tuition and a monthly school collection. The Reverend M. J. Habeb bequeathed $6000 to the school in 1949. There were one thousand two hundred fifty-five children enrolled in 1958.

XLVI. ST. JOSEPH SCHOOL, LOWER COAST, ALGIERS, 1941

St. Joseph School, Algiers, was opened with sixty

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\[198\]
Financial Reports, St. Agnes Parish, N.O., Chancery Archives, N.O.
\[199\]
Ibid.
\[200\]
pupils on September 4, 1941. It was housed in barracks of the Algiers Naval Station. Ground was broken for a permanent school to be erected at a cost of $266,000 in December of 1958.

The school was supported by tuition, bazaars, and special collections. The enrollment in 1958 was four hundred sixty.

XLVII. ST. GERARD MAGELLA SCHOOL, BATON ROUGE, 1945

The parish of St. Gerard Magella was organized by the Redemptorist Fathers in 1944. Immediately, plans were made for a parish school and a convent. Four Sisters of Notre Dame opened school August 29, 1945 with two hundred thirty-nine pupils. Until a school could be built, the office building of United Gas Pipe Lines was procured for temporary use through the kindness of Mr. Harrison Carr. There were ten classrooms and only five teachers. Each teacher managed two classes.

Financial Reports, St. Joseph Parish, Algiers, Chancery Archives, N.O.


By 1946 an eleven classroom building was ready. In 1947 there were seven hundred eighty-three elementary children and forty-four high school students. By 1958 there were almost two thousand enrolled in the elementary school, more than four hundred in the high school.

Building of a church was delayed until after the erection of the school and convent. The school was supported by tuition and general parish revenues.

XLVIII. LITTLE FLOWER OF JESUS SCHOOL, METAIRIE, 1946

From the time of its foundation in 1946 this school was the property of the parish. It was always supported by tuition. The Cooperative Club, organized in 1946, gave financial assistance. The enrollment in 1958 was four hundred seventy-eight; there were seven Religious and two lay teachers.

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205 Kelly, op. cit., p. 72.
207 Financial Reports, St. Gerard Magella Parish, Baton Rouge, Chancery Archives, N.O.
208 Financial Reports, Little Flower of Jesus Parish, Metairie, Chancery Archives, N.O.
This Negro parochial school was opened in 1947 with ninety-nine boys and fifty-four girls taught by three Sisters and one lay teacher. The school plus an addition cost $6069.06. It annually received help from the Catholic Board for Mission Work among the Colored People. It was supported partly by tuition. In 1958 there were three hundred twenty-six pupils.

Epiphany parochial school was taught by the Sisters of the Blessed Sacrament from the time of its opening in 1948. The Sisters resided at their nearby Corpus Christi convent.

In 1949 a building fund was begun. The Archbishop contributed $3000, the Catholic Board for Mission Work $5000; entertainments and donations realized $11,423.20. Tuition was the leading item in school revenue. The enrollment in 1958 was seven hundred twenty-two.

Financial Reports, St. Paul the Apostle Parish, Chancery Archives, N.O.

Roger Baudier, "Questionnaire Responses" (unpublished notes, Baudier Historical Collection).

Financial Reports, Epiphany Parish, N.O., Chancery Archives, N.O.

LI. ST. RAFAEL SCHOOL, NEW ORLEANS, 1948

St. Raphael School opened in September of 1948 with nearly four hundred children. In 1950 a brick structure with ten classrooms, accommodating seven hundred pupils, was completed at a cost of $175,000. In 1952 an addition at $45,000 was constructed, increasing the number of classrooms to eighteen. A fair was given that year at Fontchartrain Beach to raise funds for a convent; the Sisters were living temporarily in the school.

The new convent was dedicated in 1953. The school registered 1308 pupils in 1958, taught by nineteen Sisters of Christian Charity and six lay teachers. It was supported principally by tuition.

LII. ST. CHRISTOPHER SCHOOL, NEW ORLEANS, 1949

Taught by the Sisters Marianites, this school grew rapidly after its opening in September of 1949. The Reverend Patrick Quinn, the first pastor, said at the dedication that the new school had been made possible because of the "united

216 Times Picayune, N.O., November 28, 1953.
217 Financial Reports, St. Raphael Parish, N.O., Chancery Archives, N.O.
efforts and generous contributions in promoting a school drive, festivals, and entertainments from which more than $75,000 was raised." A plant to cost $200,000 was planned.

An addition of seven classrooms and a cafeteria was made in 1954. By 1957 there were two school units with thirteen classrooms in addition to the church unit with five classrooms, and the frame building originally used as a convent providing two more classrooms. A residence for the Sisters was completed in 1956.

The school enrolled more than twelve hundred students in 1958. It was supported by tuition.

LIII. ST. LUCY SCHOOL, HOUMA, 1949

The first high school for Negroes, public or private, in the parish of Terrebonne was opened in St. Lucy's parish in Houma. The Sisters of the Presentation staffed the school.

The Reverend John McShane obtained donations from outside of his parish for a grade school, an elementary school,

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220 Times Picayune, N.O., September 27, 1954.
221 Catholic Action of the South, N.O., February 24, 1957.
223 Catholic Action of the South, N.O., July 24, 1952.
and a church amounting to $150,000. The sixteen Sisters lived in a Waves barracks at Houma Naval Air Base until 1952 when the base was reactivated.

The parish in 1952 had only one hundred sixteen working adults with low wage scale jobs. However, through the efforts of the pastor and parishioners in 1958 a new high school building with six classrooms, a library and a science room was erected at a cost of $30,000. That year the school enrolled five hundred fifty-nine pupils in grades one through twelve.

LIV. HOLY FAMILY SCHOOL, PORT ALLEN, 1949

A white parochial school was opened by the pastor at Port Allen with three Sisters Marianites teaching and one hundred fifty students. A new school building was soon erected, assessed at $75,000, paid for by collections and subscriptions.

A ten-bedroom brick faculty residence was dedicated

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224 Catholic Action of the South, N.O., July 24, 1952.
225 Catholic Action of the South, N.O., October 9, 1952.
227 Financial Reports, Holy Family Parish, Port Allen, Chancery Archives, N.O.
in 1958. The school was supported by tuition, entertainments, and a monthly school collection. It enrolled nearly four hundred pupils in 1958.

LV. ST. PHILIP SCHOOL, NEW ORLEANS, 1950

St. Philip Parochial School for Negroes was opened in 1950 with about two hundred students taught by lay teachers. In 1958 a contract was signed for an eight-classroom building to cost $110,250. The original school building was a former cafeteria from the Delta Shipyards.

The first pastor, the Reverend Peter Kenney, S.S.J., while working on a dissertation for a doctorate, founded the school. He served as janitor, principal, and pastor, while teaching sociology in Loyola University to help finance the school.

Supported by tuition, the school was taught by seven lay teachers in 1958.

228 Catholic Action of the South, N.O., June 29, 1958.
229 Financial Reports, Holy Family Parish, Port Allen, Chancery Archives, N.O.
230 Financial Reports, St. Philip Parish, N.O., Chancery Archives, N.O.
231 Catholic Action of the South, N.O., August 17, 1958.
232 Ibid.
LVI. ST. AUGUSTINE HIGH SCHOOL, NEW ORLEANS, 1951

The first high school exclusively for Negro boys in New Orleans was built at 2600 London Avenue in 1951 at a cost of $359,000. The Josephite Fathers, who staffed the school, erected at their own expense a faculty residence for the sum of $235,000. The Archdiocesan Youth Progress Program contributed $372,570.35 toward the school.

In the Youth Progress Program campaign the Negro Catholics of New Orleans showed great enthusiasm. Corpus Christi parish gave two hundred and three per cent of its quota; the people had set as their objective the raising of funds to provide forty per cent of the Youth Progress contribution to St. Augustine High School.

