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1925

New Mexico, Santa Fe, St. Catherine's School, 1925

William M. Hughes

Bureau of Catholic Indian Missions

Bureau of Catholic Indian Missions

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MISSION SCHOOLS-20
NEW MEXICO
SANTA FE, ST. CATHERINE'S SCHOOL
1925

COPIED FOR INDIAN SENTINEL

20-36

February 21, 1925.

Mother M. Josephine,
St. Catherine's Indian School,
Santa Fe, New Mexico.

Dear Mother Josephine:

On February 20, I shipped to you four cases of old clothes and two cases of books. I enclose herewith freight bill of lading for this shipment.

Yours in Christ,

Rt. Rev. Msgr. William Hughes,
Director.

JS:lg

RECEIVED MAR 10 1925
20-36
St. Catherine's Indian School,
Santa Fe, New Mexico
3/4 - 1925

Rev. Magr. William Hughes.

My dear Magr.

Your kind note
advising your shipment
of four cases of clothing
and two cases of books
gratefully received.

We will notify you
when they arrive.

We take this opportunity

of thanking you for the
several boxes of clothing
received in December,
January & February.
The Underwood Typewriter
is invaluable to us,
this too we owe to your
kindness
assuring you of our
appreciation of your
many gifts through
the Bureau

Yours Sincerely
S. M. Josephine

COPY FOR: SR. JOSEPHINE

St. Catherine's Indian School,
Santa Fe, New Mexico.
March 1, 1925.

Rt. Rev. Mgr. William Hughes,

Rt. Rev. and Dear Mgr:

Your kind note advising your shipment of four cases of clothing and two cases of books gratefully received.

We will notify you when they arrive.

We take this opportunity of thanking you for the several boxes of clothing received in December, January and February.

The Underwood Typewriter is invaluable to us, this too we owe to your kindness.

Assuring you of our appreciation of your many gifts through the Bureau,

Yours sincerely,

(SIGNED) Sr. M. Josephine,

COPIED BY E. R.

March 20, 1925.

Sisters of the Blessed Sacrament,
St. Catherine's Indian School,
Santa Fe, New Mexico.

Dear Sisters:

On March 9, I sent to you, by freight prepaid, six
boxes of second hand paper for use in your school.

I am enclosing freight bill-of-lading. Kindly let
me know when you receive the shipment.

Yours in Christ,

Rt. Rev. Msgr. Wm. Hughes,
Director.

JR

St. Catharines
3/24-1925

Dear Mother M. Borjia

When I read the enclosed clipping about Pablo Abeto I felt sure it was a misstatement about his being educated in Gov. school; so wrote and asked him where he went to school, not giving him my reason for asking him. Should Sr. Francis wish to use ^{any part of} the enclosed she is free to do so; but do not sign my name to it. The other clippings may be of use sometime. Love to the Trio. Ralph for mail

Sincerely,

S. M. Josephine

FORM D-7403

P.S. We had our archbishop our
State Governor, Fr. Mandelaris.
MONTH OF November, 1941

DATE	OUT MESSAGES	DATE	OUT MESSAGES
1	The Superintendent of the Pen	18	for dinner
2	Fr. Henry here	19	
3	yesterday	20	
4		22	
5	Always something to keep	23	
6	one busy.	24	
7		25	
8	That was a great lot of	26	Fr. Hughes
9	paper that	27	
10	sent 5 cases!	28	I must
11	write him	29	to-morrow
12		30	
13		31	S. M. J.
14			
15			
16			TOTAL

FROM STATION _____ TOLL CENTER _____

TO STATION _____ TOLL CENTER _____

P. S.

Dear Mother,

I did not mean
that I wish the article
about Father contradicted.
^{It would be very not-}
I only thought perhaps
Sr. Francis could sometime
write up about Father going
the Catholic schools he
attended.

The new building is going
up nicely but keeps
me rushed.

Please pardon pencil
✓ on I.

INDIAN POTTERY

(ENCLOSURE)
INDIAN BLANKETS

PABLO ABEITA
GENERAL MERCHANDISE

Roasted Corn Meal, Fruit, Fresh Meats
Alfalfa, Hay and Grain

ISLETA, NEW MEXICO
MARCH-10-1925.

Sister L. Josephine.
St. Catherine's.
Santa Fe, New Mex.

