Realists, Fifth-Floor. "The De La Salle Christian Brothers and the Archdiocese of New York." *AXIS: Journal of Lasallian Higher Education 15*, no. 1 (Christian Brothers Conference: 2024).

The De La Salle Christian Brothers and the Archdiocese of New York[1]

Fifth-Floor Realists, FSC[2]

This paper was prepared around 1966 for circulation among the De La Salle Christian Brothers of the former New York District (Province). It captures a bit of the thinking of the Brothers in one of the bigger Districts of the Institute immediately after the Second Vatican Council, provides a bit of the history of the Lasallian mission in the Archdiocese of New York, and raises concerns about "pressing problems" that needed to be addressed. Its authors, however, did not foresee (but could they?) the magnitude of change that would continue, over the next few decades, to roll across the society and church they held so dear.

1. History

Bishop John Hughes's first advice to the De La Salle Christian Brothers[3] was "not to appear in public in your religious garb for we have much work for you here and want you to stay a long time." His caution was born of the anti-Catholic sentiment then rampant in the city and country.[4]

The Brothers must have taken his advice. Since that time–16 July 1848–hundreds of De La Salle Christian Brothers have taught in more than fifty parochial schools of the Archdiocese of New York.[5] Today [in 1966], almost 60% of the active personnel of the New York Province are involved in the educational system of the archdiocese.

The De La Salle Christian Brother of today is simply following the example of those four French De La Salle Christian Brothers that took over Saint Vincent de Paul School so many years ago.[6] Traditionally they would not let classroom walls limit their apostolate. Like their Founder, Saint John Baptist de La Salle, who wandered the streets of Rouen, bell in hand, in search of pupils, these men too went outside their schools to do good. There was work to be done, and encouraged by the priests, they sponsored Sunday classes for working boys and public-school children. They also opened classes for boys of color[7]– the children of the freed slaves; and they introduced public speaking and the study of modern language into their elementary classes.

The invitation of His Excellency, Bishop Hughes, to the De La Salle Christian Brothers to participate in the apostolate of American youth was but the beginning of a corporate endeavor between the archdiocesan authorities and the Brothers themselves in educational activities. During this long association, thousands of Brothers have worked hand-in-hand with thousands of priests in the non-clerical duties of their apostolate. Principally they have released the curates of

the parish for their more specialized mission, while back in the classroom, the boys were well instructed in the arts, the sciences, and encouraged to practice their faith and even to specialize in it by becoming priests and religious.

In 1964, the De La Salle Christian Brothers counted among their former students seven living cardinals, 152 archbishops and bishops, 16,025 priests, and almost 3,500 seminarians. Surveys also disclosed that in the 119-year span of the Brothers' work in America, 3,166 diocesan priests, and 1,321 priests in religious orders had attended Brothers' schools. In 1959, there were 790 Brothers' Boys[8] in diocesan seminaries and 475 in religious orders' novitiates.

At the same time, an inquiry among thirteen of our schools in New York City concerning their living alumni in diocesan and religious priesthood listed 373 diocesan clergy, 130 religious clergy, 68 candidates in diocesan seminaries, and 50 in religious novitiates.

Other Religious Endeavors

In addition to the fifty parochial schools, other educational establishments demanded our attention. Encouraged by the Ordinary and his council, homes for neglected boys were set up; Saint Philip's Orphanage in upper Manhattan and the Catholic Protectory in the Bronx have since passed away. This last institution is a remarkable example of cooperation between the Brothers and some very generous and zealous laymen.[9] Its successor is still thriving in Lincoln Hall School in Westchester. It is a school for court-sentenced youth and is especially dear to Cardinal Spellman[10] and the De La Salle Christian Brothers.

Only recently flesh was given to an idea and extension to a plan when, guided by archdiocesan authorities, we opened up the very special Monsignor Kelly School[11]– an "integrated school" designed to foster leadership among blacks, Latinos, and whites from underprivileged neighborhoods of New York City.[12]

We still have sixty Brothers working in parish schools of the Archdiocese, in places like Saint Augustine's and Immaculate Conception in the East Bronx, Sacred Heart in Highbridge, Saint Thomas the Apostle in Harlem, Good Shepherd, Saint John's, Holy Name, Ascension, and Incarnation in Manhattan. The desperate need of young boys raised in homes frequently deprived of strong masculine influence makes it imperative that we remain in these neighborhoods. We have no intention of leaving.