The new school contained twenty-one classrooms, science, industrial arts, commerce, and band facilities, in addition to a cafeteria. It was supported by tuition.

LVII. ST. ANDREW THE APOSTLE SCHOOL, ALGIERS, 1953

Under the direction of the Reverend Morris N. Dummet,
a three-unit parochial school was erected on an acre of land donated by Mr. and Mrs. Ernest B. Norman, Sr. Three and one-half additional acres of the Norman property were made available to the church as a playground for the school children. A temporary convent and a church were erected. Classrooms, convent, and church were so constructed that they could be converted into homes and sold for the benefit of the parish.

It soon became evident that expansion was necessary. A new school was constructed in 1958 on Eton Boulevard and adjacent to the Alice M. Harte public school. Land for the Catholic and public schools was donated by the Norman family. The financing of the construction was carried on without a special drive for funds.

Supported by tuition the school registered five hundred sixty-five pupils in 1958.

LVIII. DE LA SALLE HIGH SCHOOL, NEW ORLEANS, 1952

Gilbert Academy on St. Charles Avenue was acquired by the Archdiocese of New Orleans for $312,000 in April of 1949.

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238 Times Picayune, N.O., June 21, 1953.
239 Catholic Action of the South, N.O., April 12, 1959.
240 Ibid.
241 Ibid.
242 Catholic Action of the South, N.O., February 14, 1952.
A high school with twenty classrooms, four science laboratories, a cafeteria, and an assembly hall was erected at a cost of $375,000.

The Brothers of the Christian Schools paid for the site for the school and the faculty residence at a cost of $380,000. Youth Progress Funds were used for the school to the extent of $546,737.59. For an extension a loan of $100,000 was made on easy terms.

In 1951 the Brothers sold mortgage bonds totaling $300,000 to pay off their share of the debt, in one thousand dollar denominations at three and one-fourth per cent interest. A freshman annex was dedicated in 1957.

LIX. ST. PIUS X PAROCHIAL SCHOOL, NEW ORLEANS, 1953

On March 8, 1951 the Archbishop purchased in the name of the Archdiocese seventy-five thousand square feet of land adjoining holdings purchased earlier in Lake Vista. The entire area represented one hundred thirty-three thousand square feet. The residents had previously started a building fund

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243 Times Picayune, N.O., June 23, 1951.
244 Catholic Action of the South, N.O., November 24, 1952.
245 Item-Tribune, N.O., April 1, 1951, and Statement of Brother Francis, Principal of De La Salle High School, April 18, 1959.
campaign for a church and a school.

A new concrete and brick structure was completed at a cost of $210,000, in 1953, the first floor to be used for a church, the second floor for a school, staffed by the Sisters of St. Joseph and lay teachers. The church was at the time still a mission of Holy Rosary parish.

In 1955 a special drive for funds to the amount of $100,000 was run over a two-week period for a second building. The drive was successful. The second unit, completed in 1957 at a cost of $220,000, contained twelve classrooms, a cafeteria, and a covered play area. The school numbered five hundred sixty-six pupils in 1958, taught by three Sisters of St. Joseph and fifteen lay teachers.

LX. ST. LOUIS KING OF FRANCE SCHOOL, METAIRIE, 1953

Opened in temporary facilities, a parish hall divided into classrooms and directed by lay teachers, this school soon surpassed the four hundred mark in enrollment. In 1956 a

247 Catholic Action of the South, N.O., March 8, 1951.
248 Times Picayune, N.O., August 17, 1953.
building erected at a cost of about $94,000, was dedicated. That same year the pastor obtained the services of the Sisters of Mount Carmel.

An additional classroom building was completed in 1956, constructed for a contract price of $112,497, and containing nine classrooms. The parish as yet had no permanent church.

The school was taught in 1958 by three Religious and eight lay teachers. The salaries of the lay teachers were a considerable burden on the parish finances. A special class for retarded children was opened in 1958. The school was supported by tuition and general parish revenues.

LXI. COR JESU HIGH SCHOOL, NEW ORLEANS, 1953

Seven acres were purchased on Elysian Fields Avenue by the Brothers of the Sacred Heart for a new high school for boys. Youth Progress Program Funds to the amount of $475,000 were used for construction purposes. The Brothers contributed $217,876 for the faculty residence and chapel.

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254 Statement of the Reverend Marion Reid, pastor of St. Louis King of France Parish, N.O., June 7, 1958.
255 Catholic Action of the South, N.O., September 14, 1958.
The school enrolled four hundred eighteen boys in 1958, taught by eleven Brothers and five lay teachers.

LXII. ST. FRANCES CABRINI SCHOOL, NEW ORLEANS, 1953

The first unit of the permanent St. Frances Cabrini School, 1500 Prentiss Avenue, was dedicated in November of 1953. Built at a cost of $164,000, this unit contained six classrooms. Three units were subsequently added in 1954, 1955, and 1956. In 1957 six more classrooms were built. Plans for the future envisioned an auditorium, a convent, a cafeteria, and a high school on the ten-acre plot of the parish plant.

This parochial school enrolled more than one thousand students in 1958, taught by twenty-eight teachers. The buildings were financed by collections from the parishioners. The school was supported by tuition.

LXIII. OUR LADY OF THE HOLY ROSARY SCHOOL, HOUMA, 1954

In 1948 a new parish was cut from St. Frances de Sales

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258 Times Picayune, N.O., November 2, 1953.
260 Financial Reports, St. Frances Cabrini Parish, N.O., Chancery Archives, N.O.
parish. A school was built immediately with funds obtained from a parish drive. On their arrival in 1954, the School Sisters of Notre Dame were provided with a home by the parishioners. A permanent residence was given to them by Mr. Ed Theriot.

The school was supported by tuition. It registered about three hundred students in 1958.

LXIV. ST. GABRIEL THE ARCHANGEL SCHOOL, NEW ORLEANS, 1955

The parish of St. Gabriel the Archangel was established in 1954 on property belonging to the Archdiocese of New Orleans. Within fourteen months the parishioners had built a church and school for $250,000, the church being temporarily housed in the school. The School Sisters of Notre Dame staffed the school; they resided in a home purchased by the parish at 4921 Mirabeau Street. In 1957 work was begun on an additional classroom unit. The parish had partly

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Catholic Action of the South, N.O., August 4, 1957.
refunded the Archdiocese of New Orleans for the purchase price of the school property by the end of 1958. The school was supported by tuition. It numbered more than five hundred pupils in 1958.

LXV. IMMACULATE HEART OF MARY SCHOOL, NEW ORLEANS, 1956

Immaculate Heart of Mary School was opened in September of 1956 with a kindergarten and four grades. The Reverend James J. Skelly, pastor, conducted a parish fund drive for a series of classroom units. The first of these, containing eight classrooms, was built "on Faith." A third addition was completed in 1958, bringing the total number of classrooms to sixteen.

The school enrolled eight hundred fifty-four pupils in grades one through six in 1958; it was staffed by five Sisters of Christian Charity and ten lay teachers. It was supported by tuition.

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Catholic Action of the South, N.O., August 19, 1956.

LXVI. ST. JOHN VIANNLEY SCHOOL, ARABI, 1956

Acting upon the advice of the Reverend Thomas Colbert in 1953, Archbishop Rummel purchased property in the name of the Archdiocese of New Orleans for the erection of a catechism center in Arabi. The building was soon being used as a church, and in 1954 the area was canonically established as a parish under the patronage of St. John Vianney. In 1956 a brick school was built to house the lower elementary classes. The cost of this project was $156,000. There was no drive for funds; a loan was negotiated.

Lay teachers were employed from the time of the school's opening at $350 per month. The tuition originally was $3 a month; this failed to bring in sufficient revenue to meet the teachers' salaries. General parish revenues were used to supply this deficit. The pastor served gratis as principal.

