

1930

## New Mexico Schools from 1581 to 1846

Rufus Atwood Palm Jr.

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UNIVERSITY OF NEW MEXICO



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NEW MEXICO SCHOOLS

FROM

1581 TO 1846

RUFUS ATWOOD PALM, JR.

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1931  
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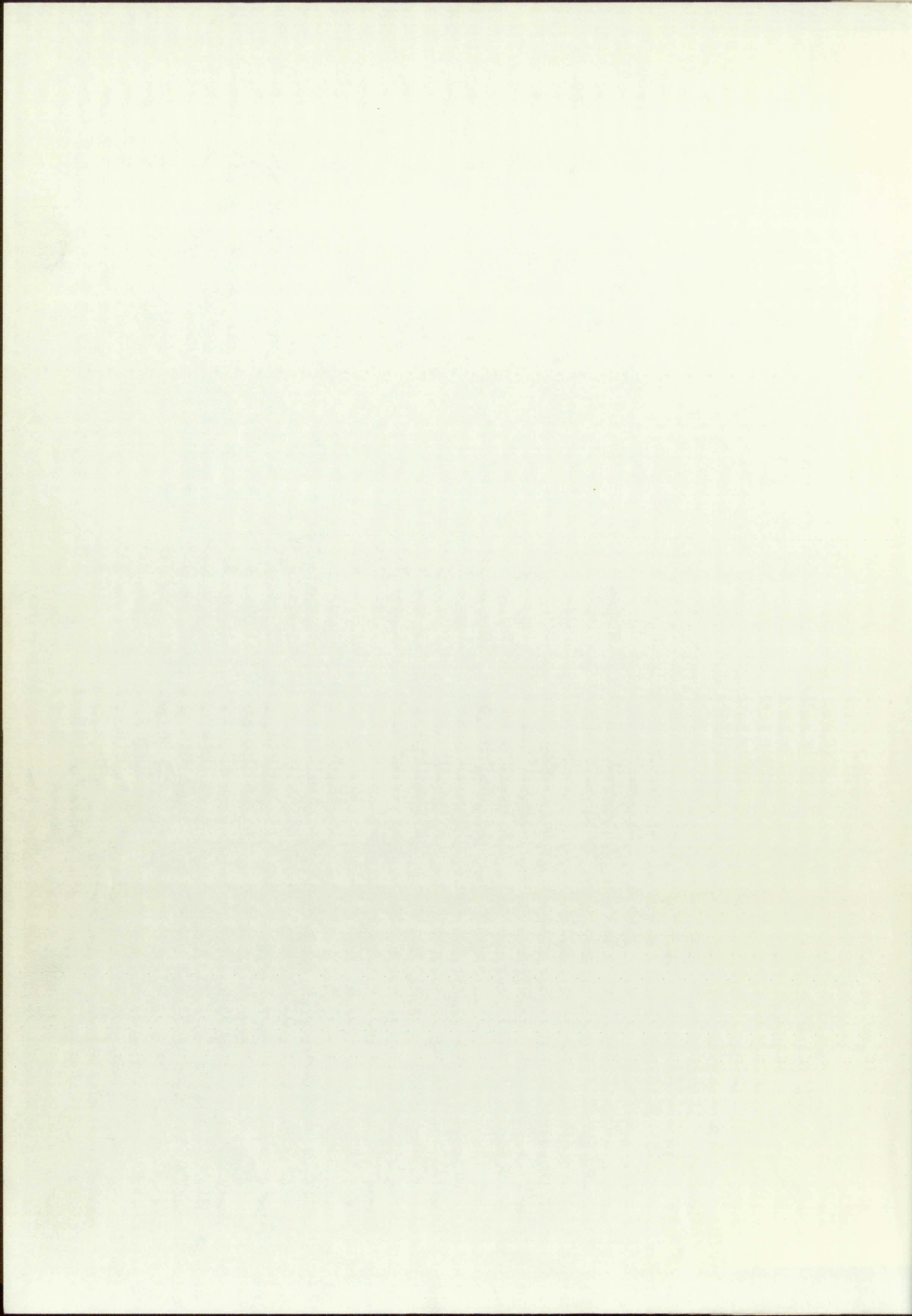


INFORMATION

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... of ...  
... to ...







NEW MEXICO SCHOOLS  
FROM  
1581 TO 1846

BY  
Rufus Atwood Palm, Jr.

UNIVERSITY OF  
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ALBUQUERQUE, N.M.

A Thesis Submitted for the Degree  
of Master of Arts in Education

University of New Mexico  
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NEW MEXICO SCHOOLS  
FROM  
1581 TO 1846

CHAPTER I  
INTRODUCTION

Much has been written on the history of New Mexico. Many able scholars have given of their time and efforts in historical research in order that a true record of the state's past might be brought to light and made available to all classes of readers. It is unfortunate that practically all of the knowledge of the schools during the early history of New Mexico is to be found among a mass of details concerning the religious, political, and military annals of the times. There is no one work treating exclusively the early history of schools in New Mexico.

Purpose

The purpose of this thesis, accordingly, is



# NEW MEXICO

1900-1901

1900-1901

## CHAPTER I INTRODUCTION

There has been written on the history of New Mexico. Many able scholars have given of their time and efforts in historical research in order that a true record of the state's past might be brought to light and made available to all eyes and ears of readers. It is unfortunate that practically all of the knowledge of the schools during the early history of New Mexico is to be found among a mass of details concerning the religious, political, and military annals of the times. There is no one work treating exclusively the early history of schools in New Mexico.

### Purpose

The purpose of this thesis, accordingly, is

to collect and arrange the most authentic information available, from secondary sources, on the schools of New Mexico during the Spanish and the Mexican administrations, 1581 to 1821 and 1821 to 1846 respectively.

Particular effort will be made to trace the establishment and the progress of the schools during these periods, and to determine the methods of maintenance, as well as the nature of the schools. Also, an attempt will be made to determine to what extent education in New Mexico was of a religious nature and linked with the history of the Franciscan missionaries, and why free public schools did not appear until the Mexican period.

#### Sources of Data

The information presented in the following pages was obtained from the most authentic secondary sources available, such as the works of the late Dr. C. F. Coan, the Reverend L. B. Bloom, the Reverend J. B. Salpointe, R. E. Twitchell,



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the Reverend J. B. Gallegos, R. E. Whitehill,

B. M. Read, and Alonso de Benavides. A complete list of the treatises consulted appears in the bibliography.

### Delimitations

The period of time from the first school established in 1581 till the occupation of the province by the Americans in 1846 marks the limit of time considered in this study. The term education as used here applies, in particular, to training in regularly established schools.

### Methods of Procedure

The references mentioned heretofore were carefully read and analyzed for information bearing on the subject of education during the periods studied. The facts were collected and organized in a way which would, the writer believes, make them of interest and value to students of education.



Dr. M. K. and Thomas M. K. A complete list of the researches conducted appears in the bibliography.

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CHAPTER II  
THE SPANISH PERIOD  
1581 TO 1821

Founding and Location of Schools

The history of education in New Mexico begins with the establishment of the first school, 1581, by the Franciscan Brothers who accompanied Rodriguez on his expedition of discovery and missionary work.<sup>1</sup> From the viewpoint of educators, the missions established by the Franciscans in this part of the new world were of prime importance. They served not only as centers of religious training, but also as places of instruction in reading, writing, singing, and the manual arts.<sup>2</sup> In times of danger they were

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<sup>1</sup>Read, B. M. Illustrated History of New Mexico, p. 533

<sup>2</sup>Bolton, H. E. and Marshall, T. M. The Colonization of North America, p. 243



CHAPTER II  
THE EARLY PERIOD  
1563 TO 1600

Founding and Location of Schools

The history of education in New Mexico begins with the establishment of the first school, 1563, by the Franciscan Brothers who accompanied Rodriguez on his expedition of discovery and missionary work.<sup>1</sup> From the viewpoint of education, the mission established by the Franciscans in this part of the new world were of prime importance. They served not only as centers of religious training, but also as places of instruction in reading, writing, singing, and the manual arts.<sup>2</sup> In times of danger they were

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<sup>1</sup>Read, H. W. *Illustrated History of New Mexico*, p. 232

<sup>2</sup>Bolton, H. E. and Michael, T. *Hispanic American*, p. 242

places of refuge to the inhabitants, both Indian and Spanish. It would seem that Spain established missions for two purposes, namely, to hold the conquered territory and to serve as bases for future conquests. The reader should keep in mind that the term "mission" as used in this thesis denotes a school.

The expedition organized by the Franciscan friar, Agustin Rodriguez, in the summer of 1581 for the purpose of converting the Indians of the lands north of Santa Barbara, Chihuahua, led to the Spanish occupation of the Upper Rio Grande valley.<sup>1</sup>

His desire to do missionary work among the northern Indians was founded upon the stories told by an Indian captive and the account of the journey along the Rio Grande by Cabeza de Vaca and his companions. The first pueblos encountered on the northward march were in the vicinity of

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<sup>1</sup>Coan, C. F. History of New Mexico, Vol. 1, p. 163



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and his companions. The first question concern-  
ed on the northern march were in the vicinity of

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<sup>1</sup> Ross, O. V. History of New Mexico, Vol. I, p. 125

the present town of San Marcial.<sup>1</sup> Continuing northward Rodriguez and his companions passed through Bernalillo, and thence to Jemez and Pecos.<sup>2</sup> Returning to Bernalillo, the party separated--the soldiers setting out on the return journey to Mexico and Friar Rodriguez, together with Friar López and Friar Santa Maria, remaining to teach the Indians.<sup>3</sup>

According to B. M. Read,<sup>4</sup> here at Bernalillo was established the first school in New Mexico. This was in the fall of 1581; but owing to the shortness of time the school existed, it would be better, perhaps, to place the founding of the first school a little later. It seems that no records have come down on the activities of these friars. It is very likely that all of their time was devoted to instruct-

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<sup>1</sup>Coan, C. F. History of New Mexico, Vol. 1, p. 163

<sup>2</sup>Ibid., p. 164-165

<sup>3</sup>Ibid., p. 165

<sup>4</sup>Illustrated History of New Mexico, p. 533



the present town of San Manuel. The  
next day Rodriguez and his companions  
through the hills, and thence to the  
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<sup>1</sup> Carr, O. E. History of New Mexico, Vol. I, p. 125.

<sup>2</sup> Ibid., p. 124-125.

<sup>3</sup> Ibid., p. 125.

<sup>4</sup> Illustrated History of New Mexico, p. 232.

ing the natives in the elements of Christianity and the rudiments of the Spanish language.

As soon as the soldiers of the expedition reached home and reported that they had left the missionaries in the North, an expedition for the purpose of rescuing the friars was organized under the leadership of Don Antonio de Espejo. Upon reaching the province it was learned that all of the missionaries had been murdered. After returning to Mexico, by way of the Pecos river, Espejo wrote an interesting account of his journey and transmitted it to the viceroy of New Spain.<sup>1</sup> As a result of this expedition and report, the first permanent settlement by Europeans in what is now New Mexico, was made by Don Juan de Oñate at San Juan de los Caballeros, in July of 1598.<sup>2</sup> It is gen-

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<sup>1</sup>Prince, L. B. A Concise History of New Mexico, p. 85

<sup>2</sup>Ibid., p. 95



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<sup>1</sup> Brinton, L. B. A Concise History of New Mexico,  
p. 55

<sup>2</sup> Ibid., p. 55

erally supposed that the seat of government was moved from this place to Santa Fe between 1606 and 1608; all of the authorities on the history of New Mexico, however, do not agree upon this point.

