

importance during the later colonial period very early in the course of the independent history of the states, they began to be revived and reformed into "Institutes". Far-seeing leaders perceived in them the promise of valuable services. With liberty from the Institution, and from the intervention of ecclesiastical in governmental affairs, books had begun to pour into the country. The young men were reading. They were demanding to know. They were calling for guidance. Why should not the states themselves provide it in these same "Institutes"? The breach that fifty years before had been opened between them and the theological seminaries was now widened. The country was still orthodox. Even the republican constitution had sought to perpetuate a state church. But the books which now began to be read by the teachers and pupils of these institutes were precisely the literature which orthodox could not tolerate. They were the canonic, dissident, irreverent, even atheistical essays of the French philosophers, who had resorted against Ultramontanism, in Church and state. It would scarcely be possible to overestimate the influence of this intrusion of French ideas among the youth of Mexico, or of the "Institutes" as affording centers for the men who entertained them and asylum for the ideas themselves. These men were comparatively few in number. Most of them were identified with the recently introduced masonic lodges, and this fact, along with the objectionable literature which they read and the revolutionary political ideas which they were suspected of entertaining, made it hard for them to avoid open conflict with the jealous and watchful hierarchy of the Church. A thorny and contradictory public question made the situation all the more acute. This was the matter of ecclesiastical patronage. Since the patronage of Mexico had belonged to the Spanish crown, and since the Pope had anathematized the revolutionary movement in Mexico,

a situation had arisen which nobody could disentangle. Mexico was still loyal to the Church. The clergy maintained under the republic their special exemptions (fueros), and all other religions were outlawed. The vast properties held under mortmain were undisturbed as yet. But neither the king of Spain nor the Pope would recognize Mexican independence. The Pope yielded first, because the Mexican government was about to lay hands on the patronage of the Mexican Church. All this gave the revolutionary spirits an excellent pretext for launching a radical program. "Let us have separation between Church and State", they said; "let us abolish these special courts of the clergy, and make them amenable to law; and let us disentail these huge holdings of land, and see that they are distributed and made productive." Such were the proposals, held, if not clearly enunciated, by a group of men who rallied as early as 1833 about Valentin Gomez Farias, then Vice-President, a man destined to become an outstanding figure in the later stirring scenes of his country's history. It was in those same years that the young Indian, Benito Juarez, was breaking the intellectual shackles of the Jesuit seminary in Oaxaca, and was assisting in the revival of the Instituto there, an enterprise which later, as governor and president, he ever continued to cherish.

Against this menace the Church leaders promptly appealed to the Army. Its officers enjoyed fueros also, and its spirit was instinctively conservative. Besides, the huge mass of the people could understand nothing of these new and shocking ideas. They got their instruction and their mental guidance almost wholly from the priests, who began freely to use pulpit, confessional and social circle to discredit and outlaw this republicanism which was bruited about. The liberals were overwhelmed. Santa Anna came upon the scene at this juncture as champion of both Church and Army. Gomez Farias was banished,

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despite the fact that a moderate party had been formed, to mediate between the extremists of both wings, and had received his support, along with that of other able liberals.

In the period 1835 to 1855, the national government was, most of the time, Centralist. Until the year 1842 the matter of schools continued to be left to the states - called in those days Departamentos - which, so far as I am able to ascertain, usually left it to the municipalities. In some of the capitals there was vigorous activity, under the lead, as a rule, of some one man, who as governor, state superintendent, inspector or private citizen, devoted himself unselfishly to the cause. In Guadalajara statistics show that under the guidance of a board of education organized as early as 1837, of which Mr. Lopez Cotilla was the dominating spirit, a system of primary schools was maintained. In 1839 there were in the city and its suburbs twenty-two such schools, twelve in the city proper. There was an attendance of 2469 pupils, and the year's outlay of funds was \$10,448.

In the year 1842 the Centralist government, at the time directed by Santa Anna, undertook at last to foment primary education. An elaborate decree was issued, providing for a Central Lancasterian Board in Mexico City, which should have the exclusive right to prepare and license teachers, and for Departmental boards subordinate to it. Governors of the Departments were required to establish at least one school for boys and one for girls for every ten thousand inhabitants, and were authorized to levy a special tax of one real (12½ cents) on each head of a family. One per cent of this was to go to the Central Board. Education was to be obligatory and the course of studies was laid out. It embraced reading, writing, the four primary rules of arithmetic, and Christian doctrine. The whole system was placed under the patronage of the Virgin of Guadalupe.

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heaval consequent upon the war with the United States invalidated the little that had been done in the interval to set the system in operation. Professor Martinez says very bluntly that it was a system based so completely upon the conceptions and ideals of colonial days that it failed to appeal to the educational leaders throughout the country. What with being rigidly centralized and also subordinated to the dictates of the clergy, it lacked the atmosphere of freedom and of spontaneity which alone could win the cooperation of the men who were devoting their lives to the cause of education.

It had one noteworthy effect, which was to strengthen the position of the Lancasterian boards. These, both the national board and those of the Departments, had become more or less autonomous corporations, and after the usual manner of corporations they had begun industriously to extend their power. This temporary legal recognition gave them an advantage, and they became so strong in some cities as later to dispute with regular state boards questions of authority and administration. The Lancasterian standards were thus perpetuated full to the close of the period which we have now under review.

The American War resulted disastrously for the Centralist party. At the beginning of the fifth decade, after a long minority, the Federalists again for a brief period secured control of the government. The sovereign states were re-established, and the cause of education received instant attention. In Jalisco, Lopez Cotilla, the apostle of public education, had continued during all the intervening years to foment and keep alive the work of the schools. Unconcerned apparently as to whether the government were conservative or liberal, whether he worked under a Department or a Sovereign State, whether the system was municipal or general, Lancasterian or other, he fought bravely on, devoting his life and his fortune to the cause of educating the youth of his country. The measure of his success during the trying decade 1840-1850

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is itself a criterion of the man's devotion and aptitudes. When in 1855 he was forced by ill health at last to give up his position of leadership - he was at that time Inspector General of Jalisco, once more a Departamento, - he was mourned and eulogized by government, teachers and the public.

