

## MEMORY OF THE WORLD INTERNATIONAL REGISTER

### OLD FONDS OF THE HISTORICAL ARCHIVE AT COLEGIO DE VIZCAÍNAS

#### WOMEN'S EDUCATION AND SUPPORT IN THE HISTORY OF THE WORLD (Mexico)

2012-80

#### SUMMARY

The Old Fonds of the Historical Archive of *Colegio de San Ignacio de Loyola, Vizcaínas*, consists of an outstandingly valuable heritage that focuses on women's life in the institutions that protected them in the 16th, 17th, 18th and 19th century. Given the originality and importance of the subjects captured, the documents in the Old Fonds represent a very rich and highly significant source to learn about the behavior, conducts and thought related to women, their education and protection during more than three hundred years of historical evolution.

Since the early years of colonization of Mexico a home was established to give shelter to Mestizo girls, who were the product of relationships between the Spanish conquerors and indigenous women, and left abandoned on the streets of the cities; said institution was baptized *Colegio de Niñas de Nuestra Señora de la Caridad*. One century later, responding anew to the needs of a defenseless feminine population, another, similar institution was founded: *Recogimiento de San Miguel de Belén* and by 1732 the *Real Colegio de San Ignacio de Loyola* was founded with the intention to receive girls and widows in need of protection.

In combination these three foundations, sponsored by civil society, developed a social project targeted at solving physical, spiritual and moral deficiencies of a sizeable proportion of the population.

The Old Fonds of the Vizcainas Archives collects information about the life of these institutions and those that supported them. Thus, upon reading about the details of daily life of the women a variety of subjects can be discovered that among others, have to do with politics, economy, religion, or art and therefore constitute a historical legacy of incalculable value.

#### 2.0 NOMINATOR:

- 2.1 Historical Archive "*José María Basagoiti Noriega*" at *Colegio de San Ignacio de Loyola, Vizcaínas*.
- 2.2 Conserve, arrange and disseminate the documentary heritage of the *Colegio de Vizcaínas* Archives, whose documents date back to 1538, and last to the 20<sup>th</sup> century.
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### **3.0 IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE**

#### **3.1 Name and identification of the documentary heritage.**

Old Fonds of the historical archives at Colegio de Vizcaínas

#### **3.2 Catalogue or register data**

The old fonds of the historical Archive of *Colegio de Vizcaínas* includes documents generated by seven institutions that favored, protected and supported women in different ways over three centuries of historical evolution.

#### **Subjects covered in the old fonds:**

Thank you letters

Alumnae

Archive

Art

Associations

Court orders and litigation

Valuations

Charity

Bibliography and Hemerography

Assets

Municipal councils and Committees

Chaplains

Chaplaincies

Capitals

Professorships

Censuses and mortgages

Trade  
Order  
Contracts  
Agreements  
Correspondence  
Accounts and payments  
Services  
Deaths  
Dowries  
Teaching  
Testimonial writing  
Statistics  
Assessments  
Events  
Festivities  
Foundation  
Government  
War  
Estates  
Identity  
Church  
Independence  
Reports  
Enrollments  
Inventories and catalogues

Investigations  
Legacies and testaments  
Legislation  
Licenses and applications  
Places of Grace and scholarships  
Marriages  
Majorat  
Mining

Museum  
 Music  
 Appointments and resignations  
 Pious works  
 Trades  
 Religious orders  
 Powers  
 Professors  
 Properties  
 Receipts  
 Acknowledgments  
 Human Resources  
 Rents  
 Health  
 Housing

### **Documentary heritage**

#### 1.- Colegio de Niñas de Nuestra Señora de la Caridad (16<sup>th</sup> – 19<sup>th</sup> Century)

Talking about the *Colegio de la Caridad* means to go back to the period of the Spanish conquest of Mexico when organizations were created to reinforce the so-called spiritual conquest. Said organizations were called confraternities, fraternities and congregations, each with a different sense but a common goal: aid.

One of the many associations of the colonial era was the Confraternity of Charity, which, merged with the Confraternity of the Holy Sacrament, became the Confraternity of the Holy Sacrament and Charity. Said institution carried out different and multiple works; one of them, and perhaps the most relevant and transcendent one, was the creation of the *Colegio de Nuestra Señora de la Caridad*.

By decision of the *cofrades*, the *Colegio* was founded on June 19, 1548. The pivotal idea of the foundation was to create an institution for maidens, showing the interest of the *cofrades* to protect women in New Spain, and mestizo girls in particular. Later, they signed an official document to legalize this action; it is worth noting that no authorization by the King or Pope was necessary as a result of the *Bula Áurea* issued by Paulo III in 1539, which exempted them. Thus they immediately rented a house to carry out the project for the *Colegio*, and later, on September 5, 1552, the ordinances were collected under the title:

“Order and Constitution of *Casa de Nuestra Señora de la Caridad*”.

On July 2 of each year, they celebrated the Feast of Visitation of the *Caridad* Patron

Saint. On that occasion the board of the Confraternity would meet to make an assessment and elect the individuals that would hold the new positions. The entire staff of the *Colegio* participated in this election (girls, maidens and adults). Thus we notice the outstanding importance the men of the Confraternity of the Holy Sacrament and Charity gave to the women of that time, something unusual for this historic moment, above all if we reflect on the limited participation of women in the colonial society.

The appointed staff consisted of: the rector, vicar general, accountant, collector, collector of alms, teachers, physicians, barbers, pharmacists, nurses, doorwomen, listening nuns, gatekeepers, rectorians, provisors and sacristans. A married deputy of the Confraternity of mature age would hold the position of *mayordomo*, and his function was to solve all requests of the *Colegio*, administering the coffers with the money delivered by the accountants.

The ledgers were called "*cargo y data*" (credit and debit); they provided detail on the needs of all women living there. There were other books called "*memoria y relación de las huérfanas*", (report and list of orphans), which recorded the name of all girls and maidens who entered the institution, emphasizing their family background, and also, if applicable, the names of the men they joined in matrimony.

The collectors collected the money from the alms boxes of the cathedral and the church of the *Colegio*, as well as the alms provided by the pious works and donations of the *cofrades*. The vicar general was not allowed to enter the institution except to administer the last rites, but always in the company of the rector, the *mayordomo* and a deputy.

The rector had to be of Spanish race and a widow; she could receive a salary or work as volunteer. In the beginning she would have the title of mother, (functioning as educating mother) and was later changed to the name rector. It is worth mentioning that a nun, reinforcing the lay character, which always distinguished the institution, never held this position.

In the beginning Indian servants were not accepted, but over time this rule was amended and they were accepted. Likewise, the terms to be accepted by the *Colegio* were: orphanhood, poverty, request for education and abandonment. Neither lame, blind, one-eyed girls or women nor those suffering contagious diseases were accepted, thus the priority condition was to be in good health.

The girls were taught to live in Christian faith, preparing them to be homemakers (in accordance with the patterns at that time as well as their personal economic and social level); they were instructed in "*labores de manos*" (needlework), which were profitable trades for women, and the profit was delivered to the *mayordomo* to finance the institution.

In 1552 stipulations were made to have two types of schoolgirls: those of Charity and pupils, both could be Spanish or mestizas. Those of the Charity were under the total protection of the Confraternity, consisting of education, food, clothes and medical attention. The pupils were girls and maidens brought by their parents for upbringing and education, for which they paid a pension or fee payable in cash, combined (fifty percent in kind and fifty percent in *Tepuzque* gold), or the entire sum in kind.

To prevent parents or tutors from stopping to pay and abandoning the girls at the institution, they had to pay one year in advance via a letter of obligation; otherwise, if

the parents did not have the resources to cover the payment they were allowed to provide personal services in exchange.

The pupils did not have to perform cleaning work but the schoolgirls had to. There were also deposited girls (*depositadas*); these were maidens who only stayed for a short time looking for protection (the person who brought them to the *Colegio* had to pay for them). The paramount factor of the institution being education, they taught them skills in spiritual and worldly matters, to achieve the educational purpose: "Marry them and help them to live" ("*casarlas y ponerlas en orden de vivir*"), constituting a family.