From San Juan as a base, missionaries were sent to the following pueblos: (a) Pecos, Fray Francisco de San Miguel; (b) Taos and Picuris, Fray Francisco de Zamora; (c) Queres, Fray Juan de Andres Corchada; (d) Tiguas, Fray Juan de Claros; (e) Teguas, Fray Cristoforo Salazar. The Commissary, Fray Alonzo Martinez, and two lay brothers remained at the seat of government.<sup>1</sup> According to the Reverend J. B. Salpointe,<sup>2</sup> nine schools were established in New Mexico in these pueblos during the year 1598. Map I on the following page shows the location of these schools. With the exception of Pecos, it will be noted that all of them were on the Rio Grande and its

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<sup>1</sup>Salpointe, J. B. Soldiers of the Cross, p. 49

<sup>2</sup>Ibid., p. 49

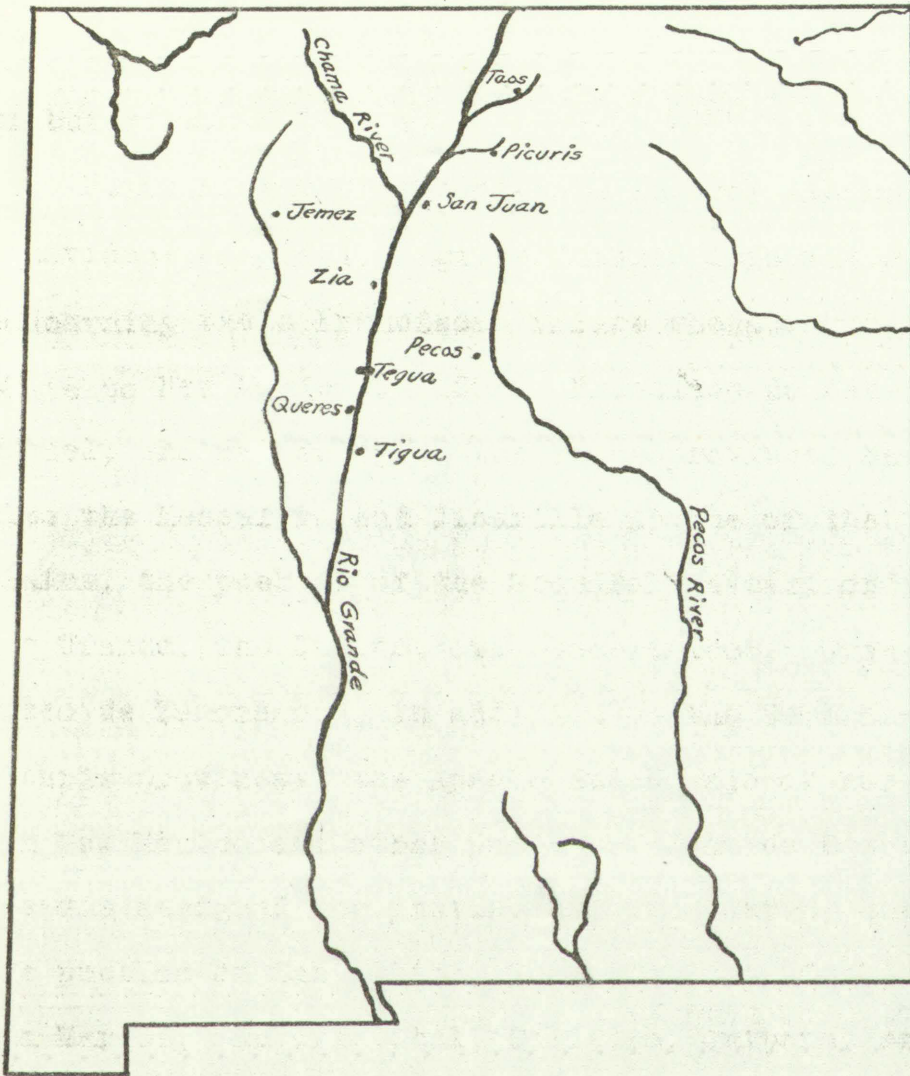


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<sup>1</sup>Salpointe, J. B. *Soldiers of the Cross*, p. 49.

<sup>2</sup>Ibid., p. 49.



Map I. Showing Schools Established by the Franciscan Brothers in New Mexico in 1599, based upon Friar Alonzo de Benavides' Memorial. (Each school or mission served two or more pueblos.)





Map I. Showing Schools and Missions in New England on Prior Alaska de Benavides school or mission served

tributaries.

F. W. Hodge, in a foot note in Fray Alonzo de Benavides' Memorial,<sup>1</sup> gives further information concerning these Franciscan friars who accompanied Oñate to New Mexico in 1598. Francisco de San Miguel, who was assigned the Pecos province, had also the Mescalero and Jicarilla Apache of the plains, the pueblos of the Gran Salina east of the Rio Grande, the Jumano, and other tribes. Francisco de Zamora had, in addition to the Taos and Picuris provinces, the Apache and Navajo of northern New Mexico and other pueblos. Juan de Rosas, who was assigned the province of the Queres, had the pueblos of San Felipe, Santo Domingo, Cochiti, San Marcos, San Cristobal, Galisteo, Quipana, and others. Andres Corchada, in addition to the province of the Zias, had the pueblos of Santa Ana, and the provinces of Acoma, Zuni, and Moqui. Juan de Claras had charge of the Tigua province.

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<sup>1</sup>p. 196-200



California.

W. W. Hodge, 1890.

San Francisco, California.

concerning these travels.

State to New Mexico in 1890.

Michael, who was assigned to

also the Mesquero and

plains, the pueblo of the

Elko Grande, the Tuman, and

also de Saca had, in 1890,

Picuris province, the 13th

ern New Mexico and other

who was assigned the

the pueblo of San Felipe

San Marcos, San Antonio,

others. Andres Gonzalez,

vice of the line, had

and the province of

San de Clara, had

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All of the last five missionaries mentioned returned to Mexico in 1601.

Cristobal de Salazar, who was assigned the province of Tewa, including San Ildefonso, Santa Clara, and San Juan Bautista, died early in 1599 while on his way back to Mexico to secure more friars. Alonzo Martinez, the comisario, returned to Mexico for more friars in March 1599, and there remained. He was succeeded by Juan de Escalona, who died June 22, 1607, and was buried in the church he had built at Santo Domingo.<sup>1</sup>

The Franciscans did not devote themselves exclusively to an apostolic life, but took an active and leading part in the study and teaching of all branches of learning.<sup>2</sup> They founded schools in their respective pueblos as soon as the circumstances would permit. This fact is substantiated in the report or memorial of Friar Benavides and by F. W. Hodge in his notes which have been cited

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<sup>1</sup>Benavides, Alonzo de. Memorial, p. 196-200

<sup>2</sup>Encyclopedia Americana, Vol. II, p. 760





heretofore.

From Santa Fe as headquarters other missions were founded.<sup>1</sup> Forty-six pueblos had accepted Christianity before the revolt of 1680. The Apache Indians destroyed seven of these pueblos before the revolt, but after the Pueblo Indians had accepted Christianity, thus showing that the warlike, plains Indians were exterminating the peaceable Pueblo Indians even at this early date.

In 1621 the missions of New Mexico were established as a new province of the Franciscan order with the title of "Conversion of St. Paul", and given to the special care of Friar Alonzo de Benavides as its first "Custodian".<sup>2</sup> In 1622 Friar Benavides visited all of the missions of New Mexico. Later he wrote his "Memorial", which was presented in 1630 to the King of Spain, Philip IV.<sup>3</sup> Friar Juan de Santander, the Commissary-General of the Franciscan Brothers Minor

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<sup>1</sup>Salpointe, J. B. Soldiers of the Cross, p. 52-53

<sup>2</sup>Benavides, Alonzo de. Memorial, p. 188

<sup>3</sup>Ibid., p. 12







of the Indies, wrote a letter to the king in behalf of Benavides, which letter is published in the Ayer translation of the Memorial. From the Memorial itself it is learned that Benavides spent seven years in New Mexico and visited the Spanish Court in 1630.<sup>1</sup> He was favorably received by the king, as is evidenced by the fact that his request for more missionaries was granted. The Memorial, which was published in Spanish, was so well received that it was translated and published in four other languages within the space of four years.<sup>2</sup>

Friar Benavides<sup>3</sup> gives a graphic description of his travels and the nature of the people among whom the first schools of New Mexico were established, as well as pointing out the location and types of schools. The journey of twelve hundred miles north from the City of Mexico to the

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<sup>1</sup>Benavides, Alonzo de. Memorial, p. 188

<sup>2</sup>Note by F. W. Hodge in: Benavides, Alonzo de. Memorial, p. 191

<sup>3</sup>Benavides, Alonzo de. Memorial, p. 12-15





pueblos of New Mexico was arduous and full of danger. The region from the Rio Conchas to the Rio Grande at El Paso was inhabited by various warlike and uncivilized tribes. They had no fixed habitation and did not plant or cultivate crops.<sup>1</sup>

After crossing the Rio Grande at El Paso and proceeding along the east side of the river for a distance of one hundred thirty leagues, New Mexico was reached. This portion of the country was inhabited by the Mansos and Apaches. Both tribes were nomadic in habits of life and barbarous and warlike.

After passing the domains of the Mansos and Apaches, the first settlements of the Pueblo Indians were reached at San Antonio de Senecu.<sup>2</sup> This was the province of the Piro, and it extended northward along the river for a distance of fifteen leagues. Benavides says that there were about six thousand of these people living in

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<sup>1</sup>Benavides, Alonzo de. Memorial, p. 12-15

<sup>2</sup>Ibid., p. 16



...of the ... was ... of the ...  
... The region from the ... domain of the ...  
Grade of ... was ... by ...  
like and unaltered ... they had no ...  
habitation and did not give ... to ...  
After crossing the ... of ... and ...  
proceeding along the east side of the river for a  
distance of one hundred thirty leagues, New Mexico  
was reached. This portion of the country was in-  
habited by the ... and ... Both tribes  
were nomadic in habit of life and ... and ...  
...  
After passing the domain of the ... and ...  
... the first settlements of the ... in-  
... were reached at San Antonio de ...  
This was the province of the ... and it ex-  
tended northward along the river for a distance  
of fifteen leagues. ... says that there  
were about six thousand of these people living in

fourteen villages. They wore clothes, although it seems that their southern neighbors did not. They had a republican form of government,<sup>1</sup> and were great cultivators of the soil. Even though Benavides does not specifically say so, they must have understood and practiced irrigation. They made organized hunts for deer, rabbits, and other game.

In this province, in 1622, there were three monasteries, in which were taught the doctrines of Christianity, singing, reading, writing, and industrial subjects.<sup>2</sup> The people were also taught to live in civilized fashion.

The Teoas (Tigua) tribes were found seven leagues north of the Piros. Their population was seven thousand, distributed among fifteen or sixteen pueblos. There were two monasteries in the land occupied by the Teoas, one at San Francisco de Sandia and the other at San Antonio de Is-

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<sup>1</sup>Benavides, Alonzo de. Memorial, p. 16

<sup>2</sup>Ibid., p. 19



...they were almost all...  
 it seems that their...  
 they had a reputation for...  
 were great...  
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 de Paula and the other at San Antonio de la...

<sup>1</sup>Benavides, *Alonso de*, Memorial, p. 10

<sup>2</sup>Ibid., p. 12

leta.<sup>1</sup> It is a tradition that the lower portions of the walls of the present church at Isleta were the original walls of the first church built, which church was built prior to 1621. At these monasteries were schools that taught reading, writing, singing, and the playing of instruments.<sup>2</sup> The people were taught the tenets of the Christian faith and the usages of polite society.

At a distance of four leagues up the river from the Teoas were found the Queres. These Indians had seven pueblos with a population of four thousand, all baptized. There were three costly and beautiful churches and monasteries in the province, in addition to the smaller churches located in each pueblo.<sup>3</sup> The people were taught reading, writing, and the playing of all instruments. In addition, they were given training in various crafts.

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<sup>1</sup>Benavides, Alonzo de. Memorial, p. 19

<sup>2</sup>Ibid., p. 19

<sup>3</sup>Ibid., p. 20







East of the Queres, at a distance of ten leagues, was found the land of the Tompiras tribes. Its chief pueblo was Chilili; there were fourteen or fifteen smaller towns. The population was over ten thousand, all converted to Christianity and, for the most part, baptized.<sup>1</sup> The people were catechized in the elements of Christianity and were taught trades.

The territory of the Tanos Indians lay ten leagues north of the Tompiras. Here there were five pueblos with a population of four thousand. One monastery was located among these people. It contained a school for the teaching of various trades.<sup>2</sup>

Located four leagues north of the Tanos, was the Pecos pueblo, comprising a population of more than two thousand. In the pueblo were located a monastery and a very beautiful church. The ruins of these are standing at the present

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<sup>1</sup>Benavides, Alonzo de. Memorial, p. 20

<sup>2</sup>Ibid., p. 21



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more than two thousand. In the

called a monastery and a very

The ruins of these are standing

Interpreted, Alamos de

Bill, p. 21

time. The people were well trained in the crafts of the time. Schools of reading, writing, singing and instrument playing existed.<sup>1</sup>

The Villa of Santa Fe lay seven leagues west of Pecos. The population consisted of two hundred fifty Spaniards and about seven hundred half-breeds and Indians. Both Spaniards and Indians were taught to read, write, sing, and play instruments, and to perform some of the trades of a civilized people.<sup>2</sup>

West of Santa Fe, on the Rio Grande, was the land of the Teoas. These people had eight pueblos with a total population of six thousand. They were the first people in New Mexico to accept Christianity and were very proud of this fact. They were very friendly to the Spaniards. Three monasteries were situated in this region, all of which instructed the Indians in the manual arts.<sup>3</sup>

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<sup>1</sup>Bernabides, Alonzo de. Memorial, p. 22

<sup>2</sup>Ibid., p. 23

<sup>3</sup>Ibid., p. 24



time. The people were well...  
of the time, because of...  
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the...  
of... The population...  
fifty... and about...  
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taught to read, write, sing...  
and to perform some of the...  
people...  
West of Santa Fe, on the...  
land of the... These people...  
Joe with a total population...  
were the first people in New...  
Christianity and were very...  
They were very friendly to the...  
monasteries were situated in...  
which attracted the Indians...

