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A History of Education in New Mexico

Pertinent Advice to Students

Education and its Relations to the
Discovery, Conquest, Civilization
and Colonization of New Mexico

The Minister of God and
the Teacher

By

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BENJAMIN M. READ

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ADDRESS TO THE GRADUATING CLASS OF
SAINT MICHAEL'S COLLEGE, JUNE 22, 1911.

*Reverend Fathers, Beloved Brothers, Student's of Saint Michael's
College, Ladies and Gentlemen:*

For the 52nd time since this famous institution of learning opened its doors to the youth of New Mexico and to the youth of the rest of this western part of our nation, on the 22nd of December, 1859, have the parents of its students and friends of the college gathered here to honor the good Brothers with their presence and to express their gratitude to them and their satisfaction and appreciation of their noble efforts in promoting science, religion and the welfare of the country by a christian education, which is the only education worthy of the name.

At the unveiling of the statue dedicated by the alumni of the college to the memory of our beloved departed Brother Botolph, pioneer christian educator, today, you all heard the address made by the Reverend and learned Father Jules Deraches and the addresses of two ex-students of this college on the founding and history of this institution. In them you were told all about the sufferings, troubles and sacrifices the good Brothers had to experience; each and all of them having been men of wonderful energy, unblemished character, poor as poverty itself, but of a heroic resolution, of undaunted courage and purity of life. You were also told of the great good this college has done in forming the character of the young men entrusted to its keepers. A truer picture could not have been drawn.

We know the value of a good christian education, we know that there is nothing more pitiable than an uneducated person,—the man or woman unable to realize the depth of their ignorance, much less to dream of the superiority of an educated being over one who never knew the meaning of the word education. It has been well said that:

“If the Superior Being of the universe looks down upon the world, to find the most interesting object, it would be the

unfinished and unformed character of young men and young women."

WHAT IS EDUCATION?

Education only can form the character of men and women. When I say education, I mean that education which educates the mind as well as the heart; I mean that education based upon the fear and love of God; I mean a christian education and not a mere moral training of the human mind. I mean such education as is obtainable only in christian schools, where the student learns his duty towards his God as well as his duty to his country, to his family and to his fellowmen. That is the education that forms the truly great character; that is the education our Catholic institutions of learning impart. In these schools, the young men and young women are taught that the "almighty dollar" is not the only thing worth living for: here they are taught that the salvation of their souls is the first and most important consideration, and the dollar proposition of secondary importance only; here they are taught that life is worth living only when its principal object is the enjoyment of that sweet "Eternal Home" above us; here they are taught that from this world we shall go

"Out of a life ever mournful,
 Out of a land very lornful,
 Where in bleak exile we roam,
 Into a joy-land above us,
 Where there is a Father to love us—
 Into our home—"Sweet Home."

Thus has the character of these young men, these graduates, been finished and formed by a thorough christian education imparted to them by teachers who have devoted their lives to the welfare of humanity, whose lives and example make such an impression upon the hearts of their pupils that time cannot efface. Thus they go into the world prepared to conquer in the battle of life.

"YOU BID FAREWELL."

My young friends, now that you are to bid your last farewell to your kind and beloved teachers, to your school mates and to your ALMA MATER, you will start a new life; so to

speak; you will commence to live your real life. Henceforth, you will have to assume divers and very onerous duties. Duties as citizens, duties as members of society, duties as husbands and fathers, and, first and above all, duties as christians—Your studies of the science of political economy tell you what are your duties to your government and to your flag, as well as what are your civil and political rights, and the manner of exercising, enforcing and protecting them. The study of that same science has defined your relative duties as members of society and, partially the duties of parents towards their offspring. But your study of the christian religion must be your guidance in ascertaining the measure of responsibility imposed upon you by these duties, and the manner in which you have to comply with them.

TRUE AND FALSE FRIENDS.