The shameless dictatorship of Santa Anna, established in 1853, and his utter incapacity for civil administration, brought the conservative party once more into disrepute, and augmented the number and strength of the progressives. By 1855 Santa Anna was banished, and a sturdy liberal soldier, Juan Alvarez, was in the presidential chair. The constitution of 1824, though it had been re-adopted once or twice at intervals when the liberals were in power, did not seem now to meet the needs of the situation. A constitutional convention was, therefore, ordered, and work begun on a new one. The radical reforms which had been hinted at in 1833 were now to become a reality. There was to be separation between Church and State. There was to be equality before the law. Fueros, both military and ecclesiastical, were doomed. There was to be a new assertion of the Rights of Man. The venerable Gomez Farias lived to see the fruition of his hopes. One of the finest episodes in Mexican history is the scene when, supported on either side by a son, he tottered forward to affix his signature as a member of Congress to that instrument, one which Mexicans still look upon as the charter of their freedom. The new constitution was proclaimed February 5, 1857.

The clerical party interposed a tremendous resistance. Fueros and political prestige could not be given up without a struggle. The three years' war that ensued (1858-1861) was the bitterest in Mexico's history. The conservatives insisted on projecting into the foreground the religious question - on making it a war for and against religion. The storm proved too much for Comonfort, who had meantime

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been elected President. He gave up and quit the country, and Benito Juarez, who was at the time President of the Supreme Court, succeeded to the position. This remarkable man had sprung from a very humble Zapotec Indian family in the State of Oaxaca. Following a sister to the capital city of the same name, where she had work as a domestic servant, he obtained a similar position, learning to speak Spanish after he was fourteen years of age. He worked his way into the theological seminary, passed then to the Instituto, studied law, taught, became director of the institute, congressman, governor of his state, and later, as we have seen, President of the Federal Supreme Court, then an elective position.

The conservatives, with the help of the army, took possession of the Capital and of the central part of the republic, and Juarez was obliged, after a long and circuitous trip, full of personal dangers, to set up his government in Vera Cruz. It was from that city that he guided the destinies of the progressive party during the bloody and fratricidal Three Years War, and there, at the height of that struggle, convinced at last that such a step was inevitable, he proclaimed the Reform Laws, (Leves de Reforma). This was in 1859. Fifteen years later, during the presidency of Lerdo de Tejada, those laws, placed thus irregularly in operation by executive order, were deliberately reenacted and strengthened, by vote of the Federal Congress. Every year since experience has served to confirm the Mexican people in the conviction that these laws are essential to their national well being. This conviction is now well nigh universal among them, though the resistance of the Church officials has never ceased. The question of affirming and enforcing these same laws is at the very heart of the struggle which at this writing is still rending Mexico.

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as compiled by Juarez and his ministers themselves, of what it was proposed by these laws to accomplish. They announced as their purpose:

- "1. To adopt as a general and invariable principle absolute separation between state affairs and ecclesiastical affairs.
- "2. To suppress all religious orders for men, without exception, secularizing the priests who belonged to them.
- "3. To extinguish all religious brotherhoods of every class.
- "4. To close the novitiates of convents for women, allowing no more to enter, but permitting those under vows to continue to enjoy the income from their endowments or personal gifts, with a proper allowance for the support of worship.
- "5. To declare to be the property of the nation all of the goods now administered by the clergy, regular or secular, under any title whatever, as well as that held by convents of nuns in excess of specific endowment gifts, and to alienate the titles to said property, accepting in part payment for them certain national securities.
- "6. To declare that such remuneration as believers may give to their priests for administering the sacraments and for other ecclesiastical services - which if properly handled and distributed will suffice for the sustenance of public worship and of those who minister therein - shall be a matter of voluntary agreement between the parties interested, the civil authorities having nothing whatever to do with it.
- "7. Moreover, in addition to these measures, which the government believes are the only ones which will result in the proper submission of the clergy to the authorities of the state in all civil matters, while they remain free to devote themselves, as they should, to the exercise of a spiritual ministry, it believes further that it is indispensable that it should safeguard in the republic complete religious liberty, and this it will do, both as essential to its own well being and as demanded by modern civilization." (1)

(1) Juarez, su Obra y su Tiempo, p. 153.

Juarez was personally a strongly religious man. He seems to have been little affected by the materialistic philosophy of his time. As Governor of the State of Oaxaca he had enforced the collection, under the existing laws, of tithes for the parish priests. It was, no doubt, a source of real pain to him to be placed thus in the attitude of antagonizing the Church, which, as his opponents insisted, was the

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same thing as antagonizing religion. It is essential in the study of this episode to take note of a distinction which was perfectly clear to the mind of Juarez and his associates. Their struggle was against the higher clergy, the bishops, archbishops and others, and not against the humble parish priests. These latter had furnished leaders and good will in all the revolutionary efforts, and their sympathies were sure to be with the common people to whom they ministered. But the hierarchy as a group, the successors of the men who in colonial days had been counselors of the kings, viceroys, visitors, members of the audiencia, of the India Council, the Inquisition, and the like, held tenaciously to the idea that they ought to share in the government.

An important element in the gradual clearing up of the ideas of Juarez on this whole matter was his residence as an exile for about two years in New Orleans. With him were Ocampo, Mata, Arriaga and others. They worked for their living as day laborers, Juarez as a cigar maker. This was in 1853 and 1854, during the last dictatorship of Santa Anna. Their observation of liberty in operation and of consequent prosperity and strength, made a profound impression upon them. Thenceforward, Juarez never doubted that one step at least was fundamental for the future of his country, and that was the establishment of religious liberty.

Miguel Lerdo de Tejada was the intellectual leader of the group of reformers who conceived, formulated and popularized the principle of complete separation between Church and State. One thoughtful Mexican historian declares that the Leyes de Reforma were really more fundamental in the evolution of Mexico's freedom than even the Constitution of '57 itself. This constitution had, however, opened the way, since it omitted ^{for} the first time the article declaring the Roman Catholic Religion to be the official and

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only faith of the country.

Separation between Church and State is now so nearly an axiom in democratic governments that it will be no surprise to most students to find the Mexican people coming thus to accept it. The confiscation of the Church's property which accompanied this acceptance was less evidently justifiable. The leaders of the patriotic party in 1859 offered several grounds for this step. In the first place, they said, these great properties, the real estate, especially, were largely acquired by taxation. They are fundamentally national, because the nation authorized the contributions which created them. But they have been made unproductive by being withdrawn from settlement, taxation and proper development, and their products devoted to the support of parasitic groups of men and women. Moreover, the Church leaders who persist in opposing the entire program of republican development, use this wealth to wage their campaign of opposition. They are able in war to employ large bodies of soldiers. Yet they have ever been unwilling, even in time of foreign war, to contribute to the expenses of the government. Even now they are about to defeat the establishment of a genuinely modern and progressive constitution. They ought to be deprived of the means of doing this kind of mischief. The liberal government, on the other hand, needs the resources which would thus be obtained. It is the champion of the poor people and is itself, after prolonged fighting, distressingly poor.