1810, p. 22  
1810, p. 22

Seven leagues west of the Teoas, were the Hemes Indians. There were two pueblos here with a population of over three thousand. They had a church, a monastery, and a trade school.<sup>1</sup>

North of the Teoas, ten leagues, was the pueblo of the Picuries. Its population was about two thousand, all baptized. In it were a monastery and a church. The inhabitants were "well doctinated and taught".<sup>2</sup>

North of the Picuries, at a distance of seven leagues, was the pueblo of Taos. It had a population of two thousand five hundred. At this place were a church and a monastery; all of the people were baptized and well taught in the Christian doctrine.<sup>3</sup>

The pueblo of Acoma was situated at a distance of twelve leagues west of the domain of the Queres. The people of Acoma did not accept

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<sup>1</sup>Benavides, Alonzo de. Memorial, p. 25

<sup>2</sup>Ibid., p. 25

<sup>3</sup>Ibid., p. 26



Seven leagues west of the town, near the  
 River Indio. There were two Indian settlements with  
 a population of over three thousand. They had a  
 church, a monastery, and a trade school.<sup>1</sup>  
 North of the town, ten leagues, was the  
 pueblo of the Franciscans. Its population was about  
 two thousand, all baptized. It is now a ruin.  
 Very few and a church. The inhabitants were well  
 instructed and taught.<sup>2</sup>

North of the Franciscans, at a distance of sev-  
 en leagues, was the pueblo of San. It had a  
 population of two thousand five hundred. At  
 this place were a church and a monastery, all of  
 the people were baptized and well taught in the  
 Christian doctrine.<sup>3</sup>

The pueblo of Acapulco was situated at a dis-  
 tance of twelve leagues west of the domain of  
 the Spaniards. The pueblo of Acapulco did not accept

<sup>1</sup> Benavides, Alvaro de, Memorial, p. 25

<sup>2</sup> Ibid., p. 25

<sup>3</sup> Ibid., p. 25

Christianity till 1629,<sup>1</sup> when a missionary was sent to them.

Thirty leagues west of Acoma lay Cuñi with a population of more than ten thousand. At a distance of another thirty leagues west of Cuñi was the land of the Moquis. Their population was the same as that of the Cuñi. Both had monasteries and churches in 1629.<sup>2</sup>

The Pueblo Indians of New Mexico were surrounded by warlike and nomadic tribes. To the south were the Tobosos, Tarahumares, Mansos, and others. On the east and north were the Comanches and Apaches, while on the west were the Navajos and Utes. All of these tribes made war upon the inoffensive, peace-loving Pueblos. Some historians are of the opinion that had the Spaniards not arrived in New Mexico when they did, the Pueblo Indians would have been exterminated.

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<sup>1</sup>Benavides, Alonzo de. Memorial, p. 27

<sup>2</sup>Ibid., p. 28



Christians  
about 1000

the population of the island

is about 1000

the island is about 1000

and about 1000

the island is about 1000

and about 1000

the island is about 1000

and about 1000

the island is about 1000

and about 1000

the island is about 1000



### Progress of the Schools

In presenting a letter or report to the King of Spain, June 20, 1626, Fray Santander himself spoke upon the actual conditions of the missions in New Mexico, stressing their rapid growth and the need of more workers. He stated that out of the twenty-seven missionaries who had come to the province, only sixteen remained. He requested that the king send thirty more. This request was granted, and in 1629 Fray Estevan de Perea with twenty-nine other friars and lay brothers came to New Mexico.<sup>1</sup> The Franciscan friars were supported from the royal treasury.<sup>2</sup>

The reader should keep in mind the enormous amount of hard work that was required on the part of the missionary in preparing for his task of teaching the Indians. As none of the native languages were written, the only way in which they

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<sup>1</sup>Twitchell, R. E. The Leading Facts of New Mexican History, Vol. V, p. 19

<sup>2</sup>Benavides, Alonzo de. Memorial, p. 36



Progress of the Schools

In presenting a list of names to the King of Spain, June 20, 1565, King Sebastian himself spoke upon the actual condition of the schools in New Mexico, stressing their rapid growth and the need of more workers. He stated that out of the twenty-seven missionaries who had come to the province, only sixteen remained. He requested that the King send thirty more. This request was granted, and in 1568 King Sebastian de Torres with twenty-nine other friars and lay brothers came to New Mexico. The Franciscan friars were supported from the royal treasury.

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<sup>1</sup>Wickham, R. E. The Leading Facts of New Mexican History, Vol. V, p. 19

<sup>2</sup>Benavides, Alonso de, Memorial, p. 25

could be learned was from every-day usage. This method was necessarily very slow, and no doubt years of study and work were often required before the missionary could take his proper place among the Indians whom he was assigned to teach. In addition to this, the friar was frequently stationed far from any of his companions, where he had only the savages for associates. In earliest times, however, it seems that he was usually given a small escort of Spanish soldiers. It is little short of marvelous that these teachers were able to persuade a primitive race to surrender their customs, beliefs, and manners, all of which they had followed from time immemorial, and to accept the teaching that was given them. Not only did they accept a new religion and way of living, but they set to work under the guidance of their teachers and built massive structures to be used for churches, convents, and schools.

Instances are found of complaints made, between 1630 and 1680, by the Franciscan fathers



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Instances are found of complaints made between 1650 and 1660, by the Franciscan fathers

against the growing cruelty and injustice of the Spanish governors and soldiers in the treatment of the natives.<sup>1</sup> The injustices which occasioned these complaints are, no doubt, some of the causes of the Great Revolt of 1680. Another reason for the revolt, according to the late Dr. Coan,<sup>2</sup> was that the later missionaries attempted to stamp out all native religious festivals and practices. During the Great Revolt of 1680 all of the churches and schools were destroyed when the Spanish were driven out of the province.<sup>3</sup> Many of the settlers and friars were massacred, and those who escaped fled to El Paso. Twelve years later the Spaniards, under the leadership of De Vargas, returned and easily reconquered the province. Many of the pueblos were found deserted, as the Indian population had decreased greatly on account of war and famine. After the province was re-cap-

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<sup>1</sup>Read, B. M. Illustrated History of New Mexico, p. 323

<sup>2</sup>Coan, C. F. History of New Mexico, p. 201

<sup>3</sup>Ibid., p. 204-207



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<sup>1</sup>Read, R. M. Illustrated History of New Mexico, p. 282

<sup>2</sup>Coan, G. F. History of New Mexico, p. 201

<sup>3</sup>Ibid., p. 204-207

tured the Spaniards set about the task of restoring the ruined missions and making new settlements. Santa Cruz de Cañada was the most important mission established.<sup>1</sup> From all accounts, one is led to think that the friars lacked some of the enthusiasm and zeal which characterized the earlier missionaries. Controversies had arisen between the Bishop of Durango and the Franciscans.<sup>2</sup>

From 1693 to the end of the Spanish rule in Mexico little information in regard to schools is available. But from the little information which is available, it appears that affairs were not going along so well in New Mexico. Shortly after the Mexican revolution most of the Franciscans withdrew and secular priests were substituted. These secular priests were drawn from the leading families of New Mexico.<sup>3</sup> These men do not

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<sup>1</sup>Coan, C. F. History of New Mexico, p. 221

<sup>2</sup>Twitchell, R. E. The Leading Facts of New Mexican History, Vol. I, p. 435-436

<sup>3</sup>Prince, L. B. A Concise History of New Mexico, p. 247







seem to have been teachers in the modern sense of the word. In numbers they were greatly reduced, there being but five Franciscans and six secular priests in the whole province;<sup>1</sup> whereas, as Fray Benavides records, there were fifty in 1630.

#### Methods of Maintaining the Schools

On August 2, 1717, the Viceroy sent to the custodian of the territory a copy of a royal schedule, ordering some measures to be taken to insure the establishment of schools for the instruction of the youth in all the missions throughout the province. The custodian called a meeting of the priests and friars in order to have their opinion on the matter.<sup>2</sup> As to the necessity of schools, not only for the Indians, but also for the children of the Spanish settlers, all agreed without a dissenting vote. Moreover, the major-

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<sup>1</sup>Prince, L. B. A Concise History of New Mexico, p. 247

<sup>2</sup>Salpointe, J. B. Soldiers of the Cross, p. 95



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ity asked to have schools in all the pueblos, instead of the centers of missions only. In regard to means of support for the teachers, the members of the meeting came to the conclusion that it could be provided by a contribution of maize from the inhabitants of each village, or by the product of a certain piece of land cultivated and planted in common for the benefit of the teacher, as the viceroy might determine.<sup>1</sup>

Apparently, little came of this measure, and education in the province continued to decline. The author has been unable to learn whether or not the plan was actually put into execution. From conditions, however, it would appear that nothing came of it, and the only education obtained in the province was in the home or at those missions where there were still Franciscan friars. These men did attempt to impart knowledge in a limited manner to the children of the ruling and wealthier classes. The poorer people had no opportunity for

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<sup>1</sup>Salpointe, J. B. Soldiers of the Cross, p. 96



It is asked to have schools in all the houses, in-  
stead of the system of village schools. It is argued  
that the system of village schools is better than the  
system of having schools in all the houses. It is  
of the system of having schools in all the houses that  
could be provided by a contribution of land from  
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where there were still Frenchmen. These  
men did attempt to impart knowledge in a limited  
manner to the children of the village and settled  
classes. The poorer people had no opportunity for

free instruction, and being unable to pay for any, were permitted to live and die in ignorance.

For a period of over fifty years there seems to be a dearth of records pertaining to education. Read<sup>1</sup> states that by virtue of a royal decree of June 30, 1777, a building was erected for a college or seminary for the education of persons destined to conduct church services, and it is generally believed that this building was erected in Santa Fe. With the completion of the edifice everything came to an end, as school was not opened in the seminary because of a lack of funds.<sup>2</sup>

In 1805 Ignacio and Juan Bazan were sent from Mexico to teach the art of weaving to the New Mexicans.<sup>3</sup> It is said that they taught this art four years before returning home. They were unable to

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<sup>1</sup>Read, B. M. Illustrated History of New Mexico, p. 534

<sup>2</sup>Ibid., p. 534

<sup>3</sup>Coan, C. F. History of New Mexico, Vol. I, p. 284



...the ...  
...were ...  
...for a ...  
...to be a ...  
...Bead ...  
...June 30, 1977 ...  
...legs or ...  
...tined to ...  
...exactly ...  
...Santa Fe, ...  
...everything ...  
...ed in the ...  
...in 1975 ...  
...Mexico to ...  
...cane. It ...  
...years before ...

1-Bead, B. M. ...  
p. 224  
2-Tola, p. 224  
3-Corn, C. F. ...  
224

collect all of their salary from the New Mexican government. This work has been kept alive in the Chimayo valley down to the present time, and is a very profitable industry. The blankets are justly famous for their beauty and craftsmanship. Had more of this kind of education been given, it is probable that it would have added considerable wealth to the province.

#### Nature of the Schools

Information on the theory or philosophy of education, the curriculum and its content, and the methods of teaching during the Spanish regime is meager. However, accounts appear here and there which are sufficient to give at least a general idea of the nature of the schools in New Mexico during this period.

As the chief aim of Christian missionaries has always been the teaching of the tenets of Christianity, one may infer that the whole scheme of education in New Mexico, especially during the Spanish period, was built around this central idea.



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Spanish period, was built around this central idea.

In fact, Fray Alonzo de Benavides in his Memorial<sup>1</sup> speaks of all the pueblos as having churches and monasteries, and the inhabitants as having received teaching in the doctrines of Christianity.

