ABSTRACT

Title of Final Project:	DEVELOPING A NATIONAL REGISTER NOMINATION FOR THE INSTITUTE OF NOTRE DAME, BALTIMORE, MARYLAND
	Rachel E. Bissett, Master of Historic Preservation, 2024
Final Project Directed By:	Susan Kern, PhD Director and Professor, Historic Preservation Program

Founded in 1847 in Baltimore, Maryland, by the School Sisters of Notre Dame (SSND), the Institute of Notre Dame (IND) was a pioneering all-girls Catholic high school that provided educational opportunities to women for 173 years. Built as a convent school in a 19th-century classical revival style starting in 1863, the building expanded six times, creating one building of roughly 200,000 square feet that reflects its growth and adaptation to educational and religious needs. Unlike many historic Catholic high schools that relocated during Baltimore's demographic shifts, IND remained committed to its community in the Oldtown neighborhood.

IND also served as the SSND's first motherhouse outside of Germany, anchoring its North American mission and allowing it to become a worldwide organization. Despite its closing in 2020 due to declining enrollment and funding, IND's history, integrity, and contributions to women's education highlight its significance. Currently part of the Old East Baltimore Historic District, this paper argues IND merits individual listing on the National Register of Historic

Places for its architectural and historical importance. Additionally, this study outlines the research methodology employed, forming the foundation for a future National Register nomination.

DEVELOPING A NATIONAL REGISTER NOMINATION FOR THE INSTITUTE OF NOTRE DAME, BALTIMORE, MARYLAND

by

Rachel E. Bissett

Master's Final Project submitted to the Faculty of the Historic Preservation Program of the University of Maryland, College Park, in partial fulfillment of the requirements for the degree of Master of Historic Preservation
2024

Advisory Committee:
Susan Kern, PhD, Chair
John Sprinkle, Jr., PhD

© Copyright by
Rachel Bissett
2024

Acknowledgments

I would like to extend my deepest gratitude to my advisor, Dr. Susan Kern, for her invaluable support, insightful guidance, and encouragement throughout this project, and to Dr. John Sprinkle, for always providing a calm voice during stressful times. I am incredibly thankful to the alumnae at the IND Heritage Room – Monica Crusse, Barbara Merchant Marx, Sue Petti, and Debbie Batchelor – for their dedication to preserving the history and memorabilia of the Institute of Notre Dame. Without their tireless efforts, this paper would not be as detailed as it became. To my fellow students, especially Katie Gill, thank you for sharing this journey, it has been an unforgettable experience. Finally, I want to thank my family for their unwavering support. To my parents, and to my brother Ben, your generosity has meant the world to me. And to my partner, Jon, who supported me unconditionally, thank you for keeping me grounded and sane throughout this project.

Table of Contents

Acknowledgments ii
Table of Contents iii
List of Figures iv
Chapter 1: Introduction 1
Problem Statement and Methods 2
Overview 4
Chapter 2: Architectural Description 5
Stage 1: Northwest Wing 9
Stage 2: Central Block and Hyphen #1 12
Stage 3: Northeast Wing 20
Stage 4: Hyphen #2 and Renovations 24
Stage 5: Southeast Wing and Hyphen #3 27
Stage 6: Southwest Wing 30
Stage 7: Gym 33
Chapter 3: Historical Narrative 35
Foundations: 1847 – 1863 36
Beginnings: 1863 - 1873 40
Expansion: 1874 – 1908 47
Shifts: 1908 - 1968 60
Modernization: 1968 - 2020 67
Spirit: Significance Statement 71
Conclusion 74
Bibliography 75

List of Figures

Figure 1. Map of Baltimore with location of IND 5

Figure 2. IND as seen from a satellite view. 6

Figure 3. Color-coded building stages of the Institute of Notre Dame. 7

Figure 4. Construction stages of the Institute of Notre Dame 1863 - 1992.....7

Figure 5. Modern floor designations of the building. 8

Figure 6. Earliest depictions of IND from the 1860s. 9

Figure 7. The Northwest Wing as seen in 2020, view from the southwest. 11

Figure 8. Drawing of the front façade of IND as seen from Aisquith Street in 1886.12

Figure 9. 1892 Depiction of IND 14

Figure 10. Drawing of IND's second chapel in the Central Block. 15

Figure 11. Hyphen #1 and the courtyard as seen in 2024.....15

Figure 12. Drawing of IND from 1894.....16

Figure 13. Main entrance to IND built in 1894.....17

Figure 14. Remnants of roofline from the original chapel in the Northwest Wing....19

Figure 15. The "L" shaped Northeast Wing as seen in 1894.....20

Figure 16. The Institute of Notre as seen in 1892 22

Figure 17. Comparison of the chapel in the Northeast Wing throughout time. 24

Figure 18. Different angles of Hyphen #2 25

Figure 19. Comparing Hyphen #1 and Hyphen #2's eastern façade 26

Figure 20. Photo of the main vestibule entrance to the school, 2024. 27

Figure 21. The Southeast Wing seen from the southeast. 28

Figure 22. IND seen sometime between 1908 and 1925. 28

Figure 23. IND as it appeared after the Southwest Wing was added in 1925. 31

Figure 24. Sanborn Fire Insurance maps of IND from 1914 and 1940. 34

Figure 25. IND's location as seen on an 1851 map of Baltimore 36

Figure 26. Drawing of the first motherhouse. 38

Figure 27. Classes offered in the 1871-72 school year. 41

Figure 28. Floor designations of the original 1863 building. 42

Figure 29. List of IND students from 1871-72.....46

Figure 30. List of Provincial Superioress from 1876 – 1907. 48

Figure 31. The view from the 1894 main entrance.....52

Figure 32. The auditorium as seen in 1913. 53

Figure 33. Mistress degrees offered by IND and their requirements. 54

Figure 34. IND graduates who received specialized degrees. 56

Figure 35. Photos of IND's exhibit at the Chicago World's Fair.....57

Figure 36. Photo of the hallway outside the parlors in the Central Block 59

Figure 37. Rev. T. J. Delihant's speech from June 24, 1914, Baltimore Sun. 61

Figure 38. IND tradition of white gowns at graduation.....64

Figure 39. Students in 1946 playing basketball in the gym constructed in 1925. 65

Figure 40. IND and St. Frances Academy Students as part of a club meeting 66

Figure 41. Sister Hildie students giving out food to neighbors.....68

Figure 42. Photos of IND students from 1946 and 2011 70

Figure 43. Oldest known photographs of students at IND.....73

1

Introduction

In the heart of East Baltimore stands a sprawling, massive building that stands apart from the surrounding rowhomes. The building sits vacant, but it once hummed with the voices of thousands of women, from students as young as six to nuns in their 90s, their footsteps engraved in the grooves of a slate staircase. This 200,000-square-foot building was the Institute of Notre Dame (IND), a convent school that, for 173 years, was a beacon of opportunity in a society that often limited women's potential. Founded in 1847 by the School Sisters of Notre Dame (SSND), IND was not just a school, it is a testament to the history of women's education.

When the SSND arrived in Baltimore from Germany, they had no idea their humble beginnings in a building on its last legs would turn into something so much grander. This specific part of East Baltimore called to them as it was filled with poor Americans of German descent. IND became their first motherhouse in North America and became a cornerstone of their mission to educate young women and help poor communities across the continent.

Over time, the complex expanded from a single building in 1863 into a sprawling building of wings and hyphens that filled nearly an entire city block. Its architectural changes mirror the school's growth and the changing needs of its students and the Sisters, from the addition of larger chapels to more classroom space. While other Catholic schools fled Baltimore during the mid-20th century white flight, IND stayed rooted in its community, fostering a legacy of resilience and inclusivity.

IND's closure in 2020 marked the end of an era. Declining enrollment and financial challenges forced its doors to shut, leaving behind an empty building with hundreds of rooms

and thousands of memories. The building is empty, but it is left as a reminder of the school's history and the opportunities provided to thousands of women. It leaves us with the ability to study its form but also to place the student's stories within a context.

Today, IND is recognized as a contributing property in the Old East Baltimore Historic District. Yet its history, significance, and architectural integrity set it apart. The building not only meets the requirements for a National Register listing, it deserves to be individually listed. This paper explores IND's evolution from 1847 to 2020 and beyond. Through this architectural description and historical narrative, the story of IND is uncovered, revealing not just the history of the building, but the lives it shaped. As this paper lays the groundwork for a National Register nomination, its also speaks on the research process that revealed this history. This narrative is not just the tale of a building or a school, but a testament to the power of education, the importance of preserving places related to women's history, and the spirit of IND.

Problem Statement and Methods

Despite its prominence and extensive history, no proper documentation of IND's architecture and history exists. While the building was listed on the Maryland Register of Historic Properties (MRHP) in 1987, it has an inaccurate architectural description, and the significance statement reduced the school's 173 years of history to a paragraph a few sentences long. The main problem addressed through this project is the lack of proper documentation. Little secondary sources exist, and archival materials are scattered across the country. This project aimed to compile as much information into one spot as possible. Additionally, the building is slated for an adaptive reuse project to turn it into affordable senior housing. While the contractors, CAM Construction, aim to keep as much of the building the same as possible to

keep its historic integrity, it is important to document the building as is before major changes are made. This documentation will be used to develop a National Register of Historic Places nomination.

To address this main problem, extensive research was conducted into the building's architectural, educational, and community history. Newspaper articles, especially ones from the *Baltimore Sun*, were used extensively. Articles about commencement ceremonies, in particular, revealed information about how the school was operated, who the school officials were, how many students were enrolled, what classes were offered, and, importantly, the names of students. This information, often in the form of little tidbits, was pieced together to form broader narratives about the school. These articles also included descriptions of additions as they were completed. These provided invaluable information about the layout of the interior of the building at different time periods and what some rooms changed to over time that cannot be gleaned from drawings or pictures of the exterior. Local archives were also consulted, including the Maryland Center for History and Culture, which had ledgers written by one of the architects of the school that revealed information such as materials used and their costs.

Central to this research was the IND Heritage Room, a group of dedicated alumnae who have collected memorabilia and archival materials from the school. Now housed on the campus of Notre Dame of Maryland University, another institution founded by the School Sisters of Notre Dame, the Heritage Room proved invaluable to this project. The alumnae's wealth of knowledge, coupled with the materials they have preserved, provided critical insights into IND's history and architecture. Notably, this included architectural drawings that once hung in the school, which were instrumental in creating a detailed architectural description and assessing the integrity of the structures. Additionally, photographs of the building's interior and students

enriched the historical narrative, offering glimpses into students' daily lives. This collection not only preserves IND's legacy but also plays a key role in ensuring the building's history is accurately documented for future generations.

Overview

This paper will be broken down into two chapters, an architectural description and a historical narrative with a significance statement. Chapter 2, the architectural description, is divided into building stages, where additions are described as they were when they were built, followed by a discussion of alterations. The chapter ends with an analysis of the building's integrity. While the building's interior is briefly discussed, more research is needed to flesh out the details and alterations of the layout.

Chapter 3, the historical narrative, is broken down into different eras of the school based on the major themes happening during those times. It starts with a brief discussion of the founding of the School Sisters of Notre Dame, followed by the first section, *Foundations,* which discusses their arrival in Baltimore. The second section, *Beginnings*, discusses the school's first ten years and it's early operations and class structure. The third section, *Expansion*, discusses the school's growing popularity and the needs fulfilled by building additions. The fourth section, *Shifts*, discusses how women's suffrage and the Civil Rights movement affected IND. The fifth section, *Modernization*, is about how the school differed in a modern era versus its early beginnings, up until the school's closure. The final section, *Spirit*, serves as the significant statement and how the spirit of IND is upheld.

2

Architectural Description

The Institute of Notre Dame is located at 901 Aisquith Street in the Oldtown neighborhood in East Baltimore (Figure 1). The property takes up about ¾ of a city block, with the rest occupied by St. James the Lesser Church, now known as Urban Bible Fellowship, to the north. The block is bounded by Aisquith Street to the west, which the main facade of the building faces, Eager Street to the north, Somerset Street to the east, and Ashland Avenue to the south. The surrounding neighborhood is residential. The Latrobe Homes public housing project is located on the opposite side of Aisquith Street.

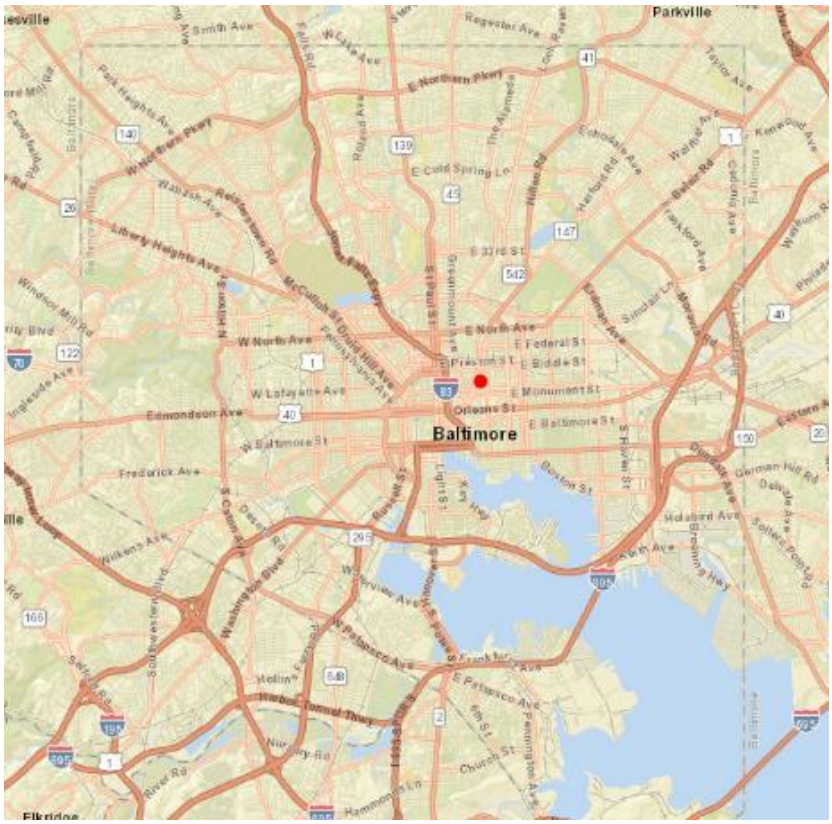

Figure 1. Map of Baltimore with location of IND marked with a red dot. Photo courtesy *Google Maps*, accessed December 14, 2024.

The building forms a rough "U" shape with a parking lot in the center and a large metal gate allowing access from Somerset Street (Figure 2). The property is entirely enclosed either by the edge of the building or by a brick wall. The property was developed for the purpose of a convent school. Each part of the building includes both classrooms and living spaces for the nuns. Nuns lived in the building from the school's founding up until 2019; however, in the end, there was only one nun there. The exception is the Southeast Wing, which was built strictly as a novitiate, where new Sisters lived and trained, and for use as a laundry building. This part of the building is still in use today by the Caroline Center, an SSND-sponsored program that offers job training to women in East Baltimore.

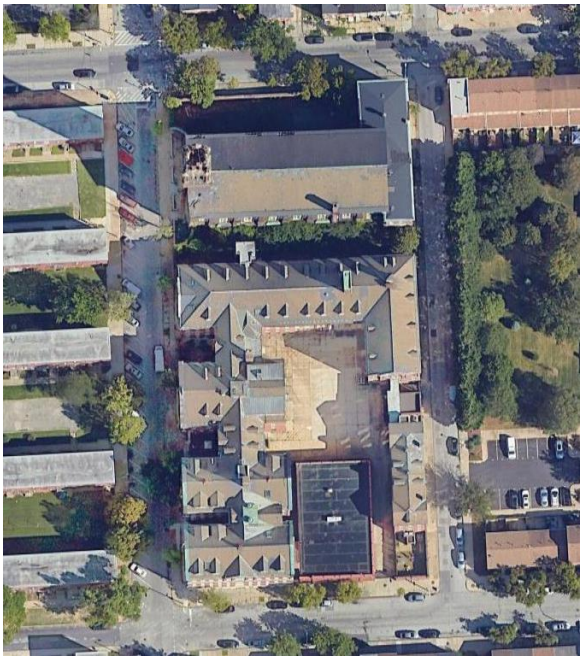

Figure 2. IND as seen from a satellite view. St. James Church is the building directly to the north. The Latrobe Housing Projects are seen on the left. Photo courtesy *Google Maps*, accessed December 14, 2024.