Such were the arguments. Even before the Federal law was proclaimed from Vera Cruz, in several states where constitutionalist governors had triumphed these principles had been put into operation. Ortega, Vidasaurri, Ogazon and others were already testing them. Lerdo de Tejada said to Juarez about this time: "If you do not put

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It has seemed worth while to trace thus particularly the history of the triumph of liberal ideas, because of the direct bearing which the development has on education in Mexico. For three hundred and fifty years that country had been committed to one educational ideal, viz: the committing of the whole cause to the Church. Now she entered upon a new path. Henceforth the way was open for education by the State, and Church schools were to cease to have any public or official status. (After writing the above paragraph I came upon a terse and comprehensive statement of this transition from the pen of Dr. Edgar Ewing Brandon, of Miami University. In his report on Latin American Universities, issued as a bulletin (1912 #30) of

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the U. S. Bureau of Education, he says (p. 132, 133):

"Up to the time of their independence, Latin American countries relied entirely on the church for the establishment and maintenance of schools. The local priest had oversight of the primary school, if there was one. Religious orders maintained institutions of secondary grade, and the colonial universities all owed their foundation to the church. In the struggle for independence the clergy very generally favored the colonies, for it was not Spain the Catholic against which they first rebelled, but against Spain, the subject of Napoleon, the man who had despoiled the church and virtually imprisoned the Pope. The formation of the independent republics did not at first change the status of education. During the first decades of the new era the religious orders continued in charge of the schools, high and low, to the entire satisfaction of all concerned. The state willingly granted subsidies for their improvement and extension. But during the latter half of the nineteenth century conditions changed. The idea of secular education, which should be free to all and required of all, developed in Latin America, as it had slowly developed in Latin Europe. Education for the state, by the state, without reference to the ecclesiastical organization or to specific religious instruction, was abhorrent to the tenets of the church, and it resisted to the full extent of its power, but in America, as in Europe, the state triumphed. Public secular primary schools were first established, then high schools, and the universities ^{also} were in time wholly secularized. This struggle long continued alienated and embittered the two powers, and the doctrine of complete separation of church and state gained added force. It is a bit fantastic that the animosity should be reflected in school curricula, but such proved to be the outcome. Since the state had undertaken public instruction, it must perforce make its schools popular. The church schools had remained classical and conservative. The state, in contrast, made its schools scientific and practical. Latin was the central, all-pervading feature of ecclesiastical education. In order to discredit this education, the study of Latin was decried. Latin was the official language of the church; to teach it in the secular school was almost like teaching an ecclesiastical subject. Again, if Latin were recognized as an important study, the state educator could not compete with the clerical, since the best Latinists were the clergy themselves and the members of the religious teaching orders, and to admit into the secular teaching corps and to give Latin its pristine position in the role of education would be but to transform the new secular system into the old ecclesiastical school. The outcome of the struggle was the entire elimination of Latin from state-supported and subsidized schools, and when it was no longer required, or even "credited", for the baccalaureate - a state-conferred degree - it naturally disappeared from the private schools as well."

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VII. LATER PHASES.

Summary.

The civil wars of 1850-1867 were inimical to schools. An educational decree was issued by Maximilian in 1866. This was aborted by his downfall. The dominance of French ideas resulted in the adoption of the French system. The period from 1870 to 1910 was one of rapid development. The Federal District and the States alike worked at the promotion of schools. Lack of system and efficiency in municipalities caused the states to be more active. Primary schools received attention first of all. Illiteracy was reduced to 75% or lower. Coahuila and Jalisco illustrate contrasted practices in school management. In the first the municipalities carry all the financial burden; in the second the State. In 1906 the Federal District showed a school population of 11%. By 1910 it is believed that the proportion in all the republic was 6%. A summary of the situation in primary education. No special place has been made for the high school in Mexico. Preparatory education may be looked on as preparation for college or for professional studies. It has there been given usually the latter meaning. The Institutos correspond to the French Lycees. They offer a few college studies. Some of them included in professional courses. Dr. Brandon quoted. Professional and technical education has been offered by the Institutos. Engineering is taught as well as law and medicine. Industrial schools have been established by most states. They are largely for outcast boys. Normal schools also are found generally, under state control. They are related directly to the primary schools. Their courses cover high school studies, with a few added technical branches. They are attended chiefly by poor boys and girls, and have to supply board and lodging as well as free tuition. The University of Mexico was founded in 1553. It consisted of faculties of letters, law, medicine and theology. The professional departments tended to absorb the others. It survived under the republic till 1867, though with varying fortunes. The professional schools continued separately. Recently efforts have been made to revive it. Dr. Brandon quoted. Private schools divided into mission schools. Catholic schools and special schools. A resume of the three classes.

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The civil wars that were almost continuous from 1850 to 1867 effectually prevented any formal and stable legislation in regard to schools, and thwarted and checked the zeal of the apostles of education who in various spheres labored on nevertheless in the great cause. In several of the states liberal governors sought, about 1859 and 1860, to bring to the aid of republicanism effective school systems, and laws were elaborated to that end. But the besom of the French Intervention soon swept governments and schools together out of existence. In 1866 the Imperial Government of Maximilian issued a comprehensive and apparently well considered decree for a system of public education, covering the entire country. It was not carried into effect, however, as his government itself came to an abrupt end early the next year. I have not been able to secure a copy of this decree in order to examine its provisions. An interesting detail is brought out in the history of secondary and professional education in Nuevo Leon, to which I have already referred, edited by Professor Miguel Martinez. Touching thereupon this imperial law, one of the historians states that it provided for a division of the work of higher education between liceos and colegios literarios. So far as I have ascertained, this was the only effort ever made in Mexico to discriminate between the high school and the college. All other systems there, including that now in vogue, have provided only professional education above the high school. It is true that the escuela

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preparatoria, after the manner of the French lycees, often offers a more extended course of study than our high schools. The matter has not yet been reduced to an exact rule in either case.