Apparently, the whole theory of the early Franciscans was to make converts for the church and to civilize new subjects for the King of Spain. It is evident, therefore, that the chief objective of the schools of the Spanish period was to train the individual to live a Christian life and thereby prepare for a life hereafter. The aim of Christianizing the Indians was naturally accompanied by the custom of teaching them to take part in the church services and festivals. In order to secure the proper participation young people were taught music and singing, as well as the elements of reading and writing. According to Benavides,<sup>2</sup> after the teaching of the Christian doctrines came

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<sup>1</sup>p.35

<sup>2</sup>Ibid., p. 16-24



In fact, they almost certainly had no intention of all the people as having a right to be educated, and the intention of the missionaries was to teach in the doctrine of Christianity. Apparently, the whole theory of the early Christian era was to make converts for the church and to civilize the subjects for the King of Heaven. It is evident, therefore, that the chief objective of the schools of the Christian period was to train the individual to live a Christian life and thereby prepare for a life hereafter. The aim of Christianizing the Indians was naturally accomplished by the action of teaching them to read and write the church services and festivals. In order to assume the proper participation young people were taught music and singing, as well as the elements of reading and writing. According to Remondet, after the teaching of the Christian doctrine came

the teaching of industrial subjects--carpentry, shoe-making, metal working, weaving, and similar trades. Father Zephryn Englehardt, who is one of the most outstanding living authorities on Franciscan missions in the Southwest, states that the method of teaching was catechetical.<sup>1</sup>

Music, both instrumental and vocal, was taught because it added charm to the church services and afforded a pleasant diversion to the populace. There is more information available on the subject of music than on any of the other subjects or arts taught in the early schools of New Mexico.

The first missionaries who landed at Vera Cruz in 1523 found that music was one of the most direct and effective means by which the Indians could be induced to accept Christianity and conventions of civilization.<sup>2</sup> In 1527 Pedro de

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<sup>1</sup>In a letter from Father Englehardt to the author

<sup>2</sup>Spell, L. M. New Mexico Historical Review, Vol. II, p. 28



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Later, both industrial and social, was sought because it added charm to the church service and afforded a pleasant diversion to the people. There is more information available on the subject of music than on any of the other subjects of arts taught in the early schools of New Mexico. The first missionaries who landed at Vera Cruz in 1523 found that music was one of the most direct and effective means by which the Indians could be induced to accept Christianity and the wonders of civilization.<sup>2</sup> In 1527 Pedro de

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<sup>2</sup>Spall, J. M. New Mexico Historical Review, Vol. II, p. 28

*successes*

Gante had established in Mexico City a school which gave special attention to the training of musicians. In this institution, especially during the next half century, singers and players of many instruments were prepared to serve the church in its missionary efforts. As far as available records show, the first music teacher who worked within the confines of the present United States was a Mexican, Cristobal de Quinones, who belonged to the Franciscan Order.<sup>1</sup> He probably entered New Mexico as a member of Oñate's colony in 1598 or 1604. Spell states that Quinones mastered the language of the Queres Indians, erected a church and monastery at San Felipe, installed an organ in the chapel there, and taught many of the natives so successfully that they were skilled singers of the church services.

The next music teacher mentioned by Spell is Bernardo de Marta, a Spaniard who came to America

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<sup>1</sup>Spell, L. M. New Mexico Historical Review, Vol. II, p. 28



...which gave ...  
...the next ...  
...many instances ...  
...in the ...  
...records ...  
...within the ...  
...was a ...  
...ed to the ...  
...as New ...  
...1843 or 1844 ...  
...of the ...  
...chorus and ...  
...organ in the ...  
...natives as ...  
...singers of the ...  
The next ...

Bernardo de ...

about 1600.<sup>1</sup> Spell relates that, "he was a great musician and was called the organist of the skies; he taught many of the natives in various towns to play and sing". Among others, Friar Garcia, who founded the missions at Senecu and El Paso, should be mentioned.

After the reconquest, music teaching was continued; but as the power of Spain declined, less money was available to carry on the work, fewer teachers could be secured, and fewer musical instruments were shipped into the province. All persons who sang in the choir or played the organ were excused from any form of taxes.<sup>2</sup>

#### Conditions at the Close of the Spanish Period

This brings the Spanish rule in New Mexico to an end. The development of the schools has been traced through varying fortunes. It is re-

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<sup>1</sup>Spell, L. M. New Mexico Historical Review, Vol. II, p. 28

<sup>2</sup>Ibid., p. 28



about 1800. Spill, the first, was a  
great man, and was called the "father of  
the ship"; he began many of the activities in which  
one found to play and which, in the future, later  
Garcia, who founded the nation of Mexico and El  
Paso, should be mentioned.

After the revolution, while working was con-  
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<sup>1</sup>Spill, L. M. New Mexico Historical Review, Vol.  
II, p. 28  
<sup>2</sup>Ibid., p. 28

grettable to notice that they were not nearly so flourishing in 1821 as they were two hundred years previously. Several reasons have been advanced to account for this condition, but perhaps the best one may be stated to be a general lack of initiative on the part of the people of the province. Another reason may be found in the fact that New Mexico was not a wealthy province in comparison to some of the other Spanish possessions, and that after the first period of exploration and discovery was over, the province was more or less neglected. Later, because of the decline of Spanish power in world affairs, funds were not available for the use of the Franciscans, a condition which necessarily limited their activities. As the Franciscans were gradually withdrawn, it seems that the secular clergy who succeeded them did not have the zeal of their predecessors, and, consequently, the cause of education in both religious and secular matters suffered a decline.



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looming in 1901 as they were the night before

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consequently, the cause of education is both re-

lapsed and secular activity suffered a decline.

CHAPTER III  
THE MEXICAN PERIOD  
1821 TO 1846

Establishment and Location of Schools

In 1821 Mexico gained its independence from Spain, and one of the first acts of the newly constituted government was a decree providing for the establishment of free public schools throughout the land. By virtue of this decree, the first free public school law of New Mexico was passed on April 27, 1822 by the "Deputation Provincial" at its first meeting in Santa Fe.<sup>1</sup> As the process of making laws is understood at the present time this act would hardly be considered a law; but it seems to have answered the purpose in those days. It reads as follows:

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<sup>1</sup>Archives in United States Public Survey Office,  
Santa Fe, New Mexico, Session of April 27,  
1822, Journal 11, p. 8



### CHAPTER III

#### THE NATIONAL SCHOOL

1823 TO 1825

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<sup>1</sup>Archives in United States Public Survey Office, Santa Fe, New Mexico, Session of April 27, 1823, Journal II, p. 8.

"Mr. Vigil made the following proposition.

'I move that His Excellency take the necessary steps for the education of the youth in accordance with the authority with which he is invested, promoting the activities and performance of such an important matter by the municipalities.'"

The measure provided that municipalities should proceed as rapidly as possible with the formation of public schools of primary grades. The weakness of the law lay in the fact that although each community was to provide a school in accordance with its "means", there was no one designated to define the term "means".

In 1823 the assembly adopted a resolution submitted by the municipality of El Paso, now Juarez, for the creation of a seminary in which both Spanish and Latin grammar should be taught.<sup>1</sup>

On April 14, 1826 the assembly was author-

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<sup>1</sup>Read, B. M. Illustrated History of New Mexico, p. 539



Mr. Vigil made the following  
position.  
I have read the bill  
the necessary steps  
tion of the public  
the authority with  
wasted, promoting  
performance of  
ter by the municipality.  
The measure provided  
should proceed as rapidly as  
formation of public schools  
The weakness of the law  
though each community was  
accordance with the "General  
designated to define the  
In 1885 the assembly  
submitted by the municipality  
inter, for the creation of  
both Spanish and Latin  
On April 14, 1885 the

ized to open a college in Santa Fe.<sup>1</sup> Fray Sebastian Alvarez was appointed as rector of the new college.<sup>2</sup> On May 19, 1826, the college was opened for the instruction of young men. As the school was not successful Padre Martinez opened a school in his Taos home for the instruction of young men who were preparing for the ministry.<sup>3</sup> In the same year the missions of Taos, San Juan, Abiquiu, Belen, and Bado were secularized, thus reducing the power of the Franciscans.

In 1829 Don Marcelino Abreu was conducting a Lancastrian school in Santa Fe with fifteen pupils.<sup>4</sup> In November of that year he reported to the Deputation that they were indebted to him in the sum of ninety-four and one-half pesos for the

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<sup>1</sup>Bloom, L. B. New Mexico under Mexican Administration. Old Santa Fe, Vol. I., No. 3, Jan., 1914, p. 248

<sup>2</sup>Ibid., p. 249

<sup>3</sup>Ibid., p. 248

<sup>4</sup>Twitchell, R. E. Old Santa Fe, Vol. I, Jan., 1910, p. 192



1838 to open a college in New York. The college  
 was opened in 1839 and was called the New  
 York College. The first year of the college was spent  
 in the instruction of the students. The college  
 was not successful. The students opened a  
 school in New York for the instruction of  
 young men who were preparing for the ministry.  
 In the same year the students of the New York  
 College, New York, and the students of the  
 college in New York were united.  
 In 1839 the college was conducting  
 a large school in New York with fifteen pup-  
 112. In November of that year it was reported to  
 the Legislature that they were indebted to the  
 sum of twenty-four and one-half cents for the

Bloom, L. E. New York under New York  
 Edition. Old Series Vol. I, No. 2, Jan.  
 1814, p. 242  
 Edition, p. 242  
 Edition, p. 242  
 Edition, L. E. Old Series Vol. I, Jan.  
 1814, p. 242

time he had worked in the public schools of the capital. At the same session of the Deputation, Don Juan E. Pino introduced a resolution providing for the establishment of chairs of grammar, philosophy, and ethics.<sup>1</sup> It is thought that this resolution was meant to apply to the "Collegiate Seminary" located in Santa Fe.

Barreiro<sup>2</sup> mentions eight towns as having primary schools in 1832. Map II shows the location of these schools.

W. H. H. Allison in his article entitled, Colonel Francisco Perea,<sup>3</sup> says that Jose Gutierrez conducted a select private school in Bernalillo in 1836 and 1837. Only three or four persons attended this school. During the winter of 1837 and 1838 Captain Sena conducted a pri-

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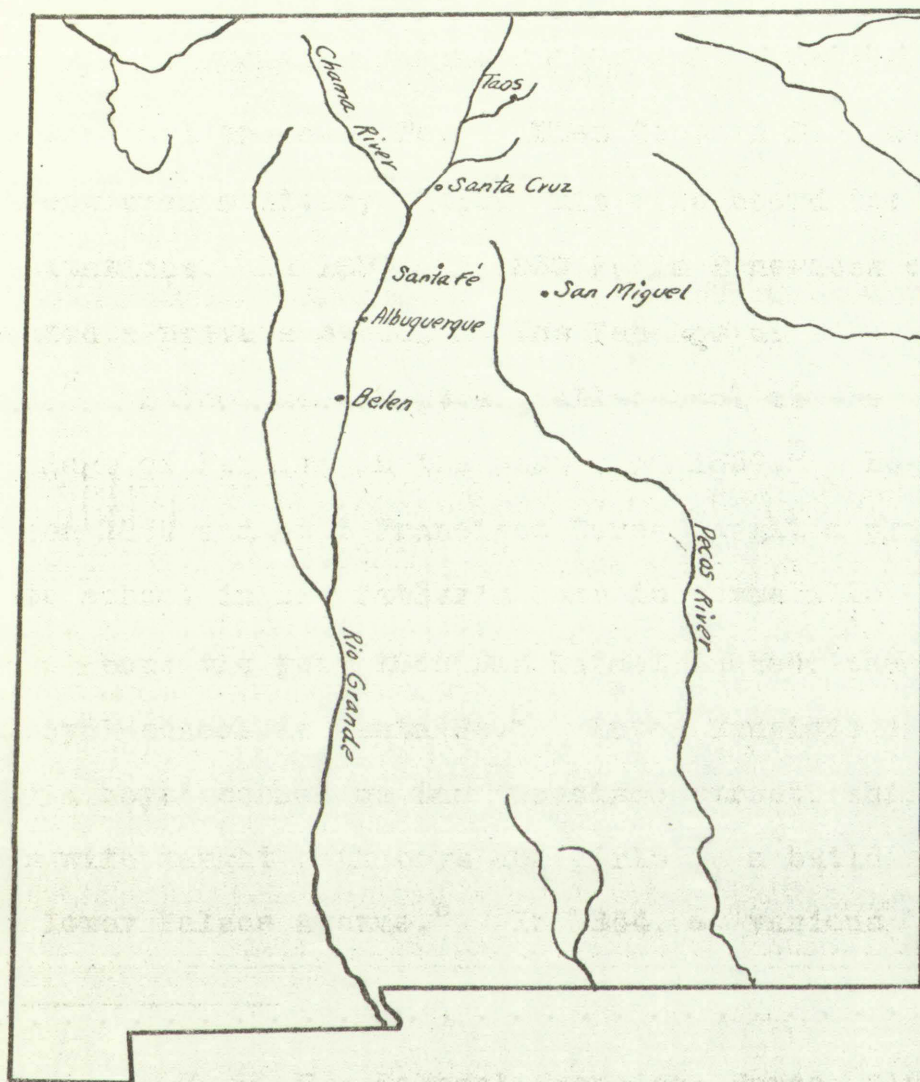
<sup>1</sup>Bloom, L. B. New Mexico under Mexican Administration. Old Santa Fe, Jan., 1914, Vol. I, No. 3, Footnote 262., p. 274-275

