

Santa Fe.

The Oldest Town in America; Dating Back Some 350 Years.

Its Ancient Inhabitants, the Pueblos—their Struggles with the Spaniards.

[Correspondence of the Chicago Tribune.]

SANTA FE, N. M., April 25.—Starting in a Pullman palace-car at Chicago, and only leaving it at this city, the contrast is beyond description. We leave the city of palaces and stop at that of mud-huts; we leave a people active in business, and end with a people thriftless in habits, dark-visaged, ill-dressed, and of very primitive ideas. This is without exception the quaintest town in America, and it is the oldest one. St. Augustine dates back to 1565; but the Spaniards in 1542 found this quite a considerable town, and the surrounding country largely settled. It was the home, long ages before the Spaniard came, of the Aztec—a race whose civilization is marked by works of art that every now and then are discovered by excavating the mounds and other places of interest.

The city has had curious names. Its earliest known was Cienya; this, tradition says, was its Aztec name. After this it was called San Francisco de Asia de Santa Fe; later it was called La Villa Real de Santa Fe; and from this the Americans, who love simple names, call it Santa Fe.

There are old ruins and fortifications on every hand, that tell the story of hard fought battles during the long years of the past. Early in the sixteenth century the Catholic church of Spain sent here its missionaries to convert this people to its faith. The Pueblos, or Indians, refused to adopt this to them entirely strange form of worship. They revolted, and in that early day brought on a fierce struggle which lasted many years, and which at last ended by driving the Spaniards from their land, destroying their churches with one or two exceptions, and effacing every vestige of Spanish occupation. Mines that had yielded the Spanish untold wealth were covered up and concealed, and for a quarter of a century the Pueblos occupied their country undisturbed by their Spanish oppressors.

About the year 1690 the Spaniards came in force, reconquered the country, and remained in possession until 1847, when it was ceded by the Mexican Government to the United States. The Pueblos were ever ready to revolt and did frequently rise up in open warfare against their oppressors—but without success. The Pueblo is today the finest of the Indian tribes. A few still remain, and are industrious and well behaved. They are seen upon these large plains, herding cattle and a few are engaged in cultivating the soil close to Santa Fe.

To-day one was met who was busy irrigating his wheat land, and was asked whether the soil yielded as well by irrigation as by showers. He said: "The rain is best, as the top needs moisture as well as the roots." Said he, "you may stand in water up to your neck, and perish for want of water." The Pueblo provides for the future. He will not dispose of the present year's crop until he is reasonably sure of the next crop. He keeps provisions on hand for one year. He is not known as a pauper, but always has plenty. In this respect he is better than the Mexican, who will consume all he has and trust to luck for the future. The Mexican is peculiar. If one is successful in getting either money or other valuable article, his neighbors gather around him and remain as long as the good thing lasts. The result is, that little effort is made by any of them to gain anything.

Santa Fe lies in a basin of the mountains, shaped like a horse-shoe, and viewed from an observatory, looks like long rows of brick-kilns. It has a population of about 5000 or 6000. Its altitude is 7000 feet. Its time is one hour and fifty-six minutes and four seconds slower than Wash-

ington time. The houses are built of adobe or sun-dried brick; are one story high, flat-roofed, mud-covered, and, from a distance, can scarcely be distinguished from little hills. The people make brick just as they did in ancient Egypt. They use clay, water and fine straw, mold them by hand, and lay them out to dry. The women grind their corn in a mill, and, as in Palestine ages ago, you may see two women grinding at the mill.

Water is drawn from wells by letting down a rope and bucket—by hand, without even a windlass—as Jacob did when he kept his flocks upon the plains of Hebron.

The streets are narrow and crooked. A horse and carriage cannot stand crosswise in many of them.

The Mexican women wear shawls over their heads and faces; and they are seen sitting on the street-corners and elsewhere, resting themselves. They carry their burdens in their heads. The Mexican drives a small animal called a "burro," on which he packs his goods. They may be seen constantly on the streets with loads of stovewood. They stand around all day, sometimes, before the load is taken off. The Mexican never unloads his burro, unless he sells the load.

For these small loads they get 25 cents. They are great gamblers. The little sum of money, thus dearly earned, is soon dispatched, and they return to a home of beggary and want. The same thing is repeated next day and thus many of them spend their time.

Their food is corn and mutton. The women raise and grind the corn. They bake it in cakes. They use a board for a table. They sit on the ground, having no floors in their houses, and use but few dishes, and no knives and forks, at their meals. When a stranger comes to their homes favorably introduced, they offer him a sheepskin to sit upon. They are cordial, and treat strangers as well as they know how.

Among the noted relics of antiquity is the Church of San Miguel, which is built of adobe brick. It was partially destroyed in the rebellion of 1860, and was rebuilt by De Vargas. The beam overhead, as you enter the front door, bears the inscription in Spanish characters: "Rebuilt by Don Augustine Flores Vegaro, Marquis de la Penuela, in 1710."