Mention has been made of the influence of French ideas in Mexico during the early years of the republic. From that time forward French intellectual standards have exerted a profound, perhaps we might safely, say, a controlling influence, upon the thought of the Mexican people. By the beginning of the nineteenth century a tendency was already manifest among them to go to France rather than to Spain for ideas. This was given a powerful impulse by the new nationalism which followed the achievement of independence, and by the ill-tempered refusal of Spain to accept the new political situation. Within a decade the young men who had occasion to go abroad for education were going to France, the French language and French fashions had become popular, and the literature of France, fiction and poetry, as well as philosophy, began that domination of Mexican thought which has continued to this day. It has been a question of congeniality, of intellectual temperament. And in view of this, nothing was more natural than that the French type should be the model for Mexico's educational system.

The forty years from 1870 to 1910 was, for Mexico, a comparatively peaceful period. Under the constitution the states were sovereign in educational matters. The Federal Congress legislated for the Capital City and the Federal District, as well as for three large territories. The educational schedule approved by it had a measure of recognition as setting a type to be imitated. But as a matter of fact, several of the states were more alert and more progressive in educational matters than the Federal government itself. During the long interval of quiet^{and}/of rapid material development under President Diaz, beginning especially with his second term in 1884, there was ample opportunity

for perfecting educational plans, both as to routine of administration and as to financial provisions. The student of educational history of that period - for which study there is an abundance of documentary material - will be impressed with two or three outstanding features. He will note, for a time, a tendency that had already often shown itself, to reform and re-arrange with great minuteness the systems, both as pertaining to the category and number of schools, and as to courses of study, text-books, hours of recitation and routine in general. It was only after a good deal of further experimenting with these paper plans that it came home to legislature and governors alike that the really essential and fundamental elements of a school system are funds and teachers, and that until these demands are provided for, elaborate programs are of little service. Toward the end of the period, therefore, there came marked activity in the development of state normal schools. This was the second notable phase of the history. Another, perhaps even more transcendent, was the serious attempt to solve the financial problem. During all the long period of the country's poverty, due to the almost continuous prevalence of war, the matter of supporting schools had been perforce referred to the municipalities. The result was that the stronger cities and towns managed, by one device or another, to keep alive their schools, no matter whether Centralists or Federalists were in power, clericals or liberals, no matter whether these municipalities constituted a sub-section of a state or of a department. But the villages and the poorer towns, poor in leadership, as well as in money, did nothing at all. There were no schools. The cloud of ignorance which darkened the country's sky when freedom came, still brooded over it.

Thus it came about that the states found themselves compelled to intervene more directly in educational matters. The municipalities were not only prone to neglect the work, when pressed by poverty, but

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they were equally disposed when they undertook it to go their own gait, disregarding any provisions of the state law that did not suit them. It was easy for the state to order, for example, that all children from seven to fourteen years old should attend school. Who was to see that law was carried out? Equal liberties were taken with other provisions - length of term, courses of study, salaries of teachers and the like. The result was a chaotic condition which was the despair of educational leaders in many of the states. The more vigorous intervention of the states in the educational affairs of the municipalities had thus its justification not only in the supplementing of meager incomes, but also in the regularizing and inspection of the work done. State aid was extended on condition that state laws should be carried out; and systematic inspection, the school census, truant officers and other machinery for enforcing these laws came in due course to be installed.

Following this general view of the modern period, we are ready for a more detailed exhibit.

A. PUBLIC SCHOOLS.

1. Primary Schools. Elementary schools have properly received more attention than any other phase of public education. From the first the patriot leaders of independent Mexico have seen that the training of all the people in the rudiments of learning is essential to a democracy, and, being essential, is the duty and obligation of the state. Most of the repeated attempts at legislation, which our review of the century just closed has set before us, concerned themselves primarily with elementary education. The task was and is in Mexico a gigantic one. Only a beginning has been made. Somewhat pessimistic estimates, emanating from Federal sources, have even in recent years placed the percentage of illiteracy of the Mexican people as high as

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seventy-five or eighty. This is probably too high. The charge has openly been made, since the passing of the Diaz regime, that that somewhat autocratic President and his associates were never really friendly to the cause of popular education. Be that as it may, it is undoubtedly true that greater progress was made by some of the states than by the Federal District itself, and that the attempt at the very end of the administration of Diaz to inaugurate a centralized Federal system of schools was not generally looked upon with favor. It is said that the President himself disapproved it. It may be considered settled, therefore, that the initiative in educational matters, in primary education, especially, will continue to be left to the several states. Even though the urgency of the situation following the present state of disorganization may force the central government to extend its aid for the rehabilitation of the school systems, it is not probable that a centralized system of control will be adopted. That has been undertaken in some of the South American republics, but the evil effects of it in paralyzing local initiative and promoting paternalism have been patent. Professor Rose in his recent book on South America points out this as a mistaken policy. It is probable, therefore, that although there is now a Secretary of Education in the Presidential Cabinet in Mexico, and though circumstances are likely to promote special Federal activity in this department, the relation of the central government to that of the states will remain substantially that which the better advised state governments sustain to the municipalities - one of cooperation, of supervision, inspection and stimulating financial aid.

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have been able, for example, to examine with some care the work recently carried on in two important states, Coahuila and Jalisco. In Coahuila the municipalities carried the financial burden and enjoyed practical autonomy, the state intervening only in the matter of the selection of teachers and for inspection. In Jalisco the situation is reversed, the state providing everything except the housing for the schools. The rehabilitation that will certainly take place so soon as constitutional government is restored will doubtless follow the lines laid down by previous study and experience. The public school systems of the Mexican states are not destroyed, but simply in abeyance. The national educational conference of 1889 fixed more or less permanently the schedule of studies and the standards of administration. Afterwards there was progress, development, but no fundamental change.

The system as thus generally adopted seems open to criticism at one or two points. The attempt to finish primary training in six years, for example, either puts too heavy a strain on the average student, or leaves a gap between the grades and the secondary school. Proper training for high school studies seems to require at least eight grades, meaning in the case of most pupils eight school years.

It is inevitable, of course, in the second place, that the rural and village schools shall be incomplete. Often they cannot be organized to supply all the grades. It seems undesirable, however, to make this deficiency a definite and probably permanent condition by drawing in law a dividing line at the end of four years. The tendency at once shows itself to make the distinction thus introduced between "elementary" and "superior" primary instruction one of quality, not quantity, of kind, not degree. The outcome of this is to give the student of the lower school the impression that he really is not

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expected or encouraged to go on into the high school. This is a situation that lends itself to the old discrimination between classes.