<sup>2</sup>Barreiro's Ojeada Sobre Nuevo Mexico edited by L. B. Bloom, Historical Society of New Mexico, Jan., 1928, Vol. 5, p. 29

<sup>3</sup>Old Santa Fe, Oct., 1913, Vol. I, No. 2, p. 210

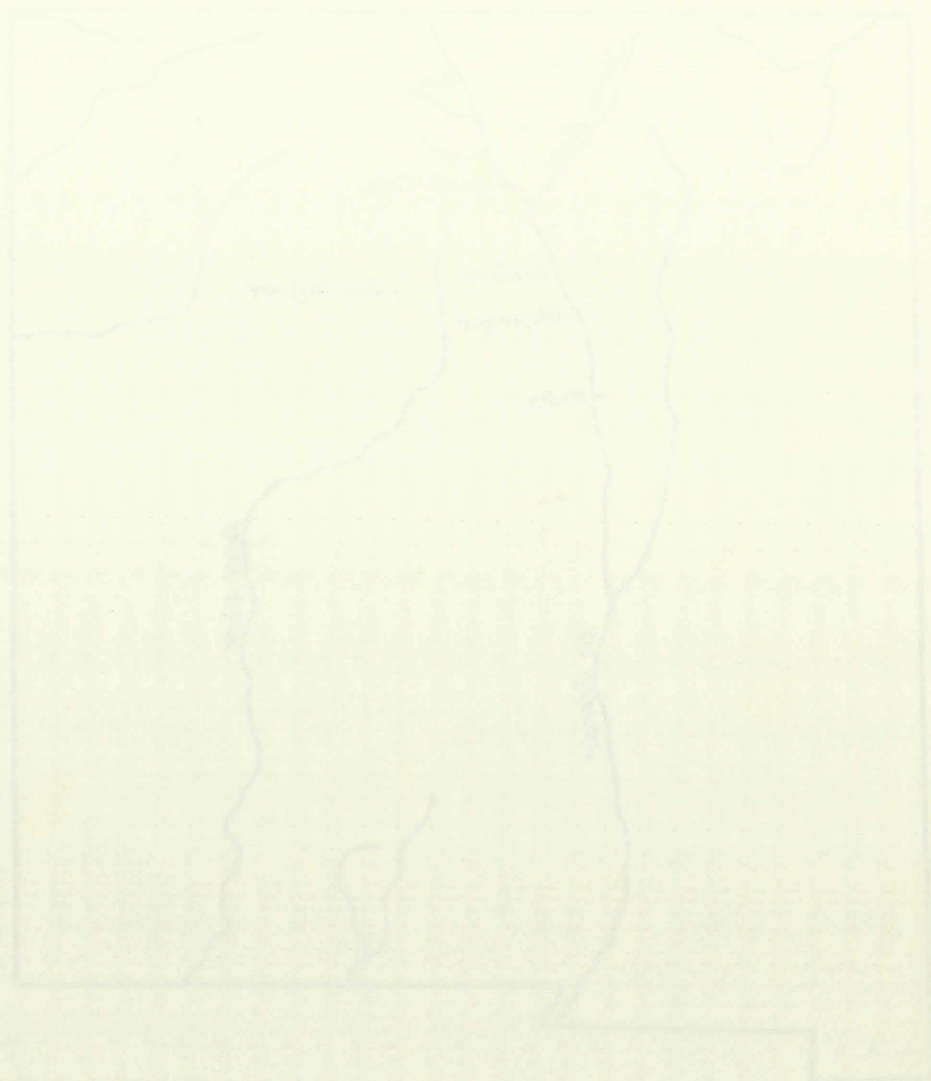






Map II. Showing Public Schools in New Mexico in 1832, based upon Barreiro's Ojeada Sobre Nuevo Mexico edited by L. B. Bloom.





Map II. - Spanish Police Schools in New Mexico in

1833, based upon Huerfano's Spanish School Treaty

Mexico, edited by J. M. Elliott.

vate school in Santa Fe.<sup>1</sup> When Captain Sena was absent upon military duties, his wife heard the recitations. In 1838 and 1839 Feliz Benevidez conducted a private school at Los Ranchos de Albuquerque.<sup>2</sup> Mateo Umada kept a small school at the village of Peralta in the winter of 1839.<sup>3</sup> Between 1839 and 1843 Francisco Perea taught a private school in his father's home in Bernalillo.<sup>4</sup>

About the year 1840 Don Rafael Pacheco taught a boys' school in Santa Fe.<sup>5</sup> Later Mauricio Arce had a boys' school on San Francisco street, while his wife taught both boys and girls in a building on lower Palace Avenue.<sup>6</sup> In 1844, at various

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<sup>1</sup>Allison, W. H. H. Colonel Francisco Perea, Old Santa Fe, Oct., 1913, Vol. I, No. 2, p. 210

<sup>2</sup>Ibid., p. 211

<sup>3</sup>Ibid., p. 211

<sup>4</sup>Ibid., p. 211

<sup>5</sup>Prince, L. B. Concise History of New Mexico, p. 253

<sup>6</sup>Ibid., p. 253



vote school in 1835  
absent upon all  
resolutions. In 1836  
started a private  
que. 2. Later  
village of Parnassus  
between 1835 and 1836  
vote school in 1835  
About the year 1835  
a boys' school in  
had a boys' school  
his wife taught  
on lower Parnassus

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1. William, W. H. E.  
Santa Fe, N.M.
  2. Table, p. 211
  3. Table, p. 211
  4. Table, p. 211
  5. Table, p. 211
  6. Table, p. 211
  7. Table, p. 211

times through the year, Sarafin Ramirez, Vincente Transcora, and Nicholas Quintana taught in the public schools of Santa Fe.<sup>1</sup>


### Methods of Maintaining the Schools

No definite system of maintaining schools was worked out during the Mexican administration. It will be observed in the immediately succeeding paragraphs that various methods were tried, including appropriations, tithing, and subscriptions. The only specific information available on the methods of financing the schools is set forth in the next few paragraphs.

On December 17, 1824, the Asamblea Departamental appropriated \$2,000 for the purpose of paying teachers' salaries; but as no money was available, the amount was taken from a fund which had been set aside for the maintenance of a troop of

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<sup>1</sup>Prince, L. B. Concise History of New Mexico, p. 253





times through the year, usually between November  
December, and January. The school is the  
public school of Santa Fe.

#### Methods of Maintaining the Schools

No definite system of maintaining schools was  
worked out during the Mexican Revolution. It  
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paragraphs that various methods were tried, including  
the appropriation, titling, and conscription.  
The only specific information available on the  
methods of financing the schools is set forth in  
the next few paragraphs.

On December 19, 1914, the American Legation  
received approximately \$2,000 for the purpose of pay-  
ing teachers' salaries; but as no money was avail-  
able, the amount was later paid a total which had  
been set aside for the maintenance of a group of

soldiers at Santa Fe.<sup>1</sup> At its next session, in 1825, the assembly again decreed that schools of elementary rank should be established in the province, but left the question of finance to voluntary contributions. No real results seem to have come of this action. Father Jose Antonio Martinez and Father Felipe Ortiz, who were members of the assembly, however, were delegated as a committee to organize the schools by October of the same year.<sup>2</sup> Governor Narbona directed the alcaldes throughout the province to assist the collector of voluntary subscriptions for public schools.<sup>3</sup> In spite of all of the governor's proclamations, it seems that the finances of the province were not sufficient to care for the state and school needs. A system of tithing was instituted early

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<sup>1</sup>Read, B. M. Illustrated History of New Mexico, p. 538

<sup>2</sup>Ibid., p. 538

<sup>3</sup>Bloom, L. B. New Mexico under Mexican Administration. Old Santa Fe, Vol. I, Jan., 1914, p. 249





in 1825 whereby ten thousand pesos were to be collected annually.<sup>1</sup> At first it was planned to devote half of this sum to the public schools, but later in the year the Deputation decided that two thousand pesos was all that could be spared for educational purposes.

In November of 1825 the Assembly agreed to pay Father Sebastian Alvares a salary of \$1,000 a year for his services as principal of the city public schools of Santa Fe.<sup>2</sup> Don Francisco Ortiz made the offer of a building to be used as a school for a period of ten years. As the offer was gratis it was accepted. In April of the following year, 1826, a contribution was again taken up because there was no fund with which to pay the teachers. It is said that Governor Xavier contributed \$1,000

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<sup>1</sup>Bloom, L. B. New Mexico under Mexican Administration. Old Santa Fe, Vol. I., Jan., 1913, p. 248

<sup>2</sup>Read, B. M. Illustrated History of New Mexico, p. 538



In 1825, however, the financial year was to be calculated annually. At first it was planned to have two half of this and to the public schools, but later in the year the Legislature decided that two thousand pesos was all that could be spared for educational purposes.

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to the fund.<sup>1</sup>

Barreiro, a lawyer of the times, mentions the towns which had public primary schools in 1832, and gives the salaries paid to the teachers at each place. It is of interest to note that the teachers in San Miguel, Taos, and Belen, received \$250 a year. Albuquerque and Santa Cruz each paid \$300 a year, while Santa Fe paid its teacher \$500 a year.

#### Nature and Progress of the Schools

The nature of schools during the Mexican period, 1821 to 1846, was somewhat similar to that of the schools of the preceding period. The same general theory of education seems to have prevailed.<sup>2</sup> Many of the teachers were priests and it was only natural that they should place the doct-

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<sup>1</sup>Read, B. M. Illustrated History of New Mexico, p. 538

<sup>2</sup>Lucero, Antonio. Early School Days in New Mexico. Old Santa Fe, Vol. II, p. 200-205 (See Appendix)





rines of the church in the foreground of any scheme of education. In spite of the fact that the schools of New Mexico were supported by public taxation, and the church and the public schools were legally separated, the church continued to exercise considerable influence on public education.<sup>1</sup>

Barreiro,<sup>2</sup> in commenting on the condition of the schools in 1832 wrote as follows:

"Nothing in the Territory is better provided for, comparatively, than the establishment of schools, but nothing is found in a more distressing condition than they. The results of primary instruction are not noticeable, this misfortune being due in part to the neglect, laziness, and ignorance of many school masters, and due likewise to the lack of zeal on the part of the authorities."

In the New Mexico State Museum at Santa Fe there are several volumes of textbooks which were

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<sup>1</sup>Lucero, Antonio. Early School Days in New Mexico. Old Santa Fe, Vol. II, p. 200-205 (See Appendix)

<sup>2</sup>Bloom, L. B. Barreiro's Ojeada Sobre Nuevo Mexico. Historical Society of New Mexico, Jan., 1928, Vol. 5, p. 29



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 the schools of New Mexico  
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<sup>1</sup>Encero, Antonio. Early Education in Santa Fe, N.M. Vol. 11, p. 121.  
<sup>2</sup>Blanco, L. B. Encuentro de la Sociedad Mexicana de Historia y Geografía. Vol. 8, p. 13.

written and published by Padre Martinez during the latter part of the Mexican period. From these one is led to believe that the method of teaching was largely of the question and answer type. The textbooks closely resemble the New England Primer in their general makeup and indicate that doctrines of the Christian faith were important factors in the planning of the curricula of the period.

Josiah Gregg,<sup>1</sup> in his *Commerce of the Prairies*, declares that in no part of the civilized globe had the arts and sciences been so much neglected and their progress so successfully impeded as in New Mexico. Commenting further on the conditions of education he says that reading and writing were the highest branches taught in the schools. It was very seldom that a teacher understood the primary rules of the science of numbers, and if any arithmetic were taught, it did not extend beyond the working of simple sums in addition. The education of girls was even more neglected than

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<sup>1</sup>Vol. I, p. 197-199





that of the boys, and if they received any at all, it was in private families. A woman who could read and write was considered to have extraordinary ability. The only exception Gregg makes to the narrow training mentioned, is in the case of the ecclesiastics, who were obliged to possess some knowledge of Latin. Often these men were lamentably deficient in the more important branches of knowledge, especially in geography and history.

It is of interest to note that instruction in military drill as well as academic subjects was given in the schools of Santa Fe in 1844.<sup>1</sup> Apparently, this is the only mention made of any subject other than those religious and academic in nature, being taught in the schools of New Mexico during the Mexican regime. In this same year two men, Francisco Gonzalez and Edward Taty, came to the province and through their efforts

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<sup>1</sup>Read, B. M. Illustrated History of New Mexico,  
p. 538



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It is of interest to note that instruction in  
military drill as well as academic subjects was  
given in the schools of Spain in the 16th and 17th  
centuries, this is the only mention made of any  
subject other than those religious and academic  
in nature, being taught in the schools of New  
Mexico during the Mexican regime. In this same  
year our men, General and Gonzalez and Edward Galt,  
came to the province and through their efforts

education in general was greatly revived.<sup>1</sup> Taty seems to have been the first Anglo teacher in New Mexico.