In your intercourse with men, you will meet true friends and you will also meet false friends. The true friend will always tell you the truth; will try to keep you out of the bad company; will tell you to abhor vice and to avoid the places where vice is practiced; in a word, the true friend will stand by you in adversity as well as in prosperity; not so with the false friend, he will do just the opposite; he will stand by you only as long you can bestow on him favors, such as money or political advantages. Try always to detect true merit from hypocrisy; do not allow yourselves to be made the victims of adulation; detest flattery; detest ephermal, undeserved political honors; value a man for what he is and not for what others make him.

You are well prepared to fight your own battles, but unless you make it the rule of your lives to strictly adhere to the teachings and examples of the good brothers, failure, destitution and ruin will be your reward. Whatever may be the trade or profession you adopt in life, let your motto be: perseverance, honesty and punctuality. Do not despise the poor. This brings to my mind the celebrated words of President Garfield, which he uttered on an occasion like this; addressing a class of young men he said:

“I feel a profounder reverence for a boy than for a man. I never meet a ragged boy of the street without feeling that I

may owe him a salute, for I know not what possibilities may be buttoned up under his shabby coat. When I meet you (addressing the audience) in the full flush of mature life, I see nearly all there is of you; but among these boys (pointing to the class) are the great men of the future—the heroes of the next generation, the philosophers, the statesmen, the philanthropists, the great reformers and moulders of the next age. Therefore, I say, there is a peculiar charm to me in the exhibitions of young people engaged in the business of education.”

POVERTY NO BARRIER.

Garfield, like Lincoln and most of our great American statesmen, started life in poverty; he had to work hard to pay for his education. So did Lincoln, whose whole time in school was less than one year. Turning back, we can commence with our second President, John Adams, who had to teach school to earn a living and pay for his legal education. James Monroe who, at the age of 18 joined the army as a private. Zachary Taylor who spent his early life on a plantation, and whose education was also of the poorest kind; educated at a village school and started life as an apprentice to a wool-carder. Andrew Jackson, who worked for ten years as an apprentice to a tailor, and while thus working in the tailor shop taught himself reading and writing. The history of this great nation will show you that in all the walks of life the principal actors are, and have been, self-made men; hence the greatness of our country. With such examples for the young men of these glorious United States, is there any excuse for poor but talented students for not climbing to the top of the ladder? No, none whatever; all that is needed is a full measure of true ambition; a full measure of energy, constant perseverance and an honest effort, the rest will come as sure as fate.

While this address is intended for the graduating class, let those remaining in the school profit by what has been said to their departing fellow-students. Let us all join in wishing them God speed, remembering that the parting from youth's path of life to enter into the inevitable struggle

awaiting them in the world is hard to bear, as Father Ryan well says:

“Farewell! that word has broken hearts
And blinded eyes with tears;
Farewell! one stays and one departs;
Between them roll the years.”

Go, my young friends, go and do your duty as citizens of this the greatest and the most powerful nation in the world. Be true to your conscience and faithful in the practice of your religion, and you will surely reap the reward you rightly anticipate. When the dark clouds appear, look for the silver lining. All troubles bring their gladness.

In conclusion, let me remind you of that simple stanza of Frank L. Stanton, which I ask you to remember as long as you can, and which will serve you as an encouragement when in despair:

“This world that we’re a-livin in
Is mighty hard to beat;
With every rose you get a thorn,
But aint the roses sweet?”

THE POLITICAL WORLD.

Should circumstances throw you into the political world, I have given you as examples the names of a few of our great statesmen who, through their own efforts, reached the highest post of honor. Should you drift into the world of letters, let me cite the names of some of those who are looked upon as the headlights in the art of literature. In the sphere of drama, you have Shakespeare, the greatest literary genius in the English speaking world. He also, though born of rich and prominent parents, had, at the age of 14 to work to earn a living, his first manual work being that of an apprentice to a London butcher. Then comes Cervantes, Spain’s greatest glory in her literature, who, after suffering in long captivity at the hands of the Moors, lived and died in the most abject poverty, suffering all sorts of humiliation; but kept up the fight, giving to the world some of the best classical works, the principal one being his famous “Don Quixote.” This great work (part first) he had to finish while in prison. Milton

also wrote his famous works "Paradise Lost" and "Paradise Found" while totally blind.