Dear Sister-

Your letter of March tenth. has been with me for more than a week. I am very sorry that I could not answer sooner, but the trouble was that I was trying to get a picture as ask, however I found one that looks like me, this was taken in Washington in 1919. I had another one taken last year in Gallup, New Mexico. but I must have given it away, I could not find it.

You say that you want to know how long I went to school and where. Will say that I went all-together nine years, most all of my schoolings were in Catholic Schools, in Old Albuquerque, with the Jesuits and later with the Sisters of Charity and last in St. Michaels College, I paid my way through school, that is my father did, only went to the Govt. School for a term of eight months. I was the first pupil that entered the school when it was opened in Albuq. under the name of a Presbyterian Mission. three miles north of now Old Albuquerque. If you are going to write about me please dont say much about me, but you can say that I am a Catholic from A to Z.

Very Respectfully Yours.

Pablo Abeita

HISTORY OF WHITE MAN IS NOT AS CLEAR AS THAT OF INDIAN, PABLO ABEITA DECLARES IN AN ADDRESS

"The record of my people is one of civilization from the earliest day to the present time," said Pablo Abeita, lieutenant governor of the pueblo of Isleta, on Thursday afternoon when he gave to the visitors from Albuquerque with their guests in attendance at the convention of the National Livestock association, welcome to the pueblo. "Histories will tell you that the pueblo Indians were living in peace and contentment in America for twenty-three generations prior to the time of the landing of Columbus. Our traditions say that when our people were twenty-three generations old, news was brought that white men, with houses on boats and wings like birds were crossing the waters and landing on the shores of America. The history of the white man is not as clear as that of the Indians, as it is one of plundering, massacre and murder. The Indian was living contentedly with what he had. The white man of today lives an artificial life, as I have discovered in my visits to the larger cities of the nation attending conventions and large gatherings of people. The Indian lives by the sun but the white man lives by the clock, and is always rushing about."

"For the benefit of the many visitors in our midst," continued Mr. Abeita, "we will endeavor to give you a good dance, and we extend to you the cordial welcome of the pueblo of Isleta, where for generations Indians have lived and given the hand of welcome to the white man. We have lived happily with the goods nature has given us, practicing our religion as we see fit, without the ambition for lands and worldly goods that inflames the white man. The education given the Indian youth is very good, but they are still by nature Indians, and though they should be reborn many times would always remain Indians, no matter how much superficial education they might receive."

Mr. Abeita, who has served his pueblo as governor several times, is a graduate of Carleton university, and speaks English fluently, a fact that is always a surprise to the visitors from other sections of the nation who expect to find the Indian unable to converse except by the sign language.

The dance which had been especially requested by the Albuquerque Chamber of Commerce was one of Comanche origin, with gay costumes, eagle feather head dresses and grotesquely painted faces. A chorus of lusty voiced young men chanted to the rhythm of the drum, while the four costumed dancers went through the graceful and intricate steps. The clown or Koshare was not gayly dressed, appearing in blue jeans, but with his face painted vividly and a beard formed of sheep skin.

"The dancers today, I hope will not frighten you with their display of paint," said Mr. Abeita, "for while we use some paint and in some dances have scant apparel, I believe there is more paint used now by you people than ever was used by the Indian, and from my visits in the larger cities I find you are sometimes more scantily clothed than we are when dancing."

The village was crowded with visitors and visits were made to the home of Mari Chivili, Father Docher, Pablo Abeita, Olguin the jeweler, who learned his art in the Indian school, and fashions clever articles from silver and turquoise. Many Albuquerqueans used their cars for the transportation of the visitors, some of whom were: C. E. Oden, Maury Irwin, A. B. McMillen, B. J. Briggs, O. A. Matson, Max Nordhaus, Mike Nash, A. E. Reesor, Frank A. Butt, Fred Luthy, W. H. Pickett, Ray McCanna, Arthur Prager, Allen E. Bruce, Fred Fischer, George Valliant, R. A. Kistler, C. T. French, D. B. McKee, C. S. Quickel, Mrs. W. C. Reid, Mrs. Howard Roosa, Dean T. T. Eyre, Ira Sprecher, Dr. W. R. Lovelace, Pearce C. Rodex, P. J. Read, Seymour Lewinson, A. B. Milner, Al Mathieu, Lee J. Reynolds, Mrs. Claude Davis, Hal Franklin, A. D. Martin, J. T. McLaughlin, G. E. Breece, Frank D. Shuffelbarger, Frank A. Hubbell, Ramon Hubbell, Ed Wheeler, Earl Knight, Dr. Margaret Cartwright, Mrs. Rose K. Hudson, Miss May Hefflin, J. G. Fletcher, John Selgelhofer, R. S. Rockwood, J. E. Elder, Walter M. Connell, Thomas Blakemore, N. B. Field, A. G. May, F. M. Lyon, B. C. Hamilton, A. L. Blair and Kimberlin.