In September of 1958 the tuition fee was raised to $5 per month. The pastor was still unable to obtain a Religious Congregation to staff the school. Numerous children were turned away for lack of classroom space.

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271 Ibid.
272 Ibid.
LXVII. SACRED HEART SCHOOL, NORCO, 1957

The Reverend Malcolm B. Strassel inaugurated a fund for a million dollar plant, with $100,000 to be raised each year for ten years. The first unit of the school was completed in 1957, consisting of three classrooms and a cafeteria. A two-story high school and additional buildings were planned.

The school opened with three grades in 1957 taught by lay teachers. There were about one hundred thirty children enrolled. At the end of 1958 payments on the drive had been made as scheduled. With the closing of a local plant and the unemployment of four hundred workers, some fluctuation in revenue was expected.

LXVIII. ST. LAWRENCE THE MARTYR SCHOOL, WESTGATE, 1958

A combination church-school was opened in the fall of 1958 with more than two hundred pupils in the kindergarten and first grade. Completely air-conditioned and furnished, the structure cost more than $200,000.

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Financing of the project was in the form of pledge contributions from the parishioners of Westgate, Kendale, Pope Park, Highway Park, Shamrock Number 2, Lisa Park, Green Lawn Number 2, Susan Park, Green Lawn Number 1, and the surrounding homes. The school was supported by tuition.

LXIX. STATE AID

Income Tax. Solicitous for the spiritual welfare of the Negro people in the South, Mother M. Katherine Drexel turned over her entire income to be used in charity. Her contributions to the schools in Louisiana amounted to millions of dollars. By 1936 Mother Drexel had spent approximately $12,000,000 of her own funds on various institutions. As her work was being hampered by a large portion of her funds being taken for income taxes, Senator George Wharton Pepper of Pennsylvania, an Episcopalian layman, obtained the passage of a bill "entitling individuals to unlimited deductions for contributions to charity provided they have given more than ninety per cent of their income to charity in each of the preceding years."

278 The Register, Denver, June 22, 1958.
A copy of the statute entitled "Unlimited Deduction for Certain Individuals" is here quoted with the preceding statute:

B. General Limitation—The total deduction under subsection (A) (church, educational organization, hospital) for any taxable year shall not exceed twenty per cent of the taxpayer's adjusted gross income computed without regard to any net operating loss carryback to the taxable year under section 172. . . .

C. Unlimited Deduction. . . The limitation in subparagraph (B) shall not apply in the case of an individual if, in the taxable year and in eight of the ten preceding taxable years, the amount of the charitable contributions, plus the amount of income tax (determined without regard to chapter 2, relating to tax on self-employment income) paid during such year or preceding taxable years, exceeds ninety per cent of the taxpayer's taxable income for such year, computed without regard to (1) this section, (ii) section 151, (allowance of deductions for personal exemptions), and (iii) any net operating loss carryback to the taxable year under section 172.279

The Lunch Program. In June of 1946 the Federal School Lunch Program was applied without discrimination against 280 children who attended private schools. All of the schools in the Archdiocese took part in the State Lunch Program except the following: City of New Orleans—Holy Angels Academy, Holy Name of Mary, Immaculate Heart of Mary, Mater Dolorosa, Sacred Heart Academy, Sacred Heart Orphanage,

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St. Aloysius, St. Alphonsus, St. Francis de Sales, St. Henry, St. Joseph Academy, St. Joseph (Algiers), St. Mary's Academy, St. Mary's Dominican, St. Monica, St. Peter Claver, Good Shepherd, St. Vincent de Paul, Ursuline Academy; Outside the City of New Orleans--Immaculata (Marrero), Our Lady of Good Harbor (Buras), St. Joseph the Worker (Marrero), St. Mary Magdalene (Metairie), Catholic High (Baton Rouge), and Redemptorist High (Baton Rouge). One hundred nineteen schools in the Archdiocese participated in 1957.

**Tax Exemption Law, 1958.** A bill was signed into law by President Eisenhower in 1958, extending to private, non-profit schools and colleges the same exemption from federal taxes on telephone calls, transportation, automobiles, school busses, typewriters, cabinets, and desks that public schools have.

**Books and Stationery.** The State of Louisiana annually appropriates fifty cents per pupil for the purchase of library books and supplementary materials through the State Department of Education. All children are supplied with free

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282 The Register, Denver, September 14, 1958.
textbooks, paper, and pencils. When the question arose as whether or not school books could be furnished to school children attending non-public schools, the Supreme Court of Louisiana issued the following statement in the case of Bordern versus Louisiana State Board of Education:

One may scan the acts in vain to ascertain where any money is appropriated for the purchase of school books for the use of any church, private, sectarian, or even public school. The appropriations were made for the specific purpose of purchasing school books for the use of the school children of the state, free of cost to them. It was for their benefit and the resulting benefit to the state that the appropriations were made. True, these children attend some school, public or private, the latter sectarian or non-sectarian, and that the books are to be furnished them for their use, free of cost, whichever they attend. The schools, however, are not the beneficiaries of these appropriations. They obtain nothing from them, nor are they relieved of a single obligation, because of them. The school children and the state alone are the beneficiaries. It is also true that the sectarian schools, which some of the children attend, instruct their pupils in religion, and books are used for that purpose, but one may search diligently in the acts, though without result, in an effort to find anything to the effect that it is the purpose of the state to furnish religious books for the use of such children. In fact, in view of the prohibition in the Constitution against the state's doing anything of that description, it would be legally impossible to interpret the statute, as calling for any such action on the part of the state, for where a statute is susceptible of two constructions, one which makes it constitutional, and the other which makes it unconstitutional, the interpretation making it constitutional must be adopted. What the statutes contemplate is that the same books that are furnished children attending public schools shall be furnished children attending private schools. This is the only practical way of interpreting and executing the statutes, and that is what the state board of education is doing. Among these books, naturally

none is to be excepted, adapted to religious instruction.\textsuperscript{284}

The majority of the Catholic schools in the Archdiocese accepted the assistance of free textbooks, library books, pencils, paper, and supplies at state expense.

\textbf{School Transportation.} Transportation of school children to private schools at the expense of the school board is permitted under the state laws. The same legal principle applies in the transportation of children as in the providing of free school books. The service is considered rendered to the child and not to the school as an institution.\textsuperscript{285}

Some parish boards in the Archdiocese permit bus transportation, others do not. In 1955 the Orleans Parish School Board ruled that service to private schools was to be discontinued. After a firm stand had been taken by the Superintendent of Catholic Schools, the Metropolitan Chapter of the Knights of Columbus, the Holy Name Societies, and the Council of Cooperative Clubs, the bus schedule was rearranged by the Orleans Parish School Board so that all children could be provided with bus transportation.\textsuperscript{286}


\textsuperscript{285} Ibid.

\textsuperscript{286} Catholic Action of the South, N.O., September 4, 1955.
Music Program. In June of 1935 Congress extended the services of the National Youth Administration to all school children. Classes in music were established in private schools in the Archdiocese upon receipt of a request for Work Projects Administration services and upon receipt of a letter such as the following:

Dear Mr. Rene Salmon, State Supervisor of Music WPA:

Request is hereby made that a Louisiana W.P.A. Music Project teacher be assigned to the ____ of New Orleans, La., to give ____ class lessons to the pupils who cannot afford to pay for such instruction.