On the side of serious writings, you have Prescott, one of America's great historians, whose last and most important works, the "History of Ferdinand and Isabella" and his "History of the Conquest of Mexico," were written by his dictation after the complete loss of his sight. You will also remember how Balme, one of Spain's greatest philosophers, great editor and theologian, wrote nearly all his works on philosophy and his "Protestantism compared with Catholicism," while he was almost a total physical wreck; not having the use of his limbs, had to be seated, while giving his dictations, with his legs in a tub of water, in order to mitigate his rheumatic pains.

I have given you these illustrations to more vividly show you how strong is the will of man even in the midst of vicissitudes, troubles and infirmities, thus verifying the truth and wisdom of the familiar aphorism: "Where there is a will, there is a way." Live up to the principle of true and legitimate ambition, honesty of purpose and of a faithful adherence to truth and veracity, and victory will be yours. I thank you for your kind attention."

BENJAMIN M. READ.

Paper read by Benjamin M. Read, before the New Mexico Educational Association at its 26th annual meeting at Santa Fe, N. M., Nov. 15. 1911.

**EDUCATION AND ITS RELATIONS WITH THE
DISCOVERY, CONQUEST AND CIVILIZATION
OF NEW MEXICO. THE MINISTER OF GOD
AND THE TEACHER.**

Mr. President and Members of the New Mexico Educational Association:

Keenly appreciating the distinction of addressing an audience composed of persons employed in the responsible vocation of educators, I deemed it an honor to accept the invitation of your Secretary, to come here tonight and give you, briefly, the history of education in New Mexico.

My theme shall be "Education and its Relations to the Discovery, Conquest and Civilization of New Mexico; the Minister of God and the Teacher."

To persons not familiar with the history of New Mexico, the question "What has education to do with the discovery and conquest of New Mexico?" would seem natural. It is for them a thing difficult to understand. Yet, in the discovery, conquest and civilization of New Mexico, as in all other countries discovered and conquered by Spain, the real conquerors, the true civilizers and educators, were the soldiers of the cross. It was not so with reference to other countries. To them more than to the soldiers of the sword, whose thirst for gold was, with few exceptions, insatiable, is the world indebted for the discovery of New Mexico, for its conquest, colonization and civilization.

CONTINUAL WARS CHECK EDUCATION.

Prior to our times, the progress of education in New Mexico was checked by the continual wars between the colonists and the Indians, but the school question was with them always present and of paramount importance. Schools, of the

poorest kind it is true, because of the peculiar, sad and inevitable circumstances and conditions of the country always existed.

CABEZ DE VACA, FIRST TEACHER.

The first instruction in New Mexico was imparted to the Indians by Cabeza de Vaca while crossing the Continent in 1535-6, during that wonderful pilgrimage of twelve months (after having been among the savages seven years), which for adventure, tact and daring had no parallel in the history of overland journeys, surpassing even the travels of Marco Polo, the celebrated Venetian traveller of the thirteenth century.

NIZA, CORONADO AND FR. DE PADILLA.

Then again in 1539, Fr. Marcos Niza, in his journey to Cibola (Zuñi, etc.), made it his occupation to teach the aborigines he met along his route.

One year after the last mentioned date (1540), Francisco Vasquez Coronado undertakes the conquest of New Mexico; brings two Fathers, Fr. Juan de Padilla and Fr. Juan de la Cruz. Coronado fails in colonizing the country, returns to Mexico (1542) but the two ministers of God remain to teach the Indians, Fr. Padilla going to Gran Quivira, and Fr. Juan de la Cruz to Cicuyé (Pecos). Both lost their lives in the hands of the savages, becoming thus the first martyrs in New Mexico.

Forty-one years after Coronado's entry (in 1581) three other priests, Fathers Agustin Rodriguez (Ruiz), Fr. Juan de Santa Maria and Fr. Francisco Lopez, accompanied by an escort of eight soldiers under Captain Chamuscado, established the first mission and schools in Puaray, an Indian pueblo near the place where Bernalillo now stands. They were deserted by Chamuscado and his men, and finally murdered by the Indians, the same year.