Secondary Schools

All our efforts were not centered in elementary schools, or welfare academies. Requests to staff secondary schools, belonging to the archdiocese or the local parish, have been accepted. Some of these no longer exist. For many years we staffed Cathedral High School–the forerunner of the diocesan high school system–which has now been absorbed by Cardinal Hayes High School. Saint Nicholas of Tolentine High School was under our direction for thirteen years.

In lower Manhattan, we conduct Saint Bernard's Annex for the Cardinal Hayes complex. Across the bay, we still have Saint Peter's Boy's High on Staten Island, and in the Bronx, the great

Cardinal Spellman High and the parish-centered Saint Raymond's grade and high schools. In Yonkers we have just entered the new Sacred Heart High, which is a short distance from Saint Mary's Elementary School, in which the Brothers have been teaching since 1861–our oldest elementary school. In Saint Patrick's, Newburgh, a staff of five Brothers conduct a full four-year high school for some 136 boys . . . a sort of Mark Hopkins' log transformed into four classrooms.[13]

These schools, both elementary and secondary, parochial and diocesan, constitute the major part of our work. The poor we had always with us, but we did not send the rich empty-handed away. We opened other kinds of schools to supply our own special needs, or to meet the demands of others. Some of these have passed on. There was once a De La Salle Institute, an elite school that numbered two Cardinals in its alumni, Patrick Hayes of New York and George Mundelein of Chicago (but originally of Brooklyn).[14] Lack of funds to modernize it closed its doors forever.[15]

Still in existence, and a promise of better things perhaps for the neighborhood, is La Salle Academy Second Street and Second Avenue. Manhattan College High School, located on the grounds of Manhattan College, is gradually losing out to the present and future expansion plans of the college. The Middle States Association[16] has recommended, both for the good of the college and the high school, that it find a place of its own.

Manhattan College

In limiting the services of the De La Salle Christian Brothers to the archdiocese, a few words must be said of the contribution of Manhattan College. Once it was called the "seminary" of the archdiocese. This was in the days before Dunwoodie,[17] and when so many of the college's graduates continued their studies for the priesthood. Even today close to two hundred of its sons are active in God's service. Cardinals and bishops are numbered on its alumni rolls.

It also served the cause of religion in other ways. It instituted special courses in religion; it has continued this program even to the present day. It has continually participated in diocesan projects and has made its facilities ready for their use. It has aided, at little or no charge, in the formation of countless religious and lay people for the educational system of New York. It inaugurated in 1928 a Sister's Division which enabled the Sisterhoods of New York to educate their members. In this way, more than six hundred Sisters were awarded the degree of bachelor of arts.

It served the layman also. It was a man's college exclusively. It gave the sons of immigrants the chance for further education during a period when segregation applied so strictly to Catholics.

These pages are a brief history of the relations between the archdiocese and the De La Salle Christian Brothers. Casual parallels can be established. Our growths are similar and are involved with identical efforts. Like the Sisters of Charity, we have concerned ourselves with promoting diocesan causes. We arrived in American dioceses during the years of maximum immigration of Irish and German Catholics. The parish school was the special field of the Catholic educational system then in the process of development. The bishops and clergy relied upon it for the preservation of the faith of the children of the immigrants. They depended on it to furnish

vocations to both the priesthood and religious life. They found champions of its cause among priests, Brothers, and Sisters. To the knowledgeable, the name of Brother Calixtus, FSC, tokens extreme devotion and one whose contributions to the educational system are without equal.[18]

Bishop Hughes was right. There was much work here, indeed, and there still is, and we have stayed a long time since that day almost 120 years ago. We want to stay much longer.