There has been no instruction of this type offered in the ____ for the past five years; also the budget for this current year does not include any money to pay the salary of a teacher to do this work. It is understood that the only pupils eligible for the W. P. A. music classes are those whose family budget does not include fees for music lessons, and no income can be derived by the teacher through the pupils themselves. Therefore, a W. P. A. music teacher is the logical one to conduct these classes until such time as a teacher can be engaged whose salary will be paid by this institution. . . .288

Some archdiocesan institutions in which classes were held were: Star of the Sea School, Annunciation High School, Corpus Christi School, Sacred Heart High School, St. Ann School, and St. Rose of Lima School. Classes were likewise held in the following tax-supported private institutions: St. Elizabeth's Orphanage, Lafon Home for Boys, the House of

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Good Shepherd, and Chinchuba Institute for the Deaf.

LXX. SUMMARY AND CONCLUSIONS, 1906-1958

The period from 1906-1958 saw the emergence of the true parochial school. Fewer than ten private Catholic schools were established during this time as compared with more than seventy-five parochial schools. Moreover, the parochial schools of this era were "parochial" in the complete sense of the term: they were legally owned, maintained, and operated by the members of the respective ecclesiastical parishes. All school revenue from tuition, entertainments, the sale of supplies, the operation of cafeterias, or from miscellaneous sources was entered into the parish accounts. The pastor as secretary and treasurer of the parish corporation was responsible for the payment of all school expenditures.

The principal sources of revenue in the parochial white schools for capital outlay were: subscription drives in which all wage earners of the parish pledged a definite contribution over a specified period, and gifts from the clergy and from wealthy individuals. The activities of parish societies were of major importance in reducing debts already incurred.

Wigginton, op. cit., pp. 67-93.
For operational outlay in the parochial white schools the following sources of income were utilized extensively: tuition, a monthly school collection taken up in the parish church, the proceeds from the activities of parent groups, and special benefits, given by the school children, by parish societies, or by the entire parish. These benefits included entertainments, fairs, and raffles and games of chance until the latter were forbidden by Archbishop Rummel in 1956.

During this period it was ruled that separate church parishes be established for Negroes. The parishioners were frequently unable to finance the construction and maintenance of schools. The principal sources of revenue for the Negro schools were: donations from Mother Katherine Drexel, from the Catholic Board for Mission Work among the Colored People, and from the Board for Negro and Indian Missions, and the proceeds of special fund-raising benefits. The pastors habitually donated their salaries. In some instances funds were obtained by solicitations among the white people of adjacent parishes, or from the northern states. Tuition receipts as a source of income were practically negligible prior to World War II. During the last decade prior to 1958 there was a noticeable increase in tuition receipts. In order to economize, the pastors of the Negro churches often erected a combination church and school.

The successive Archbishops decreed that fixed salaries
must be paid the Sisters in all elementary parochial schools. In 1920 Archbishop Shaw placed this sum as $350 a year to be paid from the revenues of the school or parish. The amount was changed through subsequent years. In 1956 it was set at $750 a year in parishes which furnished a faculty residence, and at $850 a year in parishes in which the Sisters provided their own convent. No stipulation was made for parochial high school teachers, lay teachers, nor for teaching Brothers.

The private schools of this period depended upon two major sources of revenue for capital outlay: the funds of the Religious Community, and diocesan wide appeals. For operational outlay they depended principally upon tuition and the receipts from special fund raising projects. The private schools received significant assistance from parent and alumni groups.

In establishing new parishes the Archbishop customarily purchased land or accepted it as a gift in the name of the Archdiocese. The people of the new parish then had the obligation of refunding to the Archdiocese the purchase value of the land. Similar procedure was followed in parishes staffed by priests belonging to Religious Communities. The Community loaned the parish congregation sufficient funds for the purchase of land and for construction. The parishioners then worked to pay off this debt.

The eleemosynary institutions depended during the
twentieth century period to a great extent for building and
lands upon donations from wealthy individuals and from vari­
ous church and civic organizations. In general more than
fifty per cent of the revenue expended in operational outlay
in these institutions was obtained from the Community Chest.
Less important sources of revenue were: board, allotments
made by the Department of Public Welfare, city alimony,
gifts in kind, the state lunch program, an archdiocese
salary subsidy, the proceeds from investments, bequests,
and funds earned by private industry. During this period
provision was made for a fixed salary of $65 a month with
maintenance for the Sisters staffing the institutions.

Four parochial schools were maintained tuition free.
These were supported by special church collections, and by
the proceeds from parish investments. There were no private
tuition free schools.

The expenses of administration were kept at a minimum.
State financial aid in the form of income and property
tax exemptions, the lunch program, textbooks and material,
the Work Projects Administration music program, and school
transportation were generally welcomed.
CHAPTER VI

PATTERNS OF DEVELOPMENT EVIDENT

The Catholic schools of the Archdiocese of New Orleans have passed through a series of crucial stages. The first of these was the natural outgrowth of a European heritage: the populace looked to and depended upon the state for financing the establishment and maintenance of schools with church control retained. The second of these witnessed the members of Religious Congregations, practically all of whom were European immigrants, facing the inertia of the masses with reference to school financing, providing at the cost of much personal sacrifice resident schools for the wealthy and orphans and free day schools for the poor. With popular agitation for universal education came a third financial crisis in the history of the archdiocesan schools: henceforth these were to be the property of the people, supported partly by tuition, but generally by fairs and other public benefits. In the final stage responsibility for school financial support was generally accepted. Direct contribution toward both private and parochial schools became the recognized norm in Catholic school financing.

During the French colonial period the Capuchin Fathers had to close their school because the French King refused to
provide funds for a new schoolhouse. Although aid was received from governmental sources during both the French and the Spanish periods, the Ursuline school was unable to continue as a free school. As time progressed the Sisters depended more and more upon tuition charges levied upon residents students in particular. The Spanish schools were well supported by the government, but were unpopular as the majority of the colonists were French.

With the acquisition of Louisiana by the United States of America and the rise of the public school system, followed by the withdrawal of state support from private and religious schools, the people of the Archdiocese of New Orleans were faced with the necessity of erecting and supporting Catholic schools at their own expense.

Prior to the time of the Second and Third Councils of Baltimore the majority of the schools established were staffed by members of Religious Communities of men and women who entered the diocese at the invitation of the Bishop, but were then obliged to purchase the necessary property for their convents and schools and provide the cost of construction. Funds for this purpose were obtained from the central Community funds, by means of loans from other established Congregations, by gifts of land and money from the clergy and from wealthy individuals.

These pioneer teachers served without remuneration
other than board and lodging. For the upkeep of their schools they depended principally upon fees from resident students whom they served in both an academic and a domestic capacity. This income was supplemented by tuition fees from day students and by assessments made for lessons in music, sewing, and art, and by special benefits.

During this period several tuition free schools were established. The following resources were used to finance these schools: diocesan appeals for funds, the income from a nearby resident school, concerts, fairs, and other special benefits, gifts from clergymen and wealthy individuals, and dues paid by members of organizations formed for the specific purpose of giving financial assistance to these schools.

The orphanages established before 1866 depended upon the following major sources of revenue: appropriations from the state and city legislatures, gifts of land and money from clergymen and laymen, and public benefits, such as fairs, concerts, and excursions. The Religious frequently found it necessary to beg from door to door for provisions.

During the early national period difficulties with church wardens made it necessary for Bishop Blanc to enforce the ecclesiastical ruling that all church property be registered in the name of the Bishop. In 1866 Archbishop Odin organized a corporation for the diocese, privately inserting an entry to the effect that all church property was to be
transmitted to the diocese. Pastors were thereafter slow to contract debts for building purposes.

Whereas these measures were effective in putting an end to the system of trusteeship, they almost proved fatal to all church property ownership in the archdiocese. During the third quarter of the nineteenth century the Archdiocese of New Orleans became involved in debt to such an extent that all archdiocesan property was mortgaged to allay creditors. The archdiocesan corporation having been proved invalid, Archbishop Janssens obtained of the state legislature in 1894 a charter for each parish. The debt having been paid, numerous parochial schools were then established with funds borrowed in the name of the parish with the authorization of the Archbishop as president of the parish corporation, the pastor as secretary and treasurer, and two lay trustees whose appointment was dependent upon the approval of the Archbishop.

