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Leland Wayne Corbin

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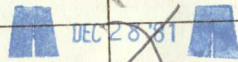
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THE STATE OF NEW YORK
IN SENATE
January 14, 1914

REPORT OF THE
COMMISSIONER OF THE
LAND OFFICE
IN RESPONSE TO A
RESOLUTION PASSED
BY THE SENATE
JANUARY 14, 1914

THE UNIVERSITY OF
THE STATE OF NEW YORK
IN SENATE
January 14, 1914

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THE EDUCATIONAL ACTIVITIES OF THE
EVANGELICAL UNITED BRETHREN CHURCH IN NEW MEXICO

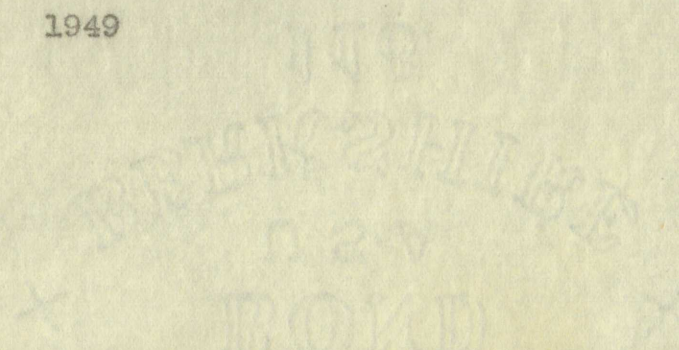


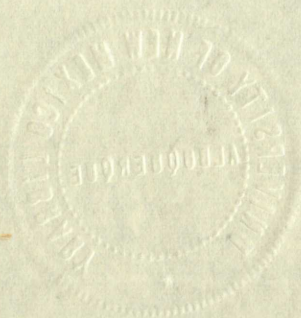
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Leland Wayne Corbin

A Thesis
Submitted in Partial Fulfillment of the
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Master of Arts in Education

University of New Mexico

1949





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EVANGELICAL UNITED BRETHREN CHURCH IN NEW MEXICO

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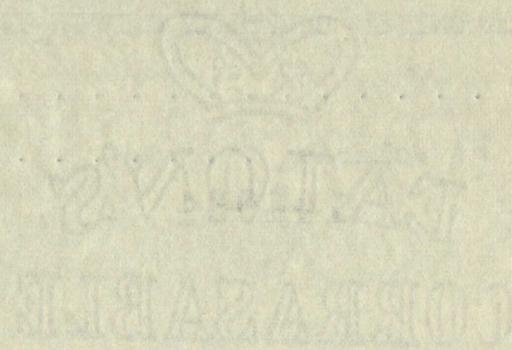
TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
The problem	1
Statement of the problem	1
Importance of the study	1
Sources of information	3
Organization	3
II. THE CHURCH AND EDUCATION	5
Early beginnings of education in American Colonies	5
Efforts being made for state aid for parochial schools	7
III. EDUCATION IN NEW MEXICO TO 1912: A REVIEW . . .	13
The first church schools in New Mexico	13
The first efforts at public education	14
The school law of 1872	16
The school law of 1874	16
The education bill of 1875	18
School conditions from 1880 to 1912	19
IV. THE BEGINNING OF THE EDUCATIONAL WORK OF THE EVANGELICAL UNITED BRETHREN CHURCH IN NEW MEXICO	23
The school at Velarde	24

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- I. INTRODUCTION
- II. THE THEORY OF THE STATE
- III. THE THEORY OF THE LAW
- IV. THE THEORY OF THE JUDICIAL SYSTEM



CHAPTER	PAGE
Santa Cruz school	27
The Alcalde school	28
The school at Vallecitos	28
V. THE McCURDY SCHOOL: 1915-1922	30
Roman Catholic opposition	31
Difficulties during the war years	32
The principalship of Reverend Dye	34
Progress after World War I	34
The advent of the secondary school	35
VI. THE McCURDY SCHOOL SYSTEM: 1922-1949	38
The enlargement of the teaching staff	38
Improvement of the physical plant	39
A new administrative problem	40
The first school wedding	41
The superintendency of Mr. McCracken	41
The Board of Directors	42
School enrollment	43
VII. THE PRESENT STATUS OF THE McCURDY SCHOOL	45
Physical plant	45
The agricultural program	47
Co-curricular activities	47
The religious program of the school	49
Health program	49
Curriculum	49

CHAPTER	PAGE
Finance	50
Summary	50
BIBLIOGRAPHY	52

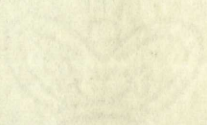
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CHAPTER I

INTRODUCTION

During the early years of American control of the territory of New Mexico, education was sadly neglected. Little money was available for the construction and maintenance of public schools and as a result much of the educational work was done either by private or parochial schools.

The schools supported by the Evangelical United Brethren Church (formerly the United Brethren in Christ) were not organized until 1912 when a school was started in Velarde. Even at that comparatively late date, however, there was a great need for additional parochial schools in New Mexico.

I. THE PROBLEM

Statement of the problem. It is the purpose of this study to investigate all the authoritative data that are available concerning the educational work of the Evangelical United Brethren Church in order that information will be available concerning the role this church played in the development and improvement of education in New Mexico.

Importance of the study. New Mexico has many educational problems that are not found in all other states. The very topography of New Mexico brought problems common to isolated peoples everywhere. Small communities, scattered sparsely

Introduction

Statement of the Problem

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territory of the United States was a vast

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throughout remote regions, have for many years been typical of New Mexico. There has been little communication between them and it would follow, little or no cooperation, whether in the field of education or otherwise. The masses of the people have been poor and have only begun in recent years to value education. After the settlers from the United States began to drift into the territory of New Mexico there were three distinct groups of people, the Spanish, the Indians, and the so-called Anglos, each divided from the others by the barrier of language. These factors of a comparatively poor populace divided from each other both geographically and linguistically, made the opening of private and parochial schools a very natural development.

Education in New Mexico since the very earliest Spanish colonization had been largely under the control of the Roman Catholic Church. The influence of the Roman Church upon public education in New Mexico has lessened today, although even at the present some public schools are listed by the Roman Catholic Church as being under their complete supervision.¹ This study will show how the Evangelical United Brethren Church has made elementary and secondary education possible for many

¹ Religious Bodies. Statistics, History, Organization, and Work. V. 2, Part 2, Denominations K to Z. United States Department of Commerce, Bureau of the Census. (Washington, D.C.: Government Printing Office, 1941), p. 1624.

boys and girls of the state who otherwise would have been denied the advantages of such education.

II. SOURCES OF INFORMATION

Primary sources are largely used in securing information for this study. Such authoritative primary sources are: reports of the Superintendent of Schools for the Evangelical United Brethren Church to the State Department of Education, Superintendent's reports to the home office of the Evangelical United Brethren Church, letters written by early workers in the schools, unpublished articles written by workers in the schools, and interviews with people associated with the school organization. Any information that might be considered biased or controversial is not presented without complete documentation.

Secondary sources such as histories and text books are also used.

III. ORGANIZATION

This study is divided into seven chapters. The first chapter is an introduction to the study. Chapter II shows the relationship of the organized church to education. Chapter III is a brief history of early education in New Mexico which in turn shows the need of such schools as those maintained by the Evangelical United Brethren Church.

There are three main parts to this report.

The first part is a general introduction.

The second part is a detailed description of the project.

The third part is a conclusion and recommendations.

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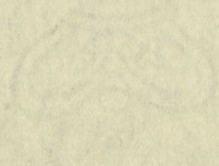
The third part is a conclusion and recommendations.

The first part is a general introduction.

Chapters IV through VI, inclusive, contains the study as it pertains to the schools supported by the Evangelical United Brethren Church. Chapter VII shows the present program of the schools under the direction of the Evangelical United Brethren Church.

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CHAPTER II

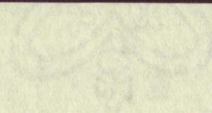
THE CHURCH AND EDUCATION

Early beginnings of education in American Colonies.