SNAKE DANCE A RELIGIOUS ACT SAYS ROBINSON

Hopis Perform It In Prayer
 for Rain and Precipitation
 Often Follows the Cere-
 mony

The Snake dance of the Hopi Indians, during which the performers handle and dance with live rattlesnakes, dangling from their mouths, is not an exhibition of mountebanks as some travelers seem to think, but a pious ritualistic rite—a dramatized prayer—of perhaps the most religious people in America, was the statement of Gen. H. F. Robinson, supervising engineer of the United States Indian irrigation service, during the course of a lecture on the Snake dance at the university Tuesday morning. Miss Evangeline Perry sang Indian songs.

Out in the midst of the Painted desert of Arizona, their villages, perched high on rocky crags, live the Hopi Indians, who have this peculiar ceremony. With the exception of a few of their number they are untouched by the religion of the white man, clinging to the belief of their forefathers. Much of their time, especially in the winter, is devoted to religious exercises and ceremonies for rain and the growth of crops.

Prayer, to the white man, is to speak or make known one's desires to God, for he believes that his God can speak and can hear his appeal. With the more primitive people the verbal prayer became more than a simple request—certain forms became the rule and the words used came to have a symbolic meaning and the communication with the gods was by these symbols.

With the adoption of gods from some other people it was recognized that perhaps the gods had language of their own and did understand that of the petitioner. Hence arose a gesture language, whereby the worshiper showed by gesture and action what was desired, from which grew the dramatic prayer, and perhaps the symbolism, where, upon an altar was displayed the thing desired its symbol.

Need of Rain

Living in an almost rain country where his existence depends upon his crops, rain is itself, hence his one dominant thought in life is to pray for rain. So we find these so-called dances, which are ceremonies adopted by man to influence the gods to grant his wishes—a dramatic form of prayer—at frequent intervals. The Snake dance is held usually during the last part of August and is a nine days' ceremony, although from the time of beginning of the preparation, sixteen days elapse.

The Hopis have legends that will explain the ceremony which is known to the priesthood and in a general way to all of the people. Just what it means is a sealed book to the white man, but enough is known to be summarized something as follows:

The Indian has a peculiar line of thinking, and his logic differs from ours in that he argues from the effect to the cause, and something like this. He knows he receives help and the good things of life from those below or the people of the underworld. The snake lives in a hole in the ground, therefore he is in communication with those below. Further, when the snake crawls upon the ground he leaves a sinuous or zig-zag track; the lightning leaves the same track in the heavens; therefore the snake and the lightning are two manifestations of the same thing. Again, the lightning brings the thunder, the thunder brings the rain and the coming of the rain brings the crops, without which they would die. The people of the underworld influence the seasons, the bringing of the rain. The logic is therefore perfect that the prayers of those on this plane of living can be communicated to those below through the medium of the snake, the prototype of the lightning which brings the rain.

The ceremonies are jointly conducted by the priests of the Snake clan and the Antelope clan. After the announcement of the dance the snake priests go forth to the four points of the compass and hunt for and bring into the kiva the snakes.

Washing the Snakes

On the day before the dance proper is the ceremony of the "Washing of the Snakes," as it is called, which is really a ceremonial baptism of the snakes and

Continued on Page Two.

Archives and Institutional

Catholic Indian Missions

SNAKE DANCE, RELIGIOUS F **ACT SAYS MR. ROBINSON**

Continued from Page One

the giving to them the message they are to take to those below. This part of the ceremony has been witnessed by few whites, hence has not been extensively described. But the snakes are taken by officiating priests, and while ritualistic songs are being sung, the snakes are immersed in a bowl of consecrated water and placed upon a sand painting altar. It is at this time that they receive their message to take to those below.