The white parochial schools of the post Civil War period differed in financial procedures to a great extent from those of the twentieth century. As in the early national period, the Catholic populace did not in general assume responsibility for school support. Tuition receipts were meager, sometimes paid in produce; fund raising benefits, particularly fairs, were resorted to on a wide scale. Although the pastor was free to use church revenues, these were generally insufficient to meet other more pressing parish expenses. The school
building was erected on church property—legally this property did not belong to the parish but to the diocese until after 1894. The Religious Communities were generally obliged to provide their living quarters at their own expense. To provide for daily necessities they collected and kept tuition.

In the white parochial schools of the twentieth century the trend was toward direct contribution on the part of all parishioners. For school building sites, construction, and equipment, parish pledge drives were successfully conducted. In some instances the sale of property recognized a significant source of income. For operational outlay these schools depended upon: tuition receipts, monthly school collections, special fund raising benefits, and, the proceeds from the activities of parents' clubs. Sisters' salaries in the elementary parochial schools were standardized and the pastor was made completely and directly responsible for all school revenues and expenditures.

Although four white parochial schools during the twentieth century period were able to operate tuition free, supported by the proceeds from parish investments and a monthly school collection, the majority of the parochial schools operated at a deficit. This was consistent with the Catholic motive in founding schools, namely, to offer a gratuitous service to all.

After the Civil War efforts were made on a wide basis
to establish schools for Negroes. These schools were financed by the contributions of wealthy benefactors, notably, of Mother Katherine Drexel and Thomay Lafon, by donations from the Negro and Indian Mission Fund, by the proceeds from the private industry of the teachers and students, and, to a lesser extent by tuition fees. After the establishment of the separate parishes for Negroes in the course of the twentieth century, these schools continued to depend to a great extent upon the same sources of revenue, and also upon donations solicited by the Catholic Board for Mission Work among the Colored People from the personal charities of priests and from the laity. With an increasing wage scale for Negroes following World War II, tuition receipts in these schools gained.

The private schools suffered financially after the Civil War. Many of these were forced to close for economic reasons. Some were able to remain open, supported by the sale of property, tuition receipts, and the private industry of the Religious teachers. In a few instances gifts were made to these schools by the successive Archbishops. In the course of the twentieth century these schools were made the beneficiaries of several diocesan campaigns for funds.

Following the withdrawal of state aid after the Civil War, the eleemosynary institutions were supported by city allotments, by public appeals for funds, by gifts from bene-
factors, by the proceeds from private industry, by the proceeds from activities of civic and church societies, and by special fund-raising benefits. With the founding of the Community Chest these institutions came to depend upon this fund as a major source of revenue for operational outlay in addition to lesser sources, including: the Department of Public Welfare allotments, city alimony, board, and gifts. The Sisters who staffed these institutions served without compensation other than board until after the time of the organization of the Community Chest. In 1957 their salary was fixed at $65 per month with maintenance.

State aid in the form of tax exemptions, books stationery, bus transportation, and school lunches has been generally welcomed whenever available.

A growing problem of the mid-twentieth century has been that of paying an ever-increasing percentage of lay teachers a family living wage. In 1956-57 more than thirty-five per cent of the teachers employed in the Catholic schools of the Archdiocese of New Orleans were laymen.

During the post World War II decades thousands of students were refused admittance into Catholic schools. In no case was a student rejected because of his inability to pay tuition. These students were not accepted because the various Religious Congregations and the parishes were unable to finance the construction of needed classrooms and the payment
of additional lay teachers. In many cases pastors contracted large debts to meet this crisis.

The general recognition accorded the parish as the supporting unit for the archdiocesan school system seems to foreshadow a new era in Catholic school economy: namely that of the archdiocesan school, established and maintained by all of the parishioners of the Archdiocese with equitable taxation—following the pattern of state public school support.
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Brother Francis, Principal of De La Salle High School, April 18, 1959.

Reverend Gregory Frank, Assistant Pastor of St. Raymond Church, April 18, 1959.

Mother Agnes, Principal of St. Louis Cathedral School, April 11, 1959.
APPENDIXES
## Archdiocesan Schools Not Included in This Study

<table>
<thead>
<tr>
<th>School</th>
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<tr>
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### APPENDIX A (concluded)

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<td>St. Joseph School</td>
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APPENDIX B

MODEL OF A PAROCHIAL CHARTER FOR THE ARCHDIOCESE OF NEW ORLEANS, LOUISIANA, UNITED STATES OF AMERICA

(Acts of the Seventh Synod, 1949, pp. 117-121)

Parish of _______
City of _______

Be it known, that on this ____ day of the month of ____ in the year of Our Lord, one thousand nine hundred and ____ and of the Independence of the United States of America, the one hundred and ____. Before Me ____ a Notary Public duly commissioned and qualified in and for the Parish of ____ , therein residing, and in the presence of the witnesses hereinafter named and undersigned; Personally Came and Appeared:

The parties whose names are hereto subscribed, all of full age and residents of the places hereinafter designated.

Who severally Declared:

That availing themselves of the provisions of the laws of the State of Louisiana, relative to the organization of corporations for literary, scientific, charitable, religious and other purposes, they have covenanted and agreed, and do by these present, covenant and agree and bind themselves as well as such persons as may hereafter become associated with them or succeed them, to form and constitute a corporation
and body politic in law, for the purposes and stipulation set forth in the following articles, which they do hereby adopt as their charter, to wit:

Article I

This corporation shall be known, designated and styled "Congregation of St. _____ Roman Catholic Church of _____, Louisiana" Parish of _____, State of Louisiana and its domicile and registered office is hereby fixed at _____, State of Louisiana, and said corporation shall have the power and authority in its corporate name, to contract, sue, and be sued, hold, receive, purchase and convey as well as mortgage and hypothecate, lease and pledge, property both real and personal, and shall also have power to receive by donation and by request, money and property of all kinds, as provided for by law; to make and use a corporate seal, the same to break or change at pleasure, and generally to have and enjoy all the privileges granted by the laws of this State to Corporations of this nature.

Article II

The objects and purposes for which this corporation is formed are hereby declared to be: The holding and administering of property, real, personal, and mixed, so that the same may be devoted to religious services, charitable, educational and literary purposes, for the benefit of those who attend the Roman Catholic Church belonging to this corporation.
Article III

The members of the Corporation shall consist of the Archbishop or Administrator of the Diocese of New Orleans and of the Vicar-General of the Diocese of New Orleans, of the Pastor of said Congregation of St. _____ Roman Catholic Church of _____, Louisiana and of two additional members appointed by the President of this Corporation. Said Corporation shall be managed, administered and controlled by a Board of five Directors. The first Board of Directors is hereby declared to be composed of Most Reverend Joseph Francis Rummel, S.T.D., Archbishop of New Orleans, of the Right Reverend Monsignor Lucien J. Caillouet, Vicar-General of the Roman Catholic Church for the said Diocese of New Orleans, of the Reverend _____, Pastor of the Congregation of St. _____ Roman Catholic Church of _____, Louisiana and Mr. _____ and Mr. _____, members of said Congregation.

The officers of said corporation shall be a President, a Vice-President, a Secretary and Treasurer, whose duties shall be such as their respective offices imply, and as may be prescribed in the by-laws of this corporation.