Two guidelines were applied to the live of the girls: the first was to appreciate, through cloistering and *recogimiento*, the isolation they would be subject to at their homes; and the second was to be able to go out if they wanted to (prior authorization); enabling social or community contact. I.e., the loyalty and modesty they owed to their house was practiced through the seclusion at the *Colegio*, and the possibility to go out meant to have contact with the world and thus to develop their social performance.

Another aspect of their formation were the subjects considered necessary for women, such as: reading, writing, accounts, music and needlework, the latter serving the double function of education and work. Instrumental and choral music also served a double purpose: the participation of the girls in religious services, and training in an art that would be of economic usefulness. The girls were in charge of music and singing on ordinary days and during simple feasts. The school offered instrumental and choral training and all music teachers were also attendants of the music school.

The teachings for the sustenance of marriage in the catholic context was necessary for mestizo girls, who were born as a result of rape, cohabitation or adultery committed by their parents. There were also illegitimate, orphan *Criollos* or those born from an adulterous relationship giving them the opportunity to have access to a different life than the one they would have had outside the institution.

The Confraternity allocated part of the alms to marry the maidens; to this end, generous men and women started to make donations establishing pious works. Dowries were only granted to Charity girls that had been at the *Colegio* during four years, and the money was distributed by means of a raffle performed on July 2 in the choir of the church. The winners had a term of 10 years to find a husband. If they failed to do so, they lost the economic aid arising from the raffle. The dowry of those who entered the convent became part of the latter.

The institution did not undergo substantial changes in the three centuries from the 16<sup>th</sup> to the 18<sup>th</sup> century and social evolution had no significant impact either. It was only until the 19<sup>th</sup> century, with the American invasion, that serious conflicts were triggered for the patrons, even the proposal to vacate the building, which did not happen, but the institution was destabilized, said imbalance being stressed by the political fight between liberals and conservatives.

Later, on March 2, 1861, with all the consequences the Reform movement gave rise to, the permanence of the educational institution was decreed under the protection of the *Gobierno de la Unión* (Union Government). Thus a Board of Directors replaced the Archconfraternity; the government took the estate but respected the educational institution, which for many motives was not able to sustain itself for much longer. Finally, on June 23, the government notified the *Colegio de las Vizcaínas* that it had to

house the girls of *la Caridad* at their precinct.

## 2.- *Recogimiento, Colegio de Niñas de San Miguel de Belén* (17<sup>th</sup> – 19<sup>th</sup> century)

The *recogimientos* for women appeared in New Spain since the first half of the 16<sup>th</sup> century, and continued their activities until the second half of the 19<sup>th</sup> century; they were divided in two types: those for protection, where women arrived of their own free will, and those for correction, which functioned as houses of penitence receiving women sent by different tribunals.

*San Miguel de Belén* was a *recogimiento* founded in 1683 by Domingo Pérez de Barcia, a talented Asturian who had come to New Spain around 1660. A student of humanities he obtained the degrees of bachelor at the Faculty of Arts and later in Law in a short time; however, an almost fatal accident made him give up his idea to become a Doctor of Law. As of that time he completely abandoned his intellectual life and felt the need to ordain himself as priest. Thus, with the support of his friend, captain Juan Pérez Gallardo, he devoted himself to help defenseless women and prostitutes.

With regard to the construction of the building it can be seen that it went through three stages: the first house had space for two women in an unfinished construction with earthen floor and adobe walls. It was named: *Recogimiento de San Miguel y San Francisco Xavier*, and later changed to *Belén*. This first building was constructed on the estate, Captain Gallardo had left to his wife.

The second stage was carried out when, over the years, the adobe house no longer had sufficient space; Therefore Pérez de Barcia looked for a place to construct a second building with more possibilities to establish those who requested admission at *Belén*. Thus, Domingo bought plots adjacent to the adobe construction, and the works were started with the alms collected on a daily basis, and the support of sponsors who were: Captain Antonio Juvera, who afforded most of the work, and captain Francisco de Ita and archbishop Aguiar y Seijas. Hence with the donations made by different people the oratory was inaugurated on November 18, 1686.

However, said second reconstruction was not the last, there was a third by Don Alonso Nuñez de Haro y Peralta, Archbishop-Prymate of Mexico, who rebuilt interiors and exteriors, with a touch of the neoclassical canons of architecture prevailing at that time. Besides, to be admitted at the *Recogimiento* an application had to be submitted to the chaplain, who explained the function of the institution to the woman. Married women or widows, together with their daughter and prostitutes, too, were able to gain access. Sometimes they were accepted to stay for a limited time, so they could become aware of their behavior and thus find the spiritual peace they needed.

Life at this establishment went by amid cloistering, only to be left to enter a convent or to marry. The interns generally were busy with praying, penitence and formative reading; they went to mass and took communion; then they had breakfast and performed the work assigned to them on a weekly basis: cleaning of the house, preparation of food, and they even had the option to perform work for which they would receive some pay.

The hierarchical organization that governed the *Recogimiento* was the following: there was a provost in charge of directing it, a minister in charge of food, clothes and

medicine among others. Guardians (public and secret) watched the order in the institute while the bell ringer or awakener regulated the daily activities. And there were gatekeepers, nurses, physicians, house cleaners, manservants and teachers for the girls.

Given that this foundation also admitted the daughters of the women who came there, they started to think on the importance of preparing the small ones; therefore, a school was created inside the *Recogimiento* where the teachers educated the girls in Christian subjects and needlework, wherefore men came there looking for a wife.

The school became very important in 1751, since the number of women at the *Recogimiento* was decreasing while the number of girls in the school section was increasing; said situation led to the gradual disappearance of the *Recogimiento de San Miguel de Belén* introducing its successor: the *Colegio de Belén*.<sup>1</sup> However, during the independence of Mexico, this institute started to see its end with the Reform movement and its Law of July 12, 1859. Juárez instructed two directorships at the Ministry of justice, to manage the *colegios* and charity homes; however, the *Colegio* was not managed by the directorship it belonged to and other facts filled the students with uncertainty. At that time the house also lodged the nuns of the Divine Savior, who were evicted from the convent of Santa Brígida.

Later, the government of Juárez handed the building to a private individual to create a new school, but this intention was not carried out. In this atmosphere, the *Colegio de Belén* closed its doors as educational institution on June 12 of 1862; hence fifty-three residents and thirty-eight scholars were transferred to the *Colegio de San Ignacio*.

Thus the *Recogimiento* for women, where they supposedly should find spiritual peace, and which later became a *Colegio* of fame, now became the prison of the city, where Doña Leona Vicario was held as prisoner. Finally, in 1935 the government of Cardenas demolished the building and later on the *Centro Escolar Revolución* was inaugurated.

### 3.- Real Colegio de San Ignacio de Loyola (18<sup>TH</sup> – 20<sup>TH</sup> century)

The *Colegio de San Ignacio de Loyola, Vizcaínas*, is an educational institution founded in the 18<sup>th</sup> century by a group of Basques who had settled in New Spain, aimed at the protection of orphan girls and defenseless women, financing their maintenance and education.

Among the notable promoters of this work we want to mention: Francisco de Echeveste, Ambrosio de Meave and Manuel Aldaco as well as Francisco de Fagoaga, José de Gárate, Juan de Urrutia y Lezama, Pedro de Ugarte, Francisco Santamarina and Francisco Javier Gamboa, author of the *Constituciones del Colegio* (Constitutions of the *Colegio*), not to forget all those who also contributed to the development of the project.

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<sup>1</sup> The transformation into *Colegio* can be found at MURIEL, Josefina, *La educación femenina en la Nueva España*.



The construction of the institution began in 1734 with a project prepared by Pedro Bueno y Basori. The works were directed by Miguel de Rivera, who signed as «*Maestro Mayor*», finishing the works 18 years later.

Notwithstanding the importance of the project, the institution opened its doors until September 9, 1767. It was necessary to wait for the erudite monarch Carlos to come to the throne in order to obtain the approval of the *Constituciones del Colegio*; likewise, in August of that year the Papal Bull of Clement XIII and two *Reales Cédulas* were received to confirm said approval.