IND was built in seven major stages from 1863 to 1992, including four wings and one central block connected by three hyphens, and a partially above-ground gym connecting to the school in the basement (Figures 3 and 4). While it is all one building, the different stages and architects mean that the architecture is not perfectly cohesive. It was built in a mid-20th century classical revival style and influenced by federal architecture. Three portions of the buildings were designed by Baldwin & Pennington, prominent Baltimore architects, and several of their works are now on the National Register of Historic Places.

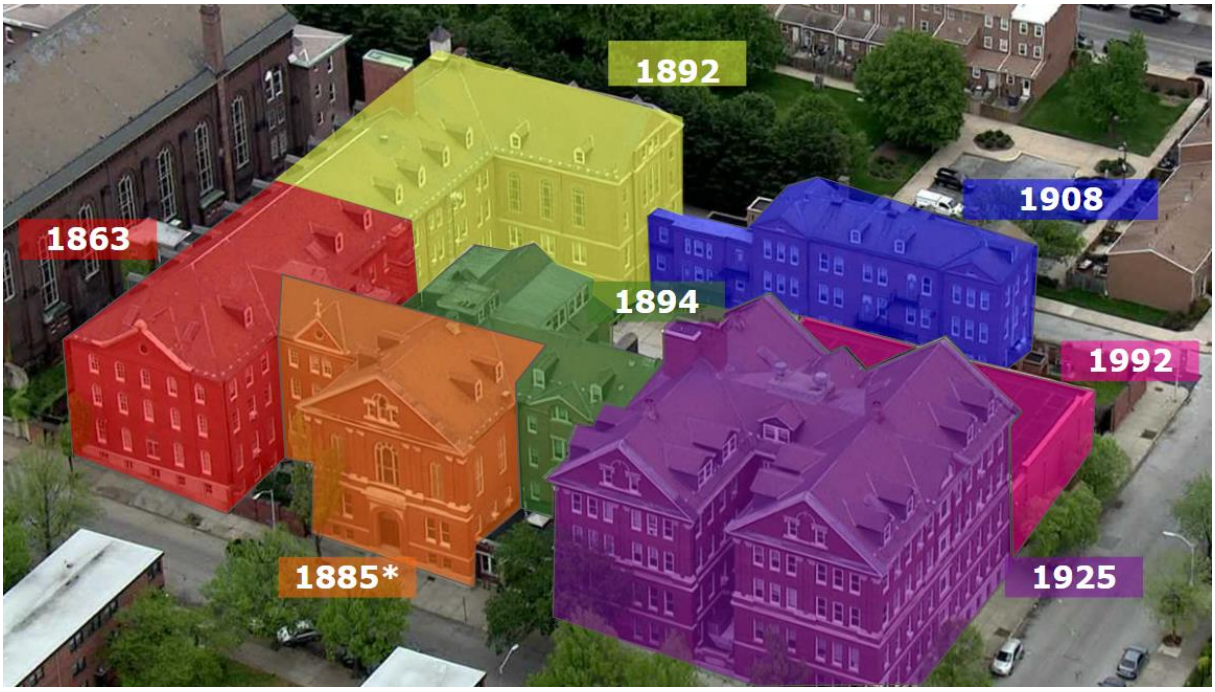

Figure 3. Color-coded building stages of the Institute of Notre Dame. Annotations made by the author. (Photo courtesy WBALTV, "Institute of Notre Dame to close in June due to low enrollment, financial hardships." May 5, 2020.)

Figure 4. Construction stages of the Institute of Notre Dame 1863 - 1992

Stage	Name	Completed	Architect
1	Northwest Wing	1863-4	Unknown Redemptorist Brother (builders S.H. and J. H. Adams)
2 (4*)	Hyphen #1	1886 (1894*)	John M. Getz (Baldwin & Pennington*)
	Central Block *		
3	Northeast Wing	1892	Baldwin & Pennington
4	Hyphen #2	1894	
5	Southeast Wing and Hyphen #3	1908	
6	Southwest Wing	1925-6	Unknown
7	Gym	1992	Unknown

The building is generally made of brick with sandstone accents and a slate roof. There are five floors, with the fifth being in the attic and the first being partially underground in the north, as Aisquith and Somerset streets are on a slight incline. A majority of the rooms in the building are classrooms or boarding rooms for the convent. The building also includes a two-story chapel, a two-story auditorium, a wooden floor and modern gym, parlors, a roof walk, locker rooms, a kitchen and cafeteria spaces, two historic elevators (1892 and 1925), and a prominent slate staircase.

Historically, the floor number of the building differed from the system used today. The original 1863 building was described as a three-story building with a basement, but today it is considered to be five stories. What was referred to as a basement in 1863 is now considered the first floor. This number changed as the building expanded south, and since the property is on a hill, the basement slowly became more exposed. The first floor today starts as a raised basement and becomes a fully above-ground story on the southern end of the property with a different raised basement. To maintain consistency and clarity in the architectural description, first-story, second-story, et cetera, will refer to the modern numbering system as seen in Figure 5.

Figure 5. Modern floor designations of the building. Annotations by author.

Stage 1: Northwest Wing

The Northwest Wing, as seen in 1863 when it was completed, is a five-bay wide, roughly thirteen-bay deep, five-story, rectangular building whose shorter side fronts Aisquith Street (Figure 6). It is roughly 58 feet by 120 feet. It has a hipped roof with a lower-pitched center gable that exhibits a bulls-eye stained glass window and a large cross on the peak. The five bays have arched four-over-four windows with brick lintels. The first story is a partial basement, while the fifth is the attic space. The middle bay of the second story has an 8x10 vestibule as part of the building's main entrance that protrudes from the building.

Figure 6. Earliest depictions of IND from the 1860s. *Left:* "Southwest View 1862, Institute of Notre Dame," artist unknown, photo courtesy IND Heritage Room. *Right:* E. Sachse & Co., "Bird's Eye View of the City of Baltimore," 1869, https://www.loc.gov/item/75694535/.

The north façade has square four-over-four windows. There was a frame porch that reached the top of the second story in height and was about five bays long. It stopped at a "T" shaped four-story, roughly three bays in length and two bays wide, with a flat roof that connected to the main building at the narrow part of the "T". It is believed this was part of the original construction of the building. As seen from the north, there are six gable dormers that alternate

bays starting from the third bay from the right, meaning one lines up with the center of the "T" shaped building.

The east façade mirrors the front façade, but there is no center gable. A frame porch and balcony unit spans from the ground to the top of the third story. There was likely a back entrance, but the exact location is unknown.

The southern façade is identical to the northern façade except there are only five dormers instead of six, with two closer to Aisquith and the rest on the other side of a half-octagonal protrusion from the main building. The hipped roof mirrors the half-octagonal shape with a small cross on the peak. The diagonal walls are short and empty. Viewing the protrusion from the east and west, there are single large two-story windows spanning the third and fourth stories, indicating a chapel on the interior, and single square four-over-four windows on the second story. Viewing the protrusion from the south, it is two bays wide with two four-over-four square windows on the first story and a single bulls-eye window on the fourth story. The rest of the stories are empty.

The building's interior was described in a *Baltimore Sun* newspaper in 1863. It has a large center hall that runs the entire length of the building. The basement has a kitchen with two large dining rooms with a coal cellar and a boiler room. The first floor (second story) has reception rooms and parlors associated with the main entrance, rooms for showcasing needlework and artwork, a music room, and four large classrooms separated by folding doors, which could be opened up for events at about 20 feet wide and 95 feet deep. The second floor (third story) has work rooms, the infirmary, and access to the two-story chapel, and the fourth floor has some space for dormitories for the convent and boarding students. On each floor is access to the "T" shaped building. All floors are accessed by a staircase aligned with the "T"

shaped building.

Alterations

The Northwest Wing went through some alterations over time, mainly by the additions of other buildings. However, its look and form have stayed the same (Figure 7). The eastern façade is no longer present after the addition of the Northeast Wing in 1892, which is attached directly to the eastern façade. However, part of the original wall may still be present on the interior. The main façade changed when the main entrance was moved to Hyphen #1 in 1886. The original entrance was removed from the building, including the protrusion as part of the vestibule, and a large stained-glass window took its place. Where the staircase was, a square window took its place on the first story, and today, there is a window in every bay on the first story. Today, there is a sandstone façade covering the raised basement with five small square windows with metal security grating over them. It is unclear if the sandstone façade and the windows are original to the building or were added later. The cross on the center gable was also removed.

Figure 7. The Northwest Wing as seen in 2020, view from the southwest. (WJZ News, "Tears Flow, Bells Toll as The Institute of Notre Dame Closes Its Doors Tuesday," June 30, 2020.

The southern façade changed the most with the addition of Hyphen #1 in 1886. The front half of the building, closer to Aisquith Street, is now three bays deep, while the other half, facing the courtyard, remains five bays in length. The addition of Hyphen #1 destroyed a majority of the

chapel protrusion. However, a small portion, for an unknown reason, was kept, most evidently seen in the roofline seen from the courtyard, which will be discussed in further detail in the next section of this chapter.

The interior went through changes as well. With the entrance moved, reception rooms and parlors were no longer needed, but it is unclear when the function and size of these rooms changed. Today, most of these rooms are classrooms, with some of the former room divisions still noticeable. The center hallway was extended to the end of the Northeast Wing when it was added in 1892, and a perpendicular hallway was added with the additions in 1886. The chapel does not exist in any capacity on the interior and the third and fourth floors would have gone through major renovations when it was removed to make the spaces usable.

Stage 2: Central Block and Hyphen #1

Stage 2 of construction was completed in 1886 with a southern wing, referred to here as the Central Block, and a hyphen to connect the two buildings (Figure 8). Like Northwest Wing, these two are five stories high, with the first story being the partial basement. The partial basement is now almost fully exposed above ground level because of the hill on Aisquith Street. The Central Block's design is made to look similar to the Northwest Wing. It is a square building that is five bays wide and five bays deep. Differing from the Northwest Wing, it has a front gable roof with a palladian window in the gable.

Figure 8. Drawing of the front façade of IND as seen from Aisquith Street in 1886. Artist unknown. Photo courtesy IND Heritage Room.

Both roofs are connected by a gable roof line extending from the hyphen, which has its own small center gable at a lower pitch than the main roof line. The gable has a closed pediment with a thick cornice, a cross on the peak, and a bulls-eye window. The hyphen is three bays wide and two bays deep and sits recessed three bays deep from the Northwest Wing and Central Block's front facades.

The hyphen's front façade, facing Aisquith, has four arched four-over-four windows in each story. The fourth and third stories have two paired windows in the center bay, while the second and first stories have two in the first and third bays. The center bay is taken up by the new main entrance to the building, which has been moved from the Northwest Wing. It exhibits are large vestibule that slightly protrudes from the building with a prominent door surround and "Institute of Notre Dame" written above the double wooden door. Like before, the entrance leads to the second story. The first-story bay is occupied by the staircase that connects the building with the sidewalk. The windows on the first story are square rather than arched.

Outside of the front gable, the Central Block looks exactly like the Northwest Wing but has five square windows on the first story. Every bay in the Central Block's southern façade is filled with an opening. First, two gable dormers in line with the second and fourth bays. The fourth and third stories exhibit a single six-over-six square window in the first and fifth bay, and the middle three bays have large arched stained-glass windows spanning both stories (Figure 9). The second story has five six-over-six rectangular windows. The first story has three six-over-six rectangular windows in the middle three bays, and the first and fifth bays have doors with small staircases connecting the doors with the courtyard space. The middle bays have thin and small horizontal rectangular windows. The northern façade likely looks very similar but is only three bays deep.

In the Central Block and the hyphen's eastern facades, the walls are flushed together; there is no difference in depth, but clarity, it will be described separately (Figure 9). The Central Block has two square windows in its gabled pediment. There are five six-over-six rectangular windows on each floor. In the first story, the middle bay is instead a door with a small staircase connecting it to the courtyard. There are also thin and small horizontal rectangular windows in the first two bays, which are the only ones on this façade.

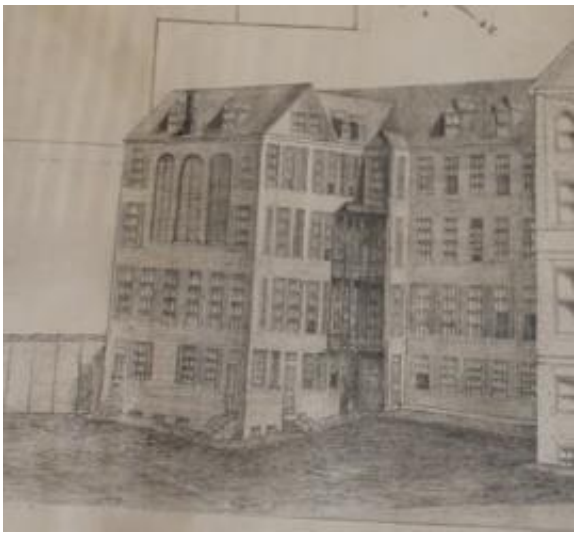

Figure 9. 1892 Depiction of the Central Block, Hyphen #1, and part of the Northwest Wing. Photo courtesy IND Heritage Room.

The Hyphen has two gable dormers. While it is three bays wide, only the first two bays have the same rectangular windows seen on the Central Block. The second and third stories have a connected frame balcony. The remnants of the chapel protrusion on the Northwest Wing occupy the third bay. It appears as a one-bay wide, one-bay deep, and connects with the frame balcony. Each floor has a window, and the first story appears to have a door. It has retained its half-octagonal roofline from before, but the rest cannot be seen.

On the interior of the Central Block, most of the third and fourth stories were occupied by the new chapel built to replace the original (Figure 10). A distribution hall, a space used for events, occupied most of the second floor. A hall runs through the third of the building, connecting it to Hyphen #1 and the Northwest Wing. The first-story basement introduced a new kitchen and dining space, while the fifth-story attic spaces served as dormitories. Hyphen #1

exists mainly as the hallway connection between the two buildings, but some small rooms were included, such as parlors and reception rooms for the new entrance.

Figure 10. Drawing by an unknown artist of IND's second chapel in the Central Block. Photo courtesy IND Heritage Room.

Alterations

Renovations in 1894 greatly altered the appearance of the Central Block on every façade and the rear façade of Hyphen #1. The main entrance was removed from Hyphen #1. That space was replaced with a large stained-glass window on the second story, similar to what happened with the Northwest Wing, and a door that leads to a small courtyard enclosed by a brick wall that connects to the front corners of the Northwest Wing and Central Block (Figure 11).

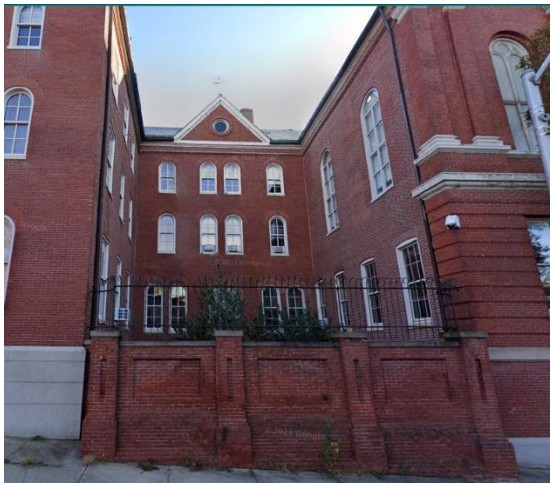

Figure 11. Hyphen #1 and the courtyard as seen in 2024. Photo courtesy *Google Maps.*

The main entrance moved to the front of the Central Block, which is now three bays bay wide instead of five (Figure 12). The large wooden paneled doors are topped with a fanlight with a spider web design. They sit slightly recessed from an elaborate door surrounded with compass-headed brick detailing and spandrels in the upper corners, with "INSTITUTE OF NOTRE DAME" embossed below an entablature that connects with a belt course between the second and third stories. The doors sit at a half-story height, which leads to a small staircase on the interior that leads to the second story. The door surround spans from the top of the second story to the bottom of the doors, which connect with granite steps that lead to the sidewalk along Aisquith Street.