That evening is what is known as the antelope dance, in which a similar ceremony is gone through as at the snake dance the next day excepting that the snakes are not used.

Struggle for Corn

The next morning runners, who have been at a far away spring, run to the mesa and up the steep trails to the top, bearing stalks of the ripening corn where they are met by the women and maidens of the village and a mock struggle takes place in which the women are victorious, taking the corn from the runners.

That evening, when the shadows grow long, takes place the dance which means so much to the Indian and to see which many have travelled miles and spent days on the road—and it only lasts a scant three-fourths of an hour.

Every vantage point is crowded by visitors, white and red, when the Antelope priests are seen coming, and after marching around the plaza they halt and line up before a bower of cottonwood branches, called the kisa, where the snakes have already been placed. There they begin a chant and while this is going on the snake priests appear. Around the plaza they swing, at a quick step, and as they pass in front of the kisa they loudly stamp their foot upon a piece of plank covering a hole in the ground. This hole represents the opening to the underworld and the stamping is to attract the attention of those below, so that they may listen to the ceremonial petitions. Four times they make the round and then line up facing the line of the Antelope men. Now both lines of priests join in a chant and at its end the snakes break into groups of three. The headman of each group approaches the kisa, reaches in and appears with a snake in his hand. As he raises up he grasps the snake a short distance back of the head with his teeth, taking care not to injure it, putting the head of the snake to the right.

Now they divide into groups of three—the snake man; the hugger, so named from his position in the dance with the snake man; his left arm around the shoulders of his companion, and whose duties are to keep the attention of the snake by means of the snake wand. Following these two are the gatherer, who is one of the younger priests, usually, and whose duties are also indicated by his name. After one round of the plaza, the dancer drops the snake, the gatherer sweeps it up with his right hand and carries it in his left; the snake man secures another reptile and the rounds are repeated until all of the snakes have been used.

Snakes Are Released

Then the chief priest takes a tray of sacred meal and outlines on the ground the "circle of the six directions," and in this all the snakes are deposited, then, at a signal the priests run in, each grab as many of the snakes as possible, and then dash down the trails to the valley below, when the snakes are liberated in the four cardinal points to carry the message entrusted to them to those below.

Following this is the purification, where the priests wash off the ceremonial paint, and drink copiously of a medicinal brew, go to the edge of the mesa and vomit, repeating this until they are thoroughly cleansed inside and out.

Snakes Are Poisonous

Are the snake fangs removed to render them harmless? No, for the priests are often bitten. Does the bite harm them? It does not seem to, for never has a priest been ill from it so far as known.

Whether there is efficacy in the ceremony to bring the rain, the speaker would not vouch, but he stated that out of 15 times he had seen the ceremony it had rained within a day or two, and often during the dance. At any rate the Indians believe that it is effective, and that dire results would occur were the ceremony to be omitted.

There is no question of the impressiveness of the ceremony. The earnestness of the actors, the spectacular use of venomous serpents and the wonderful desert setting on the top of a rocky crag, hundreds of feet above the valley, all make it something the observer will never forget.

BUQUERQUE MORNING JOURNAL

INDIAN LEGENDS **NOT DISSIMILAR** **TO WHITE MAN'S**

General H. F. Robinson Tells University Students of Interesting Studies Among the Red Men

Declaring that all people, and especially all primitive people, have minds that work along the same general lines, and that the myths of one people would have a counterpart in those of all other people, that all over the world are found flood myths and similar stories, which do not mean that there was a general flood that covered the entire earth at one time, but that such tales and many others would come from their myth of some great flood, and other stories of a similar nature would come from some great convulsion of nature or some natural occurrence common to many oral countries, Gen. H. F. Robinson of the United States Indian Irrigation service prefaced his talk on Indian legends delivered before the summer school of the University of New Mexico yesterday.

"The mind of the Indian does not differ so much from the mind of everyone else that his tales and stories would have no similarity to those of other races and peoples. To be sure, his outlook on life, based upon a different environment, would not give him the same groundwork or characters for his stories, such as we today have, though they would probably be quite near to those of our ancestors, who, not so many generations ago, were the aborigines of Europe. Is it strange, then, that we can find a parallel in the stories of the Indians of the present day to those of the white men of the past?"