According to the Reverend L. B. Bloom,<sup>2</sup> the population of New Mexico in 1822 was 42,000. In the same work, *New Mexico under Mexican Administration, 1821-1846*, he states that eighteen school teachers were reported in the census.<sup>3</sup> This would give one teacher for approximately each twenty-five hundred population. In contrast with present times, there is a population of a little over 360,000 and about 3,500 teachers in the public schools, or one teacher for approximately each one hundred inhabitants. During the early Spanish period when the Franciscans were at their height the ratio was about one teacher to each twelve

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<sup>1</sup>Read, B. M. *Illustrated History of New Mexico*, p. 537-538

<sup>2</sup>*New Mexico under Mexican Administration, 1821-1846*. Old Santa Fe, Vol. I, July 1913, p. 30

<sup>3</sup>*Ibid.*, p. 36





thousand inhabitants.

One of the great needs of the schools during the Mexican period was a sufficient supply of textbooks. All textbooks had to be imported from either Spain or Mexico and were quite expensive. The only person who ever did anything to remedy the situation was Father Martinez of Taos. He wrote and printed several textbooks for the use of his pupils and also for church services.<sup>1</sup> Very likely these are the first books published in what is now known as the "Southwest" of the United States.

Apparently, the schools of New Mexico were in bad condition when the Americans took possession of the province in 1846. A year later Governor Donaciano Vigil addressed the first legislature under the American rule in these words:<sup>2</sup>

"Actually there is but one public

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<sup>1</sup>McMurtrie, D. C. New Mexico Historical Review, Vol. 4, p. 378

<sup>2</sup>Read, B. M. Illustrated History of New Mexico, p. 539-540.



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and of the great mass of the population  
the Mexican people was a sufficient supply of  
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the situation was Father Martinez of Toluca. He  
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"Essentially there is but one public

<sup>1</sup>Monterey, D. O. New Mexico Historical Review,  
Vol. 4, p. 238  
<sup>2</sup>Read, J. M. Illustrated History of New Mexico,  
p. 552-553

school in the Territory, situated in the City of Santa Fe, and supported by county funds. To this school all children may attend but the funds of the county are insufficient to employ more than one teacher..... It stands to reason that when there are no private schools or academies, the means of obtaining an education are very limited: for this reason the means to give all an equal chance of being educated should be increased, that is, an even chance to the poor as well as the rich: and if it were possible, to establish a school in each point, city and village in the Territory....."

The public schools of New Mexico seem to have led a precarious existence until the fall of 1834, when all of them were closed by order of the Deputation Provincial.<sup>1</sup> The same proclamation directed that written notice should be sent to all the parents of school children. It was suggested that private schools be established.

Governor Perez, during the summer of 1836, tried to improve the conditions of the schools in

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<sup>1</sup>Bloom, L. B. New Mexico under Mexican Administration, 1821-1846. Old Santa Fe, Vol. I, No. 4, April 1914, p. 358





Santa Fe.<sup>1</sup> He proposed a plan to abolish, or at least to regulate, all of the private schools.<sup>2</sup> These schools were to be supported by the heads of families, and all children between the ages of five and twelve were to be compelled to attend. Children over twelve years of age were to be apprenticed to some trade. Accordingly, a commission of public instruction was appointed.<sup>3</sup> The plan was amended by the ayuntamiento, with the provision that three schools were to be established instead of two.

As a result of his efforts, it would appear that the public school system of New Mexico was revived, because in 1844 public schools were found in all towns of importance.<sup>4</sup>

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<sup>1</sup>Bloom, L. B. New Mexico under Mexican Administration, 1821-1846. Old Santa Fe, Vol. 2, No. 5, July 1914, p. 14

<sup>2</sup>Ibid., Vol. 2, No. 5, July 1914, p. 14

<sup>3</sup>Ibid., p. 14

<sup>4</sup>Read, B. M. Illustrated History of New Mexico, p. 538



...the proposed plan to abolish, or at least to restrict, all of the private schools. These schools were to be transferred to the public system, and all children between the ages of five and twelve were to be compelled to attend. Children over twelve years of age were to be permitted to leave their schools, accordingly, a restriction of public instruction was suggested. The plan was accepted by the Legislature, with the provision that these schools were to be established in cases of two.

As a result of his efforts, it would appear that the public school system of New Mexico was revised, because in 1904 public schools were found in all towns of importance.

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<sup>1</sup>Almon, L. F., New Mexico under Mexican Rule, 1821-1848, 1848-1849, 1849-1850, 1850-1851, 1851-1852, 1852-1853, 1853-1854, 1854-1855, 1855-1856, 1856-1857, 1857-1858, 1858-1859, 1859-1860, 1860-1861, 1861-1862, 1862-1863, 1863-1864, 1864-1865, 1865-1866, 1866-1867, 1867-1868, 1868-1869, 1869-1870, 1870-1871, 1871-1872, 1872-1873, 1873-1874, 1874-1875, 1875-1876, 1876-1877, 1877-1878, 1878-1879, 1879-1880, 1880-1881, 1881-1882, 1882-1883, 1883-1884, 1884-1885, 1885-1886, 1886-1887, 1887-1888, 1888-1889, 1889-1890, 1890-1891, 1891-1892, 1892-1893, 1893-1894, 1894-1895, 1895-1896, 1896-1897, 1897-1898, 1898-1899, 1899-1900, 1900-1901, 1901-1902, 1902-1903, 1903-1904, 1904-1905, 1905-1906, 1906-1907, 1907-1908, 1908-1909, 1909-1910, 1910-1911, 1911-1912, 1912-1913, 1913-1914, 1914-1915, 1915-1916, 1916-1917, 1917-1918, 1918-1919, 1919-1920, 1920-1921, 1921-1922, 1922-1923, 1923-1924, 1924-1925, 1925-1926, 1926-1927, 1927-1928, 1928-1929, 1929-1930, 1930-1931, 1931-1932, 1932-1933, 1933-1934, 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2025-2026, 2026-2027, 2027-2028, 2028-2029, 2029-2030, 2030-2031, 2031-2032, 2032-2033, 2033-2034, 2034-2035, 2035-2036, 2036-2037, 2037-2038, 2038-2039, 2039-2040, 2040-2041, 2041-2042, 2042-2043, 2043-2044, 2044-2045, 2045-2046, 2046-2047, 2047-2048, 2048-2049, 2049-2050, 2050-2051, 2051-2052, 2052-2053, 2053-2054, 2054-2055, 2055-2056, 2056-2057, 2057-2058, 2058-2059, 2059-2060, 2060-2061, 2061-2062, 2062-2063, 2063-2064, 2064-2065, 2065-2066, 2066-2067, 2067-2068, 2068-2069, 2069-2070, 2070-2071, 2071-2072, 2072-2073, 2073-2074, 2074-2075, 2075-2076, 2076-2077, 2077-2078, 2078-2079, 2079-2080, 2080-2081, 2081-2082, 2082-2083, 2083-2084, 2084-2085, 2085-2086, 2086-2087, 2087-2088, 2088-2089, 2089-2090, 2090-2091, 2091-2092, 2092-2093, 2093-2094, 2094-2095, 2095-2096, 2096-2097, 2097-2098, 2098-2099, 2099-2100, 2100-2101, 2101-2102, 2102-2103, 2103-2104, 2104-2105, 2105-2106, 2106-2107, 2107-2108, 2108-2109, 2109-2110, 2110-2111, 2111-2112, 2112-2113, 2113-2114, 2114-2115, 2115-2116, 2116-2117, 2117-2118, 2118-2119, 2119-2120, 2120-2121, 2121-2122, 2122-2123, 2123-2124, 2124-2125, 2125-2126, 2126-2127, 2127-2128, 2128-2129, 2129-2130, 2130-2131, 2131-2132, 2132-2133, 2133-2134, 2134-2135, 2135-2136, 2136-2137, 2137-2138, 2138-2139, 2139-2140, 2140-2141, 2141-2142, 2142-2143, 2143-2144, 2144-2145, 2145-2146, 2146-2147, 2147-2148, 2148-2149, 2149-2150, 2150-2151, 2151-2152, 2152-2153, 2153-2154, 2154-2155, 2155-2156, 2156-2157, 2157-2158, 2158-2159, 2159-2160, 2160-2161, 2161-2162, 2162-2163, 2163-2164, 2164-2165, 2165-2166, 2166-2167, 2167-2168, 2168-2169, 2169-2170, 2170-2171, 2171-2172, 2172-2173, 2173-2174, 2174-2175, 2175-2176, 2176-2177, 2177-2178, 2178-2179, 2179-2180, 2180-2181, 2181-2182, 2182-2183, 2183-2184, 2184-2185, 2185-2186, 2186-2187, 2187-2188, 2188-2189, 2189-2190, 2190-2191, 2191-2192, 2192-2193, 2193-2194, 2194-2195, 2195-2196, 2196-2197, 2197-2198, 2198-2199, 2199-2200, 2200-2201, 2201-2202, 2202-2203, 2203-2204, 2204-2205, 2205-2206, 2206-2207, 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This brings to a close the story or account of education in New Mexico under Spanish and Mexican rule. After two hundred and fifty years the schools are found to be in much worse condition than they were under the early Franciscans.



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#### CHAPTER IV SUMMARY AND CONCLUSIONS

In the two preceding chapters the establishment, location, maintenance, and progress of the schools under the Spanish and Mexican administrations have been traced. Also, some light has been thrown on the nature of the schools during these periods. The purpose of Chapter IV is to summarize briefly the most important facts presented in the preceding pages, and to indicate to what extent education in New Mexico during these periods was religious in nature and linked with the history of the Franciscans. A further objective of this chapter is to present some evidence that may prove helpful in reaching a conclusion as to why public education in New Mexico was slow to appear and why it had made relatively little progress as late as 1846.



In the two preceding chapters, we have seen how the  
state, in its capacity as a political entity, has  
sought to control the education of its citizens.  
In this chapter, we shall see how the state has  
sought to control the education of its citizens.  
The first part of the chapter is devoted to a  
discussion of the state's role in the education  
of its citizens. The second part of the chapter  
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### Summary of Preceding Chapters

As was stated in Chapter II, the first school was established in New Mexico in 1581. Seventeen years later eight more schools were established. From 1598 on, schools were founded rapidly. All of the schools established during the first fifty years of the Spanish regime were established by the Franciscans. The early schools made rapid progress during the first years of their existence, but as the power of Spain declined, funds for the support of missionaries were not available and the work of the Franciscans, and consequently their school work, was curtailed. Throughout the entire Spanish period the schools were strictly of a religious nature, and the philosophy of education during the first two hundred or so years was to make converts to the church. The curriculum consisted of the doctrines of Christianity, music and singing, and the rudiments of reading and writing. Some training in the manual arts was given.

With the withdrawal of the Franciscans, the



# Summary of preceding chapters

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With the withdrawal of the Franciscans, the

schools of New Mexico gradually declined until 1822, when a new start was made under the direction of the new Mexican Republic. Free public schools were established, but they lasted only twelve years, as the province of New Mexico was unable to afford them proper and adequate financial support. The schools of the Mexican period had much the same philosophy of education and curricula as those of the early Franciscan schools.

In looking over the entire period of two hundred and forty-eight years in the history of education in New Mexico, one is impressed by two outstanding facts. The first is the courage and devotion of the teaching order of the Franciscan Brothers, who literally gave themselves to the task of teaching Christianity and better ways of living to the Indians. It is hard for people of modern times to realize the sacrifice these men made when they left their brethren and took up work among the savages. For months, and sometimes years, they did not see the face of a white man; for companions they had people who held no



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common ties with them.

The second is, the change occasioned in the Indian of the Southwest. The early Franciscan fathers lifted the Indian of New Mexico out of centuries of savagery, and in the brief space of a few years, thrust upon him the civilization which the white man had spent two thousand years in acquiring.

#### Religious Nature of Education

During the Spanish administration, as has been stated, education was entirely in the hands of the Franciscans. In fact, the training of youth was looked upon by the people as a function of the church. The ecclesiastical system in New Mexico was so strong that even the civil government was influenced. Throughout his Memorial, Benavides speaks of the religious nature of the schools between 1622 and 1629. In 1717 the Viceroy of Mexico ordered the custodian, the head of the Franciscans in New Mexico, to provide some



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system of schooling for the youth of the province, thus showing that education was at the time considered as a church affair.