The statutes of the school set forth its total independence of ecclesiastical jurisdiction, granting its lay character since that time. The wisdom of said ordinances enabled the subsistence of the institution, in midst of civil fights and foreign interventions suffered in Mexico.

The *Colegio de San Ignacio de Loyola Vizcaínas* represents the only institution of the Colonial Era in Mexico that has not interrupted its activities from its birth to date.

The educational postulates and foundational principles considered the formation of moral and religious values; therefore, education was given within Christian virtues, aimed at the transcendence of “womanly values” into society, such as desired by the *cofrades*.

Likewise, the *Constituciones* recorded the guiding principles that define in detail the tasks of the authorities such as the rector and vice-rector, secretary, chief of housing, nurse, porter, gatekeeper, listening nun, master of the labor room, chorus prefect, attendant of the music school, and others. It was also agreed to set up an infirmary inside the *Colegio*, to appoint a physician and to enter a service contract with a pharmacy located at *Puente del Espíritu Santo*, to supply medication to those who would need it.

Moreover, the school was organized around a housing project consisting of: living room, dormitory, kitchen and washing space on the roof. The chief of housing lived there with the schoolgirls she was in charge of and whose number would not exceed nine, because the intention was to create a family type relationship. The plan of the building was even designed to emphasize this form of living. Thus the girls would receive personalized education in accordance with each girls needs.

The terms “*colegiala*” (schoolgirl), and “*niña*” (girl), were used as synonyms for the boarders of the *Colegio*, and there were paying boarders who would pay a fee of ten Pesos per month. The constitutions jointly regulated the admission of the schoolgirls: all had to be legitimate daughters, and married women were not admitted. Likewise, based on the principle prevailing in colonial times, that women had to be educated for the home, the students were instructed to achieve skills such as: sewing, cooking, embroidery, manufacture of lace and needlework with Chaquira beads.

Later on, in 1793, a school for poor girls was opened on the ground floor of the building, but they were non-boarders. This initiative was taken by the *Diputado Mayor* of the confraternity, the canon José Patricio Fernández de Uribe, with the resources Manuel Eduardo Zorrilla had left for other pious works upon his death.

This public institution admitted mestizas and Indian girls, giving them the same education as the boarders, since the benefactor had made it a condition of the foundation for both to be attended by the same teachers. The Basques that previously had been members of Our Lady of Aranzazu contributed to support this charity from its creation until its closure in the 20<sup>th</sup> century.

It was the beginning of the 19<sup>th</sup> century when the political situation of the country also affected the establishment. It is worth mentioning that Josefa Ortiz de Domínguez, one of the most outstanding women of the Independence movement studied at the *Colegio*, and some of her friends were still staying at the institution.

Thus the adverse circumstances the nation went through during the years after completing the Independence, above all economic aspects, impacted the *Colegio*, which saw its funds progressively reduced. Likewise, towards the end of 1847, the Mexican Republic suffered the invasion of the American army and the definitive loss of more than half of its territory.

We thus reach one of the most transcendent eras of Mexican history - the Reform. During this stage a new political and social structure was set out for the country. The changes caused, provoked that the Confraternity of Our Lady of Aranzazu, which had lasted for 179 years, ceased to exist by Supreme Order of president Benito Juárez, executed by his Minister of Treasury, Melchor Ocampo, on January 6 of 1861. However, an official letter issued the same day, stated that the *Colegio de San Ignacio de Loyola* would subsist thanks to the ecclesiastical exemption it had achieved since the 18<sup>th</sup> century.

Upon continuation of the Reform, the schools *Colegio de Niñas de Nuestra Señora de la Caridad* and *Colegio de San Miguel de Belén* were abolished. The former was dependent on the Archconfraternity of the Holy Sacrament and the latter on the Archbishopric. So the pupils of these two institutions passed by government order to the *Colegio de San Ignacio de Loyola*, from then on called *Colegio de la Paz*. From 1871 to 1878, the education in the institution notably progressed, for external as well as internal students. The number of subjects increased and official programs were complied with.

Furthermore, as of 1878, as a result of the support of president Porfirio Díaz, the *Colegio* was modernized until it became an institution for technical and professional education. During that period the teacher training college, a language school, an arts and trades school and a commercial school were opened, but no longer exist today.

During said period, eminent professors collaborated with the school, Santiago Rebull among others. On the other hand, at the beginning of the 20<sup>th</sup> century, the housing system was abolished, and the institution functioned as a boarding school with a communal way of living; but further on the boarding school was abolished, too, and the *Colegio* continued to function as a purely educational institution; thus the idea of a shelter and school that had survived since the Colonial Era, disappeared.

Said transformation took place as a result of the faculties granted in the Constitutions, to undertake changes if the internal regime of the institution called for it. Today, the school still receives aid from the Board of Trustees the name the Board of Directors received as of the 20<sup>th</sup> century. As a result of the vicissitudes experienced by the country, the *Colegio* has changed names on several occasions: it started out as *Real*

*Colegio de San Ignacio de Loyola*; after the independence was completed it was called *Colegio Nacional de San Ignacio de Loyola*; after the Reform, *Colegio de la Paz*, and as of April, 5 1997 it recovered its original name, *Colegio de San Ignacio de Loyola, Vizcaínas*.

#### 4.- *Escuelas Rico* (18<sup>th</sup> – 19<sup>th</sup> century)

The *Fundación Escuelas Rico* was provided for in the testament of José María Rico<sup>2</sup> of April 4, 1837 to sustain two institutions: one for boys and another for girls, all of them poor. The creator of this project set forth that the schools were free of charge, and that his executor Andrés Cervantes, would allocate the amount he deemed convenient for the construction and maintenance.

It was Andrés Cervantes who founded the institutes on August 18 of 1843, leaving the board of trustees to the *Compañía Lancasteriana* of Mexico City;<sup>3</sup> but upon cancellation of the deed for this power, Mr. Cervantes assumed the position by mutual agreement until his death.

Andrés provided in his will that the board of trustees of *Fundación Rico* or *Escuelas Rico* would be performed by the rector of *Colegio de San Ildefonso*, as well as the fifty thousand Pesos allocated to sustain both institutions. But should the rectorship of *San Ildefonso* disappear, Mr. Cervantes specified that its faculties in the school would become part of the public educational system or charity chosen by the city council of Mexico City. On the other hand, he insisted that the schools should always be considered as charitable organizations, and the board of trustees to be performed by a public officer in order to ensure their continuity.

In compliance with this provision, the directors of *Colegio de San Ildefonso* successively performed the board of trustees, and when the rectorship terminated in 1861, the city council appointed the Ministry of Justice and Public Education as responsible to choose the new person in charge. Thus the presbyter Don Francisco de Higuera, who was the director of *Casa de Niños Expósitos*, took the position of patron until he died in September of 1884. Subsequently, the city council, under the faculty assigned by Mr. Cervantes appointed the Board of Directors of *Colegio de la Paz (Las Vizcaínas)*, on February 6 of 1885, as the *Colegio* was then called, to perform said functions.<sup>4</sup>

<sup>2</sup> In Carlos Morales Díaz' book, *Quién es quién en la nomenclatura de la ciudad de México*. México, Costa Amic, 1971, writes; "Mexican philanthropist who bequeathed his property for charity works (...) ordered to create two schools for poor boys and girls. The schools were established in August of 1843 (...) The foundation carries the name of its founder and has legal status since January 12 of 1928 (...) José María Rico also was a teacher and the man of letters and combatant reformer Juan A. Mateos made his first studies at his school. In 1950 the Foundation still sustained the two schools located on Calle de la República de Nicaragua number 11."

<sup>3</sup> It is curious that in 1869, Wenceslao Reyes, a member of the board of Directors of *Vizcaínas*, was the secretary of *Compañía Lancasteriana* in Mexico City, which means that practically the same people were members of the different board of trustees in the city.

<sup>4</sup> This is the reason why documents that belonged to *Fundación Rico* are part of the Historical Archive of *Colegio de San Ignacio de Loyola, Vizcaínas* (AHCV) .

The capital of the *Fundación* amounted to 54,000 Pesos, and the foundation also owned several buildings it rented out, as well as the buildings that housed the schools. The school for boys located at Calle Nicaragua number 11 had a value of 6,346.15 Pesos and the girls' school located on Uruguay number 149 had a value of 18,725.40 Pesos.