Figure 12. Drawing of IND from 1894. The entrance moved to the Central Block, completely changing its exterior. Artist unknown. Photo courtesy IND Heritage Room.

Half of the first story has a sandstone façade connecting with the granite steps. The rest is a stretcher bond with paired square windows with metal security coverings and brick lintels on the first and third bay. A thick sandstone belt course separates the first story from the second. The second story has two pairs of rectangular windows in the first and third bay, the center taken up by the door surround (Figure 13).. An intricate brick design is seen on this story. All the bricks are stretchers, and in every fifth row, the bricks protrude out. There are ten lines where the brick protrudes. The second and third stories are separated by a belt course with an entablature

Figure 13. Main entrance to IND built in 1894. An intricate brick design is seen on either side of the door surround and with the compass-headed detailing as part of the surround. Photo courtesy *Explore Baltimore*, https://explore.baltimoreheritage.org/items/show/361.

On this façade, there is no distinction between the third and fourth stories. In the center bay is a large arched window the same size as the front door. It has simple tracery with four circles at the top. The first and third bays have identical large but narrow arched windows, also with simple tracery and a single circle at the top. Four sets of paired brick pilasters with doric capitals frame each bay. Below each set is a portion of brick that protrudes out and connects with the belt course below. The top of the pilasters sit just below the dentils underneath the large, prominent, enclosed pediment. It has a heavy cornice with a cross on its peak and a simple palladian window in the gable.

The southern façade changed because of the addition of a new wing, now called Hyphen #2, also in 1894. Hyphen #2 will be discussed in more detail later. The southern façade is now six bays deep, and Hyphen #2 now occupies the fourth and fifth bays from the right. The sixth bay comes as part of a roughly 25-foot extension to the Central Block built in 1894. On the fourth and third stories are three smaller copies of the larger narrow windows on the front façade, with two on the front half of the facade evenly spaced and the third in the single bay on the rear half. The second and first stories have four rectangular windows in total.

The northern façade mirrors the southern façade. However, for some reason, there are four windows on the first and second stories on the front half of the façade instead of three. Both facades also have two gable dormers each on the front half. The rear half instead has large shed dormers with five connected windows on both facades. A roof walk is in the middle of roof, known within the school as the "widow's peak."

The eastern façade partially mirrors the front façade. However, it is far less ornate. It has an unadorned pediment with three arched windows, a wider one in the middle and two small ones on either side, mimicking the palladian window on the front façade. Unlike the front façade, the eastern façade does not have windows that span the fourth and third stories. Rather, they are only on the third story. The layout mimics the front façade; the middle window is a larger arched window while the other two are rectangular. The second and first stories have six rectangular windows evenly spaced with the windows above.

Hyphen #1 also received a small extension to its eastern façade in 1894 to make it even with the chapel protrusion. This extension had only four stories and so exhibited a cat slide roof extending off the side gable. Only one of the two dormers remains. A large brick chimney was added to the first bay. The former chapel protrusion appears to be part of the Hyphen now.

However, there is a lip separating the two; why that was kept is unknown. The windows on the extension mirror the placement on the front façade, with paired windows in the center bay. As part of the protrusion, the windows in the third bay are noticeably farther from the rest. The semi-octagonal roof line remained, and the new cat slide roof was built around it, creating a weird amalgamation of roof lines (Figure 14).

The interiors of these spaces underwent significant changes during the renovations. The former chapel was converted into an auditorium, with the rear extension added to make a larger stage. A balcony was added, serving as the hallway connection between Hyphen #1 and Hyphen #2's fourth stories. At some point in the 1960s, stadium-style seating was added. The main central hallway, which previously ran along the edge of the Central Block, was now in the center of each floor and ran in front of the new stage of the third story.

Figure 14. Remnants of roofline from the original chapel in the Northwest Wing. Photo courtesy *Google Earth*, accessed December 15, 2024.

The second story, formerly the distribution hall, was completely changed to be part of the new main entrance. Along the staircase from the half-story entrance to the second-story landing are hand-painted frescoes of religious iconography. Parlor rooms branch off from the landing. The fifth and first stories likely remained unchanged.

Of all of the building's sections, the Central Block has seen the most alterations. However, as these changes were made within a decade of its original construction, the building's overall integrity and character remain remarkably well-preserved.

Stage 3: Northeast Wing

Built in 1892 and designed by Baldwin & Pennington, the Northeast Wing is an extension of the Northwest Wing that forms an "L" shape in the northeast corner of the property (Figure 15). The Northwest Wing's hipped roof continues in to the northeast corner, where the roofline turns south and turns into a gable roof. At the turn in the corner is a cupola. It extends from the Northwest Wing for five bays, roughly 60 feet, to create a square addition before attaching to the rectangular part of the "L," which is roughly 45 by 105 feet and three bays wide. The two will be discussed separately for clarity, but they were constructed as one building.

Figure 15. The "L" shaped Northeast Wing as seen in 1894. Artists unknown, photo courtesy IND Heritage Room.

The first square addition can only be seen from the north and the south at eight bays wide. Viewing from the south, within the courtyard, the third and sixth bays have no fenestration, except the first story which has five square windows with metal security grating starting in the fourth bay and includes one in the sixth bay. The first floor also has a door in the first bay and no fenestration in the second bay. The rest of the windows are rectangular. There are three dormers in the second, fifth, and eighth. A large metal vent in the third bay runs from the roof line to the top of the first story.

Viewing the addition from the north, there are four rectangular windows evenly spaced on each story. There are three gable dormers evenly spaced as well. Above the middle dormer is a large narrow brick chimney oriented north to south.

The main façade of the rectangular addition is the gable end, seen from the south, which has a cross on the peak and two chimneys on either side (Figure 16). It has a closed pediment with a second pediment inside above three square one-over-one windows. Framing the set of windows are two pairs of brick pilasters within the lower pediment. The pilasters continue beneath the pediment and run to the bottom of the third story, where there is a sandstone belt course. Between the pilasters is a set of three long arched chapel windows spanning the fourth and third stories. On the other side of the pilasters, in the first and third bays, are two windows aligned vertically, the top being an arched window and the bottom rectangular. These windows are inset from the rest of the façade with a scalloped brick edge at the top. Smaller, unadorned pilasters, sit on the corner of the building for the fourth and third stories.

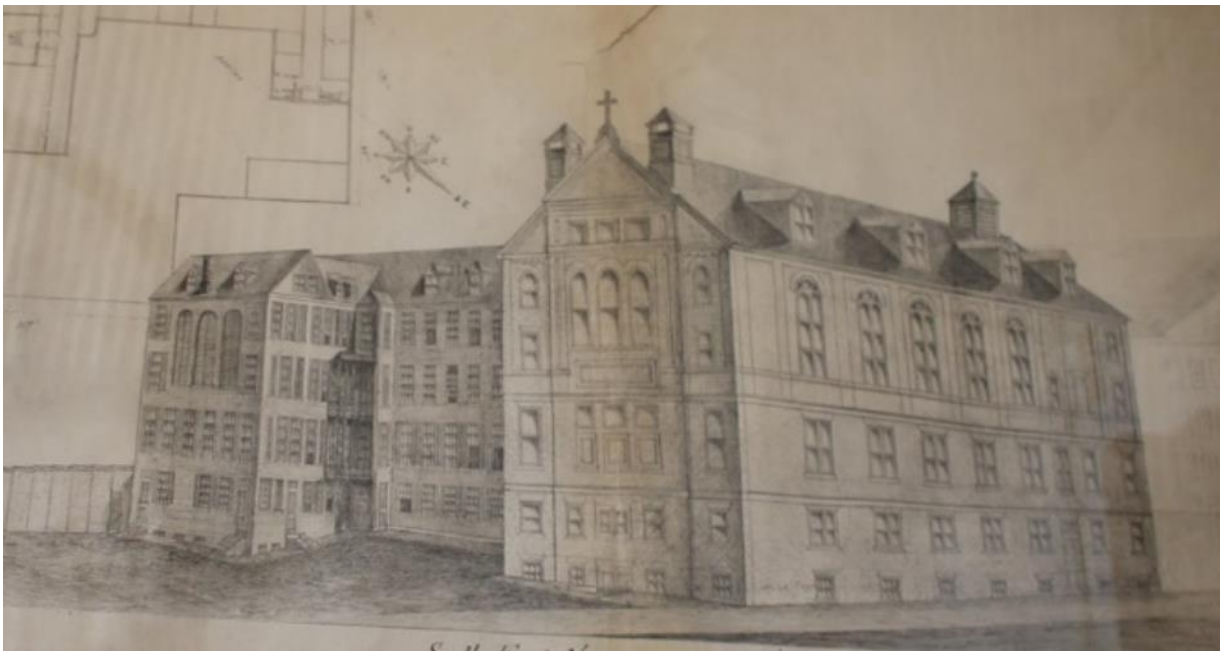

Figure 16. The Institute of Notre as seen in 1892 after the construction of the Northeast Wing. Artists unknown. Photo courtesy Julie Manzuk.

The paired pilasters do not continue past the third story, but that portion of the building protrudes out from the rest. The second story has five rectangular windows, three in the middle and two in the first and third bays. The first story is the same but with square windows instead. As discussed earlier, Somerset sits at a slightly lower elevation than Aisquith, meaning the first story appears as a raised basement facing Aisquith while a fully exposed ground story faces Somerset. In each bay, as part of a raised basement underneath the first story, are small square windows.

The building seen from the east has nine bays roughly the same size denoted by simple brick pilasters that run the length of the fourth and third stories until there is a sandstone belt course. There are four gable dormers that alternate bays starting from the second bay. Between each pilaster beneath the cornice is a scalloped brick edge. All but two windows' bottom edges connect with a thin brick belt course that runs the length of the entire façade; it continues over

the pilasters and breaks for the windowsills. The ones that do not connect are the first bay, which has no fenestration, and the eighth bay, which has a bulls-eye window directly in the center of the bay. Bays two through six have large arched chapel windows with simple geometric tracery. Bay seven, which is much narrower than the rest, has a small arched window about half the height of the large windows. The ninth bay has two rectangular windows aligned vertically.

A thin sandstone belt course runs between the second and first stories. On both stories, the first bay has no fenestration and bays two through seventh have paired rectangular windows with thick mullions, except the first story has a door instead. The last two bays of both stories have single rectangular windows. Each bay but the first and last has a small horizontal rectangular window on the raised basement.

The Northeast Wing was built to house a new chapel, replacing the need for the chapel in the Central Block. It occupies the third and fourth stories of the rectangular part of the "L". For some reason, it was decided the chapel would not be a separate building, prompting the inclusion of the square part of the "L." The entire addition added a kitchen, refectory, sewing rooms, private rooms for a chaplain, and an oratory. A new staircase was added, including a split staircase on the second story leading to the chapel. An elevator was also added.

Alterations

The main change made to the Northeast Wing is the addition of Hyphen #3, which is attached to the wing in the middle bay of the first two stories of the main gable façade. The cross and chimneys on the gable roof were removed at some point. The rest of the exterior has not been changed. The interior has remained the same as well, though the functions of rooms have changed, except for the chapel, which went through changes in 1947 to replace the stained-glass

windows for the 100th anniversary of the school and extensive remodeling happened in the 1960s (Figure 17).

Figure 17. Comparison of the chapel in the Northeast Wing throughout time. The top left is from the 1920s, the top right is from the 1930s, the bottom left is from the 1940s, and the bottom right is from the 2020s. Of note, the form of this chapel is comparable to the former chapel in the Central Block, including the altar which may have been moved to the new chapel. Photos courtesy IND Heritage Room.

Stage 4: Hyphen #2 and Renovations

Completed in 1894, Hyphen #2 is a standalone wing that is attached directly to the Central Block. It is a rectangular building roughly 33 by 42 feet, three bays wide, and three bays deep. It has a side gable roof and two gable dormers on the front and eastern facades. The front façade has a center gable at a lower pitch to accommodate the windows that sit between stories

because of a staircase on the interior. The top window, partially within the gable, is semi-circular, while the other two are paired rectangular windows with thick muntins and sandstone lintels. No window sits between the first and second stories. The rest of the windows in the first and third bays on the fourth, third, and second stories are four-over-four and arched. The first story, no longer a partial basement, has three square windows (Figure 18).

Figure 18. Different angles of Hyphen #2 before the Southeast Wing was attached. *Left*: 1894 drawing from an unknown artist. *Right*: Pictures taken between 1908 and 1925. Photos courtesy IND Heritage Room.

The southern façade's gable has a closed, unadorned pediment with a palladian window. Each story has three rectangular windows except for the first, which are square. The rear façade is similar in window type. However, there are four windows on each floor, except the first floor has a door on the fourth from the right. Interestingly, there is a gap between the third and fourth windows, as if to mirror the changes made to the same façade of Hyphen #1 (Figure 19). With this new addition came connected frame balconies that wrapped around the third and second stories of the Center Block, connecting with both hyphens.

Figure 19. Comparing Hyphen #1 and Hyphen #2's eastern façade as seen from the courtyard. Hyphen #2 appears to have been built to mimic the unusual spacing seen on Hyphen #1. Photo courtesy *Google Earth*, accessed December 14, 2024.

Alterations

Hyphen #2 has changed in two major ways. First, the southern façade was removed with the addition of the Southeast Wing in 1925, connecting the two buildings directly. The second is that sometime between 1925 and 1946, a vestibule was added to the front façade as the new main entrance to the school (Figure 20). The entrance added to the Central Block was not removed. This vestibule fills the entire recessed yard that was formed after the Southeast Wing was added. It is a single-story building with a flat roof accessed by a short staircase. "PRO DEO ET PATRIA" is embossed on the sandstone door surround. There are paired rectangular windows on either side of the door. Has a transom light and two side lights, both with intricate geometric metal tracery. The doors are wooden with large windows that also have metal tracery that depicts the school's insignia.

Figure 20. Photo of the main vestibule entrance to the school, 2024. Photo courtesy CAM Construction.

The only minor changes are seen in the rear of the building, with the second and third story windows that are separated from the rest are now filled with brick. The frame balcony that wrapped around the Central Block was removed in the 1980s. The interior of the building has retained the same form.

Stage 5: Southeast Wing and Hyphen #3

The Southeast Wing, with its main façade fronting Somerset Street, is a four-story rectangular building that is eight bays wide and bookended by three-bay center gable rectangular blocks (Figure 21). It connects to the Northeast Wing through Hyphen #3. The center gable ends have closed pediments with semi-circular windows and chimneys on the corner of the roofs towards the middle of the wing. In the center of the wing are two gable dormers that occupy the third and sixth bays from the left. There are no other windows in these two bays. For the entire wing there are one-over-one windows on each story. The third floor has arched windows, while

the rest are rectangular. There is a partial basement with small arched square windows in the middle bay of the southern gabled end and ones in the first, second, fourth, and seventh bays from the left.

Figure 21. The Southeast Wing seen from the southeast. Photo courtesy CAM Construction.

The rear façade, viewed from the west in the courtyard, is an exact mirror of the main façade but without chimneys. There are two connected frame balconies on the third and second stories (Figure 22). On the first story there is a door in the center of the building rather than two windows. Viewing the building from the south, it is three bays wide, with a gable dormer in the middle. The windows follow the same shape pattern as the main façade. The cornice has a scalloped brick design.

Figure 22. IND seen sometime between 1908 and 1925. Photo courtesy IND Heritage Room.

The northern façade has no fenestration and just a small square protrusion with a flat roof in the center. Hyphen #3 connects to the back half, towards the courtyard, to the center of the main façade of the Northeast Wing, destroying the windows in those places. Hyphen #3 is a thin, about one bay wide, building with three bays fronting Somerset Street. There are rectangular windows in each visible bay. This façade has a square brick with a flat roof protruding from the center bay. There are three windows on the second floor, the center being a normal rectangular window and the other two being much thinner. There is a door on the lower right side.

The southern façade of Hyphen #3 mirrors the front façade. The middle part of the building protrudes a foot or two from the rest of the façade. The three middle windows seen on the front façade appear on all three floors of this façade.

Alterations

At some point, two more square flat-roofed buildings are added to either side of Hyphen #3's main façade. The first added was a vestibule one story in height, which now boasts a sign for the Caroline Letter above the opening. The other building is an unadorned addition with no windows. The door in the middle protrusion was filled in with brick.