ESPEJO AND BELTRAN.

The following year (1582), Espejo, accompanied by Father Beltran and fourteen soldiers, entered New Mexico coming to the rescue of Father Agustin Rodriguez and his companions, finds that all three have been murdered; returns to

Mexico after exploring the whole Territory and discovering silver mines. During Espejo's stay in New Mexico, Father Beltran kept up the work of his predecessors in the ministry of instructing and christianizing the Indians.

ONATE, FIRST CONQUEST, FIRST SCHOOLS.

Sixteen years after the last date (1598), the first conquest by Oñate was effected and with the conquest the first regular schools were established by Fr. Alonzo Martinez, superior of the Franciscan Fathers (ten in number) who came with Oñate.

From 1598 to 1617, the Franciscan Fathers had, according to Fr. Posadas, under instruction over 14,000 converts, and industrial schools in the principal pueblo of each of the eleven districts into which New Mexico had been divided.

FR. DE BENAVIDES.

In 1630, we read in Father Alonzo de Benavides' exposition to the King, that there were ninety pueblos and twenty-five missions with schools in each mission, in which the Indians received "besides instructions in religion, instruction in reading, writing, music and several trades."

FR. FRANCISCO FREJES.

The next report we have is that of Fr. Francisco Frejes, historian of the Order of Saint Francis, who tells us that in the year 1655 there were in New Mexico twenty-five missions and as many schools with sixty Fathers attending them.

In 1771, public schools were formally established in New Mexico by Royal Decree, the teachers receiving a share of the crops as their pay.

REVOLT 1680.

In the year 1680 the great revolt took place, the Spaniards, with Otermin, their Governor, were expelled, many of them, and their families, were murdered, and the Spanish settlements, churches and convents destroyed. All that had been accomplished was demolished and the whole country left in the hands of the Indians for twelve years, till 1692, when DeVargas made his first entry and took peaceful possession of his province.

DE VARGAS, SECOND CONQUEST.

DeVargas, after taking possession of New Mexico, went back to Mexico in search of colonists, and returned with an army of 100 soldiers and 70 families, making in all 800 individuals, of both sexes and of all ages, and on December 16, 1693, took formal and solemn possession of Santa Fe, but encamped a short distance ($\frac{3}{4}$ of a mile) from the town. The Indians a few days after made resistance to DeVargas' taking final possession of the village, and DeVargas gave them battle, defeated them and made his final entry into Santa Fe on the 30th day of December, 1693. From that day dates the second and permanent conquest and colonization of New Mexico, although it took two years more for DeVargas to reduce the province to obedience.

In the year 1695, the country having entered into an era of peace, DeVargas assigned to each of the Franciscan Fathers a number of pueblos; the former villages were resettled by Spanish families, with schools in all the villages and principal pueblos, and New Mexico was again a prosperous province.

No other report is made on educational matters, so far as absolute proof can be found, until 1812, when Don Pedro Bautista Pino, New Mexico's first and only delegate in the Spanish Cortes, made in exposition to the king.

In his exposition, Pino made a pathetic picture of the sad condition in which educational matters were in New Mexico, and plead for royal support to educate the youth of the "for-saken province."

Two other Mexican officials, Barreiro and Escudero, wrote on the history of New Mexico in the years of 1832 and 1843 respectively.

NUMBER OF SCHOOLS.

Barreiro enumerates the number of public schools in New Mexico, on that date, and the salary paid the teachers. There were then, states Barreiro, six public schools, one in each of the following towns: Santa Fe, San Miguel, Santa Cruz, Taos, Albuquerque and Belen. The yearly salaries paid the teachers from private contributions being, Santa Fe \$500.00; San Miguel, Taos, Santa Cruz and Belen, \$250.00 each, and Albuquerque \$300.00. Besides these schools,

there were several private schools, also two colleges established by two priests, as will be seen further on.

Mexico became an independent nation in 1821, and with its independence most of the Franciscan Fathers withdrew from New Mexico; the ecclesiastical government was transferred to the secular clergy.

TWO COLLEGES.