A report of the secretary of public instruction for the Federal District and territories giving statistics for the year 1906 was issued in two bulletins in 1907. I have had before me, also, the report of the superintendent of primary instruction in the State of Coahuila for the same year. Also, a collection of statistics for the State of Jalisco for the year 1910. In 1906 there were in the Federal District 367 public and 219 private schools, with a total enrollment of 61,400. This is 11 1/3% of the total population. In the District and territories the total number of public schools was 857, with 59,351 pupils and 2,371 teachers. Adding the private schools the totals were, schools 837; pupils 75,865; teachers 3,458. The same report gives the total number of primary schools for the entire republic as 11,519; of teachers 19,131; pupils 738,813, which is a percentage of 5.42 of the population. The corresponding percentage is given for France as 14; Germany 15; England 16; the United States 18. I have it on good authority that in 1910, which year marked the high tide in Mexico's educational work, there was an enrollment of 1,000,000, which is 6 2/3%.

In Coahuila for the school year 1906-1907 there were 236 primary public schools, with 499 teachers and a matriculation of 24,056 pupils. There were also 57 private schools with 3,634 pupils. The total outlay from the public treasury was \$351,656 (Mexican), of which all except the salaries and expenses of the state superintendent and inspectors was borne by the municipalities. The elaborate and interesting report of the superintendent which I have had before me, shows the amount per student raised by the different municipalities, and the percentage of the total income of these cities and towns which was devoted to education. This percentage runs from 12.8 the lowest

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to 91.2, the highest, averaging apparently about 40. The table is an impressive one for any inquirer who might wish some measure of the interest Mexicans take in the education of their children.

In the State of Jalisco there were in 1909 1095 schools, of which 577 were public schools and 518 private. It is rather suggestive that 190 of the private schools are classed as clerical - "del clero". In this 1095 schools were enrolled 102,060 pupils. I have not secured a statement of the total population so as to exhibit the percentage. In this state, as noted above, the expense of the entire primary school system is borne by the state government, the municipalities furnishing only the buildings and the office expenses of local education boards. The State's outlay for primary instruction in 1909-10 was \$524,310.50 (Mexican).

Summarizing our results as regards primary education, we may set down the following as the status just prior to the recent political disturbances.

1. The leaders of the Mexican people, political and others, are fully committed to the cause of popular education.
2. During the three decades of quiet, from 1880-to 1910, the school systems took form and had rapid development. There was so general an agreement as to type of school, courses of study, manner of administration, etc., that no radical change is likely to be introduced following the present revolution.
3. The schools follow rather the French than the American type, the primary course being comprised within six years or grades, four of these usually called "elementary" and the two last "superior".
4. By common agreement these schools are "free, lay (or secular) and compulsory".
5. They are sustained usually, as in our own country, by local municipalities, districts, etc., aided by the state and subject

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to state inspection and supervision.

2. High Schools.

Secondary education, the work of preparatory schools, means one thing when the "preparation" is for professional studies, and another when it is for colleges. In Mexico and under the French system there is really no distinctive place or institution corresponding to our high school. The French lycee, preparing for the university, grades rather higher, including a year or more of what we term college work. In Mexico the place of the lycee is taken by schools called institutos. These are central state institutions, which should correspond to our state colleges or universities, except that their grading is not the same. They are in grade of work really not far removed from our standard city high schools, and fulfil usually quite as much the function of high school for the capital city in which they are located as that of "college" for the entire state. Through lack of rigidity in entrance requirements and courses of study they fail to reach the level of their French prototypes.

They do attempt some college studies. Their courses are a mixture. Many of the students are getting ready for professional work, and shape their studies accordingly. But, as has already been pointed out, the chief defect about the plan of bridging thus the gap between primary and technical studies is the fact that the primary courses cover only six years. If students enter the high school after only six years of grade work, the high school course must be graded down accordingly. In the Mexican system the attempt has been made to remedy this by extending the secondary course to six years. The professional courses are lengthened, also, and made to include college as well as technical branches, six years in law and medicine being at times demanded.

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How the problem will ultimately be solved I do not know. The simplest plan would seem to be to lengthen the primary course. Despite the excellence of the French system, and the feeling that is gaining ground in the United States that, including both high school and college, we are demanding too much time for cultural studies before professional training begins, it is likely that American influence will be felt in the Mexican educational system of the future. Many teachers from that country will secure their higher training in the schools of this, and will, even unconsciously, adjust their work in some measure to the standards prevailing here. Either there will be a separate development of the municipal and private high schools, or the primary schools will be made to include more grades, so that the institutos and allied private establishments may, like the French lycees, become a kind of junior college. The latter would seem to be the line of least resistance.

On the general subject of preparatory education in Latin America, Dr. Brandon, to whose admirable monograph on Latin American Universities I have already referred, has a comprehensive paragraph. (P. 23.) I quote:

"Secondary education in Latin America usually covers six years and is based on an elementary school course of equal length. In a few countries the elementary course extends over seven years, and in some the secondary school is reduced to five. The two school periods never exceed 12 years, and in some nations comprise but 11. It is not the province of this work to treat of secondary schools, but in order to define somewhat the university entrance requirements it may be said that the Latin-American high school offers less in mathematics and considerably less in laboratory science than the corresponding institution in North America, but, on the other hand, it regularly includes such subjects as psychology, logic, political economy and philosophy. In very few countries are the ancient classics taught, but everywhere much importance is given to modern languages, and at least two are included in every high school course that leads to the university. The secondary school curriculum is, therefore, comprehensive, and the student should enter the university possessing a reasonably broad mental vision. The age of the liceo graduate is about the same as that of the American boy when he finishes the high school. The Latin American is perhaps superior in breadth of vision, cosmopolitan

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sympathy, power of expression, and argumentative ability, but, on the other hand, perhaps inferior in the powers of analysis and initiative and in the spirit of self-reliance."

3. Professional and Technical Schools.

The faculties of jurisprudence and medicine were components of the early colonial universities. For a good while licenses for these professions could be secured only in the metropolitan university of Mexico City. Later, as population increased in the provinces, in view of the difficulties and expense of travel to the capital, charters were issued for various provincial schools of law and medicine. At different periods in their history some of these faculties, along with those of Mexico City, acquired a good deal of fame through men of real scholarship and skill in their professions. It is not important to the present purpose to enter upon a detailed study of these institutions, past or present. They will doubtless continue to be developed, as in the past, to meet the demands of a growing civilization.