On the western façade, facing the courtyard, the frame balconies were removed at some point and replaced with metal fire escapes, replacing some windows with doors. A fire escape was also added to Hyphen #3.

Stage 6: Southwest Wing

The Southwest Wing, completed in 1925, is two identical buildings attached by a very small hyphen in the center that is about a bay wide (Figure 23). A narrow recessed yard five bays deep sits between the wing on the front façade. It connects to the rest of the building through Hyphen #2. The Wing is inspired by the renovations completed to the Central Block in 1894. The two buildings have front gable roofs with prominent enclosed pediments with copper banding and palladian windows. However, the center windows are filled with brick with a lintel and small keystone. Starting below the cornice on the corners of the buildings are pairs of two-story in-height brick pilasters with sandstone caps. Another set of pilasters sits in the middle of the buildings between sets of six evenly spaced windows on the fourth and third stories. There is a thin sandstone belt course connecting the bottoms of the pilasters with a small space before another thicker sandstone belt course, which denotes the top of the second story. The second and first stories are the same as the floors above, with six windows in total, but without the pilasters. A sandstone belt course separates the first and second stories. The same brick pattern seen on the Central Block appears again on the second story of these buildings, and the design continues around to the southern façade. Under the first story is a partial basement denoted by a sandstone façade and six square windows.

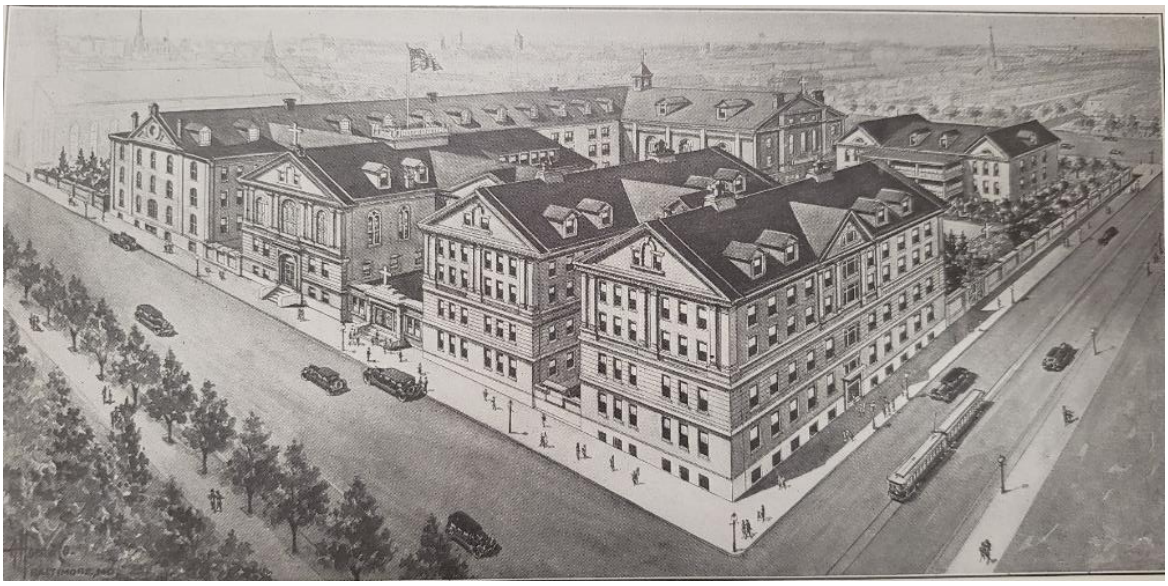

Figure 23. IND as it appeared after the Southwest Wing was added in 1925. Drawing undated and artists unknown. Photo courtesy IND Heritage Room.

The wing viewed from the north shows that it is three bays deep with three rectangular windows on each floor. There are two gable dormers in the first and third bays. Within the narrow recessed yard on each building are five rectangular windows on each floor. The belt courses from the front façade wrap around to the small hyphen, as well as to the southern façade. There are two large gable dormers with paired windows on either side of the courtyard. A brick wall encloses the small yard.

The southern façade of the building, viewed from Ashland Avenue, has a unique appearance and is another prominent viewpoint of the building. The wing appears taller than the rest; the first story is higher because of a tall, raised basement. The façade is eleven bays deep. There is a cross gable at a lower pitch that has a closed pediment with a semi-circle window with a keystone and lintel. There are four gable dormers that are evenly spaced and sit between bays. In the center bay, in line with the cross gable, are wide square windows with very thick mullions. They appear on each story except the raised basement, which has a double wooden door with an

entablature door surround with “INSTITUTE OF NOTRE DAME” embossed on it. On the fourth and third stories are brick pilasters that frame the fifth and seventh bays from the right, and so frame the center bay. The rest of the bays on each story have normal rectangular windows except the partial basement with smaller rectangular windows on a sandstone façade.

The eastern façade, seen from the courtyard, mimics the main façade in window placement but there are no belt courses, brick design, or detailed brick pilasters. There are simple, unadorned pilasters with no caps on the corners of the building that run from top to bottom. A simple brick belt course separates the third and second stories and the second and first stories. The southern building of the wing was built with a fire escape that connects the fifth bay on the fourth story, the second bay on the third story, and the fifth bay on the second story. This façade is only one bay deep, with rectangular windows on each story. The buildings connect at the small hyphen, which has a cross gable and paired windows with thick muntins on each floor.

Finally, viewing the building from the north within the courtyard shows three bays with no windows in the third bay. There is a gable dormer with paired windows. In the middle of the northern building of this wing’s roofline is a small brick chimney that connects with a small brick building with a flat roof and a door that serves as an access point to the roof.

The interior exhibits classrooms on each floor, with a staircase in the center and bathrooms on each landing. In the basement is a gym with a wooden floor and a balcony, and is reached by the center staircase or another staircase that connects on the basement to the first story. A new library was added to this wing.

Alterations

As one of the last additions made to the school, the Southwest Wing has not changed in appearance or layout on the interior. The only minor change is a connection in the basement to the modern gym added in 1992.

Stage 7: Gym

In 1992, a modern gymnasium was constructed in the basement, partially extending above ground. The only ornamentation appears on the façade facing Ashland Avenue. This large, rectangular building with a flat roof is disconnected from the rest of the building above ground and connects to the building through the basement of the Southwest Wing. Its addition significantly altered the courtyard, which had previously been a green space used for gardening and walking paths. Before the gym's construction, the courtyard featured a gazebo, added in the 1890s, which was relocated to the center of the courtyard following the Southwest Wing's construction (Figure 24). A grotto dedicated to the foundress of the school was also part of the courtyard. However, both the gazebo and grotto were removed when the gym was built, and the courtyard was paved over to create a parking area. This gym, while functional, is considered non-contributing to the site's historical significance.

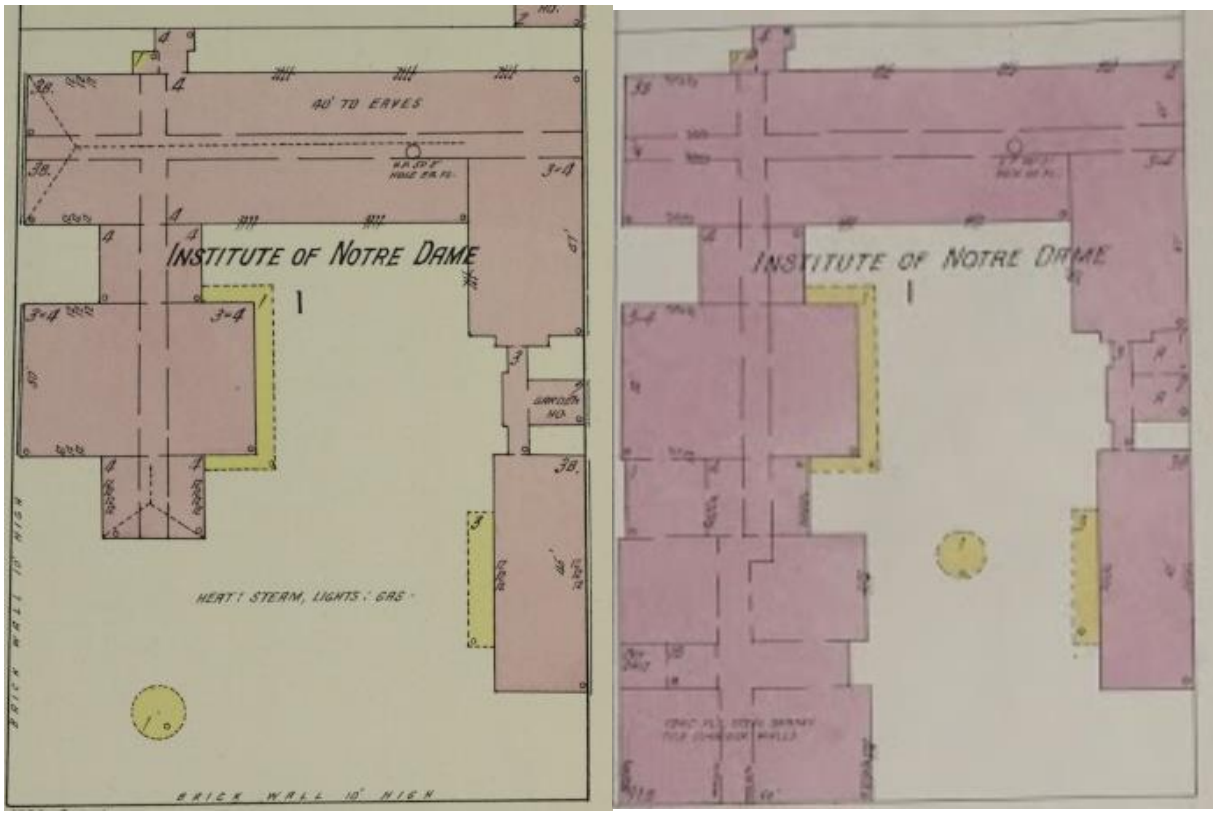

Figure 24. Sanborn Fire Insurance maps of IND from 1914 and 1940. The gazebo is seen as the yellow circle in the courtyard.

3

Historical Narrative

The history of the Institute of Notre Dame begins with the founding of the School Sisters of Notre Dame (SSND). Fueled by widespread poverty and the plight of single mothers, Caroline Gerhardinger, Barbara Weinzierl, and Maria Blass founded the religious group in 1833 in Neunburg vorm Wald, Bavaria. They believed the mother was the first educator and played a crucial role in shaping the future of families and communities. This belief ignited their lifelong mission to provide education to poor Catholic girls to help better society. Caroline Gerhardinger became the order's first Mother Superior and took the religious name of Mary Theresa of Jesus in 1825.[1] In 1843, their motherhouse, the convent headquarters of the religious group where the Mother Superior lived and worked, moved next to St. James Church in Munich.

Hearing of the hardships German immigrants in America faced, Mother Theresa and five School Sisters left Bavaria in June of 1847 with financial assistance from King Ludwig.[2] They first went to the German Catholic settlement of St. Mary's, Pennsylvania. There, they opened their first school for girls in America but struggled to gain a footing in the poor, rural settlement. They could not make a permanent motherhouse and feared their mission failed. However, their determination to gain a foothold in America did not go unnoticed. John Neumann, an influential Redemptorist Brother who would later become the fourth bishop of Philadelphia, recognized their efforts. He wrote praises of them to Samuel Eccelston, the Archbishop of Baltimore, who invited the SSND into his city.

---

[1] In 1985, Mother Theresa was beatified by Pope John Paul II, changing her name to Blessed Theresa of Jesus Gerhardinger.

[2] Michele Levandoski. "'Seasickness appeared:' The first SSND voyage to North America." *School Sisters of Notre Dame Central Province*, accessed December 14, 2024, https://www.ssndcentralpacific.org/news-events/story/seasickness-appeared-the-first-ssnd-voyage-to-north-america

Foundations: 1847 – 1863

In August of 1847, the SSND arrived in Baltimore and were taken to St. James Church on the corner of Aisquith and Eager Streets. The area was lightly populated and inhabited by German and Irish immigrants, most of which were poor. (Figure25). The Redemptorists, who owned St. James Church, offered Mother Theresa the property south of the church, which contained an old novitiate and a garden.[3] Mother Theresa described the property and her reasonings why she believed it was the perfect location for their first motherhouse in America in a letter to Father Mattias Siegert, a priest and lifelong friend of hers (emphasis original):

> "... The Redemptorists have a second house here in Baltimore. It includes a *small, old church* that consists of *nothing but corners*. It also has a damaged tower like ours in Munich. Under this little church are two classrooms, one for the boys and one for the girls. Next to the church is a small *equally dilapidated building* where the parish priest lived before the Redemptorists acquired the church. Behind this little house, there is a piece of land that was given to the parish priest and later to the Redemptorists because they look after the church.
>
> …This church is called *St. James*, just like ours in Munich. When Fr. Stark took me there yesterday to look at everything, I stood as I did in front of our *little church on the Anger, shuddering, yet moved*, because here in America, God again *led* me to such a *poor, despised parish* with an *old small church*, like ours in Munich. There is no comparison, however, between the little St. James Church and property here and ours on the Anger. Everything here is so much poorer.

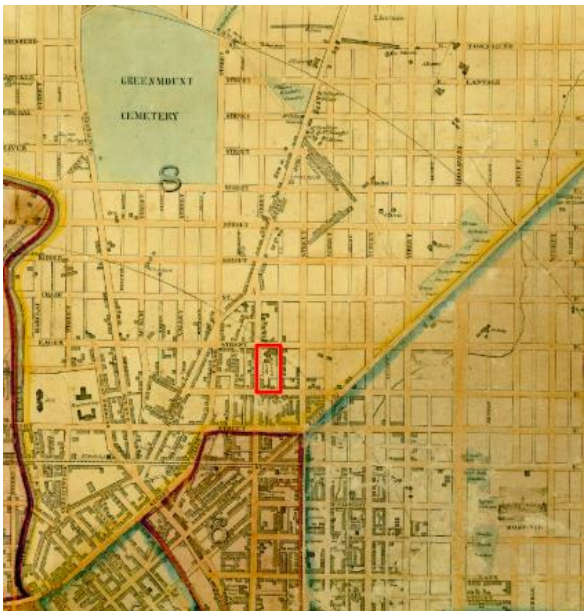

Figure 25. The location of the city block St. James and the original SSND motherhouse is outlined in red. (1851 Plan of the City of Baltimore, Maryland: Compiled from Records and Surveys. accessed December 14, 2024 https://jscholarship.library.jhu.edu/items/ca0933f0-c073-4cf0-9d4f-850c9888bc21.)

[3] A novitiate is where those who wish to enter a religious order live and train before taking their vows.

> … If God brings us here, then we will again be situated in the *poorest, the most disreputable, and the most remote part of the city,* or better said, outside the city, because the streets are laid out but still uninhabited, like in St. Marys.
> Then Fr. Stark took me to their house that was built behind the church only a few years ago. It also has a chapel that is right next to the church, as our convent choir adjoins the Anger Church, but of course, it is not the same. It is smaller and lower than our convent choir is, but very suitable for us.
> After that, we went into the enclosure of their building, which is not as large. It is quite low with ceilings perhaps one foot lower than those in our rooms. There is a very narrow corridor between two rows of cells, hardly eight in all. It felt as if I was walking into a Capuchin hostel with this difference - the Redemptorists' building has three floors, including the ground floor. Supposedly another floor could be added, but I do not believe this because I saw too many cracks and fissures in the new building. The kitchen is bad and does not have a vaulted ceiling. The refectory is not much better; it is under the chapel and therefore round."[4]

Mother Theresa needed $18,000 to buy the property from the Redemptorists and wrote to friends in Munich for financial assistance. Father Matthis Siegert, Archbishop Reisach, Court Chaplain Joseph Ferdinand Muller, and King Ludwig assisted.[5] On October 27, 1847, the Redemptorists sold the property to Mother Theresa, and the old novitiate became the first SSND motherhouse outside of Germany (Figure 26). It was here within the novitiate building that the foundations of IND began. Within a week of arriving in Baltimore, the Redemptorists sent two orphan girls to SSND care, and more were to follow. The Sisters offered what they could, but with a lack of income, they struggled to provide for themselves, let alone several children. Nonetheless, they offered food, clothing, and basic education and made plans to start a German orphanage as they quickly ran out of room.[6]

---

[4] Mother Theresa Gerhardinger to Fr. Mattias Siegert, ca. August 31-September 1, 1847, in *Letters of Mary Theresa of Jesus Gerhardinger: Foundress of the School Sisters of Notre Dame Volume 6*, ed. Mary Ann Kuttner, SSND (Wisconsin: School Sisters of Notre Dame, 2008), 107-109.