"The simple mind of the savage or primitive man, whether of today or of the centuries gone by, tries to explain the existence and operation of the principles of nature or its forces, and in so doing would personify any object, animate or inanimate, a dream or a thought or an action, and from this would grow a story of a hero or a god which in time would be a myth or a legend of the tribe."

"Then would come the legendary history of the tribe which would be passed through generations, growing and changing until it is difficult to tell what is history and what is legend. And then comes the folk-tale proper, the stories of the simple things in nature—the horns of the deer, the rattle of the snake, the stripes on the back of the chipmunk and the skunk; the peculiar shape of the feet of the bear, the stars of a particular constellation, the aurora; in short, every phenomenon that fixes the attention and receives an explanation. All of these various tales become fixed in the minds of the people and in time become the myths and the folk lore of the tribes or nation."

The speaker declared that it was only the lack of time that prevented the drawing of a parallel between many stories he could relate, those of the southwest Indians and those of other peoples and times "for people are alike the world over, with similar ideas, similar aspirations, and these similarities are shown in their stories and myths."

A number of stories were then told, some from the Navajo Indians, collected by the speaker years ago, and some from the Pueblos, to which he gave credit to Mrs. Elizabeth Willis DeHuff of Santa Fe and her charming book, "Taytay's Tales."

His first story was from the Navajo. "Why Coyote's Eyes Are Yellow and How He Got the Black

Marks Down the Side of His Nose." Then to show how two tribes would have a similar story based upon the spots on the fawn and the envious nature of the coyote he told the Navajo story of "Why Coyote Hates the Deer" and the similar story of the Hopi, which is entitled "The Envious Coyote."

Following came a story from the Navajo showing how the honey bee and the tumbleweed with the edible seed came upon earth, followed by two similar to some of the old fairy stories, one of which reminded the hearers of "Little Red Ridinghood."

20036
Rec'd MAR 30 1925 Amt. St. Catherine's Indian School,
Ans. Order Filled Santa Fe, New Mexico,
Foll'd. Sten. comp'd.
Not f'd. Sten. ent. March 26, 1925.
Copy to L. E. Masses

Rt. Rev. Msgr. Wm. Hughes.
Director Catholic Indian Bureau,
Washington, D. C.

Rt. Rev. and dear Father,

The cases of paper which you so kindly shipped us received in good condition. Words inadequately express our appreciation, not only for the grand lot of paper; but also for the freight charges which you paid on same. The paper, of course, is most useful.

When our new school building is finished we hope you will come this way to visit us, and see the new school.

Again thanking you for all your kindness to us, and with every best wish for a joyous Easter!

Yours Sincerely,
Sisters of the Blessed Sacrament.

AUG 31 1925

*follow up letter
asked for return of this for
the League*

May 20, 1925.

Sisters of the Blessed Sacrament,
St. Catherine's Industrial and Boarding School,
Santa Fe,
New Mexico.

Dear Sisters:

The Marquette League requests the names and addresses of missionaries in need of Church articles. These articles are the gift of a Sanctuary Society. I have given your name for the following article:

30 pieces of altar linen.

You will kindly forward to me a letter of acknowledgment for the Marquette League upon the arrival of the articles. If you do not actually need these articles, do not say so but express your thanks. You can give them to another Missionary. I was compelled to supply the names and addresses immediately.

Yours fraternally,

Rt. Rev. Msgr. William Hughes,
Director.

H:LC

Rec'd JUL 18 1925 Amt. _____
 Ans. _____ Order filled _____
 Fol'd _____ Sten. comp'd _____
 Not LS. _____ Sted. cut _____
 Copy to LS. _____ Masses _____
 Littleton Mangum & Leavitt
 7/12/25 14 - 1925

Rt. Rev. Magr. Am Hughes,
 Rt. Rev. dear Father,
 Yours of July
 2nd received and should
 have been answered
 sooner. We regret the
 delay and still more
 that we cannot send
 you the photo at present
 as we have only seven
 girls here for vacation

and they are too large
for the dresses Miss
Getts sent.

When the children return
in Sept. we will gladly
have the group taken
and forward to you. As
Miss Getts sent hats
also we will have
the children wear them
in the picture.

The linen from the Marquet League
has not yet reached us. It
will be most acceptable when
it comes; as we are badly in
need of altar cloths albs etc.
We will advise you promptly on
its arrival.