2. Some Facts

Thus, historically the De La Salle Christian Brothers are very much a part of the New York Archdiocese. Our main work has been in parish or diocesan schools. Comparisons with other religious congregations may have significance. Therefore, a few statistics are in order.

a. Brothers (all Congregations) working in New York archdiocesan schools and institutions

elementary schools		95	Brothers
secondary schools		192	Brothers
welfare work		33	Brothers
	Total:	320	Brothers

- Of these, there are:

162	De La Salle Christian Brothers
75	Marist Brothers
51	Irish (Edmund Ignatius Rice) Christian Brothers
12	Xaverian Brothers
17	Holy Cross Brothers
3	Sacred Heart Brothers

- Breakdown:
  - elementary schools

61	De La Salle Christian Brothers	13
4	Marist Brothers	1
19	Irish Christian Brothers	3
8	Holy Cross Brothers	1
3	Sacred Heart Brothers	1

  - secondary schools

74	De La Salle Christian Brothers	8
71	Marist Brothers	5
32	Irish Christian Brothers	3
12	Xaverian Brothers	1
3	Holy Cross Brothers	1

- welfare work

27	De La Salle Christian Brothers	1
6	Holy Cross Brothers	1

b. ***Brothers*** (all Congregations) working in private schools in the Archdiocese of New York

o elementary schools		25	Brothers
o secondary schools		150	Brothers
	Total:	175	Brothers

- Of these, there are:

87	Irish (Edmund Ignatius Rice) Christian Brothers
50	Marist Brothers
38	De La Salle Christian Brothers

- Breakdown:

  - elementary schools

15	Irish Christian Brothers	2
10	Marist Brothers	1

  - secondary schools

72	Irish Christian Brothers	5
40	Marist Brothers	1
38	De La Salle Christian Brothers	2

c. ***De La Salle Christian Brothers*** (only) in schools and institutions outside the New York Archdiocese

- diocesan organizations — schools

52	De La Salle Christian Brothers	4

- private organizations — schools

134	De La Salle Christian Brothers	6

Factual Considerations:

i. The De La Salle Christian Brothers is the religious order of men most involved over the years with the archdiocesan and parish schools and institutions. Presently, of all the male religious, including all orders of Brothers and the Crosier Fathers at Stepinac High School, working in such schools, approximately 50% of them are De La Salle Christian Brothers.

ii. The De La Salle Christian Brothers have always assigned many more Brothers to the archdiocesan and parish schools and institutions than to their private schools in the New York Archdiocese. Of the 292 De La Salle Christian Brothers now [in 1966] assigned in the New York Archdiocese, 61% are assigned to archdiocesan schools, parishes, and institutions, 12% assigned to La Salle Academy and Manhattan Prep, and the remaining 27% are assigned to Manhattan College.

iii. In schools outside the archdiocese, the De La Salle Christian Brothers assign many more Brothers (72%) to their private schools than to diocesan establishments (28%).

iv. The De La Salle Christian Brothers of the New York Province are in seven dioceses.[19] In five of these, we staff only our private academies.

v. The New York Archdiocese is the only diocese where we conduct elementary schools.[20]

vi. Aside from the diocesan clergy involved in education, and the Crosier Fathers at Stepanic High School, no religious clergy teach in archdiocesan schools.

vii. When we consider the Brothers of all congregations working for the archdiocese we find that 1 out of 2 is a De La Salle Christian Brother; 1 out of 4 is a Marist Brother; 1 out of 8 is an Irish Christian Brother; 1 out of 25 is a Xaverian Brother; 1 out of 20 is a Holy Cross Brother; and 1 out of 100 is a Sacred Heart Brother.

Quo Vadis

The above statistics pose a number of questions, especially in this period of educational expansion throughout the country. The queries center around our future commitment to the archdiocese and to our own schools. Which direction shall we take? Shall we open new private schools, or shall we continue to open archdiocesan and parish schools? Shall we merely consolidate our private institutions? What is the desirable balance that should obtain between our commitment to the New York Archdiocese and other dioceses? What is the balance between diocesan schools and private schools conducted by the De La Salle Christian Brothers that will best satisfy the needs of both? We need our private schools to support our houses of training and our retired Brothers and our sick Brothers in Barrytown, Troy, and Washington, DC. The annual cumulative cost of operation for these houses is in excess of $850,000.00.[21] But at the same time,

we "need" our archdiocesan and parish schools to teach the poor. A recent increase in salary has helped to make this more feasible.

3. Pressing Problems

Before any answers can be made to these questions, consideration of the needs and problems of the De La Salle Christian Brothers, as they relate to the Archdiocese of New York, should be considered–at least briefly.