The oldest house in Santa Fe is near this church, and was seen by Coronado in 1540. It is of adobe, is sixty feet long, twelve feet high and fifteen feet wide; and is occupied by four families. Judging from what it has gone through, it will doubtless be good for one or two centuries longer.

The Bishop's cathedral is an old structure, built in the form of a cross, with carvings in the arches, pillars, etc. This church is always open, and all the time may be seen some of the Mexican women kneeling in front of its altar, praying. Its walls are covered with old paintings and statues. Back of the altar is a statue of St. Domingo, brought from Spain many years ago. The wall back of the altar is covered from floor to ceiling with figures and characters cut in it. In the altar, on the south wing, stand two statues of saints veiled in white. They were brought from Spain, and tradition says that they were veiled because, if any man looked on them unveiled, he would instantly turn to stone. In the north wing is a figure of the Virgin Mary dressed in white with gold and tinsel trimmings. Some of the walls of this building measure six feet in thickness.

The Governor's palace is not uninteresting. It was erected before the year 1581, and was built of material taken from the ruins of an old Indian town. It is a long building running the entire north side of the plaza; is one story high, with a porch along its entire front—several of the walls of this building are five feet thick—built doubtless as a protection against those invading the city. This palace

was the residence of the royal governors of the past, and is now the mansion of the present governors. The United States and territorial courts are held in it. The legislative halls, the territorial library and the office of the attorney-general of the territory are in it.

So much for a simple sketch of Santa Fe. Its full description would take volumes, for it is rich in quaintness, oddities and curious things. Only about a year ago the Atchison, Topeka & Santa Fe railroad extended their line to this place. Since that time new blood has been injected into its arteries of trade and life. New buildings are going up in every direction. The Americans come here with their own ideas; and soon the quaint old town will give way to the city of modern notions. A large hotel, three stories high, is being built; several store-houses of two-stories are going up. A few more years and Santa Fe, as it is and has been, will be quaint and curious in the story of the past. Santa Fe is now lighted with gas, and water works are in process of construction.

Cost of War and Education.

A few figures relating to the expenditures of various nations for purposes of war and education may be startling to those who have taken the pains to examine this subject, but can hardly fail to convince them that the time has not yet come for the wolf and lamb to dwell together. France expends annually ten times more money for purposes of war than for education of her children. Consequently 30 per cent of her population above six years of age are unable to read. Owing to England's vast dependencies she annually spends twenty times more money for war than for education in England and Wales. Russia expends fifteen times more for war than for education through her vast dominions, and it is estimated that perhaps not more than twenty per cent of her rural adult population can read. Prussia, Austria and Spain also expend vastly more for maintaining the barbarous practice of war, than for the education and elevation of their people. It is gratifying to contrast with this the fact that the United States expends only one half the amount for war that it does for education and that not quite ten per cent of her adult population are unable to read. This may be taken as largely due to the advanced ideas in respect to popular rights which have obtained in America, and the inauguration and advancement of which will be recorded in history as "the most important bequest of the nineteenth century to the progress of the world. When these ideas have thoroughly permeated Europe, as they surely will, it is to be hoped, and may reasonably be expected, that like beneficent results will accompany them there. It is warrantable, therefore, to say that the tendency of the nineteenth century is towards the amelioration of the condition of the people and the adjustment of those differences in the various elements of society which have been the source of much acrimony and violence.—College Paper.

Preservation of Meat by Dextrine.

In the *Comptes Rendus* of the French Academy for December 6, there is a note by M. J. Sene on some experiments made by him in drying and preserving meat by means of dextrine.

Of the three specimens exhibited before the Academy the first was a slice of lean meat which had been buried in dextrine and left exposed to the air on a shelf in a closet for twenty months. The meat had become mummified; but on putting it in water, it separated from the dextrine and assumed its original physical character. The second was meat which had been chopped up coarsely and mixed without any particular care with dextrine, so as to obtain a thick paste. This paste was dried in the air, and retained its properties like the former. The third was meat beaten to a fine pulp with dextrine and run into a mould, the result being a very hard, dry homogeneous cake of a handsome appearance. Each of these specimens when exhibited had been preserved for the same length of time—twenty months.

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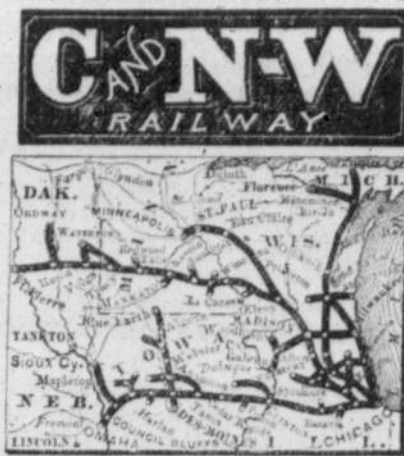
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