Thanking you for all your
kindness, Yours sincerely in B.D.
Sr. M. Josephine

August 31, 1925.

Sisters of the Blessed Sacrament,
St. Catharine's Industrial & Boarding School,
Santa Fe, New Mexico.

Dear Sisters:

On May 20, I notified you that you would receive thirty pieces of altar linen. I also advised you that these articles were donated through the Marquette League by a Sanctuary Society in Pennsylvania, and I asked you for a letter of thanks to be forwarded to me for the Marquette League when you received these gifts.

As I have received no acknowledgment from you up to this time, I do not know whether you received the above articles. If you did, kindly forwards me a letter of thanks for the Marquette League as soon as possible. If you did not receive them, notify me at once so that I may trace the shipment.

Yours in Christ,

Rt. Rev. Msgr. William Hughes,
Director.

JS:LQ

September 8, 1925.

20-36

Sisters of the Blessed Sacrament,
St. Catherine's Industrial School,
Santa Fe, New Mexico.

Dear Sisters:

The enclosed check for \$1000 covers a gift I have received from the Marquette League with the request that it be sent to you immediately. Father Flynn says that, although this donation was promised some months ago, he just received it and hopes the delay has not inconvenienced you or in any way retarded work at St. Catherine's.

Please send a letter of thanks direct to Father William J. Flynn, Marquette League, 105 East 22nd Street, New York City.

Yours in Christ,

Rt. Rev. Msgr. William Hughes,
Director.

CMJ

Recd SEP 21 1925 Amt. _____
 Ans. _____ Order filled _____
 Filed _____ Sten. comp'd _____
 Noted _____
 Copy to Rt. Rev. Msgr. Wm. Hughes.
 Washington, D. C.

St. Catherine's Indian School,
 Santa Fe, New Mexico,
 September 15, 1925.

20-36

Rt. Rev. and dear Father,
 The \$1000 check sent us by the Marquette League through the Indian
 Bureau received. Many, many thanks! It was a Providential gift as we
 could not go on with the new school building without it.
 Assuring you of our gratitude for your promptness in forwarding the
 check!

Yours Sincerely,

Sisters of the Blessed Sacrament.

S. M. J.

Rec'd SEP 26 1925 Amt.
Order filled
Sten. comp'd
Sten. ent.
St. Catherine's Indian School,
Santa Fe, New Mexico,
September 22, 1925.

Rt. Rev. Msgr. Wm. Hughes.
Washington D.C.

Rt. Rev. dear Father,

Please pardon our neglect in not answering yours of August 31st more promptly. We were under the impression that the linen you wrote about was Bolt Linen, and when we received a box of linen articles from the "Alumni Sanctuary Society" in Pennsylvania we in no way associated it with your promised linen, as the box had no label indicating that it was sent by "Marquette League." We thought it came direct from the "Sanctuary Society!" We regret the mistake and enclose herewith letter of thanks for the "Marquette League."

Yours gratefully,

Sro. of the Blessed Sacrament

Copy for : Bureau

orig. sent by X. 7/30/25-44

St. Catherine's Indian School,
Santa Fe, New Mexico.
September 22, 1925.

(ENCLOSURE)

To the Marquette League,

Dear Friends:

We wish to thank you for the box of altar linens we received through your kindness from the St. Joseph Alumni Sanctuary Society, of Chestnut Hill, Pa. These linens are much appreciated as our time is so taken up we have few spare moments for altar sewing. They will prove very useful to us.

Thanking you cordially for your kind thought of us.

Yours gratefully,

Sisters of the Blessed Sacrament.

Copied by L.G.

Rec'd 10/18/25 Amt.

Ans. 1/22/26 J.S. Order Filled

✓ Pol'd Sten comp'd

Not L.S. Sten. ret.

Copy to I. S. Manager

St. Catherine's Indian School,

Santa Fe, New Mexico

10/29-1925

Rev. Mr. Mayr. Wm Hughes,

Rev. & dear Father,

Enclosed please

find the photo for Miss Lily.

We regret the delay and

wish the picture was

better.

We received three doz.

✓ nice new rosaries from

Miss Singer for which

we are very grateful

Has pleased to see
Miss True's article in
this month's "Indian Sentinel,"

Yours gratefully
Srs. of the Blessed Sacrament