Our immediate problems revolve around five schools, some private and some parochial.

a. Manhattan Prep

There are advantages to a high school being on a college campus: advanced students may take courses with college students; library facilities are better; there is an intellectual atmosphere with its enthusiasms and its challenges. Yet, the advantages are outweighed by the disadvantages, particularly in the case of Manhattan Prep. The lack of available classroom space is strangulating the high school department. Educationally, the small size of the student body negates the possibility of offering a full and more varied curriculum to satisfy the demands of the type of student who attends such a select school. If there is not apparent financial deficit, it is only because it operates as a tenant of the college.

The Middle States Association has strongly recommended to both Manhattan College and Manhattan Prep that the latter be moved off campus for the betterment of both college and high school. This would mean the erection of new buildings on a site apart from the college. Based on economic and educational considerations, such a school should be built to accommodate approximately eight hundred boys.

Since Manhattan Prep traditionally has been a private academy, the question is, where would this school be best relocated for the greatest satisfaction of the needs of the pupils of the archdiocese who desire such a school. Somewhere, some group of people needs a school of this type.[22]

b. Saint Joseph's Juniorate High School, Barrytown, New York

On our novitiate property of some 250 acres, we have a high school for the lodging and instruction of those who wish to become De La Salle Christian Brothers. In the past few years, the increased opportunities for a Catholic high school education under the direction of the Brothers seems to have militated against boys leaving home at an early age to enter such a juniorate. This situation is common to all religious congregations at this time. As a result, Saint Joseph's Juniorate, which can accommodate 150 boys for lodging and instruction, presently enrolls only 53 students.

We are not eager to close this school; in fact, we are considering its expansion. By taking in day-students from the Red Hook area, we can give greater utility to its resources and make a more judicious use of its facility. At the same time, it will help solve some of the financial burden of upkeep.

Increased expenditures on the part of the Brothers to adjust to this new operation should be minimal, but the possible service to the Catholic population of the area should be highly beneficial.[23]

c. Saint Bernard's Annex of Cardinal Hayes High School

The practicality of annexes is usually questioned by educational organizations. In the case of Saint Bernard's, this has been done by the Middle States Association in its evaluation of Cardinal Hayes High School.

More pertinent, however, is the pressing problem of classroom space in this building owned by Saint Bernard's Parish. The neighborhood is having a revitalization. Increased enrollment in the elementary school has burgeoned the need for more classrooms. Already some have been taken, by the parish, for its own growing demands. Others are sought. It seems just a matter of time before the annex is squeezed out.[24]

When that occurs, nine Brothers will be available for assignments elsewhere. There is no problem of unemployment. It is merely a question of where they shall be used? In which of the seven dioceses that we serve shall they be placed?

d. Saint Peter's Boys High School, Staten Island

Fifty years ago, at the invitation of Monsignor Joseph A. Farrell, the De La Salle Christian Brothers came to Staten Island to teach in Saint Peter's Parish, first on the elementary level and then on the secondary level.[25] The high school grew rapidly in size. Many of its students came, and still come, from "outside" parishes. The faculty of 17 De La Salle Christian Brothers and 7 laymen do a magnificent job as is attested by the results in the State Regents Scholarships.[26] This, in spite of the woefully sad plight of its facilities, its lack of sufficient clerical help, and its over-burdened teachers. While the median ratio of students to faculty in archdiocesan schools is less than 23 to 1, in Saint Peter's it is 27 to 1. In a school where the tuition rate is higher than the current rate in archdiocesan high schools, the students seem to be getting less for more (at least from a materialistic viewpoint). The problem here is to create a better climate for instructions and better conditions for both teachers and students. The need is present.[27]

e. Saint Patrick's High School, Newburgh, New York

One of the most pressing problems, and one which demands immediate attention, is Saint Patrick's. This parish-controlled school of 5 Brothers and 136 students is most inadequate. Its temporary sufferance on the part of the State Education Department cannot be expected to be continued. Positive action should be taken by us rather than force the hand of the Regents of the State.