During the Mexican period such men as Father Martinez were in control of educational affairs, and from all accounts education in this period continued to be of a religious nature. Lucero mentions that education during the latter part of the Mexican period was largely religious in character.<sup>1</sup>

From the records now available it is unquestionably true that education during the Spanish period was closely linked with the history of the Franciscans. All of the evidence obtainable points to the fact that as the Franciscans prospered during this period, so education prospered. In the early part of the Mexican period, the Franciscans were forced to withdraw from the province, and their immediate influence came to an end. It seems that their departure was an important factor

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<sup>1</sup>See p. 75 (Appendix)



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in causing education to suffer retardation, at least for the time being. Indirectly, their influence continued throughout the Mexican period, and education continued to be more or less a function of the church.

#### Reasons for the Slow Growth of Public Schools in New Mexico

In the chapter on the Mexican period, it has been mentioned that free public schools were not established in New Mexico until 1822. This is accounted for by the fact that Mexico did not become an independent nation and set up a republican form of government until 1821. In the next few years an effort was made to separate the state from the church, and to build a system of free public schools. In accordance with the new policy, the governing authorities of New Mexico were authorized to establish a public school system. As long as the church was recognized by the state as being supreme in matters of education, no need for free public schools arose. With the separation of state and church in New Mexico, and a chan-



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ge of opinion regarding the responsibility for education, came the founding of free public schools. This action was relatively late as compared with the founding of schools in the New England States, but it came as soon as it could have been reasonably expected under the circumstances.

Another reason which may have prevented the appearance and development of public schools in New Mexico during this period was the prevalent idea in those days that education was a matter for the church exclusively and that laymen should not meddle in such affairs. The people had not become accustomed to the idea that all of the wealth of the state should be taxed for the education of youth. In fact, it is only in comparatively recent times that people have begun to accept this new doctrine of education.

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The ecclesiastical system of Spain, which was brought to New Mexico, greatly influenced the civil

government of the territory.<sup>1</sup> From the beginning of colonization in New Mexico all activities were grouped around the idea of gaining territory for the glory of the church and the aggrandizement of Spanish power. The rule of the Franciscans was the greatest redeeming feature of Spanish government in New Mexico.<sup>2</sup> The missionaries, as far as possible, stood between the natives and the Spanish conquerors and shielded the former from the oppression and the injustices of rapacious men.

Notwithstanding the apparent success of the Franciscans in their efforts to Christianize and civilize the natives, New Mexico continued to be an isolated province. The colonists were not self-supporting.<sup>3</sup> The salaries of the missionaries were forwarded from Mexico. There was no

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<sup>1</sup>Blackmar, F. W. Spanish Colonization in the Southwest. Johns Hopkins University Studies in Historical and Political Science, April 1890, p. 13

<sup>2</sup>Ibid., p. 27

<sup>3</sup>Ibid., p. 27



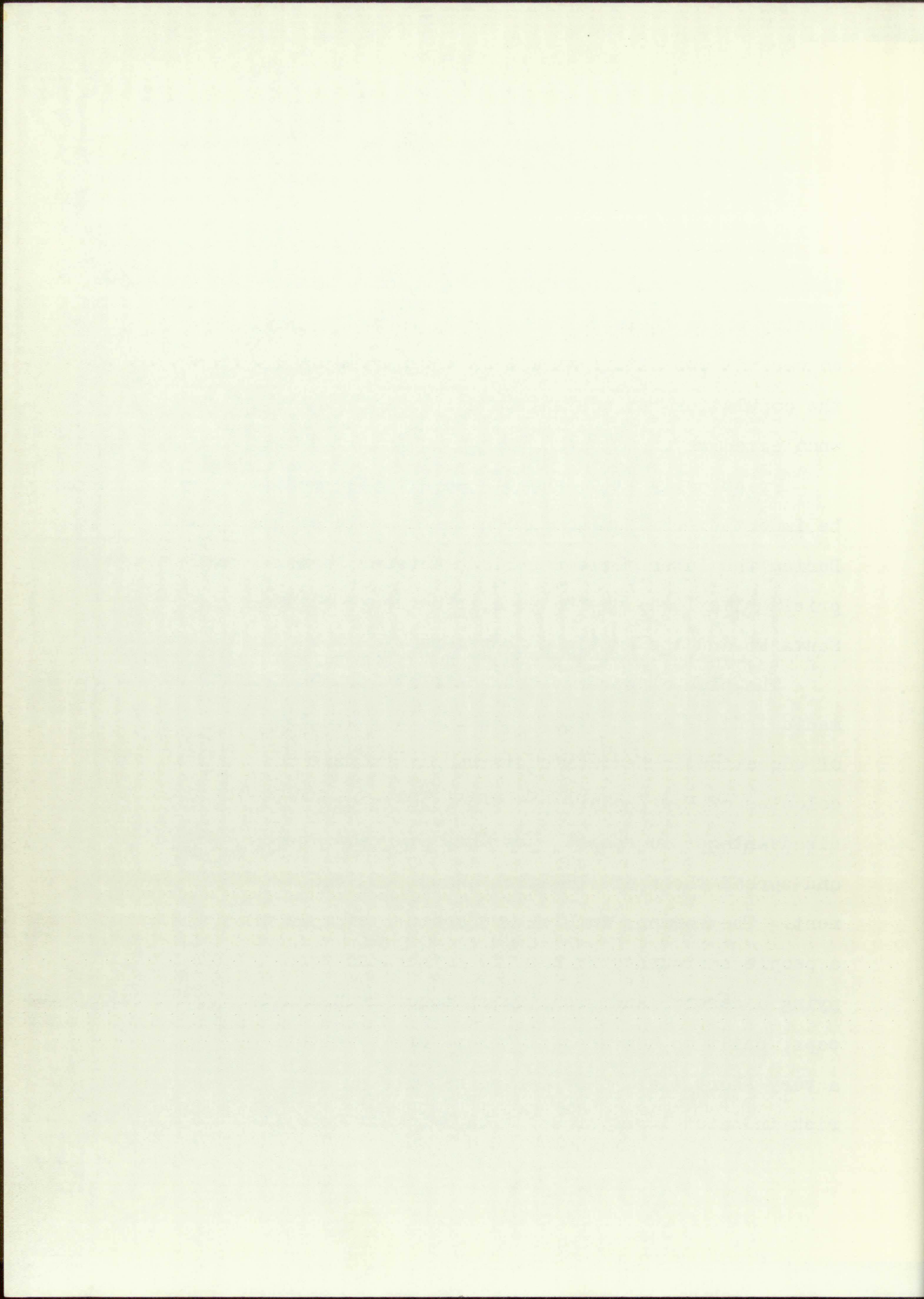


inducement for ambitious people to settle in a country where there was no market; hence New Mexico was without either thrift or enterprise; and the population was content to drift along in an unmolested way.

Practically all manufactured articles had to be imported from Mexico during the Spanish period. During the later Mexican period, however, enterprising Americans opened up a trade route between Santa Fe and the American frontier.

The plea of poverty and hostility of the nomadic Indians as an excuse for the backwardness of education in New Mexico is hardly valid. The colonies of New England had practically as many disadvantages to combat, yet they overcame them and spread their civilization across the continent. The Mormons in Utah are another example of a people surrounded by hostile tribes and occupying a desert land, who, in spite of such handicaps, built up a wonderful inland empire within a very short time. New Mexico has always been rich in natural resources. She has vast deposits





of copper, coal, lead, zinc, gold, silver, and other minerals. Her grazing lands as a whole are of a high quality, and her agricultural possibilities are almost unlimited.

It would seem, on the basis of the facts mentioned, that the people themselves are at fault, to a considerable extent, for the slow progress of public education in New Mexico. Probably, with the exception of Father Antonio Jose Martinez, New Mexico during the whole period studied in this thesis, did not produce a single great leader. Even to this day the leaders in education in New Mexico, in most instances, have been imported from outside the state.

It must be admitted, however, that until more thorough and scientific investigations are made any conclusion as to the causes of the slow development of public education in New Mexico will necessarily be speculative, and, consequently, uncertain.



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also very small.

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tioned, that the people themselves are not  
in a considerable extent, for the slow progress  
of public education in New Mexico. Probably,  
with the exception of other lands, the land-  
ed, New Mexico during the whole period studied in  
this thesis, did not produce a single great land-  
ed. Even so this day the leaders in education in  
New Mexico, in most instances, have been imported  
from outside the state.

It must be admitted, however, that until more  
thorough and scientific investigations are made  
any conclusion as to the causes of the slow de-  
velopment of public education in New Mexico will  
necessarily be speculative, and, consequently,  
uncertain.

## APPENDIX



FIGURE

## APPENDIX

### EARLY SCHOOL DAYS IN NEW MEXICO By Antonio Lucero<sup>1</sup>

The Honorable Antonio Lucero gives a graphic picture of school life and conditions in New Mexico during the late Mexican and early American periods. His address, given before a summer school in Santa Fe, is quoted below:

"Ladies and Gentlemen:

I am not going to attempt to speak to you on this occasion, upon scientific methods, dealing with the science of teaching, or with matters referring to archaeological discoveries, for I know you will have enough along those lines during the time you are to be here at-

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<sup>1</sup>Old Santa Fe, Vol. II, p. 200-205



APPENDIX

EARLY SCHOOL DAYS IN NEW MEXICO  
By Antonio Ignacio

The Honorable Antonio Ignacio gives a graphic picture of school life and conditions in New Mexico during the late Mexican and early American periods. His address, given before a summer school in Santa Fe, is quoted below:

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tending the summer school to do you for a while. My talk, today, is going to be a story relating to you, my experience, not as a school teacher, but as a pupil, during the first two years of my school life, to thus give you a succinct idea of the revolutionary changes brought about in school conditions in New Mexico during the last fifty years. To do this I must go back forty-two years to the time when, being eight years old, I attended school for the first time in life right here in New Mexico. The village where I was born and brought up until I was ten years old, and where I attended school for the first time in my life, is on the banks of the Pecos river, thirty-five miles southwest of Las Vegas, and like all the other Spanish settlements of New Mexico, a profusion of historic incidents cluster richly around its ancient houses, churches, and roads.





In those days, that is forty-two years ago, there were no railroads running through any part of New Mexico, and because of this and the further fact that the then territory was very sparsely settled, the Indians, who had not yet been pacified by our government, were continuously on the war path and making life miserable for the inhabitants of the territory. This, as may be readily concluded besides making the existence of life and property insecure, so occupied the time of the sturdy settlers in fighting off the savages, that little time was left them for other than the work which was indispensable for the care of the crops and the protection of their stock from the incursions made upon it, from time to time, by the wild and bloodthirsty redskins.

But, true as these facts are, it is also undeniable that, notwithstanding the drawbacks to which I have called your at-



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tention, the education of the youth of those days and even earlier than that, was not neglected in New Mexico. The public schools, except perhaps in some of the larger towns, had not yet made their appearance, but the settlers, it is quite evident, fully realized the importance of giving their children an education, for wherever it was possible to do it, they invariably organized two schools, one for their sons and another for their daughters and placed at the head of them the best material available.

The methods employed in teaching in those days were very crude, it is true, but primitive as they were, they go far in proving, without fear of successful contradiction, that the native inhabitants of this state have always been in favor of a liberal education for their children and that if they have not succeeded any better than they have in fully reaching the goal





of their ardent desires, the fault has not been theirs but rather the governments under which they have lived since they were organized into a province and up to the present day.

Your humble servant having been forced by circumstances to attend one of those schools during the first two years of his life, which was until his parents moved to Las Vegas in search of better school facilities for their children, will now tell you something about the school he attended in his home town in order that you may thus be enabled to form an idea of what those country schools were and the difficulties under which they were maintained.

It was a pay school. The school teacher was an old man who had received some schooling somewhere in Old Mexico. He was not a learned man, but he was a good old soul, scrupulous to a very high degree in



of their school system, the United States  
and Mexico had agreed to establish a  
school system for the children of the  
Mexican immigrants in the United States  
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It was a day school. The school teach-  
er was an old man who had received some  
schooling somewhere in Old Mexico. He was  
not a learned man, but he was a good old  
soul, sympathetic to a very high degree in

the discharging of his duties, and always ready and willing not only to participate, but to take a leading part in anything undertaken for the uplifting of the community in which he resided. For this, all his neighbors respected him and held him in very high esteem. The methods he employed were very crude, it is true, but possibly these were so because the room in which he sought to impart knowledge to his pupils, as well as the equipment placed at his disposal for doing his work, were still more primitive than his methods.

The school room was an adobe structure with but one door, and one small window and a dirt floor. Around it and placed against the walls were the benches for the boys to sit on without any desks in front, and in one corner stood the fire place near which the master had his chair in front of a large table which he used for a desk. From this stand the good old man earnestly and





industriously directed the movements and work of his little band of future citizens.