In the colonies of the South education for all people was looked upon with disfavor. The leading families of this area were of the opinion that education for the masses was not for the best for all people. Consequently, the wealthier families sent their children to private schools in England or the Northern colonies, or educated them by means of private tutors. There were some schools in those colonies which were supported by public funds but those schools were in the category of charity schools.¹

The educational system of the middle colonies was dominated by the idea of schools supported largely by the established churches of the respective colonies. The two colonies taking the lead were Maryland with the Roman Catholic parochial school, and Pennsylvania with the Luthern parochial school. Even today there are many schools of this type in the two states. These states, however, practice a complete separation of church and state in the educational policies that are followed. All states of the United States have today permitted this system of parochial schools for parents wishing

² Arthur B. Moehlman, School Administration (Cambridge, Massachusetts: The Riverside Press, 1940) p. 11.



Early Education in the Colonies

In the colonies, the first schools were established in the 17th century. These were usually for the children of the wealthy, and were run by private tutors or by the parents themselves. The curriculum was based on the classics, and included Latin, Greek, and mathematics. In the 18th century, the first public schools were established. These were usually for the children of the poor, and were run by the state. The curriculum was based on the basics of reading, writing, and arithmetic. By the 19th century, the public schools had become the norm, and the curriculum had expanded to include history, geography, and science. The education system in the colonies was based on the idea of a common school, where all children, regardless of their social class, would receive a basic education. This idea was based on the belief that education was the key to social mobility, and that a common school would provide the best way to ensure that all children had the opportunity to succeed.

their children to secure religious training in addition to the regular curriculum.

The New England colonies practiced the Calvinistic idea of education which was the tax supported school giving both religious and secular training.² This type of training came from the old idea of Calvin that the church was superior to the state and therefore could compel the state to do the bidding of the church. That idea, strangely enough, is similar to the stand taken by the Roman Catholic church in regard to the public school system in some parts of New Mexico. The schools were just as religious as those in the Middle Colonies but as they were supported from public funds an effort was made to include secular training with the religious.

The schools that were started in New England were elementary, secondary (usually called Latin Grammar), and colleges. The purpose of the church was accomplished by having the church and civil authorities the same. Those authorities would assume roles according to the problem that was under discussion at that particular moment. This complete supremacy of the church over the state led to a totalitarian way of life which in turn caused many prominent people of those colonies to flee and start a more democratic way of life.

The breakdown of the combined public and parochial

² Ibid. p. 12

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school came as a result of the Massachusetts Laws of 1642 and 1647,³ which set up a precedent of state action in local school affairs. As the colonies grew and more people moved westward, the New England concept of education diminished in importance and the people turned toward a combined educational philosophy of the Middle and the New England Colonies. In other words, the new concept came to be state schools supported by public funds where no religious doctrines were taught, and parochial schools supported by private funds for religious education.

Efforts being made for state aid for parochial schools.

By 1938, forty-two states had placed into practice methods of giving direct aid to non-public schools.⁴ Eight states, including New Mexico, have provided free transportation to pupils attending parochial schools, while three states, also including New Mexico, provided textbooks to non-public schools.⁵ Other ways which the church and state work together in education is in the use of religious teaching orders in public schools. However, the greatest amount of indirect aid granted to non-public educational agencies is exemption from the

³ Ibid. p. 13.

⁴ Leslie W. Kindred, Jr., "Public Funds for Private and Parochial Schools: A Legal Study," (unpublished Doctoral dissertation, University of Michigan, Ann Arbor, 1938), p. 236.

⁵ Moehlman, op. cit., p. 796.

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payment of taxes upon all property used directly for school purposes.⁶

At the present time there is evidence to support the idea that there is a growing feeling in the United States that there must be a complete separation of church and state in education as well as in other fields of endeavor. An example of such evidence is the constitutional amendment added to the Constitution of South Dakota as a result of a general election held in that state in 1948. The amendment placed a ban on garbed religious teaching orders teaching in tax supported schools.

In New Mexico a court decision handed down in 1949⁷ denied the state the right to provide public funds to pay members of religious orders who have been teaching in public schools, to purchase with public funds indoctrinated textbooks, to pay for the transportation of students to parochial schools, and to provide free textbooks to parochial schools. This decision marks a beginning of complete separation of church and state in the educational policy of New Mexico.

There are many reasons why the church and state must be separated in education. Moehlman states his views:

The practical difficulty about including religion in public education in the United States is that there is

⁶ loc. cit.

⁷ The Albuquerque (New Mexico) Journal, June 23, 1949.

not a single unity or religion but rather an extended series of religious expressions. Religion, like other large elements in human culture, has been organized and institutionalized from the earliest times. As in the history of all human institutions, the basic truth in religion has been enveloped by inhibiting superstitions which in turn have been given dogmatic values by assumptions of institutional authority. In practice, real religion has frequently been lost sight of and extrinsic ritualistic wrappings have come to be accepted as religion. The typical religionist, as an institutional representative, has also come to value these wrappings to the neglect of their underlying significance. Hence an examination into the truths of religion is bound to be misunderstood and attacked by the different institutional versions of these truths.

When a single institutional version of religion is accepted implicitly and completely in any culture there is no difficulty in intergrating religion with the educational process. However, when a multiplicity of versions present themselves, each insistent upon complete recognition and acceptance, the problem of harmonizing institutional religious concepts with public education becomes complex and difficult.....This recognition of the validity of a plurality of religious thought has made it impossible for the state to give preference to any specific institutional expression. The historical experience of western European government in its church-state relationships showed the danger of too close a bond between the church and the state.⁸

Much of the population of this country would no doubt feel that Moehlman oversimplified the case in favor of pure secular education. Certainly the "founding fathers" of our country were not afraid to acknowledge religion as fundamental. The "basic truths in religion" which Moehlman refers to are still of prime importance to a large section of the people and many would probably resent Moehlman's accusation that mere

⁸ Moehlman, op. cit. p. 14.

superstitions have become more important than those eternal verities. People are constantly coming to realize that various and different church organizations are but vehicles for service to mankind. The danger in a combination of church and state does not lie in the fact that children of the land might perceive some of those basic truths, but that where church and state have become one, sectarian views of religion have been forced on children and propagated instead of allowing for a choice of opinions or types of religious expression.

The courts of the United States have in several decisions acknowledged the legal right of the family to direct the religious training of the child and have also acknowledged the legal right of existence of private and parochial schools. In spite of the fact that there are compulsory education laws, the parent who wishes to have more to say about the education of his child has the right to send his child to a private or parochial school.⁹

Thus the legal right of the parents to provide for the education of their children at their own expense, either through qualified independent private instructors or voluntary schools operated as individual or institutional agencies is unquestionable.¹⁰

⁹ Newton Edwards, The Courts and the Public School. (Chicago: The University of Chicago Press, 1948), pp. 18-19.

¹⁰ Moehlman, op. cit. p. 133.

With this legal background there can be no challenge to the parent who wishes his child to secure religious training and indoctrination as well as secular education by sending his child to a parochial school. There is a complete right and freedom of each sectarian expression to maintain itself through education and for the parent to indorse this expression.

At the present time in the Congress of the United States, where federal aid to education is being discussed in committee, considerable dispute is going on concerning the problem of public funds being used for the support of private and denominational schools. Representative Andrew Jacobs, a devout Roman Catholic, recently issued the following statement to other Roman Catholic laymen:

As long as we have the same right to send our children to public schools as anyone else we are not discriminated against. And as Catholics we do not have the right to a separate, publicly supported school system, nor does any other group of people have such a right.

Whatever can be constitutionally done to aid a child will win my support. However, I cannot and will not support any measure that wants public financial aid to private and parochial schools.

We have the right to build and maintain our churches, but not to build or maintain them with public funds. Our parochial schools are an adjunct of our religion, established for educational use instead of using public schools, solely for the sake of the child's religious training.

The issue is clear. Either you keep parochial schools and maintain them or take public funds and convert them

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into public schools, and they will then no longer serve the religious purpose for which they were established.¹¹

Representative Graham Barden, a Protestant, expressed himself very similarly to Jacobs.

I happen to be a Presbyterian, but I don't believe it's the duty of the government to provide money for Presbyterian schools any more than for the private schools of Methodists, Catholics, Quakers, Episcopalians or any other faith.¹²

¹¹ Drew Pearson, Bell Syndicate Column in the Santa Fe New Mexican, July 1, 1949.

¹² loc. cit.

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CHAPTER III

EDUCATION IN NEW MEXICO TO 1912: A REVIEW

The first church schools in New Mexico. Down to the time of American occupation of New Mexico in 1846, Roman Catholicism was the only religion with much following.