Most Reverend Joseph Francis Rummel, S.T.D., Archbishop of New Orleans, as aforesaid, his successor or the Diocesan Administrator, or such other person as may be appointed according to the rules of the Roman Catholic Church, Administrator of the Diocese for the time being, shall be
Ex-Officio President; the said Right Reverend Monsignor Lucien J. Caillouet, Vicar-General as aforesaid, his successor, or such other person as may be appointed, according to the rules of the Roman Catholic Church, to perform the duties of Vicar-General of the Diocese, for the time being, shall be Vice-President; and the said Reverend ____ or his lawfully appointed successor, as long as he shall be recognized as Pastor as aforesaid, by the Archbishop or Diocesan Administrator, shall be Secretary and Treasurer; the said Mr. ____ and Mr. ____, two laymen, members of said Board, shall be and remain in office as such directors as aforesaid, for the term of two years from and after the ____ day of ___, 19____, and until their successors are chosen; and at the expiration of the term of office of said two laymen, and on the ____ day of ___, 1952 and biennially hereafter, or whenever a vacancy shall exist the office held by the said two laymen, as directors, or either of them, whether caused by expiration of the term of office, death, migration, or disability, or in any manner whatsoever, the office or offices of directors, as aforesaid, shall be filled by the Archbishop or Administrator of the Diocese aforesaid.

The other three members of said Board, to wit: The Most Reverend Archbishop, or the Administrator of the Diocese, Vicar-General and the Pastor of said Congregation, shall be and remain members of said corporation, and members of the
Board of Directors thereof, as long as they shall respectively remain Archbishop or Administrator of the Diocese, and Vicar-General and Pastor of said Congregation aforesaid, and whenever either or all of them shall cease to be Archbishop, or Administrator of the Diocese, Vicar-General, or Pastor as aforesaid, then and in that event their respective successors as members of this corporation and as members of the Board of Directors thereof, and have respectively said offices of President, Vice-President, and Secretary and Treasurer, and in like manner, they shall have uninterrupted succession.

The said Board of Directors alone, as aforesaid, and their respective successors in office, shall have power to transact all business of this corporation, of whatever nature, but no debt exceeding Two Hundred ($200.00) Dollars shall be contracted without the consent of the Archbishop or Diocesan Administrator, and no real estate belonging to it shall be sold, mortgaged, or disposed of in any way, without the vote and consent of all the five Directors.

The Board of Directors shall have the power to make and pass such by-laws for the regulation of the affairs of this corporation, as they may deem fit, not inconsistent with the constitution and laws of this State or of the United States, or the discipline and authority of the Roman Catholic Church, and to alter, repeal, and amend same in whole or in part, at pleasure.
Article IV

This corporation is formed without capital stock and is to exist and continue for Five Hundred (500) Years.

The Secretary-Treasurer is the officer on whom all citation or other legal documents shall be served. In the Secretary-Treasurer's absence or inability to act, said service shall be made upon one of the lay directors chosen by the Board of Directors and approved by the President of the Corporation. The full names of the registered agents and their post office addresses are:

Reverend _________

________, Louisiana

Mr. ___________

________, Louisiana

Mr. ___________

________, Louisiana

Article V

This charter may be amended by a vote of two-thirds of the members of this corporation at a meeting called for that specific purpose by giving written notice, deposited in the mails of the United States to each member of the corporation at his last known address, at least ten days before the date of the meeting.
Article VI

The subscribers to this act of incorporation have set opposite their respective names their places of residence.

Thus Done and Passed, in Duplicate Original, in my office at ______, Louisiana, on the day, month, and year, herein first above written, in the presence of ______ and ______, competent witnesses who hereunto sign their names with the said appearers and me, Notary, after due reading of the whole.

___________

___________

Witnesses: ____________

___________
APPENDIX C

Archbishop's Residence
1205 Esplanade Avenue
New Orleans, La.
October 4, 1920

Parish School Circular

Reverend dear Father:

We must all admit that the salaries of our Sisters in our parish schools are far from being a worthy appreciation of the sacrifices of health and strength which they make for the cause of Christian education. While we know that these good Religious are actuated by the highest motives of zeal and charity in their work, still we must remember that their present remuneration is wholly inadequate to meet the increased cost of living.

We realize that an increase in school salaries will add to the already heavy burden of the current expenses of parishes, but we do not anticipate any objection to this increase on the part of our good people who understand the gratifying success of our schools is due largely to the arduous labors of our Sisters. The comparison of the present meagre salaries with the relatively large salaries of secular teachers engaged in the same class of educational work shows how generously they practice the virtue of charity for the little ones of Christ, and also how we make them observe most religiously their vow of poverty. Simple justice demands that we give the Sisters at least what is known as a "living wage."

Nor must we forget in this connection that the Motherhouses of the sisterhoods cannot be expected, reasonably to supply us with additional teachers of whom we are in great need, nor even to keep us their present numbers, unless they receive through their Sisters here more financial help for the maintenance of their novitiates. Furthermore, when Sisters who have given us the best years of their health and strength in our schools are incapacitated by illness or old age and must return to their Motherhouse, we must not think that we have done all our duty by them because we have paid them a mere pittance of a salary. While we know that the Motherhouse will lovingly care for them, still we cannot in honor and justice overlook our obligation to the Motherhouses without whose assistance our parish schools would for the most part cease to exist. We can discharge this obligation
in part by giving their Sisters in the meantime a fairly worthy remuneration, for their work in our schools.

In view of the foregoing considerations we have endorsed the following resolution of our Catholic Board of Education: "All Sisters in the diocese who are engaged in teaching the parish schools and their companions charged with the household cares of their convents, shall henceforth receive individually a yearly salary of $350 payable in monthly installments. The salaries, as well as the Sisters' ordinary expenses of fuel, light, and water are to be paid from the revenues of the school or parish."

With our approval also the Board made this other regulation: "Henceforth the usual Commencement exercises shall be discontinued in the grammar grades. Where it is practicable, the schools shall close with Holy Mass or short religious exercises in the parish church." Commencements consume in their preparation with little or no practical results many precious hours of a school year which is already too short. We approve short school entertainments during the Christmas holidays or at some other suitable time to raise necessary school funds. Besides fostering social life in the parish these entertainments keep up interest in the schools, and afford parents an opportunity to see the progress of their little ones in Christian education.

With a blessing to you, Reverend dear Father, and your flock for your sacrifices in the cause of Christian education, I am

Sincerely in Christ,

+ J. W. Shaw, Archbishop of New Orleans

A. J. Bruening, Chancellor

N. B. This circular must be read at all the Masses on Sunday, October 10th.
APPENDIX D

Teachers' Salaries

Archbishop's Residence
2809 South Carrollton Avenue
New Orleans, Louisiana

Reverend Dear Father:

As already intimated at the meeting of the Reverend Pastors held in September, I have deemed it necessary to study the question of compensating the Sisters teaching in our parochial schools, whose salaries were reduced a few years ago under the strain of depression to an amount hardly commensurate with their needs. These needs include not only the basic items of food, clothing, and medical care, but also the obligations of local communities to the Mother House and the novitiate, and the cost of preparatory and post-graduate education.

In order to arrive at a fair figure, a Committee of Pastors was appointed under the chairmanship of Reverend Joseph Levesque. I also made inquiries among the Superiors of Religious Communities functioning in the Diocese, to whom was submitted a questionnaire on the subject. There resulted reports from both sources which indicated a conviction that an adjustment upwards in the salaries is justifiable and in a sense necessary. After taking into consideration all the angles of the problem, including the rather hampered circumstances under which many of our parishes maintain their parochial schools, I deem it fair to submit the following regulations:

1. Each teaching Sister and Principal in the elementary grades, even though the latter be engaged only in the actual supervision of the school, is to receive a salary of not less than $300.00 per year. This may be paid on the basis of $30.00 per month for ten months or $25.00 per month for twelve months. The Music Teacher who gives full time to the school should be compensated on the same basis.

2. In each local community an additional allowance of $300.00 per year is to be given as salary for the "housekeeping Sister" or as wages for domestic service.