In 1826, the Vicar of New Mexico according to Salpointe, at his own expense, established a college in Santa Fe, and Father Martinez (who established, also in 1835, the first printing office in New Mexico in Taos) another college in Taos. Many of the principal men of those dates were educated in these colleges and have figured prominently in our history.

The first public schools under the Mexican government were established by an act of the first Provincial Assembly of New Mexico, passed in the year 1822, but they were, for lack of funds, to be supported by the "Ayuntamientos" (municipalities), and, doubtless, the public schools referred to by Barreiro, were established under this act of the Provisional Deputation.

Governor Martinez de Lajanza established in 1844, at his own expense, public schools in Santa Fe, after having brought from Europe two teachers named Francisco Gonzales and Eduardo Taty.

GOV. VIGIL AND THE SCHOOLS.

From what has been shown by the official papers and archives, there were no public schools in New Mexico outside of Santa Fe, when Col. Kearny entered New Mexico, and only one in Santa Fe. This we gather from the message of Governor Donaciano Vigil to the first Legislature of New Mexico (under the Military Government of the United States) dated Dec. 6, 1847. In his message Gov. Vigil, states that there is "but one public school in the Territory, and that located in the city of Santa Fe, and supported by the funds of the county" and that for lack of sufficient funds only one teacher could be employed. Gov. Vigil states also that "there are no private schools or academies" and recommends the enact-

ment of a law for the establishment of a school "in every town, village and neighborhood in the Territory." The legislature, though, failed to enact such a law. Seven years after, in 1852, Gov. Lane speaking on education, in his message to the New Mexico Legislature, dated Dec. 7, 1852, uses this language: "And the school-master is rarely seen amongst you."

CHANGE OF GOVERNMENTS.

Having reached the epoch when the change of flags took place (1846), it is proper that we look back from that date into the history of the 248 years New Mexico was isolated by the Central Governments, and give credit to the native people for their appreciation of the value of education, and for their constancy in having schools, poor as these schools were, under the trying situation they have been from the time the country was conquered by their ancestors; but above all, to that date the credit belongs wholly to the Catholic Church for her perseverance in sending missionaries to civilize, educate and christianize the Indians. Such was the policy of the Church. What she did in New Mexico, she did in Mexico, South and Central America, the leading spirits there being the Bishop of Chiapas, the "Apostle of the Indians," Fr. Bartolomé de las Casas; the Franciscans, the Jesuits and other religious, in Mexico and Central America. In South America the leading spirits being Rev. Peter Claver, S. J., "the slave of the Negro," the Augustinians, Franciscans and Benedictines. In Arizona and California, the Jesuit Fathers Kino, 1687, in Arizona; and Fathers Picolo, Salvatierra Ugarte and Junipero Serra, 1697, in California.

Before taking up again the history on education in New Mexico under our government, it is well to see what efforts, if any, were made by the discoverers and conquerors of other countries in America to educate, civilize and christianize the aborigines of the countries conquered by them.

DISCOVERY OF AMERICA—BERKLEY A BIGOT.

Barring the alleged discovery of America by the Norsemen in the year 1,000, or, say, over 400 years before the birth of Columbus, (for, so far as historical proofs go, the stories of

Eric the Red and his sons having then discovered New England, are nothing more nor less than a mere fiction, as are the accounts of John Smith of his alleged miraculous escape from his Turk master in the Crimea, and his no less miraculous saving by Pocahontas), we will glance over the voyages of some of those about whom there is no doubt, and their failure to take any steps for the uplifting of humanity.