Down to the time of the American occupation the Roman Catholic was the only form of Christianity known in New Mexico, and indeed there was little else until the coming of the railroad in 1879.¹

As this church believed in parochial education such schools were set up in all populated areas of the territory. These parochial schools were the only such schools until 1849, when Reverend Reed, a Baptist missionary, started a school in Santa Fe.² The school started by Reverend Reed lasted for only one year.

In 1866, Reverend Menaul, of the Presbyterian church, started a school in Laguna Pueblo. This school ceased to operate in 1868 and the beginning of the extensive modern Presbyterian school system in New Mexico was not started until 1870 when Reverend Annin founded a mission school in Las Vegas.

In 1871, Reverend Harwood, of the Methodist church, established a mission school and church at La Junta, now

¹ L. Bradford Prince, A Concise History of New Mexico (Cedar Rapids, Iowa: The Torch Press, 1912), p. 256.

² Ibid. p. 254.

Watrous, which was the fore-runner of the present Methodist school system in the state.

The first efforts at public education. Under the Mexican occupation of the New Mexican territory, 1823-1846, there was little if any public education as the Mexican government failed to provide sufficient funds to carry on an educational program in an area so far from the center of their government. Because of the lack of education in the New Mexico territory the people had to look elsewhere for the education of their children. The wealthier people of New Mexico, like their counterparts in the old Southern colonies, sent their children to private schools located either in Mexico City, Spain, or in the cities of the United States. The poor of the area were unable to secure any formal education for their children which may explain the antagonistic attitude toward education taken by these people in regards to the establishment of an adequate public school system at a later time.

After American occupation in 1846, nothing was done for public education until 1855 when a vote was taken among the eligible male voters to see if taxes could be increased to start a system of public schools. The vote was a very emphatic defeat for the proponents of public education. Thirty-seven voted in favor of the schools with 5,016 voting against the proposal. This astounding defeat for the forces

of public education can be partially explained by the fact that most of the voters were land owners of the wealthier class who were educating their children in private or parochial schools and could see no reason for taxing themselves to educate the children of the "pobres." The returns of this election were seen in a different light by Brigadier General W. W. H. Davis, of Pennsylvania, who was the United States Attorney for New Mexico.

The returns show that in a popular vote of 5,053 there are only thirty-seven men to be found in favor of public schools--a fact which exhibits an opposition to the cause truly wonderful. This great enmity to schools and intelligence can only be accounted for as follows: that the people are so far sunk in ignorance that they are not really capable of judging of the advantages of education. From this result the cause of education has but little to hope for from the popular will, and the verdict shows that the people love darkness better than light.....³

Very little was accomplished or even attempted until after 1872. William H. Pile, Governor of the Territory, stated in 1870 that there was not a public school house in the territory and that there were only about five Roman Catholic schools and four Protestant schools.⁴ This statement of the Governor gives a picture of the terrible conditions as existed in public education at that time.

³ W. W. H. Davis, "Report to the Commissioner of Education," Report of the Commissioner of Education. (Washington: United States Government Printing Office, 1870), pp. 326-328.

⁴ loc. cit.

The school law of 1872. In 1872 a school law was passed by the territorial legislature which enabled a system of common schools to be set up the following year.⁵ These laws were not too satisfactory as no provisions were made for taxing or bonding, but under this legislation more public schools were established than under any other act.

An editorial in the "Weekly New Mexican", in the very ornate language of the period condemned the location of the schools that were established under this law.

It is a disgrace, a burning shame, an outrage upon the progress of the age, that here in Santa Fe, the oldest town in this freest, most progressive and enlightened republic that ever existed since the creation of the world, there is not a single public school house nor the semblance of one.⁶

School law of 1874. W. G. Ritch⁷ in his report to the Commissioner of Education brings out that there were very few schools in existence in 1874. With all counties except two (Lincoln and Santa Ana) reported it was found that there were only 128 public schools in the territory. These schools had an enrollment of 5,420 pupils and only 143 teachers.

⁵ C. E. Hodgin, The Early School Laws of New Mexico (University of New Mexico Bulletins, Educational Series, Vol. 1, Albuquerque: University of New Mexico Press, 1908), pp. 28-30.

⁶ Editorial in the Weekly New Mexican, (Santa Fe), August 11, 1874.

⁷ W. G. Ritch, "Report to the Commissioner of Education," Report of the Commissioner of Education. (Washington: Government Printing Office, 1875), pp. 500-509.

Also at that time there were thirty-one private schools. There were also six parochial schools providing what would today be called secondary education.

Opposition to the schools as organized and administered under this law was expressed by Ritch.

.....not infrequently they would leave them under the control of boards composed in part or in whole of priests although under the requirements of law these are ineligible. The tendency of their priestly influence has been to gradually bring the public schools and the school fund, paid by persons of every shade of religious belief, beneath the direction of a particular church. Thus in a majority of counties today, the school books and the church catechism published by the Jesuits and generally in Spanish, constitute the text books in use in the public schools; and, as announced by a newspaper friendly to the order, if not of it, "these are now being used in almost all of the schools of New Mexico....."

Ritch also states that in 1875 at least five counties in New Mexico had placed the public schools under the control of religious teaching orders and at least another ten schools were known to be under religious teaching orders paid for from public funds.⁹ In some parts of New Mexico the situation described by Ritch persists with little change up to the present day. In 1940 the Roman Catholic church listed at least fourteen public schools as being under their control.¹⁰

⁸ loc. cit.

⁹ loc. cit.

¹⁰ Directory of Churches and Religious Organizations in New Mexico. Prepared by the New Mexico Historical Records Survey, Division of Professional and Service Projects, Works Progress Administration, (Albuquerque: University of New Mexico, 1940), pp. 232-303.

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There were also the laws which prohibited
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2 loc. cit.
2 loc. cit.

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Mexico, 1940, pp. 232-233

Another criticism of the schools established under the law of 1874 was the attitude of the administrators toward the education of girls. Very few public schools at that time would admit girls.¹¹ This forced parents who wished their daughters to have an education to send them to a private or parochial school.

The education bill of 1875. In 1875 an attempt was made to improve the existing public school laws. An excellent bill was written and presented to the territorial legislature. Section ten of this bill would have completely separated secular and sectarian education by being very specific in stating that the public school "shall be free from any sectarian training." Section ten in part stated:

The public schools of this territory shall not be under the influence of any sect, religion, society, nor denomination whatever, nor the Bible nor any other religious book shall be used in public schools; they shall be open to boys as well as girls.....¹²

This bill was passed in the Council but in the House, after much debate, the bill was defeated by a narrow margin. After the defeat of this bill little effort was made through government channels to improve the educational system of the territory until much later.

¹¹ Thomas J. Mayfield, Jr., "The Development of the Public Schools of New Mexico Between 1848 and 1900," (unpublished Master's thesis, University of New Mexico, Albuquerque, 1939), pp. 43-44; 53.

¹² Editorial in the Weekly New Mexican, (Santa Fe) December 21, 1875.



UNITED STATES OF AMERICA

DEPARTMENT OF THE TREASURY

BOND

U.S.A.

RECEIVED

116

ANNUAL REPORT OF THE COMMISSIONER OF THE GENERAL LAND OFFICE
FOR THE YEAR 1874
The following is a list of the lands which have been
sold or leased by the General Land Office during the year
1874. The lands are listed in the order in which they
were sold or leased. The first column shows the number
of the land, the second column shows the name of the
land, the third column shows the date of sale or lease,
the fourth column shows the price paid for the land,
and the fifth column shows the name of the purchaser.
The lands are listed in the order in which they were
sold or leased. The first column shows the number
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and the fifth column shows the name of the purchaser.

School conditions from 1880 to 1912. The sad state of education was very forcibly brought home by the census of 1880.¹³ The census report showed New Mexico to have the highest rate of illiteracy (65 per cent) in both the United States and its territories. The few educators that were in New Mexico in the 1880's tried to improve the situation by organizing the Educational Association of New Mexico. This was in 1886. The association attempted to set up territorial agencies for the administration of public education but had little success.

There were economic and social factors that entered into the problem of a territorial system of public schools. New Mexico comprised a large area and the population was very scattered. Transportation and communication were very poor, great masses of the people were poverty stricken, communities in the desert or mountain regions were very small, the children worked in the fields or with the flock, and, last but not least, many of the fathers could not understand why it was necessary for their boys and girls to go to school in order to make a living.