Schools of engineering have not had so long a history. Most of the states, however, have begun to offer courses in civil, mining and hydrographic engineering among the studies of their institutos. In addition to their merely cultural work - to its subordination, in fact, - these state institutes have largely become technical schools. Before me, for example, is the program of the Instituto Científico y Literario of the State of San Luis Potosí (for the year 1908). It lays down a preparatory course of five years, and offers besides professional studies for the following callings: law, notary public, medicine, pharmacy, midwifery, mining engineering, topographical and hydrometric engineering, chemical assayer. The law course and the medical course cover each five years; the engineering courses four years; the others, three years. The document in question is merely the outline of courses. I have no information as to the number of students taking them. The requirement seems to be that, with a few

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specified exceptions, all who enter the professional courses must first complete the five years of preparatory work. The importance of mining and civil engineering in a country like Mexico is manifest. It has not escaped the attention of the legislatures there, and, no doubt, schools of engineering will continue to be provided to meet a wide and growing demand.

4. Agricultural and Industrial Schools.

I class these apart from the technical schools for a special reason. The Spanish hidalgo objected to manual labor. It was beneath his dignity. In an issue between going hungry and working, he would go hungry. This inherited pride has affected public sentiment in Mexico. Agriculture has languished and mechanic arts have advanced almost not at all. About the only effort to remedy this has been the establishment in various states of industrial schools for boys, and the introduction of manual training in some of the primary schools. So far as I can ascertain, almost nothing has been done in agricultural education. In view of the richness of Mexico's soil, the demands of a population of fifteen millions of people and the peculiar climatic conditions under which agriculture must be carried on, the need for scientific agricultural training is self-evident. The impoverishment of the country following the current wars will make some development of this type of education peculiarly opportune. Here, as no where else, Mexico should learn from the United States, tho' even in our own country, only a beginning has been made.

The state industrial schools have usually been primary boarding schools for boys. They are apt to be under military discipline, and are largely correctional. Most of the boys are waifs or delinquents, and they are occupied in such arts as help to make the institution self-sustaining, and at the same time fit the students

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themselves to become self-sustaining citizens. I have had considerable personal observation of the Escuela Industrial Militar of the State of San Luis Potosi. I have no exact data, but know that it has been in operation since the very early eighties. It is housed in the cloisters of an old Augustinian convent. Carpentering, blacksmithing, printing, lithographing, and other industries are taught by practice. The school does all of the state's printing, lithographing, etc., and gets, also, outside job work. It turns out handsome furniture and other wood work. It is equipped with baths, play grounds, machinery, etc., and maintains an excellent orchestra, made up of the students. I have been unable to procure statistics, but gather that most of the other states have similar institutions. Several, I know, have also long been in operation.

Manual training in the public schools has been generally introduced, but not greatly developed. It has been especially insisted on in the schools for girls. The lack of suitably trained teachers has, naturally, been the chief obstacle to its development.

5. Normal Schools.

Any view of the educational situation in Mexico, past or present, is sure to bring out in strong relief two of its perennial needs, namely, money and teachers. As concerns the public school system, these are fundamentally one, since the training of additional teachers has long been, purely and only, a question of more funds.

The state normal schools as a part of the public school system developed during the last four decades, concern themselves only with the training of teachers for primary schools. The normal schools are thus properly looked upon as an integral part of the primary school system. The major part of the states have now provided such institutions. Zacatecas and San Luis Potosi dispute be-

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It will be recalled that once or twice during the period covered by the Lancasterian system, provision was made for a kind of normal training for teachers. The central governing board at Mexico City had a school there, and several of the state boards followed its example. I have mentioned above the provisions for free scholarships in a Lancasterian normal school made by a very early law of the State of Jalisco.

But official normal training did not begin to assume a systematic character till the time of the final inauguration of republican government following the French intervention. The more progressive states practically all began to make provision for the training of teachers in the early part of the seventh decade. It is needless to recount here the struggles through which the normal schools had to pass, along with every other department of the civil administration, by reason of the impoverishment of the country during a long period of warfare. Few of them made any considerable headway for a whole decade. In the eighties, however, began their reorganization and financial rehabilitation. By the time of the first national educational congress, in 1889, it was possible to reach a measure of agreement as to courses of study, methods of administration, etc. It is a matter of satisfaction that the states have so generally recognized their obligation to undertake this work. Though even yet there are a few of them that have not organized normal schools, and though there is still among the schools organized a good deal of variation as to equipment in buildings, scholarship and financial support, the system is fairly under way. It is not too much to say that it is the most vital ele-

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ment in the whole educational enterprise in Mexico. Sooner or later there should be one or more teachers' colleges, for the training of teachers for high school work, normal professorships, etc., but the great task of preparing the young men and women who are to teach the primary schools of the country must rest upon these state-supported normal schools. Some of the Protestant missions have very wisely devoted a part of their educational funds to normal training, especially for girls. This work has been made to conform to the official curriculum, and has been warmly welcomed by the state officials. Nowhere, as yet, have the states been able to train a sufficient number of teachers to meet the demands. And in no part of the Mexican educational system can outside help of a financial kind be introduced so easily and so fruitfully as at this point. Additional scholarships in the state schools or in approved mission schools would supplement effectively the efforts of the states to meet the demands for teachers that press upon them from every side.

The course of studies in the state normal schools covers usually four years, with an added year of practice, or five years with a specified proportion of time throughout the course given to teaching in model or other schools. It embraces mostly the same studies required in other secondary schools, with a measure of special topics added. It will be recalled that the primary schools stop with the sixth grade, leaving two years of grade work to be provided for in the high schools. In some institutions a distinction has been drawn between training for elementary work and training for teaching the whole primary course, including the two years called "superior". A more general rule is to require all teachers to take the full course before receiving their title of "professor". This title is looked upon in Mexico as similar to that of lawyer or physician. It is at once a degree conferred by the school and a license extended by the state. It corresponds to the "life certificate" sometimes granted

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in our country. The close co-ordination of the state with its normal schools is shown in the fact that the degree of the school is the state license to teach.

It has generally been customary to put the President of the state normal at the head of whatever state organization there is for administering primary instruction. This usually includes a system of inspection, and sometimes along with it the right not only to license but to appoint teachers. The system is an excellent one when conducted by a progressive and efficient man. Otherwise, when made a matter of politics, for example, it is apt to degenerate into a farce.

The scholarships granted to students in the state normals, should, according to the judgment of those most familiar with conditions, barely cover the cost of board and lodging. The state usually furnishes besides the books and other supplies. Students and their families should be encouraged to provide clothes, pocket money, and other personal needs. It is true, usually, that the students come from the very poorest families. The well-to-do are not attracted to the profession of teaching. The pay is too small. They expect to enter more lucrative callings. Another reason is that the Church frowns upon these secular normal schools as the backbone of the whole "irreligious" public school system, which is anathema. This pressure on the conscience of the devout, results in a measure of social ostracism, too, so that ultimately it is the very poor boys and girls, with nothing to lose, who brave all and go to the state normal schools.