Perhaps the reason for its continued existence, as expressed by many clerical authorities, was to have the De La Salle Christian Brothers continue their apostolate in an area which needs them. For many years, word of mouth has assured both Brothers and locals that an archdiocesan high

would be built in this area, and that the De La Salle Christian Brothers, so long in this city, would staff it. This promise pleased the Brothers and the people.[28]

4. Conclusions

The De La Salle Christian Brothers, then, have a keen desire to continue their close association with the Archdiocese of New York. For the Brothers to formulate their plans for the future, it would be most beneficial to discuss the following topics with the education department of the archdiocese. Concrete proposals may result from such dialogue.

i. The future of Saint Patrick's High School, Newburgh.

ii. The future of Saint Peter's High School, Staten Island.

iii. The future of Saint Bernard's Annex, New York.

iv. The future of Manhattan Prep, New York.

v. The establishment of a day high school at the Juniorate in Barrytown, New York, for boys living in the Red Hook area.

vi. Archdiocesan aid to private schools for new construction in such forms as gift of property, long-term loans, or financial gifts.

vii. The future of La Salle Academy, New York, as related to possible plans of the archdiocese to build high schools in this area.

viii. The De La Salle Christian Brothers and the diocesan high schools in Goldens Bridge and Kingston, New York.

ix. The De La Salle Christian Brothers and the extension of their apostolate in the Inner City.

5. Commitment

The spirit of a De La Salle Christian Brother is one of faith, and that faith is primarily a faith in Christ and a commitment to anything that furthers His interest in the Church, the extension of His Body in time.

Vatican Council II has clearly told us where we find Christ. We find Him in the bishops of the diocese where we teach.

> Therefore, the Sacred Council teaches that Bishops by divine institution have succeeded to the place of the Apostles, as Shepherds of the Church, and he who hears them, hears Christ, and he who rejects them, rejects Christ, and Him who sent Christ.[29]

That is why our primary concern is to help the bishop and his diocese. We want to be, so to speak, a powerful mobile force moving with skill and strength into those places where the need is greatest. If we open or expand a private school, we want that school to help the diocese at a time and in a place where it needs help. If there is a need for a diocesan school anywhere, we want to be there (if at all possible). Moreover, we are ready and willing to participate in any form of education which the bishop in his diocese needs. In a word, our commitment is to Christ in the bishop. We want to teach through him for without him, who is Christ's representation on earth, we can do nothing.

Appendix 1: Brothers of the Christian Schools in the Archdiocese of New York (1848-1966)[30]

Amawalk	Saint Joseph's Normal Institute	1883 to 1903[31]
Barrytown	Saint Joseph's Normal Institute	1930 to ----[32]
Irvington	Manhattan College Academy	1902 to 1903
Kingston	Saint Mary's Parochial	1872 to 1875
Lincolndale	Lincoln Agricultural School	1907 to 1938
	Lincoln Hall	1938 to ----
New York	Saint Vincent's Parochial	1848 to 1855
		1876 to 1882
	Saint Patrick's Parochial	1849 to 1933
	Saint Vincent's Academy	1849 to 1861
	Second Street	1856 to ----
	De La Salle Institute (Manhattan)	1861 to 1959
	La Salle Academy (Manhattan)	1887 to ----
	Saint Stephen's Parochial	1850 to 1851
	Saint Mary's Parochial	1850 to 1920
	Saint Francis Xavier Parochial	1852 to 1883
		1900 to 1925
	Holy Infancy Academy	1853 to
	Manhattan College High School	to ----
	Saint Joseph's Parochial	1855 to 1942
	Saint James' Parochial (Manhattan)	1855 to 1918[33]
	Annunciation Parochial	1856 to 1924
	Transfiguration Parochial	1857 to 1882
	Saint Brigid's Parochial	1858 to 1913
	Second Street Novitiate	1861 to 1871
	Catholic Protectory	1863 to 1938
	Saint Gabriel's Parochial (Manhattan)	1863 to 1938[34]
	Manhattan Academy	1863 to 1891
	Manhattan College	1863 to ----
	New Manhattan College	1923 to ----
	Saint Columba's Parochial	1866 to 1875
		1911 to 1947
	Saint Nicholas' Parochial	1866 to 1908
	Saint Teresa's Parochial	1867 to 1919
	Saint Teresa's Academy	1872 to (?)
	Westchester Novitiate	1871 to 1883
	Saint Peter's Parochial	1873 to 1934