Lack of adequate finance was one of the reasons the public schools were not able to secure a strong foothold in the more sparsely populated areas of New Mexico. Because of the inability to start public schools, non-public schools

¹³ Lionel A. Sheldon, Report of the Governor of New Mexico to the Secretary of Interior, 1883, p. 6.

financially supported from outside sources were established. If a region could not provide sufficient children to make a private day school necessary, boarding schools were set up in a central area to take care of the children from the more remote regions.

By 1884 the population had been enlarged by many settlers from other sections of the United States. This migration brought a desire for public education which caused a changing attitude on the part of the settlers all ready here.

By 1884, the general attitude toward public education was changing for the better. The influence of those people that had come into New Mexico from states where public schools had been established, was beginning to mold favorable public opinion. The masses were becoming more acquainted with public school laws and the advantages of the public school.¹⁴

This changing attitude made it possible for the passage of some school laws in 1884. These laws made it possible to have more and better equipped schools along with better trained teachers. With the enlivened interest in the schools more and more parents demanded that the schools be taught in the English language. As a result of this demand more than one half of the common schools in 1888 were taught in the English language.¹⁵

¹⁴ Mayfield, op. cit. p. 68.

¹⁵ L. Bradford Prince, Report of the Governor of New Mexico to the Secretary of Interior, 1889. pp. 16-17.

In 1891 compulsory attendance laws were passed and although they proved hard to enforce, those laws were an indication that most New Mexican people were now truly interested in securing better education for their children. The compulsory attendance law was written into the Constitution of New Mexico upon its admittance to statehood in 1912. However the constitution recognized the right of the parent to send his child to a private or denominational school.¹⁶

Prince in commenting upon education in 1912 brings a picture of an improved educational scene.

Sixty thousand scholars are enrolled and forty thousand are in actual attendance. The number of teachers which was but 552 in 1891, has increased to 1,548; the great gain being in the number of women, which in the twenty-one years has risen from 179 to 1,043. The value of public school property is almost a million dollars, that of the state institutions over a million, of private schools about \$400,000; and of the Indian Schools over \$400,000.¹⁷

Prince's figures indicate rapid progress in public education. Prince also points out that there was the same progress made in denominational schools.

In recent years the educational work has progressed very rapidly, not only in the way of general and public instruction but through a multitude of denominational and private schools which are to be found in all parts of New Mexico.¹⁸

¹⁶ Thomas C. Donnelly, The State Educational System, (Albuquerque: The University of New Mexico, 1946), p. 31.

¹⁷ Prince, op. cit. p. 257.

¹⁸ Ibid. p. 258.

One of the multitude of denominational schools mentioned by Prince could have been the Velarde Mission School which was the first school started in New Mexico by the Evangelical United Brethren Church.

1913
STARKS HARRIS
U.S.A.

One of the witnesses at the trial of the
Lynch mob has been the victim of a
the trial which started in
United States Court.

CONFIDENTIAL
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CHAPTER IV

THE BEGINNING OF THE EDUCATIONAL WORK OF THE EVANGELICAL UNITED BRETHREN CHURCH IN NEW MEXICO

Even though parochial schools and state educational authorities must remain separate as to finance and direction, there must be close cooperation between the church operating her own schools and the educational authorities of the state in which the schools are located.¹ As a result of this well established fact, this study presents all authentic factors which played any role in the development of the educational facilities of the schools operated by the Evangelical United Brethren Church (formerly the United Brethren in Christ). An attempt is made, however, to stay as close to the educational picture as is possible without losing sight of the fact that the schools have never been self-supporting and are subsidized by the Church. It must also be remembered that the Evangelical United Brethren Church organization is interested in the welfare of individuals and that education in the true sense includes more than a study of academic subjects. The school administration has been interested in a three-fold program of religion, education, and health. The remaining chapters of this study show how the carrying out

¹ Arthur B. Moehlman, School Administration (Cambridge: The Riverside Press, 1940), p. 794.

THE RECOMMENDATIONS OF THE COMMISSION ON THE STATUS OF WOMEN
UNITED STATES DEPARTMENT OF THE INTERIOR

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of this program has been of great value to the people of the communities being served.

The school at Velarde. The educational work of the Evangelical United Brethren Church in New Mexico began in Velarde. The United Brethren, as they were then known, had a mission church at Amistad and the pastor of that church went over the mountains with a horse and wagon team to Velarde to buy fruit. On one of these visits he was accompanied by a Miss Nellie Perkins, a young woman who had come West for her health. Visiting in Velarde, Miss Perkins discovered a property which had previously been a mission church and school. The people of Velarde talked with Miss Perkins about how they missed the school and longed for one to reopen. These conversations and the apparent needs of the people awakened an interest in Miss Perkins which subsequently led to educational advantages for many children who otherwise would not have had them.

The Baptist Church (Northern Convention) had started an educational mission in Velarde in 1897 and were able to continue the school until 1909. The mission was then closed, the building locked, and the key turned over to a local man who looked for the Southern Baptists to reclaim the key and reopen the school. For some unknown reason the Southern Baptists were unable to revive the work and the International Council of Spanish Speaking People, a division of the Federal

Council of Churches, allocated the territory to the United Brethren Church. The Council had the authority to give this right to the church as all member churches of the Federal Council had vested this body with the right to make such decisions. The extent of the territory allocated to the United Brethren Church was from Santa Fe northward to Antonito, Colorado, and westward from this line for a distance of about seventy-five miles.

The Evangelical United Brethren Church from its first establishment followed the theory that Christianity must be practical, must improve the life of the people, and that a combination of schools and churches is the best method to employ in attaining these advantages for the people. Later it will be clearly shown that the people of a community must need and desire the establishment of a school before such a school would be placed in operation. The conditions existing at Velarde led the United Brethren Church to purchase the Baptist property in 1912. Miss Nellie Perkins was very influential in accomplishing this and after the purchase urged the church to begin educational work immediately.

Miss Perkins was the first teacher in the Velarde mission school. This was a great undertaking and Miss Perkins faced great difficulties in putting the property in condition for service. She writes:

I landed in Velarde, October 12, 1912. I had stopped in Santa Fe and purchased just the necessary articles to

start housekeeping with the money gathered in the East, which was less than \$100, and had them shipped to Velarde. As we (I was taking a young lady from Wagon Mound with me) went along on the Denver and Rio Grande (known here as the Chili Line) I must confess that things did not look bright, and the nearer we came to our destination the drearier grew the scenes, and when we landed across the Rio Grande and found we had to walk the ties of the railroad bridge in order to cross, we felt quite uncomfortable, but I did not dare show the white feather as I saw tears in the eyes of my friend. However, we got across and found some American people in charge of the lumber yard who gave us assistance and took our baggage to the mission. The mission property had been unused for four years, and you can draw some conclusion of its dilapidated appearance. We found the house had leaked and water soaked up through the floors and those heaved, and walls were crumbling and a most sickening, musty odor all through it. Our goods not having arrived, we found lodging with a Spanish family for the night. Early the next morning we began cleaning and shoveling our dirt and mud and when the goods came we proceeded to make three rooms habitable by means of store boxes and improvised furniture.

It would be too long a story to tell you of that first year's experiences and the many tasks that I attempted to do and the cleaning up of the weeds, the fallen buildings, broken down fences, repairing the house, beside the real mission work, and after February 1, doing it alone. School opened October 21, 1912, with four pupils, which number increased to thirty before the holidays. I conducted Sunday School and Christian Endeavor each Lord's Day, taught school five days in the week, visited and cared for many sick and did my own housekeeping.²

The response to the school at Velarde was so immediate that soon the enrollment neared the hundred mark and it became necessary to have larger quarters. In 1918 a new school structure was erected in order to take care of all children who desired to attend the mission school. The old

² Nellie Perkins, "Reminiscences of a Missionary," Our Work in New Mexico (Dayton, Ohio: The Otterbein Press, 1928), p. 13.

school building was converted into a two-family apartment to furnish living quarters for the teachers and a pastor.

The original building was torn down and a new two-family dwelling was erected in 1948.

Santa Cruz School. Prior to the establishment of the school at Velarde, Miss Perkins had spent some time studying Spanish under Miss Edith McCurdy at Campbell College in Holton, Kansas. Miss McCurdy became interested in the New Mexico area and after Miss Perkins left they kept up a correspondence concerning the progress of the work in New Mexico. This interest of Miss McCurdy was transmitted to her parents and upon the death of Miss McCurdy in 1914, her parents sent a gift of \$1,000 to be used in the New Mexico project.