For many years the Board of Directors received the monthly account statements of the two institutions, that not only provided elementary education to poor boys and girls, but also served 25 breakfasts on a daily basis to the most needy children thanks to a special donation of engineer Gabriel Mancera – who, by the way, was a benefactor of Vizcaínas and his wife Guadalupe Silva.

In 1926, for example, the school for girls attended 130 children on average, because the number of alumni varied every month - and the one for boys 100, besides the 25 breakfasts offered at each of the schools. Hence the school for girls spent circa 171 Pesos per month<sup>5</sup> and the school for boys 109 Pesos.<sup>6</sup>

The inventories of 1926 show that the schools were modest educational institutions. The girls' school had three classrooms on two floors, the second floor classroom had: 12 school benches of one seat, 15 benches with two seats, 3 benches of four seats, 3 benches without fixed seat, 1 *ocote* wood table, 10 *tule* chairs, 1 clock, 1 globe, 1 shelf, 1 solar system globe, 7 geography maps, 1 oil painting by José María Rico, 15 embroidered pictures, 15 zoology images, 1 blackboard, and 1 *ocote* wood bookcase. The first floor had two classrooms with 1 *ocote* wood table, 1 *ocote* wood chair, 8 tables with bins, 10 benches, 1 abacus, 1 shelf, 1 blackboard, 1 portrait of José María Rico, 5 "deteriorated" paintings, 1 kite cometa, 2 "much used" blackboards, 2 "incomplete" shelves, and 1 Singer sewing machine. Therefore the director of the girls' school needed 90 pesos to buy all the material to be used during this term,<sup>7</sup> which confirms the simplicity of the site.

The boys' school had one main classroom with: 1 portrait of José María Rico,<sup>8</sup> 1 big

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<sup>5</sup> The data to prepare this text were taken from the Historical Archive of *Colegio de San Ignacio de Loyola Vizcaínas*, henceforth; AHCV. AHCV, Bookcase. 20, shelf V, volume. 9. These 171 Pesos were distributed as follows: Director's salary, 60 pesos; salary for the first grade teacher, 40; salary of the 4th grade teacher, 30; salary of the sewing teacher, 10; food, 30 Pesos; minor expenses, 1 Peso.

<sup>6</sup> *Ibidem*. The expenses were: Director's salary, 50 Pesos; salary of the security guard, 25; and doorman, 4 pesos.

<sup>7</sup> *Ibidem*. Distributed as follows: 24 Esperanza, 24 pesos; 3 boxes of chalk, 3 pesos; 1 box of quills, 1 peso; 1 bottle of ink, 1 peso; 3 metric rulers, 4.50 pesos; 1 bell, 3.50 pesos; 1 drawing paper, 5 pesos; notebooks, 8 pesos; coros, 6 pesos; repair of clock, 4 pesos; fabric for needlework, 25 pesos; thread, 5 pesos.

<sup>8</sup> One of these oil paintings is located at the *Pinacoteca de Vizcaínas*. See María Josefa González Mariscal, "Colección de pintura y escultura" in *Los vascos en México y su Colegio de las Vizcaínas*, México, Edition of Cigarros de la Tabacalera Mexicana S.A. de C.V., 1987.

wooden table, 1 big wooden platform with “wrought iron” handrail, 1 wooden chair. 1 blackboard, 24 new tables for two pupils with movable seats, 2 maps of Mexico, 4 old globes, 1 clock, 17 drawings made by the pupils, 1 inkwell, and 1 small bell. There were two additional classrooms with similar objects, a courtyard with five benches for recess with 2 wooden tables of 2.5 meters with benches for 25 boys and 4 wooden benches with backing.<sup>9</sup>

On August 7 of 1926, the board of Directors received an official letter of the Ministry of the Interior,<sup>10</sup> ordering to resign the board of trustees of *Fundación Rico* because in accordance with article 118 fraction I, of the Law on private Charities, it was not allowed for two schools to have only one board of board, like it was the case with the Rico and Vizcaínas schools, and they had to decide for one of both.

The members of the Board of Directors answered in October of the same year, requesting the reversal of the agreement, arguing, among other aspects that said merger had taken place before the enactment of the mentioned law, which was dated January 26 of 1926. Furthermore they expressed that both institutions benefited from this arrangement since savings were made in administration, premises, salaries of employees, etc. However, the main beneficiary were *Escuelas Rico*, since, in addition to the above arguments, the patrons of *Colegio de la Paz (Las Vizcaínas)* did not charge for their services, representing additional savings the schools could use for their pupils.

If these arguments were not accepted, the Board requested that judicial authorities should solve the differences, and requested a term until December of 1927 in order to be able to complete the “financial and the school year, and to deal with the authorization of the documents for the new system of the Foundation, whose name is *Escuelas Rico*, in order to gain legal status and continuity”. Likewise, they suggested that Don Pedro Lascurain, president of the Board of Directors of *Colegio de la Paz* should prepare the documents to legalize *Escuelas Rico* and the administrative statutes so that, once approved, they would be submitted to the *Junta de Beneficencia Privada*.

This is how it was done and the proposal prepared by the patrons of Vizcaínas was the following:

-The board of trustees of *Escuelas Rico* shall consist of three regular members and one alternate member, “in case of temporary or absolute absence, they are replaced by the alternate member, and the board shall appoint a new alternate member in a term of maximum 10 days. The members of the board shall not receive compensation.”

-This Board of Directors shall be in charge of the administration and the schools have a director who receives a salary and function “technically”.<sup>11</sup>

It was also proposed that the Statutes of the *colegios* to remain i.e.:

-Both establishments should provide free elementary education to poor boys and girls from age six to twelve and the Board of Directors would adhere not only to

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<sup>9</sup> *Ibidem*.

<sup>10</sup> AHCv, bookcase. 24, shelf. V, v.14.

<sup>11</sup> Don Pedro Lascuráin was transferring the model of Vizcaínas to Escuelas Rico.

official educational programs but also ensure that the directors and directress alike to be moral individuals with technical knowledge. They would also strive to introduce modern means of teaching appropriate to facilitate learning, "taking into consideration the social level of the pupils",<sup>12</sup> to maintain hygiene at school and see to the physical, intellectual and moral improvement of the alumni. Likewise, said Board would promote saving, given the economic resources of the boys and girls, turning this practice into an educational habit. Furthermore, to promote the patriotic spirit and respect of institutions and authorities and the wish to be useful members of society."

With regard to the administration of both institutions, they expressed that agreements would be made by majority of votes and, if only two of the three members of the Board of Directors attended, said agreements would be made unanimously. Besides, they would hold a meeting on the first Friday of each month, and, if deemed necessary, the president or one of the members would meet, should urgent matters arise. Said Board would be in charge of collecting interest on the capital and rent of the premises and buildings, furthermore they would pay the teachers, see to the maintenance of the properties and support of the schools. Likewise, it was provided that the funds had to be deposited immediately at a reputable bank, and that bank procedures had to be signed by the President of the Board and another of its members. The deliberations of the Board had to be recorded in the minute book and signed by the attendees of the meeting who would perform their tasks without compensation, in compliance with the goal of the founder to maintain a private charitable establishment.

In February 1928, the Ministry of the Interior notified the Board of Trustees of *Colegio de la Paz (Las Vizcaínas)* communicating that it had decided to authorize the proposal of Don Pedro Lascuráin and thus: "(...) *Fundación Escuelas Rico* gains legal status (...) Likewise, this Ministry authorizes the Statutes formulated by Mr. Lascuráin, which shall govern the functioning of the Institution (...)."<sup>13</sup> And therefore, in the following years, in spite of the fact that the schools remained under the protection of *Colegio de la Paz (Las Vizcaínas)*, they would be defined as:

(...) a private charitable foundation to provide free primary education for poor boys and girls. A Board of Directors consisting of three members governs the foundation and agreements shall be made by majority of votes and by unanimous decision should only two members attend. The Board shall collect interest on the capital stemming from the rents of the premises in their buildings."<sup>14</sup>

Hence, *Escuelas Rico* had its proper Board of Directors as of 1928, which functioned just as it had been suggested. The first president of the board of trustees was Manuel Sainz Larrañaga; members were architect Nicolás Mariscal and engineer Lorenzo

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<sup>12</sup> Would that mean that the social level determined the level of education?