3. The Parish is expected to furnish housing, heat, light and water for the Sisters. This included likewise necessary furnishings and repairs.

4. Parishes which do not supply living accommodations for the Sisters will be expected to compensate each Sister on
the basis of $360.00 per year.

5. The proceeds of entertainments, the sale of religious articles, books, stationery, candies and other supplies are to be properly accounted for and delivered to the Pastor, who will record same on his Parish Account Books as school revenues. This applies likewise to the operation of cafeterias with the understanding, however, that the Sisters may deduct expenses incurred in the preparation and service of food.

6. All monies collected by the Sisters for tuition must likewise be delivered to the Reverend Pastor and recorded as school receipts in the Parish Accounts.

It must be understood that these regulations are by no means ideal, but a fair approach to the solution of a delicate problem. Some Pastors may find it possible to give additional subsidies to the Sisters, but in the interest of uniformity these should not be given in the form of salaries but rather as special donations, perhaps during the Christmas Season or at the end of the school year.

Some attention should be given to our method of supporting the parish school. It is hardly fair to make this dependent almost exclusively upon tuition, because the families that have children attending school are usually the least able among the parishioners to carry the burden of school support. It should be impressed constantly upon all the members of the congregation that the support of Christian Education through the parish school is a Catholic obligation, in which every parishioner ought to take a share. In many instances it would be found helpful, especially after constant training and kindly explanation, to introduce a MONTHLY SCHOOL COLLECTION to supplement tuition fees. Such a Monthly School Collection would afford the opportunity for stressing frequently the importance and necessity of Christian Education and need not degenerate into the irksome monotony of simply pleading for money.

The above regulations are to go into effect immediately and apply retroactively from the beginning of the parish school year, September, 1936. A revision may be desirable in the Summer of 1940. It is hoped that they will not be found too burdensome on the Pastors or their congregations and that the teaching communities will regard them as fair recognition of the invaluable services and sacrifices which they render in the interest of Catholic Education.

Faithfully yours in the Lord,


December 19, 1936.
At a meeting of the Diocesan Consultors held at the Episcopal Residence on Tuesday, September 29, the question of the SALARIES of the SISTERS teaching in our parochial schools was discussed. It was emphasized that the increased cost of living to the extent of at least twenty per cent imposes upon these religious a distinct hardship, amounting in some instances to serious privation.

The compensation paid our religious teachers must suffice to meet, over the period of the entire year of twelve months, all obligations arising from the provision of food, clothing, medicine and certain spiritual services. In addition each local community is expected to make a contribution to the Motherhouse for the support of the Novitiate, the house of studies and the special educational courses which the religious are obliged to follow throughout the year or in the summer school periods. To this in many instances must be added the rather grave cost of hospitalization, surgery, medical attention and dentistry.

Therefore, it was unanimously agreed that, effective January 1, 1943, all teaching religious, including principals, music teachers, and those engaged in the necessary care of the local convents, should receive an additional compensation of twenty per cent over an above the salary authorized by diocesan regulation. In effect this means that religious now receiving $300.00 per annum should receive $360.00; those now receiving $360.00 should receive $432.00 per annum.

This ruling is immediately applicable to salaries due for services during the month of January, 1943. While this may impose a certain amount of hardship on some of our congregations, it is expected that most parents will recognize its reasonableness and be willing to cooperate by contributing more liberally to the support of the schools in the form of tuition and other subsidies. Necessary supplements can be made from general church revenues, which are reported to be improving almost universally at the present time. Should circumstances warrant a revision downward after the duration of
the war, this will be taken under advisement, but no change is to be made unless authorized by the Ordinary.

We are confident that this ruling will be accepted universally because of its manifest fairness to the devoted religious, who make continuous sacrifices in the interest of Christian education, and that our attitude of fairness to them will bring a blessing upon our educational and religious work.

Faithfully yours in the Lord,

+ Joseph Francis Rummel,
Archbishop of New Orleans
APPENDIX F

Archbishop's Residence
2809 South Carrollton Avenue
New Orleans, Louisiana
August 7, 1946

SALARIES OF TEACHING SISTERS

To Right Reverend, Very Reverend
and Reverend Pastors and
Superiors of Teaching Sisters:

In consideration of the prevailing increased cost of
virtually all commodities and services, the Diocesan Council
in a meeting held at the Archbishop's Residence on Friday,
July 19, 1946, approved the following provisions to become
effective as of September 1, 1946:

1. In parishes which provide a convent or residence
for the teaching Sisters, the salary shall be four hundred and
thirty-two dollars ($432.00) per annum for each teaching
Sister, the full time music teacher and one housekeeping
Sister or servant. The congregation will also be responsible
for insurance, repairs, heat, light and necessary furnishings.

2. In parishes which do not provide a convent or resi­
dence for the teaching Sisters, the salary shall be five hun­
dred dollars ($500.00) per annum for each teaching Sister and
full time music teacher.

3. The amount of salary due is not to be reduced,
whether payments are apportioned on the basis of twelve months
or the months of the school year.

4. Pastors and Superiors are kindly requested to read
again the letters issued on the subject of salaries on
December 19, 1936, and January 11, 1943.

We trust that these provisions may prove helpful to
our religious communities and not too burdensome to the Re­
erend Pastors and their congregations.

With a blessing,

Faithfully yours in the Lord,
+ Joseph Francis Rummel,
Archbishop of New Orleans.
APPENDIX G

Archbishop's Residence
2809 South Carrollton Ave.
New Orleans 18, Louisiana
January 6, 1950

SALARIES OF TEACHING SISTERS

TO THE RIGHT REVEREND, VERY REVEREND
AND REVEREND PASTORS:

At a meeting of the Diocesan Consultors held at the
Archbishop's Residence on Thursday, December 22, 1949, seri­
ous consideration was given to the question of appropriate
compensation of the Sisters teaching in our parochial schools. It was emphasized that the cost of living h., again increased
in recent years to a considerable extent, and that food,
clothing, and other necessary items cannot be adequately met
under the salary provisions made for these devoted women of
God in our previous communication dated August 7, 1946.

After mature deliberation it was unanimously agreed
that:

1. Beginning with January 1, 1950, the salaries of
Sisters teaching in our parochial schools shall be fixed at
$600.00 per annum in those parishes in which the residence
for the Sisters is provided by the parochial congregation.

2. Where the residence for the Sisters is provided
by the religious community, the salary for each Sister shall
be $650.00 per annum.

3. Included in the salary budget shall be the Sister
Principal (whether she conducts a special class or not),
each classroom teacher, the music teacher and at least one
housekeeping Sister.

4. It is left to the discretion of the individual
Pastor, with a proper understanding on the part of the Sister
Principal, to apportion these salaries on a twelve month all
year basis or on a ten month school year basis, but in each
case the full yearly salary of $600.00 or $650.00 respectively
is to be paid.

5. In addition to the salary, the parish shall be
responsible for the payment of insurance, repairs, heat,
light, telephone service and necessary furnishings, where the residence or convent is parochial property.

We realize that these regulations will increase somewhat the responsibility and burden of the congregation in connection with parochial school operation, but we are confident that the faithful share your and our appreciation of the splendid services which our teaching communities are rendering in the cause of Catholic education, their willingness to train their subjects in accordance with modern standards and their generosity in giving to their teachers the benefit of supplementary education in summer schools and year-round courses in our Catholic colleges and universities. Nor can we fail to recognize the added cost of caring for Sisters in time of illness and retirement from active school life. Thus we are convinced that every Pastor will find the necessary means for meeting these comparatively moderate salary increases, which are prompted by a spirit of justice as well as gratitude towards our religious teachers.