Commencing with the Cabots exploring the shores of Virginia in 1497-8; then Verrazani who visited the coast of North America in 1524, and who after having landed with his men near the Albermarle Sound, returned the aborigines' hospitality by stealing an Indian child.—Cartier, the discoverer of the St. Lawrence and the cite of Quebec in 1535, who also treacherously kidnapped some of the Indians who had befriended him and his companions. Ribault, founder of a settlement near Beaufort in 1562. Granville, the founder of Roanoke Colony in 1585, who burnt a whole Indian village because the Indians did not return a silver cup which he thought had been stolen by the Indians. Drake, the famous sailor and mortal enemy of Spain, who took Granville and the rest of the starving colonists back to England. John White, founder of what is known in history as "the lost colony" in Virginia in 1587. Champlain exploring the shores of Canada in 1603, and founder of Quebec in 1608, De Pont, founder of Port Royal in 1604, Gosnold, Smith, Wingfield, Newport, Ratcliffe, Martin, Kendall and the other founders of Jamestown in 1607, and others of those dates, and of those countries, we have to admit that not one of them ever thought of giving instruction to, or of civilizing the aborigines. No, the credit for making the first efforts in that direction is due to a Jesuit Father, the discoverer of the upper Mississippi, Father Jacques Marquette, who, shortly after his arrival in 1666, began his missions among the Huron Indians, learned their language as well as the languages of the Indians of Illinois, Ohio and other tribes, and from 1668 to the time of his death in 1676, discovered the upper Mississippi River, established a permanent mission and schools on the shores of the straits of Mackinac for the benefit of the Indians. Six years before the arrival of Father Marquette, we find William Berkley (1660) as governor of Virginia, and

in him we find bigotry incarnate for not only did he fail to establish schools in the colony, but went so far as to utter these memorable words:

“I thank God there are no free schools nor printing in Virginia, and I hope we shall not have them these hundred years; for learning has brought heresy and disobedience and sects into the world and printing has divulged them and libels against the best government. God keep us from both.”

Mark the contrast.

Coming back to our times and to the epoch when New Mexico became a Territory of the United States, what are the facts regarding our progress in education? We have already seen that when the change of governments was effected there was but one public school in New Mexico. Our government, in matters of education, treated New Mexico with the same indifference it had been treated by the former governments. Fortunately, with the annexation there came to the forsaken Territory a true friend of education. I refer to the greatest benefactor of the people of New Mexico, the illustrious Archbishop J. B. Lamy, the Apostle of the West.

ARCHBISHOP LAMY—FIRST ENGLISH SCHOOL.

Archbishop Lamy arrived in Santa Fe in 1851, and one of his first acts was the establishment of the first free English school in New Mexico, the same year, with a teacher named E. Noel. The next year (1852) the second free English school was established by a lady named Howe, wife of a military officer. These two schools mark the first page of free schools in New Mexico where the English language was first taught. From that date on education received more attention. The Protestant as well as the Catholic founded schools in different parts of the Territory, but the government took no interest in aiding us, and it has not to this day, save the revenue it gives our public schools from funds derived from the leasing of our own lands.

SISTERS OF LORETTO.

The good Archbishop Lamy was not satisfied with the one school he had established in 1851, so he went East the next

year (1852) to bring the Sisters of Loretto, came back in September of the same year, and on the first of January, 1853, the Convent of Loretto was opened to the youth of New Mexico.

CHRISTIAN BROTHERS.

Six years after (1859), Archbishop Lamy brought to New Mexico the Christian Brothers, and on the 9th day of September, (1859) Saint Michael's College began to educate the poor and the rich, and to-day these two institutions, with their educational branches, are the pride of New Mexico, and the name of Archbishop Lamy shines in our history as the De Las Casas of the West. These educational institutions do not represent all the good done to New Mexico by Archbishop Lamy. No, some few years after the opening of the Convent of Loretto and St. Michael's College, he brought the Sisters of Charity, who at once started schools for the orphans in various towns, and the Jesuit Fathers, who, in 1877, founded the Las Vegas College, out of which have come lawyers, priests, doctors, etc.

PAROCHIAL SCHOOLS.

In 1892, the illustrious successor of Archbishop Lamy, Archbishop J. B. Salpointe, established the first parochial schools in New Mexico, with the co-operation of the Rev. Fathers Fourchegu and Defouri, and to-day we have in Santa Fe a parochial school under the direction of Archbishop Pitaval and Rev. A. Fourchegu, attended by seven Sisters of Loretto, with an attendance of over 500 pupils, the building costing over \$14,000.00. Another large educational institution for the Indians of New Mexico, in Santa Fe, to-day, under the care of the Sisters of the Blessed Sacrament. Besides these schools the U. S. Government has in operation in New Mexico twenty five Indian schools. The other denominations have also been very active in establishing schools all over New Mexico, so that since the annexation education has been well attended to by the different churches.