<sup>13</sup> AHCV, Bookshelf. 24, shelf V, v. 14.

<sup>14</sup> As a charitable organization, *Fundación Rico*, like *Vizcaínas*, in addition to not paying taxes was allowed to lend Money with 11% interest to people who would mortgage their homes. AHCV, E. 19, t. V, v. 15.

Pérez Castro, and as substitute, lawyer Manuel G. Escobar. Moreover, in March of 1928, *Vizcaínas* handed over the documents of the Foundation:

1. Proof of the mortgage deeds chargeable to José Ma. Arguelles over 4000 pesos, Carlos Carrera over 3,500, Margarita Castillo de Sedorf over 10,000, Teresa Cauduro over 7,000, Concepción L. de la Cerda over 2,000. Julián González Escudero over 5,000, Ciro Hernández over 3,000. María Katáin Vda. de Gutiérrez over 3,000, Consuelo León over 5,000, Elena Levy y Guerrier over 6,000.<sup>15</sup>

2. Auxiliary account books.

3. Bank documents:

-One bankbook of Compañía Bancaria París y México, with a balance of one thousand Pesos in favor of *Escuelas Rico*.

-One chequebook with 605.31 Pesos in cash.

4. Three files with the property deeds of the buildings of the two schools.<sup>16</sup>

Ten years later, in 1938, the institutions still were sending documents to *Vizcaínas*; there is an account book in the Historical Archive of the *Colegio* showing that in that year there were 6,054 pesos in cash.<sup>17</sup> However, there are no subsequent documents but many questions: What had happened with *Escuelas Rico* and their relationship with *Vizcaínas*? Though Carlos Morales Díaz asserts that the school at Calle de Nicaragua continued to exist in 1950, what had happened to the other one? For how much longer did they continue to function? It is necessary to continue the research in this field of our country's history.

#### Confraternities

##### 5.-Archconfraternity of the Holy Sacrament and Charity (16<sup>th</sup> – 19<sup>th</sup> century)

The Archconfraternity of the Holy Sacrament and Charity was founded at the church of the *San Francisco* Convent on June 16 of 1538. After the solemn celebration of the Holy Trinity, the first Board of Directors was constituted, including: Alonso de Navarrete, rector; Alonso de Villanueva, deputy; Francisco de Solís, deputy; Luis de Castilla, accountant and Juan de Burgos, accountant. Since that date and until its termination in the 19<sup>th</sup> century, the fraternity counted among its members on the most outstanding men of Mexico City's society; its prestige was such, that since the mid-16<sup>th</sup> century it was known under the name of *la Ilustrísima*.

After six years at the church of the *San Francisco* Convent, on November 7 of 1544, they asked the first archbishop of Mexico, Fray Juan de Zumárraga, to authorize the change to the Cathedral, since that is where they had been celebrating services for four

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<sup>15</sup> This is interesting since these sums amount to 48,500 pesos, a substantial sum for that time, if we take into account what both schools spent on a monthly basis, it is a striking fact.

<sup>16</sup> AHCV, B. 19, s. V, v. 7.

<sup>17</sup> AHCV, B. 24, s. V, v. 17.

years and maintained the sanctuary lamp. The viceroy and the cathedral chapter gave favorable opinions to the emperor who authorized the transfer that took place in the same year. The Papal confirmation was received by Papal Bull on November 7 of 1572.

This confraternity knew how to adjust to the social, political and economic changes of New Spain; though the first *cofrades* were *conquistadores* and *adelantados*, they evolved soon or partnered with landowners and miners, so that in the second half of the 17th century it consisted mainly of traders.

As all confraternities, they had to devote themselves to "decent funerals" of their associates, but the main pious work *la Ilustrísima* stood out for was the founding "with greatest honesty" of a school for girls in 1548, that received the name of "*Nuestra Señora de la Caridad*". Originally mestiza girls were educated here, but towards the end of the 16<sup>th</sup> century only *Criollos* and Spaniards, descendants of the first settlers of Mexico City were admitted.

The Archconfraternity of the Holy Sacrament and Charity took special care that the school would never suffer deprivations. Its chapel, which became a church since 1744, and which we still can attend, or the *Colegio* currently hosting the banker's club, is palpable proof of the magnificence of the premises. The rectors of this association also tried hard to provide the pupils with an education corresponding with the ideal of Spanish women, who had to be skilled in womanly works to become a good wife and educated mother. Besides, many of the young women chose a religious life and others who chose celibacy were much requested as teachers for girls ( "*las amigas*", (Friends) how teachers who taught the first letters at the homes used to be called).

The *Colegio de las Niñas* (as the *Colegio de Nuestra Señora de la Caridad* was known in the viceregal period) specified in its rules that the alumni had to be of Spanish descent, even though they were not asked for *limpieza de sangre* (purity of blood) to be admitted; since the brothers of *la Ilustrísima* knew them, there was no need for this procedure.

Likewise, admittance to the institution was in high demand, since the Archconfraternity provided each of the 33 pupils with \$500.00 per year, an excessive amount, taking into account that the dowry of the other confraternities in Mexico City amounted to \$300.00. The Visitation Feast of Our Lady to Saint Isabel, on July 2, was the day on which the endowed women were announced. But the *mayordomos* or accountants would only hand the money to the husbands after the wedding, or else to the prioress of the convents when the former schoolgirls took their solemn vows for choir sisters with black veils.

With the expulsion of the Jesuits in 1767, the *Junta de Temporalidades* designated the *Colegio de las Niñas* as beneficiary of the assets owned by the Congregation of the Divine Savior of the World, whose see was *Casa Profesa*, and granted the capacity to endow the orphans of the Congregation of Good Death. Don Joaquín Dongo, then rector, and the board of directors considered it was a tremendous responsibility to manage so many assets, given that the pious work par excellence of the Congregation also consisted of providing said aid to some orphans, from 18 to 19 per year, a task only exceeded by the Confraternity of our Lady of the Rosary, of the Dominican Convent, which endowed 27 orphan girls per year. However, due to the insistence of the *Junta de Temporalidades*, they finally accepted to take care of this inheritance.



Thus, the documentary heritage that constituted the historical memory of the Archconfraternity and the *Colegio* integrated, as of 1768, those corresponding to the Congregation of the Savior, which continued to be managed as independent collections. We imagine that this might be due to the fact that they expected the Jesuits to return in the near future to New Spain, and of course, to take care of their possessions. Unfortunately this did not occur, but *la Ilustrísima* zealously and adequately managed the legacy of the members of the *Compañía de Jesús*, generating new and extensive documentation.

The independence of the young Mexican nation and subsequent social, economic and political destabilization of the country greatly reduced the capital of the archconfraternity. The *Colegio* inevitably suffered the same fate; however, the resistance and decision of the administrators maintained both institutions afloat, until the archconfraternity came to an end as a result of the Reform Laws in 1861. Its possessions were allocated or redeemed to a great extent, and part of the documents located in their *sala de cabildos* (council hall) at the Metropolitan Cathedral, see of the association, were handed over to the branch of national assets and currently can be consulted at the General Archive of the Nation (AGN); however, most of the documents are located at the Historical Archive of *Colegio de las Vizcaínas*.

One year later, in September of 1862, the last 32 schoolgirls were transferred to the *Colegio de San Ignacio de Loyola*, better known as: "*Las Vizcaínas*". With them an extensive part of its history located at the *Colegio* was transferred, mainly consisting of account books, meetings of the *cabildo* of the school, administration by the rectors, some official documents on pious works, etc. Hence, the *Colegio de las Vizcaínas* added the collections of the *Colegio de las Niñas* to its historical documents and created a section related to the Archconfraternity of the Holy Sacrament.

#### 6.- Confraternity of our Lady of Aranzazu (17<sup>th</sup> – 19<sup>th</sup> century)

The people of the area of Vizcaya, Álava, Guipúzcoa and the Kingdom of Navarra, who emigrated to America from the 17<sup>th</sup> to the 19<sup>th</sup> century, joined under the Marian advocacy of their patron Virgin: Our Lady of Aranzazu. This fraternity was formalized in the kingdom of New Spain in 1671, in order to strengthen their unity, promote their devotions and help each other in case of need.