[5] Mother Theresa Gerhardinger to Fr. Mattias Siegert, December 22, 1847, in *Letters of Mary Theresa of Jesus Gerhardinger,* 121; Mother Theresa Gerhardinger to King Louis I, September 15, 1847, in *Letters of Mary Theresa of Jesus Gerhardinger,* 117.

[6] They received funds for an orphanage in 1850 and built it a few blocks east of IND or North Caroline Street. Mother Caroline Friess to Court Chaplain, June 16, 1850, in *The Letters of Mother Caroline Friess: School Sisters of Notre Dame*, ed. Barbara Brumleve, SSND (Saint Louis: School Sisters of Notre Dame, 1991).

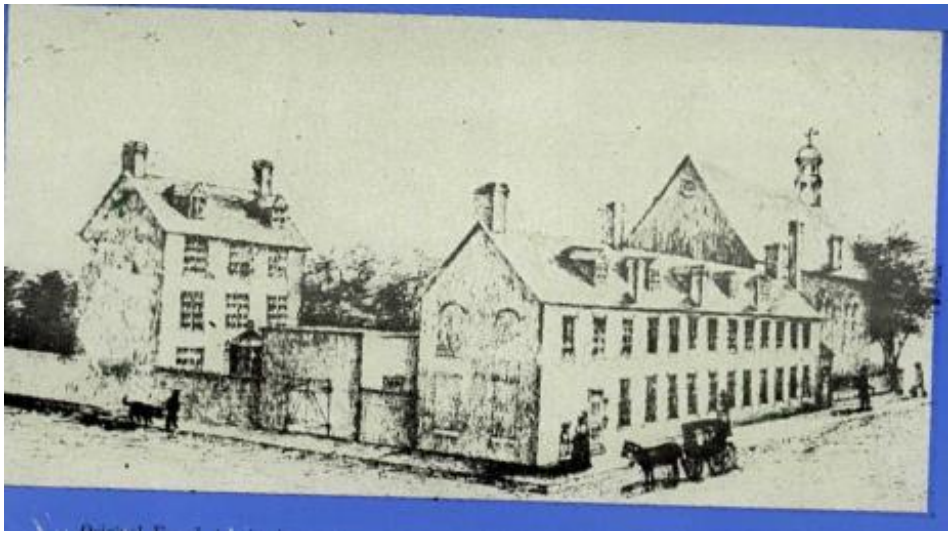

Figure 26. Drawing of the first motherhouse, date and artists unknown. St. James Church is seen in the background. (Clarissian Yearbook, 1947).

Initially, the SSND were not allowed to form their own schools, so they taught at three Redemptorists day schools: St. James, St. Alphonsus, and St. Michaels. To avoid harassment, the Sisters wore secular dresses as they walked to the schools, and only at the schools and in the convent did they wear their religious habit.[7] In September of 1847, a month after they arrived in Baltimore, Archbishop Eccelston allowed them to start a day school in the novitiate building, but refused their request to take in boarders or teach advanced or artistic subjects such as painting and music. He believed these "would be to the disadvantage of the other convents." The SSND believed the most productive way to teach was for students to live at the school, and thought their beliefs were not taken seriously compared to other religious orders. Mother Theresa was aware of this bias when she commented, "It is amazing how they look after their English people and make sure that they have everything and yet, how afraid all these men are that we will cast a shadow on others!"[8]

[7] "Her Golden Jubilee." *Baltimore Sun*, August 11, 1899.
[8] Mother Theresa Gerhardinger to Fr. Mattias Siegert, September 5, 1847, in *Letters of Mary Theresa of Jesus Gerhardinger,* 115.

Mother Theresa did not stay in Baltimore for long. In 1848, she returned to Germany and appointed Mother Mary Caroline Friess, more commonly known as Mother Caroline, as the "General Vicar of the Order of the German School Sisters in North America."[9] Mother Caroline transferred the motherhouse to Milwaukee, Wisconsin, in 1850; however, Baltimore and the property on Aisquith remained as a provincial motherhouse. They left behind Sister Mary, also known as Barbara Weinzierl and one of the co-foundresses of the order, as the Mother Superior of the convent on Aisquith Street.

Eventually, under Sister Mary's direction, the Sisters received permission to construct a new convent school building, accommodating both day and boarding students of all ages. The construction of the new building was not without its challenges. The original architect, an unnamed Redemptorist brother, did not complete the design, leaving the builders to improvise. How much of the design was already completed is unknown. Construction also began during the Civil War. Near the building's completion, Baltimore City announced that vacant buildings would be used to house wounded Civil War soldiers. In order to avoid this, the Sisters moved in before the building's full completion.[10]

It is possible they received permission for this new building because the SSND were in the process of becoming incorporated in the City of Baltimore, which was approved a year after the building was completed in 1863.[11] Incorporation meant they had complete control over the school's operation, and they did not have to follow rules set by someone else. For example, in the three original schools they taught, they had to follow the rules and regulations set by the

[9] "Baltimore, Maryland." School Sisters of Notre Dame, accessed December 14, 2024, https://ssnd.org/about-us/heritage-rooms/maryland/.
[10] Bridget Marie Engelmeyer, SSND. "Sister Ildephonsa Wegman: Footnote to a Legend." (School Sisters of Notre Dame, 1996), 6.
[11] "The Convent of Notre Dame." *Baltimore Sun*, November 11, 1863.

Redemptorist Fathers at each church. This is not the case in their new institution. No matter the reason, construction was completed in November 1863 by S.H. & J. F. Adams, and the building has remained ever since.

Beginnings: 1863 - 1873

In September of 1863, the Institute of Notre Dame officially opened its doors to a small student population. The four-story, rectangular brick building accommodated a day school, boarding school, and a convent. With only four dedicated classrooms, this building saw IND's rise in popularity under the direction of the Superioress of the convent, Mother Mary, and the first directress of the school, Sister Ildephonsa. Also known as Mary Ildephonsa Wegman, she was one of the first Sisters to be American-born and join the order. Her American upbringing would often clash with the German-born Sisters; despite this, her leadership laid the foundation that allowed IND to grow and flourish. The Civil hindered enrollment for the 1863-1864 school year at twenty day students and six boarding students, but that effect did not last long. By 1867, there were about 100 boarding students and 70 day students.[12]

Based on their German beginnings, the SSND employed a "European Method of Teaching," with special attention to vocal and instrumental music and needlework. Tuition for boarding students was $190, roughly $4,700 today, which included room and board. The Sisters, trained to be teachers as part of their initiation into the order, taught all classes. Classes depended on each Sister's expertise in a subject, so a wide variety of classes were offered (Figure 27). When the Sisters lacked expertise in a subject, "lectures on chemistry, philosophy, and natural

[12] "The Academy of Notre Dame." Baltimore Sun, Jul. 3, 1867.

history, are delivered by an able professor."[13] Sister Ildephonsa invited professors from local universities to provide these lectures, such as William E. A. Aikin, the University of Maryland Medical School's professor of chemistry.[14]

Figure 27. Classes offered in the 1871-72 school year. *Extra cost*, not taught by Sisters***				
Algebra		Geometry		Painting in watercolors*
Ancient, modern, and physical geography		Grammar		Penmanship
Astronomy		Guitar*		Physics
Bookkeeping		Harp*		Physiology
Botany		Instructions in the culinary department*		Piano*
Chemistry**		Languages – Spanish, Latin, etc.*		Practical and mental arithmetic
Cither*		Logic		Private lessons in vocal music*
Composition in prose and poetry		Mental philosophy**		Reading and elocution
Drawing		Natural history**		Rhetoric
Etymology		Oil painting*		Sacred and profane history
Fancy and ornamental needlework*		orthography		Thorough bass*

[13]Catalog of "Pupils of Notre Dame Institute for the 1871-1872 Scholastic Year" by the School Sisters of Notre Dame, 1871, IND Collection, IND Heritage Room, University of Notre Dame of Maryland, Baltimore, MD.
[14] Mary J. Oates, *Pursuing Truth: How Gender Shaped Catholic Education at the College of Notre Dame of Maryland*, (Ithaca: Cornell University Press, 2021), 18.

The school offered primary, intermediate, preparatory, and academic classes based on a student's age and academic performance. From the 1870 Census, the youngest boarding student was six years old, while the oldest was twenty-two. The school had four large generic classrooms separated by folding doors that would open to create one large event room. These classrooms were made to be versatile to fit the needs of the school at any given time. However, there were dedicated rooms for teaching music and showcasing needlework, highlighting those subjects' importance in the curriculum. There was also a two-story chapel within the building. While likely built primarily for the convent, religious practice was important in the curriculum.

For boarding students, the entire building was part of the learning experience as they spent day and night within the building under the watchful eyes of the Sisters (Figure 28). Dormitories for students were alongside dormitories for the convent on the two highest floors. Only specific types of clothing and items were allowed; jewelry and outside food were strictly prohibited. Only parents, guardians, and "lady friends" were allowed to visit, and only certain hours of certain days. Only those admitted by Mother Mary and Sister Ildephonsa were allowed to enter the building; students, and most Sisters, as the order required a cloistered lifestyle, could only leave circumstantially. Students were not allowed to correspond with anyone the parents disapproved of, and the directress inspected all letters sent to pupils. Along with daily prayer, physical exercise was also required

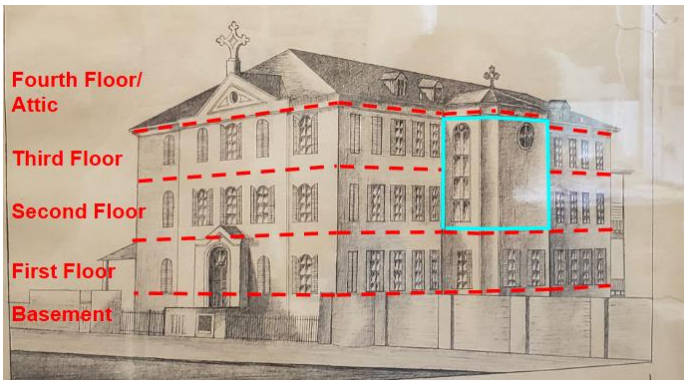

Figure 28. Floor designations of the original 1863 building. The solid blue line denotes where the chapel was. Note: today, the floor numbers all changed by one, i.e. basement = first floor, first floor = second, etc. Photo courtesy IND Heritage Room, annotations by author.

outside of schoolwork. These strict requirements were necessary for the SSND teaching style; for them, and many other academies, institutions, and seminaries during this time, moral and social education was just as, and perhaps more important, than academic education.

The school year consisted of two sessions, each lasting five months. The first session began in early September, followed by a winter break, and the second ended in June. Commencement, a prestigious event with guests of honor, marked the end of the school year. It was a time to celebrate graduates, confer awards, and showcase students' work through exhibitions of needlework and paintings, musical performances, short plays, and speeches. Graduates received gold medals, and by 1872, diplomas were awarded as well. A gold medal was also awarded to a student who excelled in the Christian doctrine. Students who showed good conduct and observance of rules received crowns. Day students and boarding students received separate commencements. The commencement for boarding students received more attention; newspaper articles offered detailed explanations of the visitors, names of students and what they performed, and a list of graduating students and students who received medals and crowns. The names of graduating day students were sometimes published in the newspaper.

While the Sisters fought to have a boarding school as it was essential to their educational beliefs, and a necessary source of income, it became a significant point of contention with the SSND. Mother Caroline, the Vicar General of the SSND in America, believed their mission should prioritize educating less fortunate children rather than establishing boarding schools catering to the elite. In 1868, Mother Caroline reassigned Sister Ildephonsa for IND to Milwaukee, appointing Sister Mary Chantal and Sister Augustine to manage the school in her absence. When Sister Ildephonsa returned in 1870, Mother Theresa, writing from Munich, remarked that the boarding school had become even more pretentious than before, suggesting it

was attracting a crowd misaligned with the Sisters' mission. By 1889, IND longer accepted boarding students.[15]

The building itself presented challenges. By 1870, IND accommodated over 200 students, about 90 of whom were boarders. With only about 50 Sisters, their resources and workforce were stretched to their limits, and there was no space for more Sisters to move in. Expansion was needed. Initially, an addition to IND was rejected; Mother Theresa reminded the Sisters of their vow of poverty and to plan seriously before constructing an expensive addition.[16] The SSND looked to Baltimore County instead, the rural landscape a stark difference to the growing city around IND. Despite Mother Caroline's distaste for boarding schools, a new one was built in Govanstown as an annex to IND. In September 1873, the Collegiate Institute for Young Ladies opened on Charles Street with Sister Ildephonsa as its directress.

The establishment of the Charles Street school significantly alleviated the overcrowding at IND. As shown in figure 29, a majority of IND's boarding students from the 1871-72 school year transferred to the annex immediately or within a couple of years. For a very brief period, the two schools were seen as one school; the 1873 commencement *Baltimore Sun* article referred to the school as "Notre Dame of Maryland Collegiate Institute for Young Ladies" as opposed to Institute of Notre Dame or Notre Dame Academy. This shift led many to believe IND would fully transition to the new building. An 1872 commencement article remarked this was the final year graduation would happen on Aisquith Street with future events held at Charles Street. However, IND was not abandoned. In fact, both schools shared the Aisquith Street location for the 1873 commencement, contradicting the rumors of a full relocation. However, the focus on a

[15] Mother Caroline Friess to Reverend Superior General, February 26, 1889, in *The Letters of Mother Caroline Friess*, 449.
[16] Mother Theresa Gerhardinger to Mother M. Caroline Friess December 22, 1869, in *Letters of Mary Theresa of Jesus Gerhardinger*, 43.

new school delayed any further growth at Aisquith. It would take nearly a decade before IND expanded on the Aisquith property.

Despite successfully starting and running two popular institutions, Sister Ildephonsa's leadership was constantly criticized. She was called too "American" and too relaxed with students, such as letting them put on performances near the end-of-year examinations. Yet, some Sisters at IND refused to listen to her when she called for stricter record keeping when and how long students were attending class.[17] Mother Theresa and Mother Caroline kept constant correspondence on the status of Sister Ildephonsa despite hearing constant praise about the school. When Mother Caroline called for her removal as directress from IND, Mother Theresa came to her defense, stating, "By removing Sister Ildephonsa from the Institute will you not lower its standards?"[18]

Burdened by guilt over the conflicts her actions had sparked within the SSND, Sister Ildephonsa requested dispensation from her religious vows in 1876. By 1877, she had left Baltimore and never returned.[19] Despite her departure, Sister Ildephonsa's legacy as the first directress of the Institute of Notre Dame cannot be overstated. The tensions between her "American ways" and the more traditional approaches of the German Sisters highlighted the growing need for the SSND to adapt to better serve the communities they sought to help. Sister Ildephonsa's dedication to her vision of women's education ensured that the earliest students at IND received a standard of learning that distinguished the school from its peers and set a precedent for its future success.

[17] Engelmeyer, *Footnote*, 8.
[18] Oates, *Pursuing Truth*, 14.
[19] Oates, *Pursuing Truth*, 20.

Figure 29. List of IND students from 1871-72. Names bolded and asterisked transferred to the Charles Street school.