Incidentally, the increased registration of pupils in our Catholic schools and the rapid increase in the number of our schools that is taking place at the present time, have necessitated the engagement of lay teachers in many schools throughout the Archdiocese, notwithstanding the willingness of religious superiors to make extreme sacrifices in supplying religious teachers. It is difficult to determine a uniform rate of compensation for the services of these lay teachers in all parts of the Archdiocese. Nevertheless, if we are to interest lay men and lay women in the teaching vocation as applied to our parochial schools, it will be necessary to offer them a compensation that is fair and adequate to meet their personal and domestic needs. However, the sum of $75.00 per month has been suggested as a minimum consideration for this type of service; in many instances Pastors are paying $100.00 and even $125.00 per month. Therefore, this matter is submitted for the serious consideration of the Reverend Pastors.

Finally, let us redouble our efforts, in cooperation with the religious superiors, to encourage and stimulate among our girls and young ladies vocations to the religious life, so that Communities may be able to meet more fully the increasing demands for religious teachers in our parochial school system and in the other ministries in which they dedicate their services.

Invoking heaven's blessings upon our Catholic system of education, which is enjoying today exceptional evidences of
divine favor and of appreciation among our devoted Catholic people, may we remain,

Faithfully yours in the Lord,

+ JOSEPH FRANCIS RUMMEL

Archbishop of New Orleans.

Feast of the Epiphany
January 6, 1950
To the Right Reverend, Very Reverend, and Reverend Pastors,  
Archdiocese of New Orleans, La.

Reverend Dear Father:

For several months the Archdiocesan Council has given serious consideration to the problem of compensating the Sisters teaching in the elementary schools of the archdiocese under parochial supervision. We are conscious of the fact that this responsibility affects very profoundly the finances of every parish, large and small, and for this reason we have seriously hesitated to add to the burdens of priests and people.

On the other hand we have been conscious of the increased cost of commodities which affect the members of our Sisterhoods as well as the Clergy and the laity. We have checked the cost which our religious Communities must meet in connection with educating and training their members in the novitiate and on the high school and college levels in order to prepare them spiritually and intellectually for their high vocations. Equally important is the cost of maintenance in the form of food, clothing, medication, hospitalization and recuperation from illness. Not to be overlooked is the necessary provision for the care of Sisters incapacitated for work by age and infirmity.

We are conscious also that in all these responsibilities the Sisters are prepared for any sacrifices and privations, yet there are minimum requirements that cannot escape our consideration. Accordingly the members of the Archdiocesan Council at the meeting held on the 11th day of April, 1956, unanimously resolved to set the salaries of teaching Sisters and Principals in our elementary schools at $750 per annum for each Sister teaching in parishes where the parish furnishes the Convent or residence for the Sisters, and the sum of $850 per annum for each Sister teaching in parishes in which the Sisterhood itself provides the Convent or residence for the Sisters.
We are taking for granted that for parochial high schools the Pastors have made or will make satisfactory arrangements on this point with the respective Superiors of the Sisters or Brothers, but if a general regulation is desired the Council will gladly entertain requests to this effect.

The regulation indicated above becomes applicable to the present year beginning with the month of September, 1956.

We cannot close this letter without paying a tribute to the splendid reputation which our parochial schools are enjoying at the present time not only among our Catholic people but also among followers of non-Catholic faiths. This reputation is largely the result of the zeal and vision of the members of the Clergy, especially of the Pastors, and of the unfailing devotion with which the members of our teaching Communities male and female dedicate themselves to the high ideals of Catholic education. May it please God to inspire the faithful to continue to cooperate generously with their Pastors and our religious teachers in meeting the spiritual, moral, and financial responsibilities which are associated with the operation of our schools.

Faithfully yours in the Lord,

+ JOSEPH FRANCIS RUMMEL

Archbishop of New Orleans.
APPENDIX I

Archbishop's Residence
2809 S. Carrollton Ave.
New Orleans, La.
October 16, 1956

GAMES OF CHANCE
STRICTLY FORBIDDEN!

TO THE RIGHT REVEREND,
VERY REVEREND AND REVEREND MEMBERS OF THE CLERGY,
ARCHDIOCESE OF NEW ORLEANS

Reverend dear Father:

To our great disappointment and distress, it has come to our attention that we are afflicted in many parts of the Archdiocese with a resurgence of the practice of engaging in Bingo games, Lotto Parties, Raffles and other fund-raising features for parochial purposes which clearly contain elements of chance and gambling. Therefore, we consider it highly important to call again the attention of our clergy and through them the attention of the laity to the counsel contained in statute number 327 of our Archdiocesan Synod regarding fund-raising methods in support of our parochial interests. Likewise, it becomes imperative to redirect attention to the provisions set forth in the pastoral communication issued in mid-Lent of 1953 regarding Parish Administration and specifically the directives contained on page nine of that document. Finally, we recall with emphasis the instructions issued on the subject of fund-raising through games of chance on August 10, 1953.

Lest there be any misunderstanding or misconception regarding the importance of the present communication, let it be stated that we are concerned here not with any controversy regarding the morality of gambling; nor are we taking issue with political implications which are engaging the attention of the public at the present time: least of all are we aligning ourselves with any particular civic or political group which is at the present time engaged in discussions over the enforcement of certain laws enacted regarding certain practices involving games of chance or gambling. Our concern in the present document is the indignity associated with making the existence and support of our churches, schools and religious institutions dependent upon the questionable use of gambling devices and games of chance. Such methods give to our members an erroneous
concept and interpretation of the Sixth Commandment of the Church which obliges them to contribute to the support of their Pastors, not only as Pastors, but of the interests and responsibilities which Pastors carry for the creation, maintenance and operation of the facilities whereby religion is promoted. Fund-raising through gambling and games of chance is a distorted understanding and training in the Christian obligation of erecting worthy houses of worship, efficient facilities of education and charitable institutions. Fund-raising for religious purposes through devices that involve gambling or the use of games of chance exposes us to the danger of scandalizing and incurring the disrespect of our fellow citizens who regard such devices as sinful and even criminal not merely on religious grounds, but on moral and social grounds insofar as the formation of the habit of gambling exposes especially adolescent youth to other dangerous habits including extravagant spending, various forms of dissipation, criminal tendencies, the dope habit and other degrading and demoralizing characteristics.

In a word this communication is intended to re-affirm our previous pronouncements to the effect that fund-raising for religious purposes through methods of whatever kind that involve gambling or games of chance is to be discontinued in the Archdiocese. This is to be interpreted as a strict regulation imposing upon Pastors the obligation of absolutely barring the use of such devices as a part of their Parish Administration including their jurisdiction and responsibility for parochial organizations. The cooperation of these organizations in regard to fund-raising programs for parochial purposes is praiseworthy and deserving of appreciation, but their efforts must henceforth be directed to social gatherings, dramatic performances, dinners and other festivals disassociated from forms of gambling and games of chance. This regulation forbids also the use of Parish buildings or other premises designed for religious, educational or charitable purposes by extra-parochial or inter-parochial or secular organizations for gatherings at which any form of gambling or games of chance would be contemplated. We loathe to associate this regulation with any immediate penalty, but rather express our confidence in the good will and determination of priests and people to contribute to the support of the Church in all its responsibilities through direct giving in the spirit of obedience to the precept of the Church quoted above, the spirit of sacrifice promoted by the love of God and loyalty to the Church, the noble spirit of charity inspired by the benefits which we derive from the precious gifts of our holy faith in time and the reward which our Divine Saviour will infallibly bestow upon us for work well done.

Faithfully yours in Christ,
Candidate: Sister M. Andree Condon

Major Field: Education

Title of Thesis: The Development of the Financial Procedures for the Establishment and Maintenance of Catholic Schools in the Archdiocese of New Orleans, 1727-1958

Approved:

[Signatures]
Major Professor and Chairman
Dean of the Graduate School

EXAMINING COMMITTEE:

[Signatures]

Date of Examination:

May 7, 1959