The Virgin of Aránzazu was a symbol of unity for the Basques and the devotion can be traced back to 1469, when minister Rodrigo Balzátegui proclaimed her apparition. Since then the image was worshiped in a small chapel, which over the years became a magnificent sanctuary in the Aloña Mountains between Mondragón and Oñate, in the Basque Provinces.

These men were proud of their noble character granted from time immemorial. The *limpieza de sangre*, they considered as fundamental attribute of their loyalty to the king and Christian religion, motivated them to mutually help each other, promoting charity and the cult of saints. Born in the abovementioned regions or in New Spain, they maintained their traditions, devotions and ties of blood with fellow countrymen and relatives.

Upon the meeting of a group of Basque dignitaries in Mexico City, they decided to have

their own chapel, and requested the Franciscan Order to donate space at the *Convento Grande de San Francisco*. Its first rector, Domingo de Larrea granted said privilege and together with a group of associates, deputies and a treasurer they set up the first agreements of the congregation.

Once they obtained the site they decided to build a more sumptuous chapel and establish themselves as Confraternity of our Lady of Aranzazu; to this end they prepared their *Constituciones* in 1682. The new building, of greater size and beauty, had a great number of benefactors, enabling them to embellish it with retables, paintings and sculptures of excellent making. The fervor for their patron: Saint Ignatius of Loyola is reflected in the representations, which always accompany the Virgin of Aránzazu.

The chapel had a church, meeting room, a dwelling of two floors for the chaplains and cellars. The *cofrades* met here in *Junta Mayor* or *Menor* to decide on the good management and development of the Confraternity; which extended its early Constitutions, setting forth the positions of: rector, treasurer, secretary and deputies from each of the Basque provinces.

The Board of Aránzazu was elected by majority vote and, during the years from 1671 to 1861, 76 rectors were appointed who chaired the board, i.e., the congregation lasted for almost 200 years. Moreover, since the first meetings and contracts the members considered the importance of leaving a written testimony of each and every one of its meetings, accounts of the treasurer, businesses and agreements. Said precaution provides us today with all the books as of 1671 and the possibility to gain insight on every meeting, its attendees, expenses as well as the election of the Board members year after year.

The Basque emigrants that came to live in Mexico City climbed positions of utmost importance in the social, political and religious life of New Spain. Their privileged position made them consider the usefulness of forming alliances, extend their influence and offer new immigrants opportunities within the political and economic networks they established, notably during the 18<sup>th</sup> century.

On the other hand, the functions of the Confraternity were of diverse nature: a paramount one was unity and patriotism, another to help those in need and a further targeted at capital lending. The objective of the latter was to support their countrymen to undertake or grow their businesses, trade, mines or estates. Therefore, in parallel to the book of elections, they kept the book of deeds (*escripturas* in Spanish) that recorded the data on the assets that guaranteed the financings; they also recorded the possessions that by donation, bequest or testament became part of their assets. With the interest earned the Confraternity was able to grant new credits, generally guaranteed by mortgages on buildings, houses or estates.

It was only until 1729 when King Felipe V took this association under his protection, authorizing their Constitutions and merging it with the Basque Congregation of Madrid, called Saint Ignatius of Loyola. But the Confraternity assured its independence from the secular as well as ecclesiastical hierarchy, in order to decide freely on its internal government and fortune without intervention whatsoever by the viceroy or archbishop and therefore repeatedly requested said privilege.

The postulates of the fraternity established the chapters on their fundamental objective, which, as already mentioned, were the veneration of their patron Virgin and help and aid for those in need. Likewise, they set forth the condition of the members, the election procedure for the Board as well the functions, rights and duties of its members.

Very soon, the association attracted a considerable number of Basques living in Mexico City, and among its followers were distinguished figures of New Spain: archbishops, local magistrates, consuls, professors, writers, men of enormous prestige and honor of the government and ecclesiastical hierarchy. The power networks the institution established placed the members at the highest social spheres, given their entrepreneurial spirit and proven honesty.

The Fagoaga, Bassoco, Castañiza, and Arozqueta families, as well as counts and marquises, figured among the lists of Aranzazu. Likewise, the Royal Tribunal of the Consulate and the City Council were governed on many occasions by Basques. Notable figures such as Francisco Xabier de Gamboa, Juan Joseph de Eguira y Eguren, the counts of Miravalle, the count of San Matero de Valparaíso were part of its associates.

On the other hand, the economic power placed the members of the Confraternity in flourishing businesses, basically in the mining and trade sector, and they were present in the tobacco, customs and estate industry. Marriages between prominent families united capitals and inheritances placing them in the highest strata of the society of New Spain. As example we have the nephew of Ambrosio de Meave, who married the marquise of Castañiza, or Juan Bassoco, who joined the daughter of Fagoaga, Doña Josefa, in matrimony.

The fraternity held great celebrations in honor of: the Assumption of the Virgin, Saint Ignatius of Loyola, Saint Fermín, Our Lady of Guadalupe, the Virgin of Begoña, Saint Prudencio and San Francisco Javier. On these occasions they richly decorated the chapel, celebrated services with sermons, and there were music and feasts with fireworks and get-togethers.

Well into the 19<sup>th</sup> century, the wars of Spain with France called for big sums of money and, by order of the King; the Confraternity had no choice but to send heavy remittances on several occasions. Likewise, the battles New Spain suffered during the entire century, since the Independence until the Reform, considerably diminished their capital due to the compulsory loans made to the different governments. That is how their wealth ran out, so that by mid-century, the Confraternity was indebted with the institute it had founded: the *Colegio de San Ignacio de Loyola*.

In that regard, the idea to constitute a school arose not only to help women, but also to give them a decent life, at a site that guaranteed their stay and education in addition to providing them with housing, clothes and maintenance and the skills to prepare them for a life as nuns, wives or mothers.

Since one of its main foundational principles was charity, the Confraternity instituted itself as sponsor of Pious Works mainly aimed at supporting priests, widows and orphans. Thus, a considerable number of Basques created institutions to that end, entrusting their administration to this association. Said establishments were created with resources specially allocated for this purpose, as well as through testaments and deposits. This is the reason why the Confraternity kept a great number of testimonies,

deeds and testaments in its archives, the benefit of which was allocated to chaplaincies, dowries for nuns, marriageable women or to help orphans.

However, in 1861, the Reform laws enacted by president Juárez became effective: "all congregations, confraternities, colleges belonging to the catholic church, oriented under a purpose" had to disappear. Hence, during the first days of January of that year, the fraternity held its last meeting and handed the inventories of all their assets and capitals over to the government.

The Confraternity that had worked so much for the Basques, the defenseless and women was coming to an end. However, not the men who had been present and busy with the management of their magnificent *Colegio de Niñas* (school for girls). Likewise, it is them who currently keep the responsibility they inherited from their ancestors at the *Colegio de San Ignacio de Loyola*.

#### 7.- Congregation of the Divine Savior of the World and Good Death (17<sup>th</sup> – 18<sup>th</sup> century)

The historical archive of *las Vizcaínas* has the privilege to know the origin of its heritage. Proof hereof is the route the documents of the Jesuit Congregation of Good Death and the Divine Savior of the World followed to be opened to consultation in this 21<sup>st</sup> century since they were so important at their time; studies should be performed in our century to understand the scale of their presence in the cities of New Spain.

When the Society of Jesus established itself in Mexico, one of the main tasks of the first Jesuits who arrived 1572, were to spread the reforms of the Council of Trent. But they also had to dedicate themselves to the missions, a goal they fulfilled extensively in the northern part of the territory; however, they soon took on the task to found schools in Mexico City and later, during the first decades of the 17<sup>th</sup> century, in the kingdoms and provinces of New Spain, where *Criollos* came to achieve an elaborate education competing with the one provided in the metropolis.