	Immaculate Conception Parochial (Melrose)	1874 to ----
	Our Lady of Sorrows Parochial	1877 to 1879
	Immaculate Conception Parochial (14th Street)	1880 to 1940
	Cathedral Parochial School	1882 to 19??
	Cathedral High School	1900 to 1941
	Sacred Heart Academy	1883 to ----
	Clason Military Academy	1906 to 1926
	La Salle Military Academy (Long Island)	1926 to ----[35]
	Holy Innocents Parochial	1885 to 1910
	Saint Alphonsus' Parochial	1885 to 1918
	Holy Redeemer Parochial	1888 to 1911
	Epiphany Parochial	1900 to 1934
	Saint Philip's Home	1902 to 1927
	Holy Trinity Parochial	1903 to 1925
	Saint Veronica's Parochial	1905 to (?)
	Carmelite Parochial	1905 to 1928
	Our Lady of Good Counsel Parochial	1905 to 1925
	Holy Name Parochial	1905 to ----
	Saint Augustine Parochial (Bronx)	1906 to ----[36]
	Holy Cross Parochial	1907 to 1925
	Saint Raymond's Parochial	1909 to ----
	Ascension Parochial	1912 to ----
	Saint Thomas the Apostle Parochial	1915 to ----
	Saint Thomas the Apostle High School	1942 to ----
	Saint Charles Borromeo Parochial	1915 to (?)
	Saint Bernard's Parochial	1916 to 1962
	Saint Bernard's High School (Hayes Annex)	1940 to ----
	Sacred Heart Parochial (Manhattan)	1826 to ----
	Saint Jerome's Parochial	1928 to 1963
	Good Shepherd Parochial	1941 to ----
	Incarnation Parochial	1945 to ----
	Saint Nicholas of Tolentine High School	1945 to 1958
	Saint Raymond's Boys High School	1960 to ----
	Cardinal Spellman High School	1960 to ----
	Monsignor William E. Kelly School	1965 to ----
Newburgh	Saint Patrick's Parochial	1886 to (?)
	Saint Patrick's High School	1944 to ----
Peekskill	Boland Farm School	1876 to 1888
Pocantico Hills	Saint Joseph's Normal Institute	1906 to 1930[37]
Yonkers	Saint Mary's Parochial	1861 to 1876 1877 to ----
	Sacred Heart High School	1965 to ----

Appendix 2: Archdiocese of New York Brothers of the Christian Schools Personnel Distribution (1965-1966)

1. Archdiocesan and Parish

elementary		*secondary*		*welfare*	
Ascension	5	Cardinal Spellman	23	Lincoln Hall	32
Holy Name	6	Sacred Heart	3		
Good Shepherd	6	Saint Bernard	11		
Incarnation	6	Saint Patrick	5		
Msgr. Kelly	3	Saint Peter	17		
Sacred Heart	7	Saint Raymond	11		
Immac. Conception	3				
Saint John	6				
Saint Mary	6				
Saint Raymond	5				
Saint Thomas	4				
Saint Augustine	4				
	(67)		*(70)*		*(32)*

2. Private

		secondary		*college*	
		La Salle Academy	27	Manhattan College	78
		Manhattan Prep	11		
			(38)		*(78)*

3. Other

		administration	
		Provincialate	8
			(8)

4. Total 67 108 118

Appendix 3: For Further Reading

Battersby, William J., FSC. *The Christian Brothers in the United States (1900-1925)*. Winona, MN: Saint Mary's College Press, 1967.

Battersby, William J., FSC. *The Christian Brothers in the United States (1925-1950)*. Winona, MN: Saint Mary's College Press, 1976.

Battersby, William J., FSC. *History of the Institute of the Brothers of the Christian Schools in the Nineteenth Century (1850-1900)*. London: Waldegrave Publishers, 1963.

Cashin, Angelus Gabriel, FSC. *The Christian Brothers in the United States: 1848-1948*. New York: McMullen Company, 1948.

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[1] This is a "white paper" prepared around 1966 for circulation among the De La Salle Christian Brothers of the New York District at an extraordinarily important moment in Institute history. It captures a bit of the thinking of the Brothers in New York City immediately after the Second Vatican Council and provides a sense of the breadth and challenges of ministry for the Brothers in the Archdiocese of New York in this pivotal time in history. What is reproduced here is a copy of that paper that was shared with Brother Brian Carty by the then Visitor of the District of New York, Brother Augustine Benedict Loes, who had himself received his copy from the paper's authors.