Albaugh, Mary*	Eichhorn, Barbara	**Lockwood, Eva***	Perkins, Nannie
Bartol, Kate	**Eliason, Carrie***	Malone, Maggie	Purnell, Mary Lizzie
Bastien, Grace	**Farget, Victorine***	**Martinez, Elivira***	**Regester, Ella***
Betts, Adela	**Gaitley, Cecelia***	Martinez ,Julia	Ridgway, Hettie
Bourbon, Mary*	**Gardiner, Carrie***	Martinez, Alicia	Ross, Mary
Breese, Eloise	**Gardiner, Mary***	**Maxwell, Augusta***	Schaffer, Isabel
Breese, Rosa	**Gill, Ella***	McGee, Clara	Sheckkells, Emma
Bryan, Cora	Graves, Fannie	**McKew, Fannie***	Schneider, Mary
Bussey, Sarah*	**Guyton, Emma***	McShane, Sarah	Schneider, Rosa
Buzzi, Irene Joseph A.	**Gwynn, Mary***	McSherry, Helen	Spencer, Anna
Carusi, Jaunita	**Hood, Nellie***	**McSherry, Mary***	**Taylor, Clara***
Cinnamond, Isabel	**Hooper, Anna***	McWilliams, Ada	**Thompson, Alice***
Codd, Stella*	Hopkins, Rosetta	Mills, Minna	Veith, Mary
Davison, Emma	**Jenkins, Carrie***	Muckelroy, Florence	Veith, Josephine
De la Cruz, Felicidad*	**Johnson, Irene***	**Neusendoerfer, Mary***	Walmsley, Mary
De la Cruz, Natividad*	**Kane, Kate***	**Neusendoerfer, Katie***	Warfield, Ella
Dorsey, Jennie	**Kieckhoefer, Rosario***	**Nelson, Kate***	**White, Helen***
Drury, Josephine*	**Kieckhoefer, Ida***	Nelson, Capitola	**Wilson, Emma***
Drury, Louise*	Klinefelter, Mary	**Oppenheimer, Guadalupe***	Wolvington, Alice
Drury, Lillian*	Lipps, Louisa	Paini, Victorine	
Drury, Rosa*	Lipps, Bertha	Palmer, Marie	
Eichorn, Mary Eleanor*	**Little, Georgina***	**Palmer, Anna***	

Expansion: 1874 – 1908

In 1873, following Sister Ildephonsa's departure to lead a new school, Sister Mary Clarissa Shutte assumed the role of directress at the Institute of Notre Dame. Often referred to simply as Sister Clarissa, she would guide the school for nearly half a century, overseeing a period of remarkable growth and transformation. Under Sister Clarissa's leadership, and the with collaboration of several Mother Superiors of the convent, IND underwent significant expansion. The physical footprint of the school grew to encompass two-thirds of a city block, with multiple building additions and renovations to meet the needs of its growing student body and the evolving SSND mission. SSND leadership in the United States was split into two provinces, east and west, for better governance over the order.

The split into two provinces allowed for the expansion of IND. Before the split, all major decisions had to be approved by Mother Caroline as the Commissary General headquartered in Milwaukee, who was also greatly influenced by Mother Theresa in Munich. Governing all the groups of SSND throughout the country became too much work for Mother Caroline to handle. Milwaukee remained the motherhouse for the western province, and IND was chosen as the motherhouse for the eastern province. In 1876, Mother Mary was named the first eastern Provincial Superioress but only held it for a year (Figure 30). Mother Theophila, one of the first Sisters to move to North America in 1848, was elected in 1877 and moved the motherhouse to the Charles Street School. Provincial leader terms were three years at a time, with the potential to serve a total of three terms. Most leaders were re-elected for all three terms, including Mother Theophila. She was an advocate of "liberal and progressive policy, and under [her] management

the efficiency of the schools and teachers of the Eastern Province greatly increased."[20] Under her direction, six new SSND schools opened in Baltimore alone.

Figure 30. List of Provincial Superioress from 1876 – 1907.

Name	Tenure	Motherhouse location
Mother Mary	1876 – 1877	IND
Mother Theophila Bauer	1877 – 1888	Charles Street
Mother Clara	1888 – 1898	IND
Mother Mary Evangelista	1898 - 1907	IND

With the establishment of new schools came the expansion of IND. In 1886, a new wing was constructed to the south of the original building, connected by a new hyphen. This hyphen featured a new main entrance, relocating it from the original building. The change was intended to re-center the layout and maintain symmetry, allowing students to enter the building in a central location.

The primary purpose of the new wing was not to provide additional classroom space or dormitories. With the opening of the Charles Street school, much of the overcrowding in the original building had been alleviated, and IND ceased accepting boarders around this time. Instead, the addition's main purpose was to create a new chapel. In a letter to Mother Theophila, Mother Caroline empathizes with the urgency of the project, stating, "It is absolutely necessary to enlarge the chapel. The present one is truly a sweatbox."[21] The original chapel, measuring approximately 20 by 32 feet, was removed to make way for the hyphen. Its replacement was a significantly larger chapel, measuring about 55 by 60 feet. This new space featured large stained glass awning windows, which addressed Mother Caroline's concerns about heat. Like its

[20] "Mother Theophila." *Baltimore Sun* Nov. 2, 1897.
[21] Mother Caroline Friess to Theophila Bauer, March 26, 1884, in *The Letters of Mother Caroline Friess*

predecessor, the new chapel spanned two stories, occupying parts of the third and fourth floors, and stood as a centerpiece of the expanded building.

The new construction included the addition of a "distribution hall" on the second floor. This hall featured a stage and was used for performances and events, including commencements. Its name likely stems from the distribution of diplomas and awards during graduation ceremonies. This inclusion eliminated the need for the folding doors previously used to connect the four original classrooms. With the addition of the hyphen, which necessitated a new north-south hallway linking the original building to the new wing, one or two of the original classrooms were likely reconfigured or removed. The top floor of the addition included new living spaces for the convent, while the hyphen itself housed rooms that may have served as offices or classrooms. The first floor was outfitted with a kitchen and dining room, further enhancing the functionality of the expanded facility.

The chapel and distribution hall were short-lived. From 1892 to 1894, IND went through massive changes that greatly changed the appearance of the school. Without the income from boarders, the SSND were likely taking out loans when they could to finance these changes. Indeed, the SSND had been taking out loans for quite some time, including one from the Baltimore Equity Society to help with the purchase of the Charles Street site.[22] For some unknown reason, Sister Clarissa and Mother Clara, the Provincial Superioress elected in 1888, opted to build an "L" shaped addition, designed by prominent Baltimore architects Baldwin & Pennington and built by Otto Goldbach, attached to the eastern façade of the original building to create a new chapel.

[22] Mother Caroline Friess to Theophila Bauer, February 23, 1879, in *The Letters of Mother Caroline Friess,* 230-231.

This chapel, completed in 1892 and dedicated by Cardinal Gibbons in 1894, remained two stories tall and occupied the same floors as its predecessors did. Its dimensions were comparable to the previous chapel, measuring approximately 42 by 68 feet. The interior was adorned with elaborate decorations by Foresti & Orlando, featuring oil-painted frescoes on the ceiling and walls that depicted religious iconography, as well as intricate oak woodwork and gilded embellishments. Comparing this description to a drawing of the former chapel, the only visual reference to its interior, reveals that the new chapel's design is clearly more ornate and grander.

This transformation likely reflects a deliberate effort to create a more elaborate and inspiring sacred space, showcasing a shift in priorities toward greater artistic and architectural lavishness. This intent is further emphasized by the choice of Baldwin & Pennington, renowned Baltimore architects, to design the new chapel and wing. The exterior of the wing was notably more grandiose than the earlier additions to the building. Its striking design, visible from Somerset Street, stood out prominently in the predominantly residential neighborhood. Although Somerset was not a main thoroughfare, the wing's commanding presence and distinctive architecture made it an unmistakable landmark in the area, showcasing the Sisters' new commitment to creating a space that was both functional and visually remarkable.

Using architecture to create recognizable facades continues with two major constructions completed in 1894, also designed by Baldwin & Pennington and costing about $30,000.[23] Another possible reason for relocating the chapel was the addition of a new wing containing a slate staircase south of the former chapel. Previously located at the edge of the entire complex, the chapel's original placement ensured minimal disruption from foot traffic. With the

[23] "Large Additions to School Buildings." *Baltimore Sun*, March 10, 1894.

expansion, however, the new staircase shifted the former chapel's location to the center of the building as a whole, potentially increasing noise and activity in the area. The new chapel's design and placement may have been an intentional response to preserve its sanctity and significance while also keeping a separation between the convent and the school.

The school underwent another significant re-centering with the addition of a new southern wing, making the 1886 addition the focal point of the campus. As part of this reorganization, the front façade was completely redesigned to relocate the main entrance from the hyphen to this newly established central block. The revamped façade featured a prominent dentilled pediment crowned with a Palladian window, large stained-glass windows, brick pilasters capped with sandstone, intricate brickwork, and an ornate entryway accessed by granite steps. This redesign gave the building a distinct and sophisticated appearance, departing entirely from the style of the original 1863 structure. The new façade became a defining architectural feature, standing out prominently along Asquith Street, a main thoroughfare. It not only redefined the building's aesthetic but also established the central block as the school's visual and functional focal point.

The distribution hall was renovated to complement the new main entrance. Upon entering, students were greeted by religious iconography on oil-painted frescoes created by Sister Eustochium Kuttner (Figure 31). Several parlor rooms branched off from the entrance area, serving as space for the Sisters to welcome invited guests and monitor students as they arrived. From the parlors, one could either proceed directly to the main hallway or turn right to use the newly installed grand slate staircase. These new U-shaped stairs provided access to each floor of the building with intricately detailed wooden railings, which were aligned with the original main staircase in the 1863 building on the other end of the main hallway. While the original staircase

featured was a switchback design, the new staircase was far more elaborate, enhancing the overall elegance of the redesigned space.

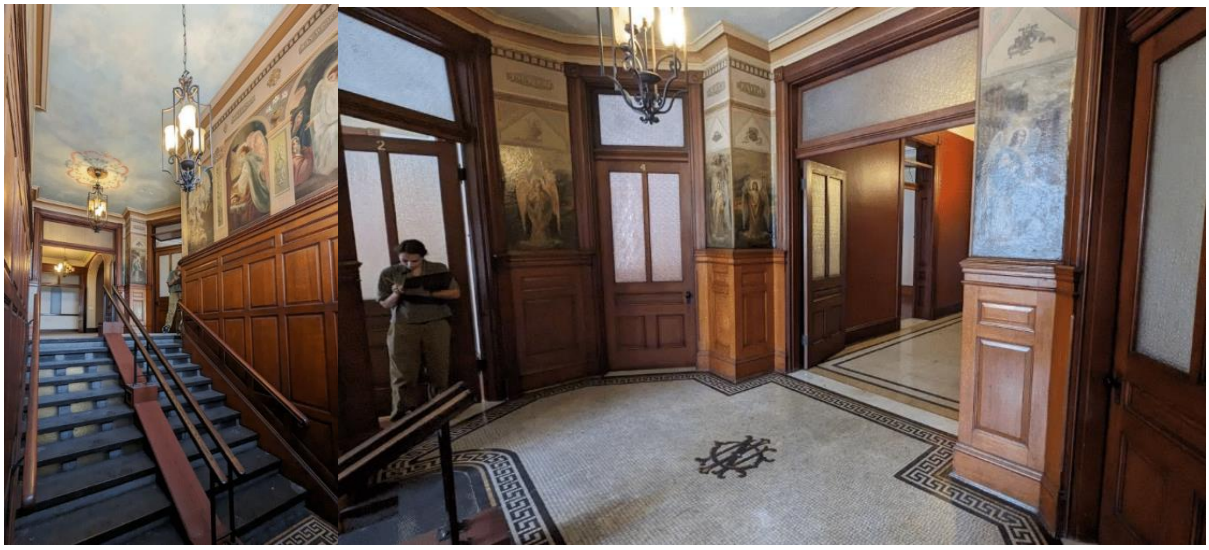

Figure 31. The view from the 1894 main entrance. This view has not changed since it was constructed. Photos courtesy CAM Construction.

Accompanying the redesigned front façade was a modest rear addition to the central block, facing the courtyard. This extension, which added approximately 25 feet to the building, was far simpler in design compared to the ornate front façade. Its purpose was primarily functional, providing additional space for renovations to the chapel, now referred to as the exhibition hall, specifically to accommodate the construction of a stage (Figure 32). At some point, the name switched from exhibition hall to auditorium. The newly renovated hall became a spacious, versatile area featuring a stage and a wooden U-shaped balcony. This balcony not only offered additional space but also functioned as the hallway connection between the hyphen and the new southern wing on the fourth floor. Commencement ceremonies were held in this updated space. The first ceremony held in this space was the 1894 graduation, which was delayed to

November rather than held in June because of the renovations to the old distribution hall and new exhibition hall.[24]

Figure 32. The auditorium as seen in 1913. It had a flat floor until the 1960s when stadium style seating was added and the wooden floors removed. The wooden balcony and frame around the stage were also replaced with a new wood balcony and frame, keeping a similar feel to the space. Photo courtesy IND Heritage Room.

The architectural changes and enhancements to the interior spaces at IND reflected its growing popularity and a desire to establish greater prestige. In 1882, IND welcomed its first teacher with a higher education degree: Sister Eustochium Kuttner, who painted the frescoes in the parlor. She was the first SSND to earn a bachelor's degree, receiving a Bacehlor of Arts of Education from the University of Wisconsin. Unlike the standard teacher training provided to novitiates in the order, her education marked a departure from tradition. At IND, Sister Eustochium taught botany and German and brought a new level of academic expertise to the school.

[24] "Girl Graduates." *Baltimore Sun*, November 20, 1894.

This development does not suggest that Sisters without higher degrees were ineffective teachers; rather, it highlights a shift in valuing more formal academic credentials that was not seen previously within the SSND. IND already has the established practice of inviting local professors to teach specialized subjects. With Sister Eustochium, however, IND now had someone within the order capable of offering the same caliber of instruction. Further research is needed to understand the broader relationship between higher education and the SSND, including how much emphasis the order placed on advanced degrees for teachers and whether Sister Eusotchium was an exception or part of a broader trend.

Around this time, IND awarded its first "Mistress" degrees of English Literature to four students IND, and the Charles Street school, offered four types of Mistress degrees as seen in figure 33.[25]

Figure 33. Mistress degrees offered by IND and their requirements.

Degree	Requirements
Minor Mistress of English Literature	Completing the English language course and the three years' course in a foreign language.
Major Mistress of English Literature	Same as above but two foreign languages instead of one.
Minor Mistress of Liberal Arts	Completing with distinction the English language course and two foreign languages, speaking one fluently
Major Mistress of Liberal Arts	Same as above but speaking both languages fluently

[25]Anne S. Philbin. *The Past and The Promised: A History of the Alumnae Association, College of Notre Dame of Maryland, Baltimore, Maryland,* (Baltimore: J. H. Furst Company, 1959), 33.

Mistress degrees were the female equivalent of Master's degrees; however, they did not carry the same academic prestige they hold today. At the time, these degrees were not standardized and simply signified that a student had achieved mastery in a particular subject. Unlike modern master's degrees, they were not typically viewed as a pathway to a Ph.D. Instead, mistress degrees were often pursued by women to advance careers in teaching. Interestingly, the first four women to earn these degrees from IND were also listed as graduates of the Charles Street School. This detail suggests that a connection between the two institutions persisted, despite their growing distinctions.

Between 1881 and 1910, eleven students at IND were awarded specialized degrees, two of which were mistress degrees as previously described (Figure 34). The eleventh, however, was a Bachelor of Arts in Literary Courses, granted to Mary Clemence Hogan in 1906. How IND was able to confer a bachelor's degree remains unclear, as such degrees could only be issued by accredited colleges or universities. This information came from a newspaper article and not official school records, so there is always the possibility that the writer meant to use mistress instead of bachelor. Another explanation is the connection to the Charles Street school, which became an accredited college in 1896, making it the first four-year Catholic college for women in the United States. However, Mary Clemence Hogan's name does not appear in the College of Notre Dame of Maryland records, leaving the precise circumstances of her degree a mystery.

Figure 34. IND graduates who received specialized degrees.		
Carrie M. Ijams	1881	Major Mistress of English Literature
Mary A. Robinson		
Mildred E. Megeath		Minor Mistress of English Litertature
Lily P. Weatherly		
Sara D. Tienken	1895	Mistress of English Literature
Ciara M. Hoppe		
Mary Clemence Hogan	1906	Bachelor of Arts in Literary Courses
Anna Helml	1907	Mistress of Liberal Arts for Literature
Helen Clara Schutte		
Margaret Mary Burns		
Rose Marie Barry (or Berry	1910	Mistress of Arts for the Literary Course

Regardless, the inclusion of specialized degrees reflects IND's aspirations for academic prestige. The mistress degrees, while not equivalent to modern graduate degrees, were challenging to attain, as evidenced by the fact that only ten students earned them over the span of nearly thirty years. This exclusivity reinforced IND's reputation as a rigorous institution committed to academic excellence.