As a result of the splendid work done by Miss Perkins and her co-workers in Velarde, an appeal was made by the residents of Santa Cruz to start a school in their community. In 1915, leaving a Miss Bessie Haeffner at Velarde and taking a co-worker, Miss Brawner, with her, Miss Perkins went to Santa Cruz to make arrangements for the establishment of a school there. The church was able to buy land and erect a building in Santa Cruz. The building was to be used as a residence for the workers as well as for school purposes.

As the gift of money from Mr. and Mrs. McCurdy had not been used it was applied to the erection of a school chapel.

WATSON

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1910

On September 5, 1915, the school was dedicated and because of the McCurdy gift was named the Edith McCurdy School.

In 1919 the school at Santa Cruz became the headquarters of all activities under the direction of the United Brethren Church. By 1920 it was felt that there was a need for a secondary school and plans were made for the establishment of such a school at Santa Cruz. In the fall of 1922 the first secondary school of the United Brethren Church was opened.

The Alcalde school. In 1917 the people of Alcalde, a little native village half way between Velarde and Santa Cruz, asked for a school to be opened there. Due to the financial difficulties caused by World War I the Home Mission Board of the church did not have sufficient funds to start such a school. The residents were so desirous of obtaining the school that they agreed to donate the land and the labor needed for the building if the Mission Board would provide the material and later the teachers. Under this arrangement a school building was erected. By 1921 the enrollment was sufficient to warrant the construction of a new building.

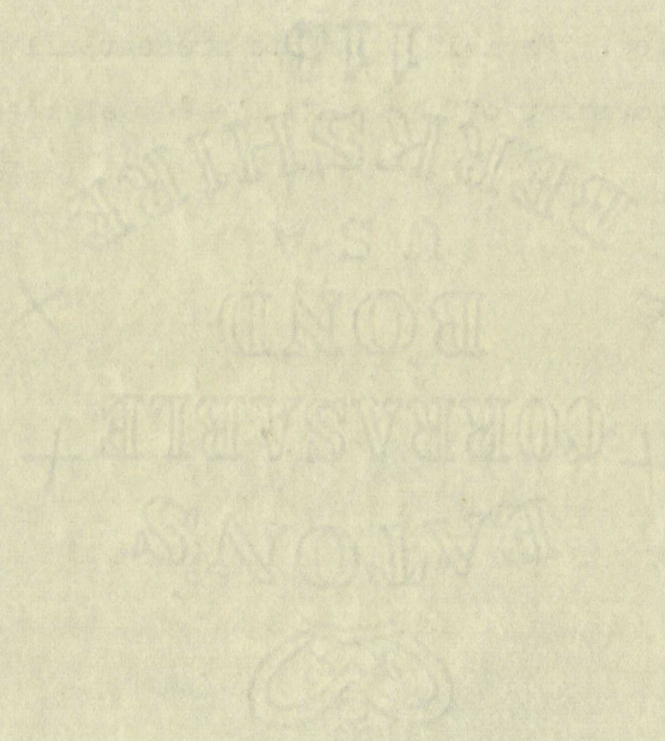
In 1946 a new home for the teachers was erected which enabled the school to use the space previously used as the living quarters of the teachers.

The school at Vallecitos. For several years after the beginning of the work at Santa Cruz the people of Vallecitos

(little valley) had been asking for the erection of a school and church in their isolated community. They were so eager for the school and church that they offered ground for a site as well as other help if such a program would be started. The offer of help was accepted and the work was started in 1930. The school contained only the first five grades and was later reduced to four. The Vallecitos school was started by Miss Delia Herrick, the third of three sisters who had a very important part in the development of the entire program of the church. At the present time Miss Delia Herrick is stationed at the main school in Santa Cruz.

The completion of the school and church at Vallecitos marked the end of the educational expansion of the United Brethren Church in New Mexico. From 1930 to the present all effort has been toward improvement of the work already started.

(Little Valley) was a small town in the
and church in this valley. The church
for the school and the church was
as well as other buildings. The church
The office of the school was in the
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by Miss Della Brown. The school was
a very important part of the community
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located at the corner of the street
The church was a small building
marked the end of the street. The church
The church was a small building
offered has been a very important part of the community



CHAPTER V

THE McCURDY SCHOOL: 1915-1922

The McCurdy School, under the direction of Miss Perkins and her able assistant Miss Brawner, was opened as a day school in 1915. During the summer of 1916 the chapel was constructed and a two story combination school house and living quarters was readied for boarding students in the fall. Upon the opening of school in September, 1916, there were eight girls as boarders and twenty-two day pupils to enroll. The school was taught entirely in the English language, which even at that late date was not the regular practice in an area in which Spanish was the dominant language. Many of the boys and girls were unable to speak English before entering the school. Even at the beginning of the school year in 1948 there was a small minority of beginning pupils who were unable to speak English.

The working staff for the school year of 1916-17 was made up as follows: Miss Nellie Perkins, superintendent; Miss Lillian Kendig, grammar school teacher; Miss Susanita Martinez, primary teacher; and Miss Lillian Markey, matron. At the beginning of this school year Miss Brawner, who had been of assistance to Miss Perkins in the establishment of the school the previous year, was transferred back to Velarde to supervise the work there.

The year 1916-17 was especially difficult for many reasons. As has been previously mentioned, Miss Brawner was transferred to Velarde and this loss forced Miss Perkins to work with an entirely new staff. This loss was particularly noticeable when Miss Perkins was forced to leave for several weeks due to an emergency operation. Miss Perkins was taken to a hospital seventy-five miles away and Miss Markey was required to go with her in order to assure adequate care. This left only the Misses Kendig and Martinez to supervise the entire program, religious as well as educational, in a school which had been in operation only one year.

Roman Catholic opposition. There was some opposition to the establishment of the work in this area by the Roman Catholic Church. This opposition came in spite of the fact the schools were not opened until asked for by the people. The opposition came to a head during the year 1916-17 when a visiting priest required all Roman Catholics to bring the books they had been using at the mission to him and he would inspect them to see if they were fit for the people to read. All books judged as being unfit would be burned in a public "book burning" ceremony following mass. Miss Kendig, an eye witness, tells the following account of the incident.

One day the news came that there was a visiting priest in the village holding special services and on Sunday there would be a public book burning. The people were required to bring all their books, which were few indeed, and he would examine them and if they were not fit for

The year 1911 was a year of...
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them to read he would burn them. So they did--On that pile were cast Bibles, books on home and health, medicine, etc.....As a part of the religious service the priest went from the altar to the pile of books in the church yard and set them a fire. Two of our boys were there and after the embers were dying and the people reassembled in the church one of the boys snatched a book that would not burn from the pile and brought it home. It was a "Childs Story of the New Testament in Spanish." This book was sent to the Home Mission office as a symbol that the Bible was a forbidden book and needed to be opened to the people. A man who had acquired a few books on medicine was working in Colorado, and when he came home his books were gone. His wife had given them to the priest and they had been burned, but she took a good sound flogging.¹

Difficulties during the war years. The year of 1917-18 was another hard year although the difficulties were caused primarily by the reduction of personnel due to the entry of the United States into World War I. Miss Perkins was able to resume her duties as superintendent and also found it necessary to take on the additional duty as matron when Miss Markey was forced to leave the field. Miss Kendig was the teacher of all the grades. There were eight girls in the dormitory and twenty-two day pupils for the second consecutive year. Several children asked to be accepted in the school but it was impossible to do so due to lack of facilities.

Once again Miss Perkins was forced to leave her work because of ill health and Miss Lottie Newman of Willard, Ohio

¹ Lillian Cole (Kendig), Typed account of the first ten years of the work in the Spanish Mission field. Now in possession of the Home Mission Board, Dayton, Ohio. p. 4.

came to relieve her. Miss Newman stayed only the one year as she married Mr. Charles Peterson, a nearby rancher, and started housekeeping about one mile north of the school grounds. Miss Perkins resigned at the end of the year, feeling she would never again be able to return to the strenuous work required of her in the field.