[2] The authors of this "white paper" were a group of Brothers of Manhattan College, who lived in the community on the fourth and fifth floors above the Manhattan College Quadrangle and refer to themselves as the "Fifth Floor Realists, Inc." With the exception of endnote 9, the other endnotes (and Appendix 3), were provided by Brother William Mann, one of the editors of the journal.

[3] In the original manuscript, the term used to refer to the Brothers of the Christian Schools was Christian Brothers. However, in this article the term De La Salle Christian Brothers will, according to current practice, be used to distinguish our Brothers from the Congregation of Christian Brothers (also known as the Edmund Ignatius Rice Christian Brothers).

[4] The context of this remark of Bishop John Hughes (the Ordinary of the Diocese/Archdiocese of New York from 1842 to 1864) is the anti-immigrant, anti-Catholic, nativist, Know Nothing movements in the USA, and more specifically in New York City, in the middle of the nineteenth century.

[5] The Archdiocese of New York encompasses three boroughs (Manhattan, Bronx, and Staten Island) of New York City and the counties of Dutchess, Orange, Putnam, Rockland, Sullivan, Ulster, and Westchester to the north. It does not include New York City's two boroughs of

Brooklyn and Queens, which belong to the Diocese of Brooklyn (and which at the time of the writing of this "white paper" belonged to the Long Island-New England Province).
[6] In September 1848, four Brothers from France (Brothers Stylien, Andronis, Albien, and Pastoris) and one new recruit (Brother John Chrysostom) began the first ministry of the Brothers of the Christian Schools in New York City at Saint Vincent's School in lower Manhattan.
[7] In the original manuscript, the expression employed here was actually "They also opened classes for colored boys."
[8] Prior to 1987, it was common to refer to former students of schools conducted by the Brothers of the Christian Schools in the USA as "Brothers' Boys." In other English-speaking parts of the Institute, the term used was "Old Boys." The term "Lasallians" began to be used in the USA during the time of the then superior general Brother John Johnston (1986-2000).
[9] Cf. Angelus Gabriel Cashin, FSC, *The Christian Brothers in the United States: 1848-1948* (New York: McMullen Company, 1948), page 244: "During the seventy-five years that the Protectory was in operation, over 1,150 Brothers and an equal number of Sisters were connected with the institution, and it is estimated that over 100,000 children came under their direction."
[10] Francis J. Spellman was appointed Archbishop of New York in April 1939 and remained in this position until his death in December 1967.
[11] Monsignor Kelly School closed in 1972 but its principal Brother Brian Carty, with friends and alumni of the school, were, after a few years, able to replicate it in Manhattan (but this time according to a philanthropically-supported independent school model) at De La Salle Academy (1984) and George Jackson Academy (2003).
[12] In the original manuscript, the expression employed here was actually "to foster leadership among negroes, Puerto Ricans, and whites from underprivileged neighborhoods of New York City."
[13] From the website for Williams College: "Mark Hopkins: Graduate of Williams in the class of 1824, which he entered from secondary school as a junior in 1822. Professor of moral and intellectual philosophy from 1830 to 1887 and president of the College from 1836 to 1872, he symbolizes in the history of American education the era of small country colleges, where poor boys, simple surroundings, and dedicated teachers created an environment friendly to liberal learning. A skilled teacher in the Socratic tradition, he has been immortalized by the aphorism attributed to one of his former students, James A. Garfield: 'The ideal college is Mark Hopkins on one end of a log and a student on the other.'"
[14] Actually, it's La Salle Academy in lower Manhattan and Manhattan College in the Bronx who claim these two cardinals as their alumni. Both La Salle Academy in lower Manhattan and the now defunct De La Salle Institute in Manhattan share a common origin in that they were successor schools of the Second Street foundation.
[15] De La Salle Institute in Manhattan closed its doors around 1960.
[16] The Middle States Association of Colleges and Schools is an association that performs peer evaluation and accreditation of private and public schools in the Mid-Atlantic States of the USA.
[17] Saint Joseph's Seminary and College, which was founded in 1896 and located in the Dunwoodie neighborhood of Yonkers, New York, was for many years the major seminary of the Archdiocese of New York.
[18] Concerning the great Brother Calixtus Peter, see Brother Angelus Gabriel Cashin, FSC, *The Christian Brothers in the United States: 1848-1948* (New York: McMullen Company, 1948), pages 590-591. In New York, Brother Calixtus was director of Saint Peter's School, De La Salle Institute (Manhattan), Saint Patrick's School (Newburgh), and Saint Augustine's School

(Brooklyn). He became Visitor of the District of San Francisco in 1916 and returned to New York in 1921 as Inspector of Schools, a role he had for a quarter of a century. While he was the director of the extension program at Manhattan College, "he contributed greatly in promoting the studies of the Brothers and various teaching Sisterhoods."