PUBLIC SCHOOL SYSTEM.

Now, as to public schools, or popular education, our people displayed a patriotism worthy of all praise by taxing them-

selves, as they had done before, in order to organize a system of public schools.

Twelve years after the signing of the Treaty of Guadalupe Hidalgo, the people of New Mexico, tired of expecting aid from the government, through their legislature, had the first public school law passed. This law was drafted and introduced by a native citizen in the Spanish language, was approved on the 27th day of January, 1860. It placed the management of the public schools in the hands of the justices of the peace, under the supervision of the probate judge, in each county. The salary of the teachers was fixed at 50 cents per month for each child, and the schools were to last from November 1st to April 1st, annually.

Three years after (in 1863) the second law was passed. This law amended the first one by establishing a "Board of Education" composed of "the Governor, the Secretary, the Judges of the Supreme Court and the Bishop of New Mexico." It further created the office of "Territorial Superintendent of Schools." This law is very unique, in that the legislature delegated to the Board its powers "to make all laws, rules and regulations necessary for the education of all the children within the limits of this Territory." This law was approved on the 28th day of January, 1863.

In 1872 another law was passed placing the care of public schools in the hands of the territorial superintendent and county school superintendents. Again the law was changed in 1884, by the creation of school districts, school directors, etc., and so the legislature kept on changing and improving the system until to-day we have splendid school laws, as good as those of any of the older states in the Union, proof of this fact is shown by the official reports of the school officials all over the Territory, from the able and energetic Superintendent of Public Instruction, his efficient assistants, and the reports of the teachers, county school superintendents and district school directors. Of course, the greatest part of the credit is due to our legislature and to the Territorial Board of Education for having done so much for the welfare of our youth, thus placing New Mexico on an equal footing with the other states in the Union.

RESULTS TO DATE.

At the time of the annexation, 1846, New Mexico had only one public school.

At the time of our admission to the Union, 1911, it has over one thousand.

At the time of the annexation there was only one teacher for the one public school.

At the present time we have over one thousand besides those of our private and religious schools.

To-day we have over one hundred thousand children of school age and an enrollment of over fifty thousand with over \$950,000.00 of school property besides an enrollment of over six thousand children attending our private schools and colleges, and these private schools and colleges representing something like \$400,000.00 worth of property.

The average salaries paid our teachers to-day is \$52.00 for men and \$51.00 for women, per month, which is higher than the average salaries paid by the other states of the Union.

We have eight state educational institutions representing a cash value of over \$1,000,000, and the government Indian schools representing a value of over \$400,000.00.

With this review I have made of the history of education in New Mexico, I believe we all have good reasons to be proud of our private and public schools and of the great sacrifices the people of New Mexico have made since the province was first settled by their worthy ancestors to keep alive the christian faith, and love for their intellectual enlightenment, though suffering and experiencing all sorts of handicaps, and that now we all understand that education includes all the agencies which enable the teacher to develop the human mind, and that a true education is the one indispensable agency to form character, and, further, that these agencies can be acquired only by the experience that comes to us through intellectual labor, constant study and careful observation of human nature.

It is universally admitted that the education of a child begins at home, at least it should begin in all christian homes, but the teacher is, after the parents, the party responsible to God and the world for the formation of the character and

intellectual training of the child; it is the teacher's duty to develop the immature mind of the pupil by methods conducive to a full awakening of his dormant capacities, giving thus to society a member capable of performing conscientiously the duties of an honorable citizen. It is thus that the minister of God and the educator lead the world in morals, progress and true civilization. Thus it is that they are two necessary and indispensable factors for the advancement of humanity, without which the world, even in our day, would be what it was in the primitive ages.

I thank you for the close attention with which you have listened to my historical dissertation. Thanks.

BENJAMIN M. READ.

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