The strong sentiment in favor of separate schools for the sexes, which has long prevailed in Mexico, affects the plans for normal schools, too. Nearly all the older ones are rigidly divided. But in a good many places scarcity of funds has made it so difficult to provide two buildings and two sets of teachers, that mixed schools have been tried. These, apparently, to the surprise of all concerned, have

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One of the first measures to follow the present disturbed conditions in Mexico, so soon as peace is again established, will be the rehabilitation of the normal schools. The people will clamor more than ever for teachers for their children, and they will refuse to be satisfied with makeshifts. The standards have already been raised, and the requirements that should be met by one who assumes to teach are pretty generally known. It is to be hoped that henceforth in politics, as well as in pedagogy, the Mexican people will refuse to be satisfied with pretense and show. With the debilitated condition of the public treasury and the disorganization of civil administration, coupled with reduced production in agriculture, mining and commerce, the states will face in this matter of normal training gigantic difficulties. Help rendered now will be help, indeed.

6. Universities.

The University of Mexico, and that of Lima, Peru, were authorized the same year, 1551. They are, therefore, the oldest institutions for higher education on the American continent. The school in Mexico has not had, however, a continuous history. Opened in 1553, two years after the royal authorization, it continued throughout the colonial period, and even survived the revolution of 1810-21. From the beginning occupied primarily with theology and jurisprudence, its faculty of letters became gradually a secondary matter. By the time that a separate national life for Mexico began, cultural studies were at a

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low ebb. The doctor's degree from the University of Mexico had become a matter of scoffing, and only the schools of law, medicine and theology kept their prestige. Later, theology, also, gradually lost its hold, as the Church ceased to dominate in the government, and only law and medicine remained. As these involved professional licences, they became in time the football of politics, and thus at last the university fell upon hard lines. Once or twice it was suppressed, then revived. Finally, just following the French intervention it was dissolved into its constituent parts. The school of medicine remained and the school of law, but the university ceased to be. In 1910, on the occasion of the first centenary of national independence, provision was made for reviving it, but soon afterward political dissensions once more began, the government of Diaz fell, and the plans have been since in abeyance.

Several provincial universities were, as we have seen, opened from time to time in New Spain. They survive now in the state Institutes and in theological seminaries conducted by the Catholic Church.

On the general type of the Latin-American University, to which those of Mexico, of course, conformed, I cannot do better than again to quote Dr. Brandon, (p. 12):

"It is needless to look for individuality in these institutions. All owe their origin to the same influence, and their organization was essentially uniform. The church was the prime mover in their establishment, although influential laymen holding high political positions contributed notably to their foundation. The principal object of each university was to promote the cause of religion in the colonies by providing an educated clergy numerous enough to care for the spiritual welfare of the settlers and to further the work of evangelization among the natives. The central department of the institution was the faculty of letters and philosophy, through which all students must pass on their way to professional schools. The latter were exceedingly limited in the colonial university. There was a department of civil and canon law, but the former was overshadowed in the ecclesiastical organization of the institution, and had to await the era of national independence before coming to its own. The university usually contained a pro-

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fessorship of medicine, but prior to the nineteenth century it was the medicine of the medieval school men, academic and empirical. The one professional school that flourished was the faculty of theology. It was for it that the university was created, and to it led all academic avenues.

Clerical in its origin and purpose, the colonial university was also clerical in its government. Theoretically the corporation enjoyed large autonomy, since it formulated its rules and regulations, chose its officers, and selected professors for vacant chairs. But this autonomy was largely illusory. The professors were almost exclusively members of the priesthood, and as such owed implicit obedience to the bishop, and, in addition, the election of officers and new professors required the confirmation of the prelate. University autonomy was, therefore, carefully circumscribed by church prerogative, and its equivocal form of government has been transmitted with little change to modern times, except that the State has taken the place of the Church. Several universities of the colonial era owe their foundation to one or another of the great religious orders. In these cases the order equipped, manned, and directed the school, subject, of course, to papal authority and to the immediate oversight of the bishop."

B. PRIVATE SCHOOLS.

Under this head I group not only the schools due to individual initiative, but also the two large classes of church schools, those maintained by the Catholic hierarchy and those established and carried on under the direction of Protestant mission boards. Concerning these latter a brief monograph has already been prepared. It seems to cover the one subject with sufficient minuteness for our present purpose, and I, therefore, insert it without change.

1. Mission Schools.

Educational work has from the first been an important part of the propaganda of the various Protestant boards (mostly American) sustaining work in Mexico. These missions were established, most of them, in the 'seventies and early 'eighties. In those days there was only a beginning of public schools, and anything that the missionaries would undertake in the way of schools was heartily welcomed. The people were pleased, and even the government looked with favor on these undertakings.

Mission schools have naturally fallen into three general groups: (1) the primary day schools, (2) the mixed primary and second-

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ary schools, with both boarding and day pupils, the work sometimes advancing to include high school or preparatory grades, and (3) the special schools, usually normal and theological.

Of these groups the first gradually gave way, especially in the centers of population, before the advancing efficiency of the public schools. It is still employed, however, to great advantage by many of the mission stations in the villages and smaller towns. The demoralization resulting from current revolutions will bring a renewed demand for this simple and effective agency. The cost is slight, the chapel or rented hall used for worship serving, also, as school room, and a young Mexican teacher having entire charge. These schools reach children of the very poorest classes, the people who have no social standing to sacrifice, and result often in developing most promising material in most unexpected quarters.

Boarding schools for girls have been especially effective. Mexican families like to have their daughters in an institution where they are both taught and cared for. These girls' schools, of which almost every denomination sustains several in Mexico, have succeeded in reaching well-to-do families, as has no other mission agency. The teaching of English and of music, as well as the scientific and modern instruction in other branches, has commended them to intelligent and educated citizens. They have been distinctly the most attractive institutions of their class. The public schools for girls are generally looked upon as plebeian, and the Catholic schools were rather inefficient. In only a few of the larger cities were there private seminaries. Thus it has come about that these schools have been well patronized by people able and willing to pay substantial fees for tuition. The work ranged from the primary and even kindergarten upward, rarely extending above the eighth grade, and was projected on the American plan, and, in many instances, carried on in English.