[19] Archdiocese of Detroit, Archdiocese of New York, Archdiocese of Newark, Diocese of Albany, Diocese of Buffalo, Diocese of Syracuse, and Diocese of Trenton.

[20] Actually, the boy's division of Saint Mary Magdalene's Parochial School in the Diocese of Buffalo was still staffed by the De La Salle Christian Brothers at the time of the writing of this paper (cf. *The Christian Brothers in the United States: 1848-1948,* page 159).

[21] $850,000.00 in 1966 is estimated to be about the equivalent of $8,000,000.00 in 2024.

[22] Manhattan Preparatory High School at Manhattan College closed in 1972.

[23] Saint Joseph's Juniorate High School (also known as Saint Joseph's Normal Institute) closed in 1968.

[24] Saint Bernard's Annex of Cardinal Hayes High School closed in 1970.

[25] Saint Peter's campus also served for a while (from 1935 to 1943) as a division of Manhattan College.

[26] During the time under consideration (the mid-1960s), secondary school students who performed well on New York State's Regents exams were awarded State Regents Scholarships to attend colleges and universities in New York State, and the academic prestige of schools was often judged by the percentage of its students who annually were awarded these scholarships.

[27] Although the closing of Saint Peter's seemed immanent around 1970, families and the local community rallied and succeeded in preventing its closure; it still remains open today.

[28] Saint Patrick's High School in Newburg closed in 1969.

[29] *Lumen Gentium: Dogmatic Constitution on the Church* (Vatican Council II, 1964), article 20.

[30] For the source of Appendix 1, see Cashin, *The Christian Brothers in the United States*, pages 629-640. The appendix updates information found there until 1966 but only concerns ministries of the New York District in the Archdiocese of New York. Ministries associated with the De La Salle Christian Brothers after 1966 have not been added to the list. Ministries in New York City that are in Brooklyn or Queens, and so were part of the Diocese of Brooklyn and the LI-NE District, are not on this list.

[31] Although not included on the listing provided in the "white paper," it is included in Cashin, *The Christian Brothers in the United States*, page 630.

[32] Although not included on the listing provided in the "white paper," it is included in Cashin, *The Christian Brothers in the United States*, page 630.

[33] This is not to be confused with Saint James School ("old Saint James") on Jay Street in New York City's Downtown Brooklyn neighborhood, which was in the Diocese of Brooklyn. The De La Salle Christian Brothers began to teach at Saint James School in 1851 but they moved in 1933 to Clermont Avenue in the Fort Greene neighborhood of Brooklyn when the Diocese of Brooklyn opened Bishop Loughlin Memorial High School, which is still open today.

[34] This is not to be confused with Saint Gabriel's Parochial in the East Elmhurst neighborhood of New York City, which was one of two parochial schools conducted in 1966 by the De La Salle Christian Brothers in the Diocese of Brooklyn. The De La Salle Christian Brothers taught at Saint Gabriel's School from 1952 until it closed in 2011 and at Saint Cecilia's School in New York City's Greenpoint neighborhood from 1906, having withdrawn a few years before it closed in 2009.

[35] Although included on the listing provided in the "white paper," this ministry on Long Island (Oakdale, NY) was actually in the Diocese of Brooklyn until 1957 when the Diocese of Rockville Center was formed. However, it was possibly included here as it was the successor of Sacred Heart Academy and Clason Military Academy, which had been located in the Clason Point neighborhood of the Archdiocese of New York.

[36] This is not to be confused with Saint Augustine Diocesan High School in the Park Slope neighborhood of Brooklyn in New York City, which the De La Salle Christian Brothers conducted in the Diocese of Brooklyn. The school closed in 1969, and the students moved to Bishop Loughlin Memorial High School, another school conducted by the De La Salle Christian Brothers.

[37] Although not included on the listing provided in the "white paper," it is included in Cashin, *The Christian Brothers in the United States*, page 632.