During the summer of 1918 the school administration decided a boarding school would be established at Velarde. Arrangements were made whereby the boys would be sent to the Velarde school and the girls would continue to use the dormitory at Santa Cruz. Poor attendance caused by the influenza epidemic forced the closing of the Velarde school for a short period of time. During the period the school at Velarde was closed Miss Brawner was sent to Santa Cruz. The Santa Cruz school was not shut down as there were always enough pupils in the dormitory to make it necessary to keep the school open.

The teachers at Velarde in 1918 were Miss Brawner as principal and a Miss Vohlheiter as her teaching assistant. At Santa Cruz Miss Kendig remained as principal with Miss Ruth Smith as her assistant. The work at Santa Cruz passed a very important milestone as the first student was graduated from the eighth grade. This first graduate was Manuelita Martinez. Miss Martinez had previously been a helper in the mission work.

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the mission work.

The principalship of Reverend Dye. Before the beginning of the school year of 1919-20 a Reverend and Mrs Dye were sent to Santa Cruz. Reverend Dye was to be in charge of religious activities and his wife was to be the matron for the fifteen girls in the dormitory. Reverend Dye was also given the responsibility of being general supervisor for the school at Santa Cruz. Under his leadership the school continued service to the community. The Misses Kendig and Smith were the teachers.

Progress after World War I. The year of 1920 proved to be very notable because several much needed improvements were made. A new two-story building was erected before the beginning of school. The new building was large enough to provide a home for forty girls and also have six private rooms for lady teachers. In addition to being a home for the girls and teachers the new building contained two class rooms, a kitchen, a dining room seating about eighty people, an office for the principal, and a recreation and reception room for the girls to use.

With the girls in their new building, the boys were returned to Santa Cruz and coeducation in the boarding school was begun. Such a step brought about a new type of social problem for both the students and the parents as most of the Spanish people generally held "Old World" ideas about boys and girls being allowed to associate with each other.

The first thing I noticed when I stepped out of the car was the feeling of a warm blanket. The sun was just beginning to rise, and the air was a perfect mix of cool and warm. I took a deep breath and felt a sense of peace wash over me. The world around me seemed to be in a state of quietude, with only the soft hum of the car engine and the gentle rustle of leaves in the breeze.

As I walked along the path, I noticed a small stream flowing gently beside me. The water was crystal clear, and I could see the smooth stones at the bottom. A few small fish were visible, swimming gracefully. The sound of the water flowing over the rocks was a soothing melody that filled my ears. I stopped for a moment to look down at the stream, feeling a sense of wonder and awe at the beauty of nature.

With the first light of dawn, the world seemed to be waking up. The birds began to sing, their voices a harmonious chorus. The sun was now fully visible, casting a warm glow over everything. I felt a sense of hope and optimism, knowing that a new day was beginning. The world was full of possibilities, and I was ready to embrace it all.

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Reverend and Mrs Dye were able to give the boys a new conception of home life and to exert a great influence upon their daily lives.

This notable year saw such an increase in enrollment that a larger teaching staff was needed. Miss Testerman was sent to Santa Cruz as a teacher but during the school term she was called home and was replaced by Miss Emerick.

The eighth grade graduating class was made up of two students, Lucy and Frank Womelsduff. At graduation time the students of the school presented the first school play, a production entitled "Sleeping Beauty."

A charge of \$50.00 was made for each boarding pupil for the year, this fee to cover the cost of room, board, and tuition. A charge of twenty-five cents a month was made for the day students. At the plaza schools the tuition could be paid in wood or produce if the parents did not have sufficient money.

During the summer of 1921 Reverend Overmiller replaced Reverend Dye as superintendent of all the mission schools. Once again the year was uneventful in regards to the unusual. The eighth grade graduating class again doubled in size with four receiving this honor, two of them being Manuel and Adelina Martinez, brother and sister from Petaca, New Mexico.

The advent of the secondary school. For three of the four previous school terms there had been eighth grade

graduating classes. The big question that faced the school administration was what could be done for these graduates. There were no secondary schools near their home and to the graduates it appeared they had reached the end of all formal education. The Home Mission Board decided that something had to be done so plans were made for the beginning of a high school at Santa Cruz. Santa Cruz was chosen as the site of the high school as it was the only school capable of handling the increased enrollment of a high school. The two dormitories made the handling of a larger student body possible. As it would prove extremely difficult to place into operation all four years of high school at once, it was decided to establish one year at a time.

Miss Kendig was sent to the University of New Mexico in order to secure the training necessary to start such a program as had been decided upon. Reverend Overmiller, after consulting with members of the State Board of Education, decided to offer only a minimum of subjects which would be approved by the State Board of Education.

When school started in the fall of 1922 there were six pupils enrolled in the first Freshman class of the McCurdy School. That class has since proven to be an outstanding class in many ways. All six students who originally enrolled were graduated in 1926. All six went to college and four received college degrees. One member of the class, Manuel

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Martinez, taught at the McCurdy School. Robert Vialapando, who is recognized as an authority on New Mexico folklore, is at the present time the principal of the Madrid, New Mexico, public school. Candido Medina taught in the Velarde mission school and is now principal of the public school in Pojoaque, New Mexico. Of the four college graduates two now possess the degree of Master of Arts.

CHAPTER VI

THE McCURDY SCHOOL SYSTEM: 1922-1949

With the beginning of the secondary school at Santa Cruz in 1922 a new era was opened, an era in which the school began to fill a larger place in the community and the state. Up until this time it had been difficult for children of this area to secure more than an eighthgrade education, but with the advent of the boarding secondary school it became possible for more children to have additional education.

The enlargement of the teaching staff. The new freshman class numbered only six but that small number presaged more future growth and an enlarged teaching staff was in order. The Misses Ethel Potts and Violet Munns were hired as additional teachers. This enabled each grade to receive more teacher attention. Reverend Overmiller was the superintendent; Miss Kendig, principal; Misses Potts, Brenner, and Munns made up the teaching staff.

During the course of this first year of high school Miss Vera Herrick was secured to teach Spanish and music. The acquisition of Miss Herrick was fortunate as she interested two of her sisters, the Misses Delia and Zella Herrick, in teaching in the mission schools of the Evangelical United Brethren Church. Miss Delia Herrick was the first teacher at Vallecitos, later serving at Velarde, and finally coming

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to Santa Cruz where she is teaching at the present time.

Miss Zella Herrick came to Santa Cruz in 1923 as a high school teacher. In 1930 she was appointed principal, a position she held until 1946. At the present time she devotes part of the day to office work and the rest is spent in teaching.

Miss Lena Blake entered the mission field in 1922 as a teacher. She divided her time between Velarde and Vallecitos until 1930 when she came to Santa Cruz as matron for the girls, a position she still holds.

Miss Irene Bachman came to the mission schools in 1927. She came to the McGurdy School as a high school teacher, the position she still holds although she spent five years as the boys' matron.

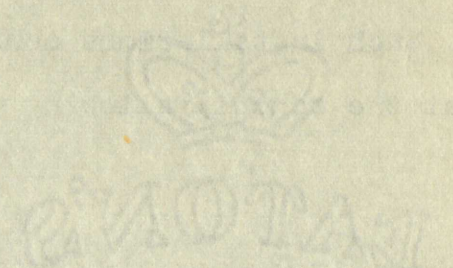
Improvement of the physical plant. With the personnel additions and with the academic advance following the original plan, the school authorities were able to turn their attention to improving the physical plant. Private water, electrical, sewage systems and attendant plumbing were installed. Such modern methods of sanitation were still exceedingly rare in the community and the new improvements allowed the school to teach by example more healthful and pleasant ways of living. These improvements may have been the very first of their kind in this area. Such installations considerably lightened the physical work at the school, allowing the staff more

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time in other phases of the program.

During the year 1922 the school boys made adobe bricks and built a two car garage. This was the first building erected entirely with student labor.

A new administrative problem. With the opening of the secondary school a new administrative problem appeared, arising from situations concerning older boys and girls learning to associate with one another. Most of the Spanish speaking constituency of the school still clung to the old idea that boys and girls should not associate except under certain social conditions, and then with strict chaperonage. School administrators desired for the children to learn to live and play together, developing well-balanced attitudes toward the opposite sex. The school position in this regard shocked many of the parents and opened the door to difficulties on the part of the students learning to live a new way. Old customs have disappeared with the passing years and the school has been able to make co-education acceptable to the parents and beneficial to the students. Students at McCurdy have had high standards of conduct constantly held before them and boys and girls have learned to associate in natural situations.