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Boarding schools for boys have not been equally popular. With the same outlay they might have done practically as well. But the women's boards of the churches devoted their funds almost exclusively to girls' schools, whereas there was no similar organization to concern itself with schools for boys. Money for such institutions was not easy to get. It was difficult to make them anything like self-sustaining. Parents were more willing to let boys take their chances in the public schools. Nevertheless, not a few successful boys' schools were carried on - combined boarding and day schools, usually. They graded up rather better, perhaps, than the schools for girls, as boys consumed less time in music and other extras. Still, very few of these carried any appreciable number of boys through high school grades.

The missionary institutions that did this high school or preparatory work, usually on the basis of the American plan of grading, though the French system is employed by the Mexican state schools - were for the most part those of the third class, the special schools for training preachers, teachers and other workers. Two or three really excellent normal schools for girls were developed. They adopted usually the standard state program of studies, and their graduates became accepted and acceptable teachers in the public schools. Of these graduates there was never a tithe of the number demanded.

The training schools for ministers and other workers - the sexes remaining rigidly separated through the whole course of schools - have usually been compromise institutions. They were designed to bring about prompt and practical results, and their courses of study were usually a mixture of preparatory, college and theological branches, in such proportions as seemed to the managers to promise the best outcome. Some of them attempted formal seminary courses, usually, it

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must be allowed, on a rather flimsy foundation. In others emphasis was given primarily to the usual high school and early college subjects.

Such were the Protestant educational institutions in Mexico. It is to be feared that the wars have pretty effectually wrecked them, especially the most substantial and prosperous class of them, the girls' boarding schools. However, many of these own valuable properties, and doubtless they will be rapidly rehabilitated when peace returns. These Protestant educational plants, especially the boys' schools, have exercised an influence on the life of the people all out of proportion to the outlay of money and the attention which they have received. The number of real leaders coming to the front during the present disturbances, on the basis purely of personal merit, who got their training in evangelical schools, is most surprising. It shows that had Mexico had for the past three decades one or two genuine colleges, their influence now would be decisive. Doubtless the effects of the training of large numbers of girls are equally substantial and valuable, though not so readily appraised.

2. Catholic Schools.

Even after the revolution of 1821, the Roman Catholic Church in Mexico continued, as we have seen, in a quasi official relation to the government. Such educational work as was undertaken for two or three decades was largely under its supervision, and the teachers were mostly monks, priests and nuns. When at length the final separation between Church and State was achieved, it was accompanied by collisions so violent that much hostility resulted. A profound distrust of the ecclesiastical leaders was engendered among the men who were, or became, members of the government. The Church thus lost its place of intellectual leadership, and it has never regained it. Its case in the matter of educa-

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tion was made all the more difficult by the abolition of the religious orders. The monasteries and convents had been headquarters for the schools. They supplied both the teachers and the school rooms. Deprived of them, the clergy were helpless. Practically nothing was left to them, but a few theological seminaries, and in the cities primary schools here and there, and an occasional academy, housed in private quarters, or sheltered in the cloisters of some old convent building that by private generosity or governmental connivance was still in their hands.

Many of these primary schools grew to considerable proportions, leading in some cases to the violation of the law in regard to persons under vows living in the same house. The theological schools and academies were usually slenderly patronized.

During the later years of the administration of President Diaz the enforcement of the law against monastic orders was very lax. Due to troubles in Italy and Spain many monks and nuns came to Mexico, the Jesuits, especially going vigorously to work again to build up schools of higher grade. The people are even yet disposed to place their children in the care of the Church. This is especially true of the wealthy families. Hence all these schools prospered, despite the fact that they were in a measure illegal. The expulsion from Mexico of foreign monks and nuns by the revolutionists of 1913-1915 has caused much adverse comment. But it should be recalled that these men and women were in Mexico in direct contravention of the law. Until the Catholic Church is prepared to develop lay teachers, and to adjust its educational work to the principle of complete separation from the state, and of absolute submission to law, it will continue to encounter stumbling blocks in Mexico.

3. Private Schools.

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all the cities of that country competent teachers have built up successful and lucrative private academies. Many of these have been aided by the good will of the Church authorities. Their claim on public attention has been partly in their select quality, partly in their emphasis on religion, but mostly in the superior ability of their teachers. Like private schools elsewhere, they have tended to rise and fall with the personality of the teachers who built them up.

Another distinct class of schools has attained a considerable measure of success, especially in the larger cities, and that is the commercial school or business "college". Like its counterpart among us, this school has offered a course combining theory and practice in the matter of learning, and reaching a standard of efficiency that could be taken as a measure of the competence and conscientiousness of the principal. Nearly all of them emphasize, besides the usual book-keeping, shorthand and typewriting, the study of arithmetic and of English. As promising an easy road for young fellows into salaried positions, they have been well patronized.

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VIII. ADDITIONAL TOPICS.

Summary.

Three are considered; revenues, supply of teachers, demand for education. The public income in Mexico has suffered from a defective system of taxation rather than from want of resources. The country is rich, and with a proper administration will be independent. There will be no lack of teachers. In spite of the low wages, boys and girls of the poor class better themselves financially by teaching, and improve their social standing, too. Candidates will be numerous enough, but nearly all will need financial help. The present revolution has been a great national awakener. The people feel their ignorance, and are amazed by it. They will clamor for schools for their children.

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VIII. ADDITIONAL TOPICS.

1. Public Revenues.

It will not have escaped observation, throughout our study, that the severest handicap that has been upon education in Mexico has been lack of funds. That is a country rich in natural resources, and by no means over-populated. But from the beginning of its history it has been exploited. Unjust systems of taxation and dishonest administration together have deprived the public revenues of the share of the country products justly belonging to them. By the same token inordinate measures of those products have flowed into private channels.

In the very beginning a current form of favoritism to the colonists whom the King of Spain especially wished to reward, was to exempt their properties from taxation. Many large estates thus came to yield nothing to the public. In a brief period also the ecclesiastical orders and the various dioceses were among the large property holders, their possessions likewise being, of course, exempt. In the same way mines that were being opened were favored, and farms that had not yet, according to their owners, become productive. Thus during all the colonial period the wealthy escaped, and all the burden of raising revenue fell upon the poor. Since the establishment of the republic there has been no great improvement. To encourage new enterprises, factories, railways, and the like, many corporations have been relieved of taxation, for long periods of time. The state legislatures have been usually under the control of the men who own the large landed

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