The Jesuits promoted the foundation of ecclesiastical congregations at their schools, i.e. that had the approval of the archbishop of Mexico. The confraternities or congregations are associations of the faithful, mainly consisting of laypeople, instituted canonically and governed by a competent superior to promote Christian life, acts of devotion and works of social and charity assistance.

The only difference between confraternities and congregations is that the latter had a Jesuit rector and their see was located at the premises that belonged to said community. The following had a well deserved reputation, to mention only a few: that of Our Lady of Dolores, at *Colegio de San Pedro y San Pablo*; the Purest Conception at *Colegio de San Gregorio*; the Virgin of Loreto, at their school (seminary of Tepotzotlán).

Said associations distinguished themselves by the assistance the collegiates offered to prisoners and the unprotected, and because, every year, during Lent they exercised themselves in the teachings of Saint Ignatius of Loyola through spiritual exercises, a Jesuit practice in memory of the Good Death of Our Lord Jesus Christ as an example for the Christian community.

Besides, the civil society imitated them, since from 1655 on, the Congregation of Good

Death existed at *Casa Profesa*, sharing graces and privileges (indulgences) with the Congregation of the Divine Savior of the World, until they separated in 1712 and the former moved to the Jesuit College of San Gregorio for defenseless Indians.

The congregations were also promoted at the churches of the Society of Jesus; thus, one of the most important ones at *Casa Profesa* was *la Annunciata*, and another one, also very distinguished, was the Divine Savior of the World (known as the Congregation of the Savior). Any person willing to pay a weekly fee could join these groups, instead those established at the colleges were exclusively for students.

RF Dr. Pedro Sánchez, who arrived from Rome in 1572 created this congregation; originally it belonged to *la Annunciata*, but Pedro Sánchez himself formulated the constitutions or rules and, on January 1 of 1600,<sup>18</sup> its foundation was published and the indulgences for the members sent from Rome. Like any organization of this type it had to watch over the salvation of its members and for the eternal rest of the deceased brothers,<sup>19</sup> a function it performed with much care, since one of the recommendation of the Council of Trent was that Jesuits should promote "live well to die well".<sup>20</sup>

Nevertheless, the pious work of the group showed particular interest in the protection of women, and was the sponsor of the house for insane women founded by Joseph Sayago, and therefore he took great care in maintaining it in good order.<sup>21</sup> Another of his generous works, in which we are interested for this catalogus, consisted of endowing Spanish maidens, eighteen to twenty-one per year,<sup>22</sup> during the feast of Presentation of our Lady at the church, so they might marry or enter a convent as nuns. Sources inform that this benefit for the orphans started in 1644, "giving a dowry to one per year, prorated between the members of the Board (of Directors), until 1657 when some of the congregation's members started to build dowries (1728, not counting others appointed by the prevosts) and thus to this date the congregation has endowed one thousand fifty four orphans, one hundred fifty one with four hundred pesos each

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<sup>18</sup> Castoreña y Ursúa (1722) and Sahagún de Arévalo (1728 to 1742), *Gacetas de México*, introduction by Francisco González de Cosío, México, Secretaría de Educación Pública, 1949, v. I, p. 117.

<sup>19</sup> The same source mentions that by August 1728, 2209 members had died for whom "one million and over one hundred thousand (masses) have been prayed, without the masses celebrated for each current officer, and without others celebrated every week on Monday and Saturday, and others on Thursday, and without the many celebrated in twenty six chaplaincies sponsored by the Congregation" *Idem*.

<sup>20</sup> The congregation of "Good Death" existed at the same *Casa Profesa* founded by Rmo. V. P. Vincencio Carrafa, general of the Society of Jesus, and was acknowledged by Papal Bull of Alejandro VII in August of 1655. (Some authors such as Francisco Xavier Alegre, mention that the confraternity of Good Death belonged to the one of the Savior)

<sup>21</sup> Castoreña y Ursúa, *op. cit.*, p. 118.

<sup>22</sup> Juan Martínez de la Parra, JS., *Grateful memory for the dedication of the new sumptuous retable of the Savior of the World consecrated by the very distinguished congregation of Casa Profesa of the Society of Jesus in México*, México, María de Benavides, widow of Juan de Ribera, year of 1698.

and nine hundred three with three hundred each, amounting to three hundred thirty one thousand and three hundred pesos".<sup>23</sup>

During the whole 17<sup>th</sup> century and until the second half of the 18<sup>th</sup> century (1767), the Congregation of the Savior had sufficient funds so as not to neglect such important pious work, nourished by a sugar estate of the Jesuits located in the present-day state of Morelos: the Xochimancas estate.

The information we have about this group is that: it always had a nourished audience of members from the highest levels of New Spain's society, not only in Mexico City, but also in the regions with strong Jesuit presence such as Zacatecas, where miners and landowners honored the group with donations, chaplaincies and other pious works in order to continue endowing orphans, a work the Congregation fulfilled extensively until it became extinct by order of the King.<sup>24</sup>

In Spain, King Carlos III ordered the expulsion of the Society of Jesus from all its dominions on February 27 of 1767; Pope Clement XIII tried to no avail to persuade him in a document dated April 16. In New Spain viceroy Carlos Francisco de Croix had to execute this order: on June 25 "in the name of the King", the commissioners knocked on the doors of schools, churches and residences of the Jesuits, notifying them they had to leave the country. As they meticulously followed what the royal decree ordered under section VI: "Once the demand has been made subsequently proceed in the company of the father superior and the father solicitor to the judicial occupation of the archives, documents of all kind, common library, books and desks of the chambers, distinguishing those that belong to every Jesuit, collecting them up at one or more places and deliver the keys to the judge of the commission".<sup>25</sup> The historical memory of the Jesuit congregations had the same fate, until part of them arrived at the current branch of Temporalities of the General Archive of the Nation; but due to said changes and the poor protection by those who had no idea of the cultural heritage they had to preserve, a great amount of this legacy was lost.

After the requisition of the assets of the Society of Jesus, by *Cédula* dated May 2 of 1767, a general deposit was created that received the name Temporalities; the viceroy Marquis de Croix dictated the rules on February 15 of 1768. The Jesuits never again recovered their books, documents nor archives; in addition some boxes with jewelry and silver were sent to Spain, but it was difficult to achieve the sale or administration of their possessions.

The *Junta de Temporalidades* designated the College for Girls of Our Lady of Charity as the heir of the assets of the Congregation of the Savior and Good Death, dependant on the archconfraternity of the Holy Sacrament and Charity, given that it was a

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<sup>23</sup> Sahagún de Arévalo, *op. cit.*, p. 118.

<sup>24</sup> This is a subject to be studied, given that this fonds contains all reports on capital investments from Zacatecas in this congregation. We should recall that Casa Profesa was built with capital from Zacatecas.

<sup>25</sup> José María Vigil, *México a través de los siglos*, México, Editorial Cumbre, S. A., México, s/f, t. iv, p. 382.

confraternity whose pious works also included dowries for orphans. The rector of the archconfraternity, Joaquín Dongo, refused, arguing that they already had sufficient work with the management of the *Colegio*; nonetheless, in a meeting of the municipal council they decided to accept the legacy. Thus, they not only received the administration of the urban estates, but also of the Jesuit sugar estate Xochimancas, which enabled them to continue helping the young and defenseless until well into the 19<sup>th</sup> century.<sup>26</sup>

With the Reform Laws, in 1861, upon the extinction of the Archconfraternity of the Holy Sacrament, the *Junta Superior de Aplicaciones* ordered the orphans, the funds for their dowries and the objects of the *Colegio de las Niñas* to become part of the college financed by "Aránzazu", the *Colegio de las Vizcaínas*.

It is worth mentioning that the catalogue is published on a compact disk as well as in print for use by researchers.

### 3.4 History / origin

The history of the archive begins when, upon foundation of the *Colegio de San Ignacio*, the decision was made to order the care and organization of each and every one of the documents of *Vizcaínas*, towards the mid-18<sup>th</sup> century.

Today this repository holds over 2000 volumes consisting of files and books concentrated in seven collections and two sections. Over the centuries, those in charge of the management of the *Colegio* would be concerned with the disciplined and methodical protection of the detailed information on their daily life.