Continued growth of the school. The high school continued to grow according to plan and in 1924 the two-year high school was accredited by the New Mexico State Department

of Education. This same year a library was started which has grown to hold over 3,000 volumes.

The first school wedding. The school year of 1924 produced the first wedding on the campus. Frank Garcia and Anita Gutierrez were married in the school chapel. They were both students at the time but the marriage was with the consent of both families. Later this home was blessed with three children, two boys and one girl. All three children have attended McCurdy School, the girl and the younger boy being able to graduate, but the older boy was forced to discontinue his education and enter the service of his country during World War II.

The superintendency of Mr. McCracken. In 1926 Mr. Glen F. McCracken, of Servilleta, New Mexico, joined the staff at Santa Cruz. He entered the work in the capacity of principal. At the close of the school year he was married to Miss Munns, mentioned earlier as the primary teacher. Mr. and Mrs. McCracken asked for and received a leave of absence for the year 1927 in order that they might attend Indiana Central College, Indianapolis, Indiana, where Mr. McCracken would receive the Bachelor of Arts degree. Upon receiving the degree in 1928, the McCrackens returned to Santa Cruz where Mr. McCracken took up his present position as superintendent of the mission schools. The Mission Board came to appreciate

Mr. McCracken for a long career as superintendent. In expression of this appreciation the school gymnasium was named the McCracken Gymnasium. This honor was bestowed in 1940.

In 1939 Mr. McCracken received the degree of Master of Arts in Education from the University of New Mexico. In 1948 Mr. McCracken was awarded the honorary degree of Doctor of Divinity from York College, York, Nebraska.

The Board of Directors. Between 1926 and 1949 the school continued to serve the people of the valley in which it was located and continued to educate many mountain boys and girls, but little specific information is available for this period. In 1936 a Board of Directors for the schools under the supervision of the Evangelical United Brethren Church was appointed and the first meeting was held in the spring of 1937 in the home of Superintendent McCracken. The first report of the Superintendent to the Board of Directors was made at that time. It read in part:

The Edith McCurdy School has grown from about 100 students ten years ago to 190 in 1937. About 90 of the students are in high school. Boarding students numbered 65 at the beginning of school. The tuition is \$70.00 per year for Spanish speaking children and \$95.00 for English speaking children. Grade students in day school pay \$6.00 per term and high school students are charged \$12.00. At Alcalde and Velarde the tuition is 25 cents a month. Our high school at Santa Cruz is fully accredited. We have a good commercial department, courses in home economics for girls, courses in agriculture, weaving, glee clubs, orchestra, band, public school music, violin, and Bible.

Vallecitos is carrying only the first four grades of school with an enrollment of 33. Alcalde has an enrollment of 77 for all eight grades and two teachers, who also conduct clinics for better health of adults as well as babies. Velarde has two teachers with an enrollment of 56 in the eight grades.¹

The Board of Directors appointed in 1936 continued to serve in that capacity until 1947 when a local Board of Administration was appointed to act as a coordinating agency for the three divisions of church, school, and hospital.

School enrollment. The enrollment of the Evangelical United Brethren mission schools remained rather constant through the years due to the fact that the schools operated at capacity. The total enrollment of the four schools was usually about 350 pupils, over 200 of them being at the McCurdy School. For at least fifteen years McCurdy School has annually received many applications for admission which had to be rejected due to insufficient facilities. The completion of a new grade school building in 1948 allowed the school to accept an additional fifty pupils which brought the McCurdy enrollment to 260 pupils. The construction of a new and larger boys' dormitory, begun in 1949, will enable the school to accept more boys and the enrollment will again increase.

Although the enrollment was constant until 1948, there

¹ Report of the Superintendent of Schools to the Board of Directors (Unpublished, 1937) p. 3.

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was a noticeable improvement in the average daily attendance.² In 1943 the average daily attendance was 80 per cent for the four elementary schools and 89 per cent in the high school. In 1945 the high school average attendance dropped to 81 per cent but by 1948 it was up to 90 per cent.

In 1949 the McCurdy School graduated eighteen from the high school and twenty six from the eighth grade. Although there have been larger high school graduating classes, the eighth grade graduating class was the largest in the history of the school.

² Report of the Superintendent of Schools to the Board of Education. (Unpublished. Volumes for the years 1943-1948).

CHAPTER VII

THE PRESENT STATUS OF THE McCURDY SCHOOL

To bring this history up to date the study concludes with a description of the McCurdy School as it is at present. This description includes the physical plant of the school as well as the different phases of the educational program.

Physical plant. The campus of the McCurdy School is composed of eighteen acres of land, including an athletic field. Adjoining the campus is an apple orchard of two acres. There are four buildings used as living quarters for married personnel. These four buildings are modern, being equipped with electrical appliances, water and sewage disposal units, and oil heat.

There is a new modern grade school building which was first used in the fall of 1948. The building used for the secondary school is composed of class rooms and a combined gymnasium and auditorium. There are five other rooms located in different buildings used as class rooms. A music room and a home economics room are located in the girls' dormitory. The science room and the typing room are located in the basement of the chapel. A manual arts shop is in one section of a building also housing a modern laundry.

There are two dormitories, one for the boys and one for the girls. The boys' dormitory has seven rooms for boys,

three recreation rooms, and a three room apartment for the supervisor of the building. The girls' dormitory accomodates forty-five girls, includes a matron's apartment, five private rooms for lady teachers, a reading room, a recreation room, two class rooms, and the kitchen and dining room.

A chapel, also used as the regular church building for the people of the community, is of sufficient size to seat a few more than two hundred people. The chapel also provides a location for the two previously mentioned class rooms.

The school plant also includes a modern clinic which is available to all students, either boarding or day, as well as the working staff. The clinic is under the direction of a registered nurse and can accomodate sixteen patients.

All buildings are modern with respect to heating, water, electricity, and sewage disposal units.

In June 1949 construction was started on a new boys' dormitory. This building when completed will enable the school to provide living quarters for sixty-four boys. Upon the completion of the boys' dormitory the old building used by the boys will be remodeled into a teacherage. The girls' dormitory is to be remodeled in such a way that the capacity will be doubled. These improvements when completed will permit sixty-four boys and eighty-five girls to be housed on on the campus.

The present value of the property has been set at \$247,450.

three residential rooms, each with a separate entrance
superior of the building. The first floor is a
forty-five room, and the second floor is a
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The agricultural program. The school carries on an extensive agricultural program. There is a dairy herd of ten pure-bred Jersey cows and a Jersey bull. This herd was a gift of Mr. Arthur Pack of Abiquiu, New Mexico. In addition to the dairy farming irrigation farming is practiced. Thus, much of the food used in the dormitory kitchen is produced on the grounds.

The school also has a herd of Poland China swine. From the time this herd was acquired in 1943 it has been exhibited annually at the New Mexico State Fair where it has won many prizes. The swine and the cows are both used in vocational agriculture demonstrations.

The pupils are given the opportunity to use the agricultural facilities of the school in many ways. Classes in stock judging, demonstrations of proper methods of pruning and correct methods of irrigation are ways in which the agricultural facilities are utilized for educational purposes.

Co-curricular activities. The school provides many types of co-curricular activities for the interested pupil. Four clubs have been organized and are in operation. These clubs are in art, home economics, scouting, and 4-H work.

A full program of interscholastic athletics is carried for interested boys. The school has teams in football, track, basketball, and softball, and an intramural program.