IND found a way to show off their school pride and prestige in an unique way. In 1893, IND and other SSND schools from all over the country submitted materials for the Chicago World's Fair Catholic Educational Exhibit. IND had one the largest SSND exhibits, the centerpiece being a tapestry of Maryland titled "The Cradle of Religious Liberty."[26] IND

[26] "A Map of Maryland Done in Tapestry." *Baltimore Sun*, April 29, 1893.

students submitted items completed during their schooling, including examples of their schoolwork, dialogues written in French and German, various oil paintings, examples of needlework, and "1 unique and beautiful volume of the botanical families, illustrated by paintings of natural specimens."[27] Of note are two drawings of IND which can be seen in photographs taken of the exhibition seen in Figure 35. Those drawings were later displayed within the school until its closing. It is clear the IND students were proud of their school, proud enough to document it and showcase it at an event attended by millions.

Figure 35. Photos of Alcoves 1, 2, and 3 of the Catholic Educational Exhibit from the 1893 Chicago World's Columbian Exposition. The photos depict the same corner but different organization of materials. Everything in the photos is believed to be from IND. (Special Collections, The Catholic University of American Digital Collections, https://cuislandora.wrlc.org/islandora/object/achc-columbianexpo%3A1)

[27] School Sisters of Notre Dame. *Mother Caroline and The School Sisters of Notre Dame in North America*. (Saint Louis: Woodward & Tiernan Co., 1928), 34.

At the close of this era, IND faced a few incidents, narrowly avoiding disaster. The first incident occurred between April 1895 and May 1896 when both IND and the neighboring St. James Church were targeted by acts of vandalism attributed to a disgruntled neighbor. This person repeatedly defaced the granite steps of IND's central block with blue paint and axel grease. Additionally, they tampered with the gas burners in St. James Church, sealing them with glue.

In November 1895, a fire erupted at St. James, causing extensive damage and requiring most of the building to be rebuilt. While the policy could not confirm if the arson was connected to the earlier acts of vandalism, many suspected they were related. Fortunately, IND was not physically harmed by the fire. By May 1895, police had identified a suspect, believed to be a woman, and put up a special watch around the properties, which put an end to the attacks. Although the motive was never given, the perpetrator may have disliked IND's expansions occurring throughout 1894, which included the construction of the granite steps that were particularly targeted.

The second incident was the Great Baltimore Fire in early 1904, which devastated much of downtown Baltimore and threatened to spread eastward toward IND. Sisters dampened their habits and used them to extinguish falling embers landing on the wooden porches and balconies. The Mother Superior of the convent, Mother Evangelista, prayed to Saint Agatha of Sicily, the patron saint of fire protection, and promised to pray to her every day and to make a painting of her in her honor. It seems Saint Agatha heard their prayers as a north wind prevented the fire from reaching IND. Sister Eustochium created a painting of St. Agatha that hung outside the parlors in the Central Block (Figure 36).[28]

[28] Debbie Batchelor, personal communication to author, April 27, 2024.

Figure 36. Photo of the hallway outside the parlors in the Central Block that leads to the slate staircase. The painting of Saint Agatha is seen on the left-hand wall. (Marsha Wight Wise, *Baltimore Neighborhoods,* Charleston: Arcadia Publishing, 2009, 48.)

The late 19th century and early 20th centuries marked a transformative era for the Institute of Notre Dame, as the school experienced substantial growth in its physical campus, academic offerings, and reputation. Through the leadership of Sister Clarissa Schutte and a succession of Mother Superiors, IND expanded its facilities to meet the needs of the young women attending and to align with the evolving mission of the School Sisters of Notre Dame. This is evident by one final expansion in 1908, a small, unadorned wing and hyphen attached to the chapel wing and fronting Somerset Street. This building was not built for the school; rather, it was built as a novitiate for Sisters-in-training to live and train before rising in rank, highlighting a growing pool of novitiates for a still-growing School Sisters of Notre Dame order.

The architectural advancements, including the construction of new wings, chapels, and central features like the main entrance, reflected the school's commitment to creating spaces that were both functional and inspiring. IND's participation in national events, like the Chicago's World's Fair, showcased the pride and prestige of its community, while the introduction of specialized degrees highlighted its academic rigor.

Shifts: 1908 - 1968

The early 20th century, rooted in the progressive era, was a time of rapid change. Movements like women's suffrage and compulsory education reforms were reshaping the status quo. As a Catholic school for women, the Institute of Notre Dame stood at the crossroads of tradition and progress. While grounded in Catholic teachings, IND created a space that allowed young women to question the world around them. This section examines how IND responded to pivotal cultural shifts, from the suffrage movement to racial integration.

The Women's Suffrage movement, which had been gaining momentum for decades, reached a critical point in the 1910s. Within the Catholic community, attitudes toward suffrage were divided: while many adhered to the Church's largely anti-suffrage stance, some Catholics supported the movement. As a Catholic school for women led by women, IND likely reflected this divide. Women pursuing education were often inclined to question societal norms, and it seems plausible that IND fostered an environment where such questioning was encouraged. However, specific evidence regarding the Sisters or students of IND and their involvement in the suffrage movement has not been found. What has been found is a series of public anti-suffrage rants delivered at IND by prominent Catholic male officials in Baltimore. These lectures suggest that the suffrage movement may have gained some traction among IND students, enough to prompt a defensive response from Church leaders.

The series of rants began in 1911, when Cardinal James Gibbons addressed the students at IND, warning them to "shun the suffragitsts and their ways" and to avoid "running around the city seeking equal rights with men. Woman's place is in the home."[29] As a cardinal, Gibbons was a senior member of the Catholic Church, reporting directly to the Pope, and also

[29] "He's an Anti on Suffrage Cause. *Evening Sun* (Baltimore), June 6, 1911.

served as the Archbishop of Baltimore, making him one of the most influential Catholic figures in the city. He frequently spoke out against women's suffrage, and his views were often published in newspapers by anti-suffrage sympathizers. His voice was important and influential among Catholics in the city. His stop at IND was likely a calculated move in spreading his anti-suffrage rhetoric.

At the 1913 commencement, Father C. F. Thomas, pastor of St. Ann's Catholic Church in Baltimore, continued this theme, condemning modern trends such as "tango dancing" and "slashed skirts," which he used as evidence of women straying from their proper roles. He urged IND graduates to use their education to promote Catholic ideals and "elevate womanhood" among those less fortunate, reinforcing the notion that educated women should uphold traditional gender roles.[30] Similarly, at the 1914 commencement, Rev. Thomas J. Feighan of Loyola College told the graduate that women's true influence not in political equality but in their role as mothers, asserting: The State is founded on the family. As the family, so the State must be. If divorce is rampant, if the mother is untrue to the ideals of her own special calling, then the nation must suffer." He framed motherhood as the highest calling, claiming that women ruled the world not through suffrage or public demands for equality but through their influence within the home.

SAYS WOMAN RULES THE WORLD

The Rev. T. J. Delihant Speaks At Notre Dame Institute.

Woman was given the place of ruler of the world by the Rev. Thomas J. Delihant, of Loyola College, in his address at the commencement of the Institute of Notre Dame, Aisquith street, near Ashland avenue, yesterday afternoon.

It was not through suffrage movements, nor continued public clamor after political equality that she was to obtain this place, said the speaker, but through her influence as mother, the head of the home.

"The State is founded on the family," he said. "As the family is, so the State must be. If divorce is rampant, if the mother is untrue to the ideals of her own special calling, then the nation must suffer. If the mother cherishes her noble calling and directs her family aright, then will the nation be guided aright. In this way woman rules the world. As she rules so must the world progress or go backward."

Figure 37. Rev. T. J. Delihant's speech from June 24, 1914, *Baltimore Sun.*

[30] "Girls Get Class Prizes." *Baltimore Sun*, June 24, 1913.

The idea that education creates better mothers and so changes the world through the influence of mother-to-child is common among Catholics. Indeed, the School Sisters were founded on those same beliefs that Mother Theresa formed seeing young, neglected children in poverty. The proper Catholic education to create better mothers involved academics, but it also included the indoctrination of Catholic morals, and those morals believed that women were inferior the men. Despite this, there is evidence that the SSND were at least supportive of the 19th Amendment after its passage. Sisters across the country were permitted to break cloister rulers to exercise their right to vote.[31]

The exact viewpoints of the students and Sisters at IND relating to a woman's place in the world are unknown. What is known is IND fostered a learning environment that encouraged critical thinking, empowering students to question societal norms. One notable example is Julia Martinez, who attended IND during the 1871-72 school year before transferring to the Charles Street school and graduating there. After graduating from the University of Havana, Martinez went on to become a leading suffragette in Cuban's suffrage movement, becoming a pioneer in a field the Catholic Church traditionally discouraged.[32] Her success demonstrates that the education provided by the SSND enabled women to excel in areas beyond the Church's expectations. In this context, it is clear the SSND nurtured intelligent, capable women at all of their schools, even as they operated within a framework that often sought to limit women's roles in society.

In the 1910s, Baltimore saw significant advancements in education. In 1916 statute mandated compulsory education for all Maryland children, specifying the required courses,

[31] Michelle Levandoski. "The SSND and the 19th Amendment." Schol Sisters of Notre Dame, June 13, 2019, accessed December 24, 2024, https://ssnd.org/the-ssnd-and-the-19th-amendment/.
[32] Phibin, *Past and Promised*, 69.

minimum grades, and the length of the school year.[33] It also established standards for teacher certification and curriculum requirements. This legislation granted the State Board of Education the authority to regulate academic standards, ensuring that all certificates, diplomas, and degrees – whether issued by public or private institutions – met consistent criteria. For instance, the law stated that no public school could be officially titled a "high school," nor could any educational institution issue diplomas or degrees, without the board's approval of entrance conditions. As a private school, IND could have continued with their own diplomas, but they could not issue official Maryland diplomas, and their diplomas would be meaningless in the eyes of the State. Private schools maintained autonomy over their elective offerings and did not receive state funding, but the prestige of their own diplomas faltered with the addition of state-approved diplomas.

In 1925, IND became a state-certified non-public school, granting it the ability to issue standardized Maryland diplomas. This was a pivotal moment as it aligned IND with the emerging standards for secondary education while preserving its religious identity and institutional autonomy (Figure 38). Already a respected and well-established secondary school, IND required minimal adjustments to its curriculum. However, the certificate required alignment with the state standards for school administration and teacher qualifications. During this period, IND transitioned from having "directresses" to principals, though leadership continued to be through the School Sisters.

[33] General Assembly Laws, 1916, MdHR 820968-1, 2/2/6/30, Maryland Sate Archives, https://msa.maryland.gov/megafile/msa/speccol/sc2900/sc2908/000001/000534/html/am534--1003.html , 1003-1047.

Figure 38. IND traditions carried on after standardization in 1925, showing the school kept is autonomy from the public school system. The tradition began as a requirement for boarding students to bring white gowns for commencement. The tradition eventually evolved into each graduating class choosing a gown for every student to wear as seen in these photos from the Class of 1923 and the Class of 1983. Photos courtesy IND Heritage Room.

During this period, IND's average graduating class size saw significant growth. In the 19th century, classes averaged four graduates, with a peak of ten. Between 1900 and 1919, this average increased to ten, with a peak of 27 students. This rise in enrollment can be attributed to beloved role models like directress Sister Clarissa and the impact of strict compulsory school attendance laws. The increasing class sizes created a need for additional classroom space, prompting another expansion of the school. To prepare for this growth, the Sisters began purchasing residential lots on the southern portion of the block shared with IND as early as 1895, showing their foresight to future development.[34] The first use of this new land was the construction of the 1908 building, discussed earlier. For a time, the additional land served as a enlarged courtyard, but by 1925, the pressing need for more space led to further expansion on the site.

The new southwest wing of IND was constructed as two identical buildings, heavily influenced by the design of the central block, and connected by a small central hyphen. This

[34] "He Was Despondent." *Baltimore Sun*, April 8, 1895.

design choice was significant, as it not only harmonized with the existing architecture but also established another distinct focal point for the school. This expansion doubled the number of available classrooms, introduced a new library space, and, for the first time, added a gymnasium to the property. It cost about $150,000.[35] Physical exercise had long been part of IND's curriculum, but the addition of a dedicated gym marked the beginning of a new era – the rise of sports culture. Basketball, in particular, quickly became a central and celebrated aspect of school life (Figure 39). Game scores against other Catholic schools were regularly published in local newspapers, putting IND on pair with public schools in terms of athletic recognition. The growing popularity of sports fostered a sense of community and pride among students, providing them with a fresh way to represent their school. This enthusiasm for athletics became a lasting element of IND's culture, cementing its role as a source of school spirit for generations to come.

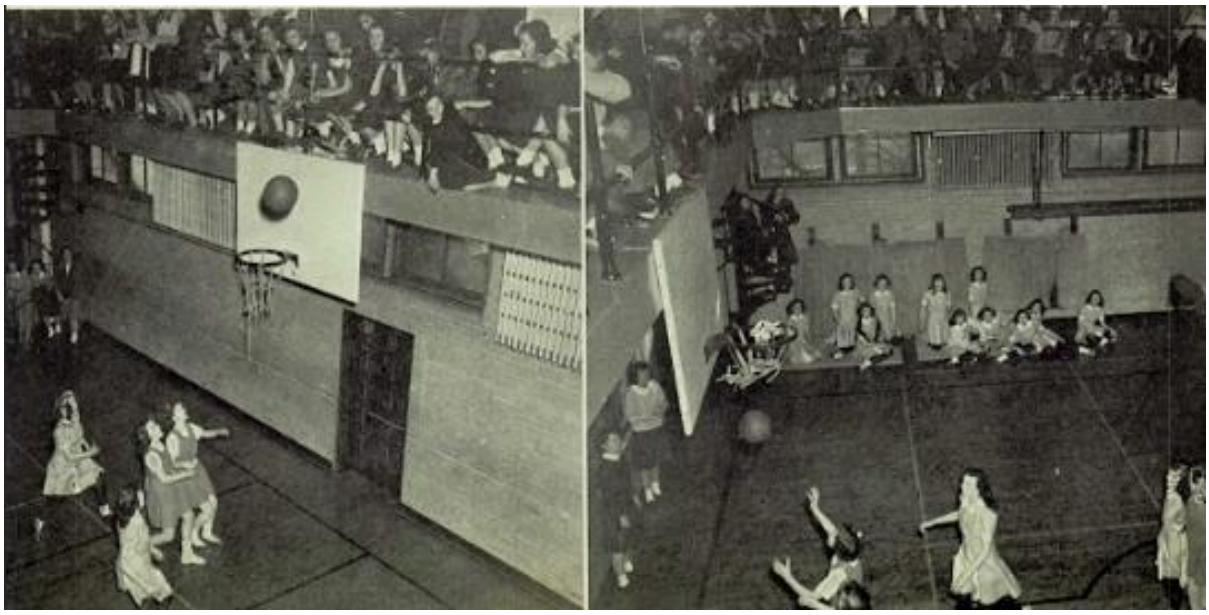

Figure 39. Students in 1946 playing basketball in the gym constructed in 1925. Today, the room is called the Father's Club Hall. Photo courtesy 1946 Clarissian Yearbook.

[35] "Plans Completed For Large Addition to Institute of Notre Dame." *Baltimore Sun*, June 23, 1925.

The mid-20th century brought significant changes to the educational and social landscape of the United States, marked by pivotal moments such as the Civil Rights Movement and the Supreme Court's landmark ruling in *Brown v. Board of Education* (1954), which declared racial segregation in public schools unconstitutional. While *Brown v. Board* did not legally apply to private institutions like IND, the Catholic Department of Education, as part of the Archdiocese of Baltimore, approved of integration and worked with Catholic schools to make integration happen.[36] The decision nonetheless signaled a broader shift in societal expectations regarding racial equality in education.