About forty boys were attending the school, and if I remember correctly, the number of classes into which the room was divided almost equaled the number of students enrolled. To those who have not been forced to attend such a school this statement may not seem clear.

Therefore, I will explain. All the boys were supplied by their parents with readers as soon as they were ready for them, but these books, in the majority of cases, consisted of such story books as were available at the home of the pupils without any reference as to the size of the print or to the size of the book itself. For this reason it happened that there were nearly as many different classes in the room as there were pupils, and this, I think, will explain also why the





school was in motion from soon after breakfast, which was about sunrise, until noon, and then from about one in the afternoon until sunset. Such a thing as recess between these periods was unknown. School, as I have stated, got ready for business and started to work as soon after breakfast, which was served at sunrise, as the pupils could manage to get to the school room. When all those that were expected to come had arrived, they were formed in open ranks just outside of the entrance of the room, and this done, a hymn of praise to God was sung in concert by all.

When this was finished they were allowed to enter, each one carrying two sticks of wood under his arm for the fire of the day, but none was allowed to take his seat until all had fulfilled their first duty, after entering the school room, which was to go to kneel down in front of the master,



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were exposed to some had arrived, they  
were formed in open ranks just outside  
of the entrance of the room, and this  
time, a hymn of praise to God was sung in  
concert by all.  
When this was finished they were al-  
lowed to enter, each one carrying two or three  
of good water for the use of the  
day, but none was allowed to take his seat  
until all had fulfilled their first duty,  
after entering the school room, which was  
to go to their desks in front of the master.

one at a time, long enough to receive his blessing.

School was dismissed for the day just a little while before sunset, and at such a time another religious hymn was sung. The pupils were then started for home and straight home they went, not daring to do otherwise for fear of violating the instructions of their parents and of the teacher and rendering themselves liable to severe punishment. When going home from school in the evening the boys made a good deal of noise but the noise was not of a boisterous sort. The rules of the school required the boys attending it that when going home in the evening they should take off their hats, when meeting one of their elders, saying to him or her, "La Benediccion, señor, or señora," as the case might be, and this injunction was carried out to the letter by every youngster going home from school. This was the noise they made



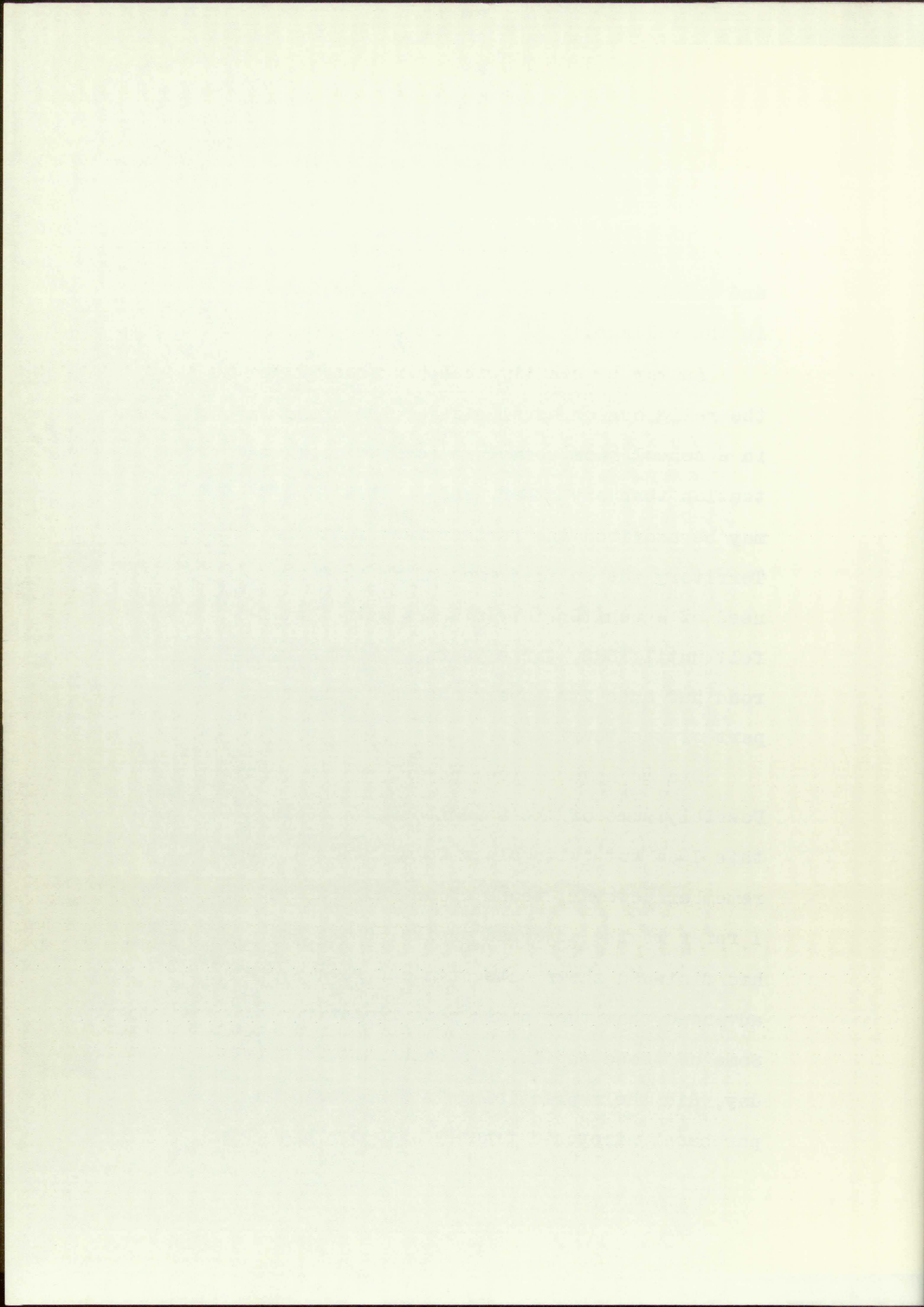


and which could be heard in every direction in the village.

As may be readily seen, in those days the religious or moral side of the program in a school room seemed to receive more attention than any other, and to this fact may be ascribed the further fact that the Territory was so free from crime that the need of a penitentiary did not make itself felt until 1882, three years after the railroad had made its appearance in the northern part of the Territory.

Did we have slates, paper, and pencils? Possibly some of the students did. As to this I am not quite clear in my mind. I do remember however, those of us who did not. I refer to the advanced pupils, those who had finished their catechism and were so far advanced that they could read fluently. Some of those pupils, I remember it to this day, did their practicing in penmanship on parchment stretched tightly over a piece of





board. They had ink, of course, but this was some of their own manufacture, and the pen, in some cases at least, consisted of an ordinary quill.

The method employed by the master in teaching penmanship was very unique. When ready for this step, the students were made to bring from their homes tables to do the writing on, and also such writing material available, which as I have stated, was in some cases parchment and home made ink which they could easily wash off the improvised parchment-slates. But this was not all they had to bring. When beginning to write the pupil was made to learn at the same time how to read,--"encarta," that is how to read hand writing, and for this purpose every pupil that far advanced had to bring from his home all the family letters he could find. This as I have stated, was a very unique thing to do, but it served its purpose, which was, not only



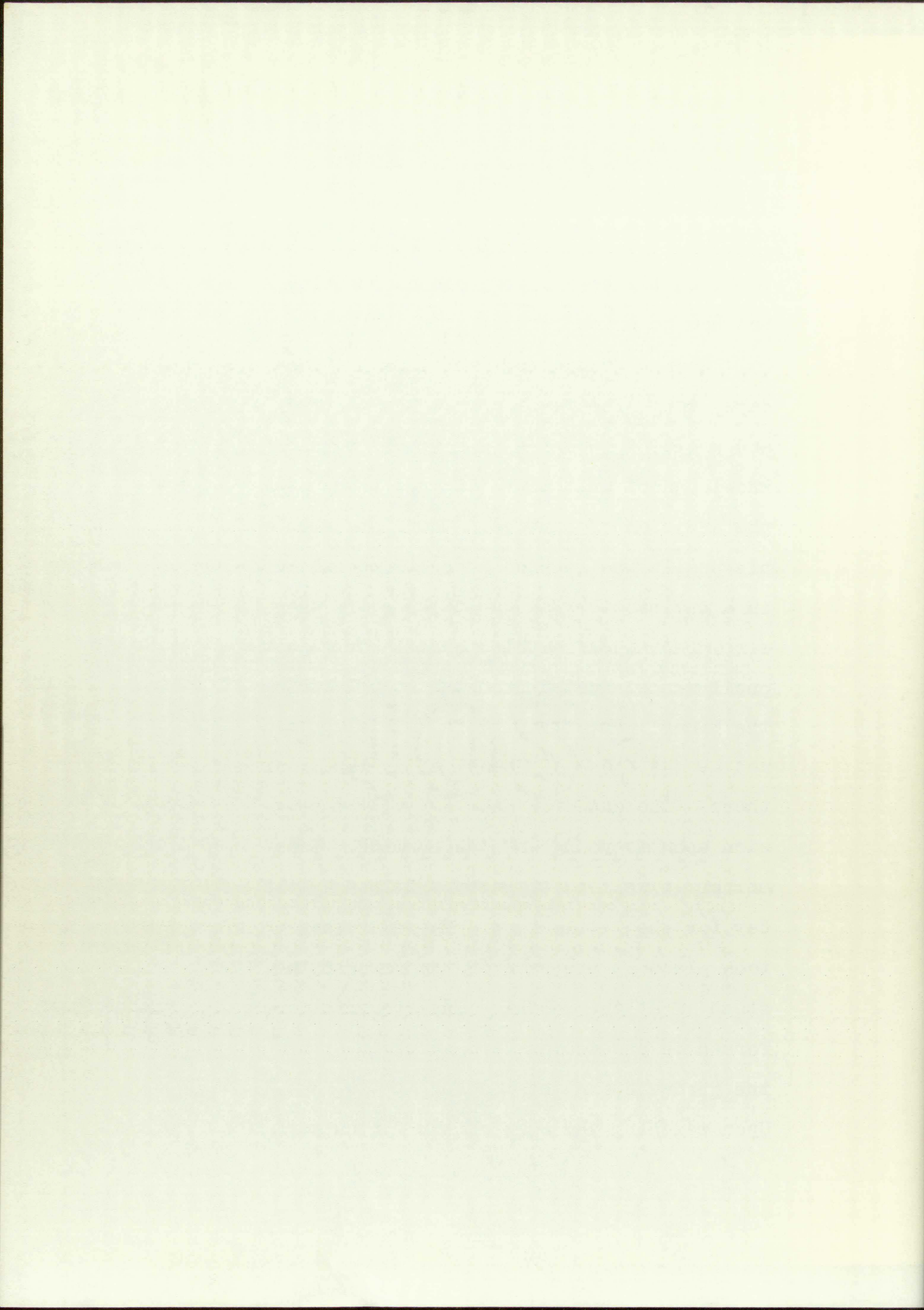
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this purpose every pupil that was advanced  
had to bring from his home all the family  
letters he could find. This as I have  
stated, was a very unique thing to do, but  
it served its purpose, which was, not only

to teach the boy how to read handwriting, but how to write letters of all kinds.

We had graduating exercises in those days, too. The teacher knew how to read and write, in Spanish fairly well but his knowledge of arithmetic did not go beyond the addition of numbers. Therefore when his pupils had learned these three subjects in a satisfactory manner to himself, they were graduated from his school. Only one pupil was graduated from the school during the time I was attending it. This occurred at the close of school of my last year there. The occasion made a vivid impression upon my young and tender mind. I remember it well to this day. It was a gala day for the little town. The exercises took place at the home of the parents instead of at the school. The students were formed in procession, two abreast, with the graduate and the teacher at the head. Upon reaching the home of the fortunate





student, the master stepped forward, and in a neat little speech informed the parents, who had come out to the front door to receive us, that their son had successfully terminated his studies. Then followed what was most pleasing to the youngsters of my age. Tables having been prepared for the event, we were invited to sit ourselves around them and then a most bountiful repast was served, of which we partook most freely. When the banquet was over, the students very cordially thanked those who had prepared it, for the good time they had, and took leave of their master for the term.

In conclusion, permit me to say that in the preparation of this short story I have had no other object in view save that of contrasting school conditions forty-two years ago, in the rural school districts of New Mexico, with those of today, to show the marvelous progress that has been made





in those schools during that period of time and to give an idea of what may be expected of New Mexico in the near future along educational lines, if the good work is allowed to continue. And I sincerely hope also that it may serve to refute the slanderous charge often made, by some people, to the effect that Spanish-Americans did not welcome education in the rural schools until it was forced upon them."





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