The following information was obtained from the records of the Bureau of the Census, Department of Commerce, for the year 1929. The total population of the United States was 263,698,542. The population of the District of Columbia was 67,321. The population of the State of New York was 23,800,000. The population of the State of California was 6,900,000. The population of the State of Texas was 3,800,000. The population of the State of Illinois was 3,600,000. The population of the State of Pennsylvania was 5,100,000. The population of the State of Ohio was 3,400,000. The population of the State of Michigan was 3,400,000. The population of the State of Indiana was 2,900,000. The population of the State of Wisconsin was 2,800,000. The population of the State of Minnesota was 2,600,000. The population of the State of Iowa was 2,500,000. The population of the State of Missouri was 2,400,000. The population of the State of Arkansas was 1,900,000. The population of the State of Louisiana was 1,800,000. The population of the State of Mississippi was 1,700,000. The population of the State of Alabama was 1,600,000. The population of the State of Georgia was 1,500,000. The population of the State of Florida was 1,400,000. The population of the State of South Carolina was 1,300,000. The population of the State of North Carolina was 1,200,000. The population of the State of Virginia was 1,100,000. The population of the State of West Virginia was 1,000,000. The population of the State of Kentucky was 900,000. The population of the State of Tennessee was 800,000. The population of the State of Mississippi was 700,000. The population of the State of Louisiana was 600,000. The population of the State of Arkansas was 500,000. The population of the State of Missouri was 400,000. The population of the State of Illinois was 300,000. The population of the State of Indiana was 200,000. The population of the State of Michigan was 100,000. The population of the State of Wisconsin was 100,000. The population of the State of Minnesota was 100,000. The population of the State of Iowa was 100,000. The population of the State of Nebraska was 100,000. The population of the State of Kansas was 100,000. The population of the State of Oklahoma was 100,000. The population of the State of Texas was 100,000. The population of the State of New Mexico was 100,000. The population of the State of Arizona was 100,000. The population of the State of Colorado was 100,000. The population of the State of Utah was 100,000. The population of the State of Idaho was 100,000. The population of the State of Montana was 100,000. The population of the State of Wyoming was 100,000. The population of the State of Nevada was 100,000. The population of the State of California was 100,000. The population of the State of Oregon was 100,000. The population of the State of Washington was 100,000. The population of the State of Alaska was 100,000. The population of the State of Hawaii was 100,000.

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Physical education classes for girls as well as boys are carried on. All children physically able are required to be in regular attendance in such classes.

A full program of public school music is provided for the elementary school. The high school music program is limited to glee clubs for boys and girls. In addition to the glee clubs various types of ensembles have been organized to provide music for special occasions. Private lessons in piano, voice, and violin are given to students who in the opinion of the music teacher are able to benefit from such a program. Programs sponsored by the music department are annual features at the plaza schools conducted by the Evangelical United Brethren Church.

Each year there are two dramatic productions. The seniors present a three act play in the fall and the juniors present their play in the spring. In addition to the plays the two classes unite in sponsoring the annual Junior-Senior banquet.

In 1934 the senior class sponsored a grade school basketball tournament which in the ensuing years has become an annual event. The seniors have full responsibility for the tournament and the success of the event is entirely in their hands. The classes have made a profit of as much as five hundred dollars from this tournament, most of which later returns to the school in the form of a parting gift.

The religious program of the school. As the school is under the direction of the Evangelical United Brethren Church an active religious program is carried on. Bible study is required of all pupils, attendance at daily devotions is required of all boarding pupils, as well as attendance at all Sunday services. The children are not forced to accept any of the religious doctrines of the church, nor are they required to take an active part in any of the services. However, those who wish to participate actively in any part of the church program are encouraged to do so.

Health program. The school carries on a program of health education for all students. Modern methods of sanitation are demonstrated, home nursing classes are conducted, and summer work is available at the Espanola Hospital (under the direction of the Evangelical United Brethren Church) for any interested girl.

A registered nurse is on duty at all times. The nurse gives first aid when needed, innoculations to those desiring such, and gives physical examinations to everyone in the school.

Curriculum. The school offers a full curriculum of secondary school subjects in addition to the work in the elementary school. Commercial courses are offered; vocational work in agriculture, manual arts, and home economics can be

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obtained; and, regular college preparatory courses are available.

The school is accredited by the New Mexico State Department of Education and meets all requirements of that department in subjects taught and in certification of teachers.

Finance. The school is financed entirely by tuition paid by the students and by the Department of Missions of the Evangelical United Brethren Church. Most of the funds for operation of the school come from the church since the tuition charge is very small. Boarding pupils pay one hundred seventy dollars for tuition, board and room for the entire school year. Day students pay ten dollars in the elementary grades and fifteen dollars in the secondary school.

Summary. The school offers many different activities for the pupils. The pupil gets out of the school just what he puts into it. Some pupils take part in nearly all activities while others take part in few. This program is varied and nearly any type of individual can find something of interest.

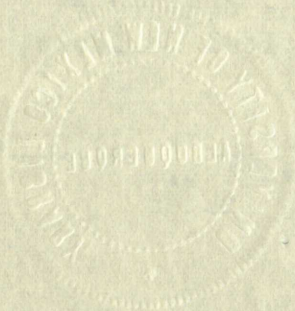
The school meets all requirements as defined by the state and yet is financed from private sources. This policy nullifies much of the criticism which is often levelled at parochial schools. It is a pupil centered school and is operated for the best interest of all children under its care.

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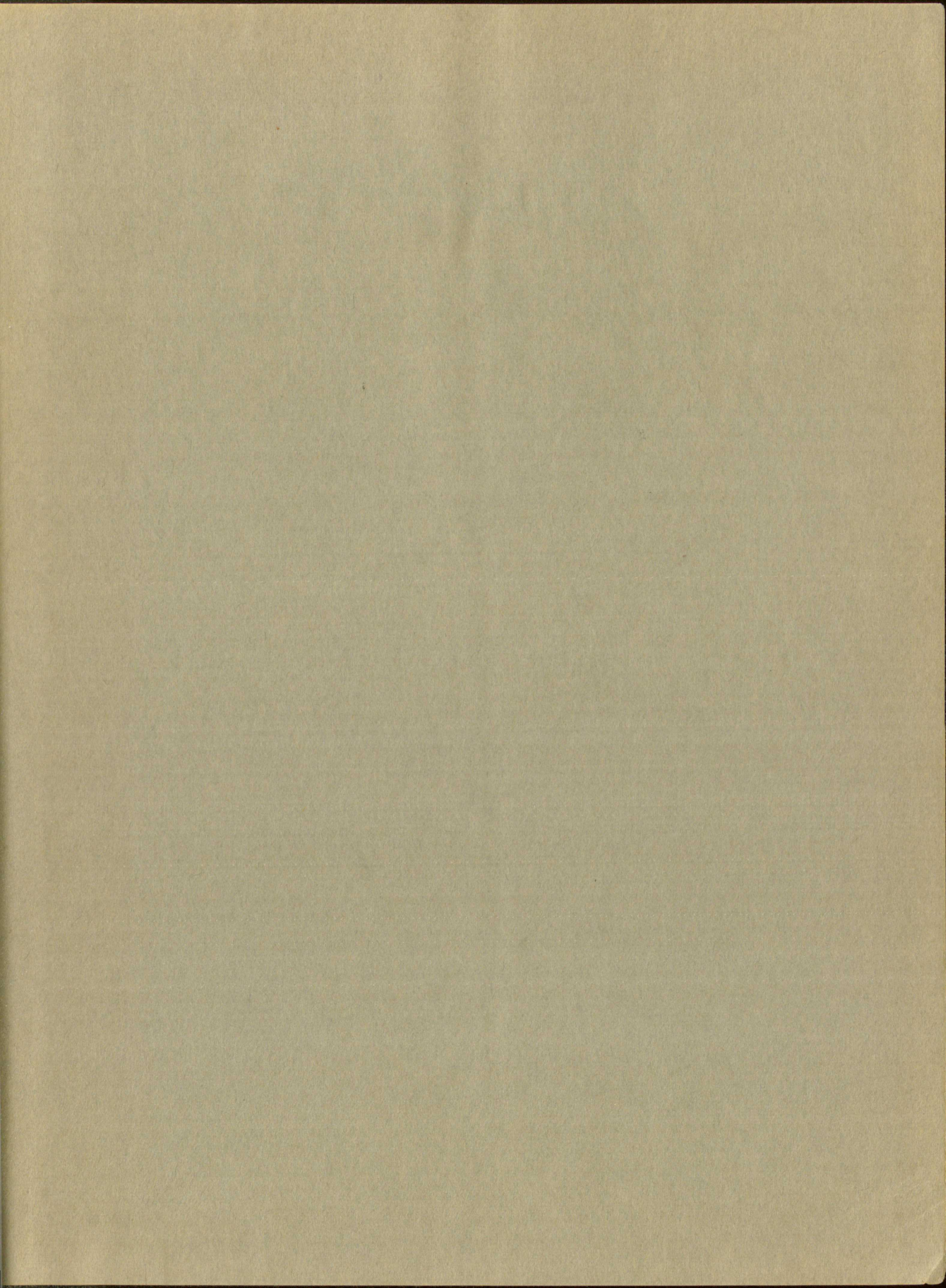
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