As already mentioned, as a result of the Reform Laws, the documents of five other institutions, abolished by constitutional order, enter the archive towards the second half of the 19<sup>th</sup> century; a little later other archives such as those of *Escuelas Rico* would arrive at *Vizcaínas*. Later on, in the last few years of the 19<sup>th</sup> century, the distinguished historian Don Enrique de Olavarría y Ferrari would see to arrange for the first time ever the fonds of the archive out of purely academic interest; his intention was to write the history of the *Colegio*, and his work was published in 1889 under the title: *El Real Colegio de San Ignacio de Loyola, vulgarmente Colegio de las Vizcaínas, en la actualidad Colegio de la Paz. Reseña histórica*, (The Royal College of San Ignacio de Loyola, colloquially Vizcainas, currently de la Paz College. A historical review), with imprint by Francisco Díaz de León; his "review" was dedicated to the three founders of the *Colegio*, Francisco de Echeveste, Manuel de Aldaco and Ambrosio de Meave, the benefactors Manuel Eduardo Zorrilla and José Patricio Fernández de Uribe and presidents Benito Juárez and Porfirio Díaz, who always promoted and protected the *Colegio*.

In the 20<sup>th</sup> century, the distinguished jurist Don Pedro Lascuráin, president of the Board of Directors of the *Colegio*, ordered the arrangement of the archive to continue the "historical review" written by Olavarría y Ferrari. Lascuráin entrusted Julia Mörner with this task, his former student and director of the *Colegio*, who aided by Soledad Salazar would work under the guidance of Francisco Fernández del Castillo, eminent historian

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<sup>26</sup> Historical Archive *las Vizcaínas*, B. 13, s. IV, v. II. This file contains a large number of reports on the administration of the assets of both congregations when they belonged to the Archconfraternity of the Holy Sacrament and Charity.

and official researcher of the *Archivo General de la Nación* (General Archive of the Nation).

Fernández del Castillo was appointed the first director of the historical archive of the *Colegio*. Under his office he dedicated himself to arrange the documents by files and books; upon his death in 1936, Julia Mörner continued to collaborate in this important repository.

A few years later, around 1938, in order to create the museum of the *Colegio*, the art historian Gonzalo Obregón, was entrusted with the care of the archive and he continued to arrange the files, still aided for some time by Julia Mörner. In the history of the archive the presence of the distinguished historian Josefina Muriel stands out. With an impeccable methodology she rearranged a great part of the original documents. It is worth mentioning that Olavarría y Ferrari as well as Gonzalo Obregón, Julia Mörner and Josefina Muriel not only took care of the collections, but also wrote the history of this outstanding institution in parallel.

As a result of the untiring work of people concerned with history and of the mentioned efforts this archive is today open to the public interested in learning about Latin American society through the light offered by our heritage.

**Origin:** The nominated fonds include original documents of seven institutions six of which were founded during the viceregal period and one in independent Mexico.

## 4 LEGAL INFORMATION

**4.1 Owner:** *Colegio de San Ignacio de Loyola, Vizcaínas*, Institución de Asistencia Privada. (Private Assistance Institution)

**Address:** Vizcaínas 21, Col. Centro, Del. Cuauhtémoc, C.P. 06080, Mexico City

**Telephone:** 0052 55124267 ext. 124

**E-mail:** [www.vizcainas.com.mx](http://www.vizcainas.com.mx)

**4.2 Custodian:** Historical Archive *Colegio de San Ignacio de Loyola, Vizcaínas "José María Basagoiti Noriega"*. A committee consisting of three outstanding members in matters of archives, history and culture in addition to Dr. Ana Rita Valero de García Lascuráin, Director and curator of the archive have the authority over the archive.

**Address:** Vizcaínas 21, Col. Centro, Del. Cuauhtémoc. C.P. 06080, México D.F.

**Telephone:** 0052 55124267 ext. 124

**E-mail:** [E-mail: archivohistorico@colegiovizcainas.edu.mx](mailto:archivohistorico@colegiovizcainas.edu.mx)

### 4.3 Legal status

Private Assistance Institution.

### 4.4 Accessibility

In order to access the archive a letter of presentation of the institution of origin has to be submitted authorizing the student or researcher and



mentioning the research subject as well as an official ID with recent photograph.

The entire old fonds have been microfilmed that are being digitized.

#### 4.5 Copyright status

The use of material of the archive for publication, reproduction and/or reference is subject to indication of reference to the archive.

### 5.0 ASSESSMENT OF THE SELECTION CRITERIA

#### 5.1 Authenticity

The age of the media, as well as the inks used, the general contents of the documents and their historical development serve as a basis to endorse their authenticity and value of each of the collections. Therefore the whole material of the heritage is original and unique.

#### 5.2 Assessment of global importance

The old fonds of the archive safeguard rich and complete, unique and irreplaceable information, which is representative for seven institutions that had a relevant impact on the society of their time via the education and protection of women. It should be mentioned that their disappearance would significantly impoverish the world heritage since their influence was so positive that they influenced the historical development of their time in an outstanding manner.

#### 5.3 Comparative criteria:

##### 1 Time

The documents date back to 1538 to 1938. The oldest document is 474 years old. But at the same time, given the diachronic character of the institution, its survival and continuity, its documents provide an **original testimony of the feminine education process** and protection of women over the 16<sup>th</sup>, 17<sup>th</sup>, 18<sup>th</sup>, 19<sup>th</sup> and 20<sup>th</sup> century that benefited not only the national community but also alumnae from different parts of the world.

##### 2 Place

The *Colegio de San Ignacio de Loyola Vizcaínas* is located in the historical city center of Mexico City. It is worth noting that a considerable portion of the documents are located at the same site where they were generated; i.e., they have never left their cradle, adding merit to the intrinsic value of the collections, upon providing **crucial information on one of the most transcendent cities of the American Continent**. At the same time, the archive has become a permanent repository of additional collections it has protected over hundreds of years.

##### 3 People

From the moment of its foundation as well as in the following centuries and due to its proper nature, the different institutions whose documents are protected at *Vizcaínas*, have influenced the different societies of their time in an outstanding

manner, and **contributed to creating a more decent, human and upright community.**

#### 4 Subject and theme

As of the second half of the 19<sup>th</sup> century, with the enactment of the Reform Laws in Mexico, *Vizcaínas* received the archives of five other important institutions. Said institutions no longer exist since they were abolished by order of the liberal government in those days. *Vizcaínas* came into the possession of the fonds of the *Colegio de Niñas de la Caridad* founded in the 16<sup>th</sup> century, the fonds of the *Colegio de San Miguel de Belén* founded in the 17<sup>th</sup> century and those of the three most influential Confraternities of New Spain, the Holy Sacrament, founder and sponsor of the *Colegio de Niñas de la Caridad*; Our Lady of Aranzazu that conceived and sponsored the *Colegio de Vizcaínas*; and *the Divine Savior of the World and Good Death*, **all of them wiped out by constitutional order.**

On the other hand, towards the end of the 19th century, the city council of Mexico City stipulated that *Escuelas Rico*, founded in 1837 by the distinguished philanthropist José María Rico to attend poor children, were to become part of *Colegio de Vizcaínas*, adding the documents of said institution to the archive.

Given the value of these documents for the history of human behavior and social development seen through the education of women, not only in Mexico but as a reference of the education offered in different educational institutions in the 16<sup>th</sup> and 19<sup>th</sup> century, since the information held in this archives can be used to perform a comparative history study.

#### 5. Form and style

The documents of the Old Fonds assemble a series of calligraphical and expressive styles that give insight about the different forms of writing used over four centuries; in addition to their rich content the collections also represent a highly significant expressive heritage.

#### 6. Social / spiritual importance / community

The Old Fonds of the archive can be considered doubtlessly as **unique and representative** of the educational and philanthropic process over four centuries with marvelous results that had a highly positive impact on the societies of their time.

### 6.0 LA INFORMACIÓN CONTEXTUAL

**6.1 Rarity:** The entire documentary material of these fonds is rare, unique and original, since their century old origin has been fully proven.

**6.2 Integrity, threat and management:** The old fonds

are located in a special area with metal shelves; it is worth mentioning that the structure of the building itself, high ceilings, thick walls and little natural light, offer ideal conditions for the conservation of the documents.