IND, like many Catholic schools at the time, was not explicitly segregated, but the first Black students did not enroll until the 1950s. Whether this was due to a lack of interest from Black families or deliberate exclusion by the School Sisters remains unclear. However, in the 1940s, IND students showed a growing awareness of racial issues by forming a club with students from nearby St. Frances Academy, a historically Black Catholic school founded by the Oblate Sisters of Providence, to discuss the role of race within Catholic education (Figure 40). The Sisters at IND also engaged in outreach efforts, such as visiting Black

Students Of Two Schools Organize Inter-Racial Discussion Group

Top row — Barbara Colbert, Eleanor Zimmerman, Julia Neele, Virginia Goldsborough, Frances Eady, Anne Dobbin.
Bottom row — Charlotte Hobler, Osceala Hatcher, Mary Taylor, Annie Douglas, Mary Newett, Dorothy Bundy.

Figure 40. IND students met weekly with students from St. Frances Academy to discuss ways to reduce racial discrimination in Catholic High Schools. (*Windows* (Baltimore), June 1946.)

[36] "Segregation Ban Backed By Catholics." *Baltimore Sun*, June 5, 1954.

elementary schools to distribute Christmas gifts, though these actions seemed more aligned with charitable work than a direct challenge to systemic inequality.

By the 1960s, Baltimore experiences profound demographic shifts seen in white flight from the City to the suburbs. The Latrobe Housing Projects, built during World War II across from IND, initially housed white workers who moved to the city for wartime jobs. However, as Baltimore's Black population grew, Latrobe became an affordable housing option for Black residents. Despite these changes to the broader community in the area, IND maintained its mission to serve the local community. Unlike other historic Catholic schools that relocated to the suburbs during this period, IND refused to leave.

This commitment to the community was notably recognized during the 1968 Baltimore riots following the assassination of Dr. Martin Luther King Jr. Black business owners around the city put "South Brother" on their doors or windows so rioters knew to leave the buildings alone and to not hurt businesses that catered to Black people. A neighbor placed a black band reading "Soul Sister" on IND's front door, signifying the school's positive relationship with the surrounding community.[37]

Modernization: 1968 - 2020

The period following desegregation marked an era of modernization for the Institute of Notre Dame, characterized by increasing diversity, technological advancements, and changes in

[37] Debbie Batchelor, personal communication to author, April 27, 2024.; Mary Maushard. "Still committed to tradition, city Anniversary." *Baltimore Sun*, October 22, 2018, https://www.baltimoresun.com/1997/11/09/still-committed-to-tradition-city-anniversary-the-institute-of-notre-dame-celebrates-its-150th-year-in-baltimore-where-it-has-stayed-despite-riots-and-other-schools-flight-to-suburbs//.

operations. By this point, very few newspaper articles about IND were published, compared to the at least yearly articles about commencement from before. Most of the school records were moved to the School Sisters of Notre Dame Archives in Milwaukee. While they were not consulted for this project, they will be helpful in future research to flesh out the details of this era more. While detailed accounts of this era remain limited, several broad themes are clear.

No discussion of IND's history is complete without mentioning Sister Hilda Marie Sutherland, affectionately known as Sister Hildie. By this point, IND was no longer used as a novitiate for training new sisters, and most of the SSNDs had relocated to Villa Assumpta, the new motherhouse of the Eastern Province near the Notre Dame University of Maryland on Charles Street. However, Sister Hildie remained the sole resident of the building for quite some time. Despite living alone, she was never isolated; the surrounding community would keep and eye over her and the building. Known for her cheerful "Hi Hon!" greeting to students each morning, Sister Hildie became a living symbol of IND, embodying its history and spirit.

Sister Hildie's life at IND was deeply entwined with the school's mission and community. An orphan who joined the SSNDs at age 14, she spent most of her life at IND, leaving a lasting impact on countless students and community members. Continuing a tradition established by Sister Clarissa during her time as directress from 1873 to 1924, Sister Hildie organized the "Hildie's

Figure 41. Sister Hildie along with students of the Class of 2016 hand out turkeys and canned goods to residents at the Latrobe Homes. Photo Courtesy *Baltimore Sun*, "Maryland's oldest Catholic girls school, Institute of Notre Dame, announces closing," May 6, 2020.

Helpers" club, leading canned food drives to support residents of the nearby Latrobe Homes (Figure 41). Her death in 2019 marked the end of an era, missing the school's closure by a year, but her legacy as a symbol of IND endures.[38]

Sports also remained central to IND's culture. The construction of a modern gym in 1992, though non-contributing to the school's historical significance, demonstrated IND's commitment to providing state-of-the-art facilities for its students. One of the most cherished traditions was "The Big Game," an annual basketball rivalry against Mercy High School in Towson.

By the 2000s, however, IND faced significant challenges. Enrollment was in sharp decline by several factors, including perceptions of safety due to the nearby Latrobe Homes, the rising cost of Catholic school tuition, and the overall decline of Catholicism in the United States. Indeed, Catholic schools all over the country have been forced to close based similar factors. Despite these challenges, IND experienced an increase in the diversity of its student body, with students of various races, religions, and socioeconomic backgrounds. The school also achieved a remarkable milestone, boasting a 100% college acceptance rate in its final decade, with students collectively earning millions of dollars in scholarships.

Contrasting the old, historic halls, IND began embracing the future and became a pioneer in integrating technology into education. Beginning in the early 2000s, the school issued laptops to students and adapted its curriculum to incorporate programs designed to enhance learning. Recognized as Baltimore's best high school for the "Wi-Fi Generation," IND introduced new classes like engineering and graphic design utilizing the new laptops (Figure 42).

[38] George P. Matysek, Jr, "'Sister Hildie' was beloved presence at IND for more than six decades," *Catholic Review*, accessed December 14, 2024, https://catholicreview.org/sister-hildie-was-beloved-presence-at-ind-for-more-than-six-decades/

Figure 42. Students in 2011 at a laptop introduction camp before their freshman year. This is compared to the mid-20th century when typewriting was an integral part of the curriculum. Photos courtesy IND Heritage Room and Institute of Notre Dame's Flickr page, accessed December 14, 2024.

Despite these innovations, IND could not overcome the financial and structural challenges it faced. The aging building required over $30 million in repairs and technological upgrades, far beyond the school's means. The COVID-19 pandemic exacerbated its financial struggles, and in June 2020, IND closed its doors for the final time, leaving students and alumnae heartbroken. The last graduating class symbolized the end of a 173-year legacy, but IND's impact on its students, community, and women's education endures.[39]

[39] WBALTV, "Institute of Notre Dame to close in June due to low enrollment, financial hardships." May 5, 2020. https://www.wbaltv.com/article/institute-of-notre-dame-to-close-in-june-due-to-low-enrollment-financial-issues/32380484

Spirit: Significance Statement

The significance of the Institute of Notre Dame is its enduring legacy as both an architectural landmark and a transformative educational institution. IND's history is twofold: its physical building reflects the evolving needs of a convent school that remained at its original East Baltimore location for over 150 years, while its alumnae exemplify the far-reaching impact of its mission to educate and empower women. Furthermore, IND played a pivotal role in the growth and success of the Schol Sisters of Notre Dame, whose worldwide mission of education can be traced back to the critical establishment of IND in Baltimore.

When Mother Theresa of Jesus Gerhardinger founded IND, she recognized it as the cornerstone of the SSND's expansion into North America. The need was clear: without a permanent motherhouse in the old Redemptorist novitiate, the order's mission on this continent would fail. The success of IND not only ensured the survival of the SSND's North American mission but also inspired the establishment of other SSND schools.

Architecturally, IND is a rare example of a historic Catholic high school and a historic all-girls high school that remained in its original location. While many other historic Catholic high schools in Baltimore relocated to the suburbs during the mid-20th century, IND remained. Calvert Hall College, Loyola Blakefield, and Notre Dame Preparatory School, three other historic high schools founded in Baltimore, all moved to Towson, Baltimore County, leaving IND as one of the few institutions to maintain its urban roots. This makes IND a unique case study in historic Catholic academic architecture, as it retains a high degree of integrity despite the changing city landscapes and brushes of disaster from fire. Even other historic all-girls schools in Baltimore, such as Eastern and Western High Schools, do not have the same integrity. Both schools were founded as sister schools in 1844, and while Eastern is no longer functioning,

both relocated several times rather than expanding at a single site. One of Eastern's 19th-century buildings remains just a few blocks south of IND, but it is in a state of significant disrepair. In contrast, IND's complex reflects an unbroken architectural history that evolved to meet the needs of the convent school while preserving its integrity.

Beyond its architecture, IND's legacy is most profoundly reflected in the achievements of its alumnae. The school produced trailblazing women who achieved historic firsts, including Nancy Pelosi '58, the first woman Speaker of the House of Representatives; Barbara Mikulski '54, the first woman to chair the Senate Appropriations Committee and the longest-serving woman in Congress; Catherine Mackin '56, NBC's first female floor reporter at presidential conventions; Brigadier General Allyson Grant Solomon '79, the first woman and first African American senior commander in the Maryland Air National Guards; and Mildred Otenasek '32, the first female member of the Democratic National Committee from Maryland and a professor at Notre Dame of Maryland University.

IND alumnae also made significant contributions in science, medicine, and the arts. Notable figures include Dr. Mary Veoglein '20, a graduate of the Woman's Medical College in Baltimore; Mary Angela Baron McBride '58, a professor and Dean Emerita at Indiana University School of Nursing; and Rita Sloan Berndt '62, a professor of neuroscience at the University of Maryland School of Medicine, for whom a science lab at IND was named. Alumnae in the arts include Carolyn Migini '65, a Broadway and television actress, and Elizabeth Coulson '16, an accomplished pianist and Peabody Institute teacher.

The narrative of IND's alumnae ends with Elizabeth Coulson, one of the oldest graduates whose post-graduation life could be traced through research. Coulson's visibility in the historical record owes much to the fact that she never married and, as a result, retained the name she had as

a student. This highlights an important challenge in documenting the lives of women, particularly those from the 19th and early 20th centuries. The limitation underscores the importance of continued research into the lives of IND's graduates, regardless of the scale of their achievements. IND's significance lies not only in the well-known accomplishments of trailblazing alumnae but also in the countless lives it touched: women who may have quietly shaped their communities, families, and professions in profound yet less visible ways. Every student who walked IND's halls deserves recognition, as the school provided an education for women even in a time when society often questioned their right to one, and every student contributed to this history of IND (Figure 43).

Figure 43. Oldest known photographs of students at IND from the earlier 1890s. While their names are not known, they are an integral part of IND's success and story. Photos courtesy IND Heritage Room.

4

Conclusion

As it has been documented, the Institute of Notre Dame stands as a monument to the history of women's education and the mission of the School Sisters of Notre Dame. Over 173 years, IND evolved from a small convent school to a thriving institution that empowered thousands of young women. Through its architectural integrity, unique position in Baltimore's history, and the remarkable achievements of its alumnae, IND symbolizes resilience and progress in the face of societal limitations placed on women.

This paper sought to document the architecture and historic narrative of IND as part of a nomination to the National Register of Historic Places. In doing so, it also served to preserve a detailed description of the school before changes are made during its adaptive reuse project, a process that will be complemented by future research and access to the building. By compiling a comprehensive architecture and historical record, this project showcased the importance of IND's story and made a case for its individual listing on the National Register. The sprawling building at 901 Aisquith Street is more than just brick and mortar; it is a monument to the Institute of Notre Dame's rich architectural history and the countless lives it shaped for over 173 years that deserves to be nationally recognized. In this way, the building, the story, and the spirit of IND is preserved for generations to come.

Bibliography

Baltimore Sun, "A Map of Maryland Done in Tapestry." April 29, 1893.

"An Addition to Notre Dame School." July 15, 1892.

"Girls Get Class Prizes." June 24, 1913.

"Girl Graduates." November 20, 1894.

"He Was Despondent." April 8, 1895.

"Her Golden Jubilee." August 11, 1899.

"Improvements to Catholic Academies." May 25, 1886.

"Large Additions to School Buildings." March 10, 1894.

Maryland's oldest Catholic girls school, Institute of Notre Dame, announces closing." May 6, 2020. https://www.baltimoresun.com/2020/05/05/marylands-oldest-catholic-girls-school-institute-of-notre-dame-announces-closing/

"Plans Completed For Large Additions to Institute of Notre Dame." June 23, 1925.
"Says Woman Rules the World." June 14, 1914.

"Segregation Ban Backed By Catholics." June 5, 1954.

"The Academy of Notre Dame." July 3, 1867.

"The Convent of Notre Dame." November 11, 1863.

Brumleve, Barbara, SSND, ed. *The Letters of Mother Caroline Friess: School Sisters of Notre Dame.* Saint Louis: School Sisters of Notre Dame, 1991.

Engelmeyer, Briget Marie, SSND. *Sister Ildephonsa Wegman: Footnote to a Legend."* Baltimore: College of Notre Dame of Maryland, 1996.

E. Sachse & Co. "Bird's Eye View of the City of Baltimore." 1869, https://www.loc.gov/item/75694535/.

Evening Sun (Baltimore), "He's an Anti on Suffrage Cause." June 6, 1911.

IND Collection. IND Heritage Room, Notre Dame University of Maryland, Baltimore, MD.

Kuttner, Mary Ann, SSND, ed. *Letters of Mary Theresa of Jesus Gerhardinger: Foundress of the School Sisters of Notre Dame Volume 6.* Elm Grove: School Sisters of Notre Dame, 2008.

Levandoski, Michelle. "'Seasickness appeared:' The first SSND voyage to North America." *School Sisters of Notre Dame Central Province,* accessed December 14, 2024, https://www.ssndcentralpacific.org/news-events/story/seasickness-appeared-the-first-ssnd-voyage-to-north-america.

"The SSND and the 19th Amendment." *School Sisters of Notre Dame*, June 13, 2019, accessed December 14, 2024, https://ssnd.org/the-ssnd-and-the-19th-amendment/.

Maryland State Archives. General Assembly Laws, 1916, MdHR 820968-1, 2/2/6/30, Maryland State Archives, https://msa.maryland.gov/megafile/msa/speccol/sc2900/sc2908/000001/000534/html/am534--1003.html.

Matysek, George P., Jr. "'Sister Hildie' was beloved presence at IND for more than six decades." *Catholic Review*, accessed December 14, 2024, https://catholicreview.org/sister-hildie-was-beloved-presence-at-ind-for-more-than-six-decades/.

Maushard, Mary. "Still committed to tradition, city Anniversary." *Baltimore Sun*, October 22, 2018. https://www.baltimoresun.com/1997/11/09/still-committed-to-tradition-city-anniversary-the-institute-of-notre-dame-celebrates-its-150th-year-in-baltimore-where-it-has-stayed-despite-riots-and-other-schools-flight-to-suburbs//.

Oates, Mary J. *Pursuing Truth: How Gender Shaped Catholic Education at the College of Notre Dame of Maryland*. Cornell University Press, 2021.

Philbin, Anne S. *The Past of the Promised: A History of the Alumnae Association, College of Notre Dame of Maryland, Baltimore, Maryland.* Baltimore: J.H. Furst Company, 1959.

Photographs of the Catholic Educational Exhibit, World's Columbian Exposition, Chicago, 1893. The Catholic University of American Special Collections, accessed December 14, 2024, https://cuislandora.wrlc.org/islandora/object/achc-columbianexpo%3A1.

School Sisters of Notre Dame. "Baltimore, Maryland," accessed December 14, 2024, https://ssnd.org/about-us/heritage-rooms/maryland/.

Mother Caroline and the School Sisters of Notre Dame in North America. Saint Louis: Woodward & Tiernan Co., 1928.

WBALTV. "Institute of Notre Dame to close in June due to low enrollment, financial hardships." May 5, 2020. https://www.wbaltv.com/article/institute-of-notre-dame-to-close-in-june-due-to-low-enrollment-financial-issues/32380484

Windows (Baltimore). “Students of Two Schools Organize Inter-Racial Discussion Group.” January 1946.

Wise, Marsha Wight. *Baltimore Neighborhoods*. Charleston: Arcadia Publishing, 2009.

WJZ News. “Tears Flow, Bells Toll as The Institute of Notre Dame Closes Its Doors Tuesday.” June 30, 2020. https://www.cbsnews.com/baltimore/news/the-institute-of-notre-dame-will-close-its-doors-tuesday/